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Biographical Sketches of some of his Contemporaries: by Mr. John Fox, of Plymouth.

THE names and characters of some I have conversed and been acquainted with since 1712.

MR. NATHANIEL HARDING.

This gentleman was born in Ireland. His father was a Dissenting Minister in that kingdom. He was called Nicodemus. From the quaintness of the name, and the notions and disposition which his son brought to England with him, I apprehend he was of the Puritan kind, and very strict and formal in his way. But I do not affirm this, having learnt nothing of his temper or manners from his son, who never affected in any conversation with me, to say any thing about him. It was by an accident (as I have heard) that Mr. Harding I now speak of came to Plymouth. He went on board a ship in Ireland to see some friends who had embarked themselves for England. While he was there, the wind sprung fresh and fair, and he was persuaded by his friends to take the tour with them. In short, he came with them, and afterwards to Plymouth, where a large congregation of Dissenters had some time before lost their minister, to whom he was desired to preach, which he did to such good purpose, that the people immediately fell in love with him, and elected him their pastor. All this, from the time of his going on board the ship in Ireland, was looked on as a particular providence, and has often been talked of as such, both by him and several of his congregation who were alive at that time. Before this he had lived in Ireland under the tuition of one Dr. Carr, who had the character of a proud, sour man, and of a very good Grecian. Where he studied besides, I can't say; 'tis certain he settled very young at Plymouth, where he brought all his notions in divinity with him, which he very notably retained and vindicated to the last. I believe it can be said of very few who

VOL. XVI. 2 L

constantly read and studied as he did, that they never saw cause, in above 50 years' time, to alter one common notion, or to think that they had been guilty of any one considerable mistake in speculation. And this is certainly the more remarkable, because his notions were all of the old stamp, and had in the best of his time been examined and exploded by learned men with great strength and clearness. I sat, myself, many years under his ministry, and the general run of his preaching was eternally upon the darling mysteries of Christianity, and on such things as election, adoption, sanctification, &c.; and I never understood from such as heard him before or after I did, that he ever entered on any other method of preaching than this was. His behaviour in the pulpit was very suitable to his way of thinking; for he made a most monstrous disagreeable noise, especially when he grew angry, as he often did, when he happened to be confuting of any opinions he did not like. I can remember myself, that he was once very near throwing a quarto Bible upon the head of the minister who sat in the desk under him, and that at another time he with much difficulty recovered his wig, which he had almost jerked from his head by the violent agitation his body was in at an argument he was offering against Dr. Clarke. He was much more disagreeable in prayer. He was never at a loss, indeed, nor guilty of tautology; for he composed his prayers and learnt them by heart, as he did his sermons; and being, by the help of a vast mechanical memory, perfect master both of the words and matter he committed to it, he always went on with ease and fluency; but then he had so strange a way of uttering, especially in the beginning of his prayer, that persons not used to him could seldom understand him. He had always the art of keeping great authority over his hearers; the external sanctity which he ever carried

about with him, gained him universal respect, and then he was seldom or never seen abroad like others of his profession; for, indeed, he knew very little of mankind, and could not bear freedom, much less contradiction, which I take to be the reason why he kept no company and used no diversion, and why he conversed with none but such as were bigots to him, and over whose faith and consciences he had got the ascendant. His conversation generally turned on spiritual things, or on some disputed point in divinity, and if any indifferent things were talked of, he seemed always uneasy, was constantly sighing, and lifting his eyes and hands to heaven. In the midst of all this holiness, he was very inquisitive after other people's secrets, and it is well known that he encouraged gossips and women of intelligence, whose stories and scandal he would hear very contentedly. All his knowledge and piety never got the better of his natural temper; for he was naturally proud, impatient of contradiction, and governed with great haughtiness and tyranny in his family. The menaces he gave his only son on his falling into the Unitarian scheme, and driving him out of the kingdom, will be always a standing proof of his furious bigotry, and the barbarity of his temper. But after all these imperfections, which perhaps he never knew or considered as such, it must be allowed that he was a man of singular piety towards God, and who may be said to have lived as much above the world as any of his profession that ever lived in it. His heart was certainly in his work, and I believe he thought it was his duty to live in that retired and abstracted manner which he always delighted in. And though his notions of Deity and the Christian Religion were for the most part very ungenerous and enthusiastical, he certainly believed them to be the truth, and from that principle only vindicated and defended them.

I can't say he was much given to what the world call hospitality, which was a virtue somewhat inconsistent with his recluse and methodical life; but then he was always very generous to the poor, and a warm advocate for them upon all public and private occasions. Upon the whole, considering his education, principles and profes-

sion, it must be allowed that he discharged his duty faithfully, that he gave an excellent example to his brethren of the Separation, and that, with all his infirmities and mistakes, he lived and died an honest man.

He died February 23, 1743, after having lived here near 54 years, of a long but gentle decay. He retained his senses to the last, and was incessantly lifting up his hands when he could not speak; so that it is probable he died praying, as, in one sense, he always lived.

MR. JACOB SANDERCOCK.

This gentleman was by marriage some relation to my mother, and was always very intimate in my grandfather Brett's family, and afterwards in my father's, where he always lodged whenever he came to Plymouth. I can remember him almost as far back as any passage in my life. There was always a good acquaintance and a good opinion subsisting between our families all the while I was young, and I had always the best notion of him as a Dissenting Minister, because I had not that fear and dread of cousin Sandercock which I had of most of his profession and years that used our house. He was born in Cornwall, of parents very obscure and mean, and incapable of affording him the education he had. I lived two years with his mother, when I boarded with him in Tavistock. He was obliged to maintain her, she having nothing of her own, and no friend that could do it. She was an honest old creature, made up of devotion, superstition, bigotry and ignorance. I remember she was so very holy, so nasty, and stunk so much of tobacco, that I always hated her. Her daughter came once to see her while I was there. She seemed a true Cornish woman, about the degree of a common farmer's wife, and to have sense enough for it. Upon the whole, his family was as I have represented it, very mean and very poor. I can't say by whom Mr. Sandercock was maintained at the Grammar-school, but I am pretty sure he was supported by the Fund at the Academy. He was bred under the old Mr. Warren, of Taunton, whose school at that time was the most celebrated in all the West, and which sent out men of the best sense and figure

among the ministers of this county, in the Dissenting way. When he had finished his studies, he began preaching to a congregation at Tiverton. Here a wife was provided for him. She had £700 for her fortune, and this was the principal thing she had to recommend her, and, indeed, commonly the only thing then looked after by gentlemen of his profession, who were for the most part of no fortune, as well as of low rank in life, which I take to be the reason that so few of them were gentlemen, or knew how to behave or converse with such as were. It was here, likewise, that he became known to the old Mr. Flamanck, the minister of Tavistock, who conceived so great an opinion of him, that he recommended him for a successor to his people on his death-bed. Upon this he was chosen, and lived in great respect among them for many years, and to the end of his life. He had in him very much of the wisdom of the serpent, and so thoroughly understood the temper of his people, that he knew how to govern them absolutely, and to please them at the same time; and he carried on his designs with so much cheerfulness, affability and good nature, that he was really more beloved than feared. He never affected much retirement. His house was always open to his friends, and his friends came generally without any ceremony several times in a week, and he talked and conversed with them very freely for an hour or two together. Though he was always decent and grave in his deportment, yet he did not think it a sin to be merry and affable; for he was a very agreeable companion, and would tell his story with spirit and humour.

I lived two years in his house whilst I was at the Grammar-school in Tavistock, and could there observe, that he knew how to govern without being a tyrant, and to maintain very good order in his family without making it burdensome. His generous disposition always made him live to the extent of his income. Nothing in the plain way was wanting to welcome his friends, or support his numerous family; nay, I have heard him often blamed for spending too much that way, and for not laying up something, as he might easily have done. He was one of those Dissenting Ministers who believed the cause of the Separation to be the cause

of God, and this made him sit the easier with his people, who were of the true old stamp, and who still retain the same stiff, uncharitable disposition to a wonder. They had for many years been trained by Mr. Flamanck, who was one of the ejected ministers after the Restoration, and Mr. Sandercock knew very well how to encourage and confirm their party notions, and to keep up that spirit, which is not to be found in any congregation of Dissenters in this part of the kingdom. To this it must be owing that they sat with such great complacency and patience under his ministry for so many years; for though he had clear notions as far as he went, and composed with judgment, yet he was the most dull, drowsy, disagreeable man in the pulpit I ever heard in my life. Though I do not remember to have heard any nonsense in his sermons or prayers, yet they were both delivered in a manner which was apt to lull every one asleep. However, some amends was made for this; for though he was tedious, he was never long in his performances, either in the church or his family, it being a very commendable maxim with him, never to make religion a burden. His sermons, for the matter of them, were like the rest among Dissenters: he took great care to tell his people that he was one of Christ's ambassadors, and was vastly displeased at any thing said or done to deprive them of that power or respect which they were invested with, and ought to have. I remember, while I lived with him, he preached a long time on the text, "We, then, as ambassadors, in Christ's stead," &c., and, though I was then very young, I could not but take notice how earnestly he inculcated the notion of ambassadorship upon his hearers, and that he took much pains to make them believe that what he said as such from the pulpit, was not only the word of God, but an ordinance really and strictly appointed by him. By this art these ministers in general maintained that respect which was paid them. His notions in other matters did not run so high. He was in opinion among those who at that time were called Baxterians, that is, such as rejected the notions of true Calvinists, but yet were terribly afraid of being called or thought Arminians. For the difference between them is not so great, had they

the honesty or courage to speak out. He was a very zealous promoter of the Assembly held twice yearly at Exeter. He found great emolument both to body and purse by giving his regular attendance. He had many presents, and many sums of money given, both from private people and the Fund, to both which he was constantly recommended by Mr. Walrond, and some other leading ministers. I remember he once made a journey to London, where, by Walrond's recommendation, he cleared £100, besides all his expenses of going and coming. He was very often employed in reconciling family differences, in which he had very good success, for great deference was paid to his judgment by people of all denominations in the town. He was likewise very often consulted in politics; for he was able to direct the votes of most of his hearers in time of an election, and therefore was in high esteem with the old Sir Francis Drake, by whom he hath often provided for such of his friends as wanted places. He maintained his power and reputation to the end of his life, and was as much regarded and attended in the last stage of life as in the beginning. His last disorders were the consequence of a gross habit of body, which had been too much encouraged by foul feeding. He was long confined after he had done riding, and struggled hard with death. Many of his friends took their turns to watch by him at nights. What observations they made on his last conduct I never particularly heard, only it is said he recommended Mr. John Edmonds, the minister at Plympton, to be his successor. This advice, however, was not taken, and the authority and weight which Mr. Sandercock always maintained, seemed in this instance to expire and die along with him.

MR. GEORGE BRETT

was a man of a very different character from those I have mentioned. I had reason to know him well, for my mother and he had one father, and he was always conversant in our family as so near a relation. He was the eldest son of my grandfather Brett by a third wife, who was a very reputable tradesman in his day, and lived and died with a very good character. His

family was in Staffordshire, from whence he came to Plymouth, and served his apprenticeship with the great-grandfather of Mr. Samuel Northcote. He married three wives, and all of good families: his first was sister to Mr. Abraham Searle, merchant, by whom he had two sons and three daughters; the second of the latter was my mother; his second was a sister to Mr. Arscot, of Tetcot, by whom he had no issue; and his third a Bisset, by whom he had three sons and two daughters, who are all dead except the gentleman I now speak of. He was esteemed a person of the best natural temper that ever lived, for no misfortune either in his family or trade could ever ruffle him. I have heard many instances of this, and one in particular, which is worth remembering. He had one large ship at sea called the *Old Industry*, which was employed in the Virginia trade. She was full laden, cargo and all his own; and was reckoned then to contain the best part of his substance. It happened that she was taken, and when the news was told him, instead of bewailing his loss, and talking of his numerous family, as is natural in such cases, or breaking into passionate and indecent complaints against fortune, all he said was to my mother. "Moll," said he, "what would'st say if the *Industry* be taken?" "I hope not so," replied my mother. "Why if it is, you'll only have a little the less for your fortune," and immediately he went to his chamber, as his custom was on all such emergencies, lay down and slept about half an hour, and then came down with his usual cheerfulness, and was never heard to mention the misfortune more. He was very remarkable for his hospitality and generous way of living. I have heard that when he was able, he spent £200 a quarter in his family. He was a very great supporter of the Non-conformist ministers, who in his day were greatly distressed by the government. Whole families at a time have been harboured and maintained by him, and he has given them money at their going away. His zeal for the cause of Puritanism occasioned his breeding his son George a minister, to whom I now return, thinking I could not say less of his father than I have. When he learnt grammar at Plymouth, he was esteemed a boy of good parts.

He was removed from that school to a private one near Bristol, kept by one Young, a Dissenting Minister, and a brother to the well known Mr. James Young in Plymouth. He had nothing to recommend him that I could ever hear of, but his being a Dissenter; for he was a man of no learning, much bigotry, some cruelty, and a little cracked. However, his party got him some scholars, some he whipped into learning, and others out of their senses. With him Mr. Brett finished his school-learning, and then was sent to the then famous Academy at Taunton, which I have mentioned in another place.

When he entered on logic, the lectures read to him on that seemed so very strange to him, that (as I have heard him say) he could form no manner of notion about it for a long time, which seemed the stranger, because he had a head afterwards for much deeper and more abstracted studies. I was so young when he entered on the ministry, that I can say nothing of it. All I remember is, to have heard that he lived and preached abroad. He never met with any encouragement at home, and this was one reason why he lived in London, Scotland, Ireland and Holland at different times. He was never pastor of a congregation in any of these places, but only acted as an itinerary assistant. He lived a long time with his brother in Plymouth, without any employment, or any call to it, so that he had always great opportunities for reading and improvement in the very best of his time. At length, he became a chaplain to one Mrs. Upton, an old Dissenting gentlewoman in the South-Hams; from thence he went to Penzance, in the west of Cornwall, where he continued as minister for some years, and after being out of business again for some time, he was at last recommended by some ministers to the people of Liskard, where he submitted to an ordination, and so became at last a regular pastor to a poor declining congregation. These things did not succeed one another in order of time, but I chose to lay them together in one view for the better understanding the encouragement he had in his profession. But notwithstanding this and the almost universal contempt he had both for the generality of preachers and hearers among Dissenters, I never

knew any man more violently addicted to the party, or who took more pleasure sometimes in disputing, and sometimes in railing, against every thing and person that was of the Established Church, than he did. This was owing to the turn which his father gave him when the Dissenters were persecuted, and to the resentment he had against his elder brother by the first wife, who was of a different persuasion, and would be often talking to him of his zeal, and advising him to moderation. He was a man of a clear and strong head, a lively imagination, and a great memory. He read every thing, and understood it, and would talk off-hand upon any point as if he had studied no other. He had the best command of words and the readiest invention I ever knew, which, joined to his natural temper, made him a very great disputant, for I never saw any that cared to engage him, or that were not conquered when they did, supposing them in the right. His learning did not lie only in divinity and history, for he was an acute philosopher, and understood more of the grounds of physic than many that professed it. He had some taste likewise for painting and music; but he did not go far in them, for want of opportunities. In short, he was a genius, and capable of making a considerable figure in life, had he not been fatally eclipsed by the other part of his character. He was in one respect an exception to all mankind, for he had seen the world and men, and yet did not, or would not, know them. He was so taken up with every notion he was pleased to adopt, and so tenacious of it, that whoever spoke against it was sure to be treated with some indecency. He was learned and spoke well; but he was so overrun with ill-nature and ill-manners, that he always lost more in the esteem of those he talked with, than he got by the victory of putting them to silence. He many times disputed more for victory than for truth, which was very mean in one who knew better, for I have heard him myself more than once, talk at different times on both sides of a question, just as his humour pleased to dispose him. He used no art to conceal his pride: all the stories he told tended to shew his parts, and how easily he ran down and exposed his antagonist. He seldom gave any man

a good character, unless he happened to be a disciple, though no man in the world stood more on his right to differ from every one than he did. He had the least notion or taste of what is called friendship that I ever have heard of in a man of virtue and religion. He valued no person any further than they were agreeable to his interest, or were capable of talking with him. Near relations, long acquaintance, intimate companions, were as easily parted with by him, as their opposites by other people. He was as well pleased alone in a desert, with his book and pipe, as if he had been in a city, and was more delighted to see sheep and oxen, and to drink water as they did, than to see his fellow-creatures. Accordingly, his way of life was for some time like these, for he affected and pretended to vindicate such monstrous indecencies, both in his dress and at his table, as were very scandalous, however innocent, in a person of his rank and education in life. He did not please in the pulpit the generality of his hearers: he never addressed to the passions, he had no melodious voice, nor did he cant or whine. His sermons were well put together, his reasoning close and strong, and his subject generally useful and entertaining, all which equally affected and instructed the seats and the beasts that sat in them. His prayers were the best conceived ones I ever heard; they were devout, rational and connected, and therefore for want of noise and nonsense the good people generally went to sleep. His conversation was generally instructive and entertaining, as long as people had the patience to hear him without contradicting him; but he would tell his stories so often that they grew dull. He had a general contempt for the leading ministers of his party, and would often expose their notions with great freedom and vehemence; but this never did him any harm, at least openly, for they were so sensible of the superiority of his sense and of his power to shew them in a ridiculous light, that they always feared and flattered him, and rather than make him their enemy they complimented him with an ordination upon his own terms, though they knew he despised the notion, and disclaimed all power they pretended to in it. He was altogether as troublesome in his family as he was out of it,

and never thought of making himself agreeable, as might have been expected from a man of religion and virtue. And thus lived for a course of many years my uncle Mr. G. Brett; but whether he was most respected for his good qualities, or hated for his bad ones, is not in my power to determine.

He continued to preach in Liskard, until he had preached away the most of his hearers. His eyes and strength at last began to fail him, for he was full fourscore. He had a daughter, an only child, of whom he was extravagantly fond, who about this time married one Weymouth, a tradesman of Exeter. As she was to go and live with her husband, he the more willingly laid down his ministry to live with her, and accordingly he removed soon after she was settled. He there continues the very same man, with the same humour and temper which he always indulged, only with this difference, that he is older and almost blind.

When I mentioned the skill he had in physic, I should have added, that he was strongly persuaded to practise it, and was offered several patients by way of encouragement. The interest of Dissenting Ministers at that time was very low and obnoxious to the government, and he once inclined to the proposal. However, this was dropped, being afraid, as he told me, to undertake the employment, and therefore he always acted in the station he was at first intended for, as long as he was able to carry it on.

(To be continued.)

Memoir of the late Rev. William Blake, of Crewkerne: by Dr. Southwood Smith.

London, April, 1821.

MEN of the soundest understanding and of the greatest virtue often pass through life without doing any thing to render themselves known to their contemporaries, or remembered by posterity. Those who are intimately acquainted with them perceive, that were they placed in circumstances favourable to the exertion of the powers of their mind, and the exemplification of the excellencies of their heart, they would be universally revered for their wisdom and loved

for their goodness ; but no events occur in the private station in which they are placed that demand greater talent than is requisite for the ordinary business of life : their capacity for higher things remains therefore unexcited, and they are remarkable in their circle only for what is usually termed strong sense and punctuality : that is, for the clearness and justness with which they decide on every subject that comes before them, and for the exactness with which they perform their duty. It is this description of men who possess in the highest degree the confidence and affection of their friends, and who enjoy the greatest portion of human felicity. And such in an eminent measure was the subject of the present memoir.

The Rev. WILLIAM BLAKE was descended from virtuous and pious ancestors who left him, in their own bright example, an inheritance which he highly valued and of which he was worthy. He was descended from a collateral branch of that great officer and true patriot, Admiral Blake. His great-grandfather was the Rev. Malachi Blake, a Nonconformist minister, who resided at Blagdon, a village near Taunton, who laid the foundation of the Dissenting congregation at Wellington, in the county of Somerset, and who, after the defeat of the Duke of Monmouth, to whose cause he had been friendly, was obliged to fly to London in disguise. His father, the Rev. William Blake, filled 45 years, with distinguished reputation and usefulness, the pulpit to which his son succeeded. This venerable minister was a pupil of Dr. Doddridge, and so faithful was he in the discharge of his public duties, and so amiable in his private deportment, that he was not only respected but revered by all who were intimately acquainted with him.

William, his second son, the subject of the present memoir, was born at Crewkerne in Somersetshire, the 29th of March, 1773. He received the early part of his classical education at Litton, a retired village in Dorsetshire, under the Rev. James Kircup, and afterwards at the Free School in Crewkerne. From a child he was remarkable for diligent and regular attention, and for a steady and solid progress in learning, and at an early period displayed con-

siderable talent for figures and calculation.

The regular habits of the family of which it was his happiness to be a member, and the example of purity and goodness which was continually exhibited before his eyes, co-operating with a mind naturally disposed to reflection, generated an early taste for piety. And this leading to an uniform observance of the outward acts of devotion, so fostered the growth of its genuine spirit, that it became the spring and the guide of the whole conduct of his life. And yet, were that doctrine true which many Christians believe and inculcate, that there can be no satisfactory evidence of the existence of true religion in the heart, unless the period can be distinctly remembered, when the heart opened itself to the reception of religion, and renounced for ever every thing which is opposed to it, it would be impossible to prove that this excellent man was a Christian : for no change ever took place in him, bearing any resemblance to that signified by the term conversion or by the figure of the new-birth : nor in the nature of things was such a change possible. He could not be converted from a love of sin to a love of holiness who scarcely knew sin but by name, and who always exemplified the most amiable dispositions and the most virtuous manners : he could not be converted from irreligion to piety, who always entertained the most profound reverence for the Supreme Being, and delighted to trace to him the blessings he enjoyed, to thank him for them, and to express his gratitude both by a holy and a devout life. The doctrine of conversion, therefore, as commonly taught, must be taken with some limitation. However necessary an *entire* change of feeling and conduct may be, to men in general, in order to constitute them Christians, yet there are true Christians who were never converted : men of genuine piety who were never born again : men upon whose hearts the principles of Christianity made as early an impression as is possible, and who from that early period have habitually lived under their influence.

Having manifested a fixed desire to devote himself to the Christian ministry, Mr. Blake went in 1790 to the

Academy at Northampton, under the superintendence of the Rev. Mr. Horsey. Here he pursued his studies with diligence, and by his regular habits, and the intelligence and fidelity with which he performed his duties, secured the confidence of his tutors, and the respect and affection of his fellow-students.

In 1795, he left the Academy, and went to Kidderminster, to superintend a school endowed by the late Mr. Pearsall, where he remained nearly two years. But his venerable father, feeling the infirmities of declining years, was anxious to receive the assistance of his son. In compliance, therefore, with his father's wish, and with that of the congregation, Mr. Blake removed from Kidderminster to Crewkerne to assist his father, and preached his first sermon there on the first Sabbath in August, 1797. At this period he also supplied the congregation at Yeovil. But his father's health continuing to decline, that respectable minister resigned his connexion as pastor, and took leave of his congregation in that capacity in an affectionate farewell discourse from 1 Cor. xv. 58, on July 29, 1798. He did not, however, wholly withdraw from the service of the pulpit, till the October following, when the rapid progress of his disease confined him, first to his house, and then to his bed, and on March 29, 1799, terminated his mortal existence. *

"In conducting the devotional services, this truly pious and worthy minister," says one who knew him well, who was the companion of his academical studies, and his steady friend through life, † "he was grave, serious and ardent. In his addresses to the people he was perspicuous and plain, affectionate and energetic. The authoritative manner in which he sometimes delivered himself, was so happily attempered with mildness and benevolence, as gave the air of paternal ad-

monition to his public discourses. By this means he fixed and received attention, while he engaged and won the affections. Both in public and in private life he discovered that the genuine principles of the holy religion he taught, influenced his mind and regulated his whole conduct. His piety was unaffected, and accompanied by such an amiable simplicity and suavity of manners, as made it sit easy and graceful upon him. In social life he was a kind and tender husband; an affectionate, indulgent parent; a sincere and warm friend; and he was candid, generous, benevolent and humane towards all. No man ever made more charitable allowances for the prejudices, imperfections, frailties and faults of others, who took such pains to be free from them himself. Though grave and sedate he ever discovered an habitual, decorous cheerfulness, and such equanimity, that few, if any, ever saw his temper ruffled or his mind discomposed."

On his father's resignation, Mr. Blake was unanimously chosen sole pastor of the congregation at Crewkerne, where he remained till his death, having spent a period of twenty-four years in uninterrupted harmony with his congregation, every individual of which honoured him as a minister and loved him as a friend. The disease which, on Feb. 18, 1821, put a period to his existence, in the prime of life, in the midst of his usefulness, and while he was enjoying and diffusing much happiness, attacked insidiously: many days it proceeded in its work of destruction before it excited his own apprehension, or the serious fears of his family; yet too soon, alas, it gave dreadful proof that the stroke it had inflicted was mortal! It was with a bitterness of anguish which, but for the solaces of religion, would have been truly terrible, this awful truth was perceived by his near relatives, and the intelligence of his death spread consternation and sorrow through the town and neighbourhood. His remains were followed to the tomb by a long train of mourners, who wept for him as for a friend and brother. The solemn service was performed by the Rev. T. Thomas, of Wareham, and on the Sunday following the Rev. Samuel Fawcett, of Yeovil, delivered a funeral

* See the Character of Demetrius, in a Sermon on occasion of the Death of the Rev. W. Blake, by the Rev. T. Thomas, Appendix, p. 5. See also the Protestant Dissenters' Magazine, Vol. VI. p. 282.

† Francis Webb, Esq. See Appendix to the Character of Demetrius, p. 9.

discourse from Job ix. 12: "Behold, he taketh away; who can hinder him? Who will say unto him, what doest thou?" *

Mr. Blake was twice married, first to Miss Hannah Jarman, in May 1808, who died in April 1810, leaving one daughter; and, secondly, to Miss Elizabeth Jarman, in October 1812, who still survives, and by whom he has left four children, who are all too young to comprehend the loss they have sustained, or to share the sorrow of their afflicted mother.

The distinguishing character of Mr. Blake's mind was clearness, of his heart benevolence, and of his manners simplicity. He was so remarkable for discretion, that his friends often resorted to him for counsel; his probity and moderation were so well known, and his talent for business so universally acknowledged, that his advice was extensively sought, and it generally gave complete satisfaction. In the public business of the town in which he resided, he was actively and usefully employed, and his services were well appreciated: whatever he recommended was listened to with attention, and whatever he undertook was executed with decision and judgment.

In the more private relations of life, the dispositions he exemplified were such as to secure esteem and affection. He was capable of much tenderness, and even ardour, though a stranger might have doubted it, for he might have been misled at first by the extreme calmness of his manners. Yet those to whom he sustained the relations of husband, father, brother and friend, well know with what strength of affection his heart could glow, and with what promptitude and exactness he fulfilled every engagement, arising out of the connexions which bound him to his fellow-beings: a promptitude and exactness which resulted as much from the impulse of the heart as from the sense of duty. His temper was mild, seldom ruffled by anger; his passions were well regulated and never hurried him into intemperate language: no one knew better than he the strength there is in gentleness.

Of the fidelity of his friendship, the

writer of this memoir has received proofs, of which the sense can perish only with memory itself. An intercourse of nearly twenty years' duration, commenced on one part in childhood, continued through the period when the tastes and affections fluctuate most, bound each to each; and the friendship thus formed was never once interrupted by an unkind word or an unfriendly suspicion, but the progress of time and the change of circumstance served only to justify and strengthen the predilection of early youth. Nor can death itself destroy the tie that unites us, or put a final period to our friendship. It was his firm belief, and it is the unwavering conviction and the best consolation of more than one who now mourn his loss, that we shall meet again; that the memory of feelings and circumstances, with the endearing associations arising out of them, shall be revived, and that, each purer, better and happier, we shall recommence an intercourse, of the value of which, the exquisite pleasure which we have sometimes experienced in each other's society may give us some, though but a faint conception.

To few men has a more equal and happy lot been granted. In the possession of competence, occupied in the duties of a profession which was his early choice, and which exactly accorded with his disposition, surrounded by friends who esteemed and loved him, and peculiarly happy in his domestic connexions, he might seem, indeed, to have been exempted from that portion of suffering which the moral Governor of the world sees fit to dispense to every human being. Yet suffering, sufficiently severe, sprung up out of the very sources of his felicity. No sooner had one who principally contributed to his happiness, taught him the uncommon worth of her character and the great value of her society, than she was taken from him.* And subsequently, though brighter days were in reserve for him than he could at one period have anticipated, yet there have been sources of anxiety and distress, connected especially with his infant family, which have brought

* These are printed for private circulation only.

