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REMARKS ON MR. BENTHAM'S VIEW OF THE EVIDENCE FOR
IMPROBABLE AND SUPERNATURAL FACTS.

MR. BENTHAM'S Treatise on Judicial Evidence, as arranged by his ingenious and skilful editor M. Dumont, is one of the most valuable contributions to this department of practical logic which the present age has produced. Its intrinsic merit entitles it to a very high rank, and the reputation of the author (a reputation which we may venture to predict will be much more general and firmly established when the questions of party politics shall have passed into oblivion, with which alone, in the minds of many, his name is at present associated) cannot fail to secure to such a work a powerful and lasting influence on the sentiments of mankind. The practical rules which are laid down are, in most cases, excellent, and founded upon correct principles; and many important general questions are discussed with great ability and judgment. Among others, the chapter on the morality and expediency of Oaths displays the hand of a master, and has, I think, exhausted the subject. It is impossible that so complete and unanswerable an argument should be altogether without its effect on the public mind. For a while, it is true, the prejudices on which the present practice is founded will continue to prevail apparently unchecked; but we should consider, and it is a circumstance most essentially conducive to the happiness and improvement of the human race, that these, like all other prejudices, are affections of *mortals*, while the work in which they are exposed is immortal, or at least must endure and be the object of increasing attention as long as political science and the laws of the human mind shall continue to be studied among men.

In proportion to the general excellence of such a work, and the benefit which may be derived from other parts of it, is the mischief of which it may be the instrument if any considerable or important part is erroneous; and in this case, the more we admire the performance as a whole, the more we feel it to be our duty to expose the fallacy of such reasonings as may be likely to mislead the unwary. This character I cannot but apply to one very elaborate discussion, in which the author proposes to lay down rules for estimating the evidence adduced in favour of improbable and impossible facts, including among these such facts as claim to be supernatural. The

tendency, unquestionably, and, I fear it must be added, the intention, of this dissertation, appears to be to weaken the force of historical evidence as applied to those miraculous facts upon which alone the proof of a divine revelation can be founded. It is true that in the outset the author professes to confine his attention to such cases as are likely to be made the subject of judicial proceedings; but when we find him afterwards stigmatizing the Mosaic law, or the historian of the raising of Samuel, as responsible for all the horrible tragedies enacted by modern believers in witchcraft; when we find him representing it as impossible to receive *any* fact professing to be supernatural upon testimony given after the event has taken place, we cannot but perceive that his principles are capable of a more extensive application. Nor can we read with attention the variety of ingenious and subtle illustrations with which he has accompanied them, without being impressed with the conviction that they were intended to be so applied.

Mr. Bentham sets out with the remark, that, in regard to judicial facts, the term *impossible* can only mean, in the highest degree improbable.* It is presumed that under "judicial facts" are here comprehended only those which are represented as having been accomplished by unassisted human power, otherwise the limitation here introduced involves an assumption of the question in debate. When any supernatural power is concerned, or is alleged to have been concerned, the mere intrinsic improbability of the fact attested has evidently nothing to do with the credibility of the testimony. Provided that such an exercise of supernatural power, in confirmation of a divine commission, is admitted not to be in its own nature impossible or even improbable, we have no further inquiry to make except into the character of the testimony,—the veracity of the witnesses, and their opportunity of observing accurately what they profess to have seen and heard.

The only correct and philosophical definition of *impossible* is, that which involves a contradiction. Whatever does not involve a contradiction may be conceived to take place; and where Omnipotence is concerned, whatever can be conceived to take place may be realized: but where finite or human power alone is in question, the term has evidently a more extensive meaning. If the limits within which this power is confined can be exactly ascertained, whatever goes beyond them is, *relatively* speaking, impossible. To assign these limits with absolute precision is, indeed, impracticable, and this is a circumstance on which Mr. Bentham afterwards lays great stress, for the purpose, apparently, of shewing that, as we cannot say where the credible ends and the incredible begins, any extraordinary fact or phenomenon inconsistent (at least in the degree in which it is reported to have been observed) with the usual course of things, cannot be relied upon as an evidence of the exercise of supernatural agency. This difficulty, however, does not appear to be of material consequence; because, though we cannot trace the precise line which separates the relatively possible from the relatively impossible, the uncertainty attending the solution of this problem may in general be reduced within very narrow limits; and with reference to every mode of exercising human power we can fix upon some point to which it may be affirmed without fear of contradiction that it has not attained. Thus, in proving an *alibi*, if the possibility be admitted of a man's travelling two hundred miles in a day, it would be difficult to prove it impossible that he should be found at the distance of two hundred and twenty miles; but we

* Vol. II. p. 168.

are not, on that account, the less certain that he cannot travel a thousand miles in a day.

Having thus endeavoured to shew that there exists no decisive mark or criterion by which relatively impossible facts may be distinguished, he proceeds to state it as the prevailing doctrine, that no fact acknowledged to be contrary to the course of nature ought to be admitted in a court of justice on the credit of human testimony; that is, of a testimony which is in opposition to "a preponderating mass of counter-testimony."* This is the doctrine which the author appears to patronize;—and since, notwithstanding the above-mentioned limitation to judicial proceedings, the principle on which it is grounded is manifestly applicable to the reliance which we place on testimony affirming the reality of miracles, it becomes necessary to examine it particularly.

An event contrary to the course of nature is otherwise described as a "violation of the laws of nature." What then is the proper meaning of this phrase? According to Mr. Bentham, when mankind observe, in a number of detached appearances, a constant and regular order of succession, they consider them all as dependent on a single *cause*, to which they give the name of a law. We are therefore to consider the law of gravitation as the *cause* of the motions of the planets; the law of association as the cause of various affections and changes of mind. Surely this is the language neither of philosophy nor of truth. A law is not an *agent*; it is only the mode in which some agent operates;—it implies intelligence to perceive the adaptation of means to ends, and to pursue a regular and uniform system of conduct. This is the only rational sense which can be given to the term law as applied to the efficient cause of the phenomena of nature; and if we are careful to bear it in mind, it will enable us satisfactorily to unravel many of the apparently plausible objections of unbelievers against the evidence of miracles.

A miracle, we are told, is a "violation of the laws of nature." We have here a notable proof of the tyranny of sounds. We no sooner hear of the *violation* of a law, but we think of something wrong, illegal, improper. We not only personify Nature, but we invest her with authority to enact laws which even her Almighty Author is under an obligation to obey. Doubtless, nothing *wrong* can exist in the administration of an infinitely wise and good Being; but when we consider that the law here spoken of is nothing more than the uniform order according to which, for wise and excellent purposes, he has seen fit to regulate the course of his providence, we are readily brought to believe it possible that circumstances may arise in which the plan of the Divine government may require an occasional deviation from that regular course which at other times is observed to prevail. We can easily perceive adequate reasons why the course of nature should be governed by general laws. If it were otherwise, it is obvious that the world would not have been adapted for the residence and education of rational beings. Experience would have been no guide either in theory or in practice; from what has been, we should have been unable to conjecture what will be; and there would have been no place for general rules or principles of conduct. But this, which is the only rational account that can be given of the uniformity of the course of nature, will not bear us out in maintaining that it is a uniformity subject to no exceptions. This is a point invariably taken for

* P. 172.

granted by sceptical writers as a sort of axiom; since, as far as I have observed, they have never attempted to support it by the shadow of argument or evidence. No one can shew that such exceptions are impossible, no one can bring any good argument to prove that they are even improbable. Nay, the reverse will be found nearer the truth. To those who take a just and philosophical view of the constitution of the universe, and who behold in all the phenomena which it presents to their notice only the *immediate* exertions of Divine agency, I am persuaded that the minute precision with which these events are commonly brought about according to a fixed and regular system,—a precision which far transcends our powers of observation, and is only rendered more remarkable by the researches of modern science,—will be a much more wonderful subject of contemplation than the occurrence of a few occasional exceptions. To the reflecting mind, the uniformity which is found to prevail would *a priori* be more incredible and mysterious than the frequent occurrence of deviations. The wonder should be, not that there are miracles, but that there are so few. It is not for his own sake that the Deity observes a regular order in the government of the universe, but for the sake of his creatures. System and method are of no consequence to Him to whom every the minutest change is immediately and individually present. But to us, whose limited powers would be distracted and confounded by attempting separately to view the particulars, they are indispensable. Here then we see the *final cause*, the true explanation of the general laws of nature, and we ought to view them not only with astonishment, as a proof of infinite knowledge and power, but with admiration and gratitude, as a mark of equally unbounded wisdom and goodness.

Mr. Bentham seems to take it for granted that the effect of a more extensive acquaintance with nature will always be to *diminish* the disposition to give credit to attested facts which appear extraordinary. “A fact which in Bœotia would not have been reckoned too improbable to be established by human testimony, would have been considered impossible by men of learning in Rome or Athens. What these latter might have believed to be probable, would be classed among impossibilities by the philosophers of London and Paris. It has always been from men of the highest degree of intelligence that extraordinary and improbable facts have experienced the most steady opposition.”* This, however, is by no means universally true. The celebrated anecdote of the King of Siam, mentioned by Locke, is an instance to the contrary; and, indeed, it would be unreasonable to presume, that in proportion as we become more familiar with the wonders of the creation, our readiness to admit the possibility of phenomena which to the vulgar appear marvellous or incredible, should be increased. Relate to an ignorant man some of the prodigies of modern experimental science, and you will probably find him harder of belief than one who has already acquired a certain degree of familiarity with these subjects. We are not, therefore, to take it for granted, that a readiness to believe is a proof of ignorance, or that men become more sceptical as they advance in information. This, however, is a doctrine which unbelievers are naturally ready to espouse. They regard with no little complacency the prevalence of a maxim which represents the rejection of what others believe, to be an infallible mark of a superior understanding; on the strength of which they are accustomed to despise those easy, credulous fools who think it possible that

God may have spoken to his creatures. But surely no maxim is less countenanced by experience, or even by the practice of unbelievers themselves, in every thing not connected with religion. Mr. Bentham, in another place,* speaks in terms of contempt of a physician who rejected as incredible the first report of the freezing of quicksilver. The contempt was merited, but it is not easy to see how it is to be reconciled with the author's principles.

A fact which is relatively impossible, is to be rejected because it is opposed to the ordinary course of nature. This course of nature is established and ascertained by the general experience of mankind; but with reference to each individual it is not even founded upon any direct testimony; it is nothing more than general notoriety—a vague report not investigated with any degree of scrupulous suspicion, and derived from an indefinite number of individuals, into whose separate claims to credibility we have neither the means nor the inclination to examine. It is scarcely necessary to observe, that this is a species of evidence to which a captious sceptic would find it peculiarly easy to propose objections, and yet it is upon evidence such as this that we proceed without hesitation or difficulty in nearly all the most important transactions of life. It is because such facts as appear to be contrary to the usual course of nature are opposed by this indefinite, but, in his estimation, overwhelming mass of counter-testimony, that our author conceives himself entitled to reject them. "Take for example a case of witchcraft. An old woman has travelled through the air on a broomstick. This is affirmed; I refuse to believe it, because it would be in contradiction to the laws of nature. One of these laws is, that no body can be put in motion without a moving force sufficient to overcome the attraction of gravity," &c.† But the believer in the reality of this event might, perhaps, reply, that no contradiction to this law was alleged or supposed to exist in the case. It was not pretended that the motion was produced without an adequate force sufficiently powerful to overcome the attraction of gravity, but by the intervention of some supernatural agent.

I also reject the fact in question, but not exactly for the reason stated by Mr. Bentham. I see no contradiction, and consequently no absolute impossibility, in the supposition of a person being conveyed through the air on a broomstick. If, therefore, the same kind and degree of evidence were brought forward to prove it which we can adduce in support of the Scripture miracles, I should not hesitate to believe it. My reason for not believing it is simply that no evidence of this sort, or any thing approaching to it, has ever been produced. Shew me a *final cause* for such a departure from the ordinary course of Providence equally important with that which is assigned for the miracles of the gospel, and then bring me ten or a dozen witnesses as unexceptionable as the apostles and evangelists, and upon such testimony I will pledge myself to receive this or any other fact which does not involve a positive contradiction.

Mr. Bentham tells us, that a partizan of magic might say much to weaken our confidence in the argument against his assertions drawn from their inconsistency with the ordinary course of nature. "But," he adds, "there is one fatal point on which all his argument would fail, namely, the comparative weakness of the direct proof or special testimony by which he proposes to establish their reality. He would be strong when arguing on our ignorance of the resources of nature, but he would be utterly weak in attempting to prove some particular fact which appears, or which he himself considers, to

* P. 175.

† P. 208.

be an exception to the ordinary course of things." It is surprising that Mr. Bentham should not perceive that this doctrine is capable of being carried much further than the incredibility of supernatural facts; every thing which is new, every thing which gives us a view of the laws of nature different from what has hitherto prevailed, would, according to this, be undeserving of a moment's attention. The particular testimony, it might be said, on which we attempted to establish such a fact, must of necessity be utterly insignificant when weighed in the balance against the preponderating mass of counter-testimony in favour of the received laws of nature.

In the next chapter we find an elaborate examination of the doctrine of Price and Campbell in opposition to Hume's Essay on Miracles, that improbability *as such* is not a sufficient reason for refusing our credit to testimony, unless it have a tendency to render it more probable that the witnesses either were deceived or had some motive for imposing upon others. This doctrine, we are told, is "a mere appeal to prejudice against examination; it would persuade us to reject the counsels of experience, to believe in facts which experience contradicts, solely because they are affirmed by testimony, and thus to renounce the faculty which elevates us above the brutes."* One cannot help asking which of these doctrines best deserves to be styled an appeal to prejudice against inquiry,—that which calls upon us to receive and duly examine evidence of all kinds, or that which requires us to reject at once a certain class of facts, however well attested, merely because they are inconsistent with an assumed *dogma* on the alleged uniformity of the course of nature? The change in the form of expression here is worthy of observation: before, it was "a mass of counter-testimony," now, it is "experience," whose counsels we reject. Let it never be forgotten that nine-tenths of this boasted experience is the experience of *others*, with which we can become acquainted only by means of their testimony. To what then does the doctrine amount to which our assent is here demanded? "That to believe facts which *testimony* contradicts merely because another testimony affirms them, is to renounce the faculty which elevates man above the brutes"!

After giving an enumeration of the circumstances which may weaken our confidence in human testimony, with a view to shew that the philosophers above-mentioned have ascribed to it a degree of credibility which does not belong to it, our author proceeds,—"That certainty which fails us here we find in the phenomena of nature. These are invariably in the same order, they never deceive us, *natura semper sibi consona*."† Here it is proper to observe, that this maxim, so often repeated, if it be true at all, must be true of phenomena of all kinds. Now human witnesses attesting what they profess to have seen or heard, are among the phenomena of nature. If, then, we find it to be a fair conclusion from well-ascertained principles of human nature, the result of our own experience fortified by all we have heard of the experience of others, that a number of independent witnesses affirming what they had every opportunity of distinctly observing, in the absence of every imaginable motive to deceive, are worthy of credit, we are bound to remember our maxim, and consider that human nature is *semper sibi consona*, that those causes which affect the validity of human testimony are just as fixed and invariable as that of gravitation itself.

Mr. Bentham objects, in the following manner, to Dr. Campbell's well-known illustration of his doctrine. A ferry-boat has crossed a river two thou-

* P. 215.

† P. 216.

sand times without accident. A person unknown to me affirms that he has just seen this boat overset. Here, says Dr. C., is a fact improbable in the ratio of two thousand to one, which, nevertheless, is readily believed on the testimony of a single witness. Our author, however, denies the improbability. "No one," says he, "who has seen a heavily laden boat would allow it to be improbable that it should be overset, though it had made the same passage, not two, but ten thousand times in safety."* The objection appears to me to be groundless. What is supposed to be attested by the witness is not the general proposition that an overloaded boat is liable to be overset, but the *fact* that on this particular occasion this particular boat was so overloaded, and did meet with such a misfortune. That this is in itself improbable, independently of testimony affirming it, will be evident to any one who considers how he would receive the bare hypothetical statement without any testimony at all. Our sense of the *previous* improbability of an attested fact may arise from a great variety of considerations. In the present instance it arises simply from the number of times that the vessel has made the passage without accident. It may be occasioned by a knowledge of those qualities or circumstances which may be expected to prevent the incident affirmed to have happened. Suppose a life-boat was known to have been carefully constructed on the most approved principles, and it was reported that it had been lost on the first trial. Here is an event in a high degree improbable; but yet if it were affirmed by a number of respectable witnesses who had every opportunity of observing the fact, and no apparent motive for deceiving, I do not see how we could reasonably refuse our assent. "If," says Mr. B., "instead of an overloaded boat, the story had been told of a cork boat with nothing in it, there would then, indeed, be an improbability in the fact of its submersion; an improbability, such that we should not believe the report of a thousand witnesses, though they should all declare that it took place before their eyes."† *The ordinary course of things being supposed*, here is an example, not of an improbable, but of an impossible event; a most important distinction, which, however, is very generally overlooked both by our author and by many other writers upon this subject. But if this limitation is not understood, the event in question is not an example of *absolute* impossibility; it involves no contradiction, and, where supernatural power is *alleged* to have been concerned, it is therefore a fit subject of human testimony. If a person, pretending to a commission from heaven in attestation of his authority, had commanded the vessel to sink, and it had sunk accordingly, here would have been a *miracle*; but an appearance which the senses are just as competent accurately to observe as any the most ordinary occurrence.

After having repeatedly affirmed, in the preceding part of this dissertation, that there is an *essential* and *insurmountable* deficiency in the particular testimony brought forward to prove any fact which professes to be contrary to the ordinary course of nature, our author proceeds, somewhat inconsistently, to prescribe a course of investigation to which such testimony ought, in his opinion, to be subjected. If it should be found to stand the ordeal here prepared for it, notwithstanding what had before been affirmed, we seem to be left to conclude, that nothing would remain for the most determined sceptic but to surrender his own belief. "It seems to me that the most incredulous person on the subject of supernatural facts, might safely

* P. 217.

† P. 218.

profess his willingness to receive them, provided they were attested by a number of witnesses unexceptionable in an intellectual and moral point of view, and provided that their depositions have been taken under a judicial examination, conducted with competent ability, and with all the forms necessary to guarantee their truth." * This last circumstance, which he insists upon as indispensable, cannot be appealed to as establishing the credibility of many of the miracles recorded in Scripture; but, with respect to some of them, it would not be difficult to shew that they were subjected even to more severe trials than that which he has demanded. They were, indeed, so numerous, and were performed in such a variety of situations, that the same rigid inquest is not in every instance practicable;—but it is important to observe, that if in *a single instance* this can be effected, such is the nature of the claims of which these miracles are the credentials, and such is the inseparable connexion of all the parts of the history, that the truth of every other part follows of course. The argument in favour of divine revelation derived from miracles, is of that kind which logicians style *cumulative*. It is not necessary, in order to establish our point, to enter into a separate examination of every individual fact, on pain of losing all if a single instance be found defective; on the contrary, it is enough to establish one instance, whatever becomes of the rest.

Mr. Bentham complains that the greater part of the events called supernatural have been of a transitory character. It is true, that stilling the waves, or feeding five thousand men with a few loaves and fishes, however unequivocal the manifestation of divine power might be, were yet cases where the effect was not permanent; but how many others were there where the result was of the most durable kind! To the cures, indeed, Mr. Bentham suggests various grounds of doubt and uncertainty; performed, as they were, under circumstances almost infinitely diversified, in the presence sometimes of multitudes, at others of selected witnesses, selected, it might seem, for the express purpose of securing not only the most scrupulous investigation, but all the suspicious scrutiny that the most hostile jealousy could excite. "There may have been no real disease; or it may have been cured by natural means, or by the effect of imagination, or the disease may only have been suspended or palliated. Or, lastly, the whole may have been the work of fraud and imposture." He then asks, "Whether the annals of jurisprudence present a single case in which all the precautions necessary to guard against deception on each of these points was resorted to?" † I would beg leave to draw his attention to the history of the blind man, in the ninth chapter of John; and ask, whether he can find a more remarkable instance, I do not say of a judicial investigation, conducted with temper, judgment and impartiality, but of a *cross* examination, evincing throughout the most violent animosity, and a determination, if possible, to discover something which might enable the adversaries to throw a doubt on the reality of the miraculous cure?

Here, then, if we do not find precisely the course of procedure chalked out by Mr. Bentham, we find considerably more. And, I repeat, it is sufficient for our purpose, if this sort of inquisition have been instituted and brought to a satisfactory termination *in a single case*. If *one* of the miracles performed by Jesus be clearly and decisively established, the conclusion is inevitable, that he was indeed a teacher sent from God;—and if he was a teacher sent from God, then all the other works to which he appeals as

* P. 231.

† Ibid.

proofs of his divine mission were really what they profess to be ; since it is impossible to suppose the same person to have been at one time a divinely commissioned prophet, and at another a vile impostor. As far, therefore, as the historical evidence, properly so called, of a divine revelation is concerned, a single indisputable example of the performance of such a work as no man could do unless God were with him, is all that is absolutely essential. The great number of miracles recorded in the New Testament was, indeed, important at the time, in order powerfully to impress the minds of the people in whose presence they were actually exhibited, and to secure to the first preachers of the gospel the attention of their hearers while the proof derived from testimony of such works, performed in other places, had not as yet been fully authenticated and made known ; but to us, the complete establishment of the reality of one such miracle as the cure of the blind man, the raising of Lazarus, to say nothing of the resurrection of our Lord himself, furnishes all the evidence for the divinity of his mission which can be derived from such a source. It is an evidence which, when fairly considered, cannot fail to be satisfactory to a candid and reflecting mind. For myself, I feel obliged, not only to a philosopher like Mr. Bentham, but even to such writers as Paine and Carlile, for supplying by their objections or partial representations an additional motive for a renewed attention to the subject : for I am confident that the more frequently and carefully it is examined, the more decisive and complete the evidence will appear. To say that it is not the evidence of demonstration or of sense, is nothing to the purpose ; it is merely saying that we do not possess a species of proof which the nature of the subject will not admit. It is, however, a proof not only equal, but much superior to that upon which, if any man were to hesitate to act in the ordinary concerns of life, he would be universally condemned as a madman or a fool ; it is a proof which cannot be rejected without destroying the credit of all historical testimony, and refusing our assent to every fact for which we have not the direct evidence of our own senses.

T.

SONNET.

THE echoes of thy voice are heard afar,
O Happiness ! through all the list'ning world ;
While hov'ring over us, thy bright wings unfurl'd,
Thou tellest us what heavenly raptures are.
We hear them in the little skylark's song,
In infant laughter, and they come and go
In youthful breasts, and visit oft and long
The pious heart.—But still thine accents flow
As of one warbling in an unknown tongue.
The music is expansive, and we know
That we *could* comprehend the theme sublime,
Now wrapt in mystery.—O come the time
When all the understanding, all the soul,
Shall join th' angelic lays which through heav'n's regions roll !

V.

THE UNITARIAN ASSOCIATION.

To the Editor.

SIR,

THE union of the various societies pursuing objects connected with Unitarian Dissenters into one Association, was, in my opinion, very desirable, and I rejoice to see that the plan has succeeded so well. The junction, however, of several societies (the object of each of which was an insulated one, imposing on its members no *general* view of the character and prospects of the denomination) gives rise to various new and important considerations.

When such a society not only undertakes the offices of all its predecessors, but plants itself on so broad a basis as to embrace all the modes by which the views and prospects of the denomination *can* be promoted, (thereby discouraging, and rendering in fact useless, any minor combinations for particular objects,) I take it that it becomes its duty to use its faculties well ; to follow no object so exclusively as to operate to the abstraction of that distributive portion of its general means which falls to the share of any other ; to weigh carefully the various modes in which the credit and usefulness of the body can be maintained ; and to apportion its exertions accordingly, fairly and equally.