* See his own account of this mournful dispensation in *Mon. Repos.* Vol. V. pp. 259, 260.

him acquainted even with the bitterness of sorrow, and put his trust in the wisdom and goodness of God to a severe test. But with humble and dutiful resignation he did submit to the Divine will, and exemplified in himself the efficacy of those principles to soothe and sustain the wounded spirit, which he so well knew how to recommend to others. About a twelve-month ago, death a second time entered his family. There was one most engaging child to whom by peculiar circumstances his parents were endeared in an uncommon manner. After brief warning, he was taken from them: the stroke was severe, and severely it was felt; but the mourners remembered, that He who gave in mercy, in mercy took away, and the feelings of humanity were moderated and sustained by the principles of Christianity. Ah, little did she who then wept such bitter tears, imagine that she should so soon be called to endure another and a deeper woe! Unlooked for the dreadful affliction came. It is past. Yes, the bitterness of anguish is past! She has looked for solace to the God of all consolation, and, blessed be his name, she has not looked in vain!

The character of Mr. Blake as a minister was no less exemplary than his conduct as a man. He was faithful in declaring what he conceived to be the whole counsel of God. His own mind was strongly impressed with a sense of the great truths of the gospel, and, glowing with love and gratitude to God and benevolence to man, he spake from the heart to the heart. He had a deep conviction that piety is not a rapturous feeling, but a fixed and steady principle arising from just views of the perfections and providence of God, affecting the heart at all times, and regulating the conduct under all circumstances; and that a preparation for heaven must be obtained, not by trusting in the merits and sufferings of Jesus Christ, but by obeying his precepts, by imitating his example, by controlling the selfish and cherishing the generous affections, and by seeking personal happiness in the promotion of the happiness of others. And these truly Christian principles he not only laboured to impress upon his hearers in earnest and affectionate language, but he lived the precepts which he taught. His character, indeed, was

uniformly and impressively consistent with his office. And out of the pulpit he was quite as much the pastor of his flock as in it. Whenever any of his people were in sickness or affliction, his attentions to them were most kind and soothing. Over the poor he took a special charge. And, indeed, to the poor in general he was such an intelligent, zealous and powerful friend, and in all seasons of peculiar severity and distress the services he rendered them were so eminent, that the feeling is universal in the neighbourhood, that his place, now, alas, vacant, cannot be speedily filled!

When he left the Academy, his theological opinions probably approximated most nearly to those of Arianism, at least respecting the pre-existence of Christ; but a more close examination of Scripture terminated in his conviction of the truth and importance of proper Unitarianism.* And this is abundantly manifest from the devotional services for the public worship of the one true God, which he selected and published, and which he used in the congregation at Crewkerne. His views, indeed, of the Divine nature and character, of the object of worship, of the Divine placability, of the government of the Deity, and of the tendency of his dispensations to produce, and their efficacy to secure, the ultimate purity and happiness of the human race, were in perfect unison with the doctrines of this enlightened and benevolent system. And deeming these opinions of unspeakable importance to the best interests of mankind, it was the frequent object of his discourses to explain and defend them, and to shew, that though they are sometimes termed controversial, yet that of all opinions, *these* have the best claim to the name of practical. And yet the strain of his preaching was by no means controversial. Plain, serious and scriptural, it was eminently calculated

* By this it is by no means intended to insinuate, that any speculation respecting the pre-existence of Christ, and the rank he holds in the creation, can exclude a person from his claim to the honourable name of Unitarian. He who believes that there is but one God, in one person, and that that God alone is the proper object of worship, is, in the writer's judgment, a Unitarian.

to inspire the mind with the profoundest reverence and love of the Supreme Being, and to give it the most just views of human nature and of human duty; and the longer he lived, and the more he reflected, the stronger his conviction became, that this is the best means of inculcating virtue and of cherishing piety. That the doctrines common to all Christians, and the duties and hopes arising out of these, must and ought to form the most frequent subject of the discourses of the Christian minister, there can be no doubt; but surely no reflecting person will deny, that there are other opinions which ought occasionally to be discussed in the pulpit, with all possible plainness and freedom. Abstaining from all harsh censure of others; abstaining even from every expression which, though in itself strictly just, will be deemed offensive, especially when the same idea may be conveyed in language which will give no offence; it must at the same time be the imperative duty of the minister of the gospel, to state clearly and to defend fearlessly, every opinion which he may consider true and important, whether it be popular or not popular, and whether it tend to conciliate favour or to occasion clamour: for truth is of still greater value than peace. *

* And it ought never to be forgotten, that the Sunday is the only day on which there is any certainty that the minds of the people will be directed to these subjects: and that, at all events, the public services of the Sunday afford the Christian minister the only opportunity he is sure of, in which he can make the people acquainted with the prevailing and most pernicious corruptions of their religion, and with the evidence on which are established the pure and cheering doctrines of genuine Christianity. In the degree, therefore, in which Christianity is of value; in the degree in which an uncorrupted Christianity is necessary to accomplish the moral and spiritual purposes of its institution, in this degree it is indispensable that these topics should be sometimes discussed in the pulpit. For how, in any other manner, can the people be secured from the general and unwearied exertions which are made to mislead them, by those who possess the public ear, and who have on their side all the influence afforded by long-established and popular systems, supported by splendid establishments? By what means is this

That the pious and excellent minister whose loss we now deplore was deeply convinced of this truth, that he thoroughly understood the importance of religious inquiry, and the duty of a fearless avowal of religious opinion, he has left an unquestionable and valuable proof. *

“An ardent love of truth,” he says,† “a determination to follow wherever she may conduct the mind, and to obey her dictates whatever may be the consequences; a zealous attachment to that pure and sublime Christianity

almost overwhelming power to be resisted, if ministers are not to declare to their own people, their own convictions, and the reasons by which these convictions have been induced? It is sometimes objected, indeed, that to treat of such subjects in the pulpit, is to occupy the time which ought to be devoted to moral and religious instruction, in the discussion of speculative opinions; but to this it is replied, that it is precisely because the opinions alluded to are pre-eminently practical, that the frequent consideration of them is contended to be of paramount importance and of indispensable necessity. Will any one say, that the Calvinistic doctrine of Election, for example, has nothing to do with moral feeling and moral conduct; that it is a mere barren speculation, and that it is not the duty of the Christian minister to give his hearers what he conceives to be enlightened and scriptural views concerning it? O, whatever prejudice and error may fear, and fear suggest, surely in the serious review of the manner in which he has performed the duties of his ministry, in that solemn hour when his ministry and his life are about to close, that man will feel, and will have the best reason to feel, self-satisfaction, who is conscious to himself that, to the utmost of his ability, he has studied the sense of Scripture; and that, without hesitation, without reserve, and without fear, he has uniformly and faithfully stated that sense to his people, in language too clear and precise to be misunderstood.

* See *The Right and Duty of Private Judgment and Free Inquiry, on Religious Subjects*, asserted and enforced, in a Discourse, delivered at Poole in Dorset, on Wednesday, June 27th, 1810, before a Society of Unitarian Christians established in the South of England for promoting the genuine Knowledge of the Scriptures and the Practice of Virtue by the Distribution of Books. [See *Mon. Repos.* VI. 177.]

† *Ibid.* p. 45.

which was taught by Jesus Christ and his apostles, arising from the fullest conviction of its truth and excellence, which nothing can destroy or weaken—this it is that gives dignity to the mind, this it is that elevates its possessor so far above the common level of mankind, and this it is that produces those substantial differences between human beings which are infinitely more discriminative, important and permanent, than any of those ephemeral distinctions which either titles or wealth or power can possibly confer. If we would possess the real satisfactions and pleasures which true religion can alone confer, our religion must be founded on conviction, which conviction cannot arise but from serious and rational investigation. The mind cannot be truly at peace, it cannot be truly happy in itself, unless it be established in its religious principles; especially in regard to those grand, fundamental principles which will affect the whole superstructure of religious faith and practice.

“It is the thoughtful, consistent Christian, whose religion is not the religion of fashion, or custom, or education merely, but is derived from an attentive and impartial examination of the records of divine truth, that has peace and joy in believing; that is best qualified to combat with the difficulties of life, and to overcome the temptations of the world, and that is most likely to be steadfast, immoveable and always abounding in the work of the Lord. Let us then stand fast in our Christian profession without wavering. Let us on no account surrender that liberty with which God and our religion have made us free. Being fully persuaded in our own minds of the truth and importance of those views and sentiments which we conceive to be the pure doctrines of the gospel, and which we cherish as the foundation of the truest peace and of the most animating hope and joy, let us never be ashamed to avow these our principles to the world. Let us not be afraid of differing from the multitude around us in a good cause, remembering, that, for all our religious opinions and conduct, we are each of us accountable not unto man but unto God.”

This is an example of the fervent and pious strain of his discourses on

this and on kindred subjects. And of Civil Liberty, too, he was as ardent an admirer, as powerful an advocate, and as eminent a friend.

He has finished his work: he has terminated his earthly course! His life was honourable: his death was peaceful! There is no sense of the word in which he was not a faithful Christian, and the reward of Christian fidelity will be his. May we who have been united to him by the tenderest ties, and to whom his memory will ever be dear, animated by his example, endeavour to obtain as well grounded an assurance that it will be ours! And may his congregation, for whose welfare he never ceased to be anxious, and who cannot think of him but with veneration and gratitude, prove by the eminence of their virtues, and their steady adherence to the cause of uncorrupted Christianity, that they are worthy of him, and that he has not spent on them in vain the labour of his life!

SOUTHWOOD SMITH.

On the Formation of the Festival of the Rose at Réchicourt-le-Château.

(Translated from *Chronique Religieuse*, Tom. V. pp. 504—507.)

JOSEPH-BENOIT MARQUIS, born at Herny, near Delme, in the diocese of Metz, and nominated, in 1767, curate of Réchicourt-le-Château, near Blamont, merits a place in the annals of virtue. History, wearied with the recital of the crimes of so many men who have disgraced the world, dwells with complacency on the small number of individuals who, devoted to the happiness of their fellow-creatures, have benefited them by their good deeds and consoled them by their benevolence. At the opening of the States-general, in 1789, all the pamphlets of the bailliwick demanded the improvement of the condition of the curates. This class of men, generally revered, was particularly so in the country in which the pastor lived who is the subject of this article. He was distressed to see his parish infected with a spirit of libertinism, the more difficult to be destroyed as it was propagated and supported by the numerous domestics of a great nobleman belonging to the court. The curate, indifferent to the opinion of men,

preached, thundered, and ended by accusing to the government the abettors of the disorder which ravaged the flock entrusted to him. To an enlightened zeal, to courage resulting from a pure conscience, Marquis united both talents and fortune, which he sanctified by his manner of employing them.—Nothing was left undone to bring back his parishioners to a sense of duty. But one of the means which appeared to him most likely to promote this end, was annually to bestow on virtue a triumphal pomp, the expectation, and afterwards the remembrance of which might powerfully excite their hearts. The establishment of the Festival of the Rose, which for so many ages rendered Salency the asylum of purity of manners, served as a model to Saint-Sauveur, Mezidon, La Trinité, Saint-Agnan, Surêne, Romainville, &c., although, whilst crowning merit, many of these institutions were not able to banish from amongst them the most ancient of the diseases of the human mind, pride. Marquis sought the counsels and the aid of experience; he endeavoured to give to his establishment a character suited to its situation, and to render the triumph of virtue precisely that of Christian humility; to expend the money destined for this festival in preparations for it and in charity, in order to prevent any encouragement being offered to avarice; and, to interest all the families in this institution, an assemblage of both sexes were to be present at this ceremony, and it was resolved that religion especially, without which morality is destitute of support, should sanction this festival. Each head of a family was, on the day annually appointed, to designate the three most deserving girls, from amongst whom the curate, as the founder, reserved to himself, as well as to his successors, the privilege of naming the successful candidate. The two others (her competitors) occupied the most honourable places on each side of her. A solemn procession conducts this young woman through the village, immediately followed by the authors of her days,—a just reward for the good education they have bestowed on her. They omit not to pass by the parental roof, the door of which had been the preceding evening ornamented with a garland; and it is in the midst

of the sacred acts of religion that virtue receives its crown. Such is a short account of the plan of this festival, to which the curate Marquis appropriated a pecuniary fund, the yearly payment of which was to defray the necessary expenses.

It was patronized in 1778 by the Bishop of Metz, and the year following by the parliament of the same town. The editor of this article, who has been a spectator of similar festivals in different parts of France, declares, that he has no where met with this ceremony performed in so affecting a manner as at Réchicourt-le-Château, and no where has it produced more desirable results: it effected so rapid a change there, that the neighbouring parishes felt the happy influence of the empire which good example must ever possess. All the arguments which are opposed to these festivals, are refuted by the experience of the good which this latter has produced, and by the continued good conduct of those young persons who have been crowned, who are models of propriety. Marquis dying in 1781, the festival which he had established was maintained with dignity, and even perfected by his successor. But the most cruel persecution of which the Church Calendars have preserved the records, having shut up the temples which were not demolished, and seized the funds appropriated to the expenses of these institutions, did away with, or suspended, the Festivals of the Rose. However, the religious zeal which has perpetuated that at Salency and revived that at Surêne, has also re-established, within some years, that at Réchicourt-le-Château, where, notwithstanding the poverty of the funds, it is supported by the activity of a virtuous emulation. Marquis has published the two following works: *Le Prix de la Rose de Salency aux Yeux de la Religion, avec le véritable Esprit de celle de Réchicourt-le-Château, instituée sur le Modèle de la première: in 8vo, Metz, 1780. Idée de la Vertu Chrétienne tirée de l'Ecriture, et suivie de Conférences sur la Fête de la Rose, exécutée à Réchicourt, en 1779 et 1780: in 8vo, Dieuze, 1781.*

It is just to transmit with honour to posterity the memory of this worthy curate, who has done so much for the

cause of religion and virtue, and whose name is justly revered in the country where he exercised his ministry.

Clapton,

May 1, 1821.

SIR,
SINCE I sent you the remarks, (p. 220,) I have recollected that "S. Hill, Archdeacon of Wells," (p. 223, col. 2,) is the person mentioned in your XIIth Vol. p. 467, as the author of a virulent attack on Bishop Burnet in 1695. I have also observed, that the various answers to the *Rights* are reviewed by *Le Clerc* in *Bib. Chois.* Tom. XXI.

P. 193, col. 2. "One Mr. Secker." The future "Primate of all England," for whom was reserved the extraordinary distinction of christening, marrying and crowning the same royal personage, (*George III.*), was, according to his biographer, Bishop Porteus, the son of "a Protestant Dissenter, a pious, virtuous and sensible man, who, having a small paternal fortune, followed no profession." He resided "at a small village called *Sibthorp*, in the vale of *Belvoir, Notts*," where *Secker* was born in 1693.

"He received his education at several private schools and academies in the country, being obliged by various accidents to change his masters frequently. Notwithstanding this evident disadvantage, at the age of nineteen he had not only made a considerable progress in Greek and Latin, and read the best and most difficult writers in both languages, but had acquired a knowledge of French, Hebrew, Chaldee and Syriac, had learned Geography, Logic, Algebra, Geometry, Conic Sections, and gone through a course of lectures on Jewish Antiquities, and other points preparatory to the critical study of the Bible. At the same time, in one or other of those seminaries, he had the good fortune to meet, and to form an acquaintance with, several persons of great abilities. Amongst the rest, in the academy of Mr. Jones, kept first at Gloucester, then at Tewkesbury, he laid the foundation of a strict friendship with Mr. Joseph Butler, afterwards Bishop of Durham." (*Review of Secker's Life*, 1797, p. 2.)

This passage discovers the attainments of Mr. Fox's early associate at the commencement of their acquaint-

ance. It may serve also to describe the cursory manner of a *Churchman*, reared amidst the "stately piles of old munificence," when constrained to mention the unendowed institutions for intellectual improvement, supported and enjoyed by Separatists.

Amidst the confusion of "private schools and academies," and the "evident disadvantage" of "being obliged—to change his masters frequently," who would discover that "the academy of Mr. Jones" was distinguished "amongst the rest"? Yet in that academy *Secker* must have found the opportunities for making those valuable attainments "at the age of nineteen," which, without any university education, except being entered, in 1721, in his 28th year, for "about a twelvemonth" at Oxford, merely for the sake of taking a degree, or, according to a ludicrous description, as a *term-trotter*, enabled him to reflect so much honour, as a theologian, upon the Church of England.

The prelate, it is to be feared, had seldom, if ever, conversed with his chaplains, of whom Dr. Porteus was chiefly in his confidence, on his obligations in early life to an education in a Dissenting academy. But, sometimes, *litera scripta manet*. There exists a curious record on this subject by *Secker* himself. It is one with which a biographer, writing not to compliment or aggrandize a church, but to instruct and entertain the world, while he did justice to those who had contributed to form the character which he described, would have been eager to adorn his narrative.

Dr. Gibbons, the biographer of *Watts*, annexed to the Memoirs of his friend, in 1780, "Select Letters of his Correspondents," printed from the originals. The first of these letters is from *Secker*. It is dated "Gloucester, Nov. 18, 1711," and thus commences:

"Before I give you an account of the state of our academy, and those other things you desired me, please to accept of my hearty thanks for that service you have done me, both in advising me to prosecute my studies in such an extraordinary place of education, and in procuring me admittance into it. I wish my improvements may be answerable to the advantages I enjoy; but, however that may happen,

your kindness has fixed me in a place where I may be very happy, and spend my time to good purpose, and where, if I do not, the fault will be all my own." (*Mem. of Watts*, p. 346.)

Secker describes Mr. Jones (p. 347) as "a man of real piety, great learning, and an agreeable temper; one who is very diligent in instructing all under his care, very well qualified to give instructions, and whose well-managed familiarity will always make him respected." He afterwards says, (p. 351,) "We pass our time very agreeably betwixt study and conversation with our tutor, who is always ready to discourse freely of any thing that is useful, and allows us either then or at lecture all imaginable liberty of making objections against his opinion, and prosecuting them as far as we can. In this and every thing else he shews himself so much a gentleman, and manifests so great an affection and tenderness for his pupils, as cannot but command respect and love."

The students, "sixteen in number," were "obliged to rise at 5 of the clock every morning," (whence, probably, Secker acquired his habit through life of rising "at six the whole year round,") and "to speak *Latin* always, except when amongst the family." Secker's "bedfellow, Mr. Scott," he describes as "one of unfeigned religion, and a diligent searcher after truth." This was "Dr. Daniel Scott, with whom" Dr. Gibbons "was intimately acquainted.—In 1741, he published a new Version of St. Matthew's Gospel, with Critical Notes, and an Examination of Dr. Mills's various Readings. He published also in the year 1745, an Appendix to H. Stephens's Greek Lexicon, in two volumes. He dedicated them to Dr. Secker and Dr. Butler." The other students named, are "the two Mr. Jones's, Mr. Francis, Mr. Watkins, Mr. Sheldon" and "Mr. Griffiths." Secker says of "the elder Mr. Jones," that he would "in all probability make a great scholar." This was, I apprehend, Jeremiah Jones, author of *the Canon*, who, in 1719, dedicated "to Mr. Samuel Jones," with the respectful gratitude of a much-indebted pupil, his "Vindication of the former Part of St. Matthew's Gospel from Mr. Whiston's Charge of Dislocations."

Secker, when he wrote this letter, must have been in his *second* academical year, at least, as I judge from the following passage (p. 349): "I began to learn Hebrew as soon as I came hither, and find myself able now to construe, and give some grammatical account of about twenty verses in the easier parts of the Bible, after less than an hour's preparation. We read every day two verses a-piece in the Hebrew Bible, which we turn into Greek (no one knowing which his verses shall be, though at first it was otherwise). And this, with Logic, is our morning's work." He had before said of *Logic*, "I was utterly unacquainted with it when I came to this place." He describes the *course* as occupying "about four years;" he might, therefore, have left the academy near the time of Mr. Fox's arrival in London.

To this letter, which I have had occasion to quote so largely, Dr. Gibbons annexed the following note (p. 352): "This very sensible letter was written by Mr., afterwards Archbishop, Secker at the early age of eighteen. It does honour to himself, at the same time it pays such distinguished and deserved respect to his learned, vigilant and amiable tutor, the Rev. Mr. Samuel Jones. Had Dr. Porteus and Dr. Stinton, the authors of the Archbishop's Memoirs prefixed to his Works, [in 1769,] been acquainted with Mr. Jones's eminent merits, they certainly would not have passed him over so slightly as *one Mr. Jones, who kept an academy at Gloucester*. But they will undoubtedly give him his just honours in all subsequent editions." This confident expectation was worthy of a guileless Christian such as I knew Watts's biographer to be, one not restrained by prejudice or policy from paying "honour to whom honour" is due. It was, however, hastily indulged in the present instance. "Mr. Jones" was in future substituted for "one Mr. Jones;" and this appears to have been all the use made of this letter, of which it is scarcely possible to suppose that Bishop Porteus could be uninformed, especially so late as 1797, when publishing his "fifth edition, corrected." Besides notices in Reviews, I well remember to have made a reference to Secker's letter in a short communication to the Gentleman's Magazine, in 1784 (LIV. 84). Of Mr.

Samuel Jones, Dr. Kippis appears, from a hint in his article *Butler*, to have designed "a short account under the article of Dr. Samuel Chandler." This design was not executed; probably for want of sufficient information.

Ibid. Secker was not only "intended for a Dissenting Minister," but he appears to have preached, once at least, among the Dissenters. Archdeacon Blackburn says, (*Hist. View*, ed. 2, (1772,) pp. 242, 243,) "When Dr. Secker became Archbishop of Canterbury, his friends and dependents thought it necessary to represent that his connexions with the Dissenters had been extremely loose and unconfined. —There were, however, some persons living not many years ago, who pretended to remember that one Mr. S——r preached a probation sermon to a Dissenting congregation somewhere (*Bolsover*) in Derbyshire." In connexion with this circumstance, Wakefield has the following paragraph:

"The late Mr. Williams, of Nottingham, a Dissenting Minister, and my intimate acquaintance, was told by Mr. Statham, who was likewise a Dissenting Minister at Nottingham, that *Secker*, in conversation with Mr. Robert Dawson (from whom Mr. Statham received this circumstance) and some other Dissenting Ministers, (about the time, I presume, of *Secker's* preaching among the *sectaries* at *Bolsover*, in Derbyshire,) had expressed himself in terms strongly declaratory of his ambitious turn of mind. 'Aye,' says Dawson, 'nothing will do for you, *Secker*, but conformity.' 'No,' replied *Secker*, like another *Hazael*, with indignant earnestness, 'CONFORM I NEVER CAN.'" (*Memoirs*, I. 171, 172.)

Ibid. Secker "did not like" the Dissenters' "principles and practices in a great many things." Thus Bishop Porteus says, (p. 7,) "that he was greatly dissatisfied with the divisions and disturbances which at that particular period prevailed amongst the Dissenters."

Ibid. Secker "was strong in Dr. Clarke's scheme about the Trinity," and "under great difficulty about subscribing the Articles." Bishop Porteus describes him (p. 4) as "not being at that time able to decide on

some abstruse speculative doctrines, nor to determine absolutely what communion he should embrace." Archdeacon Blackburn says, (*Hist. View*, p. 243,) that "his Grace's preferring the medical profession to the evangelical, has more than once been ascribed to scruples, wherein *modes* and *forms* were not the only things considered."

P. 194, col. 1. Secker "turned his thoughts to physic." Bishop Porteus says, (p. 5,) that "about the end of the year 1716, he applied himself to the study of physic; and after gaining all the insight into it he could, by reading the usual preparatory books, and attending the best lectures during that and the following winter in London, in order to improve himself still more, in January 1718-19, he went to Paris." He there became acquainted with Father *Montfaucon*, and *Winslow*, the anatomist, "whose lectures he attended, as he did those of the *Materia Medica*, *Chymistry* and *Botany*, at the *King's Gardens*. The operations of surgery he saw at the *Hotel Dieu*."

Ibid. Secker went "to Leyden, where he soon took his degree, and returned to Oxford." He appears not to have been at Oxford till his return from Leyden. During his residence at Paris, from Jan. 1719 to August 1720, he constantly corresponded with Mr. afterwards Bishop, Butler, who was now preacher at the Rolls. Mr. Butler prevailed on Mr. Edward Talbot, son of Bishop Talbot, to "engage his father to provide" for Secker "in case he chose to take orders in the Church of England." Very opportunely, "his former difficulties, both with regard to conformity and some other doubtful points, had gradually lessened." He therefore "quitted France" in "August 1720," as before-mentioned. "It being judged necessary that he should have a degree at Oxford," to "help him in obtaining" it, he was advised to "take the degree of Doctor in Physic at Leyden," though he had now entirely abandoned the medical profession. This degree "he took March 7, 1721," giving "as part of his exercise a dissertation *de Medicinâ Staticâ*,—thought by the gentlemen of that profession a sensible and learned performance." He immediately returned to England, and "entered himself a Gentleman Commoner of Exeter College, in Oxford. About a twelvemonth

after, he obtained the degree of A. B.; in December 1772 was ordained deacon by Bishop Talbot, priest not long after, and preached his first sermon in St. James's Church, March 28, 1723." Thus Secker, by subscription *ex animo*, and the required *assent and consent*, found himself at last in the right track, determining henceforth, like Sir Thomas Browne, (*Rel. Med.*) "to keep the road, and follow the great wheel of the Church."

Ibid. Mr. Fox cannot easily explain to his own satisfaction how his friend Secker could "have stooped to such preferments, as he once despised upon the terms they were to be had." But the ecclesiastical aspirant felt, no doubt, what Wakefield describes, (*Memoirs*, I. 173,) "the marvellous efficacy of preferment, and the prospect of preferment, in *rectifying the intellect*, and *enlightening the eyes of the understanding*."

It must, however, be acknowledged, to the praise of Secker, that he performed with exemplary attention the theological duties assigned to the stations he occupied, while he munificently employed their large revenues in the promotion of useful and benevolent designs. His MSS. in the library at Lambeth, of which *Newcome* acknowledges very frequent use, bear ample testimony to his talents and diligence as a biblical student; and it remains, I apprehend, an historical fact, that the Dissenting academy of "one Mr. Jones" had the honour of furnishing to the Church of England her last *preaching* Archbishop of Canterbury. The "Primates of all England" who have succeeded *Secker*, appear to have been satisfied to "dwell in decencies." Scholars and polite gentlemen, if not flexible courtiers, the *theological* labours of these "successors of the apostles" may, perhaps, be not unfairly comprised in this enumeration by *Wakefield* (*Mem.* II. 430):

"A visitation in five years at least!
A minster-sermon, and a clergy-feast!
At solemn seasons, on a sable host,
To pour, benevolent, the Holy Ghost!
Shake o'er Non-Residents the angry rod,
And, on high Sabbath, give the Peace of God."

P. 194, col. 1. "Mr. Evans." Dr. John Evans, author of "Sermons on
VOL. XVI. 2 N

the Christian Temper," who died in 1730, aged 50. He preached in the Meeting-house "New Broad-street, Petty France," which was pulled down a few years since, and of which Mr. John Palmer, chiefly known by his advocacy of Philosophical Liberty against Dr. Priestley, was the last minister. Dr. E. is mentioned by Dr. Toulmin, *Hist. View*, p. 582.

Ibid. col. 2. "Mr. James Read." He was chosen, in 1707, assistant preacher at the Weigh-house, where Mr. Reynolds, a very zealous Trinitarian, was pastor. From thence Mr. Read was dismissed in 1720, because, as Dr. Benson, who preached his funeral sermon, relates, "he stood up, in 1719, for the glorious cause of liberty; and against all human impositions whatever." At the close of the same year, 1720, Mr. James Read was chosen by the congregation in New Broad-street, to be their minister, first in connexion with Dr. Evans, and afterwards of Dr. Allen. In that situation he continued till his decease in 1755, aged 70. Mr. James Read is mentioned among the associates of *Lardner* in his *Life* (p. ix).

P. 195. col. 1. "One Lorimer." His name appears second upon the List of Ministers who, in 1719, were "for subscribing." (*Mon. Repos.* XIV. 17.)

Ibid. col. 2. "Coronation of George the First." This ceremony was performed, Oct. 20, 1714.

Ibid. "Grand Eclipse," described as "a total eclipse of the sun about nine in the morning (April 22, 1715). The darkness was so great for three minutes thirteen seconds, that the stars appeared, and the birds and other animals seemed to be in great consternation." *Salmon's Chronol. Hist.* 1747, II. p. 47.

Ibid. "Great fire in Thames Street," Jan. 13, 1715. It "burnt down above one hundred and twenty houses—and above fifty persons perished in the flames, or by other accidents." (*Chronol. Hist.* p. 45.)