Possessing and aiming at no discipline or authority except that of supplying the machinery for bringing individual zeal and good-will to bear on a common cause, with that convenience and facility which a well-combined system of co-operation can alone supply, such a society should, as it appears to me, in order to discharge its duties effectively, consider well all the various means by which the moral and religious exigencies of its members may be supplied, by which co-operation can help the weak and draw aid from the strong. It should regard every plan as lying within its province by which its constituents can maintain an honourable character as a religious denomination for intellectual and moral worth, for a love of charity, peace and civil liberty. In short, whatever can give freedom, respectability and comfort to its worship, raise the character of its professors, and promote learning and worth among its ministers, should be considered within the view of such a society. What each would wish to see and feel in his immediate circle, the united assembly should strive by its acts, its advice, and its example, to promote. Desire to spread and to defend its own views of religious truth will be its general stimulants to exertion ; but it will also recollect that there is a state of *repose* as well as of *operation* to provide for and maintain a character in. Societies which had limited objects, all of them necessarily of an *active* character, had little of this sort to consider ; but when the general usefulness and character of a community are taken into view, many new duties will arise, and the question will nearly as often be started, What shall we *be* ? as, What shall we *do* ?

With these views of the general scope and obligations of a society so constituted for the promotion of common objects, we may look at the various *active* operations by which those objects seem at present to be most conveniently pursued.

The leading divisions of practical operations at home are, *first*, the promotion or assistance of Congregational Societies whose resources circumstances may abridge or render ineffectual. I am disposed to consider this by far more important than the *second* division of the Society's labours,

that of employing missionary preachers in going over new ground. Independently of the disinclination which I apprehend exists in a great portion of the Unitarian body to this species of proselytism, (and which would, therefore, render it unfair to apply too large a portion of the common fund to an object not universally welcome,) the great cost at which trials of this sort can alone be made, and the degree to which such exertions must often be mere experiments and absolutely fruitless, render it, as it seems to me, far wiser to assist in ministering to the wants of actually associated individuals, whose existence, necessities and value are ascertained points, and with whom that is in positive action which, in untried spots, you are only speculating upon the possibility of creating. There seems, in my judgment, to be no comparison between the advantages which the same sum as must be annually paid to a missionary, who may or may not be successful, will produce in assisting a small society of inquiring minds actually associated upon conscientious conviction, to enjoy the comfort and day-by-day advantage of acceptable worship and instruction. In the outset, a considerable expenditure of the speculative sort may have been worth hazarding; but I am persuaded that when the ground has been gone over and the probable results ascertained, the most efficient employment of means will be to assist and render respectable, institutions which have given reasonable pledges of permanency and utility; especially when we take into the account to what an extent almost all the good of missionarizing may be effected, in a more permanent way, under the *third* head of the Society's operations, namely, the publication and distribution of books.

In this department of the Association, at present *two* classes of objects are professed to be pursued. The one is the original object of the old Book Society, which, perhaps, is not now sufficiently kept in view,—I mean that of keeping within the means and reach of inquirers, books of value and research, which, from the limited nature of the demand or from other circumstances, the usual channels of bookselling and publishing are not likely to find it worth while to keep upon the market. The design of this branch of the book department should not be to turn the Society into an Unitarian bookseller's shop, however convenient this might on many accounts be. It is neither politic nor useful to monopolize any part of the trade which mere commercial principles are sufficient to keep alive, and supplied, through the ordinary organs.

The *second* division of the Book department has become more important since the junction of the Societies: I allude to the production, in a cheap and popular form, of short tracts and pamphlets; 1st, of a controversial character, in recommendation of the opinions of the body for the purposes of proselytism or defence; and 2d, of tracts of a moral and practical character; under which last head the Christian Tract Society ought surely to be united to the Association, and to proclaim itself openly and directly to be, what it is, and what it alone can be, the institution of Unitarians, desirous of finding suitable reading for the young and the poor, free from the dogmas which with other sects are considered more or less essential.

But there is a *third* division in which *books* ought to become the means of usefulness on the part of the Society, and as to this I must be allowed a little previous explanation. There can be no doubt but that, to such a society as I am wishing to see the Unitarian Association become, the means of education and the cultivation of every means for increasing the intellectual character of its members, and especially of its ministers, must always be a

subject of the deepest interest. There is no surer way of laying a foundation for the ultimate spread of your opinions than by raising the character and literary acquirements of those who form its principal organs. At present it does not seem that there is any necessity or call for the Society to interfere on the subject of *initiatory instruction*. As a sect, we need not fear comparison in this respect with any other; and, though I agree with what I understand to be the meaning of your Correspondent in your March number, that no sectarian institutions (which, in fact, from the exclusive system of our Universities, all the English Colleges are, and must be, unless the London University shall, in some degree, remedy part of the evil) can fully answer the purpose of comprehensive, intellectual education, I do not see that our credit, *as a particular denomination*, calls for a better institution than York undoubtedly affords; unless, indeed, the funds can be found for exhibitions to enable promising students to have the further benefit of other institutions, particularly of foreign universities. Whether the remains of the Hackney fund would not be beneficially applied to such a purpose as this, deserves the consideration of the parties to whom the appropriation of that fund may properly belong. Perhaps the Association might take steps for bringing the matter under their view.

But supposing the *early* processes of education completed, can nothing be done for the encouragement of a diligent and honourable application of the talents acquired, and to stimulate young ministers to the steady cultivation of those pursuits which are absolutely necessary to give them eminence and character in their profession, and in which, I fear, we are far below the level even of our forefathers? In forming the character of a respectable scriptural scholar, it ought to be considered that something more is wanted than an acquaintance, easily effected, with the every-day polemics of one's own sect;—that even a zealous Unitarian cannot dispense with the requisites of an enlightened, well-informed Christian;—and that it is certainly as well to be a theologian before one sets up for a controversialist. There are many temptations, doubtless, for the indolent to spare themselves the toil and labour necessary for proficiency, and it cannot be denied that the means of knowledge are exceedingly curtailed by the difficulty of acquiring suitable books. To meet this exigency, and to stimulate the cultivation of real knowledge, it appears to me incumbent on the Association to consider whether it could not usefully apply a certain portion of its resources in placing within the reach of those who would make a good use of them, books proper for conveying solid, intellectual acquirements, principally in biblical literature. These should be selected with perfect independence of all view to the propagation of peculiar opinions. The Society need not fear the result in the hands of wise and honest men. If Unitarianism should not always be promoted, enlightened Christianity of some sort will; and it would, in my mind, be a disposal of part of the Society's resources most useful and honourable to it as a religious body, if it placed on the shelves of the young minister, or of his chapel, as a permanent endowment, (whichever should be thought best,) books of value and research, unconnected in most cases with any peculiar opinions, (certainly, if otherwise valuable, not rejected because not Unitarian,) and calculated to store the mind of the student with the materials of knowledge; leaving the result to his judgment, under the guidance of Providence, and never doubting that the increase will be that which will most conduce to the real interests of religion and truth.

For this purpose I should propose, that a list should be formed of standard

works, which the Society should make its arrangements for procuring on the most reasonable terms it could; and there would be no difficulty in at once naming some ten or twenty books which alone would form treasures of knowledge, in elucidating the text, history, and interpretation of the Sacred Writings, in intellectual philosophy and ecclesiastical antiquities. I would then propose a certain number of annual exhibitions, to be given from the list; and the mode in which they should be distributed, or recommendations for them be made, would be matter of arrangement. As to some of the books which the list would contain, it might perhaps be useful to facilitate their acquirement by a mere reduction of price as well as by absolute gifts. But, in one way or another, I see no reason why it should not soon be the fault of any man of talent and activity, if there were not within his reach many of those valuable sources of information which now only enrich the libraries of the comparatively opulent.

There is another mode in which the moral and literary character of a religious denomination is, in modern times, accustomed to be very much estimated, and which, therefore, requires an attention which the Association has anticipated these observations in affording. This is the age of periodical publications, and they pass over the world as the symbols and indices of the feelings, opinions, and literary proficiency of the bodies from which they emanate. The Association has, from a conviction of this, lent its aid in placing your work on a new footing; and there is no reason why there, as well as in other departments, the benefit of union and co-operation should not be felt. One word on this subject. There is no question but that the social and literary reputation of the body will be very much estimated, at any rate abroad, by the character of any work that may be supposed to be its organ. By that character all the individuals of that body must be more or less affected; and we may therefore appeal to the selfish, if to no better, feelings of those with whom a slight literary exertion might place the Repository on the most creditable footing, for that assistance which they have now no pretence for withholding. The work will be what they choose to make it, and if it fails, the dishonour will be by them and on them. Yet another word. We shall be sure to hear (as one hears concerning every work which investigates subjects of literary and moral importance) the frequent charge of *heaviness* from those who like light reading. This should not have too much influence. The fear of not being sufficiently stimulant is the curse of English periodical literature,—the reason why, with few exceptions, it is the most vapid and frivolous of the sort in Europe. Those who want stimulants may read (if they can) the New Monthly Magazine, or the last new novel.—But those who wish to give a journal a durable and respectable character, to place it on a footing even with some of those of France, (which we are apt to suppose a land opposed to dulness,) must follow at a humbler distance the sterling value of some of the foreign works of a similar class. Let the Conductors choose their subjects for their real importance, not their accordance with the vanities of the day; and if they are not strong enough to *lead* in a good course, at least let them not *follow* in a bad one by giving way to the frivolous tastes which disgrace both the public and those who cater for it.

As to *Foreign* relations;—the object of the united wishes of English Unitarians will, of course, be to make themselves known in a favourable character to other nations, to communicate the progress of inquiry here, to assist, as far as opportunity and means serve, its progress elsewhere, and, at any rate, to keep up friendly relations, a regular correspondence, and an interchange of books, with those who pursue kindred objects in other coun-

tries. This department has not yet had any proper share of the attention which it imperatively requires, and which it is the duty of the Society to see given. It may be fully supplied at very little more expense or trouble than that of correspondence. It requires nothing but common punctuality and moderate activity to render such a correspondence most pleasing, interesting and useful. It is the channel by which the most agreeable, social communication can be maintained, and the Society will be grossly and inexcusably negligent if it does not provide so cheap and easy a gratification. The executive of the Association ought, at stated periods, (even though they be distant ones,) to interchange letters with some regular correspondent of an official character in every important station. How far further it should extend its foreign views must depend on circumstances as they arise. *Home*, it is obvious, is the proper sphere of every one's primary exertions. There he best knows how far those exertions are likely to produce adequate results, and there his personal superintendence can give them effect. When cases arise which may be thought to require extraordinary efforts, a society has ready means of appealing to the public, without the necessity of making previous provision for such exigencies out of its ordinary revenue. In this way the Calcutta case (though out of all the ordinary boundaries of the Society's means) was safely left to public zeal, which certainly went quite *as far* as the occasion called for, viewing it in comparison with other objects, and with the quantum of funds applicable by any probable apportionment to such distant schemes.

In the Book department, might not the Society further give some attention to the subject of a corrected version, for general use, if not of the whole Bible, at least of the New Testament? I do not depreciate the labours of the compilers of the Improved Version. It was a valuable work, and it supplies an armoury of offence and defence on biblical questions of a controversial character. But there may be times, let us hope, when we may take some of those things for granted, about which at others we are obliged to war. I may on this head have peculiar notions, but I own that, for the common practical use of the Scriptures, I do not like a text bristled, like "the fretful porcupine," with offensive and defensive commentaries, with various readings, and italic signs of dubitation. All these are useful enough in their way, but the mind sometimes seek repose. It may be a delusion, but it is a pleasing one, to fancy that one reads with some certainty the *ipsissima verba* of the inspired teachers, to think of other things besides contested readings and disputed senses; and a perpetual flood of aliases is a bad help to such a frame of mind. To this feeling, and to a desire, which all experience, of leaning on some sort of established conclusions, I apprehend we are to attribute that the Improved Version has not, after all, supplanted, even in Unitarian congregations or families, the old Received Version. That translation is in the main very excellent; if for no *other* reason valuable, it dwells in those deep recesses of the mind and memory where infancy placed it, and whence no appetite for refinement, and not even the conclusions of the judgment, will drive it. All that we want, except for the purposes of the student, is (taking the Received Version for our basis) to amend it where absolutely faulty, so as to give a plain, straight-forward representation to the English reader of the best text—say that of the last edition of Griesbach. All controversial and even critical matter (except, perhaps, a few brief elucidations of the history of each book) should, if thought necessary at all, form a separate and distinct volume.

To come to the last branch of the Society's duties,—it has within its sphere

the *civil* relations of the denomination. This comprises not merely the protection or extension of the civil rights and privileges of a particular sect : it makes it necessary also to consider the tone which it becomes the body to assume in its social station, and particularly as forming one portion, and that, in many respects, a very influential one, of the Dissenting community. In particular, it should take care that the great appeal for the restoration of Nonconformists to equal rights as citizens, is not suffered to rest as it has done. Unitarians will not participate in the disgrace of selfish and partial measures, and they will, perhaps, see that by a little activity they may lead on the really liberal and public-spirited part of the Dissenters to occupy, if not a far more honourable, at any rate, a far less disgraceful position, than they have been content to fill for the last thirty years. No body of persons ever existed whose principles better qualify them for taking an honourable and consistent share in these discussions ; and it is their own fault, and will be their reproach and disgrace, if they throw away their opportunities. From none is to be expected a better and more liberal tone of feeling on all questions of interest, regarding the cause of liberty, humanity, civilization and knowledge. On all the interesting topics of this sort, the Society which speaks the opinions of Unitarian Dissenters, should, wherever suitable opportunity offers, raise its voice, openly and decorously ; and such an expression could not but be productive of beneficial results in various ways.

Excuse me, if I have trespassed too much on your indulgence. My wish is to see the Association in question as useful and exemplary in its influence on society, as well-directed zeal, right principles, and intellectual worth may make it ; and I have been anxious that its directors should be fully alive to the more extended scale of action which its enlarged circle of comprehension necessarily imposes upon it. If it professes to be able to do every thing, it is bound to try to do so. If, placed in its present position, it omits what it could fairly perform, if it neglects the means by which its interests can be served or its character elevated, it will do mischief, because its plan supersedes those particular organizations which would otherwise arise to supply exigencies as they occur. Let it always bear in mind, that to be what it purports to be, it should represent, *in all things*, the body from which it emanates ; should avoid every thing which may bring discredit upon it ; and should encourage all those feelings, opinions and actions which can give the united assemblings of good and virtuous men a character, in the eyes of the world, of moral and intellectual worth, of well-directed zeal in the promotion of truth, of charity, liberality and good-will towards those from whom they differ, of industry, talent and impartiality in the cultivation of religious knowledge, of readiness to every good word and work.

The application of these principles to many of the Society's proceedings, will be obvious. The proceedings of its Annual General Meetings will clearly become of more and more importance, and its members may be expected to join in them with more interest and in greater numbers. It deserves consideration whether, now that the Society has to a certain extent established itself, it should not declare its general views and objects, in some preliminary exposition, which may in future accompany its rules and reports.

A MEMBER.

ON THE USE OF THE TERM UNITARIAN, AS A PARTY APPELLATION.

To the Editor.

SIR,

Penzance.

WHILE the advocates of rational Christianity are shewing, in many instances, a praiseworthy zeal in promoting the reception of what they believe to be truth, it is a matter of very great importance that this noble end should be pursued according to the most just and enlightened method. It is not in any manner that the minds of men can be brought to receive truth; in most cases, undoubtedly, there is in the nature of things a way in which this may be effected; but while there is one right way which will succeed, there are also many wrong ones which will not succeed; those, therefore, who would not fail in their endeavours, and lose their labour, are called upon to give this matter due attention. In the questions that are agitated between Unitarians and their opponents, we see this general remark illustrated in a very striking manner. Such is the united force of prejudice, interest and religious apprehension, in binding men to what is considered orthodox doctrine, that every honest art is required to secure the least chance of an impartial consideration for that which is opposed to it. Let men but once understand that an attempt is making to win them over to Unitarianism, and they become impenetrable immediately, they have no longer ears or eyes; in short, they have completely prejudged the question, and all further argument on the subject is entirely vain.

It is this and some other considerations to which I shall briefly advert, which induce me to think there is a want of good policy, and in some measure of just principle, in assuming for the basis of a religious denomination a decision of this great theological question. With societies and institutions pledged, by their name and avowed principles, to be UNITARIAN, few or none will be likely to connect themselves but those who are already decided Unitarians; the inquiring, the wavering, the timid, the careless, the irresolute, will stumble at the threshold of the chapel which is distinguished by this name, and to enter which is considered as a decided profession of this faith. To all such persons there would be much less difficulty in uniting with societies whose name and principles pledged them to nothing more than a liberal and unfettered adherence to the Scriptures as their rule of religion, leaving all disputed matters to private judgment. Not but that prejudice would array itself, and calumny would vent its venom against the most fair and impartial institutions that could be devised; but still it is reasonable to think that it would be in a less degree than is now experienced by societies professedly Unitarian.

Let me not be thought, however, to be advocating simply a point of subtle policy, which would indeed savour far too much of a Jesuitical character. Policy out of the question, is it not by far most just, most favourable to the diffusion of truth, most satisfactory to the conscience, most conducive to peace and edification, that a society formed for the purposes of religious worship and instruction, should know absolutely no fixed standard of doctrine but the Scripture, and should be entirely unfettered by any preliminary decision on those points on which the sense of Scripture is disputed? For herein is the common spirit that has dictated the decisions of councils, the creeds, the articles, and the various texts to which, more or less, I believe every division of the Christian Church has had recourse, in order to take security for the faith of its ministers and members. This domineering

jealousy, about the faith of others, has left no sect wholly untainted. Even Unitarians, certainly the most liberal of all, do by the current use of that name, Unitarian, as applied to their societies for religious worship, decide *in limine* one great disputed point of Christian theology, which has exercised to the utmost the most learned and pious inquirers, and with the most opposite resulting opinions. Unitarians boast that they have no acknowledged creed; yet is the current and authoritative use of this name, in effect, tantamount to one. It reduces them to the common level of other sects, who all formed themselves on one or other view of disputed points, which they exclusively embrace, instead of aspiring to be truly catholic. It is not that the term is inappropriate for designating the doctrine, when that is required to be done; but that a religious society should not be designated with reference to doctrine at all.

It is said, however, that Christians differ so widely in the sentiments which they respectively deem scriptural, that a doctrinal demarcation of sects, though an evil in itself, is notwithstanding unavoidable, and that cordial union among such parties cannot in fact exist. I am not so Utopian in my ideas as to hope to construct an harmonious edifice out of zealots and bigots, belong to what party they may. I do not even anticipate that staunch and decided Trinitarians, even though not zealots or bigots, will often be disposed to worship in the same assemblies with Unitarians, however liberal the principles by which those assemblies should be regulated. But it will be a great point gained, if our religious societies are conducted on such principles as shall make them acceptable to that large class of liberal and enlightened men who are not very tenacious about these obscure dogmas, but take pleasure in rational and intelligible views of religion, and in such practical instruction as harmonizes with the love of virtue. Some such I have known, who have appeared to dislike the consideration of these formidable points, and who, therefore, were not prepared either to deny or defend the Trinity, but who, nevertheless, were so minded as to be best pleased when they heard least about it. To such men the name of Unitarian is an offence, and if it could be avoided, it surely would be desirable to do so.

Is it not also a great evil in the current use of the term Unitarian, as applied to societies assembling for religious worship, that it has a contentious and controversial sound so as to give an impression to those without, and perhaps also to some within our little pale, that to reason and dispute about this controversy is the principal design of our religious meetings? Thus it ceases to be duly considered, that this whole question is regarded by Unitarians as comparatively a subordinate concern; that they meet as other Christians do, to worship the God of all, and to seek his blessing, and to inculcate those great practical truths about which there is no dispute. This is indeed, for the most part, the real state of the case; but, notwithstanding, the constant and necessary recurrence of the term Unitarian, which cannot be avoided while it is the only recognized appellation of our societies, is for ever keeping alive the remembrance of the great dispute, and giving it an undue and painful prominence. To the conscientious and reflecting mind, this great question, which it has pleased the Author of Revelation to leave involved in much real obscurity, brings with it some feeling of perplexity and apprehension of error, and to such a man, after having done his best to come as near the truth as he can, it is most grateful to allow the contested points to retire a little into the back-ground, and, in poetic language, "to leave him leisure to be good:"—leisure to work out his salvation, to prepare himself for heaven, and do something towards preparing others; in which pursuits he

finds religious controversy very little further him. Such a man may indeed be a Unitarian; nevertheless, this particular character, which belongs but to the drama of controversy, is not that in which he wishes always to act; or rather he will desire to act in it as little as possible.

May not a liberal Christian society be constituted without any reference to disputed doctrines? The Scriptures should be acknowledged as the only standard, and the society should bind itself to no human exposition of their sense. It should be understood that in the devotional parts of the service all controverted points should be avoided as much as possible, and in the didactic parts be only allowed to be introduced as private opinion, with proper deference to others, and in a way conducive to practical improvement. These principles, faithfully adhered to, appear to be sufficient to secure to a Unitarian such a religious service as he could conscientiously partake in, while they would give the society that embraced them a pre-eminence in scriptural simplicity and genuine liberality, of which it might justly be proud. These principles, although not essentially Unitarian, must, in effect, if Unitarianism be true, be tantamount to it; but then their advantage is, that they do not assume the truth of Unitarianism as the premises, but assuming premises much less controvertible, they leave Unitarianism to be inferred as a natural conclusion.

Party names are evils: the use of them, however, to some extent, for the purposes of distinction, is inevitable. Having, therefore, disapproved of the term Unitarian, it may be thought incumbent on me to suggest a substitute. I shall mention one, which is of transatlantic invention, at least in this application of it, but which, I think, might answer extremely well, as distinctive of societies formed on the foregoing principles: let them be called PHILADELPHIAN.*

T. F. B.

JOURNAL OF A RESIDENCE OF TEN WEEKS AMONG THE WALDENSES,
OCT. TO DEC. 1826, BY G. KENRICK.

(Continued from p. 338.)

OCT. 10. After spending a fortnight in the kingdom of Lombardy, Venice and Piedmont, I quitted Turin on this day for Pignerolo, twenty miles S. W., and on the borders of the country inhabited by the interesting people who were the object of my visit. As I was desirous of knowing what was generally thought of the character of the Vaudois in Piedmont, I had frequently mentioned the intention I entertained of residing a short time amongst them. I was told they were Protestants according to the Church of England, *but* a very good and friendly set of people, "*très bons gens*," and so hospitable that, although they had no tolerable inns, a stranger, whether Catholic or Protestant, need never be at a loss for a lodging amongst them. Mr. Gilly's Narrative had prepared me for finding them "staunch Trinitarians," and "agreeing both in doctrine and discipline with the Church of England." From some extracts, all I had then seen of Leger's celebrated history, and from other accounts I had read of them, I expected to find them very rigidly orthodox, and even somewhat fanatical. So that, considering the state of party feeling in England, and judging that the same

* The reader will find the same substitution of *Philadelphian* for *Unitarian*, recommended in the former Series of the Mon. Repos. XXI. 221. EDIT.

passions must be at work among the defiles of the Alps as in the streets and chapels of London, I felt apprehensive as to the reception which an Unitarian might meet with amongst such zealous professors of an opposite system of religious belief. On entering the populous town of Pignerolo, I inquired if there were any inn kept by a *Vaudois*, by which term is always understood a *Protestant* of the Valleys. I was shewn a comfortable house, where the people were all full of civility and attention on being informed I was a *Protestant*. I inquired of my landlord how many *Vaudois* there were in the town. He said four families, but they lived there at some hazard since the restoration of the King of Sardinia, as it was a little without the limits to which the law confined them. "Do you live on good terms with your neighbours, the Catholics?" "There are, to be sure," he replied, "some bad people, but for my part I have never received any injury on account of my religion. People frequent my inn just as soon as those of the Catholics." Having inquired what religious or other instruction his family enjoyed, he informed me that he might have them educated gratis at the Catholic schools, because they would be very glad to make converts of them; but as he wished them to be brought up in the same faith as himself, they had not so much instruction as he could wish. The nearest Protestant school was at San Giovanni, nine miles off, where twenty-four children were instructed gratis. One of his four children was there, and the others would go, but the number was full, and they would have to pay thirty sous (1s. 3d.) per month for instruction in reading, writing, and other elements, and six francs (5s.) per month to the person who boards all the children at this school. This makes a total of only £3. 15s. per annum for each child, exceeding in cheapness even our Yorkshire schools. But when I saw the children next morning getting their breakfast, I did not wonder at the cheapness of their board. A sous' worth of bread and a sous' worth of grapes make the morning meal of a growing lad. Younger children have a small bunch of grapes, three of which make about a pound, at a sous per lb. For dinner, their only hearty meal, they have a basin of *polenta*, a sort of soup or hasty pudding made of chesnut flour, and perhaps a little boiled meat, and a tumbler of poor wine. I mention this to shew how the poor (whether Protestant or Catholic) live in this part of the world. They certainly eat exceedingly sparingly.—Nothing but the Piedmontese is spoken at Pignerolo, except by the Protestants, who also speak French, but with difficulty.