Ibid. Mr. Fox "saw all the rebel lords and gentlemen—brought through Holborn." "They were pinioned at Barnett, and so led through the city, as well the seven peers as the rest." (*Chronol. Hist.* p. 56.) This triumph of the "amiable and illustrious House" over a disarmed enemy, was exhibited

Dec. 9, 1715. I have now before me "The History of the late Rebellion," published in 1717, "by the Rev. Mr. Robert Patten, formerly chaplain to Mr. Forster," M. P. for Northumberland. This gentleman had engaged in the cause of "James the Eighth," against the King in possession, who is always "the best of kings." As "the horrid rebellion" had not been transformed by success into "a glorious revolution," Mr. Forster disappointed the executioner only by a hair-breadth escape out of Newgate. He would, otherwise, no doubt, as a very active partisan, have been hanged, and then *decapitated, embowelled and quartered*, according to the civilization of that age, or rather according to *Royal pleasure* in every age; for the *Commonwealth* and *Protectorate* afford the only examples in the English history, of a government whose "vengeance warred not with the dead." Content to inflict on treason, the *ultimum supplicium*, those governments, which royalists of every age have delighted to misrepresent and vilify, added no ingredients of cruelty or dishonour to aggravate "the bitterness of death." This appears in the cases of King Charles, *Holland*, *Capel* and *Hamilton*; and of *Love*, *Hewitt*, *Penruddock* and others, who "slavish deemed" that the cause of *Charles's* profligate son could deserve the hazard of liberty or life.

Mr. Patten, who afterwards made his peace with the Court of St. James's by turning "king's-evidence," was one of the miserable train, in the procession which Mr. Fox witnessed. Speaking of Mr. Forster's severe indisposition, "by lying on the ground in a corner very damp," he adds this *tragi-comic* representation:

"From Daventry to London he and I were distinguished from the rest by our halts being led by two troopers, with halts upon our horses' heads, which gave the people, as we passed along, an opportunity to compliment us with encomiums upon a warming-pan. At Barnet we were all pinioned, more for distinction than any pain that attended: and at Highgate we were met with a strong detachment of horse-grenadiers and foot-guards, each man having his horse led by one of the foot. Setting forward from Highgate we were met by such numbers of people that it is scarce conceivable to express,

who, with *long live King George! and down with the Pretender!* ushered us throughout to our several apartments. I shall add a very pleasant story: A Quaker fixed his eyes upon me, and distinguishing what I was, [by a clerical habit,] said, 'Friend, verily thou hast been the trumpeter of rebellion to these men; thou must answer for them.' Upon this my grenadier gave him a push with the butt-end of his musket, so that the Spirit fell into the ditch. Whilst sprawling on his back, he told the soldier, 'Thou hast not used me civilly; I doubt thou art not a real friend to King George.' Mr. Forster thought still to have been released by a Tory mob, and told me, that he had assurances thereof from a gentleman at Highgate. But those bravadoes will not hazard themselves, though they speak great things. He was likewise troubled that he should be sent to Newgate, being unexpelled the House of Commons; and likewise mortified when he understood that *Gordon*, *Carr* and *Dorrel* were executed a day before, and their *quarters* then in a box just by, in order to be set upon the gates; which spoiled his stomach, so that he could not eat with his then unhappy companion."—*History*, pp. 136, 137.

P. 196, col. 1. "Derwentwater—beheaded on Tower Hill," Feb. 24, 1716. Mr. Patten blames this nobleman's "indiscretion in joining" what Mr. P. had now discovered to be a "mad as well as wicked undertaking." He has, however, done honour to his memory in the following character:

"The sweetness of his temper and disposition, in which he had few equals, had so secured him the affection of all his tenants, neighbours and dependants, that multitudes would have lived and died with him: the truth is, he was a man formed by nature to be generally beloved; for he was of so universal a beneficence, that he seemed to live for others. As he lived among his own people, there he spent his estate, and continually did offices of kindness and good-neighbourhood to every body, as opportunity offered. He kept a house of generous hospitality and noble entertainment, which few in that country do, and none come up to. He was very charitable to poor and distressed families on all occasions, whether known to him or not, and

whether Papist or Protestant. His fate will be sensibly felt by a great many, who had no kindness for the cause he died in." *History*, p. 61. Though, as to the actors in these busy scenes, "their tears" as well as "their little triumphs" have been so long over, one cannot help regretting that such a life should have been sacrificed on a paltry question of hereditary right.

I find an anonymous writer, seasonably, though vainly pleading, at this time, for the exercise of royal clemency, against the "importunate clamours of the blood-thirsty, who never cease to call out for slaughter, forfeitures, attainders and *decent* executions." He asks, "Can it be of any great comfort to the Royal Family, to think how much blood their succession hath cost the nation? Will it be a delightful prospect to have the heads and limbs of their subjects thrown in their eyes, as they pass through any town in their dominions? Is the reformation of our *calendar* to be made by blood, and the *terms* and seasons to be distinguished by the several tragical executions?" This writer abruptly lays down his pen, "struck with horror at the news, that *in spite* of the visible and almost universal inclination of all ranks of people, in favour of their countrymen, the impeached lords are to be executed." See "An Argument to prove the Affections of the People of England to be the best Security of the Government." 1716.

The first and second Kings of the House of Hanover, like their cousin Charles II., appear, in the treatment of lifeless enemies, to have emulated the last of the Tudors. Archbishop Perfixe, in his "History of Henry the Great, (p. 262,) says of Elizabeth, to whom Henry had sent "the Maréshall of Byron" on a complimentary embassy,

"This Queen endeavoured by all means possible, to make known to the French her greatness and power. One day holding *Byron* by the hand, she shewed him a great number of heads planted on the Tower of London, telling him that in that manner they punished rebels in England, and recounting to him the reasons she had to put to death the Earl of Essex, whom she had once so tenderly loved." It appears that "the Earl of Essex's

head" made one of the "great number" which adorned the palace and amused the leisure of this pitiless but politic despot.

The modern History of Africa has exhibited similar royal amusements. Thus Atkins, in his "Voyage to Guinea," (p. 80,) describes a chief, to whom he was introduced in 1721, who had "paved the entrance of his house" with "Dutchmen's skulls." He afterwards, indeed, "put them all into a chest, with some brandy, pipes and tobacco, and buried them," observing to his guest, "It is time that all malice should depart, and the putting up a few necessaries with the corpses, such as they loved, is our way of respecting the deceased." Atkins adds, "The under jaw-bones of these Dutchmen, he shewed me strung, and hanging on a tree in the court-yard."

Snelgrave, in his "Account of Guinea," (p. 31,) relating his visit to the King of Dahomy in 1727, adds, "In our way to the king's gate, we saw two large stages, on which were heaped a great number of dead men's heads, that afforded no pleasing sight or smell." Yet, probably, his Majesty of Dahomy, was of the same opinion with Charles IX. That prince, according to Voltaire, feasting his eyes on the body of *Coligni*, "hanged in chains at the gallows of Montfaucon," replied to "one of his courtiers," who "complained of the stench of the corpse," that "a dead enemy smells sweet." Thus *symbolized* the royal houses of Europe and Africa in these generous triumphs over vanquished enemies.

P. 198, col. 1. "One Mr. Aaron Pitts." He is mentioned in "The Western Inquisition" (p. 183,) as having "betrayed the conversation" of "his kinsman, Mr. Isaac Gilling, and represented him under an ill character."

Ibid. col. 2. "Withers." It appears in *West. Inquis.*, (p. 11,) that "Mr. John Withers, well known by his excellent writings," was chosen, in 1705, one of the four ministers of "the Dissenting Congregations in Exon." There is a pretty full account of him by the late Dr. Toulmin in your IVth Volume, pp. 250, 251, and the part that he took in the "Trinitarian Controversy at Exeter" is described by your correspondent J. B. in your XIIth

Volume, pp. 580—584. Mr. Withers could not escape the imputation of heresy in 1718, though he disclaimed *Arianism*.

Ibid. "Cox." In *West. Inquis.* (p. 181) "Mr. John Cox, of Kingsbridge" is described as "a man whose character has been so unblemished, and his conversation so exemplary, that his most malignant adversaries have been forced to speak well of him." He was dismissed by his congregation in 1719, because he would not subscribe "the first Article of the Church of England, or the fifth and sixth answers of the Assembly's Catechism," though he "told them he was no Arian."

J. T. RUTT.

P. S. Mr. Yates's remark (p. 205) on "the French Theophilanthropists" is well-founded. In the "*Manuel des Théanthrophiles*," a small pamphlet, published at Basle in 1797, besides various incidental allusions to the Scriptures, there are nine pages entitled "*Pensees Morales, extraites de la Bible*." Of this *Manuel* I gave some account in a Note to *Priestley* (X. 476).

T. C. H. (p. 211) has named my regretted friend "the late excellent and ill-used Mr. Fyshe Palmer," instead of the Rev. John Palmer, who died at Birmingham in 1787, and of whom Dr. Priestley gave an account in *Theol. Repos.* VI. 217, which I lately reprinted in his *Works* (XIX. 523). I am not aware that Mr. Fyshe Palmer used any signature in the *Theol. Repos.* besides *Anglo-Scotus*.

I beg leave to inform your justly respected Correspondent Mr. Silvanus Gibbs, (p. 227, col. 2,) that ever since I reprinted the "*History of the Corruptions*," in the Fifth Volume of Dr. Priestley's *Works*, I have been desirous of publishing it in the form he describes, and with the Notes which I have added to the last edition; especially as the author evidently intended that *History*, as a continuation of the *Institutes*. Should "our Tract Societies" be of Mr. Gibbs's opinion, and communicate to me in any way their encouragement of the design, the prosecution of it should not be delayed. I cannot think that the "*History of Early Opinions*," containing, as was necessary to the author's important purpose, absurd, and sometimes dis-

gusting passages, quoted from the fathers, would be as well calculated for popular use. "A good history of Unitarianism" is, I fear, to be desired rather than soon expected. As a step towards the attainment of such an object, a translation of *Sandius* was proposed in one of your volumes. An Antitrinitarian biography, if only of English writers, would indeed serve, if arranged chronologically, to carry on, in an attractive form, the history of Unitarianism, and would comprehend no small portion of talent and Christian excellence. It is obvious that such a volume would be a valuable manual, especially to the rising generation among us, and to new converts. They would thus have a ready answer to those who deny what Dr. Toulmin, the tutor of my early and the friend of my later years, ably maintained, and still more powerfully exemplified, "the practical efficacy of the Unitarian doctrine."

Bristol,

April 26, 1821.

SIR,

I HAVE read in various periodical publications, many serious and well-founded objections to Mr. Brougham's Education Bill, most ably pointed out,—but what appears to me beyond all comparison the most forcible of all, has scarcely been even adverted to by any—namely, the manifest tendency which it will necessarily have to *degrade* and *demoralize* a large part of the population of this country. Under a weak and most fallacious pretence of extending the means of instruction amongst the males, all females of the lower classes are by this Bill, and at no very distant period, to be plunged into the ignorance which involved their progenitors in the dark ages! The "glad-tidings" of the gospel are to be disclosed to *English women* only through the medium of the desk and pulpit, or by the *pure* and *correct* information which they may be likely to gain by inquiring of their husbands, brothers, &c. at home! for our liberal and enlightened legislators are about to *seal up* the *Bible* from their view! An act is about to be passed in the 19th century to reduce a vast majority of the females of this country, as nearly as may now be done, to a level with those of Hindostan!

It will perhaps be said by the pro-

moters of the Bill, and with a smile of contempt, that no law of such a description has ever entered into their thoughts! But, is not completely withdrawing the means of instruction from the children of the present day, the most effectual, nay, the only method of securing the ignorance of the rising generation? If it is urged that no bar is placed by the Act before the doors of schools for girls, which are, or may be, opened in every town and village throughout the kingdom—let it be well considered, that the proposed Bill rests upon such a degree of additional parish *taxation*, as, it is pretty generally agreed, will come on “like an *armed man*,” and speedily *batter down* all those institutions for the instruction of the poor which depend upon voluntary contribution. This, indeed, appears to be one main design of the measure, and it must be allowed to be *fitly framed* for effecting its worthy purpose.

I hope and trust that Mr. B. will find the *British Parliament* unsuited to his purpose,—unwilling to assist him in putting an extinguisher upon that light, the rays of which are gradually and gloriously extending themselves to the remotest and darkest corners of the earth. Shall I go on to say, that there is a great and powerful Prince to whom his services would be most acceptable? The *magnanimous* Emperor of Austria would rejoice in so acute and able an assistant in the execution of his plan of preserving quiet and order throughout the globe, by spreading thick darkness over its surface. The experiment is now commencing in his dominions, and as these are extended by the inroads of his armed myrmidons, the *blessings of ignorance* may doubtless be expected in the same proportion to extend themselves. Could our barrister (as this is allowed to be an age of wonders) start from the *English House of Commons*, darkening the sun-beams as he passed along, and meet him half way,—what honours and what rewards might he not confidently look for! But as, if his Bill should fail, all hope of such mighty co-operation must fall to the ground; the *great object* which both appear to have in view, would, perhaps, be best promoted by the present expatriation of one whose excellent talents, when so *applied*, “his

thankless country” may well *desire to lose*.

Anxiously hoping that a Bill so inimical to the best interests of the human race will never be adopted by a British Parliament, I remain, Sir, your constant reader,

MARY HUGHES.

The first Two Chapters of Luke proved a Forgery from Luke himself.

AS the spurious Gospels have lately been the subject of discussion, it may not be improper to state some facts concerning them which are unknown even to the learned. I affirm, then, that the book known as the Gospel of the Infancy of Jesus, and that of Mary, is the composition of men who were really enemies of Christ, and who wished to subvert Christianity by identifying it with Heathenism—that it was extant soon after the first promulgation of Christianity—that it was one effectual means in the hands of Providence to call forth the genuine Gospels—that the book was known to Matthew, Mark, Luke and John, who, without naming it, have brought forward well-attested facts to set it aside as false—that, nevertheless, about the beginning of the second century, the contents of the Gospel of the Infancy were inserted, after certain modifications, in the Gospel of Matthew, when the contents of the Gospel of Mary were at the same time prefixed to that of Luke—and, finally, that after this daring and impious forgery, the original of the said spurious Gospel was kept a profound secret for three hundred years, when Jerome had the hardihood to translate it from the Hebrew and place it before the public as the genuine composition of Matthew. Even a summary view of the evidences necessary to substantiate these assertions would form a volume. It is, therefore, requisite in this and the following papers, to confine my attention to a few leading points which I conceive to be most interesting to the readers of the Repository.

Luke insinuates, that the attempts of many to circulate false Gospels was the motive which induced him to publish his own. He states with solemn accuracy the point in the history of Christ at which he determined to begin his Gospel, and that was *αὐθις, from*

above, that is, from the time at which he was proclaimed from above as the Son of God, and this he says seemingly in reference to "the many" who, in their narrative of Christ, had begun from an earlier period, namely, his birth. Conformably to his intention of beginning from above, Luke states, "Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being Governor of Judea, and Herod being Tetrarch of Galilee, and his brother Philip being Tetrarch of Iturea, and Lysanias the Tetrarch of Abilene, Annas and Caiaphas being the high-priests, the word of God came unto John in the wilderness." Had Luke given an account of the *birth* of our divine Master, he would have dated that period; whereas he hints it to be his purpose to begin with the public appearance of Jesus as the Son of God, and this he defines with a precision unparalleled in the history of past events. The cause of this precision is unknown to modern readers. The first teachers of his miraculous birth represented Jesus as being much older than he really was when he appeared as the messenger of heaven. They wished it to be believed that he had been brought up in Egypt, in order to account for his miracles by his having learnt the arts of magic in that country. This calumny has been handed down by the Jews. See Lard. VII. 149. According to the Talmudists, he went to Egypt in the days of King Jannæus, that is, eighty years before the Christian era. The author of the Harmony ascribed to Tatian, makes his stay in Egypt *seven years*, and as he fled into that country to avoid the anger of Herod, he must have been born some years before the death of that tyrant. This appears from the statement inserted in Matthew.

These and many other representations equally false induced the Evangelist Luke to cut up the story of his miraculous birth by the root, by enabling every man throughout the whole Roman empire to satisfy himself that the Saviour was not born till at least two years after the death of Herod the Great. For he says that he appeared in the fifteenth year of Tiberius, and was then near thirty years old. The fifteenth of Tiberius was the thirty-second of Philip, who succeeded Herod in the government of Iturea and Tra-

chonitis. This date is supplied by Josephus, A. J. 18. 5, 6. Luke asserts that Philip was Tetrarch of Iturea and Trachonitis, when the word of God came to John, and the year of his government is defined by connecting the same event with the fifteenth year of Tiberius on one hand, and the age of Jesus on the other. Thus, with the utmost simplicity and precision, he represents the birth of Christ as having taken place two years after the commencement of the reign of Philip, or two years after the death of Herod his father. This is not all. The language of Luke carries a pointed reference to the misrepresentation of the impostors. "Jesus *himself* was beginning to be about thirty years old." In English the word *αυτος*, himself, has no meaning, and its reference to the forgers alone renders it proper and significant. Thus, as if he said, "The pretended historians of Jesus, who teach his miraculous birth, represent him as an old man at this time, but this was a Jesus of their own fiction. Jesus himself, the real and true Jesus, was but thirty years old." I beg to assure my readers, that I do not refine when I thus explain the term *αυτος*: for it has no other meaning but what is here ascribed to it, namely, emphasis or opposition to some other object expressed or implied in the context. This pronoun occurs frequently in every writer; and this import must be assigned to it, or it has no sense or propriety at all.

The clause *ων, ως ενομιζετο, υιος Ιωσηφ*, being understood as an insinuation that Jesus, though supposed to be the son of Joseph, was not so in reality, is a gross and shameful perversion of the original. Did the Evangelist mean to convey this idea, he would, beyond doubt, have used the negative, and said, *ουκ ων, ως ενομιζετο*, being not, as was supposed, the son of Joseph. But as the words now stand, he positively and unequivocally asserts that Jesus was the son of Joseph. For *ων* means *being*, and the use of it, which occurs so frequently in every Greek writer, is always intended to convey the idea of something positive, something founded in truth and reality. Hence *ο ων*, the existing one, the great reality, Jehovah. Hence also, *οντως* denotes really, in fact, and is synonymous with *αληθως*. Besides, Luke having asserted

that Jesus was really the son of Joseph, not only appeals to the register of Jesus's birth, but actually produces that register in attestation of the fact, thus tracing his genealogy in the line of Joseph. To suppose that Luke intimates that Jesus was not the son of Joseph, while at the same breath he produces the register in which he is stated to be the son of Joseph, and recorded as such, would imply such a degree of carelessness about truth and consistence, or such a confusion of intellect as would render him unworthy of credit on any subject whatever. The clause *ὡς ἐνομίζετο*, rendered, "as was supposed," should be translated, as he was registered conformably to law or to custom. For the origin of the verb is *νομος*, a law; and the primary and even the usual acceptation of it is to enact a law, introduce a custom, act conformably to custom, and the like. I do not indeed deny that *νομίζω* may often mean to think or even to suppose. The context is the just clue to its meaning wherever it occurs: and in connexion with the genealogy of Jesus, it cannot be diverted from its natural signification without the grossest perversion.

The Evangelist is not content with asserting on his own authority that Jesus was really the son of Joseph, he is not content with producing the register to prove the same thing, but he also produces the testimony of the best judges of the fact, namely, that of the people of Nazareth. "And all bore him testimony; and they wondered at the words, though gracious, which dropped from his lips, saying, Is not this the son of Joseph?" Chap. iv. 22. It is clear from the sequel, as well as from the parallel places in Matthew and Mark, that the wonder here mentioned proceeded not from admiration but from resentment and indignation. The Evangelist says that they bore testimony to Jesus. And what was this testimony? He cites the testimony meant in their own words: "Is not this the son of Joseph?" And that this testimony might be deemed decisive as the testimony of men who knew the truth, and who had no bias to say any thing in his favour, Luke asserts, verse 16, that Jesus had been brought up in the midst of them.

If we take a view of this brief argu-

ment we obtain the surprising fact that Luke, who is supposed to have written an account of the miraculous birth of Jesus, does in reality contradict it as a falsehood. He asserts that he begins his Gospel with the word of God which came to John the Baptist, and he defines the period of that event with unexampled precision; he demonstrates the whole scheme to be a fiction, by shewing that Jesus was not really born till after the death of Herod the Great; he asserts, in a language the most positive and unequivocal, that Jesus was the son of Joseph, and confirms this as a fact by the register of his birth, and the testimony of the people of Nazareth. It follows then, that the two chapters containing this cunningly-devised fable were inserted in the Gospel of Luke after his death; and hereafter I will demonstrate, with an evidence that cannot be resisted, that they were copied from a spurious Gospel, now known as the Gospel of Mary, written originally by the very men whom Luke opposed.

J. JONES.

P. S. A writer in the last Number, (p. 208,) while broadly insinuating that I seek to mislead the public by forgery and interpolation, advises me not to deal unfairly with the authors I animadvert upon. I should be hurt at this charge if made by a man whose assertion has any pretensions to credit. It would be a waste of time to reply to any part of his puerile and scurrilous effusion. And I merely take the liberty to advise him, in return, to leave such discussions to those whose contributions may be found more conducive to the interests of truth and the credit of the Monthly Repository.

SIR,

I SEE that some of our weaker brethren are endeavouring to revive the puerile and miserable logomachy about the meaning of the word Unitarian. With them, *How we apples swim*, is a favourite maxim; and provided that the numbers are kept up, the quality of their associates who are floated in the same tide is a consideration of little moment. *Now-a-days*,* as

* Allow me to observe, that it is surprising that Paley and other good writers

the phrase is, if people will but call themselves Unitarians it is enough: under that title they may harbour any error that they please. In the opinion of some, it is quite sufficient to entitle persons of any sentiments to the honourable appellation, if they do but *say* that they believe "in the only true God, and in Jesus Christ whom he hath sent." The word Unitarian possesses a talismanic power. Like the cowl of St. Francis or St. Dominic, it is a sure passport through the gate of heaven. Nay, it is like the Calvinistic robe of Christ's righteousness which covers all the sins of the elect. And it is of such easy attainment, that every body now is an Unitarian who pleases to take the name. *Crede quod habes et habes.*

There was a time when the title of Unitarian was an honourable distinction. To be classed with such men as Lardner, Lindsey, Priestley, Jebb and others, of whom the world was not worthy; who sought not after names but things; who were lovers of truth; who searched the Scriptures daily, diligently and seriously, to discover the pure doctrine of Jesus, in order to publish it openly to the world, and to detect and expose popular errors of all descriptions, whether Trinitarian, Arian, high and low, Sabellian or Socinian; who were indifferent to human censure and applause; and who sought after nothing but the approbation of God and conscience; to be associated, I say, into the ranks of men like these, though among the humblest of the train, was indeed an honour. To be a Unitarian was then a title worth aspiring after, it was a fair object of honourable ambition.

But Unitarianism is now such a medley of opinions; and there are so many busy, pragmatical people, who assume the name; who, unasked and undesired, put themselves forward upon all occasions as ringleaders of the sect; and who arrogate the right of dubbing whom they please as members

should have adopted this barbarous vulgarism instead of the words "in our days," of which it is a palpable corruption. Perhaps it is still more wonderful that even Dr. Johnson should have missed its true etymology.

of the brotherhood, that they have made the word Unitarian stink in the nostrils of many reasonable people. No wonder, then, that some worthy, quiet gentlemen who would be Unitarians if they dare, are afraid of taking the name lest they should be confounded with those whom they dislike. For my own part, I am so sick of a word which has in this manner been bandied to and fro, and made the catch-word of a party, that I should be very happy to join with a few others who are like-minded, in offering a premium to any learned and ingenious wight who would invent some new word of good report which would assist in separating "the precious from the vile," the genuine Unitarian, from him who, without any just cause, or perhaps even from some sinister motive, assumes the name: always, however, protesting against that new-fangled, barbarous appellation, Humanitarian. And till such reputable title is invented and adopted I must be content to subscribe myself,

A UNITARIAN OF DR. LARDNER'S SCHOOL.

SIR,

Torquay.

AS those who hold the doctrine of the Trinity in general appear averse to exposing that mystery to our scrutiny in too clear a light, the plainness of the following statement made me think it deserving a place in your Repository. It is taken from a voluminous work given to the public by the Rev. Richard Charles Simeon, of Cambridge, a man so deservedly esteemed that his name claims attention for his sentiments. The work is entitled, "*Horæ Homileticæ*," and the following passage occurs in its first article. Commenting on the words, "Let us make man in our own image," (Gen. i. 26,) the writer observes:

"Here we may see an early intimation of the *Trinity in Unity*, a doctrine which pervades the whole Bible, and is the very corner-stone of our holy religion. What obligations do we owe to the ever-blessed Trinity! If we looked no further than to our first creation we are infinitely indebted to the Sacred Three, for making us the subject of their consultation, and for co-operating to form us in the most perfect manner. But what shall we

say to that other consultation, respecting the restoration of our souls? Hear, and be astonished at that gracious proposal, 'Let us *restore* man to our image.' 'I,' says the Father, 'will pardon and accept them, if an adequate atonement can be found to satisfy the demands of justice.' 'Then on me be their guilt,' says his only dear Son; 'I will offer myself a sacrifice for them, if any one can be found to apply the virtue of it effectually to their souls, and to secure to me the purchase of my blood.' 'That shall be my charge,' says the blessed Spirit; 'I gladly undertake the office of enlightening, renewing, sanctifying their souls; and I will preserve every one of them blameless unto thy heavenly kingdom.' Thus by their united efforts is the work accomplished; and a way of access is opened for every one of us, through Christ, by that one Spirit, unto the Father. O let every soul rejoice in this Triune God."

I doubt whether I do well to add a word to this, which must so clearly, I think, convict itself for a cunningly-devised fable of anti-christian mythology. But do they not, however unconsciously, mock themselves and the Almighty, who can fancy that they believe in one God while they entertain such views as these? Let this one question be fairly answered; Wherein does this *Triune* God differ from three Gods? If there is not a broad and plain difference, obvious to the common sense of mankind, between many gods and one, then the Scripture does but mock us in laying the doctrine of one God as the foundation of true religion. They say that the three persons of the Trinity are of the same nature, and united in counsel. But may not three Gods be of the same nature, and united in counsel, as well as three men? This, therefore, affords no distinction between the Trinity and three Gods. But it is said they are one in essence or substance. Doctrines that must be explained in such terms as these cannot be Christian: neither the Scripture nor common sense knows any thing about essence and substance, nor in truth do the philosophers. These terms only serve for metaphysical juggling. Still, then, there is no distinction found between the Trinity and Polytheism. But, finally and conclusively, it is said, "The three persons are one

God; to say otherwise is heresy: this is the Catholic verity." Here then at length we reach the truth. The three persons are not distinguishable from three Gods except in words: the orthodox believe in three Gods and call them one.

T. F. B.

SIR,

I PERCEIVE that petitions are just presented to the House of Commons by a sect calling themselves "Separatists," praying to be put on the same footing as the Quakers and Moravians. This refers, I suppose, to oath-taking and arms-bearing. But I have only conjecture to guide me, and should be obliged to any one versed in sect-learning to inform me who and what these "Separatists" are, or to refer me to any published account of their history and tenets.

HERETICUS.

SIR,

April 15, 1821.

IN your last Repository, under the head "Sketch of Semler," (p. 140,) I perceive it said, that a system of Christianity has become prevalent in Germany, in which miracles are altogether discarded, and the events of the gospel history reduced to the level of natural occurrences.—I should be glad to be informed, whether there is any English book wherein the principles of this system may be seen.

W. W.

Introduction to the Study of the New Testament, by J. G. Eichhorn, in 3 vols. 8vo.

Contents of Vol. II. pp. 512.

V. *Of the Acts of the Apostles, the second part of the historical work of the Evangelist Luke.*

Contents of the Acts of the Apostles.—Their object and plan.—They were not intended to convey an elaborate account of the establishment and propagation of Christianity—or to exhibit either the meritorious exertions of the apostles generally, in its behalf—or those of Peter and Paul, in particular—but to give in the first and second part a general history of the missions sent out from Jerusalem and Antioch for the purpose of extending Christianity—and, in the third part, to narrate the history of the captivity of

the Heathen missionary Paul, down to his arrival in arrest at Rome, and to the second year of his imprisonment there.—They were not written with an intent of justifying Paul's admission of Heathens amongst the Christians.—Sources of the Acts of the Apostles.—Luke availed himself of no written sources, such as the *Acta Petri*, the *Acta Apostolorum*—but narrates, as compiler, in the first part, what he had gathered from oral traditions, and in both the other parts, as eye-witness, what had passed immediately under his own observation, maintaining a perfect independence of foreign aids, even in passages in which speeches, &c., are detailed.—Of the merits of the Acts of the Apostles considered as an historical composition.—Chronological table of contents.—Of the age, credibility and authenticity of the Acts of the Apostles—time when first known—early corruption of the text.

VI. *Of the Writings of the Apostle John.*

1. Of the Gospel of John.—Accounts of John.—His residence in Asia Minor not to be disputed.—His stay on Patmos not confirmed by history.—Of the first part of his Gospel.—John adheres to method in his narrative.—He takes the archi-original Gospel (*Urevangelium*) as the basis of his work, which he occasionally amends and augments.—From the purity and truth of the doctrine of Jesus, he deduces the proof of his being the expected Messiah.—Miracles formed no feature in his conception of the character of the Messiah.—The purity and truth of the doctrine of Jesus, coupled with his miracles, are explained by John as the effect of a union of the *λογος* with the *πνευμα αγιον* in his person.—Of the ideas which he attaches to the *λογος* and *πνευμα αγιον*.

Result of the foregoing.—John's idea of the Messiah.—Of the order in which the materials of the first part of his Gospel are brought together.—The object of his Gospel is purely doctrinal (intending to exhibit the character of the Messiah in its purity)—not polemical, as directed against the Gnostics—or against Cerinthus—or against the false disciples of John.—Of the second part of the Gospel of John.—It contains an account of the last moments of the life of Jesus.—Appendix.—Authenticity of the Gospel of John.—

The earliest accounts of it to be met with about the middle of the second century.—Doubts respecting its age and authenticity considered.—Where and at what period it was written.—Style of the Gospel of John—early corruption of the text.

2. Of the first Epistle of John.—The language and style as well as the character and sentiments displayed in the essay designated as the first Epistle of John, warrant the conclusion that it was written by the author of the Gospel under the same name.—It contains admonitions to the Christians to attend to their duties—cautions to them to beware of the enemies of the Messiah, and a refutation of the doctrines of the latter.—The enemies of the Messiah were Jews who had apostatized from Christianity, and were no longer content with the testimony of the apostles in favour of the Messiahship of Jesus.—Under these are not to be understood either Gnostics or Cerinthus or the pseudo-disciples of John.—The parties for whom this essay was originally intended lived in Asia Minor.—In point of form, it resembles a dissertation more than a letter or epistle.—The period in which it was written fell during the latter years of the life of the author of the Gospel.—Its authenticity and circulation.

3. Of the second Epistle of John.—Its contents, and where and when it was written.—Its authenticity and ecclesiastical authority.

4. Of the third Epistle of John.—Its contents, authenticity and ecclesiastical authority.

5. Of the Revelation of John.—Summary of its contents—victory of Christianity over Judaism and Heathenism—its dominion—and the reign of the blessed.—Form of the Revelation—dramatical—of the nature of a symbolical drama.—Claims of the author of the Revelation on that head considered.—Invention, plan and execution of the various parts of the Revelation—its merits and defects.—Of the author of the Revelation; its language and turn of ideas, confirmed by external and internal evidence, lead to the assumption that it is the production of the writer of that Gospel which ecclesiastical tradition ascribes to John.—Difficulty of reconciling this with the birth, occupation and history of the

Galilæan fisherman, John.—Notwithstanding which, no name has been preserved to which the Revelation can with greater probability be ascribed.—Of its age.—Review of the historical doubts entertained respecting the authenticity of the Revelation.—According to the oldest accounts, it was considered to be a genuine production of the Apostle John.—Towards the close of the second century, doubts were first entertained of its authenticity—at the commencement of the fourth century, the opinions respecting it were greatly divided.—In the latter half of the fourth century, the Latin Church decided in favour of the Revelation, whilst the Greek Church refused to acknowledge it.

Objections considered.

1. To the historical proofs of its authenticity.

2. To its authenticity from internal evidence—*a.* on general grounds stated by ancient and modern writers—*b.* on account of doctrinal errors—*c.* on account of contradictions—*d.* on account of false assertions—*e.* on account of improper and unintelligible allusions and combinations.—Comparison instituted between the Revelation of the New Testament and another pretended Revelation of John.—Of the consequences which have resulted to the text of the Revelation of the New Testament from the unfavourable decision of the Greek Church respecting it.

Islington,
May 1, 1821.

SIR,

I BEG leave to communicate my mite respecting the United States of America, in addition to the portion of information on that subject which has enriched the pages of your Miscellany [XV. pp. 602—612]. It is an extract of a letter, dated NACHEZ, Dec. 28, 1820, on the river Mississippi, distant 300 miles from New Orleans. The penman is a young druggist, related to the late truly respectable *William Richards*, of Lynn, and also a native of the Principality. He emigrated to Philadelphia, but neither at the city of Brotherlylove nor at New York could he obtain a situation. Bending his course southward, he procured a settlement to his satisfaction. The following account is his delineation

tion of NACHEZ and its vicinity. The information may prove useful to an European who, quitting his own native soil, may find himself wandering throughout that promising and widely-extended territory, the United States of America.

“Your *Sketch of the Denominations* is well known throughout the United States; when seeing or hearing of it, I think of Islington with pleasure. I presume that *the trial* of the Queen of England excites as much interest in the United States as it does in England; it is the subject of discourse at present, and all other news seems to pass coldly by.

“Having no particular news to send you, I will endeavour to give you a little of the state of things, and the situation of the country in which I now live. NACHEZ is the capital of the state of Mississippi, placed on a bank, or what is commonly called here a bluff, the perpendicular height of which is about 100 feet or more from the high-water-mark of the river Mississippi! There is a piece of common between the town and the precipice which serves for a walk to the citizens upon a summer's evening. During the day it is intensely hot. You seldom see a lady in the streets or out of doors till the approach of the evening, when they generally enjoy themselves with 2 or 3 hours' riding or walking. The dews are too heavy for them to stay out late. The precipice between the bluff and the water is very steep. There is a road cut diagonally, through which is a communication between the landing-place and the city.

“The planters in this country depend entirely upon their cotton for support. They also raise sufficient Indian corn for their own use, but never calculate upon selling any of it. Flour, ham, pork, bacon, potatoes, whisky, &c., are brought down from the States of Kentucky, Ohio, Missouri, Tennessee, and sometimes from the west of Pennsylvania, which they call Upper Country produce. The rivers rise twice a-year,—early in the spring and about the month of May; the former owing to the great thaw, and the latter owing to the heavy rains. The produce is conveyed in flat-bottomed boats, some of which travel about 2000 miles before they reach *New Orleans*,—300 miles below this city! There are a great number of steam-boats running all the year between this place and New Orleans. But when the rivers are high, they run to Louisville, in the State of Kentucky, and to St. Louis, in the State of Missouri—both about 1500 miles from New Orleans!

“NACHEZ is a respectable town, with

about *three thousand* souls, including blacks, whites and mulattoes, the chief part of the former being mostly *slaves*! We have a Roman Catholic chapel, built of wood, called the Old Church. We have also a Presbyterian chapel, called the New Church, a handsome brick building, and well attended. They have a regular minister, and frequently sermons by itinerants of different denominations. *Bigotry* in religion is a stranger in the city. We have a Methodist meeting-house, where there is a mixture of whites and blacks. There is likewise a meeting-house where none but negroes and mulattoes meet, having two *negro preachers*, who strain every nerve to excite the feelings of the audience. They jump about in the same manner as I have seen some of the Welsh preachers, the audience raising a dismal howl, resembling brutes more than the human species. They are, if possible, worse than the Welsh are when they heard the word *gogoniant*, or glory, which you mention in your *Sketch of the Denominations of the Christian World*. I am happy, however, to think, that our good countrymen have left off these their hot-headed superstitions, thus becoming Christians instead of resembling brutes and savages.*

"At all times we have some of the *Chretow Indians* in the vicinity of NACHEZ. They come into the city occasionally to sell venison, deer-skins, bear-skins, &c., for which they get powder, shot, and sometimes money. They are much addicted to drinking. They often get so drunk with whisky, that they will lie in the streets like beasts. They generally encamp upon the commons or in the woods, exposed to all weathers. They wear a blanket for a coat, and a pair of trowsers made of deer-skin, and shoes of the same material. In the heat of summer they go naked, except a flap to cover their nakedness, which is secured behind. The women have short petticoats. The men, being lazy, will do nothing besides hunting, but the women work hard. On the precipice there are the remains of a *Spanish fort*, (as there are in many places on the Mississippi,) in the middle of which a gallows is seen erected; so that the place that was once the defence of the city is now the place of execution. I have seen one *negro slave* executed for killing his fellow-slave with an axe. Slaves are brought down the river, and are sold with as little ceremony (except

* The 14th edition of the *Sketch*, just published, contains an account of the American *Jerkers* and *Barkers*, who surpass the *Jumpers* in the Principality.

giving a good title) as oxen are at Smithfield! Yesterday the *Free Masons* of our city went in procession to the New Church, where an oration was delivered by one of the brethren. It is a very respectable society."

Such, Mr. Editor, is the account transmitted me of a southern portion of the United States of America. Of NACHEZ, one circumstance is stated which almost exceeds credibility. Here is a profusion of sects—but "*bigotry in religion is a stranger in the city*"! It was not to be expected that the millennial cessation of the reign of bigotry would commence in the United States of America. May the divine spirit of liberality work its way upwards through the midland and northern provinces of Columbia, till the *whole lump is leavened*—the inhabitants, from one end of the continent to the other, witnessing the triumphs of Christian Charity! But what must be said of the accursed practice of *slavery* in a land of freedom? This is the purple plague-spot—the indelible disgrace of the United States of America. By a bloody struggle of seven long years, they accomplished their emancipation from the yoke of British tyranny. But a far greater victory remains to be achieved—the abolition of *personal slavery*! Peace Societies, now multiplying in this and other countries, are conducted on a magnificent scale by the American patriots; and we would fain hope that the hydra-headed monsters of WAR and SLAVERY may be speedily cast down together into that *bottomless pit* whence they will never emerge to afflict and desolate mankind.

— say, REASON, say,
When shall thy long minority expire?
When shall thy dilatory kingdom come?
Haste, *royal* infant—to thy manhood
spring;
Almighty when mature to rule mankind!
Thine is the majesty—the victory thine:
For *thee* reserved are all the wrongs of life!
The pigmy rapine, whose invasions vex
The private scene—that hides his head
minute
From human justice—it is thine to end!
And thine the *Titan-crimes* that lift to
heaven
Their blushless front, and laugh at laws.
To thee

All-might belongs. Leap to thy ripened years—
Mount thine immortal throne—and sway the world !

So sang a modern Unitarian poet, now deceased, and so prays every rational, as well as consistent, disciple of Jesus throughout Christendom. And thus most cordially, I trust, will the readers of your Miscellany join along with your present correspondent, who offers no apology for the inculcation of these sentiments, and who subscribes himself,

Yours respectfully,
J. EVANS.

Hackney,
April 23, 1821.

SIR,

COINCIDING with one of your late correspondents,* that it may be worth while now and then to refresh our memories with the history of the infallible Roman Church, I have taken my pen to endeavour, as far as my humble abilities will extend, to explode “the mystery of iniquity” working there.

The splendour of the priestcraft, which has so recently blazoned its tawdry colours to the gaping eyes of a deluded multitude in the centre of this metropolis, may claim some attention; and when a real Christian gazes on the magnificent pageantry of the Moorfields’ Chapel, I think it cannot but raise simultaneous emotions within his breast, irresistibly impelling him to a conviction of the fallacy of such vanity, and make him blush for that portion of mankind who have so egregiously departed from the simplicity of primeval Christianity, “and changed the verity of God into lying, and have worshiped and served the creature, rather than the Creator, who is blessed for ever.” The paraphernalia of the chapel may be very sumptuous, the priests may have every appearance of devotion in the performance of their sacerdotal functions, the relics secreted in the bosom of the altar may possess great virtues, the holy pictures may have considerable merits, and the whole round of Romish ceremonies may be very imposing; yet I am persuaded

that all this is a delusion, the offspring of ignorance, fostered by superstition and supported by sophistry, falling far short of the adoration of “the Father in spirit and verity.”

From what appeared in a *speciously* misrepresenting paragraph in the “Catholic Advocate” for the 14th of January last, I was induced to purchase Dr. Milner’s “End of Religious Controversy,” a book I had often heard of, but never before seen; on a superficial perusal of which, I was surprised to find, not “arguments and reasonings so specious,” but a volume of sophisms, carrying every appearance of truth, yet leading into error. The first I shall notice is an error broached by the Rector and confirmed by the Doctor. Speaking of the resurrection of Christ, (Pt. I. p. 17,) he says, “To the fact itself must be added also its circumstances, namely, that *he raised himself to life by his own power.*” But the apostles publicly proclaimed to the Jews, “The God of our fathers hath raised up Jesus, whom you did kill, hanging him upon a tree,” Acts v. 30; and, unless the dignified extinguisher of controversy has a gift of perception which I do not possess, he will find every other parallel passage in the Scriptures support the fact. The strongest in favour of the Rector’s assumption, is John x. 17: “Therefore the Father loveth me, because I yield my life, that I may take it again. No man taketh it from me; but I yield it of myself, and I have power to yield it, and I have power to take it again. *This commandment I received from my Father.*” But this is a foundation on which it cannot stand. At p. 83, Pt. I., the Doctor quotes from Paul’s Second Epistle to Timothy, iii. 16: “*All scripture is given by inspiration of God, and is profitable for doctrine,*” &c. But what says the Vulgate?—a translation which I am sure the Doctor can find no fault with; and the edition of which I now use was printed at “Rhemes, by John Figny, 1582, cum privilegio.” It says, “All scripture *inspired* of God is profitable to teach, to argue, to correct, to instruct in justice: that the man of God may be perfect, instructed to every good work.” Surely there was no inspiration when Paul wrote to Timothy, “Drink not yet water, but use a

* Mon. Repos. XV. 205.

little wine for thy stomach, and thy often infirmities."

In the Doctor's letter to Mr. J. Toulmin, (Pt. II. p. 70,) he says, "Now it is notorious that this life of voluntary poverty and perpetual chastity *continues* to be vowed and observed by great numbers of both sexes in the Catholic Church, while it is nothing more than a subject of ridicule to the best of Protestants." Here he of course alludes to the monastic lives of monks and nuns; but every reasonable man must allow, that the utility of their seclusion from the world will, upon their merits or demerits, stand or fall. The first consideration will be the rules which every recluse was sworn to the observance of on their admission, and, secondly, their employment within the walls of their incarceration. The evils attendant on the congregating so many individuals of either sex under one roof, must be great to a degree.

"With the *Dominicans*, silence was rigidly observed, and after Complin till Thirds, praying 100 or 200 times a-day. Only woollen in dress or beds—cloister and its cells, and in the cells an image of the Virgin Mary and crucifix.—*Knights Hospitalers*. Never to sleep but clothed in camels' hair or some such dress. Brothers incorrigible, after a third admonition, to be sent to Jerusalem *on foot*. The cross to be worn upon their robes and cloaks.—*Knights Templars*. Mass for a dying knight, and 100 Lord's Prayers for him afterwards for 7 days. Three horses to every knight. One servant to every knight. Horses, arms, &c. to be found for knights who staid with them for a term. Linen shirts from Easter to All Saints; woollen at other times. Sleeping in their shirts and breeches.—*Franciscans*. On journeys to eat whatever was set before them. Short sermons, because our Lord's were such. Brothers unable to observe the rule, to recur to the ministers. If *unlearned*, not to *learn*.—*Gilbertine Nuns*. Tithing of lambs, and the whole substance under the care of the nuns. To be shut in by a ditch and wall or fence. Maundy. Adoration of the Cross. To wash their hoods seven times a-year.—*Brigettine Nuns*. Beds of straw. No *secular* person, male or female, to enter the house. In the house was a grave con-

stantly open, which the abbess and convent visited daily, and performed divine service at."

This will suffice for a specimen of the monastic rules; and now let us turn to the employment of their holy observants, especially at the season which is so recently past, and which, I conceive, will not be inapposite, an epitome whereof being repeated at every Roman chapel in the kingdom at and before Easter. "In the first nights of the Passion Week, if matins be ended before day-break, let them (the monks) retire to rest, though it is laudable if they remain watching. After prime on these days, let the whole psalter be gone over in the choir; after that let the Litany be sung in prostrate position; then let them read till the time of shoeing themselves; and after the chapter, let them unshoe themselves and wash the pavement of the church and the altar with holy water. Let no mass be said till this be done; after which let them wash their feet and re-shoe themselves. After sixths, let there be a mass, and such a number of poor as the abbot approves having been collected in the place, let them proceed to the *Maundy* (*which was done by washing, wiping and kissing their feet*, and giving them water to wash their hands, and money and provisions; the choir singing suitable antiphons).

"On Good Friday, the abbot, with the convent, went to church. The cross (crucifix) was brought before the altar, and an acolyth followed with a cushion, on which the cross was put. Then followed a religious service, during which the cross was exalted, and then uncovered. Upon this the abbot and all the convent prostrated themselves before the cross, saying the seven penitential psalms and suitable prayers. After which they kissed the cross, the abbot returning to his seat; the congregation did the same. As the burial of our Lord was on that day, an image of a sepulchre was made on a vacant side of the altar, a veil drawn round it, and the cross laid therein." A description of this imaginary sepulchre is thus given: "An image of God Almighty rising out of the same sepulchre, with all the ordinance that longeth thereto, that is to say, a lathe made of timbre and wire-

work longeth thereto. Heaven made of timbre and stained cloths. Hell made of timbre and iron-work, with devills, the number of 13. Four knyghtes armed keeping the same, with two speers, two axes, and two targetts. Four pair of angels, wings, made of tymbre and well paynted. The fadre, the crown, and vysage. The Holy Ghost coming out of heven into the sepulchre."

This, I think, was "changing the glory of the incorruptible God into a similitude of the image of a corruptible man." But to proceed.

"On Easter Day, during a religious service, four monks robed themselves, one of whom in an *alb*, as if he had somewhat to do, came stealthily to the sepulchre, and there holding a palm-branch, sat still till the responsory was ended, when the three others, carrying censers in their hands, came up to him, step by step, as if looking for something—when he began singing in a soft voice, (*dulcisoné*,) 'Whom seek ye?' To which they replied, 'Jesus of Nazareth.' This was answered, 'He is not here; he is risen.' At which words the three last, turning to the choir, cried, 'Alleluia! the Lord is risen.' The other then, as if calling them back, sung, 'Come and see the place,' and then raised the cloth, shewing them the place without the cross, and the linen cloths in which it was wrapped; upon which they laid down their censers, took the cloths, extended them to shew that the Lord was risen, and placed them upon the altar."

Maundrell, in his "Journey from Aleppo to Jerusalem in the year 1697," gives an account of the ceremonies at the Church of the Sepulchre at the latter place, which he witnessed on Good Friday, thus: "As soon as it grew dusk, all the friars and pilgrims were convened to the Chapel of the Apparition, in order to go in a procession round the church. Before they set out, a friar preached a sermon in Italian. He began his discourse, 'In questa notte tenebrosa,' &c., at which all the candles were instantly put out, to yield a livelier image on the occasion, and so we were held by the preacher for near half an hour very much in the dark. The sermon being ended, every person present had a large lighted taper put

into his hand, as if it were to make amends for the former darkness, and the crucifixes and other utensils were disposed in order for the procession. Among the crucifixes, there was one of a very large size, which bore upon it the image of our Lord, as big as the life. The image was fastened to it with great nails, crowned with thorns besmeared with blood, and was carried all along in the head of the procession, after which the company followed, to all the sanctuaries in the church, singing their appointed hymns at every one. The ceremony of the Passion being over, two friars, the one personating Joseph of Arimathea, the other Nicodemus, approached the cross, drew out the great nails, and took down the feigned body. It was an effigy so contrived, that its limbs were soft and flexible, as if they had been real flesh: and nothing could be more surprising than to see the two *pretended* mourners bend down the arms which were before extended, and dispose them upon the trunk, in a manner usual with a real corpse. At the 'stone of unction' they laid down their imaginary corpse, and, casting over it several sweet spices, wrapt it up in a winding-sheet. The obsequies being finished, they carried off their fancied corpse, and laid it in the sepulchre, shutting up the door till Easter morning."

The foregoing, I imagine, will sufficiently demonstrate the manner in which the friars, monks and nuns of the *Holy Roman Church* employ their time, and which I challenge Dr. Milner or his adherents to prove to be the duties enjoined by Christianity, or in anywise tending to the edification of their neighbours; on the contrary, they form ample proof, that there is scarcely an incident in scripture history which those *holy persons* have not turned into stage-plays and puppet-shows.—I beg to refer the curious to the first volume of Stevens's *Continuation of Dugdale's Monasticon*, a work compiled by a Roman Catholic, and in which a detail of a religious exhibition at Coventry is to be found, together with the monkish drama written in ancient rhyme. I shall conclude with the words of William Penn: "Let us choose to commune where there is the warmest sense of religion; where *de-*

votion exceeds formality, and practice most corresponds with profession; and where there is, at least, as much charity as zeal; for where this society is to be found, there shall we find the church of God."

J. SIMS.

Character of Christophe, late King of Hayti.

(From the *Christian Observer*.)

A REVOLUTION has taken place in the northern division of this island. Early in the month of September, the king, Henry Christophe, appears to have had an attack of apoplexy, from which he had but imperfectly recovered, when the troops in garrison at St. Marc's are said to have mutinied, and afterwards to have revolted to General Boyer, the president of the southern division of the island. With the circumstances which led to this revolt, or to the subsequent insurrection of the rest of Christophe's army, we are very imperfectly acquainted. That insurrection, however, seems to have been general; and, on receiving the intelligence, Christophe is said to have laid violent hands on himself. The date assigned to this unhappy event is the 8th of October. More recent accounts state, that General Boyer had reached the Cape on the 21st October, and that the whole of the northern part was now united with the southern under his command. We pretend not at present to speculate on the effects of this change on the fortunes of Hayti. Our anxious wish is, that it may tend to give security to the liberties of its interesting population, and, by uniting their force and concentrating their resources, to render hopeless any attempt which the ex-colonists may yet be insane enough to urge their government to make, with the view of replacing on the neck of the Haytians the yoke of bondage.

We cannot, however, quit this subject, without briefly adverting to the injustice which has been done on this occasion to the character of Christophe. All the statements which have been given to the public respecting the above transactions have branded this fallen chief as a tyrant, a monster of cruelty and ferocity. In one journal only (the *New Times*) has an attempt

been made to rescue his memory from such foul and calumnious imputations; and we gladly avail ourselves of a letter which it has inserted, for obviating their effect on the minds of our readers. We agree with the writer of the article to which we allude, that a faithful narrative of Henry Christophe's actions would be the best answer to the libels in which his fall has been announced, but that this would require a volume rather than a corner of a daily or monthly journal. The persons by whom he has ever been hated and defamed are the planters and slave-masters of the French and English colonies; and it is now on the authority of letters from the West Indies, that he is inveighed against as tyrannical and cruel. This of itself furnishes a presumption in his favour. But he was also the tried friend, the faithful adherent of Toussaint; the firm, victorious opponent of Buonaparte. It is hardly to be expected, that, throughout the sanguinary civil war in which he was for a long time engaged, and in the midst of the many dangers which surrounded him, he should not have been guilty of some actions which it would be impossible to justify; but these were exceptions from the general character of his administration, which was strict indeed, but not more severe than the peculiar situation of Hayti seemed to require. He shewed much anxiety to promote industry and good morals among his subjects, and was peculiarly attentive to the welfare of the peasantry, and the due execution of the laws. His probity in his dealings with strangers has often been applauded, but never credibly impeached. He was unremitting in his efforts to civilize his subjects, and provided for them at no inconsiderable expense the means of instruction; and with the aid of persons in this country distinguished for their attachment to the cause of African freedom, he prevailed with artisans and men of science to come to Hayti and settle there. He established an academy for literature and the arts at the Cape, and schools in almost every town. He had it at heart to substitute the English language for the French, and the Protestant for the Catholic religion; and with that view English was taught in the schools, Protestant missionaries

were encouraged, and the Scriptures in French and English in parallel columns were printed at his own expense for general distribution. "That he was a disinterested and incorruptible friend of Haytian freedom is beyond all dispute. He rejected, when only a subordinate general, all the splendid baits held out to his ambition by Buonaparte. He was found the same upright and inflexible patriot by Malouët and Louis. In both instances he braved all the terrors of exterminatory war, when the alternative was wealth and honour, and even the chief command of the island for himself, but slave-chains and whips and drivers for the peasantry of Hayti." In short, when we consider his whole history, raised as he had been from the debasing condition of a West-Indian bondsman to the command of armies and to the possession of absolute power, and the disadvantages of various kinds with which he had to contend; and call to mind his distinguished military achievements, the propriety and dignity with which he exercised the functions of government, and his unwearied efforts to improve the intellectual and moral state of his countrymen, we may fairly regard him as entitled to rank among the eminent men who have brightened the page of history in different ages of the world.

Bloxam,
March 28, 1821.

SIR,
H A V I N G seen Dr. Priestley's large work on the Person of our Lord, and part of his History of the Christian Church, I sent him a letter, dated 1791, in which I suggested some things concerning the pre-existence of Christ, and of his being employed in creating our world; observing, that a person who was employed by the Supreme Being to create loaves and fishes, and eyes and limbs, might also be employed to create a world; that some of our Lord's miracles contained in them *real creation*; for that no person, when he wrought them, saw matter rise from the earth and form itself into bread and flesh, and eyes and arms, &c.

I also observed, that it appeared very desirable that what he had said in these two works concerning the Gnostics should be published by itself; and that it should be accompanied with an ear-

nest exhortation to all, and especially to philosophical Christians, not to fall into the same error, by making Scripture bend to their philosophical principles.

His answer, which has no date, is as follows:

"REV. SIR,

"I am not able to read the letter you was so good as to write to me, as I use a different short-hand, but Mr. Scholefield read it to me.

"I am far from saying that it is impossible that Christ may have pre-existed; but I say it is both unscriptural and improbable that it should have been for the purpose of *creation*. While he was on earth, he declared that he could *do nothing of himself*, but that *the Father within him* did the works. He himself, therefore, could do no more than Moses or any other prophet; and of what use could Moses have been in the creation of the world, if he had pre-existed? That God should perform a miracle at the indication of a man may be of use as a part of the divine mission of that man, but the other could not have been of any imaginable use.

"If that part of my History of Early Opinions relating to the *Gnostics* could be of use for the purpose you mention, I am far from having any objection to you or any other person making that use of it; but I have too many other pursuits to attend to it.

"I am,

"Reverend Sir,

"Your very humble servant,

"J. PRIESTLEY."

I still think it is a desirable work, and would continue to the end of time, and that very many Christians, and more than a few ministers, greatly need the information; and for want of it are continually making severe remarks on Unitarians, which are totally void of foundation; I, therefore, hope, some person will get it printed by itself.

JOSEPH JEVANS.

SIR,
M A Y I be permitted to hazard what appears to me a plausible explanation of the memorable apostrophe from Thomas to the Christ, John xx. 28?

For reasons that have been assigned over and over again, I cannot but consider the exclamation as a confession of faith immediately addressed by the

disciple to his Master. The question, upon this hypothesis, is, in what sense did he recognize him as his Lord and his God? Now it will be remembered that another incredulous disciple had, only a few days before, in his own name and in that of his brethren, challenged our Saviour to "shew them the Father," as a condition of their assured, unhesitating faith in him as the Son of God. The reply of Jesus is very remarkable. "Have I been so long with you, and yet hast thou not known me, Philip?" &c. &c. He was asking to see, he is told, what he had already seen. "The Father" was at the very moment of the demand present to their eyes in the person of the Son. The indwelling Deity could not be an object of sight: he could be manifested to sense only by his operations. Of that inexistence, the words which Christ spake, the works which Christ did, were *sensible* evidence. Of himself, as he had told them before, he (Jesus) could do nothing. But thus identified, thus "one with" the Father, as the Son palpably was, in the Son they might be said to *see* the Father. Their Jehovah, their Lord and God stood, literally speaking, as it were, before their eyes, face to face. Now it is more than probable that Thomas was present upon the occasion of these remarks being made: and might not, must not the recollection have revived the impression, and suggested and prompted, as it well authorized, the apostrophe?

CLERICUS.

SIR,
OBSERVING that neither Philalethes (XV. 657) nor any other friend of common candour and justice, has taken any notice of the strange and unmanly attack of your Correspondent "*Nonconformist*," upon the national clergy, in your last Vol. (XV. 731), I would beg your permission to ask him whether he can seriously give credence from his heart, as an honest and sincere Christian, to all the virulent invectives in which he has in that letter indulged himself? Is it to be supposed, speaking of the political feeling of the clergy, that a body who have as large a stake as any set of men (even as private individuals) in the land of their birth, would blindly pursue a line of conduct, as here alleged against

them,* calculated to destroy that very liberty and independence upon which the preservation and security of their rights and property depend?