A respectable elderly *Vaudois* was, I was informed, going to La Torre, eleven miles distant, where the Moderator resides, and would be glad of my company, and I might have his horse, while he accompanied me on foot. I accepted the offer, and found him, though poor in appearance, very intelligent, and, what I wanted, completely versed in the ancient history of his country, connected with the places we had to pass. At the distance of about a couple of miles from Pignerolo, we passed a bridge of the river Clusone, on the eastern bank of which no Protestant is allowed by law to reside, and entered on the territory of the *Vaudois*. As we passed along, my aged and respectable companion pointed out many spots where his ancestors had been compelled to maintain a bloody conflict with their oppressors in the six months' war which they carried on after their *triumphant return* in 1690, to take possession of their ancient abodes, and which is always called, "*La glorieuse rentrée*." They had for their Colonel and Pastor, at the same time, *Henry Arnaud*, alike famed for his impassioned mode of address and his courage in the field. He shewed me the situation where Arnaud

most frequently preached, during this trying time, when their churches had all been destroyed except one little one on the mountains, which escaped from its remoteness. He observed, that they were always obliged to keep watch while engaged in the service of God, that they might not be surprised and put, not to the sword merely, but to the most horrid tortures imaginable, by their enemies. But he observed, "they were much favoured by the good God, for that the clouds or fogs were so ordered by Providence, that the enemy never could see Arnaud and his flock during the time they were thus engaged, a cloud always concealing them, while the rest of the country remained clear." The spot he pointed out to me was on the side of a mountain, and (as I had many opportunities of observing in Switzerland) it often happens in Alpine regions, that a mountain-side is begirt with a thick line of fog, while the foot, the summit, and perhaps the rest of the country, are clear; so that the security which Arnaud and his hearers enjoyed may be easily accounted for without having recourse to a miracle. The old man expressed his concern at the decay of discipline in the Valleys, which was formerly very strictly enforced, so that whoever had been guilty of any offence was obliged to appear three times in the face of the whole church, in front of the pulpit, and ask pardon of God and man before he could be admitted to fellowship again. It was given up because they were afraid the offender would turn Catholic sooner than submit to do penance among the Vaudois. "Aye," exclaimed the worthy old man, "in former times, when our mothers were liable to have their children stolen from their arms and put in a convent to be brought up to hate their parents as heretics, or perhaps snatched up in an instant and dashed against the rocks, our religion appeared to us the greatest concern, and dearer than life; but now that we enjoy peace, our church discipline is much fallen off. However," said he, "there is no falling off in our pastors. If we all did as well as they, it would be well for us." "Are their sermons chiefly practical," I inquired, "or do they preach much on *doctrinal* points?" "No, no," replied he, "they never perplex our heads with doctrinal disputes, but tell us to love one another, or else we are no Christians; and if any one is in want of meat, or bread, or chesnuts, to give him part while we have any ourselves."

While we were thus conversing, one of those worthy men of whom we had been speaking met us. He was respectably dressed, and very far from that appearance of neglect and squalid poverty which Gilly describes in poor old Peyrani, the late Moderator. He stopped my companion to inquire who I was, and being told a Protestant minister, he said, "I take the freedom, I always do, of welcoming an English stranger to the Valleys. My name is Muston, pastor of Bobio, a village at the other extremity of the valley of Lucerna." I dismounted, and he walked a little way back with me. I informed him I was a Dissenter from the Church of England, and differed considerably in sentiment from those persons who were accustomed to visit them from England. He said he knew there were many sects in England, but that all sects had the fundamentals of Christianity, and that was all they concerned themselves about in the Valleys. He informed me, the Protestant population amounted to about 25,000 in the three valleys of Lucerna, La Peyrousa, and San Martino, without counting other families who were scattered about within a few leagues' distance, in small numbers. I was surprised to hear that there was *no one village entirely Protestant*, there being a minority of a few hundred Catholics in each Protestant commune. He favoured me with the names of the thirteen Vaudois pastors, as follows :

VAUDOIS PASTORS, 1826.

Valley of Lucerna.

Name of Place in French,	in Italian.	Pastor.
St. Jean	San Giovanni.....	M. Mondon
La Tour	La Torre	M. Bert (Moderator)
Villar	Villaro	M. Gaë
Bobis	Bobio	M. Muston
Rora.....	Rora	M. Peyrot
Angrogne	Angrogna	M. Monasterien

Master of the Classical School at La Tour,
M. Bonjour (Ministre).

N. B. M. B. is also Private Chaplain to the British Ambassador at Turin, where he officiates four winter months, in the French language, using the Geneva Liturgy.

Valleys of San Martino and La Peyrousa.

Name of Place in French,	in Italian.	Pastor.
Prorostin	Prarostino	M. Rostaing (Fils)
St. Germain.....	San Germano.....	M. Monet
Pramol	Pramole.....	M. Vinçon
Pomaret	Pomeretto	M. Jallat
Ville-Seche	Villa Secca.....	M. Rostaing (Père), who is Moderator adjoint.
Riuclaret	Rioclairetto	
Faët	Faetto.....	
Boville.....	Bovilla	
Traverse	Traversa	M. Peyran (Jeune)
Manelle	Manelli	
Macolle	Macelli	M. Peyran (Majeur)
Pral	Pralli	
Rodoret	Rodoretto	

In speaking French, the terminations given to the names of the above places in that language are observed. To historians and geographers, and generally to the English reader, they are known only by the Italian terminations used by the people of the country. M. Muston very naturally inquired if I was acquainted with any of the ministers and others who had visited them from England, since the general peace had opened the communication, and many of whom, he was informed, had published accounts of their travels in the English language, which he did not understand. He mentioned the following names, to which I have subjoined the titles of their works, when known to me: Rev. — Cunningham, who has since published something on the subject of the Vaudois, with the title of which I am not acquainted; Rev. — Sims, a clergyman of the Church of England, who has twice visited the Valleys, and is employed on a Continuation of the great work of Leger, from the Persecution of 1655 down to the present time; Rev. — Briggs, Emeritus Professor of Mathematics at Cambridge, who is Treasurer to the Vaudois subscription, and who has, since his visit, presented the Moderator with a tract, entitled, “Brief Sketch of the History and Present State of the Vaudois,” understood to be from his pen, although anonymous; — Plenderleath, Esq., a disciple, I believe, of Captain Haldane; — Jackson, Esq., a Methodist; Gorges Lowther, Esq., resident for some years at Geneva, and a principal supporter of

M. Malan's Church of Calvinistic Separatists in that city. He has published a work entitled, "*Etat actuel des Eglises des Vallées*," and a *great variety* of translations from the most orthodox English divines, into the French language, copies of which he distributes in the Valleys. Mr. Cunningham also sends a *great number* of tracts, principally translations from those of the English "Religious Tract Society," and all inculcating the same peculiar views of the gospel. Rev. W. Stephen Gilly, a clergyman of the Church of England, who has published a "*Narrative of an Excursion to the Mountains of Piedmont, and Researches among the Vaudois or Waldenses*," 1 vol. 4to. and 8vo. 1824. William Allen, of the Society of Friends, Treasurer to the British and Foreign School Society. Hugh Dyke Acland, Esq., author of a pamphlet called a "*Brief View of the History and Present State of the Vaudois*," John Murray, 1825. — Thompson, Esq., of highly enthusiastic views of religion, and who imagined himself to be gifted with a supernatural power of interpreting languages which he had never learned. — Traill, Esq., from Ireland, an Antinomian, who held religious *soirées* in his own parlour for the *conversion of the Vaudois*. Rev. — Nef, said to have taken orders in England, though a native of France, a zealous and eloquent preacher of Antinomianism, and a fellow-labourer with M. Malan, in promoting the establishment of his church at Geneva. Rev. — Stuart, a Minister of the *Scottish Church*, I understood, in London, animated with great zeal for his peculiar sentiments, and who preached and prayed on some occasions in private houses in the French language. From this list it will be seen to what kind of influence the Vaudois have been of late subjected in regard to their religious sentiments. I was, I believe, the first *Unitarian* who had visited them in modern times.

Arrived at La Tour, I took up my quarters at the inn opposite the Catholic Church, kept by M. Rollier, where I found that I had been quite misinformed when assured there were no tolerable inns among the Vaudois, this being one of the most comfortable I was ever at. The landlord, a native of Lausanne, settled twelve years at La Tour, informed me that the new sect which was become very numerous in Switzerland had, *within the last year and a half*, found its way into the Valleys, where before they had *never had any sects at all!* He learned from his friends remaining near Lausanne, that this sect had occasioned riots by their persevering in obtruding their religious services upon the public in the markets, and wherever they found people assembled for business or amusement. They were called "*Momiers*," which he understood to mean the same as Methodist. He was very sorry they had come to disturb them in the Valleys, where they were perfectly satisfied with their own pastors, who never troubled them about disputed points, but taught them their duty as Christians. Mons. Nef and Mr. Traill were Momiers. He had attended Mr. Traill's services at La Tour; he taught them that their worship ought to be addressed to Jesus Christ, that in addressing him they necessarily included the Father and the Holy Spirit, that good works were not at all pleasing in the sight of God, and furnished no ground to hope for exemption from eternal damnation, since, after we had done all, we were but unprofitable servants, and, without the blood of Christ to cleanse us, we must all inevitably perish. He observed that *some* converts were made at La Tour, but that in general the Vaudois did not at all like the new doctrine. We were commanded in Scripture, he remarked, to address our prayers to God *in the name of Jesus Christ*, and not to him; and he would be thought a very hard master who should say to his servants, at the end of the day, "*Now you have all done your duty, but*

you are all unprofitable servants; go home without supper and without wages."—"He did not know what might have been the consequence of this new doctrine, for it had done a great deal of mischief at Lausanne. But the Sardinian government hearing what was going on, and that the Vaudois were transgressing the law that no stranger should be allowed to preach in the churches or in private houses, sent down strict orders for enforcing this regulation." I asked, what were the sentiments of the Vaudois in general respecting the Trinity and the Deity of Christ. He said "the question was not discussed either in the pulpit or in families; their ministers did not at all encourage them to perplex themselves with these matters, but taught them to *worship God and imitate Christ's example, and attend to their work*. What others thought he could not say, but for his own part he thought there could be but one God, but that Jesus Christ was called God, *selon le spirituel*. He was conceived by the Holy Spirit, and that caused him to be called God," &c.

During the first four days I was at La Tour, the Moderator M. Bert, for whom I was the bearer of a letter from one of the Professors at Geneva, was absent at Turin, whither he and Madame B. had accompanied the British Ambassador, Mr. Foster and lady, on their return to the capital, after a visit of a few days to the Valleys. The Protestant Ambassadors at Turin, but particularly the British and Prussian, are very attentive to the interests of the Vaudois. They always call the latter "our good friend the Count Truchsess." He frequently remits large sums for their various institutions, which, from the poverty of the people, depend almost *exclusively* on foreign assistance. The weather being remarkably fine on these days, I was charmed, even beyond my expectation, with the romantic scenery of these wild retreats, rendered doubly interesting to every contemplative mind by their being the spot "which the Lord had chosen to preserve his sanctuary," to use old Leger's expression, "and which to this intent he had marvellously fortified by the hand of nature." Let it not be deemed an unseasonable digression by the readers of the Monthly Repository, a work whose principal design is the development of moral and religious truth, as conveyed through the medium of Divine Revelation, if I call off their attention for a few moments to one of the grandest scenes which *nature* presents, the setting sun among the Alps! Never can I lose the impression of the rapture with which I gazed on this sight on the hill just above the smiling village of La Tour. I stood in the midst of the ruins of the ancient fortress which gave this village its name of the *tower*, and was for centuries the terror of the poor persecuted Waldenses. To the East, in the direction of Piedmont, far as the eye could stretch, (and there was field enough for it to stretch until it ached,) nothing was to be seen but exuberant fertility. The plain surface was uninterrupted by any eminence except a single one, directly opposite the opening of the valley of Lucerna, seemingly placed there to keep guard over the abodes of valour and pure religion. At five o'clock in the afternoon, this mountain, *Mount Cavour*, still retained the yellow beams of the setting sun, of the same lamp of day, indeed, which I had often admired in the soft *English* landscape, but now kindled into an intensity of blaze and purity of lustre which *Italy* alone can display. I had often enjoyed the serenity of evening, but now a deeper calm descended into the spirit in proportion as the silence was more profound, and the air unagitated by the slightest breath of wind. When the storms which sweep across our island from one ocean to the other had ceased, I had often been delighted with the clearness of the atmosphere and the unimpeded view of distant

objects which it afforded ; but now the sight seemed a new faculty, so greatly was its sphere extended without a single perceptible wreath of vapour to obscure the outline, and mingle and confound the forms of the objects of its perception. But the scene soon changed ; the whole plain assumed a dark and nightlike appearance, and the single isolated *Mount* lost the last rays of the declining sun. Not so, however, the loftier and more distant Alps. The curtain had not yet fallen ; another and more splendid scene was yet to be witnessed. I stood in the midst of an amphitheatre of mountains, whose gigantic forms stood wrapped in the mantle of night, all except their aspiring heads, which, crowned with the snows of ages, still reflected from one to the other the parting beams of the sun, changing from a golden to a crimson hue. From the want of twilight in this Southern latitude, and from the great height at which the sun is seen in mountainous countries illuminating the superior regions, while the inferior are involved in deep shades, the scene before me assumed somewhat of the appearance of a *brilliant illumination* in the upper chambers of a lofty palace, while night was reigning undisturbed below. (Where comparisons fail, the mind resorts to any which have a single circumstance of resemblance.) Some unseen hand passed from apartment to apartment, extinguishing one light after another until the empire of darkness was universal. So it is in nature. But the Almighty would not have it to be so in his great *spiritual* building. When one light was extinguished after another, until the darkness became palpable, in a solitary watch-tower a feeble glimmering flame was still preserved, by means of which, when the time was come, a blaze of light might again be kindled in every portion of his house. This tower was repeatedly assailed by those who “hated the light because their deeds were evil,” in the hope of extinguishing it in the blood of his watchmen by whom it was guarded. But although their efforts appeared at one time to be on the eve of success, yet the enemies of the light were finally compelled to retire in discomfiture, and to acknowledge that if this flame were not of celestial origin, it was at least unquenchable by any human means. To see how this watchfire was burning, and with what care its flame was tended and cherished, was the object of my visit to this secluded spot. And I am now to give an account of the state in which I found it.

On Sunday, Oct. 15th, I paid my first visit to the parish church of La Tour. It stands in a remote, retired situation, a mile and a half from the village, in the midst of a grove of chesnut trees, and with little beyond it but the pathless mountains, a situation which was, no doubt, selected for the same reason which induced our persecuted Presbyterian ancestors to build their chapels in the most retired streets and alleys, that the house of God might not become the first object of fanatic rage. This church is capable of containing about one thousand four hundred persons and was well filled. It is the only church among the Waldenses which possesses an organ. It was deemed by many too great an innovation on the ancient simplicity of their worship, and it now remains silent. Indeed, there is a studied plainness both within and without. The service, which was entirely in the French language, commenced with the reading of three or four chapters out of Ostervald's Bible, accompanied with the practical reflections of that eminent Swiss divine, which are in general plain and good. This part of the service was performed by the *clerk* as we should call him, but the Vaudois call him the *régent*, i. e. schoolmaster, the office of reader being connected with that of master of the *central* school of the parish. His place was at a little bookstand in front of the small deal table which is used for the Lord's

Supper, immediately under the pulpit and opposite to the bench of elders, who with their *ten* grey heads soon made their appearance. But during the reading of these chapters, the great body of the congregation waited at the door for the arrival of the pastor, and after having taken off their hats as he passed, and received his friendly but grave salutation in return, all took their places. The pastor appeared about fifty years of age, and his hair was turning grey with the mountain air. His countenance expressed great firmness and decision of character, but his address was mild and paternal. During the early part of the service, a man entered the church, almost covered with a long pink coloured robe of rich silk, evidently a relic of former times, finely embroidered with silver lace and flowers. It floated in ample folds to his feet, but seemed to conceal something which he was bearing in his arms. Two women followed, and the party made a reverence to the minister, and placed themselves in front of the pulpit. It did not immediately occur to me what this could mean, but the minister soon rose and said, "You desire that this child should be baptized?" The use of this rather showy robe is probably one of those ancient customs which every one follows without considering why. The minister read a short, simple and interesting service for baptism, out of the Geneva Liturgy, and coming down into the aisle, inquired the intended name of the child. The robe was turned aside and discovered a very young infant in a sort of portable bed in the arms of its father. The woman next him produced a small phial, and poured the whole of the water it contained into the palm of the minister's hand, who baptized the child in the name of the Father, the Son and the Holy Spirit. He afterwards returned to the pulpit and read the Geneva Morning Service. In this and in every part of the Liturgy I have heard read, there are no traces of the peculiar doctrines of any sect, but the *Father alone* is worshiped in a style of great simplicity and devotion. The reading of the Liturgy was preceded and followed by the singing of a psalm, and then succeeded an extempore prayer from the minister, which was addressed with sublimity and fervour to the Father of our Lord Jesus Christ, and entirely free from the peculiar phraseology of orthodoxy. He then pronounced his text, Deut. xxvi. 11, *Tu te réjouiras de toutes les bonnes choses que le Seigneur t'a donné, tu et le Lévite, et l'étranger qui est avec toi.*—"Thou shalt rejoice in all the good things which the Lord hath given thee, thou and the Levite, and the stranger that is with thee." He then began his address in the affectionate manner always employed by the Waldenses: "*Chrétiens, mes très aimés frères en Jésus-Christ notre Seigneur!*" "Christians, my dearly beloved brethren in Christ Jesus our Lord!" The occasion of the discourse was the conclusion of the vintage among the Vaudois, which he touched on with great simplicity and pathos. He met an objection in the outset. "Some of you, my friends, will say, It is for those to whom the Lord has given the good things to rejoice, and not for me who have no land belonging to me to till, and no grapes to gather in. But you will observe in my text, that you are all included in the invitation, 'thou, and the Levite, and the stranger that is with thee.' Though these last had no vineyards, they shared in the abundance of others, and so will you; and were it *not* so, can you not rejoice in the goodness of God to your brethren? Enjoy, then, this new gift of Divine Providence, but, '*au nom de Dieu gardez vous de l'intempérance,*' In the name of God keep from intemperance. The fruits of the vine are given you, to strengthen and cheer you and enable you to support your labours in the field, and not that you might divest yourselves of reason by abusing them." The crop of

grapes had this year been of inferior quality,* and somewhat less abundant than usual. To this circumstance he alluded in the concluding part of his discourse, where he observed, "In years in which your crops are less abundant and productive, you have still sufficient reason to bless God for giving you more than you deserve: you are also bound to call in mind the abundance of former years, when your store-houses overflowed; and even in a total failure of your hopes of earthly good things, your warmest praises are due to your Heavenly Father for *him* whom he sent into the world to proclaim the pardon of sin, our Lord Jesus Christ, who died for us, leaving us an example that we should follow his steps." The service concluded with intercessory prayers, and, last of all, the reciting of "the Apostles' Creed," which may be considered as *the* creed of the Waldenses.

On what ground the Waldensian Church has been so generally represented as resembling the Established Church of England I cannot imagine. I had been only five days amongst them when I had discovered the following points of difference, most of them of essential importance. 1. It is obvious to remark, that the Vaudois Church is not in subjection to any civil power except against its consent. 2. They have no hierarchy of archbishops, bishops, priests, &c. So much for the *constitution* of the two churches. 3. They have no *uniform* ritual, or Book of Common Prayer for public worship, or the administration of ceremonies, the Liturgy of *Geneva* being employed in some churches, those of *Basle*, *Lausanne* and *Neuchatel* in others. 4. They use none of the forms and ceremonies and dresses which peculiarly characterize the Church of England; they do not use the *cross* as any thing sacred, either in the forms of their temples or in the baptism of infants; they do not *bow* when the name of Jesus is mentioned; they have no *altars*, and receive the Lord's Supper in a sitting posture. Such is the difference between the two churches in *ritual*. 5. The Vaudois have in their worship no *distinctive creed*, in the usual acceptation of the term. They content themselves with that of "the Apostles," which is in general use in the Church of England and in other Christian churches, but in *them* is united with the distinctive form of belief of each separate church. Whereas the Vaudois employ only this very ancient symbol, which contains none of those metaphysical distinctions, and dogmatical assertions of disputable propositions, and damnation of heretics, which go to the making up of what is called a *creed*. 6. The Vaudois address all their public worship to the Father alone. So much for their difference in *doctrine*.

ON THE HEBREW VOWELS.

To the Editor.

SIR,

IN a private letter received from a valued correspondent respecting my communication on the Hebrew Vowel points, in your Number for February last, (p. 81,) whilst he expresses himself favourable to the view I have taken of the subject, he wonders at my speaking with hesitation of ם being a vowel, and still more at my omitting ף. This last, he says, by its place in the alphabet; by Origen's having constantly expressed it by a vowel; and by the want of a vowel o in the language, as well as by many words derived from the Hebrew, in which this letter is represented by o or some similar

vowel, seems to be decisively proved to be a vowel. Permit me, Sir, to explain the reasons which at present induce me to differ from my correspondent. 1st. With respect to the position of *y ain*, in the alphabet, it must be admitted that it corresponds with *O omicron*, in Greek, and the languages derived from it. In like manner *He* corresponds with *E epsilon*, and *Hheth* with *H eta*; and if I recollect right, for I have not the work to refer to, Masclef, on this ground, contends that *He* is a vowel. But though *H* was latterly the representative of a Greek vowel, it was not so at an early period; and whilst it represented an aspirate, before the invention of a comma for that purpose, it was adopted by the Latins, and has been retained as an aspirate in the languages derived from the Latin, though its sound is very frequently neglected. When it ceased to be used as an aspirate in Greek, the character was adopted to represent long *e*, and may not the place of another neglected aspirate or guttural have been taken for *o* in like manner? In the Arabic and Syriac languages, which are spoken to this day, the letters corresponding to *He*, *Hheth* and *y*, which may be ascertained by their numerical value, as well as by other circumstances, are aspirated consonants and not vowels. This is the case also in the Rabbinical dialect, which, however corrupted, is derived from the Hebrew, nor is there any ground whatever from Origen, or any other source, for attaching to these characters any uniform, or indeed similar, vowel sound. The position of the letters *He* and *y*, therefore, is not, I conceive, in itself a sufficient reason for considering them vowels. 2d. With respect to Origen, the only part of his representation of Hebrew in Greek characters which I have had an opportunity of examining is the quotation in Dr. Wilson's Hebrew Grammar, from which it appears that *ain* occurs eleven times in it, and is represented by alpha nine times, and by epsilon twice. But as these are the sounds of the vowel points which accompany *ain*, it is begging the question to say that Origen considered it as a vowel. In the Greek translation of the Seventy *ain* is represented in proper names by a much greater variety of sounds, which usually correspond with those denoted by the vowel points; and it is also sometimes represented by the palatines *g* or *k*, which is a natural change, considering it as a guttural. 3d. Origen, in the passage referred to, denotes *ain* by *a* nine times out of eleven, and not once by *o*, the sound of the corresponding letter in Greek, and the sound, the want of which, it is urged, should be supplied.

The Jews, who may be considered as at least as likely to know the language of their ancestors, as any other persons, consider *vau* as the representative of *o*, not *y*; and with respect to derivations, I believe that on examination they will be found to add little to the argument in favour of *y*'s claim to the rank of a vowel. Dr. Wilson adduces as an example, “*εἶδω*, *video*, root *ידע* *ido*, to know.” Now the *ω* of *εἶδω* is not radical, but merely a termination of the first person, probably derived from the pronoun *εγώ*, whilst *y* is a radical part of the Hebrew word. Besides, *εἶδω* and *εἶδεω* seem to be creatures of the imagination, deduced by analogy from *εἶδω* and *οἶδα*, the former of which is only used in the sense of *seeing*, and the latter of *knowing*. If we deem the word of Hebrew origin, we certainly can draw no inference from it respecting the sound of *y*. When *עֵדֶן* *eden* is given as the root of *הֶדֶם*, it would rather shew that *ain* was sounded *ē*; and as it is pointed *Eden*, and is aspirated in the Greek, this derivation is rather against what it is brought to prove. *עָבַד* *Obed*, *he laboured*, *he served*, as the root of *obedio*, seems at first sight more plausible; but Parkhurst, and his follower Wilson, in their zeal to trace such derivations, forget that *obedio* is certainly a compound word, formed from the preposition *ob* and *audio*, the origin of

which does not now concern us. In this instance recourse was had to a Latin word; in עבר *ober*, as no Greek or Latin word resembles it, the English *over* is supposed to be derived from it; but Parkhurst also considers *ever* as a derivative, which not only differs in sense, but represents *y* by a different vowel; and it must also be recollected with respect to *over*, that Dr. Johnson derives it more probably from a Saxon origin. These derivations are as favourable to the argument that *y* had the sound of *o*, as any I have seen, and these, I think I may assert, prove nothing. The sounds annexed to the Hebrew words, are not those suggested by the vowel points, but those given by Dr. Wilson; and supposing them to be correct, (which I deny,) they would not account for *o* in the words supposed to be derived; and therefore, on the other hand, we cannot infer from *o* in the derivative, that *y* had that sound.

My correspondent adds, that "the mode of pointing *y*, taking the point as generally a direction to the sound, not an extra sound, confirms this idea," and concludes with expressing his opinion, that "it is quite as clear a vowel as *א* or *י*." I am not aware of any peculiar mode of pointing *y*, but I would observe that *א*, *י* and *י* are often pointed in a peculiar way, occurring with another letter, so that a single point answers for the two; thus *אֵל* where *א* is pointed and *ל* not: or *אֵלֶּךָ* where *ל* is pointed and *א* not. I do not think this ever occurs with *ה* or *ע*; therefore I cannot think these letters equally entitled to be considered as vowels. Indeed, this peculiarity in the use of the three former, joined to the circumstance of their being vowels in the Rabbinical dialect, (see Reland's *Analecta Rabbinica*,) and the use of the corresponding three letters in Arabic, as far as I can judge from a very slight knowledge of that language, induced me to think that these only had been original vowels, if any were; and my doubt respecting *ה* arose from its connexion with the other three, being often interchanged with both *א* and *י*; from its being used in Hebrew where *א* is used in Chaldee; and from its being considered as one of the *Ehevi* or quiescent letters. Should these arguments not appear satisfactory to my correspondent, I shall be glad to see his reasons more fully stated in your valuable work. I annex an extract from Dr. Murray's *Outlines of Oriental Philology*, quoted in the Preface of Mr. Noble's *Arabic Vocabulary*, in which, though the writer goes farther than I have done, in considering *all* the letters as consonants, his statement is quite consistent with the main object of my paper, that the vowel points are not coeval with the letters, but a late human invention, and therefore without claim to infallibility; but that they were contrived to represent the language as it then was spoken and understood; and, therefore, as giving us the best notion we can have of it, are of considerable importance, and ought not to be neglected. "The omission of vowels," says Dr. Murray, "could not have been permitted in any other language. But the dialects related to the Hebrew possessed a structure very favourable to this abbreviation. In the beginning of the fourth century, the Syrians broke the immemorial practice of eastern orthography, and introduced the Greek vowels, *α*, *ε*, *η*, *ι*, *ο*, *υ* or *ε*, written in a small hand, and placed laterally above or below the letters. These vowels were soon corrupted into mere points. The Jews of Tiberias seized this convenient scheme with all their national enthusiasm. It was adopted by the Arabs soon after the publication of the Korân, and is now universally established in all the schools belonging to that great and ancient people."

CANDOUR.

O! who shall say he knows the folds
Which veil another's inmost heart?
The hopes, thoughts, wishes, which it holds,
In which he never bore a part?
That hidden world eye cannot see—
O, who shall pierce its mystery?

Presumptuous aim! that shrouded soul,
Unmark'd by every human gaze,
Is open but to *His* controul,
Who traces every secret maze;
It is not thine to bound its faith,
Or say what feelings swell beneath.

There may be hope, as pure, as bright,
As ever sought Eternity;
There may be light, clear heavenly light,
Where all seems cold and dark to thee.
And where thy vision mourns the dust,
There may be trust—delightful trust.

The lingering beam of twilight dies,
And can'st thou whisper where 'tis fled?
There was a glow in summer skies,
When was that rosy lustre shed?
The sweetness of the evening dews,
Their fragrance how do they diffuse?

And tell me Spring's first tender flower,
How does it burst its icy sheath?
The zephyrs on their winged hour,
What spirit bids them freshly breathe?
If Nature's secrets be not thine,
How then the human Soul divine?

Go—bend to God, and leave to him
The mystery of thy brother's heart;
Nor vainly think his faith is dim,
Because in thine it hath no part:
He too is mortal, and like thee,
Would soar to Immortality!

And if in duty's hallow'd sphere,
Like thee he meekly, humbly bends,
With hands unstain'd and conscience clear,
With life's temptation he contends;
Oh, leave him that unbroken rest,
The peace that shrines a virtuous breast.

And, if his thoughts and hopes should err,
Still view him with a gentle eye,
Remembering doubt, and change, and fear,
Are woven in man's destiny;
And when these clouds are past away,
That truth shall dawn with opening day.

R.

MEMOIRS OF THE SOCINI.

MARIANUS SOCINUS, THE YOUNGER.

THIS celebrated jurist was the grandson of the elder Marianus,* by his son Alexander, and Laura Aringleria. Of Alexander Socinus little is known. It is probable that he lived as a private gentleman at Siena, where his son Marianus was born on the 8th of April, 1482. While a child he was sickly and weak, and at the age of thirteen had nearly lost his life by the plague, which was then ravaging Italy. He unexpectedly recovered in consequence of opening the plague tumour under one of his arms. The charge of his early education was entrusted to masters of the first reputation in their respective departments. He studied the classical languages under Angelus Fundus. His legal studies he commenced under the most eminent professors in the university of his native city, whom he attended for six years: he then removed to Bologna to place himself under the instruction of his uncle Bartholomeus. When Bartholomeus was obliged to relinquish his professorship, in consequence of losing his voice, Marianus accompanied him to Siena, where, at the age of twenty-one, he was admitted to the degree of Doctor of Civil and Canon Law. As soon as he had graduated he was appointed one of the professors of Civil and Ecclesiastical Law, and continued to discharge the duties of his office with high and increasing reputation for about fourteen years. In the year 1517 he removed to Pisa, being engaged to fill one of the law chairs in the university of that city, with a very liberal salary. Having passed seven years in this situation, he again returned to Siena. His countrymen shortly after evinced, in a very honourable way, their high esteem for his character by appointing him to two important embassies; the first to the Republic of Florence; the second to Pope Leo the Tenth, to convey to him their thanks for the elevation of two of their fellow-citizens to the rank of Cardinals.

After residing one year at Siena, Marianus removed to Padua, to be one of the law professors, and maintained here by his learning and talents the high professional reputation of his family. The celebrated Andrew Alciatus having accepted an invitation to fill the first law chair at Pavia, Marianus was chosen to succeed him in the vacant chair at Bologna. The munificent liberality with which his services were here rewarded, induced him to reject all the flattering offers which his high fame procured for him to settle in other universities. Cosmo, Grand Duke of Tuscany, endeavoured to draw him to Pisa by the offer of a salary of eight hundred florins. The King of Portugal was very desirous to engage him for the University of Coimbra, at a salary of 3000 florins; and the Republic of Ragusa proposed to give him 2000 florins, to aid them in revising and settling their municipal laws. The Venetians, also, Hercules the Second, Duke of Ferrara, and his own countrymen were equally anxious to give their universities the benefit of his high talents and distinguished erudition. But his entire satisfaction with his situation at Bologna rendered him inflexible against all persuasions. In consequence of this steady adherence to their interests, the Bolognese conferred the freedom of their city on himself and two of his sons, and appointed his son Lælius Socinus to an honourable judicial office, which, however, he shortly after relinquished.

Marianus married at an early age Camilla, the daughter of Paul Salvetta,

* See above, p. 23.

† Ibid. p. 188.

who, after living with him forty-six years, died at Bologna, at the age of sixty-three. By this marriage he had thirteen children, a few only of whom survived him. After the death of his wife he is said to have led a very irregular and dissipated life. He ruined his constitution by his excesses, and died in the month of August, 1556, at the age of seventy-four, from the effects of the violent medical remedies to which he had resorted for relief.* The German students, who had attended his lectures, evinced their respect for his professional services, by bearing him on their shoulders to the grave. He was buried in the Church of St. Dominic, at Bologna. A monument, with the following inscription, was afterwards raised to him by his sons :

Mariano Socino Juniori, Senensis, J. C.

Vixit An. 74, Menses 4, dies 25.

Obiit. An. MDLVI. D. 19 Augusti.

Filii Mæstiss. Opt. P. P.

In person Marianus was of middle stature. His intellectual attainments were of the first order. He was deemed a proficient in his native language, and was passionately fond of music. In his profession he was distinguished for clearness and acuteness of discrimination, and solidity of judgment. The faculty in which he was deemed most deficient was that of extemporaneous address. The want of self-possession, and fluency in delivering his opinions in public, operated greatly to his disadvantage as an advocate, and obliged him in most cases to read his lectures to his college pupils. He was, however, singularly popular and respected as a professor, and could reckon among his scholars one Pope, (Julius the Third,) seven Cardinals, and many jurists of eminence ; among whom may be mentioned Pancirolus, the juridical biographer, who, in respectful terms, acknowledges his obligations to his instructions. Marianus was the author of many works on the civil and ecclesiastical laws, which were held in high repute, and consulted as authorities by continental jurists. *Ejus Scripta*, we are told, *in multas Pandectarum partes leguntur, et in quatuor vespertinas materias in celeberrimis Italiæ Gymnasiis pertractas, magnaque Consiliorum volumina.*†

MORAL QUERIES.

To the Editor.

SIR,

IN the last volume of the Repository some "Moral Queries" of mine were inserted, and I now forward a few others, which, though somewhat different in complexion, may, I hope, be equally acceptable to you and your readers. I should like much to see a few friendly competitors enter the field; there is ample gleanings and plenty of room.

JAMES LUCKCOCK.

No. 1.

The public journals some time ago announced the death of Pendrill, who, it was believed on good authority, had secreted young Watson for some months in his house, when he was charged with high treason, and a reward

* *Postea uxori assuetus parum continenter vixisse dicitur; unde contracto morbo non semel ægrotavit, ac demum dum præsentaneis remediis sibi mederi conatur, potentium pharmacorum vi oppressus 74 ætatis anno decessit.* Pancirolus.

† Bock's *Hist. Antitrin.* Tom. II. p. 575; Pancirolus, in *vita Mariani Socini, Junioris*; Tiraboschi, *Storia della Letteratura Italiana*, Tom. VII. Pt. i.

of £1000 was offered by Government for his apprehension. Pendrill was in slender circumstances as a shoe-maker, and voluntarily suspended his trade to escort Watson in disguise from London to Liverpool, where he embarked with him, and at length gained the shores of America. It was an ancestor of Pendrill's who protected King Charles from his pursuers at Boscobel, and afterwards till he finally escaped. This magnanimous disinterestedness is thus become a noble characteristic of the family—does the difference in the two cases affect the principle of honour in the abstract? The king a traitor to his people—the subject a traitor to his king. Both of them assimilating farther in this, that they were using every endeavour to expatriate themselves to avoid an ignominious punishment. But who can undertake to pronounce the exact shades of moral turpitude attached to each character? Washington was at one time within a hair's breadth of losing his cause, when probably he would have been hanged as a rebel, and his name stigmatized with endless infamy—but having eventually succeeded, it now stands on the highest pinnacle that human admiration can raise.

“Treason can never prosper—what's the reason?”

Why, when it does, there's none dare call it treason.”

When the laws and institutions of society oppose the generous and sympathetic feelings implanted by our Maker in the human breast, are they not inevitably weakening their own authority? Where is the British heart which does not exult in the protection and escape of Lavalette by the intrepid and benevolent efforts of Sir Robert Wilson? And, on the other hand, did not the shameful abandonment, or rather the treacherous surrender of Labedoyere and Marshal Ney, by an Englishman whose will was then “omnipotent to save,” and this in spite of a solemn treaty so lately concluded—did not this act cast a stain upon his character and memory which all the glory of his laurels can never obliterate?

No. 2.

A and B enter into partnership. A to advance 3000*l.* and B 1000*l.*, which sums they respectively borrow from their friends on legal interest, each of them to receive interest from the trade, and the remaining profits to be equally divided. After some years, having reason to believe the property is sinking, they agree to part, A to remain in the business, to receive and pay all, and B to withdraw. On winding up the accounts they find a deficiency of 2000*l.*, but A's friends, desirous of avoiding the disgrace of insolvency and the loss to the creditors, agree to advance the necessary funds to continue him in the business, with the confidence that he will in time retrieve all its difficulties. What claim in reason or equity has B upon them or the estate?

No. 3.

Suppose a man to attack me on the highway and in the dark to rob me of my property; I know him personally and he seems aware of it, by his putting the question to me direct, evidently with the alarm that if I do he must not let me escape with my life. He is well armed and I have no means of defence—what shall I do? My veracity would probably cost my destruction, and plunge him into a degree of guilt which he would otherwise avoid. In the moment of danger it might be thought justifiable to escape by a falsehood, but can this be vindicated on cool reflection in opposition to the principle “that we should never do wrong that good may come”? In other words, may I in any case falsify my own mind? Or is a lie under any circumstances justifiable?

No. 4.

Dr. Paley is said to have exclaimed, "I can't afford to keep a conscience." Did ever expression fall from the lips of a professed moralist more calculated to injure the cause of virtue? Whether we consider it as an incautious joke or as a declaration which accorded but too well with his habitual feelings, will all the beauty of his moral sentiments and his admirable display of intellect make suitable amends to society for this apparent deviation from rectitude? In his writings he has exposed himself to the charge of insincerity and mental prevarication—does not this fatal sentiment countenance the suspicion that he was as little scrupulous in reality as he was unguarded in avowing it?

No. 5.

Warwick Borough Sessions, Jan. 1827.

William Webb and Stephen Kite, both labourers, residing in the parish of St. Mary, in this borough, pleaded guilty to an indictment charging them with having been found, in the night of the 12th December, in a plantation called the Lilacks, belonging to the Earl of Warwick, with intent to kill game. After receiving a suitable admonition from the Mayor, both prisoners were ordered to be imprisoned in the gaol of this county for the space of twelve calendar months, and kept to hard labour.—*Birmingham Chronicle, Jan. 18, 1827.*

Such is British justice or jurisprudence! When culprits are encouraged to acknowledge their offence by pleading guilty, it is always considered as an appeal for mitigation in the punishment; what would have been the sentence in this case had they audaciously denied the fact and been convicted by a jury? Let any man with a single grain of humanity in his composition reflect on the extreme severity of this sentence compared with the crime—and then say if our boast of equal justice and protection be not an insult to common sense. Twelve months' imprisonment and hard labour for merely *thinking* of violating an *oppressive and unjust law*, without any overt act beyond a simple trespass! Were there no purchasers there would be no poachers, and on the common principle that "the receiver is worse than the thief," every man sitting down to a table displaying a hare or a partridge which he knows to have been clandestinely procured, must be deserving of the same punishment as the poacher himself, should he only *intend* to partake of the plunder! But should he be wilful and base enough absolutely to eat any portion of the prohibited fare, would a sentence of transportation for seven years be more outrageous than the one here recorded? And yet we complain of the increase of crime! What other inference can these nightly depredators draw from such vindictive proceedings, than that all property is for the use of those who can best scramble for it?

"The good old rule sufficeth them,
So simple in the plan—
That they should take who have the power,
And they should keep who can."

If the higher classes really wish that the lower should be honest and just, would it not be as well to prove by example that they are so themselves?

No. 6.

Many years ago a provincial journal recorded the following melancholy case as a fact: As some men were employed in removing some timber on the sea-beach, a heavy beam slipped and pinned one of them on the sand by

lodging across both his thighs. There was no strength within their power sufficient to extricate him, and if there had been, there was no surgeon in the neighbourhood, and his thighs were dreadfully shattered; and in addition the tide was slowly advancing upon them, but would be an hour or two before it reached the spot. In this state of agony and despair, he piteously implored them to put an end to his sufferings; but fearful perhaps of the responsibility, or reluctant to perform the gloomy and heart-rending office, they refrained, and the tide at length covering his face, stopped his breath and ended the tragic scene. What says humanity to the question—was their conduct right or wrong? What cognizance would the law have taken of the affair had they complied with his entreaties? And has the law provided any authority to destroy life in the case of a monstrous human birth, or in the last stage of hydrophobia?

SONETTO.

ALESSANDRO SAPPA L'AUTORE AL PUNTO DI MORIRE

Alla sua Famiglia.

FEDEL consorte, amati figli, io moro;
 Io moro e chiudo alfin questi anni rei:
 Dio mel prescrive; i suoi decreti adoro,
 Ne oppormi, anche potendo, a lor vorrei.
 Di voi, del vostro amor lascio il tesoro:
 Ah! non pera al perir de' giorni miei:
 Tu, cara, tu segui ad amarmi in loro,
 E voi seguite ad onorarmi in lei.
 Figli, consorte, addio; vi lascio, addio:
 Ma non per sempre; da una fè verace
 Sento che rivedervi un dì degg'io.
 Questa speranza a l'ossa mie seguace
 Scenda con loro nel sepolcro mio,
 E sia lo strato, in cui dormano in pace.

SONNET BY ALESSANDRO SAPPA.

Addressed by the Author, when at the point of death, to his Family.

Translated from the Italian.

FAITHFUL consort, offspring belov'd, I die;
 I die, and close at last these sinful years:
 'Tis God's decree; I, on his will rely,
 Nor can, nor wish t'oppose vain hopes or fears.
 Your tender love, that treasure prized so high,
 Let it not perish with my days in tears:
 In them still love me, see me ever nigh;
 In her still honour me through future years.
 O children, wife, I go; farewell, farewell!
 But not for ever; by true faith sustain'd
 We yet shall meet again—this holy spell,
 This hope, while in the tomb I lie chain'd,
 Will be the rest in which my dust shall dwell
 In sacred peace, till life shall be regain'd.

M. R.

REVIEW.

ART. I.—*Travels in Mesopotamia, including a Journey from Aleppo, across the Euphrates to Orfah, (the Ur of the Chaldees,) through the Plains of the Turcomans to Diarbekr in Asia Minor; from thence to Mardin on the borders of the Great Desert, and by the Tigris to Mousul and Bagdad; with Researches on the Ruins of Babylon, Nineveh, Arbela, Ctesiphon and Seleucia.* By J. S. Buckingham. London. 4to. 1827.

THE title of this book is pompous enough, but perhaps ought more properly to be referred to the notorious quackery of the publisher than to the judgment of the author. Be this, however, as it may, the paucity of travellers who have made the countries here visited the scene of their labours, renders any book on the subject interesting, and we are far from considering Mr. Buckingham unqualified in some respects to judge of what he sees, to prosecute his investigations diligently, and to communicate the results of those observations which would occur to a man of good sense, though, perhaps, not of very profound learning. In fact, the volume before us is one which we have read with great interest, and if it were somewhat shorter and less accordant with the present bookselling craft of making every thing five times as expensive as it ought to be, we should have pleasure in giving a recommendation to our readers, which we fear it is now charity to spare, to judge for themselves by placing the book on their own shelves.

Mr. Buckingham's predecessors in Mesopotamia have been very few. The principal are thus enumerated by himself:

“The Rabbi Benjamin of Tudela, an enterprising Jew, as early as the year 1170 of the Christian era, visited many countries of the East, and wrote his observations in the Hebrew tongue, from which they have been subsequently translated into two of the languages of Europe; Dr. Leonhardt Rauwolff, a German, who went by the Euphrates from Bir to Babylon, and returned from Bagdad to Aleppo by land about the year 1520; Pietro Della Valle, an Italian, who was in that country about 1620; Otter, a Frenchman, who travelled in 1730, and the celebrated Danish Engineer Niebuhr, about thirty years later; since that period, now nearly a century ago, there has been no traveller of eminence with whose works I am acquainted, who has had any opportunity of examining the country between the Euphrates and the Tigris, which strictly comprises the region of Mesopotamia.”

Mr. Buckingham travelled in dress and outward conformities as an Arab, under the protection of Hadjie Abd-el-Rakhman, a merchant of Mousul, returning from a pilgrimage to Mecca. The Hadjie was a worthy man, and though, on account of his pilgrimage, entitled to and professing a character of peculiar sanctity, he was not on that account, as is usually the case among Mahometan (perpaps also among some other) professors, a fitter subject for suspicion than confidence. The Arab proverb says, “If thy neighbour has been once to Mecca, suspect him; if twice, carefully avoid him; if thrice, make haste to remove from the neighbourhood of his dwelling.” They crossed the Euphrates at Beer, of which, as indeed of most of the other striking positions during the journey, there is a beautiful woodcut view, designed as a vignette, the best of all modes, we think, of illustrating a work of this sort. From thence the journey leads to Orfah, which all tradition and authority assign as the ancient city of “Ur of the Chaldees.” In every point of view, we

should judge this city to be an exceedingly interesting and delightful spot. The beautiful lake on which it stands is filled with an incredible number of fine carp, which are considered as the gift and under the protection of the patriarch Abraham, the tutelar guardian of the city. They are forbidden to be caught or molested, though Mr. Buckingham partook of them at a supper in the convent of the patriarch of the Syrian Church there. Here, as in other parts of his journey, he found churches of Syrian and Armenian Christians tolerated, as well as the Jews, by the government at the expense of a heavy taxation for their heresies, and bearing deadly hatred not only towards the Heathen but towards each other.

“The remainder of the evening [on which Mr. Buckingham visited the patriarch was, he observes] passed in theological disputes, as bitter as they could well be, though between members of the same church, and on points held to be unimportant—merely appertaining to faith and doctrine, uniformity in which is considered far less essential than in ceremonial rites; for all were considered by their party to be orthodox Christians who made the cross and took the Sacrament in the same manner as themselves, however much they might differ from them in other respects.”