As a consistent and conscientious Nonconformist, your correspondent is justified, and has an undoubted right freely to entertain and act upon his own scruples to the constitution and principles of a church establishment from which he openly and avowedly secedes; but it can upon no grounds be admitted, either that the honourable scruples of conscience will, that the spirit of Christian feeling will, and, especially, that the existing FACTS *do* justify such personal calumnies on a body of men whose independence of situation, whose confessedly superior education, whose very influence and connexions in society, and the manner in which (generally speaking†) they actually conduct their sacred trust, place them far beyond either the temptation or the wish to act in the manner so wantonly ascribed to them.

How far the peculiar denunciations of Christ quoted by this writer, and which, in a moment (it is in charity to be hoped) of unreflecting irritation, he would insinuate as descriptive of the character of "*these men*," do in reality portray their likeness, and if so, must, to verify the Saviour's predicted sentence, be their tremendous allotment, must, I think, be left to that Master only to apply, before whom both he and they must finally "stand or fall."

V. M. H.

P. S. The respected Editor of the Monthly Repository may possibly, in the spirit of the invectives repelled in the foregoing letter, (and which many persons, friendly to his work, and all the candid and liberal-minded advocates of all parties, will regret to see so often mixed up with that free inquiry

* Vide second and third sentences of "*Nonconformist's*" letter.

† Exceptions there may be, and instances of *individual* misconduct or occasional ill-judging violence of party feeling may occur in so extended a class of society; but "*Nonconformist*" should remember, and might have had the candour to have admitted, that individual error is no basis on which to found a *just*, and especially so broad and indiscriminating an indictment against a *whole* body.

to which his work gives access,) see some reason why the introduction of the Repository was prohibited by the Lancashire magistrates into a situation, where, by the perusal of some of its late communications, the functionaries of a church whom the law has prescribed to officiate in a very painful, and the writer of this is well assured, at all times, a most distressing duty, would be held up to the contempt and aversion of the unfortunate beings, of whom their own spontaneous wish would be in humble imitation of their divine Master, to be able to have it as their testimony, "I was in prison and ye visited me."

May 3, 1821.

Observations on Passages in the New Testament.

— cum interpretandarum literarum sacrarum studio et lapsa et restituta est religionis Christianæ puritas.

J. A. ERNESTI.

MATT. vi. 13. — *deliver us from evil* [*απο το πονηρ*]: according to most translators and commentators, "from the evil one." The clause, undoubtedly, admits of this version, which, however, it is far from requiring. With great deference I suggest that *το πονηρ* here signifies *moral evil* generally; as in John xvii. 15, 1 John v. 19. On the other hand, some quotations in Wetstein's note, in loc., are well deserving of regard; although his selection of supposed parallel texts in the New Testament fails of establishing his conclusion.

Matt. xvii. 1. — *Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart.* Our Lord favoured these three apostles with special opportunities of perceiving miraculous attestations to his character as the Messiah. Did the indulgence arise from his personal attachment to them, from the partialities of private friendship? To these he was no stranger. Yet in the discharge of his ministry he yielded to public and comprehensive principles of conduct. We cannot read the early history of *Peter, James and John*, without being sensible that, as the effect of their warmth of feeling, and of other circumstances, their faith in Jesus needed all the purity, all the

strength, which it was in his power to communicate. Peter had recently shewn, (xvi. 22,) that he could not endure the thought of a suffering and dying Saviour: John and James, *the sons of Zebedee*, were anxious (xx. 21) to sit respectively on his right hand and on his left in his kingdom. There was particular danger of their apostasy: and Christ graciously afforded every preventive demanded by their situation. It was not so much his individual regard for them as his solicitude for the future interests of his gospel, and for the greatest happiness of mankind at large, that governed his behaviour on the occasions to which I have alluded.

Mark vii. 9. FULL WELL [*καλως*] *ye reject the commandment of God, that ye may keep your own tradition.* Schleusner, in loc., (Lexic. G. L. in Nov. Test., 1791,) says, "*καλως* per antiphrasin intelligendum est; *bene scilicet*, h. e. *pessime*. Cf. *G. Wakefield Silvum Criticam*, P. I. p. 160." But if any readers imagine that Schleusner's explanation of the word is sanctioned by Mr. Wakefield, they will soon perceive their error. In the passage of the *Silva Critica* to which reference has been made we find the following sentences: "Nec desunt qui, re penitus deploratâ, ad *ειρωνειαν* confugiunt; et servatorem mundi scilicet ludentis speciem sibi induisse non dubitant contendere.—Sic reddi debet *Evangelistæ* locus: *Ye ENTIRELY make void the commandment of God.*" The same author, under the signature of *Nepiodidasalos* had already proposed and illustrated this rendering in the *Theological Repository*.*

Luke xi. 29, 30. — *there shall no sign be given it but the sign of Jonah the prophet. For as Jonah was a sign to the Ninevites, [see ver. 32,] so shall also the Son of Man be to this generation.* An additional circumstance is stated in Matt. xii. 40: "For as Jonah was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth." Luke, who wrote immediately for the benefit of the Gentile converts, may have omitted this declaration of our Lord on account of its affirming a fact in

Jewish history.* The dissonance of the two evangelists, however important it may be, is not a contradiction. Nevertheless, according to Luke, this discourse of our Saviour does not present some of the difficulties which accompany the relation of it by Matthew. If we suppose, with almost every reader and commentator, that the interment of Jesus Christ is here predicted, two questions arise. Can it with truth be said that he was *three days and three nights* in the grave—and what proof have we that by *the heart of the earth* the grave is designated? Mr. Isaac James, of Bristol, published † a tract in which the received interpretation of the verse is combated, and a different sense of it proposed. This author maintains that to speak of our Lord as having been *three days and three nights* in the tomb, is to give an erroneous view of the interval between his burial and his resurrection; and that such a method of expressing the thing, is alike contrary to the forms of language and to what really took place. He further attempts to shew, that by *the heart of the earth* PALESTINE is designed. *Three days and three nights* he considers as employed, in the prophetic style, for so many years: and he conceives that our Saviour here intimates the duration of his ministry in Judæa. I am not prepared, however, to adopt this exposition, ingenious and plausible as it is, until it has been diligently investigated and accurately verified. Let me respectfully submit it to the attention of the readers of the *Monthly Repository*.

It has sometimes occurred to me, that Matt. xii. 40 should be read parenthetically; inasmuch as the incident recorded in ver. 41 seems to be *the sign of the prophet Jonah*, of which our Lord is speaking.

Acts x. 34, 35. *Then Peter opened his mouth and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him and worketh righteousness is accepted with him.* These declarations of the apostle, respect exclusively the eligibility of Gentiles as well as Jews to the privileges of the gospel:

both represent the impartial goodness of the Deity in the Christian dispensation.

Cornelius “feared God and wrought righteousness;” in other words, he was a proselyte from Heathen idolatry to Judaism. And had Peter intended no more than that such proselytes are graciously regarded by the Almighty, he would indeed have affirmed a doctrine perfectly true, yet a doctrine which it was superfluous to repeat, and which had no relevancy to the occasion. His audience, and not least Cornelius, fully knew it: nor perhaps was there a single Jew who doubted whether such converts as this good centurion shared in the Divine favour. The apostle’s language has a more comprehensive import. In the 36th verse, he styles Jesus “Lord of *all*” [i. e. not of believing Jews only]: in the 43rd he thus concludes his discourse: “To him give all the prophets witness, that *whosoever* believeth in him shall receive remission of sins.” What a contrast this with his sermon to his countrymen on the day of Pentecost!*

There are persons who think that he states at present merely an abstract proposition, and designs to instruct us “that no mode of faith or religious persuasion whatever will, in case of a virtuous, beneficent practice, be able hereafter to separate us from our Creator’s love.” A tenet which I am not disposed to controvert, provided we understand that men’s several advantages for gaining a knowledge of truth and duty have been justly improved, but which rests on evidence distinct from the remark of Peter. No doubt, the apostle assumes the principle that God is the impartial parent of mankind, that he is infinitely wise, just and good. Still, these words contain the application of this principle to a fact in which Christians of Gentile descent are deeply interested.

Another erroneous interpretation of the passage, is that which attempts to prove from it the insignificance of what are without reason termed *speculative* principles in religion. Peter is so far from disparaging an enlightened faith in God’s perfections and government, that this is the very quality

* Townson on the Four Gospels, 2d ed., pp. 188, 189.

† In 1802.

* Acts ii. 39.

which he commends, and pronounces highly valuable. For the fear or reverence of the Supreme Being takes for granted a previous knowledge of him: and he who works righteousness, can scarcely be conceived ignorant of a rule of duty. If a virtuous and beneficent course of life be every thing even in cases where an acquaintance with the gospel may be obtained, and yet is rejected, or, so far as human agency is concerned, withholden, then the gospel becomes of none effect. On this construction, there can be no rational, no justifiable, zeal for communicating its blessings to the nations which have not been visited by its rays. And will any consistent disciple of Christ make it a question, whether the situation, the character, the prospects of Cornelius would receive unspeakable improvement from our Saviour's doctrine?

Acts xi. 26. — *the disciples were called Christians first in Antioch*. Yet we read, in ix. 14, "he hath authority to bind all that call on thy name" [are called by thy name*]. The truth is, in the phraseology of the New Testament, *to name the name of Christ, to be baptized into his name*, implies no form of words, (nor of the existence of such a form have we any proof,) but simply the fact of being classed among his followers. It is a Hebraism: see Exod. iii. 18, with Wellbeloved's note. To many powerful arguments which shew that the earliest professors of our religion did not denominate themselves *Christians*, may be added the authority of Luke's example in the 29th verse of this chapter: he there continues to style them *the disciples*.

Acts xiii. 6, 7. — *a Jew, whose name was Barjesus, who was with the deputy [proconsul] of the country, Sergius Paulus*. It appears to have been nothing unusual with the governors of the Roman provinces to rank among their attendants men of reputation for science and learning.† Of this character was Barjesus. The probability is, that, against the convictions of his own mind, he represented the *miracles* of Paul as merely the effects of an acquaintance with the hidden

powers of nature, and thus *sought to turn away the deputy from the faith*. To the apostle belonged the gift of *discerning spirits*. There is not the faintest plausibility in arguing from a case so extraordinary for the civil punishment of any even the rudest assailants of Christianity.

The custom to which I have just referred, is admirably touched upon by Bishop Hurd, in one of the finest sermons* in our language. Expostulating with Felix, this preacher asks, "Wilt thou find such a monitor, as Paul, in thy dependants? Will thy tax-gatherers preach *righteousness* to thee, and thy centurions, *temperance*? Or, thy philosophers (if, perhaps, thou hast of these about thee, to grace thy provincial pomp) will they reason with thee on a *judgment to come*?"

Heb. i. 4, 5, 9. *Being made so much better than the angels, &c.*: "c'est de son exaltation que l'apôtre parle—un Dieu oint et consacré n'est autre chose qu'un roy," &c. I make this extract from p. 295 of *Le Platonisme Dévoilé*. Par M. Souverain. Cologne, 1700. Concerning the author of so valuable a work I should be happy to receive some information. Dr. Priestley occasionally refers to it in his *History of Corruptions*, &c.

N.

Dover,
March 10, 1821.

SIR,
HAVING read with considerable attention the observations of that excellent man, the late Rev. Mr. Howe, of Bridport, on the subject of Bunyan's *Pilgrim's Progress*, through the channel of your useful Miscellany, and much approving of his remarks thereon, particularly in reference to the republication of that work in an amended shape, I beg leave to make a few additional observations on the subject.

Having passed the greater part of my life in the country, I have had much opportunity of ascertaining that the work above referred to is read with avidity by a great number of persons of different ages and conditions; that it is not only made a family book with

* Newcome's note in loc.

† Tacit. Hist. I. 22, II. 78.

* At Lincoln's Inn: Vol. III. No. xvi.; or Bransby's Select. &c. II. 144.

many of our orthodox brethren, but almost their Bible. I have heard it quoted from the pulpit and referred to in private conversations with as much veneration, and often apparently with more effect, than even the Bible itself; and, from its simple, pleasing, pious and popular style, I have no doubt but that it will long continue to be so read. I am persuaded, therefore, that if it should be reprinted with some such alterations as those alluded to by Mr. Howe, it would be made highly useful in the dissemination of Unitarian principles; and should the respectable gentleman referred to by Mr. Howe, and who has the honour of being ranked amongst the number of his friends, undertake the work, I am satisfied he would additionally entitle himself to the thanks of the Unitarian body, as I know of nothing more likely to obtain general circulation, especially with the juvenile reader, and particularly coming before the public through so able and respectable a channel.

B. MARTEN.

*Lewes,
March 9, 1821.*

SIR,
YOU will do me a favour if you will allow me, through the medium of your liberal publication, to seek from some of your ingenious and learned correspondents a solution of certain queries which have considerably perplexed my mind as a professor of the Unitarian faith. They are as follows:

The phrases "Logos," or "Word of God," "Only-begotten image of God," "Brightness of his glory," "Beginning" or origin "of his works," "First-born of every creature," and other similar expressions, I understand to have been in use, by Platonic and other philosophers, before and in the time of the apostles; and that those philosophers meant by such phrases a properly divine principle or power (not to say person) belonging to the Deity, by which he effected the creation of the whole universe. I also understand the apostles to have adopted the language in question, applying it in the New Testament to Jesus Christ. Now if the apostles did not intend by so doing to be understood as meaning that Jesus Christ was he by whom the universe was made, why did they apply

language to him which, in its original and (in their day) current meaning, was used of that divine principle by which the creation of all nature was effected? Or rather, I would ask, is not their application of the said language to Jesus Christ a proof that they considered him as the maker of the universe? I am aware that it is said they used the language in a new or figurative sense; and I must confess there are some passages where it occurs in the New Testament which are plausibly explained as figurative. But as the apostles have given no notice that they did not speak according to the common acceptation of the phraseology in question, I think nothing can warrant a figurative explanation of it in their writings but its being self-evident in the passages where it occurs that it cannot there be otherwise than figuratively used. There should be one passage, at least, of this description, to fix the meaning of the rest. I am not aware that there is one. On the other hand, I think there is one, if not more, which will not admit of any other than a literal sense, and which thus determines the meaning of all others of the same class to be literal, if, indeed, that point be not previously decided by the original meaning of the language used in the passages referred to. The particular place to which I now allude is in the first chapter of the Epistle to the Hebrews, where it is said, "Unto the Son he saith, Thy throne," &c., and, "Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the work of thy hands." Here the creation of the natural heavens and the earth is ascribed to the Son in language as clear and definite as can be used, and I am persuaded that any principle of explanation which imposes upon this passage (or any other) a meaning different from what it decidedly expresses, can never be justly admitted as a legitimate principle of interpretation. With deference to the learning and integrity of the Editors of the Improved Version of the New Testament, I must dissent from their note or paraphrase upon the place alluded to, as being liable to the above objection, in that, by the introduction of a perfectly gratuitous sentence, it imposes upon the passage a meaning altogether arbitrary and

totally different from what is plainly expressed in the pure text, and, in my opinion, is, therefore, much more similar to interpolation than to any warrantable supply of an illipsis.

Having thus, as well as I am able, stated the difficulties alluded to in the beginning of my letter, I shall feel much obliged to you for its insertion in the Monthly Repository, and to any of your correspondents who will attempt to remove them, by pointing out any error or misconception upon the subject under which I may labour; for I pretend not to a perfect knowledge of it, and have thus written my thoughts chiefly to elicit more light and information.

RICHARD MARTIN.

P. S. Should you deem such letters as this proper for insertion in the Repository, I shall be encouraged to submit to the consideration of your correspondents some difficulties which I feel, as an Unitarian, respecting the early opinions of Christians concerning the person of Christ, which difficulties I cannot get removed by reading Dr. Priestley's History of Early Opinions, &c., because to my reading that History, the difficulties owe their origin in my mind.

SIR,

THE perusal of the account given of Mr. William Morris in the Repository for May, [XV. 312,] which I did not happen to see until very lately, induces me, for the first, and perhaps the last time, to address a few remarks to you, hoping they may not be deemed unworthy of a spare place in the liberal work you superintend.

The general tenor of the article referred to, might lead many to conceive, that the profession of Unitarianism is inconsistent with a belief in what is called "the perceptible influence of the spirit of God," if not with a conviction of *any* degree of divine assistance to the mind.

But, as I firmly believe the intemperate Editor of the "Christian Instructor" knew not the truth when he asserted that *our faith* "frowns upon the noblest movements of the human heart," I am induced to offer my testimony against error.

While I admit, indeed feel confident, that "the divine change of mind" which takes place in those who repent of evil ways, in the great majority of cases, is of slow operation, and unaccompanied by that sudden surprise which some experience, I must still be permitted to hope, that many Christians, of clear enough understandings and honest hearts, who assert that they have been converted from an ill life by even a *miraculous* assistance from the Father, in an instantaneous manner, are not to be accounted guilty either of hypocrisy or self-deception.

The knowledge of many of my Unitarian brethren will surely corroborate what I now remark.

Many have been brought up from their infancy with religious impressions that have kept them clear of entire estrangement of heart from the Father, and, consequently, "need not repentance" and renewing of the Holy Spirit in such a way as some do. Others, again, like Mr. William Morris, and those, perhaps, the greater number, having approached the light gradually, feel the peace of God shed abroad in their hearts, but cannot say where the light and darkness were divided. Why need these chafe their spirit for the experience of others, if they but know that, whereas they once loved darkness, now they rejoice in the light? Again, there are some whose sudden contrition of soul, and the never-to-be-separated influence of God, bursting, like the sun in his strength, on the darkness of a sinful heart, must for ever after leave a deep conviction of His assisting might, who spoke the worlds into existence, and glory in the truth that made them free from sin and death.

I delight in the anticipation, that, in the fulness of time, those who have loved the Father from the first spring of thought, and those whose hearts have been gently brought near unto him in maturer years, will, with those who, like burning brands, have been plucked from the fire of an evil conscience, joyfully unite, with confidence and love, in ascribing honour and glory to Him who reigneth, and to the Lamb for ever!

J. H. R. E.

SIR,
IN a conversation in the House of Commons on the *Catholic Disabilities' Removal Bill*, Lord NUGENT observed, in reply to some charges of bigotry and intolerance against the Roman Catholic religion, "that in no part of the service of the Roman church was there any thing of an exclusive nature to be found. *It contained no such damnatory creed as the Athanasian Creed, which formed part of our own service.*"

Now, Sir, pleased as I am to find the "monstrous Creed," as it has been called, thus spoken of in Parliament, I cannot but feel surprise at Lord Nugent's statement, and beg to ask of your correspondents whether the Athanasian formulary be not in the Romish Missal, (it is certainly adopted by the Church of Rome,) and whether it do not form at times part of the Romish service?

CANTAB.

GLEANINGS; OR, SELECTIONS AND
 REFLECTIONS MADE IN A COURSE
 OF GENERAL READING.

No. CCCLXXVIII.

Simplicity of the Divine Proceedings.

An eminent author has made this a character of the Divine conduct and wisdom,—to act always by the most simple ways. Upon which principle he lays a great weight, drawing from it consequences of the greatest importance to the order both of nature and grace. Now I must needs say, that this appears to me a very clear and certain proposition with respect to God, which our most excellent author thus briefly at once demonstrates and explains: I suppose, says he, that God would have the body A should strike against the body B. Now since God knows all things, he well knows that A can go to strike B by innumerable crooked lines and by one only right one. But God only wills that A should strike B. And we sup-

pose, that he wills the transport of A towards B for no other purpose, but only for the sake of this impulse. Therefore A must be transferred towards B by the shortest way, or by a right line. For if the body A were transferred to B by a crooked line, that would shew either that the transporter knew no other way, or else that he did not only will the concurrence of these bodies, but also the means to effect it, otherwise than in relation to the concurrence itself, which is against the supposition. Again, says he, there is as much more action requisite to transfer a body from A to B by a crooked line, than by a right line, as the crooked is greater than the right. If therefore God should transfer A to B by a crooked line, double to a right, half the action of God would be wholly useless. And so one half of it would be done without design, and without any end, as well as without effect. Moreover, says he, action in God is will. Therefore there must be more will in God to make A to be transported circularly than directly. But now we have already supposed that God had no will as to the motion of A, but only with respect to the impulse. Therefore there is not will enough in God to move A by a crooked line. And, consequently, 'tis a contradiction that A should move by a crooked line to B. And so it is a contradiction that God should not act by the most simple ways, unless we suppose that God in the choice of the ways he makes use of to execute his designs, has something else in view besides those same designs, which in our supposition is a contradiction. Other considerations he has to this purpose, and from the whole concludes, that, according to this manner of conceiving things, God cannot employ more will than he needs must to execute his designs. So that he always acts by the most simple ways with relation to them. *Norris's Treatise of Christian Prudence.* Pp. 137—139.

REVIEW.

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

ART. I.—*The Edinburgh Review*.
No. LXIX. March, 1821.

THIS Journal having placed our Repository at the head of one of its articles, we return the compliment, in order to take the opportunity of making a few extracts from two of the papers in the number above designated, with some remarks upon the interesting subjects to which they refer.

The first article to which we allude is entitled “ Dissenters’ Marriages,” and the work professed to be reviewed is our XIVth Volume. The subject really is the *Unitarian Marriage Bill*: the amended petition relating to which is here quoted [Mon. Repos. XIV. 198], as is also Mr. Dillon’s * account of his marriage-protest (XIV. 179—181). Marriage and mirth are near akin: we must not therefore blame the Reviewer for being a little jocose, especially as he has more than made amends for his levities by asserting ably and boldly the great and generous principles of religious liberty. He opens his paper with a prediction, exceedingly startling to orthodox Churchmen :

“ Strange as the assertion may appear to many Clergymen of that Establishment, the English Church is mortal; and ages hence, though the rivers and the hills remain, there may be no Bishops and no Deans. Now, the receipt we would propose for the prolongation of the existence of this venerable system, is the diminution of needless hostility, a display of good humour, liberality and condescension, and an habit of giving way in trifles, in order to preserve Essentials. Every nation of Europe has its ecclesiastical Establishment, to the support of which the community at large contribute. This is all very well; we quarrel with nothing of this kind. But, the Establishment once made and well provided for, any exclusive privilege conferred upon its members is mere mono-

* Our worthy “ Free-thinking Christian” correspondent is described by the Reviewer as “ an Unitarian Minister,” a character which we believe Mr. Dillon will be well-pleased that we should say does not belong to him.

poly and oppression ; against such unjust pretensions of Establishments, we have always contended ; they are not religion, but greediness and insolence wrapt up in a surplice.”—Pp. 62, 63.

The Reviewer repeats from us, that “ before the Marriage-Act, the marriage of Dissenters, in the face of their own congregation, was good in law,” and he states very correctly the claim of the Unitarian Dissenters for relief.

Referring to the Bill which was once read in the House of Commons, he says,

“ If this bill passes (and we sincerely hope it may pass), the provisions of the bill should be to this effect. The Dissenter should lodge his petition with the clergyman of the parish, stating his dissent from the doctrines of the Church, his desire to be excused from assisting at the marriage-service, and his intention to appear at the altar on the hour pointed out by the clergyman, with the documents and sureties required by the act, in order to the registration of his marriage ; which petition shall be read in church, and alluded to in the register as the cause of the omission of the marriage-service ;—and Dissenters’ marriages so performed shall be good in law.

“ This we consider to be a far better arrangement than any request to omit parts of the service. To say, ‘ Don’t pray with us at all, we do not require your spiritual assistance,’ may not be unreasonable language from Dissenters to the Church ; but to say, ‘ We will tell you which of your prayers you may omit, and which you may use,’ is bad taste, and not suitable to the state of the parties.”—Pp. 65, 66.

Beggars must not be choosers ; and if the Unitarians have ventured to point out the mode of relief, it has been only to shew that their object was practicable. They have no fondness for one mode of relief in preference to another. All that they ask is to be tolerated in the dissent from Trinitarian worship ; and in any measure for providing such toleration that the Legislature shall enact they will cheerfully acquiesce. The method pointed out by their Bill appeared to them less likely to offend the Church than any other, since it secures to the clergy

their fees, and retains the invaluable benefit of the parish-register; a benefit chiefly to themselves, in the first instance, but ultimately a benefit to the community.

There is robust sense in the case put by the Reviewer :

“ We cannot at all understand why it is so wrong to abolish a law, which it would not only be enormous, but almost impossible, to enact. Suppose all Dissenters to have been excepted from the operation of the Marriage Act, and some zealous orthogamist was, at this time of day, to propose its extension to heterodox love: the uproar, the rage, the activity of Dissenters, it is not difficult to conceive, nor the contempt with which such a proposition would be received by every man of common sense; and the instant and disgraceful defeat of such a measure could not be at all doubtful. Why then may not a law be suffered to die, which no human being would now think of bringing into the world? Why is it perilous to repeal what it would be so unjust to enact ?”—Pp. 66, 67.

The strong plea of the Unitarian Dissenter before the Legislature is, that the law declares that he shall be tolerated, but that there is in the requirements of the Marriage-Act an exception to this toleration, not contemplated at the time the Unitarian Toleration Act was passed, and that the removal of this exception is necessary to complete the wise and liberal design of the Legislature. The argument is taken up by the Reviewer in relation to Dissenters generally, and it applies with particular force to the case of the Unitarians.

“ Is it not a little inconsistent, that, on all the common occasions of life, a Dissenter should be allowed to worship as he pleases—that, on one of the most important occasions of his life, he must worship as other persons please—that, in the midst of a general system of toleration, there should be this single exception—that you should give all men leave to build chapels—that you should protect their worship—privilege their ministers;—and then, when they have been suckled and nurtured in dissent, suddenly, singly and capriciously, drag them to the Mother Church?—And for what purpose?—Not to prevent clandestine marriages, for they may just as well be prevented if the service were omitted;—not to promote piety, because it gives the most serious offence;—not to secure the emoluments of the Church, for they

may be secured by registration;—not to increase the subjects of the Church, because it multiplies her enemies. The Marriage Act was never intended as any abridgement of religious freedom: the only two sects who asked for the exemption had it; and if other Dissenters had been as watchful of their civil rights then, as they are now, they probably would have been included in the exception; but the carelessness of Dissenters in the time of George II., cannot affect the rights or weaken the reasons of their descendants. When men are asleep, they say nothing; as soon as they are awake, and talk about their civil rights, they should be heard: it is nothing to the purpose why they did not wake sooner.

“ We utterly deride the idea of the Church being endangered by such sort of concessions. We believe that Establishments, like individuals, are strengthened by the number of their friends and weakened by the number of their enemies; and that it is utterly impossible that any man should not be the implacable enemy of an Establishment, which compels him to abjure his faith before it will allow him to marry. But we augur a better fate to the measure, and a more humane and rational conduct from the heads of the English Church. We believe they will consider the hardships to which the Dissenters are exposed, as a mere omitted case in the Marriage Act; and when they have secured, as they have a right to do, the emoluments of the Church, and, as they ought to do, the publicity of Dissenters' marriages, they will hasten to expunge from the statute-book so disgraceful a relic of the spirit of persecution. Should we be disappointed in these expectations, we really think that the greatest of all theologians, the first Lord of the Treasury for the time being, should interfere as a teacher of moderation. The reasonable part of the public will go along with him in the measure, and will respect his mediation as the act of a man of sense and principle.”—P. 70.

“ From “ Dissenters' Marriages” the Reviewer is led by the contents of of our XIVth Volume to consider other grievances of the Dissenters, as set forth in our account of the “ Protestant Society,” and our report of Mr. Wilks's speech, (pp. 330, and 388,) which he pronounces “ very eloquent and very impressive.” He says with great truth that “ it is no mean triumph to the friends of toleration, to perceive how very little (*the Marriage question excepted*)”—there is another great exception stated by himself,

as the reader will see presently, in the Corporation and Test Acts) "there is to do for the Protestant Dissenters." Still he allows that "there is no occasion that Dissenters should suffer grievances of any degree or of any description." The case of Sunday-tolls on going to a place of worship is, we admit, no hardship, if the Dissenter be put on a level with the Churchman. The assessment of meeting-houses to the poor-rates is of more consequence: the Reviewer takes the distinction between houses built merely for the purposes of religion, and houses of prayer built to make money by them, which indeed seems fair enough: but when he says that the question, whether money is made or not, must be left to the magistrates, he forgets that the magistrates are at present Churchmen, and in great part clergymen, and therefore too likely to look upon the question with some partiality. When the smallness of the sum which would be raised by the subjection of Dissenting places of worship to parochial taxes is contrasted with the litigation and animosity to which such taxation would inevitably give rise, their being brought under assessment cannot appear to any one, to be in any view, expedient: and the good which religious worship of every description does to the community, by teaching its richer attendants charity, and its poorer, sobriety, industry and frugality, may be very well accepted as an equivalent for the privilege of exemption from the parish rate. At least, the principle of toleration demands that there should be no pecuniary tax upon dissent, and that with regard to the freedom of places of worship there should be no difference between Churchmen and Dissenters.—It is the law of England, as well as the doctrine of the Reviewer, that if Dissenters prefer "the orthodox church-yard," they have a right to be buried there; but there is irresistible force in his question, "Why do not such men provide themselves with a burial-ground?" He lays down the dictum of universal experience in the admission that "Clergymen, like other persons, will abuse power, if they are permitted to do so with impunity."—His concluding paragraph deserves to be quoted entire: it allows of no objection and requires no remark:

"As to the Corporation and Test Acts, they are really the most absurd enactments (as they at present stand) which ever disgraced the statute-book of any country. They are so severe, that it is absolutely impossible to execute them. They have been regularly suspended for nearly 80 years. Their suspension is as much a matter of course as an attack upon pockets by a good and faithful Commons; and yet, though, during this long period, the execution of these laws has not even been proposed—their suspension never objected to—their abolition is supposed to be replete with ruin and destruction. Is this the meaning of

Nullum Tempus occurrit Ecclesiæ?"
P. 72.