Orfah, our readers are probably aware, was the Edessa of the Greeks, and under that name became the scene of the bold attempts of the crusaders, who, in 1097, founded there the first principality of the Franks, under the counts of Edessa; from whom it was conquered by Zenghi about 1142, only thirty years after which it was visited by Benjamin of Tudela, and subsequently by De Haiton, Tavernier and Pococke. Haran, the ancient residence of Abraham and Laban, is pointed out at a distance of eight hours' journey. Here and throughout the Journey, the leading incidents of the Pentateuchal history live in local traditions, and the habits of life bear perpetual and most striking illustrations of the manners recorded in the sacred history. In the same way the beautiful account by Xenophon, of the retreat of the ten thousand, is verified in its descriptions at every step. The habits of the people in these regions, under all the various changes of their civil and religious relations, are as immutable as their deserts, their rivers, and their mountains. Mr. Buckingham has had the opportunity of redeeming the character of Benjamin of Tudela from the reproach under which he was always laid, of gratifying his national vanity by exaggerating the numbers of his scattered countrymen resident in these cities of the East. Under all the peculiarities of their situation a considerable decrease might naturally be expected, but the accordance with the Jew's account of the numbers observed in the hasty progress of the Christian traveller, gives every reason to believe that the testimony of the former was by no means exaggerated.

From Orfah Mr. Buckingham had a circuitous journey by Mardin and Diarbekr, and thence to the Tigris at Mousul, by Dara, Nisibis, and the plain of Sinjar, a district in the possession of the Yezedis, a semi-christian sect, who are reported to be reverers of Satan, possibly from some Manichæan tendencies, which time and ignorance have made more gross. The Turkish government is every where insufficient to repress the swarms of Wahabee reformers and brigands who render all travelling dangerous, and appear to have possession of all the open country from Arabia to Persia. The existence and continual progress of these ascetic Barbarian Puritans are most singular. A leader only seems to be wanted to lead on the fanatic inhabitants of the desert to rival the conquests of the first prophet and his immediate successors.

A short distance before reaching Mousul, though not precisely on Mr. Buckingham's route, are, or are supposed to be, the ruins of Nineveh, of which nothing is visible but those mounds and débris of ruined cities, scattered over a large area, which characterize the remains of Babylon, and from which "many antique gems, intaglios, and hieroglyphic devices on stone, have been dug up." In Mousul there are fourteen Christian churches, viz. of the two Chaldean sects, nine; of Syrians, three; of Jacobites, one; and of Roman Catholics, also one.—"Of the particular differences of faith between these sects," Mr. B. says, "I could learn nothing satisfactory.—The children seemed to follow implicitly the footsteps of their fathers, and no one troubled himself about the faith of his neighbour, being content with believing that there was an irreconcilable difference between it and his own, and never attempting to accommodate or unite them." There are about 300 Jew families, who have a synagogue for their worship.

From Mousul the journey lay along the eastern side of the Tigris by the ancient Arbela to Bagdad, from whence the author made excursions to the ruins of Babylon, to Ctesiphon, and Seleucia, which terminate the journal. The description of the Babylonian remains is founded principally upon, and go to corroborate and confirm, the previous researches of Mr. Rich, the British resident at Bagdad, whose plans and views Mr. B. has very properly copied. Every research into the topography of this most interesting district tends to confirm the accuracy of the scriptural and ancient Greek histories concerning "the glory of kingdoms, the beauty of the Chaldees' excellency," and to impress the mind with the vast and stupendous character of the monuments of the Assyrian empire, now marked only by the mounds which their crumbled ruins have piled upon the plains.

Mr. Rich and Mr. Buckingham concur, as it appears to us very properly, in identifying the Tower of Belus, not with the smaller remains which have usually borne that name, but with the Birs Nimroud, of which four stages, out of eight which the ancient historians describe, remain; the lower of earth and sun-burnt masonry, and the upper of the almost indestructible burnt brick-work of the district, apparently rent asunder by the action of fire.—"Thus saith the Lord of hosts, the broad walls of Babylon shall be utterly broken, and her high gates shall be burnt with fire."

There are now in Bagdad about 10,000 Jews: Benjamin of Tudela, probably by some accidental error, makes the number, in his day, only 1000. Mr. B. quotes from him the following singular account of their then leaders:

"It is curious to observe, that among the chiefs of the assemblies then resident at Bagdad, there was one Eliezer Ben Isamah, president of the fifth class, who traced his descent from the Prophet Samuel, and who, being a great proficient on the harp, played, accompanied by his brothers, on the sacred instrument of the royal David, in the exact manner which was in use in those early times, when the house of the Sanctuary still existed. The chief of the next class was called the 'Flower of his Companions,' and the names of all the others are given in detail.

"The principal officer of all, however, was Daniel, the son of Hhasdai, who was called 'the Conductor of the Captivity,' and preserved a book of his genealogy in direct descent from David. His authority, being derived from the Caliph himself, was great in all the assemblies of the Israelites; and a decree of the Mahomedan Pontiff had ordered that Moslems, as well as the followers of every other religion, should pay this Chief of the Captives all due respect, by rising in his presence to salute him; in default of which, a hundred strokes of the bastinado was the punishment to be given.

"When Daniel went to visit the Caliph he was accompanied by a number

of horsemen, Jews as well as Gentiles, at whose head was one who cried, 'Prepare ye the way of the Lord, the son of David, who is just.' The manner of his receiving authority from the Caliph was by the laying on of hands, on the day of which ceremony he rode in the second chariot of the realm, with all its dependent ornaments, wearing robes of silk with Phrygian embroidery, a noble tiara on the head, encircled by a white veil, similar to those, perhaps, now used in the service of the synagogue at Jerusalem, and round this veil a rich chain of gold, so that he appeared in as high splendour as the Prophet Daniel himself at the court of the great Belshazzar, in Susa. The city of Bagdad, the rulers and chief people of which Benjamin of Tudela thus minutely describes, was then, to use his own words, seated in the most fertile part of the land of Senaar, or Shinar, abounding in fine gardens, producing excellent fruits, and being the rendezvous of merchants and traders from all parts of the world, as well as the focus of wisdom and science, and the school of philosophers and men learned in the mathematics, in astrology, and the doctrines of the Cabala."

ART. II.—*History of the Reformation of Church of England.* By H. Soames, M. A. 2 Vols. 8vo.

The History of the Reign of Henry VIII., comprising the Political History of the Commencement of the English Reformation. By Sharon Turner, F. S. A. and R. A. S. L. Second edition. 2 Vols. 8vo.

History of England from the First Invasion by the Romans. By John Lingard, D. D. Vol. VI. Second edition.

(Concluded from p. 279.)

THE epithet *metuendissimus* was certainly never applied with more fitness to any prince than to Henry VIII. Dreaded equally by his friends and by his enemies, by those who had served and by those who had injured him, by the statesman whom he had called to his councils and the wife whom he had taken to his bosom, by the noble and by the humble, by stranger and by subject, he was regarded by all with feelings of apprehension and of terror. When Sir Thomas More was in favour, and the King came one day unexpectedly to dine with him, and even condescended so far as to walk an hour with him in his garden, with one arm round his neck, Roper, Sir Thomas's son-in-law, congratulated him on this especial mark of royal kindness. "Son," said More, "I thank our lord; I find his grace my very good lord, indeed; I believe he doth as singularly favour me as any subject within this realm. Howbeit, son Roper, I may tell thee, I have no cause to be proud thereof, for if my head would win him a castle in France it should not fail to go."

Such was the opinion of Henry's justice and humanity formed by one who enjoyed ample opportunities of studying both; but Mr. Turner has failed to discover in his character any traces of that natural cruelty which has hitherto been supposed to have deformed it. By the following extract our readers will be enabled to judge not only of the correctness of the view which the historian has taken of Henry's character in this respect, but also of the style of reasoning which distinguishes the work before us.

"One man's crime never justifies another's: but these recollections are important when we are considering if any peculiar denigration ought to be fixed upon Henry and his government for what occurred under the great Revolution, and (as all but the friends of the popedom think) under the ra-

tional improvements which they who suffered resisted; which resistance on their part was voluntary and wilful, and for which alone they were molested. The historical fact may be therefore again repeated, that changes so mighty in the opinion of all, and so beneficial in the judgment of most, have never been achieved in any country, when so opposed, with such little bloodshed and individual cruelty. The personal imputation presses most on Henry in his sanctioning the execution of women and of his friends, even though not guiltless, because in their cases, whatever may have been the offence, the sympathies and charities of the heart ought not to have been ineffective.

"Yet we ought not to infer any natural cruelty in this King, because these benign feelings had not a more suasive influence in his bosom. It is too much the case with us all, that the understanding, the reason alone—without that other appendage of our being, which all ages, all classes, and all nations, even in central Africa, concur to call the heart—tends from its very energies to be tyrannical, violent and stern. It is the essence and character of mental power to be active, and to act with force and determination in proportion to its vigour; to allow no resistance to its sovereignty; to combat with all its strength what opposes it, and, identifying from its very sincerity its own conclusions with truth and right, to see only falsehood and mischief in what is contrary and in those who support it. Hence our intellectual energy is naturally intolerant, zealous, impatient and severe; and even becomes so in proportion to its theoretical philanthropy, unless it associates itself intimately and inseparably with the cultivated feelings of a *softened, softening, impressed, impressible, benevolent, affectionate, benign and sensitive heart.*"

If we rightly understand this apology, (of which we by no means feel assured,) Mr. Turner means to say, that if we obey the dictates of our "understanding and reason alone," we shall become "tyrannical, violent and stern;" in other words, that if we follow our reason we shall be unreasonable; for certainly nothing can be more contrary to reason than tyranny and violence. Such is the logical theory which Mr. T. has devised to palliate the cruelties of as remorseless a man as ever doomed a fellow-creature to death. When the blood of the wise and the brave and the beautiful was poured out like water at his bidding, we are "not to infer any natural cruelty in this King," but to attribute it to the operation of his energetic "understanding and reason alone."

In the second chapter of his work, Mr. Turner has collected all the encomiums which friends or flatterers have bestowed upon Henry.

"If," says Mr. T., "Henry had died after this length of reign (twenty-six years), before the Act of Parliament for abolishing the papal supremacy in England, the mortal and yet unpardoned offence of this applauded Prince, had been carried into resolute execution, no king since Alfred the Great would have descended to his tomb with such lavish encomiums and universal admiration from the literature of that period. If he had died the day before he signed the death-warrant of Fisher and decided on that of Sir Thomas More, he would have nearly rivalled our great Saxon benefactor in his historical praise, and perhaps in the public gratitude."

This singular mode of estimating character appears to us at once false and puerile. Nero, before he became Emperor, was not distinguished for his cruelties, and before the French Revolution no one imagined that Robespierre could be guilty of the atrocities which he afterwards committed. Had Thurtell died before he murdered Mr. Weare, no odium would have attached to his memory. But was Nero the less a tyrant, or Robespierre the less a monster, or Thurtell the less a murderer, on these accounts? And is it any apology for the cruelties which stained the later years of Henry's reign, that the earlier portion of it is free from the charge of blood?

The same spirit of literary innovation which has led Mr. Turner to exalt the character of Henry VIII., has induced him to depreciate that of Sir Thomas More in almost an equal proportion. The large measure of praise which, in modern times at least, has been dealt out to that justly celebrated person, appears to have excited the spleen of our historian,* who thus delivers himself upon the subject:

“His (Wolsey’s) spirit descended to his successor in the highest legal dignity of England, Sir Thomas More, who presents to us in his character the revolting compound of being as coarse in his controversial writings, and as sanguinary in his bigotry, as he was jocular in his humour and moral in his life. The first theological cruelties which preceded the rupture with the Pope are therefore not personally imputable to Henry. They were the works of his merry and unfeeling Chancellor, and of the old hierarchy, and of those who afterwards acted on its elder plans and principles before the new statute had been enacted to disarm their unsparing animosity. More’s conduct to Bilney, burnt at Norwich; to Bayfield, whom the flames under his co-operation consumed in Smithfield; to Petit, whom he imprisoned till the worthy citizen died of his dungeon sufferings; to Tewkesbury, the honest leather-seller, who was taken from More’s own house, without the King’s writ, to the stake; to Barnham, the Gloucestershire gentleman and Temple student, whom he whipped in his own garden, and had racked in the Tower, to extort accusations of others, and whom he had finally brought to his house at Chelsea and chained there to a post for two nights, and at last burnt; to the learned Oxford youth, John Frith, whom, not contented with opposing by his pen, he persecuted till he became another victim of the flames; and even to the man Silver, whom he liberated not from humanity or reason, but for his witty repartee: these lamentable, and in the eye of reason and of true and enlightened religion, inexcusable barbarities, were achievements of this too highly extolled man, which gave to such atrocities the impressive sanction of his high character and popularity, and therefore must have operated like an education of his Sovereign’s mind to similar cruelties, when his passions became strongly excited and his worldly interests endangered.”—Vol. II. p. 363.

Now, if Mr. Turner had established the guilt of More in these instances, we should freely have admitted that his animadversions were not misplaced. As it is not, however, altogether just to consign the memory of a celebrated man to infamy without very sufficient evidence, we looked anxiously for the authorities upon which Mr. Turner has founded these grievous charges. We discovered the following reference to them in a note:

“These instances are enumerated by Strype, in his *Eccl. Mem.* Vol. I. pp. 310—316, from *contemporary authorities*; and are also noticed by Burnet, *Ref.* Vol. I. pp. 163—170; and see Mr. Southey’s *Book of the Church*, Vol. II. p. 18.”

Not being before aware of the existence of any contemporary authorities by which the guilty participation of Sir Thomas More in these atrocities was established, we turned with some curiosity to the pages of Strype, but without deriving the satisfaction which we anticipated, that learned writer giving no reference whatever to any contemporary authority. Upon a further inquiry we discovered, what we had before suspected, that the only

* Even Burnet terms More “the glory of his age,” and “a true Christian philosopher.” *Hist. of the Ref.* Vol. III. p. 172, *Fol. edit.* And Dr. Aikin, whose temperate judgment seldom permitted him to be unduly eulogistic, has said, that “the qualities of More’s mind were so happily blended and tempered, that he wanted little of being a perfect character.” *Gen. Biog.* art. *More.*

authority which Strype possessed for these statements was *Fox's Martyrology*, as our readers will perceive by contrasting the respective passages given below, from which it will appear that all the instances of the persecutions by More, referred to by Mr. Turner, rest solely on the authority of Fox.

BARNHAM'S PERSECUTION.

Strype.

James Barnham, Gentleman, sonne to one Master Barnham, a Knight of Gloucestershire, * * * was accused to Sir Thomas More, Chancellor of England, and arrested by a Serjeant-at-Arms, and carried out of the Middle Temple to the Chancellor's house at Chelsey, where he continued in free prison awhile, till the time that Sir T. More saw that he could not prevaile in perverting of him to his sect. Then he cast him into prison in his own house, and whipped him at the tree in his garden, called the *tree of troth*, and after sent him to the Tower to be racked, and so he was, Sir Thomas More being present himself, till in a manner he had lamed him, because he would not accuse the gentlemen of the Temple of his acquaintance, nor would shew where his books lay.—*Fox's Mart.* Vol. II. p. 279.

About the same time one Barnham, a gentleman of Gloucestershire, of good quality, and Student of the Law in one of the Temples, was brought before More at Chelsea, who cast him into prison in his own house there, and whipped him at a tree in the garden, called the *tree of troth*, and afterwards sent him to the Tower to be racked, and so he was, More himself present at it, till in a manner he had lamed him, because he would not accuse the gentlemen of the Temple of his acquaintance, nor would shew where his books lay.—*Strype, Mem.* Vol. I. p. 204.

Burnet also has repeated the same story, evidently on the authority of Fox. *Hist of the Ref.* Vol. I. p. 165.

FRITH'S PERSECUTION.

Fox.

— through the great hatred and deadly pursuit of Sir Thomas More, who, at that time being Chancellor of England, pursued him both by land and sea, besetting both the waies and havens, yea, and promising great rewards if any man could bring him any newes or tydings of him.—*Fox's Mar.* Vol. II. p. 304.

Strype.

In the next year, 1532, he prosecuted to death John Frith, a young man, once elected from Cambridge, for his excellent learning, to the Cardinal's College in Oxford. The poor man fled from place to place, absconding himself, but More persecuted him both by sea and land, besetting the ways and havens, and promising great rewards to any that would bring him news or tidings of him.—*Strype, Mem.* Vol. I. p. 204.

With regard to Tewksbury, Strype has followed Fox, Vol. II. p. 296, even citing the *Martyrology* in the margin. So with regard to Bilney, his authority is the same (p. 272).

The "contemporary authorities" of Mr. Turner, therefore, resolve themselves into the *later authority* of Fox, for it cannot be contended that Fox is to be considered a contemporary authority. At the time of the transactions in question, Fox was only a boy of 15, and his *Martyrology* was not published until many years after More's death. If Mr. Turner was aware

that Strype relied in this instance on the authority of Fox, he ought undoubtedly to have cited the original authority, and his readers would then have formed their own opinion as to the credit which is due to such statements; if, on the contrary, he was ignorant of that fact, as would appear to be the case, from his mention of the "contemporary authorities," he has displayed a want of research by no means creditable to his character as an historian. With regard to the reliance which we ought to place upon the writings of Fox, different opinions have been entertained. While his follower Strype, and other Protestant writers, have vouched for his accuracy and fidelity, by the Catholics he is regarded as a credulous and bigoted partizan; and an impartial reader cannot fail to discover in his pages such strong proofs of party feeling and coloured representations, as are sufficient to prevent a judicious historian from resting with confidence upon his unsupported assertions. In charging Sir Thomas More with participating in these cruel persecutions, the accuracy of Fox is extremely doubtful. In the passage above-cited he says, that More "at that time being Chancellor of England," persecuted Frith. Now, in fact, Frith was not apprehended until the month of May, 1533, (see *Burnet's Hist. of the Ref.* Vol. I. p. 169,) and on the 16th of that month More resigned the seals; nor was Frith put to death until the 4th July, nearly two months after More had ceased to be Chancellor. To the authority of Fox we may also oppose that of Erasmus, a real "contemporary authority." "His friend Erasmus said of him, (More,) that he hated the seditious tenets with which the world was then miserably disturbed; but it is a sufficient argument of his moderation, that whilst he was Chancellor no person was put to death for his disproved opinions."—*Gen. Dict.* art. *More*.

We must also notice the very inaccurate manner in which Mr. Turner has related the anecdote of Sir Thomas More and Silver. The note in which it is contained is as follows:

"More, in conveying him to be burnt, punned on his name, as if he had no heart, at a moment so distressing to every natural sensibility—'Silver must be tried in the fire.' It was the lucky thought of the man to answer, 'Aye! but quick-silver will not abide it!' This paronomasia had the effect which reason and piety had failed to produce. More was delighted with it, and dismissed him. *Strype*, p. 316. So little has principle to do with persecution."

In Strype we have no mention whatever of More "conveying" the man "to be burnt." The words are, "examining a Protestant whose name was Silver," &c.: but Mr. Turner would have his readers believe that More was himself conveying his victim to the faggot, and that he took advantage of "a moment so distressing to every natural sensibility" to aggravate his sufferings. According to Strype, the man never appears to have been condemned, but in reading Mr. Turner's note we imagine that the pun saved him at the stake.

In detailing the history of More's trial, Mr. Turner is equally inaccurate. He argues that it was not merely for denying the King's supremacy that More and, before him, the Carthusian priests, were executed, as many writers have asserted, but for certain substantive acts of treason. As this is a point of very considerable importance, affecting the character and government of the King, our readers will, we hope, pardon us, if we enter into the question rather diffusely. As to the Carthusian priests, Mr. Turner says, "That these men were found guilty of high treason for refusing to take the oath of supremacy, which is the allegation of their friends, cannot be true, because the statute enjoining it did not make it high treason. The confusion

about this fact seems to be, that their recognition of the King's supremacy would have been taken as a title to clemency that would have saved them." (Vol. II. p. 375.) With regard to the execution of More, Mr. Turner tells us, that "although we have not the detail of the arraignment or of the proofs, the preceding facts are sufficient to shew that it was not for merely declining to acknowledge Henry's supremacy that he was convicted" (p. 381). In support of his assertion that the Carthusians could not have suffered for denying the supremacy, Mr. Turner, in a note, refers to the 26 Henry VIII. cap. 1, which, he tells us, enacts that the King is Supreme Head of the Church, but adds no penalties and mentions no treason; and hence he infers, that no one could be convicted of high treason for denying the supremacy. The crown lawyers of that day were, however, rather more skilful than Mr. Turner in devising treasons, and it was certainly not difficult, notwithstanding Mr. Turner's positive assertions to the contrary, to convert the denial of the supremacy into an act of treason. The 26 Hen. VIII. c. 1, it is true, contains no penalties and mentions no treasons; but it enacts, as Mr. Turner must have seen, "that the King shall have and enjoy all honours, dignities, pre-eminences, &c., to the dignity of Supreme Head of the Church belonging and appertaining." By a later statute, passed in the same session of Parliament, (26 Hen. VIII. c. 13,) also cited by Mr. Turner, it was made treason "to maliciously wish or desire, by words or writing, or by craft imagine, invent, or attempt, any bodily harm to the King or Queen, or to deprive them of the *dignity*, title, or name, of their royal estates," &c. Now, by 26 Hen. VIII. c. 1, the King's supremacy was declared to be one of the royal *dignities*, and to deny it was surely "maliciously to wish or desire to deprive him of his dignity," within the 26 Hen. VIII. c. 13. That Sir Thomas More was *charged* in the indictment with this treason, amongst others, most clearly appears from his own defence: "The second charge against me is, that I have violated *the act made in the last Parliament*; that is, being a prisoner and twice examined, I would not, out of a malignant, perfidious, obstinate, and traitorous mind, tell them my opinion whether the King was supreme head of the Church or not." *Howell's State Trials*, Vol. I. p. 388. That this was in truth the charge upon which More was *convicted*, appears from the following circumstance: When the Jury, after a deliberation of only a quarter of an hour, had brought in the verdict of *guilty*, the Court, eager to condemn their venerable prisoner, were about to pass sentence upon him without observing the ordinary form of inquiring what he had to say why judgment should not pass upon him, when More interposed. On being desired to state his objection, he did so, in these words: "For as much, my Lords, as this indictment is *grounded upon an Act of Parliament directly repugnant to the laws of God and his holy Church*," &c., clearly referring to the Supremacy Act. The opinion of Sir John Fitzjames was then asked by the Court. "My Lords all," replied Sir John, "by Saint Gellian I must needs confess, that if the Act of Parliament be not unlawful, then the indictment is not, in my conscience, invalid."—(*Ibid.*) Unless the charge against More had been that of denying the King's supremacy, for what purpose, we would ask, was Rich examined at the trial to prove the conversations which had taken place between the prisoner and himself, in the Tower, upon that subject? Such are the proofs that More suffered for denying the supremacy. Let us now examine Mr. Turner's authorities for stating, that it was for the commission of other treasons that he was convicted. We have first a letter from Cromwell to the English ambassadors in France, in which the writer says, "Touching Mr. More and the Bishop of Rochester, with such others as were executed here, their trea-

sons, conspiracies, and practices, secretly practised, as well within the realm as without, to move and stir dissension, and to sow sedition within the realm, intending thereby not only the destruction of the King, but also the whole subversion of his realm, being explained and declared, and so manifestly proved afore them, that they could not avoid or deny it.” “It is not likely,” observes Mr. Turner, “that a Minister of State would have used such strong language as this without some adequate grounds.” Is it then improbable that Comwell should have attempted to impress upon the mind of the ambassador at the French Court, where his Master’s cruelty had excited so much surprise and horror, that More had suffered justly, whatever his offence in fact was? The next authority is the King’s letter of the 25th of June, which mentions “the treasons traitorously committed against us and our laws, by the late Bishop of Rochester and Sir Thomas More,” and a proclamation, which says, that More was “justly attainted and convicted of *divers and sundry* and manifest and detestable high treasons.” Does Mr. Turner imagine that the slightest credit is to be attached to statements like these, emanating from the very person whose injustice and cruelty they are cited to disprove? According to Mr. Turner’s ideas of historical authority, he might, with equal propriety, adduce the proclamation of the unfortunate Duke of Monmouth against James II., in order to prove that Charles II. was murdered by his brother!

But it is not merely of the want of accuracy and research that we must complain in examining this portion of Mr. Turner’s History: we must notice with disapprobation the principles which he promulgates, in order to shew that the Duke of Norfolk, and other distinguished men who formed Henry’s cabinet, did not “kill men tyrannically for differences of opinion or mere theoretical speculations.” Mr. Turner enters into an elaborate argument, the substance of which is, that when a government prescribes a certain doctrine to the people, no matter what it is, right or wrong, and the people choose to deny that doctrine, they are guilty of what Mr. Turner terms “a revolutionary revolt,” and to kill them is not to act tyrannically. They are not killed for differing in opinion from the government, but for saying that they differ in opinion; and the reasoning of Mr. Turner has this singular result, that it is impossible for a government to put a man to death for a difference of opinion. If he is silent he cannot be put to death, for no one knows that he entertains the obnoxious opinion; if he speaks, he is put to death, not for entertaining the opinion, but for expressing it, and thus being guilty of a “revolutionary revolt.”

We find a distinction somewhat resembling this in Burnet: “It cannot but be confessed that to enact, under the pain of death, that none should deny the King’s title, and to proceed upon that against offenders, is a very different thing from forcing them to swear the King to be the Supreme Head of the Church.” *Burnet’s Hist. of the Ref.*, Vol. I. p. 351. We cannot forbear transcribing the sensible and judicious annotation of Mr. Hargrave upon this passage, more especially as it affords a very complete answer to the reasoning of Mr. Turner in the note to which we have above alluded: “This sounds more like an apology than just reasoning. Enforcing the oath of supremacy by the penalty of treason, was resorting to the highest punishment known to our law. Wherein, too, consisted the material difference in point of rigour between treason for not swearing to the King’s supremacy, and treason for denying it? Was it not equally the object of the statutes creating both crimes to compel the acknowledgment of the King’s supremacy by the same extremity of punishment? Can there be any reason to suppose that those who were concerned in the deaths of Bishop Fisher and

Sir Thomas More for denying the supremacy, if it had been requisite, would have been so scrupulous as to hesitate about construing the refusal of the oath a denial? When it is objected to Henry as a cruelty, that many were put to death for not swearing to his supremacy, without doubt every denial of it, whether implied by refusing the oath or expressly by words, was meant. Therefore it is foreign to the spirit of the remark to say, that they were thus punished for denying the supremacy, not for refusing to swear to it. So verbal an answer to the animadversion of Henry's enemies would scarcely have escaped the learned Bishop if he had not been insensibly influenced by a fear lest the justice and propriety of the Reformation should be prejudiced by the cruelty of Henry's measures in its commencement. But the cause of truth is never finally helped by an ill-founded argument. The Reformation rests on a better foundation than the humanity of Henry's actions, nor is there any necessary connexion between the one and the other; bad and cruel princes being frequently the casual instruments of great good to society." *Howell's State Trials*, Vol. I. p. 471.

The writings of Mr. Turner have been so long before the public that it is perhaps unnecessary for us to make any observations upon the style of the volume before us, which is greatly deficient in simplicity. The same error may be remarked in the writer's sentiments, which are frequently far-fetched and sometimes fantastical. We cannot name a more striking example of this than the parallel between the Deity and Cardinal Wolsey, Vol. I. p. 198:

"In contemplating such an extravagant specimen of human arrogance and vanity as Wolsey in his mature age chose to become, it is delightful and consoling to the mind to remember, that the most stupendous Being in nature is peculiarly distinguished by the absence of all pride, and by the perpetual practice of that amenity in himself which he has enjoined to his creatures," &c.

ART. III.—*Primitive Christianity, or the Religion of the Ancient Christians in the First Ages of the Gospel*. By William Cave, D. D. Abridged, &c., by John Brewster, M. A. Rivington. 1825.

THIS is a pious little work, abridged with some care, and accompanied by practical and doctrinal observations; but from the plan of its arrangement, it is not very interesting to the reader, and certainly not very well calculated to impress on the mind a distinct view of the singular state of society which it is designed to illustrate. The latter object is indeed a very difficult one to accomplish, especially in a work of strictly historical detail. The whole frame of society, in the first age of Christianity, must be so essentially dissimilar, the same names and words must often represent subjects so totally different in reality from the ideas which they now convey to the mind, and the points on which any thing like detailed views of the social state are preserved, must be so insulated and disjointed, that any exposition becomes either so laboriously erudite as to fatigue the ordinary reader, or so meagre and vague as to disappoint instead of satisfying the curiosity.

It need hardly be observed, that the materials for an accurate description of the rise and progress of the church, the state of society, and the formation and establishment of opinions and discipline on many subjects during the greater part of the first two centuries, are very scanty, and the closest research tends greatly to diminish the number of direct sources on which we can rely with confidence in their authenticity. The *Patres apostoloci* must, it is now very generally admitted, be confined within considerably smaller limits than Lardner would wish to assign; and Rosenmüller, Michaelis, and

his translator, would make them very scanty indeed. We are not certain, however, whether, on many neutral points, they might not, even though composed in a somewhat later age, be still safely regarded as the repositories of very early traditionary information.

Great, however, as is the obscurity in which what may be esteemed fixed and certain historical records must leave any one who seeks to write an accurate history, or to picture to himself any thing like a graphic development of the state of society during the age to which we refer, our curiosity is certainly in an equal degree excited by all that we do know. No one who puts together in his mind for a moment the elements on which the new order of things was working, and the ferment in which the human mind was at the same time agitated, not only between contending religions but contending philosophies, literatures and political institutions, can help feeling how many topics there are of the highest interest and curiosity which have only inferences and analogies for their elucidation, and which it is in vain now to expect to develop historically.

Is not this, we have some times asked, that sort of state of things which it is justifiable and desirable to endeavour to exhibit in a form wherein the details can be filled up in the best way which analogy and deduction can afford;—wherein a personal interest can be given to the history;—wherein the scattered lights, which appear here and there in various quarters, can, no doubt sometimes hypothetically, but still on reasonable and probable grounds of inference, be concentrated and applied;—and wherein the operation of principles, prejudices, customs and opinions to which the mind is now a total stranger, can be most vividly exemplified and displayed, so as to form what the mind wants to form, an entirely new picture? We have seen, in the “Pilgrimage of Helon,” what an interest can be given to the feelings and social customs of the Jews; how what would otherwise be tedious and confined to the learned, as mere points of learned research, can, by a judicious application to actual life, become highly interesting to all, and can be fixed on the memory. In a story, published a few years ago, called *Valerius*, (though much more of a *story* than is at all necessary for the purpose,) the actual collision between Christian and Heathen principles at Rome, in the earliest ages of Christianity, was well and strongly drawn; and why might not a more useful, and certainly a more interesting, result arise from a similar developement of the frame of society in the East;—say in the latter part of the first and the beginning of the second century?

What we should contemplate is not a work of fiction, for the mere purpose of interest, as a history; but some personal narrative as a frame into which to work a connected view of the rise and progress of the new opinions, in their varied operations upon what would be shewn to be the elements in which they had to work. The state of the Jews, the Greeks, and the Eastern nations, their sects, opinions and habits, and the moral, political or philosophic causes which would contribute to hasten or retard their conversion; the difference between the Jew and Gentile branches of the early churches, and the progress towards their amalgamation; the state of the Jewish settlers in the various cities of the empire, particularly as compared with the state of opinion and literature of their brethren in Judea, and the mode by which they became the channels of operation upon the population of those cities; the manners and influence of the Essenes, upon either hypothesis as to their particular opinions; the state and practical influence of the prevalent systems of Heathen philosophy; the general literary and philosophic activity of these times; their predisposition to the reception of new topics of inquiry, and the practical influence of this state of

curiosity and inquiry on the Christian faith, together with the degree in which good or ill proceeded from the endeavour to compromise and reconcile the new opinions with the retention of philosophic habits of speculation ; the process by which speculation became interwoven in doctrine, and error in the latter, to be treated as crime ; the degree in which the Christians in their sacerdotal observances imitated the Jewish rites ; the causes and intrigues which led to the treatment first of Christianized Jews, and then of Christians in general, as political rebels by the Romans ; the character and history of some of the earliest fathers, and the caution with which their accounts of the professors of rival opinions are always to be received ; the habits and ecclesiastical discipline of the early Christian professors ; the degree of diffusion among them of the canonical and apocryphal books, and the degree in which their use for the purposes of worship was affected by analogy to that of the Hebrew Scriptures ; the early Christian libraries and literary institutions of which we have scattered notices ;—all these are topics on which much information could be given, and given in such a form as to fix a real and faithful general impression on the mind. What we often feel in pursuing inquiries and investigating facts arising out of a state of society utterly opposed to what we have any previous notion or conception of, is not merely to learn facts, but to know how to apply them—how the general frame of society affected, or was affected by, them ; and no greater mistakes have, in our opinion, arisen in early ecclesiastical history, than in confounding states, circumstances and ideas, which external relations render totally dissimilar. We should wish to see drawn, in the history and probable progress of an inquiring and observing mind in the age to which we allude, as accurate and graphic a detail as history will furnish. That a good deal must, of course, be filled up by the judgment and conception of the writer, reasoning from the analogies and deductions which he would draw from scanty materials, must be admitted ; but the necessity of this inferential and analogic filling up of the picture, at the same time that it increases the difficulty, shews the importance of the design to a fair and perfect view of the state of society. As to doctrine, the periods we should propose would, we conceive, offer less of difficulty than might be at first imagined ; we should not wish to see such a work take much of a controversial character, and one result of the impression which we should expect to derive from it would be, a conviction of the insignificant position which is occupied in early history by points that afterwards distracted the church,—of their inapplicableness to the early state of the Christian communities,—and of the necessity, therefore, for the conclusion that they owe the very grounds of their existence to any thing rather than primitive principles.

The period we should be inclined to select for the narrative, would be from the first siege of Jerusalem, A. D. 70, a sufficiently remote period to avoid any irreverent collision with the apostolic writings, to its final destruction, A. D. 137. Of one thing we are certain, that if the object which we contemplate should fail, of fixing in an engaging and connected form, a great deal of matter which is necessary to right conceptions, but which now forms the dry burden of scholastic theology ; still an opportunity would be offered of drawing some of the noblest portraiture of self-devotion, piety, simplicity and virtue ; of the practical effects of the beautiful precepts of the gospel in softening and humanizing the mind ; of inculcating many a practical lesson of humility and simplicity in faith and practice, and many a warning against the evil consequences which have resulted from adding to divine truth the traditions and commandments of men.

CRITICAL NOTICES.

ART. IV.—*The Life of Hugo Grotius; with brief Minutes of the Civil, Ecclesiastical and Literary History of the Netherlands.* By Charles Butler, Esq. London. 1826.

WE must confess, that with all our respect for Mr. Butler, and admiration of the spirit of Christian charity displayed in every thing he writes, we do not see that such books as this on Grotius, and a preceding volume on Erasmus, are of much service, or possess much interest. If he designed to give us, in the form of an interesting manual, a rapid outline of the characters of these great men, some other mode should surely be pursued than that of tacking together dry abstracts of common biographical works which are in every body's hands. What is wanted, for such a purpose as these books should answer, if they are of any use at all, is rather the spirit, the philosophy of the lives and works of their heroes, than a technical series of dates and events commencing A. D. 800, and duly deduced to A. D. 1815.

We shall content ourselves with selecting a few of Mr. Butler's occasional thoughts on topics of interest. In giving an account of the formularies, confessions of faith, &c., of different churches, he observes,

“That the Roman Catholic Church should propound a formulary of her faith, enlarge this formulary from time to time, as further interpretation is wanted, and enforce acquiescence in it by spiritual censures, is consistent with *her* principles. Whether such a pretension can be avowed, without inconsistency, by any Protestant Church, has been a subject of much discussion. In point of fact, however, no Protestant Church is without her formulary, or abstains from enforcing it by temporal provisions and spiritual censures. To enforce their formularies by *civil penalties* is inconsistent with the principles of *every* Christian church. All churches, however, *have* so enforced, and have blamed others for so enforcing them.”

After an enumeration of the symbolic books and creeds of all other sects, the Unitarian will, perhaps, be very well satisfied to read—

“The Unitarians have *no* symbolic

book.” But Mr. Butler adds, (why he selects this book in particular we do not exactly see,) “To Dr. Lardner's ‘Letter on the Logos’ they shew universal respect.”

He speaks freely, and as such a man (who is proscribed by Protestants for the peculiar uncharitableness of his church) may be supposed to speak, of the bigotry and tyranny of the Calvinist party against the Remonstrants at the Synod of Dort. Let our evangelic popery men recollect that Protestant divines there held, that “if a person obstinately refused to submit to the just decisions of the church, he might be proceeded against in two ways; the *magistrate* might coerce him, and the *church* might publicly excommunicate him, *as a violator of the law of God.*”

Mr. Butler calls John Hales, of Eaton, “the founder of that *splendid school*, the school of English divines, who were afterwards called Latitudinarians.”

An appendix contains some account of the different projects for the reunion of Christians, particularly those attempted by Bossuet, Leibnitz, Molanus, &c. With all Mr. Butler's zeal in the cause of religious charity we do not see how he can seriously expect that a union, which should answer any purpose, can ever be effected between real Protestants and real Roman Catholics. We will state what Mr. Butler throws out as a sort of project; but does he really think that any dogmatic church, whether she call herself of England or of Rome, can ever, as a church, meet another on such ground as he lays down, without one or the other, if not both, in fact, abandoning their churchship altogether? The grand practical stumbling block of discipline and church authority he passes by altogether. The result of such an union as Mr. Butler's would throw on one side all the objects of agreement at which former negociators were striving, and amount to nothing more than what perhaps may some time or another be arrived at, namely, an union of rival opinions, in the spirit of Christian charity, not an abolition of those differences of opinion which it would be useless to conceal. Sectarian divisions, and the peculiar convictions which occasion them, would and must remain the same; per-

fectly harmless indeed, if the State did not make them otherwise by interfering, and interfering moreover, as it always has done, to give importance to what Mr. Butler's process will shew to be the non-essentials, instead of the essentials, of religion.

"The first point to be considered by those who meditate the project of reunion, is, its practicability. Those who are disposed to contend for the affirmative will observe the number of important articles of Christian faith in which all Christians are agreed, and the proportionably small number of those in which any Christians disagree.

"All Christians believe, 1st, that there is one God—2nd, that he is a Being of infinite perfection—3d, that he directs all things by his providence—4th, that it is our duty to love him with all our hearts, and our neighbour as ourselves—5th, that it is our duty to repent of the sins we commit—6th, that God pardons the truly penitent—7th, that there is a future state of rewards and punishments, when all mankind shall be judged according to their works—8th, that God sent his Son into the world to be its Saviour, the author of eternal salvation to all that obey him—9th, that he is the true Messiah—10th, that he taught, worked miracles, suffered, died, and rose again, as is related in the four Gospels—11th, that he will hereafter make a second appearance on the earth, raise all mankind from the dead, judge the world in righteousness, bestow eternal life on the virtuous, and punish the workers of iniquity.

"In the belief of these articles, all Christians, the Roman Catholic, and the Oriental churches, all the members of the Church of England, all Lutherans, Calvinists, Socinians, and Unitarians, are agreed. In addition to these, each division and subdivision of Christians has its own tenets. Now let each settle, among its own members, what are the articles of belief peculiar to them, which, in their cool, deliberate judgment, they consider as *absolutely necessary* that a person should believe, to be a member of the Church of Christ; let these articles be divested of all foreign matter, and expressed in perspicuous, exact, and unequivocal terms; and above all, let each distinction of Christians earnestly wish to find an agreement between themselves and their fellow-Christians. The result of a discussion conducted on this plan, would most assuredly be, to convince all Christians that the essential articles of religious credence in which

there is a real difference among Christians, are not so numerous as the verbal disputes and extraneous matter in which controversy is too often involved, make them generally thought.

"Still, some articles will remain, the belief of which one denomination of Christians will consider to be the obligation of every Christian, and which other Christian denominations will condemn. On some of these a speedy reunion of Christians is not to be expected; but, to use the language of Mr. Vansittart in his excellent Letter to the Rev. Dr. Marsh and John Walker, Esq., 'There is an inferior degree of reunion, more within our prospect, and yet, perhaps, as perfect as human infirmity allows us to hope for, wherein, though all differences of opinion should not be extinguished, yet they may be refined from all party prejudices and interested views;—so softened by the spirit of charity and mutual concession, and so controlled by agreement on the leading principles and zeal for the general interests of Christianity, that no sect or persuasion should be tempted to make religion subservient to secular views, or to employ political power to the prejudice of others.'—'If we cannot reconcile all opinions, let us reconcile all hearts.'"

ART. V.—*Cæsar and God: a Sermon preached in the Parish Church of St. Martin in Leicester, before the Worshipful the Mayor and Corporation.* By Edward Thomas Vaughan, M. A., Vicar of St. Martin's, Leicester. 1826.

THE Corporation of Leicester made themselves sufficiently notorious in the late general election, and the clergy were equally remarkable by the eagerness with which they lent themselves to a spirit which would have done honour to the best days of High Church and Tory ascendancy. Mr. Vaughan's "very able and excellent sermon," is a fit sample of the tastes of the patrons and of the spirit of their tools. Wishing to chronicle the age faithfully, and being therefore bound to exhibit some of its harsh as well as favourable characteristics, we shall content ourselves with a few specimens of this evangelical divine's reasoning and eloquence.

"As God is no anarchist, and man not only evil but specially a rebel,—an unwilling, discontented, turbulent subject,—he must have the Ruler's eye upon him continually. As he believes not

what he sees not, that eye must be a visible one; even the Jews with God's king avowedly at their head, and set out to them as bearing that office in all their ordinances, called for a king as though they had not one, because they saw not one. As the reproduced Head cannot, either in his predestinated or realized elevation, be of the same form with the as yet undissolved material of the world which he has earned and received, and cannot therefore be visible, or in any wise sensible to sensible substances; as his life must be different, his presence reserved, his communications select; he must exercise his headship by a Vicegerent. There must be a *Cæsar*, in short, a sensible head of rule, in the person of either one or many. *Necessary* government implies *restraint and imposition*, not indulgence and flattery, as its characteristic properties. The Universal King must universally be the ultimate object of rule and justice, that all may know, own and serve him. Here is seen the just and unalienable alliance between the Church and the State; ridiculed as it is by the profane, perverted by the selfish. The State exists for the Church. The Church overshadows the State," &c.

Having settled the origin of monarchical power, the preacher descends to particulars, and makes out, we take it for granted he will admit, not only the king's title to the money his subjects pocket, but, by parity of reasoning, to all the sign-posts and other subjects of the emblazonments of his person:—

"When you see your king's head upon a crown-piece surmounted with his style, what does this declare to you? What but that the current coin, every sovereign, every penny, is truly and properly his? Why is it not his, if it derives all its value from him? I cannot give value to that which is not mine, and it is plain the king's head gives its value to that paltry substance which has worth to procure all the necessities of life for me. What is it without his stamp; and what right has he to stamp? Evidently his right is his supremacy, his power of saying, I will: and where that power is exerted, it is manifested to be. All the currency of the kingdom, then, is the king's; and if you or I possess a shilling, it is because the king has given it us; and if we possess a piece of paper, whether from the Government Bank or from a private company, which fetches something, it is because the king has given the issuers leave to use their credit."

But the climax of all is the happy illustration of Mr. Vaughan's most excellent patrons', the Corporation of Leicester's, share in the attributes of this divine power, whereby they too are made out to be the representatives upon earth of the second person in the Trinity.

"Now, therefore, what remains, but that I solemnly commend this subject to your most serious attention? In addressing the mayor and corporation of this *ancient and loyal* borough, as a preparation for the annual election of their chief magistrate, I do a work of Cæsar and of God. Cæsar must have his *subordinates*, even as God has his Cæsar. There are many magistracies, but one magistrate; he who wears the crown, the chief of the visible, but the hidden sceptre-bearer, God's delegated chief of all. What subject then so suitable to the occasion as that which gives origin to the occasion; God's transfer of his power to the second person of his substance, made empty, made a creature; who being unseen, must be represented by seen ones; to whom, therefore, by his Constitutor's will, he transmits a portion of his authority; to Cæsar variously divided; to you, my honoured sirs, as well as to the king!"

ART. VI.—*A Sermon preached at the Ordination of His Grace the Lord Archbishop of York, held at Bishopthorpe, July 2, 1826.* By the Rev. William Hett, A. M., of Jesus College, Cambridge. London, Rivingtons. 1827.

ALTHOUGH as Presbyterians we may be allowed to wonder that the office of exhorting the candidates for ordination to the discharge of their clerical duties, should be allotted to one who was himself only about to receive that full measure of the Holy Ghost which was to confer on him the rank of a priest, yet we must admit that Mr. Hett has acquitted himself of his task with great ability, and addressed much excellent advice to those who, like himself, were about to enter on the solemn duties of a minister of the gospel. It has been his object, he says, to shew them "what ought in these times to be the habits and general behaviour of a clergyman who is solicitous, without giving into a spirit bordering on fanaticism, to discharge the work of the ministry with fidelity and earnestness; and to uphold the credit of the National Church by a conduct seemly

and dignified, but which shall savour nothing of bigotry and intolerance." P. 10. He recommends it to them to devote a large portion of their time to friendly and improving intercourse, especially with the humbler part of their parishioners, and by thus offering them in their clergyman a neighbour, a friend, a counsellor, and a guide, prevent their resorting to less competent teachers, who seldom gain a footing in a parish except by the fault of the clergy themselves. P. 12. The time which is not demanded by these practical duties of his office, he exhorts them to bestow on the cultivation of theological learning, and particularly of the Hebrew language, in which he confesses the inferiority of the divines of his own Church to those of the continent. This leads him to speak, in a note, of the merits of those German commentators on whom Mr. Rose has lately poured forth the phials of his wrath; and he has the liberality and boldness not only to protest against the injustice with which they have been treated by their superficial censor, but to vindicate a class of men to whom it is a still more rare occurrence, in the present day, to be treated with fairness and respect by a minister of the Church. As the Sermon is dedicated to the Rev. Francis Wraugham, it is proper to observe, that Mr. Hett takes upon himself the sole responsibility of the sentiments which this note contains:—

"The following passage, at p. 82, I give it in his own words, leaves the impression of Mr. Rose being more of an *advocate* than of the dispassionate, candid inquirer. 'It is curious to observe,' he writes, 'that the common principle of rejecting every thing above reason has conducted the learning of the Germans, and the **GROSS IGNORANCE** of the English schools (the Unitarian is meant) to the same point of absurdity.' Now, this passage alone, and it is far from being the only one of the kind, would put me upon my guard against placing implicit confidence in Mr. Rose's statements. The insinuation, to say the least, is harsh and uncalled for, and proves that, though Mr. Rose professes himself to be a great admirer of 'calm and lucid views of theology,' he is not the person disposed at all times to take them. An advocate, he knows, contends for victory, not for truth, and is therefore lavish, when it may suit his purpose, of imputations discreditable to his adversary. I know little of the Unitarians, nor am I the advocate of Unitarian error; but can, with any shew of truth or

candour, '*gross ignorance*' be imputed to Lardner, to whom the world is indebted for one of the fullest and best defences of Christianity ever published—can '*gross ignorance*' be imputed to Taylor,* the author of the best Hebrew Concordance at present in use? Was the late Gilbert Wakefield (I have nothing to do with his political opinions) a man to whom *gross ignorance* is to be imputed; or is Mr. Belsham, the individual probably aimed at, now living, a man of *gross ignorance*? It is in the hand-writing of the late Dr. Parr, perhaps also a person of *gross ignorance*, that he thought very highly of Mr. Belsham's acquirements both as a critic and theological scholar. Such severe and unqualified censures upon any body of professing Christians, can only have the effect of making us distrust, or receive with caution, any assertions or reasonings of a writer who can so far forget what is due to acknowledged talent, as to deny its existence.