The other article in this Number of the Edinburgh Review to which we proposed to draw the attention of the reader is on the "Education Bill," but we perceive that we must make way for other claims upon our pages, and defer our strictures to the next month; which we may do with the less reluctance as it is generally understood, and the Reviewer countenances the persuasion, that Mr. Brougham will not press his measure during the present session of Parliament.

ART. II.—*An Examination, &c.*

(Continued from p. 241.)

WHEN Bishop Magee began his controversial career, Dr. PRIESTLEY was the object at which the arrows from the orthodox quiver were chiefly aimed. The force with which they were cast depended upon the strength of the arm that held the bow, but they were all dipped deep in the *odium theologicum*, the poison of bigotry. Nothing was too slanderous to be said, or too monstrous to be believed, of the supposed heresiarch. Polemical writers copied from one another revilings and calumnies; the currency of them gave them a sort of authority; all who wished them to be well-founded, believed at length that they were so; the name of Priestley was proverbially associated with profane infidels, and, as Bishop Burgess would say, other "miscreants;" it was quoted by young academics to enliven their themes, by versifiers to give point to their dull lines, and by ecclesiastical aspirants to shew they were sound in faith and held heresy in sufficient abhorrence; it was,

in short, an almost necessary act of devotion to make the pilgrimage of bigotry, and with more than Mahometan zeal to cast a stone at the "daring Socinian;" and if by some strange accident, an ecclesiastic discovered that Dr. Priestley was a man, with the usual faculties and feelings of the species, and especially that he was a good man, beloved, revered, admired by such as knew him best, the surprise was as great as that which is felt on finding out that one who has been always regarded as a malignant enemy, is and ever has been a cordial friend.

So great, for a long period, was the terror inspired by the name of Priestley, that philosophers treading in his steps, and availing themselves of his successful researches, dared not openly appeal to his authority. The discovery was proclaimed as an honour to England, but the discoverer was passed over in deference to prejudice. At length, the name was timidly pronounced, but always with a disclaimer of his theological and political sins. But the time is now come for doing this great man justice; his character as a philosopher is confirmed by the improvements of science; it is no longer profitable to revile the *man*, and it is almost esteemed a work of supererogation (excepting perhaps at Dublin) to anathematize the *divine*.

The Bishop of Raphoe will not, we apprehend, look back upon his treatment of Dr. Priestley with entire satisfaction in those moments in which men survey their actions in the light of Christian truth and charity. We would willingly hope that he did not sit down with the design of doing him a wrong, but he himself cannot read Dr. Carpenter's acute "Examination" without confessing, at least, that he has *misrepresented* the distinguished advocate of modern Unitarianism. He charges him, e. g. with denying the doctrine of *redemption by Christ*, because he renounced and exposed the doctrine of *atonement by satisfaction to Divine Justice*. This latter tenet the Bishop himself seems to abandon, though it is evidently the dogma of his church. But he adheres to the ambiguous word *atonement*, uses it in a sense which an Unitarian might approve, and though he must have seen

that Dr. Priestley employed the term in a different and more correct theological sense, accuses him of the impiety of rejecting the whole doctrine of Christian redemption, which he arbitrarily chooses to understand by the term. By such means any man may prove whatever he pleases; against such arts no argument, no character can stand.

From the Bishop's misrepresentations we turn with pleasure to Dr. Carpenter's description of this truly great man, who had indeed his imperfections, but none in which there was not a certain "soul of good":

"Dr. Priestley's character was marked by an almost childlike simplicity; and his open frankness and undisguisedness sometimes gave the advantage to those who had more of worldly wisdom. Like that Apostle whom in several respects he resembled, in simplicity and godly sincerity he had his conversation in the world. There was in him neither art nor guile: and he wrote as though all the world were as guileless and as artless as himself. He said all he thought, and why he thought; and certainly did not enough consider the use which might be made of his less digested views and arguments, by bitter or prejudiced opponents, or by injudicious admirers.

"The success which in various ways attended his pursuits, and the degree in which he must have perceived that he outstripped the great bulk of his contemporaries, both in moral and in physical science, naturally produced a self-confidence, which sometimes might really be without foundation, and which often would appear so, to those who could not understand the processes of his mind, or appreciate, as they deserved, the excellencies of his character. This self-confidence is most manifested, when the contemptuous sneers, the overbearing arrogance, or the paltry insinuations, of his opponents,—or their brutal efforts to destroy his well-earned reputation, in order to destroy the force of his arguments,—led him to shew on what ground he felt that he stood, and firmly to maintain it.

"Indefatigable activity marked his life; but it was of that kind which, having great objects in view, seldom put on the form of minute drudgery. Whether he would ultimately have advanced truth more, by writing more cautiously, some may doubt. My own opinion is, that he would. His first thoughts were often happy; but there was sometimes a

boldness in them, which appeared like temerity, and which was only calculated for those who themselves sometimes soared towards the Sun. They afford indeed materials for thinking; and many they have set to think: but he sometimes relinquished them himself; and they served to throw an odium on himself and his opinions, which did not belong to either.

“His learning was much more solid and extensive than the Academic chooses or perhaps knows how to admit. His time had not been spent on the trifles of literature; and what was devoted to classical pursuits, enabled him to enter on the field of scriptural investigation with eminent success. Still, it must be admitted that minute verbal criticism was not his forte; and it must also be remembered, that less was known in his days than at present, of the principles and facts which respect the integrity of the sacred text.

“His attachment to Christianity, and indeed to Revelation in general, was earnest and cordial. It influenced all his theological and moral writings. The principles of his venerated Lord guided his life in ordinary circumstances, as well as in great and trying exigencies. And as his faith was not a mere speculative principle, it purified, and elevated, and expanded, and warmed, his heart. It made him love God, and it made him love his brother also. It preserved him constantly in the path of Christian sobriety. It kept out every feeling of envy and jealousy, and every unjust and malignant disposition. In short, it made his life a practical comment on the great maxim of the Apostle, NO MAN LIVETH TO HIMSELF.

“The grand views which he entertained of the Divine character and dispensations, gave a dignity to all his religious conduct, and made devotion the habit of his life. Those who cannot appreciate the piety of the heart, unless it is expressed in the language of modern Orthodoxy, will not believe this: but those who have formed their devotional taste and style on the language of Scripture, and especially on the Christian's model, will perceive that the devotion of Priestley was genuine; and that in the offering of stated prayer, as well as in the devotion of his life, he worshipped God in spirit and in truth.”—Pp. 132—136.

With some severity, but neither unprovoked nor disproportionate, Dr. Carpenter proceeds to contrast the character of the Bishop as an author with that of Dr. Priestley. Unlike

they certainly are, and it is only necessary to “look now at *this* picture, and now at *that*,” in order to discover who is the greater lover of truth and the more consistent follower of Him who came not to condemn but to save.

Dr. Priestley having quoted Philo to shew that the notions of the Jews did not correspond with the modern doctrine of Atonement, the Bishop takes great pains to extract a different testimony from that mystical writer. This leads Dr. Carpenter to discuss the character of the Hebrew philosopher:

“The philosophy and the religion of Philo, both conspired to produce devotion of soul; and his writings do vastly more credit to his principles and affections, than to his understanding. Even the mysticism of his master, Plato, had in it something singularly elevating and refining; and it was the spirit of the religion which Philo professed, to trace all to God. There was between them a general harmony and correspondence; and, rising in spiritual refinement far beyond those for whom the Mosaic ritual was originally instituted, he sought, and, with the aid of a lively imagination, he found, in the sacred books of his nation, ideas which they were never intended to convey, where the ordinary exercises of the understanding would have presented nothing but plain facts, or, at the most, significant services designed to lead a carnal people from objects of sense to those which are unseen and spiritual.

“The speculations of Plato, and still more those of his followers, had almost represented the *Logos*, or system of ideas in the Divine Mind, as a distinct being from Him in whom it existed; and it is not wonderful, therefore, (since so many instances occur in which sensible local manifestations were made to the people of Israel, of Him who is invisible and omnipresent,) that Philo, impressed with all the sublime but undefinable notions of his philosophy, should trace them in the Mosaic records. This he did: and sometimes employing the appellation *Logos* in the mystical sense of his philosophy, and sometimes for the personal medium of divine communications to his forefathers, he assigns to the latter, characteristics which his philosophy alone had taught him; and without, I am persuaded, any intentional reference to the Messiah, he gives to the supposed personal and constant Representative of God and Mediator of his will, qualities which the Christian (coming to Philo with preconceived ideas, as Philo came to the Jewish Scriptures)

considers as implying that Philo had views corresponding with his own, respecting the means of acceptance with God, and the nature and offices of him whom He appointed to be the spiritual deliverer of mankind.

"A very partial acquaintance with Philo's speculations might yield support to the notions prevalent respecting the atonement made by the death of Christ: a more extensive and exact one must shew this support to be itself groundless. I do not think that the writings of a philosophical, imaginative Jew of Alexandria, can be considered as decisive evidence of the prevalent opinions of the Jews, even of his own country; and I lay no stress upon them: but I do maintain, that whatever argument they afford, is decidedly in Dr. Priestley's favour. They afford no support for the supposition that he regarded sacrifices as operating on the Divine Mind, except as any other offering of devotion; or that he believed, that the great Source of goodness and blessedness cannot, or will not, accept of sincere and humble repentance and devotedness of the heart to him; or that he held, as numbers still hold, that the wrath of God could not be pacified, or that his justice could not be satisfied, without the death of some divine Mediator."—Pp. 182—184.

Towards Mr. Belsham, Bishop Magee "displays a rancorous feeling of personal hostility, which bears down all the usual restraints of prudence and decorum, and makes him lose sight of the characteristics of the Gentleman, the Divine and the Christian." (P. 242.) This heavy charge is fully substantiated by a collection of epithets and phrases from the Bishop's *Post-script*, which really make us blush for the degradation to which a scholar and divine (the former of these characters cannot be denied to the Bishop, the latter is said to have been given him, with the warmest encomiums, by High authority) has submitted for the sake of carrying a point (Pp. 243, 244, *note*). In his earlier editions, his Lordship seemed disposed to observe decency in his treatment of Mr. Belsham; but in his latest, he has thrown aside every consideration of the respect due not only to this gentleman but also to himself, and has indulged a temper and a language which are scarcely equalled in the arena of brutal pugilistic contests. Is the right reverend author transported with rage at Mr. Belsham's significant silence with

regard to the *unanswerable* "Discourses and Dissertations"? * Or, has he been stung with some of the hints which this gentleman has thrown out with regard to the motives and expectations of certain clerical defamers of the Unitarians?

Dr. Carpenter examines "Dr. Magee's Representations of Mr. Belsham's Views and Arguments in reference to Prayer—the Religious Observance of the Lord's Day—the Inspiration and Character of our Lord—and the final Restoration of the Wicked."

The Bishop asserts, that Mr. Belsham "rejects the notion of prayer," which is just as true as if he had said that Mr. Belsham renounces every object of divine worship.

In his "Review of Mr. Wilberforce," Mr. Belsham explicitly renounces the popular sabbatical prejudices, and certainly expresses himself with a freedom that may be misconstrued. But though he denies the holiness of days, he declares himself a sincere advocate for public worship, and of the observance, in order to this end, of the first day of the week. The difference between Mr. Belsham and the proper Sabbatarian is, that whereas the latter regards a seventh portion of time as sacred, the former considers the whole of the time of a Christian consecrated to God, so that every day is a sabbath and every employment an act of devotion.

From the unqualified position of Mr. Belsham in the work alluded to, that "whatever is lawful or expedient upon any one day of the week is, under the Christian dispensation, equally lawful and expedient on any other day," Dr. Carpenter says that he entirely dissents. For the due influence of public worship, he contends, it

* "So far, however, as I am myself personally concerned, I should have been content to have suffered the Right Reverend Prelate's inexplicable tissue of errors, sophisms and calumnies to have passed unheeded into that vale of oblivion to which they are rapidly advancing, rather than to have had their progress retarded, and their venom exposed to public contempt and detestation by the powerful pen of my learned friend."—Mr. Belsham's letter on Dr. Carpenter's work, *Mon. Repos.* XV. 212.

is absolutely necessary that a general suspension of the usual employments and amusements should take place; and whatever interferes with the discharge of the duties of such worship, (unless required by some more immediately urgent duty,) or naturally tends to destroy the religious impressions which they produce, must be wrong. And he argues that the principles of Christian duty require that such as do not find that suspension of social intercourse and amusement necessary for religious improvement that others do, should yet be careful, lest in the use of what they deem lawful and harmless, others should be interrupted in their more strict, yet alike conscientious, observances, or their feelings unnecessarily wounded, or they themselves led to liberties which their consciences would condemn. This is unquestionably just and Christian, and we have no doubt that Mr. Belsham would willingly modify his general position so as to admit it all.

In connexion with this argument, we find Dr. Carpenter maintaining against Mr. Belsham the power of the Civil Magistrate over the sabbath! This might surprise us, if we did not soon perceive that the difference between these gentlemen is in the statement of the question. Mr. Belsham only says, that it is unreasonable and unjust "that the laws of any country should enjoin *a sabbatism which God has not required*," and this, few will deny; and Dr. Carpenter, deprecating the interference of the Civil Magistrate in matters of religion, asserts, that it is a question of civil policy, whether one day in seven shall be relinquished from the labours of life, and of civil right, whether such relinquishment shall be enforced by law.

While on this point Dr. Carpenter candidly avows his difference of opinion from Mr. Belsham, if, indeed, there be a difference, he is eager to vindicate his friend from the Bishop of Raphoe's cruel misrepresentations, and the vindication is easy and complete. The same may be said of the next point discussed, viz. *the inspiration and character of our Lord*, on which the Bishop, by means of omissions and alterations in Mr. Belsham's words, makes him say what is abhorrent to Christian feelings. In what he does say in one or two places, Dr. Carpenter

allows that he finds reasons for dissent. Mr. Belsham states in the *Calm Inquiry*, (p. 451,) "that when Jesus or his apostles deliver opinions upon subjects unconnected with the objects of their mission, such opinions, and their reasonings upon them, are to be received with the same attention and caution with those of other persons, in similar circumstances, of similar education, and with similar habits of thinking." Upon this Dr. Carpenter says,

"As far as respects our Lord himself, no other person ever was in precisely similar circumstances. Believing in the genuineness of the Introduction of St. Luke's Gospel, I have myself no doubt, that, from his earliest childhood, he was impressed with the expectation of being one day called, by the direct appointment of God, to a service of the most extensive and honourable importance; and that the natural influence of this impression was aided by the constant pious cares of his Mother: so that, from the first, his views were so guided, and his affections and principles so enlarged and refined, that, even without reference to subsequent divine communications, he was eminently qualified to see clearly the way of duty, and to trace the dealings of his Heavenly Father. But I must, for obvious reasons, waive this consideration; and I merely say, that he who, in addition to the expanding and animating influence of religious principle, had been favoured with the express manifestations of divine approbation, with peculiar intercourse with the Father of spirits, and with direct communications of His will, could in no respect stand on the same intellectual footing with those who, in *other* respects, were in 'similar circumstances and of similar education.'"—Pp. 273, 274.

With this statement we agree, but we see nothing in it inconsistent with Mr. Belsham's hypothesis of our Lord and his apostles not being infallible with regard to subjects *unconnected* with their mission.

The Bishop of Raphoe makes sport of the doctrine of Final Restoration, which, knowing the power of words, he endeavours to render ridiculous in Protestant eyes by calling it (as it has been again and again called for the sake of prejudice) the doctrine of Purgatory. On this topic Dr. Carpenter writes with great feeling, great dignity and great power. He remonstrates with the Bishop for venturing upon "the *thoughtless profaneness* of hold-

ing up to *ridicule* what is at least honourable to God, and accordant with the noblest ideas of his attributes and dispensations, solely to crush an opponent," and then adds,

"That opponent, however, he has not crushed. The time will come, when the writings of MAGEE will only be quoted as affording numerous and disgusting specimens of what controversy ought not to be. The name of BELSHAM will go down to posterity in connexion with the honoured names of PRIESTLEY and LINDSEY; and those who may think that on some points his opinions are not sound, and that (like Dr. Priestley) he has occasionally given to others, which yet will bear the most rigid examination, a form that unnecessarily renders them obnoxious and repulsive, will still admire the elevation and comprehensiveness of his views, the clearness and strength and eloquence of his diction, the judicious arrangement and force of his arguments, and the energy of the understanding, and Christian principle of the heart, from which they proceeded."—Pp. 285, 286.

[To be concluded in the next Number.]

ART. III.—*An Epistle from a High Priest of the Jews, to the Chief Priest of Canterbury, on the extension of Catholic Emancipation to the Jews.* 8vo. pp. 28. Wilson. 1821.

THIS "High Priest of the Jews" knows more than becomes a modern Jewish Rabbi. He is, in fact, a merry Christian, who endeavours to promote by means of irony those principles of universal charity and liberty which have hitherto failed of making their way by pure argument.

There is a useful hint to thriving and ambitious Dissenters in the following passage :

"We are not to be answered as the *Dissenters* have been, that repealing the tests would be of small advantage to us; for God and your whole order know, we ever had more scrupulous consciences than to be occasional conformists. Though you may have had Unitarians, Republicans and Deists swallowing your tests, eating your *passover*, and ratting into those comfortable conscience-traps—the honours and emoluments of Attorney and Solicitor-General—you cannot charge *us* with any such power of religious digestion. *We* strictly confine ourselves to our own sacrament, and never in our lives made free with your sacred ordinance; and this is the more commendable in us, who do not esteem baptism as any

thing beyond a common washing, and never affected to deny that bread and wine were extremely palatable with the Paschal Lamb."—P. 4.

Coming from a Jewish High Priest to "the Chief Priest of Canterbury," the appeal that follows is *ad hominem*:

"In the name of justice, therefore, look upon us *Jews* as a people whom you have injured, and to whom you are indebted. We are not in the case of the *Dissenters*, who are said to have injured you: we never turned you out of your churches; we never set up chapter-lands to sale, nor pulled down your hierarchy, (for it was not till after the Puritans and Protector had laid waste your dominion that we resided amongst you,) but, on the contrary, it is to us that you owe your mitres and your revenues, your privileges and pre-eminences. If any one asks, Whence do you derive your *priesthood*? you know, in your consciences, that Christ himself was a *layman*; you fetch your pedigree from the house of Aaron, and make more profit to your order of the five books of Moses, than all the four evangelists."—P. 7.

ART. IV.—*The Practical Tendency of the Doctrine of the Simple Humanity of Christ: a Discourse delivered at Bridgewater, July 19, 1820, before the Western Unitarian Society.* By William Hincks. 12mo. pp. 36. Hunter.

IN the battles of theology it is desirable that the trumpet should utter a *certain* sound, and we applaud those on every side who speak to be understood. Of this description is Mr. W. Hincks, whose sermon before us is an explicit and manly, but at the same time not an intemperate or uncandid assertion of the importance of the doctrine of the pure humanity of Christ. He first meets the charges which are brought against this tenet, and next describes the advantages which are connected with it. He denies that it is blasphemous, or inconsistent with the love of Christ, or heartless and uninteresting, or that it takes away the sinner's hope: he contends, on the other hand, that it makes Christianity more acceptable to the reason of mankind, that it guards the Divine Unity, that it sets a proper value on the real excellence of our Lord's character, that it enforces his moral example, and that it exhibits the full benefit

of his resurrection as a proof of our own. These various interesting topics are ably argued; and throughout the whole of the discourse there is a striking consistency and connexion, which is one of the best but rarest qualities of a sermon.

ART. V.—*Various Views of Death, for illustrating the Wisdom and Benevolence of the Divine Administration in conducting Mankind through that awful Change.* By the Rev. Thomas Watson. 8vo. pp. 208. Longman and Co. 1819.

MR. WATSON has here compiled a truly interesting and useful book, on the most important of all subjects. He has collected a number of striking facts, on which he ably argues the wisdom and benevolence of Divine Providence. The obvious tendency of the work is to reconcile man to his lot, and to inspire him with hope. Some of the reasonings on behalf of Natural Theology are very ingenious, and the views of Christian doctrine appear to us quite scriptural. But we cannot say so much in commendation of the volume, without adding, that the writer's politics have led him into certain observations in praise of military prowess, and in extenuation of the guilt, or rather in defence of the practice, of war, which we deem altogether dissonant with the strain of his work. Should another edition be called for, which we sincerely hope will be the case, we submit it to the consideration of the respectable author, whether these passages should not be expunged, or at least modified. It is of less moment to observe, that there are many verbal inaccuracies and some glaring *Scotticisms* which demand correction.

ART. VI.—*The Welsh Nonconformists' Memorial, or Cambro-British Biography; containing Sketches of the Founders of the Protestant Dissenting Interest in Wales, &c. &c.* By the late Rev. Wm. Richards, LL.D. Edited, with Notes and Illustrations, by John Evans, LL.D. 12mo. pp. 540. Plate. 8s. Sherwood and Co. 1820.

THE author whose posthumous work is here presented to us by

Dr. Evans was a zealous Welshman, and though the "Sketches" are incomplete, they are a valuable contribution to Cambro-British Nonconformist Biography.

The volume contains also a "Sketch of Druidism," an interesting picture of the most singular institution that was ever established, an "Essay on the Introduction of the Gospel into Britain," and an "Account of Pelagius;" together with some minor pieces. Some of these contents were inserted in our earlier volumes. Dr. Evans has added a "Postscript, on the Rev. J. Ivimey's History of the Baptists, and the Treatment of Dr. Richards's Memory," meaning by the *Baptist Magazine*, which would not even record the death of so sturdy a heretic. Yet W. Richards had his line of orthodoxy, and Unitarians (according to a quotation from a letter, given by his present Editor, p. 498) were not included in it: that is, they are not generally Baptists, and baptism was a cardinal point with the worthy Cambro-Briton.

We had marked some passages for quotation, but find we must content ourselves with this brief notice of the "Memorial." To some readers it will communicate much information, and there are few to whom some passages and papers will not impart Christian satisfaction and even pleasure.

ART. VII.—*The Evils of Education, elucidated in a Letter to Henry Bankes, Esq., M. P.* 8vo. pp. 48. 2s. Wilson. 1821.

WE do not like what our neighbours the French expressively call *persiflage* on subjects of grave interest to mankind. Long-continued irony, even when pointed against ignorance and superstition, appears to us to be laborious idleness. But all tastes are not alike, and to such as relish keen sarcasm and well-sustained banter, the present will be an acceptable pamphlet. They who least approve of the author's mode of writing, must admit his talents; and the most rigid critics may well pardon a little levity, when the object, as here, is to shame down that aristocratical prejudice against the Education of the People which cannot be reasoned out of the world.

NOTICES OF FOREIGN THEOLOGICAL LITERATURE.

FRANCE.

THEOLOGICAL works are rare in France. One has been recently put forth which excites some interest: namely, *Le Missionnaire selon l'Evangile*, par M. le Comte de N., former Counsellor to the Parliament of P. This Gospel Missionary is highly praised by the *Revue Encyclopédique* and the *Chronique Religieuse*. Its object seems to be to shew what a contrast there is between a missionary actuated by the spirit of the gospel and the missionaries that are now trumpeting slavish doctrines, setting up hierarchical claims, and promoting the grossest superstitious practices throughout the French dominions. The author has put into the mouth of his missionary some fragments of sermons which were actually preached at court in the years preceding the Revolution of 1789.

Mons. H. AZAIS, who published some time ago a *Treatise on Compensations*, has published, as a sequel to it, the following: *Du Sort de l'Homme dans toutes les Conditions*, &c.: "On the Fate of Man in all Conditions; on the Fate of Nations in all Ages; and especially on the Fate of the French People." He adopts the theory of a moral balance, maintained in Tucker's "Light of Nature." According to him, a general law, that of *Equilibrium*, presides over the organization of the universe. The phenomenon of life, like all other phenomena, is subjected to the influence of this law. The animal is born, grows, decays and dies. In order to return to the point from which it set out, it must necessarily restore to nature all that it received from her; and the decay (*décroissement*) must, therefore, be in proportion to the growth. Now, all acquisition is accompanied with a sensation of pleasure; all diminution, all loss, is accompanied with a sensation of suffering. The sum of painful sensations, therefore, must be perfectly equal to that of agreeable sensations. The man who has enjoyed much, will have much to suffer in descending to the grave;

he who has known but few enjoyments, will terminate his existence without extreme regret.—The author compares existence to a stone thrown into the air, which returns through exactly the same space which it passed through in ascending. He concludes that good and evil balance each other in the human lot, and that, notwithstanding the diversity of their circumstances, the result, the final balance, is always equal.

A *Hebrew Grammar* is announced, in 8vo., by a Professor of the College of Avignon.

A Catechism for *Jewish Youth* is in the latest list of Parisian publications, and is advertised with a high encomium.

On "the speech of M. Odillon Barrot, relative to the hanging of tapestries, delivered the 27th of November, 1819, before the re-united sections of the Court of Repeal, under the superintendence of Mgn. le Garde-des-sceaux," the *Mélanges de Religion*, Tom. I. pp. 44, 45, has the following critique:

A passage of this remarkable speech has furnished M. de la Mennais with a subject for some very pathetic exclamations. But to indulge in these, he found misrepresentation necessary.

We give the author (M. Barrot) in his own words:—

"I hear already certain persons exclaim, 'Is the law, then, Atheistical?' Yes, it is, and ought to be, if you understand by it, that the law, which only exists to controul, should be indifferent to the religious opinions of men, which are free from all restraint: if you understand that the civil power, which has no other aim than the protection of the persons and properties of individuals, has no interest in objects separated from these temporal interests, for which and by which alone it exists."

We do not enter into the particular discussions which might arise from the

last sentence of the paragraph. But we observe, that religion, if it be any thing, has its sanctuary in the heart. M. de la Mennais himself allows it. Law has not, then, and ought not to have, any controul over it. The exterior acts of religion are visible, and thereby may give a handle to the law. But is it right that the law should constrain us to hypocrisy? Can any thing be gained by rendering the conscience pliant? And if conscience be what it ought, do not we expose ourselves to gratuitous evils, by framing laws which we know to be in opposition to it? Whether the Protestants are right or wrong in making the hanging out of tapestries an affair of conscience, we do not pretend to determine. But if they refrain from really conscientious motives, what advantage is contemplated in coercing them by law? Where, then, is the contempt for religion exhibited in the words of M. Odillon Barrot, and in the decision of the Supreme Court?

A Protestant pastor who, without doubt, had not read M. Odillon Barrot, except in the version of M. de la Mennais, is indignant at his language. Does he regret the time is passed when the laws could constrain in religious matters? He exclaims, "See to what a pitch the luminaries of the age have conducted us!" Would he, then, desire the return of the age of Charles IX.?

HOLLAND.

The theological branch of the *Société Teylérienne* at Harlem, proposed as the subject for the prize to be adjudged in the month of November last, the following question: "Dating from the Augsburg Confession, what influence have Formularies and Creeds of that nature had on theological studies? How far does our experience of that influence recommend either that formularies and confessions of faith should be disused, or that a new mode of drawing them up should be devised; and, in the latter case, what form would be entitled to claim the preference?" Although out of the four essays which were presented, all of them written in the Dutch language, that numbered 1, having for its motto, *Every plant which my heavenly Father hath not planted shall be rooted up*, and that numbered 2, with the motto, *Hoc fundamentum est libertatis, hic*

fons æquitatis, were, in many respects, considered worthy of approbation; yet the prize was not awarded. The Society proposed, as a fresh subject, "What was the origin, and what has been the progress, of the Bible Societies now existing in so many parts of the world? With respect to Religion and Morality, what has been the result of propagating the Sacred Code, by means of these Societies, amongst uncivilized nations, or amongst such nations as, though more or less civilized, are not less ignorant of Christianity? What hopes for futurity have we reason to cherish? And, are the means employed by the Societies the most likely to attain their object, or could others be adopted more capable of ensuring success?" The offered prize is a gold medal, of the value of 400 florins (800 francs); the essays, written legibly in Dutch, Latin, French or English, with the name of each author, sent in a sealed note, must be delivered in before the 1st of January 1822, addressed to the *Fondation de feu Pierre TEYLER VAN HULST*, at Harlem.