"I would further remark of Mr. Rose's sermons, that there appears to me to exist in them a constant desire to *mystify*, to use a term rather expressive than elegant, the real question. The point which he labours to establish against the German divines is, that they have rejected virtually the authority of Scripture, and have substituted in its place the dictates of their own reason, as their only guide in religious matters. Now, in the unqualified manner in which this point is maintained against them by Mr. Rose, I think the German divines hardly dealt with. I for one have not so read them. The ground on which they reason, a ground which Mr. Rose will not easily shake—which has been ably defended by divines of our own Church—is this: That God being the author of reason to man equally as of revelation, there cannot be any contradiction between right reason and revelation correctly understood; but, on the contrary, there must exist a harmony and correspondence between them. The principle is incontrovertible. Whatever doctrines militate against improved reason, and eighteen centuries of strife and disputation have produced not a few which do so, may confidently be rejected; I say, doctrines which militate *against*, not those which are *above* improved reason—a distinction not sufficiently attended to by Mr. Rose, nor by some others in similar discussions; for, as Mr. R. justly observes, 'there will be in all countries flippant

* "At p. 176 it seems Taylor was a man of 'considerable learning.'"

and superficial writers on religious subjects.' Whatever theoretical speculations tend not to moral amelioration, may unhesitatingly be regarded as of minor importance. These *criteria* every judicious commentator will keep steadily in view; the moment he loses sight of them he will mislead himself, and those who confide in him. And it is the having a constant regard to these *criteria*, which stamps such excellence upon the *Scholia* published by the Rosenmüllers; as a whole I have seen nothing in the shape of a commentary which deserves to be put in competition with them. At the head of those who have laboured, and I think successfully, to establish the accordance between reason and revelation, I would place Morus. Let any candid reader, Mr. Rose himself, peruse his 'Epitome,' and then say whether it be a principle with the German school to reject every thing which reason cannot comprehend. Almost every page of that admirable little book refutes such a charge. I am not undertaking to deny that some of the modern German divines, and De Wette more particularly, have carried their system of interpretation to a dangerous extreme: still I augur that their extravagances will gain few converts, and that rational theology is destined, in the long run, to acquire even from their labours credit and stability. I would, therefore, recommend the young student not to give up, though proscribed, or censured by Mr. Rose, Bishop Blomfield,* or any other authority, his Schleusner, his Rosenmüller, his Kuinöl, or other works of high philological character, which have been produced by the learned of a country which Mr. Rose himself hesitates not to place in the *first rank*, if not the *first* in *that rank*, of European nations."—Pp. 20, 21.

The sentiments expressed respecting Dissenters and Roman Catholics also deserve to be extracted:

"We may express ourselves warmly upon the apostolical institutions of our Church—upon its tolerating character—we may shew, as it is our duty on proper occasions to shew, how little of weight there actually is in the arguments usually adduced to justify separation; still if we plead its cause in intemperate language—if, in our intercourse with our Dissenting brethren, we betray sentiments

of asperity toward them, so as to render it plain that marks of benevolence are withheld merely on the ground of the differences which subsist between us, we discover that there is lurking in our hearts a feeling which is not of Christian growth—a feeling which, so far from sustaining, will serve only to cast suspicion on any professions of zeal that we may make for our own articles of faith and mode of worship. We may arraign the Roman Church 'ob errores exitiales, superstitionem anilem, idololatriam detestandam, ob sublatam libertatem conscientiae, et intolerandam tyrannidem Romanorum pontificum,'* we may explain in how many ways that church has corrupted the pure faith of the gospel, and shew the grounds of separation between us and members of that communion; but though our opposition ought, on these points, to be expressed in firm, intelligible language, yet ought it also to be expressed in a candid, liberal spirit, and in strict accordance with those canons of religious controversy, which have received the sanction of an enlightened age. Above all, in censuring the Romanists for error in doctrine, expediency itself, not less than the sacred office with which we are invested, requires that we should abstain from introducing matters of a political concernment only, and which have nothing to do with points of faith; as, how far it may be prudent to concede, or continue the denial of, civil privileges to our Catholic brethren? At any rate, it should demand consideration, whether by the attempt to rivet faster their chains, a minister may not be loosening the stability of that cause of which he exhibits himself so indiscreet an advocate?"

If the clergy would adopt these excellent rules for the discharge of their own duties, and the treatment of those who conscientiously differ from them, instead of appearing as enemies to improvement, jealous of freedom of thought, and interested advocates of a political monopoly, every good man of every denomination would rejoice to acknowledge them as coadjutors in the noblest of human labours, and cordially bid them God speed, however he might differ from them in points of discipline or doctrine.

* "Rose, p. 181."

* "J. Jacobi Zimmermanni Opuscula:—Oratio de imagine theologi pacifici. Vol. IV. p. 1243."

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OBITUARY.

MR. BERNARD FRY.

January 28th, at *Stafford*, in the 41st year of his age, Mr. BERNARD FRY, surgeon. He was the youngest son of a Dissenting minister, [the Rev. Mr. Fry, now of Kidderminster,] and was a native of Billericay, in Essex, where his father, at the time of his birth, and many years after, resided. From his earliest years he was highly promising, and through all his growth to adult age, being amiable, virtuous, and endowed with a good capacity, he gave full satisfaction to those with whom he was connected, and the greatest delight to his friends and dearest relatives. After he had passed through the regular course of medical and surgical education, and obtained the usual testimonials, he was in several situations as an assistant surgeon, in which he gained more information and experience, and practically improved his professional qualifications. He succeeded to the practice, at Stafford, of his truly worthy elder brother David, who died of a consumption, much lamented, March 10, 1814, having, about six months before that mournful event, for the purpose of assisting him in his increasing illness, relinquished the intention of settling with a favourable prospect in a neighbouring county town. In consequence of a severe cold, which he took in August last, attended with a violent cough, he had the affliction of a ruptured artery in his lungs, which reduced his frame, not naturally robust, to great debility, and for some weeks endangered his valuable life, by threatening to terminate in an incurable decline; but from this disaster, which he bore with the most placid patience and devout resignation, he happily recovered; and at the commencement of the present year his health and vigour were completely re-established. About this period a typhus fever, of a very malignant kind, was introduced into the parish poor-house by a diseased vagrant, who was incautiously sent there; and before many days had elapsed, fifteen of the inmates were at the same time suffering under this dreadful malady, whom Mr. Fry, as the parish surgeon, constantly attended. By his assiduity and skill he had nearly subdued this virulent distemper, which had proved fatal to four persons; and, as he expressed, in a letter written about the middle of Ja-

nuary, he was in hope of effectually removing it in a short time, when he took the baneful contagion himself, which soon rendered him incapable of following his practice, and in less than a week after this, notwithstanding the skilful and unwearied endeavours of his friend Dr. Somerville to save him, he fell a sacrifice to his humane exertions.

His religious views were Unitarian, which he never shunned openly to avow, and, on proper occasions, to maintain with becoming zeal; and as Trinitarian worship was to him extremely objectionable, as being, in his opinion, contrary to the Divine requirement, he much lamented his being so situated as to have no opportunity, when his avocations would permit, for joining in that social devotion which alone appeared to him consistent with the oracles of God. He was desirous of having the old Presbyterian meeting-house in Stafford, which had been shut up for many years, reopened for divine service agreeably to the doctrine, that the God and Father of Jesus Christ is the only right object of adoration; and several times he took steps for this purpose; but, having no coadjutors there, he could not surmount the difficulties and accomplish his wish. That the sentiments he entertained resulted from serious consideration and a calm investigation of the Holy Scriptures, or at least that they became established in his mind by these means, may be justly inferred from the judicious observations on various scriptural passages, and other written remarks on doctrinal topics, which are among his papers; and these writings evince his high estimation of what he believed to be the truths of the gospel, and how much his views of them interested his mind, because, his medical practice being very extensive, it must have been difficult for him to spare time for this employment from his numerous professional engagements. What is more important is, that his heart and life were as uniformly as human frailty will admit, under the beneficial influence of his religious principles. His pious reverence of the one supreme Being, sincere gratitude for the revelation of his free mercy and grace by the Mediator Jesus Christ, and his firm belief of a resurrection to immortality, were productive of good fruits. The strictest integrity and conscientious up-

rightness were manifest in the even tenour of his conduct; and for benevolence in his arduous occupation, a scrupulous regard to an honourable deportment towards his professional brethren, fidelity in friendship, and general philanthropy in his intercourses with the community, he could hardly be excelled. One instance, which should not be omitted, may suffice to demonstrate how strong was his feeling of humanity, when excited by a case that appeared to demand his generous efforts. In the year 1820, three young men of the Potteries, utter strangers to him, were tried, convicted and condemned at the Stafford spring assizes. Soon after this deplorable occurrence, some circumstances, connected with the criminal behaviour for which they had been arraigned, came to his knowledge, which he conceived greatly extenuated their guilt, and convinced him that they ought not to suffer death, and, consequently, that this excessive punishment should not be inflicted without a representation of the palliative circumstances being submitted to the supreme authority. Actuated by this persuasion he rode to the Potteries, devoted several days to an inquiry into the whole of this affair, was at great pains and considerable expense in collecting evidences and taking the necessary measures for having their testimonies confirmed; and by this investigation he became more fully convinced that the execution of the condemned prisoners would be a subversion of justice. He then drew up a petition to the judge, Richardson, who tried them, which he sent with a letter and depositions, representing what had occurred, entreating his intercession on their behalf; and another petition to Lord Sidmouth, then Secretary of State for the Home Department, praying him to recommend to His Majesty a commutation of their sentence, which he sent with the signatures of 237 respectable persons. With the latter petition he transmitted a letter from a solicitor who had been engaged in the cause, and a letter from himself, accompanied with many attestations which detailed a variety of facts, that from sad neglect and the legal adviser's confidence of an acquittal, were not brought forward at the trial, so favourable to the youths, by subverting the credibility of their notoriously infamous accuser, as to induce a general belief that they could not fail of causing an alteration of their awful doom. His mind was therefore inspired with the pleasing hope that his ardent exertions

would have been rewarded by the staying of the hand of the executioner; and had he been instrumental to the saving of their lives his sensibility would have received the highest gratification. But, alas! his compassionate heart was disappointed, and all who signed the petition were astounded and grieved by the noble secretary's answer, which informed him that he could not, consistently with his public duty, advise His Majesty to exercise mercy towards the condemned malefactors. Accordingly they were shortly after executed, to the sorrow of almost every person acquainted with the circumstances, and to the discouragement of merciful endeavours, on just grounds, to obtain the mitigation of a too severe penalty.

Feeling a warm concern for the recovery of his patients and the promotion of their welfare, his habitual aim was utility in his profession, and he was sedulous and indefatigable in pursuing this worthy end, rendering his practice much less tributary to his personal interest than he might have done, and often acting gratuitously, and even supplying pecuniary aid in particular instances of affliction and indigence. He had a quick discernment of the characteristic symptoms which different diseases exhibit, and wherever he discovered danger he was prompt and persevering in administering all the assistance in his power for relief. He neglected no case that required his vigilant attention, if he could possibly yield it, though it might, and frequently did in dark and stormy nights, subject him to much inconvenience and trouble; and he made no distinction between the rich and the poor, often observing to a beloved relative, who wished to abate his diligence from an idea that such incessant toil would be injurious to his health, that the life of a poor man was to himself as precious and important as that of the rich could be to him, and sometimes of more consequence to his family. A deportment so correct and benevolent could not but secure approbation and respect, which was remarkably testified by the numerous congratulations he received from many of the inhabitants of Stafford and its vicinity, when he returned from Kidderminster, where he had been for six weeks with his father, for recovering his strength after he experienced the ruptured blood-vessel, on which occasion he remarked, that he had no conception of his being so generally respected: and, that his moral as well as professional worth was

highly appreciated, was strikingly attested upon his premature and calamitous decease, known, as it was, to have been occasioned by his generous zeal to rescue his fellow-creatures from extreme danger, and to alleviate their misery. Not only those who had been his patients, many of whom speak in the highest terms of his attention and skill in reciting the eminent cures they received from his judicious treatment, but all who knew him concurred in saying that society had lost a very valuable member, the medical profession a bright ornament, and the poor a kind friend and liberal benefactor. As he was greatly esteemed in life, so his death was generally and deeply deplored; and it has been the occasion of many instances being related which are highly honourable to his memory, as testimonies of tender sympathy for the distressed and kindness to the indigent, whom his pursuits continually brought under his observance. No person who was conversant with his disposition and character will deem this obituary record either an unmerited or an overrated eulogium; it cannot then be wondered at that the writer of it, who was most intimately acquainted with the excellence of both, and who peculiarly knew and felt his filial affection and duty, should be filled with grief on account of such a loss, and stand in need of all the consolation which Christian hope affords under such an afflictive and inscrutable dispensation of the allwise Providence.

MR. JOHN EDWARDS.

March 5, aged 58, Mr. JOHN EDWARDS, of *Whitchurch*, in the county of Salop. He had through life been blessed with a healthy state both of body and mind, but the sudden death of an only son, followed by another severe calamity, inflicted a blow upon his frame from which he never recovered; his strength and spirits gradually declined, and after two years' fruitless struggle, a dropsical affection put an end to his existence. Mr. Edwards was highly esteemed as a member of general society, and as a tradesman he was respected by those to whom his character was well known, for his benevolent disposition and uniform and inflexible adherence to that which he conceived to be upright and just.

From his youth he was a zealous, consistent, and highly valuable supporter of the Presbyterian congregation at *Whitchurch*, which has sustained by his death a heavy, if not an irreparable, loss.

MR. CHARLES SKEY.

March 28, at the age of 27, at the *Mines de Fers*, near *Moulins* in France, CHARLES, the youngest son of George SKEY, Esq., late of Highgate, and for some years Treasurer of *Essex-street Chapel*. The circumstances that attended the decease of this amiable young man were of the most afflicting and painful nature. After superintending some iron works at *Wednesbury*, in *Staffordshire*, he removed in the month of September last to overlook the *Mines de Fers*, near *Moulins*. Having occasion to give directions to a miner working in the shaft, he proceeded to descend for the purpose. By some unaccountable accident the machinery became disarranged, and he was at once precipitated a considerable distance to the bottom of the pit. He was completely stunned by the fall, and in less than half an hour ceased to live.

REV. G. B. WAWNE.

April 18, at *Bridport*, the Rev. G. B. WAWNE. The intelligence of his decease will be received with concern by all who were acquainted with his character and usefulness in the Christian ministry. There are some who have to mourn his loss with a sorrow that will not soon or lightly pass away, and to feel that his early death must be regarded as one of those dispensations of Providence which, in the imperfection of human knowledge, are confessedly mysterious. His lingering illness assumed towards its close all the usual symptoms of consumption. Indications of a constitutional tendency to this fatal complaint were not wanting, and the duties of the ministry, performed with a trembling solicitude, and connected in his case with much and constant mental excitement, may be regarded as having called into action the latent principles of disease. He was a native of *Hull*, and, after the loss of his mother, who died when he was young, brought up under the pious and judicious care of his maternal relatives. The early religious sentiments which he imbibed were such as are commonly called *orthodox*, but on arriving at the period of life when opinions are usually formed, he embraced, after careful examination, the views of the Christian revelation which he subsequently advocated, and with a zeal resulting from his lively convictions of their truth and value. In consequence of a long-cherished desire to devote himself to the ministry, he became

a student at the York College, which he entered in the month of Sept. 1816. He completed the usual period of academical education in this institution with distinguished credit to himself, and on leaving it succeeded the late excellent Mr. Howe in the pastoral charge of the Unitarian congregation at Bridport, where he continued to the close of life. He possessed unusual qualifications for the office he had undertaken, and gave himself to it with an ardour and singleness of purpose which shewed that he was deeply impressed with its importance and responsibility. The vigour and comprehensiveness of his mind, his habitual fervour of devotional feeling, and his benevolent anxiety for the immortal welfare of all who were connected with him, imparted uncommon force and impressiveness to his pulpit services, the effect of which was heightened by the simplicity and energy of his manner, and the consistency and excellence of his character. His pastoral labours were continued during the week, as long as his health and strength permitted; and in his attention to the sick and afflicted, in his efforts to promote the mental and moral improvement of the young, and in the daily offices of life he proved himself a faithful servant of the Master whom he served. His humility and tenderness of conscience made him a severe judge of himself, while he was ever ready to form the most indulgent estimate of the motives and conduct of others. A gentleness and amenity of manners were united to firmness and decision in the execution of all plans of useful exertion, and his influence extended far beyond his congregation and immediate circle. A decline of health was apparent soon after his settlement at Bridport, and in the autumn of 1825, he resigned his situation as pastor of the society. At their request, however, he continued among them, but with an assistant in the duties of the ministry, whose valuable services and affectionate attentions were continued to the hour of his death. The hopes of friendship were not realized, and increasing debility made him daily more unable to encounter exertion, and gradually withdrew him from his labours. But in the season of weakness and decay the silent eloquence of his example was still influential.

“They also serve who only stand and wait;”

And his patient endurance of suffering,

his devout resignation to the will of his heavenly Father, and his unwavering confidence in the promises of the gospel, were an expressive illustration of the power and triumph of the Christian faith.

MRS. RICHARDSON.

ON Sunday, April 29th, at the age of 58, of apoplexy, Mrs. RICHARDSON, of Cirencester, a member of the Unitarian chapel in that place. Mrs. Richardson was endowed with superior intellectual powers, and had taken considerable pains to store her mind with religious knowledge, which was her favourite pursuit. She was a Christian and an Unitarian from principle, and upon rational grounds. In private life she was distinguished by uncompromising integrity, by active benevolence, and by an exemplary attention to family religion. Her death, though awfully sudden, was such as she had desired, and for which she was prepared.

MR. ROBERT BLAKE.

On Sunday, May 6th, aged 73, of a paralytic seizure, Mr. ROBERT BLAKE, Unitarian Baptist preacher at Hull. In his youth, Mr. B. was an occasional preacher amongst the Calvinists, for three or four years; but, being convinced that the popular doctrines were unscriptural and derogatory to the character of God and of Christ, he became a convert to Unitarianism. It may be truly said that it was his meat and his drink to study the Bible, and to preach those doctrines which he discovered therein. He was for some time connected with the Unitarian Fund, and (although he was very lame, owing to a fall when a boy, and obliged to use a crutch and a stick) he was in the habit of visiting many places at a distance from Hull, where he was the *first* who sowed the seed of Unitarianism. Notwithstanding he was poor, and, on account of his circumstances, much despised, he had preached in Hull for above forty years, to a small society of Baptists, without receiving any salary.

REV. JOHN HORSEY.

ON the 12th of May, in the 74th year of his age, the Rev. JOHN HORSEY, fifty-two years pastor of the congregation at Northampton, which was formerly under the care of Dr. Doddridge, and for many years one of the tutors of the Dissenting Academy maintained at that place by Mr. Coward's Trustees.

INTELLIGENCE.

Corporation and Test Acts.

THE active measures adopted to revive public interest in favour of the repeal of these absurd and degrading laws have already produced very important effects; and the question has assumed that degree of political consequence which it deserves, especially at a period when it is desirable that all subjects connected with the cause of liberty should be taken into account, and have their weight in the arrangements for the future administration of the country.

In continuing the narrative of the proceedings of the united Committee, we have to state that they have met regularly every Monday, and their sub-committee appointed for the purpose of preparing suitable publications have also met generally once in every week. Communications have been opened with all parts of the country, and every where is manifested the same anxiety to redeem the character of Dissenters from the reproach of apathy and indifference which had so long weighed heavily upon them. The Committee was early joined by a deputation from the Scotch United Associate Synod in London. Our readers will have seen the statement prepared and affixed to all the principal periodical publications of the past month; and the Committee have since been engaged on a more extended tract on the same subject, and they also contemplate reprinting some valuable tracts which appeared on former occasions.

In the midst of the Committee's preparations, and after Lord John Russell's notice of motion on the subject, occurred those changes in his Majesty's Government which have excited so much attention. The singular position of public affairs will, of course, render it necessary to weigh well the extent to which any Parliamentary proceedings shall be carried this Session; and on this point the Committee have requested a meeting with their Parliamentary friends, whose advice will of course have due weight.

The Dissenters, however, cannot but feel some uneasiness at seeing what may, perhaps, be thought the unnecessary and uncalled-for announcement by Mr. Canning of his intention to *oppose* their claims, at least on temporary grounds. The Dissenters had, perhaps, good reason

for concluding that his new allies would have been able at least to soften this resolution on a question in which they must be supposed to feel strongly; and it has rather an ominous appearance that one of the first acts of the new Minister, who has himself on principle refused to serve under any leader adverse to religious liberty as applied to the Catholics, should hope for cordial support from Whig associates, when not even neutrality, nothing short of decided opposition, is avowed as *his* principle of action against others who claim the benefit of similar principles, without most of the practical difficulties attendant on any plan of Catholic relief.

If this conduct proceed in him, or is acquiesced in by any other parties, from a reliance on the passiveness and want of energy of Dissenters, it becomes necessary that they should (whatever may be done as to pressing a motion this Session, which is not very likely to be thought advisable) shew their feelings somewhat strongly on the subject, and impress upon all parties to the contemplated arrangements the absolute necessity of an understanding on this head, and the determination of the Dissenters not to suffer themselves to be passed by quietly.

What has lately occurred impresses strongly on our minds the necessity of having the two questions (or rather the *one* question, for it is *but* one) regarding Catholics and Protestant Dissenters discussed contemporaneously. We fear much that there are many who use the arguments drawn from liberal views of civil and religious liberty only as weapons for the support of concessions to the Catholics, a matter which has no other interest with them than as a political embarrassment in which their fears and interests alone induce them to do justice, and that, unless while these arguments are in their mouths we associate them with our claims and identify them in their application, we shall find it very difficult to arouse the attention of these politicians to our less obtrusive interests, when the subject which now engages their attention and makes them think of these matters is settled.

Situated as the Government was when the question of the Repeal of the Corporation and Test Acts was first resolved

to be mooted this Session, present success was the least probable part of the prospect; and the recent changes, if they have not improved it, have probably not made it worse. But there are, doubtless now, many considerations of policy which may render it expedient to watch a little longer the aspect of affairs, and to see whether the accession to the new administration of men whom the Dissenters have been accustomed to look up to as the friends of just and liberal principles, *can* wholly fail of counteracting that spirit of bigotry and hostility which it is plain exists in quarters where it ought to be least expected. We confess that the beginning of the new era does not inspire us with much confidence in its influence in favour of our prospects: and so far as the new leader is individually concerned his conduct towards the Dissenters appears to us to entitle him personally to no sort of consideration as to the degree in which our movements (if conducive to our own interests) would produce any sort of embarrassment to him. The conduct of the Catholics seems to be no proper rule for us; *they* have an avowed friend at the head of the Government and an expulsion of their enemies. They would, doubtless, be singularly unwise if they acted otherwise than in accordance with his wishes. *We* have an avowed opponent, and one who seems to find himself so strong in that opposition as not to feel that his meditated junction with our advocates will render it necessary to qualify his inclinations or impose any restraint on the indulgence of them.

Our own opinion is, that it becomes the Dissenters to act temperately and coolly, but with firmness and activity; that numerous petitions should be presented; that much will depend on the events arising out of the present crisis; and that if they do not take care to keep their case steadily before the public view, and to force it upon the consideration of those with whom all these topics must, if properly pressed, become the subjects of discussion and arrangement, they will be very likely to find themselves in the end overlooked and forgotten.