The *Mélanges de Religion*, for April, gives an account of *Specimen Academicum Inaugurale, exhibens Commentationem in Psalmum cx.*; by J. T. BERGMAN. This gentleman is a minister belonging to the Walloon churches in the United Provinces. These have been long on the decline, owing, says the Journal before quoted, to two causes,—the naturalization of the descendants of the refugees, and the perfection of Dutch preaching. If they had the happiness to see training up for them such ministers as they at present possess in Messrs. *Huet* and *Pareau*, and the author of this Thesis, there would be some counterpoise to the causes of their decline, and they would carry on the rivalry with more chance of success. Before he maintained with so much success for his degree of D.D. his Thesis upon Psalm cx., he had already gained equal honour in the Faculty of Philosophy, by his *Specimen Academicum Inaugurale, exhibens Isocratis Areopagiticum, instructum lectionis varietate et annotatione*. The school of *Wyttewbach*, adds our author, and that of Professor *Van Voorst* ought to be equally well-pleased in such a pupil as M. Bergman. He had previous to these learned spe-

cimens produced a dissertation "On the State of Literature amongst the Romans, from the Time of the First Punic War to that of Vespasian," which was adjudged to a prize in an Academic Assembly, and received into the *Annales Academiæ Lugduno-Batavæ*, Tom. II.

GERMANY.

J. G. J. Ballenstidt: *Die Urwelt, oder Beweis von dem Daseyn und untergange von mehr als einer Vorwelt. The primitive World, or a Proof of the Existence and of the Destruction of more than one World previous to our own. Part the first. Archeological Dissertations. 2nd edition. 1818.*

This work is very curious, and has excited some attention in Germany. For the sake of giving an idea of it, we will translate the heads of the chapters, as they are given in the Literary Gazette of Jena. Preface.

1. Demonstration of the existence and of the destruction of a world before Adam.

2. Refutation of certain doubts and objections against the existence of this world.

3. Men inhabited this primitive world.

4. The Mammoth (*Elephas Primi-genius*).

5. Discoveries respecting this primitive world.

6. Discovery of a large animal of this primitive world at Offleben, in the Duchy of Brunswick.

7. The potteries of Thiede furnish abundant specimens of the animals of the primitive world.

8. Toads found alive in the midst of stone are the produce of the primitive world.

9. The character of the primitive world and its productions.

10. Did Giants exist in the primitive world?

11. The primitive world was not entirely destroyed by the deluge.

12. What put an end to the primitive world?

Appendix. 1. An attempt to explain, in a rational manner, the history of the primitive world in the Bible.

2. On the value of the Jewish chronology; and, first, Was Adam the first man? Or, on the antiquity of the human race, and on the primitive population of the earth.

The titles alone of these chapters announce a very curious work.

A work is advertised by L. A. KÆHLER, Archdeacon of Kottbus, on "*Supranaturalism and Rationalism*, in their common origin, their separation and their transcendant union: a word for tranquillizing those that know not whether they ought to believe according to knowledge or to know according to belief." We apprehend that the English reader is no loser by this book being locked up in the German language.

The same may perhaps be said of another work in the same tongue, of which little more than the title is known to us, videl. "Scriptural Proofs that after his Resurrection, Jesus lived 27 years upon the Earth in Silence and Obscurity, and that for the Good of the Human Race: by J. A. BRENNERKE." The author rejects, of course, the fact of the Ascension. He is said to display great learning. Messrs. *Haumann* and *Witting* have entered the lists with him. The controversy is related in the Halle and Heidelberg magazines.

GESENIUS, the celebrated Theological Professor, of Halle, has obtained leave of his University to make a literary tour in France, Holland and England.

SPAIN.

A work has been just published at Madrid by Don JACQUES JONAMA, on the *Trial by Jury*. The constitution, restored by the Cortes in 1820, established this invaluable institution in principle, but it is unknown to the Spaniards in practice; and therefore this patriotic author has endeavoured to enlighten his countrymen upon the subject.

There has just appeared at the National Printing-office at Madrid, a work entitled "Satirical Essays in Verse and Prose, by the licentiate MACHUCA, Antient Inmate of the Black-House." The name *Machuca* (says *Llorente*, in the "*Revue Encyclopédique*") is a blind, and the description of "inmate of the Black-House" signifies a *Tenant of the Dungeons of the Inquisition*. The work contains fifteen satirical pieces, wholly original and very smart.

They are pointed against the Inquisition, against ignorance, laziness and political and literary prejudices, and against various abuses inconsistent with the prosperity of a nation beginning to be governed by a free constitution. The author gives proof of much wit and sense.

UNITED STATES OF AMERICA.

The *Christian Disciple*, a periodical work, published every two months at Boston, maintains with great ability and zeal the cause of Unitarianism. The Number for September and October last is before us, and we see with surprise and delight the number of valuable theological books which are constantly issuing from the American press. In better hands than the American divines (we must include some distinguished laymen in that designation) no Unitarian can wish the cause dear to his heart to be placed. Some of their defences of Christian truth we hope soon to bring under review, but we have not room even for a list of all the works of this description that have been sent forth within the last twelve-month.

The erection of an Unitarian Church

at New York has given rise to controversy in that city. One zealous Trinitarian writer has maintained "the alliance of Unitarianism and Mahometanism," and published in support of the ridiculous hypothesis the absurd story of the attempt of the "Soci-nians" to open a negotiation with the Moroccan Ambassador to Charles II., which is explained, and it is hoped exposed to contempt, in the "Plea for Unitarian Dissenters." The "Christian Disciple" also treats the tale as contemptible.

Nothing pleases us more in this pleasing work than an advertisement of the re-publication at Boston of our *Christian Tract Society's* little pamphlets. A Review of them is introduced into the body of the magazine. The Reviewer styles them "an admirable collection," and says that their republication "takes away all excuse for circulating bad tracts," by which he means such as are tinctured with Calvinism. He specifies "William's Return" and "Good Luck and Good Conduct," as being in the very best style of works of this nature, and pronounces of the whole collection that "it makes a work very near to perfect in its kind."

NEW PUBLICATIONS IN THEOLOGY AND GENERAL LITERATURE.

History of the Persecutions endured by the Protestants of the South of France, and more especially of the Department of the Gard, during the years 1814, 1815, 1816, &c., including a Defence of their Conduct, from the Revolution to the present Period. By the Rev. Mark Wilks. 2 Vols. 8vo. 18s.

A Table, containing the numbers of Scholars, and the Endowments, reported to Parliament in each Parish or Chapelry of England; as an Appendix to the "Sunday-School Teachers' Magazine." 2s. 6d.

The Sketch of the Denominations of the Christian World. To which is prefixed, an Outline of Atheism, Deism, Theophilanthropism, Mahometanism, Judaism and Christianity; with a Persuasive to Religious Moderation. By John Evans, LL.D. 14th ed. with Additions. Frontispiece. 6s.

Table Talk; or, Original Essays. By Wm. Hazlitt. 8vo. 14s.

Of the Beauties, Harmonies and Sublimities of Nature: with occasional Remarks on the Laws, Customs, Manners and Opinions of various Nations. By Charles Bucke, Esq. 4 vols. 8vo. £2. 12s. 6d.

Life of the Right Hon. William Pitt, to February 1793. By George Tomline, D.D., Bishop of Winchester. 4to. Vols. I. and II. £3. 3s.

Elements of the Art of Packing, as applied to Special Juries, particularly in Cases of Libel Law. By Jeremy Bentham, Esq., Bencher of Lincoln's-Inn. 8vo. 10s. 6d.

A Tour through the Southern Provinces of the Kingdom of Naples, by the Hon. Richard Keppel Craven. To which is subjoined, a Sketch of the immediate Circumstances attending the

late Revolution. Engravings. 4to. £2. 15s.

An Essay on the History of the English Government and Constitution, from the Reign of Henry VII. to the present Time. By Lord John Russell. Post 8vo.

Substance of Lectures on the Ancient Greeks, and on the Revival of Greek Learning in Europe, delivered in the University of Edinburgh; by the late Andrew Dalzell, Professor of Greek, A. M. F. R. S. E. Published by John Dalzell, Esq., Advocate. 2 vols. 8vo. £1. 1s.

Memoirs by James Earl Waldegrave, K. G. one of H. M. Privy Council in the Reign of Geo. II., and Governor of Geo. III. when Prince of Wales; being a Short Account of Political Contentions, Party Quarrels and Events of Consequence, from 1754 to 1757. 4to. £1. 5s.

Essays on various Subjects, Religious and Moral; the practical Application of their Principles to the State of Man in Society, particularly the Lower Orders; and connecting them with what ought to constitute their Duties as Citizens, Subjects and Christians. By a Layman. 3 vols. 8vo. £1. 11s. 6d.

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POETRY.

HOPE.

(Imitated from the Italian of Serafino Aquilano, by Mr. James Montgomery.)*

Hope, unyielding to Despair,
Springs for ever fresh and fair;
Earth's serenest prospects fly;
Hope's enchantments never die.

At fortune's frown, in evil hour,
Though honour, wealth and friends
depart,
She cannot drive, with all her pow'r,
This lonely solace from the heart:
And while this the soul sustains,
Fortune still unchang'd remains;
Wheresoe'er her wheel she guides,
Hope upon the circle rides.

The Syrens, deep in ocean's caves,
Sing while abroad the tempests roar,
Expecting soon the frantic waves
To ripple on a smiling shore:
In the whirlwind, o'er the spray,
They behold the halcyon play;
And, through midnight clouds afar,
Hope lights up the morning star.

This pledge of bliss, in future years,
Makes smooth and easy every toil;
The swain, who sows the waste with
tears,
In fancy reaps a teeming soil:
What though mildew blast his joy,
Frost or flood his crops destroy,
War compel his feet to roam,
Hope still carols "Harvest Home!"

The monarch exil'd from his realm,
The slave in fetters at the oar,
The seaman sinking by the helm,
The captive on his dungeon floor;
All, through peril, pain and death,
Fondly cling to parting breath;
Glory, freedom, power, are past,
But the dream of Hope will last.

Weary and faint, with sickness worn,
Blind, lame and deaf, and bent with
age,
By man the load of life is borne
To his last step of pilgrimage:
Though the branch no longer shoot,
Vigour lingers at the root,
And, in winter's dreariest day,
Hope foretells returning May.

When, wrung with guilt, the wretch
would end

His gloomy days in sullen night,
Hope comes, an unexpected friend,
To win him back to hated light:
"Hold," she cries; and, from his
hand
Plucks the suicidal brand;
"Now await a happier doom,
"Hope will cheer thee to the tomb."

When Virtue droops, as comforts fail,
And sore afflictions press the mind,
Sweet Hope prolongs her pleasing tale,
Till all the world again looks kind.
Round the good man's dying bed,
Were the wreck of Nature spread,
Hope would set his spirit free,
Crying "Immortality!"

STANZAS ON THE ITALIAN
REVOLUTION.

BY LORD BYRON.

(From the Examiner.)

Italia! oh, Italia! thou who hast
The fatal gift of beauty, which became
A funeral dower of present woes and
past,
On thy sweet brow is sorrow plough'd
by shame,
And annals grav'd in characters of flame.
Oh, God! that thou wert in thy na-
kedness
Less lovely or more powerful, and couldst
claim
Thy right, and awe the robbers back
who press
To shed thy blood, and drink the tears
of thy distress!
Then mightst thou more appal, or, less
desired,
Be homely and be peaceful—undeplored
For thy destructive charms; then, still
untired,
Would not be seen the armed torrents
poured
Down the steep Alps; nor would the
hostile horde
Of many-nationed spoilers from the Po
Quaff blood and water; nor would the
stranger's sword
Be thy sad weapon of defence, and so
Victor or vanquished, thou the slave of
friend or foe.

* Included in the volume entitled
"Greenland, with other Poems," 1819.

THE ENGLISH HIERARCHY.

O, Church of England, trumpeted the
best
In Christendom, as though all eyes
could see
From antichristian signs thy grandeur
free,
And of unblemish'd excellence possess'd !
High kingdom of this world, thy sovereign
Head
Sits on an earthly throne ; priests,
bishops call'd,
As princes of the Gentiles are install'd
With pomp and pow'r by tithes coercive
fed !

Estrang'd from sacred rights, the State's
decrees
Ordain'd thy formal service, patronage
Or purchase plac'd thy surplic'd sons at
ease,
And human articles thy faith engage !
Such hierarchy to Christians was un-
known
When they gave glory to one God alone.

R. F.

Kidderminster, May 2, 1821.

OBITUARY.

1821. March 10, the Rev. JOHN DEACON, of *Leicester*, a popular Minister among the class of religionists usually denominated "the new Connexion of the General Baptists." He was no Trinitarian, but free and liberal in his sentiments. From his original *confession of faith* delivered at his ordination, he assured the writer of this article he differed in various respects. Indeed, he was decidedly averse to narrow and circumscribed views of the Christian revelation. He possessed a good understanding, which, had it been duly cultivated by a liberal education, would have rendered him a distinguished member of society. He was quick in his perception, cheerful in his temper, and of a generous disposition. His heart *devised liberal things*, and he was averse to every species of bigotry ; nor must it be forgotten that he was a zealous friend of civil and religious liberty. A very near and dear relative writes thus to the author of the present article, on his last illness and death :—" He received the information of his approaching dissolution with the greatest composure, and maintained the utmost serenity to the very last moment, appearing more like a person ready to start on a journey, and waiting a friend to accompany him, than any one at the point of death. He observed, that ' it was a serious thing to die,' and said he felt sometimes under ' a cloud ;' but his doubts were speedily removed. He was interred in the family-vault, in his own chapel, by the *Rev. Robert Hall*, in the presence of a crowd of weeping spectators ; and his funeral sermon was preached, by the *Rev. Mr. Pickering*, to at least 2000 people, whilst as many went away, not being able to get near the doors of the chapel. He was much respected in the town and neighbourhood ; and if a cloud overshadowed the meridian of his

days, his evening sun shone with considerable lustre. The latter part of his life was, I believe, entirely free from reproach. He was indefatigable in his labours in the ministry, both in public and private, and was very successful. A blessing seemed to attend him wherever he went. He was instrumental in raising up many churches almost on the point of expiration, whilst at home the congregation increased till it was deemed requisite to enlarge the place. It will now comfortably seat upwards of a *thousand* people, and is generally nearly full in the afternoon. His loss is felt severely by the church and congregation."

Thus far a near and dear relative has written concerning him to the author of this *obituary*, who recognizes the justness of the statement. He once, indeed, (1800,) visited the scene of his labours, and witnessed the fruits of his benevolence, for the purpose of preaching a *charity sermon* in behalf of an institution of his formation, which, though it be now *twenty* years ago, flourishes to the present day. Few individuals were more active and useful in their day and generation.

The lamented subject of our obituary has left behind him a widow—inconsolable for her loss—and two sons, who revere his many virtues and cherish his memory.

Islington.

E.

March 16, in his 27th year, after a few days' illness, at the Lodge, *Weston-in-Gordano, Somersetshire*, the Rev. EDWARD NEWCOME, A. B., of Jesus College, Cambridge, son of the late Dr. Newcome, Archbishop of Armagh, and Primate of all Ireland. The early and unexpected removal of this excellent young man is a subject of deep regret to all who had the

happiness of knowing him. In duty and affection as a son, in sincerity and kindness as a friend, in zeal and fidelity as a pastor, his conduct was most exemplary. If length of life is to be estimated by number of days alone, his departure may be called premature; if by the number of virtues which have adorned it, he was ripe for immortality.—*Gent. Mag.*

April 5, JOHN JOHNSON, Esq., of *Seymour Court*, near *Great Marlow*, a celebrated member of the Hampden Club while it existed, and author of various political letters and essays in Mr. B. Flower's "Political Register" and other periodical works, under the signature of *Timothy Trueman*.

— 5, in *Dublin*, R. M' DONNELL, Esq., well known as a zealous advocate for Catholic Emancipation. On the Tuesday, he presided in full health and spirits at the annual dinner of a charitable institution; on Wednesday, he was taken ill at the house of a friend; and on Thursday, he was a lifeless corpse.

— 6, in *New Norfolk Street*, after a long and severe illness, which he bore with piety and resignation, CHARLES PIESCHELL, Esq., aged 70 years. By his will, proved in Doctors' Commons, he has bequeathed to his Royal Highness the Duke of Gloucester the sum of £20,000, on account of the good opinion he entertained of his Royal Highness's public conduct, which he describes "as an example to others." He also discharges him from the payment of the further sum of £6,000, due on mortgage. Mr. Pieschell's personal property is sworn under £350,000, out of which a considerable sum is bequeathed to various charitable institutions.

— 16, in the 75th year of his age, the Rev. THOMAS SCOTT, author of a Commentary on the Bible, and of many other works, designed to promote what are called Evangelical principles, according to the doctrine of the Church of England. He held the chaplainship of the Lock Hospital, nearly eighteen years, from 1785 to 1803. At this latter period, he retired to the Rectory of Aston Sandford, Bucks, where he breathed his last.

Lately, at *Edinburgh*, aged 67, Dr. JAMES GREGORY, Professor of Medicine in the University, and first Physician to the King.

Deaths Abroad.

Dec. 31, 1820, at *West Springfield*, in *New England*, (U. S.,) the Rev. JOSEPH LATHROP, D. D., senior Pastor of the First Church in that place, in the 90th year of his age, and the 65th of his ministry. He was a descendant, in the 4th generation, from the Rev. John Lathrop, formerly a minister of Barnstable, in England, who, in the year 1634, went over and settled in the ministry at Barnstable, in Massachusetts. He was educated at Yale College, and, in 1756, was ordained in West Springfield, where, with few interruptions, he continued to supply the pulpit for 62 years. Dr. Lathrop published 6 volumes of Sermons, which have come to a second edition, besides many occasional ones. He has left about five thousand sermons in MS. He was a very sensible, active and liberal man. He was a correspondent of the late Rev. Samuel Palmer, of Hackney, who, we believe, republished a volume or two of his Sermons.

CHARLES CAILLY, President of the Royal Court at Caen, was born at Vire in 1752, and died at Caen on the 8th of Jan. 1821. This wise magistrate filled with distinction different public offices in the department of Calvados. M. Cailly belonged to the academies at Caen, and was one of their most active members. Besides the Report of the *Notariat*, which he made in the *Conseil des Anciens*, the press has preserved a learned dissertation of his, on the Prejudice which attributes to the Egyptians the first Discoveries in the Arts and Sciences, 8vo. 1800. The journals of literature at that period speak favourably of it. Various other memoirs of this author are extracted, or referred to, in the reports of the labours of the Academy of Caen.

M. GIRAUD, one of the editors of the *Constitutionnel* and of the *Tablettes Universelles*, author of the Opera of *Aristippus*, and of many valuable historical works, (amongst others, of a short Account of the Operations of the Campaign of 1814, which has passed through many editions,) died at Paris on the 20th of February, 1821. The public are in possession of several poems of his which were received at the Opera. Drawn by the Revolution into the polemics of the day, he became successively the editor of the *Observateur des Spectacles*, the *Courrier de l'Europe*, and the *Journal de Paris*; but, exempt as he was from ambition and a spirit of intrigue, he derived from all those works nothing but the satisfactory consciousness of having shewn himself a sound and impartial critic, and a man of real and extensive

knowledge. All the inheritance which he has bequeathed his family is the high estimation in which his name is held.

The Marquis DE FONTANES, Peer of France, member of *l'Académie Française*, died on the 17th of March, at seven o'clock in the morning. He was born at Niort in 1761. His principal works are, *L'Essai sur l'Homme, de Pope*; (this translation he first published at the age of one-and-twenty, and he put out a subsequent edition two days before his death;) *La Journée des Morts*; Fragments of *Lucretius*; the poem *Du Verger*, one of his best productions; an epistle *Sur l'Edit de Louis XVI. en Faveur des non-catholiques*. During the Revolution he was concerned in a journal called *Le Modérateur*, and afterwards, in connexion with La Harpe and Vauxcelles, in the *Mémorial*; and at a later period he was one of the editors of the *Mercur*. Among his prose works may be mentioned his *Eloge funèbre de Washington* et *Un Fragment de l'Histoire de Louis XI.*, read at

the Institute in 1796. M. de Fontanes has left several unpublished productions, some of which are—a volume of Odes, a poem, nearly finished, entitled, *La Grèce Sauvée*, and Memoirs respecting his own times.

They write from *Lausanne*, that the Academy of that town has just lost M. J. LOUIS BRIDEL, Professor of Oriental Languages, who had undertaken the arduous task of a *New Translation of the Old and New Testament*, of which he gave, by way of specimen, in 1818, *The Book of Job*, in 8vo. published by Didot, at Paris. (See *Mon. Repos.* XIV. 423, 424.) He made free use in this work of the modern German commentators.

Lately, at *Hanover*, A. HERSCHELL, Esq., well known in the musical world as a profound and elegant musician, and brother to Sir W. Herschell, the celebrated astronomer.

INTELLIGENCE.

DOMESTIC.

Mr. Brougham's Education Bill.

RESOLUTIONS OF THE EAST-LONDON AUXILIARY SUNDAY-SCHOOL UNION.

AT a General Meeting of the gratuitous teachers and friends of Sunday-schools, specially convened, on the 7th of March, 1821, for the purpose of considering and discussing the probable effect which Mr. Brougham's proposed Bill "for better providing the Means of Education for his Majesty's Subjects," if passed into a law, will have upon Sunday-schools, it was

Resolved unanimously—That this meeting, fully sensible of the vast importance of general education in the United Kingdom, and every other country in the world, would hail with delight any plan which, having *justice* for its foundation, and ensuring *competent* instruction in its operation, would tend to promote the universal welfare and happiness of mankind.

That, while this meeting are decidedly favourable to universal education on liberal principles, they declare, with extreme regret and disappointment, that Mr. Brougham's proposed Bill appears to them to be a measure most unjust in its principle, and likely to prove, in its operation, highly injurious to the cause of Sunday-schools.

That this meeting declare themselves

to be the decided friends of Sunday-school instruction, and therefore earnestly protest against the Bill, and entirely disapprove of it as at present proposed.

1st. Because the proposed enactments of the Bill are in direct opposition to the report delivered, and the opinions expressed by Mr. Brougham in the House of Commons, when he presented that highly interesting body of evidence on the subject of education which was given before the Select Committee, and in which evidence it appears, that by far the greater proportion of children educated in the charitable institutions of this country, are taught in Sunday-schools.

2d. Because the proposed Bill is framed for the evident purpose of collecting together, in parochial schools, *all* the children of the poor, and requires them to attend the public worship of the Church of England on the Sabbath-days, which, if accomplished, must ultimately destroy the *beneficial system* of Sunday-school instruction altogether.

3d. Because the Bill substitutes hired masters to instruct the great bulk of poor children, instead of gratuitous teachers, and these masters are to be allowed the privilege of taking other scholars to educate on their own account; and, under these circumstances, reason, observation, and past experience evidence, that although the scholars may be trained up with prejudices in favour of the Church

establishment, yet the most essential parts of their education will be grossly neglected.

4th. Because no master can be elected, however excellent and well qualified, unless he be a Churchman, and in that case the minister of the parish is to have the entire controul of the schools, and can reject the appointment of the master, although duly elected by the parish householders, and can, at any time he pleases, dismiss the master from his office without assigning any reason for it.

5th. Because, while about 50,000 Sunday-school teachers are already *voluntarily* bestowing their active *gratuitous* services, and their *pecuniary contributions*, towards the instruction of about 500,000 children in England and Wales, those teachers and subscribers who are householders will, in addition, by the proposed Bill, be most unjustly and oppressively compelled to pay their assessed portion of the school-rate towards supporting the parochial schools: and, further, because that rate being left discretionary, like the poor-rates, may be so levied as to fall most heavily upon Dissenters, while the money so levied is to be expended for the purpose of training the children up for the Established Church.

6th. Because, in the clause relative to fixing of the times of instruction, no mention is made of the hours in which the children may be required to attend on the Sabbath-days, thus leaving it to the option of the minister to direct the master to assemble the children, and keep them at the school during such parts of the Sabbath-day as the minister may think proper, without any permission to attend either parochial or Dissenting Sunday-schools conducted by gratuitous teachers.

7th. Because the experience of Sunday-school teachers positively proves, that the majority of the parents who may be Dissenters, will not avail themselves of the privilege allowed by the Bill, of taking their children to any other place of religious worship; but the parents will allow them to attend the worship of the Established Church, lest they should be liable to the ill-treatment of the master, or the ridicule of their school-fellows.

8th. Because the well-known abuses and misapplication of property in many schools already endowed, leads to the reasonable inference, that the proposed parochial schools will entail a heavy rate upon the public, in addition to their present burdens; and that the children who may attend these schools will not receive that better education which the preamble of the Bill contemplates, but an education essentially deficient to what the scholars are at present receiving in

our numerous daily and Sunday-schools, already supported by the extensive liberality of the British public.

9th. Because the general levying of a school rate will have a natural tendency to lessen most materially, if not to annihilate altogether, the existing *spirit of benevolence* in the support of schools, which has so highly distinguished this country.

10th. Because the simple act of submitting to the House of Commons, the proposed Bill, or any other bill founded upon the same unjust and oppressive principles, by any person or parties whatever, may be fairly deemed a contemptuous reflection upon the progressive efforts of British benevolence in general, and especially on that disinterestedness and liberality manifested so extensively by Sunday-school teachers.

11th. Because the various existing school societies, together with the unions established in most parts of this country, consisting of Sunday-school teachers of all denominations of Christians agreeing in the main doctrines of the Holy Scriptures, are at the present time unremittingly exerting themselves in their different spheres, to realize the end proposed by the Bill, in a manner more likely to prove effectual than any legislative enactment, and at an expense infinitely below what parochial schools would require.

Resolved, That in the event of the Bill being proposed to the Legislature, in its present or any objectionable shape, the committee of this auxiliary be instructed to provide petitions for the signature of the teachers and supporters of Sunday-schools within this auxiliary union, founded upon these resolutions, and praying that the Bill may not pass into a law; and that the petitions be presented to either House of Parliament, by such members as the Committee may be able to interest in this subject.

Resolved, That these resolutions be forthwith printed and circulated; and that copies be forwarded to the parent union, and to such Members of Parliament as the Committee may consider advisable.

[Similar Resolutions have been published by the "South London Auxiliary Sunday-school Union," the "Southwark Sunday-School Society," &c.]

Southern Unitarian Fund Society.

THE *Southern Unitarian Fund Society* held its annual meeting at Portsmouth, as usual, on Easter Wednesday, the 25th of April. The morning service, at the General Baptist Chapel, was introduced by the Rev. T. W. Horsfield, of Lewes.

Dr. Morell, of Brighton, preached before the Society on the Signs of the Times as Favourable to the Dissemination of Moral and Religious Truth, from Matt. xvi. 3: "Can ye not discern the signs of the times?" The sermon is to be published by private subscriptions: the funds of the Society are too small to employ any part of them in printing sermons.

The lecture, in the evening, at the High-street Chapel, was delivered by the Rev. T. W. Horsfield, from John xviii. 32: "The truth shall make you free." The service was numerous and respectably attended.

The service on the Thursday evening at Bishop Street, Portsea, was conducted by the Rev. T. W. Horsfield and Dr. Morell. The audience consisted chiefly of the labouring classes, and listened with the most marked attention to an extemporaneous discourse by Dr. Morell from Matt. xi. 5: "The poor have the gospel preached to them."

On the anniversary, upwards of fifty of the members of the Society and their friends dined together at the Fountain Inn. After dinner several gentlemen addressed the Society, affording its members the most encouraging motive, from the great success which has already attended its exertions, to persevere in their opposition to the great corruptions of Christianity; and, by the same praiseworthy and honourable line of conduct, to promote the knowledge of the important truths, taught by Jesus and his apostles.

Though the Society has lost some of its valuable members by death and other causes—among whom it deeply regrets the late most estimable and Rev. Wm. Blake, of Crewkerne—it has found others disposed to occupy their places: so that the Society may be considered as flourishing in its finances, as it is successful in leading men to detect and forsake the errors of their catechistical creeds.

Quarterly Meeting of Unitarian Ministers in South Wales.

THE Quarterly Meeting of *Unitarian Ministers in South Wales* was held at Wick on the 26th of April last, at which about nine preachers met together. The services were conducted as follows:—On the 25th, in the evening, Mr. Rees Davies introduced, and Mr. Jones (a student in his last year at the Carmarthen College) preached from Psalm xcvi. 1, and Mr. J. Thomas, of Pant-y-defaid, Cardiganshire, from Phil. iii. 9. On the 26th, at ten o'clock in the morning, Mr. J. Davies, of Capel-y-Groes and Ystrad, Cardiganshire, preached from John xvii. 3, and the service was concluded with

singing and a prayer. Immediately after, an open conference was held, Mr. E. Lloyd, the minister of the place, in the chair. The subject of discussion was, the Nature, Origin and End of Sacrifices, and especially the meaning of the term when applied to Jesus Christ in the New Testament. Several persons spoke, but there was no debate; and, therefore, it is of less interest to give even an outline of the sentiments of the speakers. In the evening of the same day, Mr. J. Griffiths, Llan-dy-faen, and Mr. J. James, Gelli-onnen, preached; the latter from 1 Tim. vi. 17—19, and the former from Rom. x. 17.

The next Meeting is united with the Yearly Meeting of the Unitarian Society, which is to be held on the 28th of June next, at Merthyr Tydvil, instead of at Swansea, where it was appointed to be at the last Annual Meeting at Gelli-onnen.

J. JAMES.

May 21, 1821.

Manchester College, York.

THE Annual Examination will take place in the Common Hall of the College on Wednesday and Thursday the 27th and 28th June. The York Annual Meeting of Trustees will be held in the College Library on Friday the 29th June, at ten in the forenoon. The friends of the Institution will dine together at Etridge's Hotel at five o'clock, on Wednesday and Thursday the 27th and 28th June.

Ordination of the Rev. J. J. Tayler, Manchester.

THE Ordination of Mr. J. J. Tayler, late of Manchester College, York, took place in the Unitarian Chapel, Mosley Street, on Good Friday, April 20, being the day appointed for the Quarterly Meeting of the Ministers of the Presbyterian denomination in Manchester and its vicinity.

The service commenced with an impressive prayer by the Rev. J. G. Robberds, one of the Ministers of the Cross-street Chapel, Manchester; an appropriate lesson from 2 Tim. ii. was then read by the Rev. William Shepherd, of Gateacre; after which, G. W. Wood, Esq., of Platt, near Manchester, addressed the young Minister on behalf of the congregation, and expressed a hope that he would feel no reluctance to state his views of the pastoral office, and the motives which had induced him to undertake it. Mr. Tayler complied with the request, by declaring his firm conviction that the books of the Old and New Testament contain the

revealed will of God; his deep sense of the importance of the Bible, as furnishing the rule of faith and life; and his determination to make the Scriptures alone, without regard to human creeds, the subject of his free and unbiassed examination, and the doctrines which they teach the sole basis of all his moral and religious instructions.

The Rev. C. Wellbeloved, of York, next delivered a beautiful and interesting charge from 1 Tim. iv. 16, in which he urged on the young Minister the great necessity of circumspection in the whole of his conduct, both as a preacher and a man. The eloquent address to the congregation which followed, was preached by the Rev. Joseph Hutton, of Leeds, from 1 Thess. v. 12, 13; and the whole service concluded with an earnest prayer, offered up by the Rev. James Tayler, of Nottingham, for the growing happiness and improvement of the Minister and his flock in the connexion which the services of the day had solemnly consecrated.

The ceremony was deemed by those present to be interesting and instructive, and was conducted, it is hoped, in such a manner as to obviate the objections of those conscientious persons who dislike rather the word *ordination* than the rite itself, which is now intended by that name. All pretension to confer power and authority for preaching, not previously possessed, was distinctly disclaimed by every one who took part in the service; and the young Minister was required to give in no formal declaration of faith, but simply stated his general belief in the truth of Christianity. Upon the whole, it was thought by many, that such occasions for religious advice and exhortation as are afforded by the first settlement of a minister with a congregation, ought not to be overlooked; and that the general revival of such a ceremony, whether denominated ordination or not, would be attended with very beneficial effects, and would contribute to remove the charge, which is sometimes made against the Unitarian Dissenters, of a want of due form and solemnity in the external conduct of their religious worship.

Manchester, May 14, 1821.

Managers of the Society for the Relief of the Necessitous Widows and Children of Protestant Dissenting Ministers, deceased, for the year 1821.

Ebenezer Maitland, Esq., Clapham Common, *Treasurer*; the Rev. Joseph Barrett, Mecklenburgh Square; Joseph Bradney, Esq., Clapham Common; Joseph Bunnell, Esq., Southampton Row, Blooms-

bury; the Rev. John Clayton, Sen., Manor House, Walworth; William Burls, Esq., Lothbury; James Collins, Esq., Spital Square; James Esdaile, Esq., Bunhill Row; William Freme, Esq., Catharine Court, Tower-hill; James Gibson, Esq., Lime Street, Fenchurch Street; Joseph Gutteridge, Esq., Camberwell; William Gillman, Esq., Bank Buildings, Cornhill; George Hammond, Esq., Whitechapel; Samuel Jackson, Esq., Hackney; John Towill Rutt, Esq., Clapton; George Rutt, Esq., Fenchurch Street; Thomas Rogers, Esq., Clapham; Josiah Roberts, Esq., Terrace, Camberwell; R. Sangster, Esq., Denmark-hill, Camberwell; Thomas Saville, Esq., Clapton; Samuel Stratton, Esq., No. 31, New City Chambers; Thomas Stiff, Esq., New Street, Covent Garden; Joseph Stonard, Esq., Stamford-hill; the Rev. Timothy Thomas, Islington; William Titford, Esq., Hoxton; John B. Wilson, Esq., Clapham Common; Thomas Wilson, Esq., Highbury Place, Islington; Henry Waymouth, Esq., Wandsworth Common.

Unitarian Association.

THE Annual General Meeting of this Society will be held on Thursday the 14th day of June, 1821, at Twelve o'clock at noon, at the London Tavern.

THE North-Eastern Unitarian Association will hold their Meeting at *Wisbeach*, on Thursday, July the 5th. Mr. Aspland is expected to preach. There will be a sermon on the Wednesday evening.

THE Annual Meeting of the *Southern Unitarian Society* will be held at Poole, on Wednesday, June 27th, 1821. The Rev. Thomas Rees, LL.D. is expected to preach before the Society. Service to commence at twelve o'clock.

THE Yearly Meeting of the *Eastern Unitarian Society* will be held at Yarmouth, on Wednesday and Thursday the 27th and 28th of June. Mr. Perry, of Ipswich, is expected to preach.

EDWARD TAYLOR,
Secretary.

MISCELLANEOUS.

IN the *Court of King's Bench*, May 28, Mr. JOHN HUNT, proprietor of the "Examiner" (Sunday newspaper), was sentenced to one year's imprisonment in Cold Bath Fields' House of Correction; to give securities at the end of that period for good behaviour during three years, himself in £500, and two other persons in £250 each; for a libel on the House

of Commons in the Examiner. And on the same day — FLINDELL, the editor of the *Western Luminary*, a weekly Exeter paper, was sentenced to eight months' imprisonment in Exeter gaol, and to find securities at the end of that period for good behaviour, himself in £500, and two other persons in £250 each, for a gross libel on the Queen.

Poor Laws' Bill.—Mr. SCARLETT, the barrister, has brought a Bill into Parliament for altering the Poor-Laws. The grounds of it, as stated in the Preamble, are, that the Poor-Rates have greatly increased in amount, that if a check be not put to the increase, the lands in many parts of England, will not be worth cultivating, and that it is the facility of obtaining relief by men able to work that has produced the evil. To meet these evils, and also to prevent the oppression of the poor, and to remove the causes of litigation, trouble and expense to parishes, the Bill provides, 1. That after the passing of the Act, no larger sum shall, in any parish, be levied in poor-rates, than was levied during the year ending on the 25th of March last: 2. That after the passing of the Act, no relief shall be given to any unmarried man, unless he be afflicted with infirmity of body or old age; nor to any married man for himself, wife or children, unless such man was married before the passing of the Act: 3. That no person shall be removed from one parish to another on the ground of such person being chargeable to the parish where residing at the time of becoming chargeable. The Bill is thus accommodated to Mr. Malthus's principles. If carried, it would work a great change, whether for the better or worse we know not, in the state of England. It will, no doubt, meet with great opposition.

PUBLIC attention is now drawn to a society, called the "*Constitutional Association*," the object of which is to carry on prosecutions for alleged seditious and blasphemous publications. The legality of such an association is questionable; the tendency of it is to exasperate political animosities, and to set the people one against the other.

THE library of *Cardinal FESCH* has been purchased by some English booksellers, and is now on sale at Mr. Sotheby's. Part the First only is catalogued. This part is very valuable. It consists chiefly of Theological Literature.

"THE Dinner held March 27, at the *Shakspeare Tavern*, Birmingham, in ho-

nour of the *Revolutions in Italy*, was respectably attended. Among other toasts, was the following, drank in silence, standing: "The Immortal Memory of Dr. PRIESTLEY." This was a public meeting of persons totally unconnected with *Unitarian* principles." — *Monthly Mag.*

ON Monday the 23rd ult., the Rev. T. Wilson, rector of Colne, in the county of Huntingdon, refused to read the burial service over the deceased body of John Astwood, because he had not been baptized according to the ceremonies of the Church of England, his parents being Dissenters.—*Times*, May 14.

THE number of *Peers* of Great Britain, independent of the bishops, is 500: of these 56 have been ennobled as courtiers; 19 as younger branches of nobility; 39 as statesmen; 16 by diplomatic, 17 by naval, 57 by military, 39 by legal services; 39 by marriage; and 227 by the influence of wealth, &c. There are 92 bachelors; 64 widowers; and 344 who are married. Of the 408 married and widowers, 99 are without children; and the remaining 309 have now living 755 sons and 703 daughters.

Present State of Vaccination.

A report has just been made from the National Vaccine Establishment to the Home Secretary of State, from which we learn the following interesting particulars: that in the course of the last year not less than 792 persons have died of the small-pox within the Bills of Mortality, that is, about one-third of the average number of those who died of the same distemper before the introduction of vaccination; that the master, governors and members of the Court of Assistants of the Royal College of Surgeons have bound themselves individually to each other, by a solemn engagement, not to yield to any solicitations to inoculate for the small-pox, which example has been followed by most of the respectable practitioners in the country, though some have lent themselves to the injurious practice, and certain itinerant inoculators have spread the poison: that danger has hence arisen to all such as have not yet been vaccinated, or may have undergone an imperfect process, or whose peculiarity of constitution makes them still susceptible of the virulose disease, a peculiarity similar to that which renders some persons capable of taking the small-pox twice, of which, within the period of three years only, evidence has been received of not less than fifty-two instances; that too many

cases remain on undeniable proof to leave any doubt that the pretensions of vaccination to the merit of a perfect and exclusive security in all cases against small-pox, were admitted at first rather too unreservedly, yet that the value of this important resource is not disparaged, for these cases bear a very small proportion to the number of those that are effectually protected by it, and there are the most undoubted proofs from experience, that where vaccination has been performed perfectly, small-pox occurring after it, is almost universally a safe disease, and though ushered in by severe symptoms, has hardly ever failed to be cut short before it had reached that period at which it becomes dangerous to life: and that 6,933 persons were vaccinated last year at the several stations in London, 48,105 charges have been given to the public, and 77,467 have been vaccinated in Great Britain and Ireland by the immediate correspondents of the Establishment: making a total of 84,000 vaccinated last year, a number superior to any former year.

LITERARY.

THE Rev. WILLIAM YATES, of the Baptist Mission, Calcutta, has in the press, a "Grammar of the Sunscrit Language, on a New Plan," in one volume, 8vo. The Sunscrit contains the principal works of the Hindoos, on Religion, Philosophy, History and Jurisprudence. A striking similarity is found between this language and the Greek, and accordingly Mr. Yates's plan in this work agrees very much with that adopted in Greek Grammars.

It is proposed to republish, by subscription, the *Forms of the Church of Scotland*, &c. &c. published at Edinburgh in the year 1567, by Bishop CARSEWELL, of Argyll, with an English Preface, Notes, and some account of the Bishop, &c.; by the Rev. JAMES M'GIBBON, Inverary. This ancient and curious book, printed in the Gaelic language, at a period when there were but few books printed even in English, must be interesting to all the lovers of Celtic literature. To them the single circumstance of there being now only one copy of the work known to be extant, will, independent of many other reasons which might be stated, but which are reserved for the Editor's Preface, be a sufficient apology for proposing to reprint this very rare and earliest specimen of printed Gaelic, as the only means, both of preserving it from being utterly lost, and of preventing the *Gothic scepticism* of future times as to its having ever existed. The prefatory letters addressed

by Bishop Carsewell to the Earl of Argyll, and to the Readers, &c. it is proposed to accompany with an English Translation, as they contain matter which may be deemed interesting to others as well as to those versed in the Celtic language, and prove, beyond all controversy, that the poems which relate to Fingal, his heroes and their achievements, *were recited, and written, and universally known, and highly appreciated among the Highlanders, at least 200 years before Macpherson's name was heard of!*

Proposals are issued for publishing *Dissertations on the Apostles' Creed*, translated from the Latin of HERMAN WIRSUS, D. D., and followed with Notes, critical and explanatory, by the Rev. DONALD FRASER, Kennoway. Competent judges have esteemed this work equally worthy of attention with the author's celebrated treatise *on the Covenants*, and have regretted that hitherto it has been inaccessible to the English reader. The translation now offered to the public is recommended by the Rev. Dr. PEDDIE, as "faithful, and as conveying not only the sense of the author, but a considerable portion of his spirit and manner."

FOREIGN.

FRANCE.

It is well known that in many parts of France, there exist Protestant families, either entirely separated or living together in small numbers, the remains of the great emigration, often the sorrowful wreck of churches formerly flourishing, where now public worship is no longer performed, and religious sentiments are preserved only by tradition. This neglect in which the Protestants have lived is a great evil, which the Consistories of the environs should endeavour to remedy. They ought to make minute researches in order to discover these abandoned families, to visit them, to administer to them the holy rites of Christianity, and furnish them with all the means of instruction their situation allows of. The census of the Protestants which has been made throughout France would greatly facilitate this undertaking. And the justice of government would grant every thing which the situation of these persons without instruction and religious worship might require.

The Reformed Consistory of Paris, informed that there existed Protestant families in some of the villages of the department of l'Oise, sent M. Monod, Jun., the assistant minister. On his return from this truly pastoral visit, M.

Monod made his report to the Consistory of Paris on the 4th of August last.

The following is the substance of his communication. He discovered in three villages in the neighbourhood of Pont-Saint-Maxens, within seven or eight leagues of Paris, amongst others at Breuille-Vert and at Ageux, about 120 Protestants, who had been for a number of years destitute of public worship or of religious instruction, but inviolably attached to the Reformed Church, and anxiously desiring the means of religion of which they were deprived. The only custom they have never lost sight of, and to which they scrupulously attend, is that of performing a funeral solemnity for the dead, whom they are obliged to inter in their own estates, there being no burial-grounds allotted to their use, and being unwilling to make use of those belonging to the Catholics.

In these ceremonies one of the community reads something appropriate to the occasion, to which the rest listen with the greatest attention. Many of their children, although advancing to maturity, have never been baptized. The marriages of the greater number of them have never been consecrated. Some took the opportunity of the young minister's visit to repair this negligence, and the work would be completed in a second journey. The Consistory of Paris takes the most lively interest in their concerns, and is willing to do all in its power to encourage them. It has been decided that M. Monod, Jun. shall visit them twice a-year, and preach to them on each of those occasions, administer to them the Sacrament of the Lord's Supper, consecrate their marriages and baptize their children, &c. The Consistory has also determined to send them religious books, and to take measures to enable them to have a cemetery of their own, and an edifice for the celebration of religious worship.

M. Monod paid a second visit to these interesting families, and made his report of them the 13th of October. In this account he informs us that he found an increase of zeal amongst the Protestants. They have established a regular service, at which all are present every Sunday, and one of them officiates as minister. M. Monod, Jun. performed a preparatory service for them on Saturday the 7th of October: he administered the Sacrament at eight o'clock in the morning, and offered up thanksgiving. They joined in these services with the utmost attention, and the greater part of them received the Lord's Supper with great devotion. Many, though nearly 40 years of age, have never taken the Sacrament, because

they have not had an opportunity of joining in that rite. M. Monod also consecrated the marriages of those persons contracted to one another who had lived together for many years, they having only been united by a civil officer. This was a lamentable, but inevitable, consequence of their situation, and of their very existence being unknown. M. Monod baptized a great many. It will not be surprising to hear, that amongst these persons some were more than twenty years old. He also discovered that there are many Protestants in the district of Veaux and its environs, (*l'Oise*), from whom he received invitation to spend some time with them; and the Consistory having so determined it, he set out the 21st October to pay them a pastoral visit.—*Mélanges de Religion*.

A calendar of misdemeanours and crimes that we have lately received from France, shews us that human nature is much the same there as here. One entry is a pleasing proof of the progress of toleration: at *Lyons* the tribunal of correctional police has fined in 41 francs, and imprisoned for 15 days, some youths found guilty of making a disturbance in the *Jewish Synagogue*. But the influence of superstition is still seen in the punishments inflicted by our neighbours, which are strangely and ridiculously disproportionate to the moral guilt of offences. For instance, a brazier of Clermont has been condemned to *twelve years* of hard labour, for having stolen some church-plate and *profaned the host*: while at *Cherbourg*, the sentence on some soldiers for attempting to violate the person of a young woman, is six months' imprisonment and a fine of 16 francs!

M. CUVIER, the naturalist, recently pronounced before the French Academy, glowing panegyrics on the memories of Sir Joseph Banks and George the Third; the former for his exertions in, and the latter for his patronage of, science and the arts.

Several learned Frenchmen are occupied in preparing translations of Plutarch, Sallust, Tacitus, Aristotle, Hippocrates, &c., from Arabic MSS., into which language many or all the best Greek and Roman authors are known to have been translated.

The Chamber of Deputies has submitted a law to the King relating to the Clergy, by which the number of bishoprics is to be increased.

SPAIN.

Disturbances have been raised in this country by the ecclesiastics, but their intrigues have hitherto recoiled upon themselves. The deputies in the Cortes speak of this body of men with unusual freedom. Resolutions have been adopted for deposing the refractory and emigrant prelates, for declaring them "dead in law," and for filling their sees by "friends to the constitution, *possessing the qualities enumerated by St. PAUL.*" This appeal to the New Testament is more formidable than any other proceeding in the Cortes to the pretensions of the hierarchy.

The journal of the Isle de Leon states, that at *Ceuta*, a town of Africa, used by the Spaniards for a prison, they have just set at liberty a captive who had been in bondage thirty-seven years. He calls himself *Tapac Amaro*, and says that he is one of the descendants of the Incas of Peru.

PORTUGAL.

The cause of freedom in this kingdom is strengthened by a late revolution in the *Brazils*, where the monarch John VI. resides. The Brazilians have demanded and obtained a constitution, establishing a representative government. To this great measure the Prince Royal is said to have been favourable. In consequence of it, the King has deliberated on returning to Europe; but the Cortes at home appear to be disinclined to receive him unless he will first take an oath to the Constitution. Meantime, they talk of *Madeira* as a temporary royal residence.

ITALY.

Milan.—The fruits of the *Austrian* successes over *Italian* liberty are daily ripening. At *MILAN*, the jealous government has shut up the Schools (on the British and Foreign plan) for Mutual Instruction. The poor deprived scholars testify the deepest grief; and, unable to reconcile themselves to the old method of the schools (called *Normal*), associate together, and continue their former exercises which they found so favourable to the improvement of their understandings.

Rome. The indefatigable Signior ANGELO MAIO has discovered, in the library of the Vatican, the long-lost treatise of Cicero *De Republica*. Great anxiety is felt in the literary world for its publication.

Naples.—One short extract from the *Naples* correspondence in the French papers will shew the state to which this unhappy

country is reduced, and call up the blush of burning indignation in the face of every true-hearted Englishman: "The book-sellers have received orders to take to the police-office their catalogue, where they will be informed what books will be prohibited. Several individuals who wore on their breast the insignia of the sect of Carbonari have been flogged publicly by superior order."

SWITZERLAND.

A Paris Quarterly Journal says that there are very bitter disputes at *GENEVA*, between the leaders of the *English Religious Society* of that town, on various points of doctrine and worship. "The Methodists," says this authority somewhat unintelligibly, "have got the better of the Anglicans."—The writer observes, that Intolerance belongs to all religions, and not as the English say, to the Roman Catholic only or chiefly, and then calls upon the Genevan magistracy to interfere and command peace!

POLAND.

Monument of Kosciusko.—(*Cracow*, Jan. 30.) Only 17,000 Polish florins are yet subscribed towards the monument for Kosciusko, yet it seems determined to execute the plan on an extensive scale. The mound or *tumulus* is to be so large that the expenses of bringing or casting up the earth are estimated at 40,000 florins. On the top is to be placed a block of granite of proportionate size, to be hewn from the rocks on the *Vistula*, and which is to bear no inscription but the name of Kosciusko. It is further intended to purchase the whole mountain on which the mound is to be raised, with a piece of ground as far as the *Vistula*, to plant it in a useful and agreeable manner, and to people it with veterans who have served under the General. They are to have the land and dwellings as freehold property, and to form a little society by the name of Kosciusko's Colony. It is also proposed to support two young daughters of Kosciusko's brother, who are orphans, and in narrow circumstances. In order to obtain the means for doing all this, the committee who direct the subscription have resolved to apply to the admirers of Kosciusko in foreign countries, and to invite, in France, General Lafayette; in England, Lord Grey; and in North America, the late President Jefferson, all friends of the deceased hero, to collect subscriptions.

A letter from *Warsaw*, dated April 10, says, "It being found very necessary that the *Jews* should have certain fixed names,

an ordinance has been issued for all Jews in the kingdom of Poland to appear, within six months, before the competent tribunal, for each to state his name and *prenomén.*"

DENMARK.

Dr. DAMPE, lately arrested on a charge of seditious and revolutionary attempts, and his accomplice, the master-smith JORGENSEN, were tried by a Royal Commission, and sentenced to death. His Majesty was pleased to mitigate their sentence, and to order that both Dampé and Jorgenson, instead of death, should suffer imprisonment for life, under strict *surveillance*, in the fortress of Christianse.

GREECE.

This is a reviving word to put at the head of an article of public intelligence. That it can be adopted without ridicule, augurs a happy change in the state of things in the East of Europe. There is too much reason to fear that the present risings of the oppressed Greeks will be ineffectual; but these are but the beginnings of resistance, and a high-spirited and cultivated people must in the end triumph over a horde of sensual barbarians. In the Peloponnesus and the Islands, the Greeks are reported to have mastered the Turks in several sanguinary conflicts. Prince Ypsilanti and his compatriots in the Russian service have been ordered by the Emperor to repair to their posts in his dominions; but whether this be a sincere intimation of disapproval of the rebellion, or a mere blind to delude the Ottoman Porte, cannot yet be determined. Mahomet Ali, Pacha of Egypt, is by some journals numbered amongst the disaffected part of the Sultan's subjects.

AMERICA.

The American Missionary Society have sent two Missionaries, Messrs. Parsons and Fisk, to the Holy Land. They sailed from Boston, Nov. 3, 1819. After touching at Malta, where they were received with friendship by the British Missionaries, they arrived at Smyrna, Jan. 13, 1820: intending to reside there some time to learn the requisite languages.

They have been dissuaded from settling at Jerusalem by Mr. Connor, the English Church Missionary, who has been thither and is now at Constantinople, revising a Translation of the New Testament, by Hilarion.

New York Unitarian Church.—To this we have already referred in another part of this Number, (p. 309,) but we

judge it proper to insert a distinct account of it, which we take from the *Christian Disciple*.—"Dedication at New York.—The very neat and beautiful church which has been, during the last year, erected in the city of New York for the accommodation of a society of Unitarian worshipers, was dedicated to the service of Almighty God, on Saturday, Jan. 20th. The solemnities of the occasion were conducted by the Rev. Professor EVERETT, and the regular worship of the Lord's day has since been attended by a large and attentive audience. A church was gathered in the society January 30th, and the ordinances have been regularly administered. We cannot but be grateful for that favour of Providence, by which this infant society has been led so pleasantly and prosperously to the accomplishment of this design;—a design which two years since was unthought of, and would have been deemed impracticable, but now is happily completed, and opens a prospect for the diffusion of Christian light and charity, which cannot be contemplated without religious joy."—A Library has been established in the Vestry Room of this Unitarian Church.

HAYTI.

The news from France represents the island as in a state of great tranquillity; and BOYER as having united all parties in his favour. French writers of great respectability are speculating with great eagerness upon their country recovering influence in Hayti.

ASIA.

At TEFLIS, in GEORGIA, there are two printing presses; one for books of devotion, which are always printed with a particular character, the other for works written in Russ or in the language of the country. The Armenians of Georgia (or of the High Iverie, as the Russians call it,) who compose nearly a quarter of the population, have great relish for the arts and sciences; the knowledge of medicine in particular is wide-spread, through the exertions of the Catholic Missionaries.

An *Armenian newspaper* is printed in the Armenian convent at Venice, the articles being chiefly taken from the superior Italian journals. It has many subscribers at Constantinople, and circulates through the whole of the Levant. It is confidently said that it penetrates even into the Seraglio of the Grand Seignior.

SANDWICH ISLANDS.

Details of some interest have been received at New York, relating to the progress made by the missionaries sent from the United States to the Sandwich

Islands. It appears that by the death of King Tamahamaha, which occurred early in 1820, a general revolution has taken place in those islands. The priesthood is done away, the idols burnt, and the Moreeahs destroyed, and the labours of the mission prove in all of them effective. Its members are much cherished by the inhabitants, and supported in some instances at the public expense. Schools were erecting, and the study of the English language rapidly advancing. Among the pupils are the King and Queen of Atooi, who have both addressed letters, dictated by themselves, to the friends of the missionaries in America.

Tamoree, King of Atooi, to the Rev. Dr. Worcester.

(This letter was dictated by the King, who has for many years been able to speak broken English. It was written down from his mouth, in a large plain hand, which he copied himself.)

"Atooi, July 28, 1820.

"DEAR FRIEND,

"I wish to write a few lines to you, to thank you for the good book you was so kind as to send by my son. I think it is a good book; one that God gave for us to read. I hope my people will soon read this and all other good books. I believe that my idols are good for nothing: and that your God is the only true God, the one that made all things. My gods I have hove away; they are no good: they fool me; they do me no good. I take good care of them. I give them cocoanuts, plantains, hogs, and good many things, and they fool me at last. Now I throw them all away. I have none now. When your good people learn me, I worship your God. I feel glad you good people come to help us. We know nothing here. American people very good, kind—I love them. When they come here I take care of them; I give him eat; I give him clothes; I do every thing for him. I thank you for giving my son learning. I think my son dead. Some man tell me he no dead. I tell him he lie. I suppose he dead. I thank all American people. I feel glad to see you good folks here. Suppose you come, I take good care of them. I hope you take good care of my people in your

country. Suppose you do I feel glad. I must close.

"Accept this from your friend,

"KING TAMOREE.

"Samuel Worcester, D. D."

The Queen of Atooi, to the Mother of Mrs. Ruggles.

"DEAR FRIEND,

"I am glad your daughter come here. I shall be her mother now, and she be my daughter. I be good to her; give her tappa; give her mat; give her plenty eat. By and by your daughter speak Owhyhee; then she learn me how to read and write and sew; and talk of that Great Akooah, which the good people in America love. I begin spell little: read come very hard, like stone. You very good, send your daughter great way to teach the Heathen. I am very glad I can write you a short letter, and tell you that I be good to your daughter. I send you my *aloha*, and tell you I am

"Your friend,

"CHARLOTTE TAPOLEE,

"Queen of Atooi."

EAST INDIES.

The College at SERAMPORE is rapidly building, under the care of the Baptist Missionaries, who in this and other important measures, are rendering unspeakable service to the immense continent of India. The buildings are on a large scale, and will be a noble specimen of art. But, what is still more gratifying, the new institution will be founded on principles of liberality worthy of literature and science and, above all, of Christianity. Dr. Marshman, one of the destined professors, thus writes on this subject to an English correspondent: "Our college will be open to all; and no Pædo-baptist, or Episcopalian, or Calvinist, or Arminian, or even Roman Catholic, will ever be constrained to attend a lecture which would offend his conscience."

The eminent Dr. Carey, who is at the head of this enlightened and active mission, has lately interested himself in forming an *Indian Agricultural and Horticultural Society*: several of the most opulent natives are members: the Governor-General, the Marquis of Hastings, has consented to become President.

CORRESPONDENCE.

Communications have been received from Mr. R. Martin; W. J.; R.; W. B.; Faber; Pagus; A Christian; and J. W.

The letter sent by *Henricus* relates to a person not entitled to public notice: we thank him, nevertheless, for the communication.

We shall be glad to receive I. I.'s proffered summary of Eichhorn's introduction to the Old Testament and Apocrypha.