May 23, 1827.

A conference took place between the United Committee and many Members of Parliament, among whom we observed Lord Holland, Lord King, Mr. Brougham, Lord Althorpe, Mr. Byng, Mr. Calcraft, Mr. Calvert, Lord Milton, Sir R. Wilson, Mr. Fitzgerald, Lord J. Russell, Mr. Phillipps, Lord Ebrington, Lord George

Cavendish, Lord Clifton, Mr. J. Wood, Mr. Easthope, Lord Nugent, Mr. Maberley, Mr. F. Palmer, Mr. Monk, Mr. Sykes, Mr. John Smith, Hon. R. Smith, Mr. A. Dawson and several others. Letters or communications were also received from Dr. Lushington, Alderman Wood, Alderman Walthman, Lord Folkstone, Mr. Kennedy, Mr. Hobhouse, Mr. Pendarvis, Sir R. Fergusson, Sir F. Burdett, and Mr. Birch.

We have not thought it decorous to report the proceedings of a meeting which was properly of a confidential character, further than to observe, that strong opinions were delivered both for and against proceeding in the present Session; though certainly more numerous *against* than *for* such proceeding. The United Committee adjourned to Monday the 29th May, for further consideration of the subject, first, however, directing their Secretary to communicate to congregations the resolution then passed,—that it was highly expedient and desirable in the opinion of all that as many petitions as possible should be immediately sent up and presented.

Petition of the General Body of Ministers of London and the Vicinity.

THE humble Petition of the undersigned, being the General Body of Protestant Dissenting Ministers of the Three Denominations residing in and about the Cities of London and Westminster,

Sheweth,

That your petitioners are sincerely and devotedly attached to the civil constitution of these realms, and that they are always eager to acknowledge, with gratitude to Divine Providence, the degree of religious liberty which they and their fathers have enjoyed under the wise and liberal Government of the kingdom established at the glorious Revolution of 1688, and confirmed by the accession of the august House of Brunswick.

That in their private and public conduct, and especially in their character as ministers of the gospel, your petitioners have ever maintained and inculcated the principles of order and loyalty, and endeavoured to promote submission to the Laws, confidence in the Legislature, and respect for the Throne.

But that your petitioners have never ceased to feel aggrieved at the disqualifications under which the members of their community labour by the operation of the Corporation and Test Acts, which,

under heavy penalties, require the partaking of the Sacrament of the Lord's Supper according to the rites of the Church of England, as an indispensable condition of holding any place of trust, emolument or honour under his Majesty's Government; with which condition the greater part of the Protestant Dissenters are withheld from complying, by their deep sense of religious duty.

That it appears to your petitioners, that the exclusion of so large a portion of His Majesty's subjects as the Protestant Dissenters from rendering such services as may be in their power to their King and country, is inconsistent with the first principles of civil policy, and is, moreover, productive of division amongst those whom Divine Providence has made brethren.

That your petitioners are not ignorant of the wise consideration shewn by the Legislature in passing an annual Act of Indemnity for the benefit of such persons as may have incurred the penalties enacted by the Corporation and Test Acts; but they beg humbly to represent to your Lordships that the efficacy of this Act, in protecting conscientious Protestant Dissenters, is held by some of the learned in the law to be very doubtful; and further, that if the protection afforded by it were complete and certain, they could not rest contented under the imputation, which an Indemnity Act implies, of their being offenders against the law of the land, since the Toleration Act, which was happily enlarged in his late Majesty's reign, during the Regency of his present Majesty, virtually declares Nonconformity to be no longer a crime.

That in the only construction which your petitioners can put upon the Sacramental Test, it is designed as a solemn overt declaration of entire communion with the Church of England, and that, therefore, the enforcement of it is a snare to the consciences of Protestant Dissenters; and your petitioners are utterly unable to conceive in what manner an act of insincerity can promote the good of the community, or how an occasional compulsory conformity can add to the security or dignity of the Church as by law established.

That your petitioners have witnessed with grief and shame, that whilst conscientious Protestant Dissenters have been restrained in numberless instances by the Sacramental Test from taking offices to which they appeared to be entitled by their rank and talents, or to which they were actually called by the voices of their fellow-citizens, this test

has opposed no bar to the advancement of unbelievers and scoffers, who regard it as a mere civil ceremony.

That, as ministers of the gospel of Christ, your petitioners cannot but look upon every religious test of civil and political merit as pregnant with injury to the sacred cause of religion; and that they deem it their bounden duty humbly to state to your Lordships their deep conviction that the use of the holy and solemn ordinance of the Lord's Supper, as a qualification for civil and political office and trust, (a thing unheard of, as your petitioners believe, except in this Protestant country,) is a degradation and perversion of a rite of peculiar sanctity, instituted by our Saviour for high and momentous spiritual purposes, and enjoined upon all Christians to the end of the world, as a memorial of the love of their common Lord, and an instrument and pledge of peace and union and brotherly love.

That, in the candid judgment of your petitioners, the administration of the Lord's Supper, as a passport to civil and political office, must be no less a burthen and a scandal to the consciences of the ministers of the Church of England who are called upon to administer the Sacrament for this end, than to those of Protestant Dissenters who may be reluctantly compelled to this occasional conformity.

Your petitioners, therefore, humbly implore of your Lordships to take the premises into consideration, in order to relieve their consciences from a grievous burthen, and at the same time to rescue a most holy ordinance of the Saviour of the world from abuse and profanation, and to remove a bar to the union and co-operation of all classes of his Majesty's subjects by the repeal of the *Corporation and Test Acts*, in so far as relates to the Sacramental Test.

And your petitioners, as in duty bound, shall ever pray, &c.

Corporation of London.

A SPECIAL Court of Common Council was held on Wednesday, the 9th of May, pursuant to a requisition to the Lord Mayor, signed by about one hundred members, for the purpose of considering the propriety of petitioning both Houses of Parliament for the repeal of the Corporation and Test Acts, and to take such other measures as might be deemed expedient for the same purpose.

Mr. FAVELL introduced the subject by observing, that he felt peculiar anxiety

upon the occasion; not because he had any doubts as to the goodness of his cause or the spirit of that Court. The cause he knew to be of paramount importance, and the Court had already practically testified its dislike of the Corporation and Test Acts by abstaining from compelling its members to qualify in order to take their seats; his anxiety was occasioned solely by his apprehensions lest the great cause of religious liberty should suffer in his hands.

He begged to say this was not to be considered as a narrow sectarian question. It involved the interests of two millions of Protestant Dissenters, and it deeply concerned the whole Scottish nation, as every Scotchman who crossed the Tweed was exposed to the penalties of these statutes. They were also a serious grievance to every respectable clergyman of the Established Church, who was compelled by them to administer the sacrament to all persons who applied for it as a qualification for office, whatever might be their character. They limited, besides, the prerogative of the Crown by putting it out of the King's power to select for his servants particular classes of his subjects; and they were equally an infringement on the rights and privileges of the people.

It was far from his wish in bringing forward the subject to create any embarrassment to the present administration. He had been grieved at the declaration of hostility said to have been made by the gentleman at the head of the government, against the Dissenters in their application for relief. He could not but consider such a declaration to have been hasty and imprudent; and he confessed that he could not understand the reasons by which it was attempted to justify it. He did not believe that the repeal sought for would injure the Catholics in their applications to Parliament. On the contrary, he thought that the success of one measure must be of benefit to the other. As, however, he had been given to understand, by some members of the Legislature, that it was deemed inexpedient to agitate the question in Parliament at this time, he should, in deference to their opinion, not press his original proposition of petitioning for the repeal of the Acts in question. He should content himself with moving certain resolutions which might be placed on record as the declared sentiments of that Court.—He then said, that he considered the present times peculiarly favourable for the dis-

cussion of a subject like this, relating to the rights of conscience, from the increasing knowledge and liberality of the age, and the efforts everywhere making to diffuse the light of true religion: he next took a rapid view of the history of the Acts, and pointed out in numerous particulars their absurdity, impolicy and injustice. After which, he adverted to the necessity under which the Legislature found itself, from the proved impossibility of enforcing them, of passing an Annual Bill of Indemnity to relieve those who had neglected to qualify from the heavy penalties they had incurred. These Indemnity Bills were, after all, imperfect in their operation, as they only allowed further time to qualify, which supposed that the parties could conscientiously conform, and therefore did not meet the case of Dissenters who had abstained from principle. They were also objectionable, as implying that such persons had been guilty of some criminal offence in acting upon their religious convictions. He could not, besides, too strongly reprobate the practice thus attempted to be enforced of prostituting a sacred ordinance of the Christian religion to be a passport to state offices. To shew that no danger was to be apprehended from the measure now sought to be obtained, he adverted to the case of Ireland, where the law imposing the Sacramental Test had been repealed more than forty years; and yet the cause of Protestantism and of the Church of England had subsequently been strengthened rather than weakened. He wished his resolutions to be discussed on their own intrinsic merits, without reference to any particular parties in the state whom they might affect. The Court had, in former times, acted on the same liberal principle. In 1689 it had petitioned the House of Commons to be freed from all restraints in serving the public, by having full liberty in the choice of its members, without reference to their religious sentiments: and in the present times it would, he was sure, be the last to maintain the necessity of these statutes as bulwarks of the Constitution, for it had ceased to enforce them in its own case. He had ascertained, from official authorities, that out of 260 members composing that Court, not more than 90 had taken the sacrament as a qualification. Many of those who had refrained were yet members of the Church of England. They could not then surely consistently refuse to support him in seeking the repeal of laws which, by their conduct, they declared to be at least unnecessary, and there-

fore unfit to be retained on the statute books. He concluded by moving the Resolutions which are inserted below.

Mr. PEACOCK seconded the motion. Even Churchmen, he observed, complained that the law compelled them to take the sacrament to qualify them for a seat in that Court. To the Dissenters the grievance was of course much greater. He referred to the Non-conformists as being, at the time of passing these Acts, the true friends of the Constitution, and the defenders of the liberties of the country. They had made many sacrifices to serve the public. They had not forfeited their former character, and were, therefore, entitled to relief as their right. He fully agreed in the resolutions, and concurred in the propriety of not presenting a petition at this particular juncture.

Mr. DIXON spoke against the resolutions. He complained that the mover had not treated the Court fairly in departing from the terms of the requisition, which announced the intention to petition. He thought he ought to have acted on his own judgment and brought the whole measure forward at once, rather than comply with the wishes of certain members of Parliament who had agreed, for particular party reasons, to postpone this and other important questions. He could see no ground for seeking the repeal of these Acts. Such had been the practical course pursued by the Church of England, that no obstacle had been placed in any man's way to prevent his rising in his condition. The Acts had, in his opinion, produced no practical evil. He wished to know who suffered from them? As they occasioned no real inconvenience, he was for letting well alone. He knew there existed a disposition to innovation, and he could not but consider this as an experiment to entrap the Court into declaratory resolutions, when the gentleman would not hazard his cause in Parliament. He concluded by moving, as an amendment, the previous question.

Mr. SAVAGE seconded the amendment. He viewed the original resolutions, not only as contemplating the repeal of the Corporation and Test Acts, but also as a step designed to promote the great question of Catholic Emancipation, which he hoped no Englishman would support.

Mr. Alderman WOOD regretted that the mover (Mr. Favell) had not acted on his original intentions of petitioning Parliament. He wished to go all lengths with him, and he should there-

fore certainly vote for the resolutions. He adverted in strong terms to the oppressive operation of the Acts in question on foreigners, who, on their settlement in this country, were compelled to qualify under them. He knew an instance of a respectable gentleman who had been kept in a state of the utmost terror for a month because he could not bend his conscience to conform to the Sacramental Test. He was not one who would pledge himself to support any minister by postponing great questions in which the interests of the public were concerned. He thought the ministry ought to have the opinion of this Court on the question under discussion. He did not blame Mr. Canning for the declaration he had made, though, perhaps, he had been goaded to it. That gentleman had never been the advocate or friend of the measure to which he had then announced his hostility. He was for going at once to Parliament. The question related to many besides the Dissenters, and was of deep interest to every member of the Church of England who was compelled to take the sacrament as a qualification for office.

Mr. Alderman WAITHMAN admitted, with his honourable colleague, that it was the duty of every member of the Legislature to act on his own independent opinion; yet he felt that he ought to support that party in Parliament which was disposed to carry on liberal measures. He also thought that the people were bound to support the prerogative of the crown in the choice of its ministers. As there was nothing perfect in human institutions, he considered it right to get all the good he could when we failed to obtain all that we wished. On this account he would avoid pressing any measure which should tend to embarrass the new administration. Mr. Dixon had said, that no person had opposed obstacles to the admission of members to that Court from the Acts under consideration. He (Mr. W.) knew that a disposition had existed to put them in force against himself. But supposing this had not been the case, why should the Court sanction a law which put this in any man's power? He deprecated the idea that we were to be bound in all things by the wisdom of our ancestors, who might have had particular reasons for their proceedings which had long ceased to operate. If we acted on this principle there would be an end of all improvements. Were we to abstain from our efforts in this case, merely because the laws of which

we sought the repeal were so tyrannical that no public body had ever had the courage to put them in force? He was quite sure that if an attempt were made to carry them into execution, they would be deemed so oppressive that the feelings of the whole country would revolt; and he was certain that he should have with him the honourable gentleman himself, who was now for leaving them as they are. It was his opinion, however, that it would be inexpedient to petition at this time, but he would vote for the resolutions.

Mr. JUPP was against petitioning Parliament at present, but would also support the resolutions. The question appeared to him to be twofold — first, whether any test were necessary—and, secondly, whether such a test as that imposed by these Acts was necessary? His opinion was against both. Historically, the Acts were not meant to affect Dissenters, and would not have been carried had they not joined in passing them with the view of opposing the Roman Catholics. And the House of Commons, in the very same session, passed an act to relieve the Dissenters from their operation. He considered them as holding out a bribe to hypocrisy; they also tied up the hands of the government, and prevented its availing itself of the services of the Dissenters.

Mr. STEVENS could not as a Dissenter approve the manner in which the question had been brought forward. He was a friend of the Church of England as an Act-of-Parliament Church, because he considered it as acting more tolerantly than any other church of the same kind. God forbid that any party he knew should supersede it as a church established by law. But the Church of England could not be looked upon by the Dissenters as the church of God. The head of the former was a man, but the head of the latter was God. (Great murmurs.) He was against postponing the petition. The promoters of the measure could not hope by the delay to win a single vote. He thought this the fit time to bring it forward. Nothing would be gained by temporising, especially after the declaration of the Minister that he would oppose two measures comprehending the civil and religious liberties of the country. He was decidedly averse to the imposition of an ordinance deemed religious as a test for civil offices. In his opinion they ought not to suspend their proceedings on account of the Catholic question; he thought the subjects quite distinct.

Mr. RICHARD TAYLOR agreed with the Honourable Alderman, (Waithman,) that it would not be proper to press the petition at the present time. His reason was, that the liberal questions were now taken up by their enemies for factious purposes. During the existing turmoil in Parliament, he was sure the subject could not be discussed with that coolness which its importance demanded. He approved of all the resolutions. He considered the question as important not alone to the Dissenters, but in an especial manner to the Corporation itself. The Corporation and Test Acts interfered with its most important rights, the right of governing itself as a civil community, and of making its own selection of the persons best calculated for managing its affairs and preserving its privileges. He conceived that no person who, by his talents and character, was fitted for any office, should be by law excluded from it. It had been said by an honourable member, that there was a disposition to innovation. He would tell that gentleman that the Corporation and Test Acts were themselves among the greatest of innovations on the rights of that Corporation, and of all other chartered companies, which had existed long before those statutes were known. They went to confine all offices to those who were by religious profession of the same Church as the persons by whom they were passed. They, therefore, restrained the power of the Corporation to rule itself, and to choose its own members. The Acts were made for temporary purposes, and therefore ought long ago to have been repealed. The Corporation Act was aimed, not against Papists, but against certain turbulent persons, on the restoration of Charles the Second. It was in its character and object like the notorious *Six Acts*, and, like them, when the pretended necessity had ceased, ought to have been expunged from the Statute Books. When it was passed, a party in the House of Lords wished to give the Crown the power of appointing to all corporate offices. James the Second actually assumed this power, and abused it by removing some members from the Corporation of London. Both the Acts affected also the serious clergyman, obliging him to violate his conscience by assisting in the abuse of a religious ordinance, when required to administer the sacrament as a qualification for a secular office.

Mr. PELLATT observed, that it was not true that no practical inconvenience

had been suffered from the operation of these laws. On the passing of the Test Act in Ireland, the Corporation of Derry had been broken up, because the members could not comply with the Statute. An attempt had also been made in London to exclude a gentleman from the Corporation. It failed, merely because the party against whom the attack was aimed, happened to carry in his pocket the certificate of his qualification.

Mr. PEWTRESS knew that the Acts had occasioned much inconvenience in some of the Wards in London. Persons of respectability could not be found to undertake offices of trust because they were compelled to qualify. They were, on this account, obliged to look to other Wards for candidates for these situations. The inconvenience experienced in London was much greater in the country, where gentlemen of fortune were prevented from serving their respective neighbourhoods, because they were obliged first to submit to the obnoxious Test.

Mr. FAVELL made a few observations in reply to some of the speakers. The Recorder then put the question on Mr. Dixon's amendment, which was lost by a large majority; after which the original Resolutions were carried by a majority equally great.

Resolutions.

Resolved, That this Court is deeply impressed with the injustice and impolicy of the Corporation and Test Acts, which were passed in times when almost all parties were opposed to the rights of conscience, and to the principles of religious liberty.

That they inflict on persons who do not qualify under them the most severe penalties. Besides the fine of £500, they are rendered incapable of prosecuting any action or suit in law or equity—from being guardian of any child, or acting as executor or administrator of any person, or from receiving any legacy or deed of gift, or bearing any office within the realm of England; and all these punishments apply to persons who enter corporations or chartered companies, or take certain offices or commissions appointed by the Crown, without first receiving the Sacrament of the Lord's Supper according to the rites of the Church of England.

That while they limit the prerogative of the Crown in rewarding merit, they convey imputations of disloyalty upon those classes of his Majesty's subjects among Nonconformists, who have been

at all times amongst the most zealous supporters of the House of Brunswick, and of the principles of the British Constitution.

That if these Acts had been enforced during the late war, a very large proportion of the volunteer officers would have been subjected to the most ruinous penalties.

That all persons born and educated in Scotland, under the Presbyterian religion, established by law, are required to conform to these laws when they accept of offices in England, or enter into His Majesty's army or navy.

That in Ireland, where the members of the Church of England are in a minority, the Corporation Act has never existed, and the Test Act has been long since repealed.

That the disabilities under these Acts are so numerous, that if enforced they would unsettle the questions of property throughout the kingdom, which has doubtless induced the government to pass an act of indemnity every year, allowing further time for qualifying, exhibiting the most extraordinary anomaly in the history of legislation, by which laws are retained upon the statute book, and constantly nullified as unfit to operate in society.

That they are contrary to the interests and privileges of this Corporation, by enabling many persons, in other respects duly qualified, to decline the highest offices of the magistracy in this city without being liable to those fines which are levied upon their fellow-citizens.

That many of the members of the Church of England, as well as Dissenters, consider these Acts as a violation of the sacred ordinance of the Lord's Supper, when applied as a test for civil purposes, and as totally contrary to the spirit of the institution, the object of which our Saviour declared, by saying, "Do this in remembrance of me."

That, anxious as this Court must ever feel to evince its attachment to the political and religious institutions of the country, it cannot better discharge that duty than by recommending measures of peace and liberality, that all parties may unite in the service of their country; and being, above all, anxious, for the sake of religion and piety, to promote the repeal of enactments which turn the holiest ordinance of religion into a qualification and passport for power, and impose restraints on the Church itself, to the free administration of its religious service, and invite men to its communion with far other feelings than such

as tend to purify the heart or amend the life.

That we agree with the excellent sentiments of the late Lord Mansfield, which were delivered in the House of Lords upon the case of the City against Allen Evans, where he said, "What bloodshed and confusion have been occasioned, from the reign of Henry IV., when the first penal statutes were enacted, down to the Revolution in this kingdom, by laws made to force conscience!"

There is certainly nothing more unreasonable—more inconsistent with the rights of human nature—more contrary to the spirit and precepts of the Christian religion—more iniquitous and unjust—more impolitic, than persecution—it is against natural religion, revealed religion, and sound policy.

WOODTHORPE.

Protestant Society for the Protection of Religious Liberty.

ON Saturday, May 12, the Anniversary Meeting of the friends and subscribers of this Society was held at the City of London Tavern. Lord Milton in the Chair.

Mr. WILKS read the report, which was exceedingly voluminous, and which was meant to embody the facts that had been usually developed in the eloquent address of that gentleman at the annual meetings of the Society. The report principally consisted of details of minor oppressions and persecutions to which, in some places, the Dissenters had been exposed, and in which instances relief, and as far as the law allowed reparation, were obtained through the means of this Society. At Winchester a magistrate had ordered a person who was preaching in the street into custody, and subsequently sent him to prison, for which conduct the committee brought an action of false imprisonment, which the magistrate was happy to compound by the payment of £10, besides £50 for costs. It then enumerated several places where the rites of Christian burial had been refused to Dissenters, and two instances where the clergyman had absolutely refused to marry a couple who presented themselves for that purpose, unless the brides would permit him in the first place to baptize them according to the ritual of the Church of England. After various other details it proceeded to touch upon the repeal of the Test and Corporation

Acts. It stated, when they had first determined to bring their grievances before the attention of Parliament, and to petition for relief, they did so under the most pleasing auspices, and with the most sanguine hopes of success; but from the lamented illness of Lord Liverpool, in whom they had always found a kind and a consistent friend, and the subsequent changes in the administration of the country, that hope, they were sorry to say, had very considerably abated. They were, however, determined temperately, but firmly, to proceed until the object of their just wishes and expectations was attained. Petitions were in the course of preparation from every city, town and village, in England and Wales; and the committee, with great satisfaction, informed the meeting, that not only members of the Established Church, but, in a number of instances, clergymen and magistrates, not only signed their petitions themselves, but used all their influence in procuring the signatures of others. Under these circumstances, although they did not expect immediate success, they must ultimately prevail. The report then alluded to the expressed determination of the First Lord of the Treasury to oppose their claims: it lamented that fact, and the more so, that it should have been given so gratuitously, and without suffering them even to state their claims: it was an obstacle they did not expect to have to encounter, but it did not cause them to despair. It then stated, that it had been a matter of considerable doubt to the committee, whether or not it would be proper for them to press their claims upon the government this session, in delicacy to the administration; but the consideration that those claims had been brought forward before that change occurred, and the opposition they now found they were to expect, had determined them to proceed by the adoption of every lawful means in their power for the immediate recovery of their indisputable rights; though it yet remained a matter of some doubt whether they recommended proceeding by petition or by protest. The report then passed a high eulogium on Lord John Russell, to whose able management their cause in Parliament was intrusted, and concluded by stating what their honour and their duty equally required, that they should "proceed temperately and firmly, but with an energy and spirit increasing with their difficulties."

The meeting was then addressed by

several ministers, chiefly from the country, who moved some of the resolutions, which we shall insert below.

Mr. EASTHOPE, M. P. for St. Albans, in proposing one of the resolutions said, that understanding it to be the opinion of an enlightened statesman, whose accession to power he hailed with sincere pleasure and hope, that all the disabilities under which the Dissenters laboured were merely theoretic; and perceiving it likely that he might be called upon in the House of Commons to deliver his sentiments, he had felt it his duty to come where he might gain information, because he was sure, if he were satisfied that the objections were purely theoretic, it would reduce much of his anxiety on that question. He confessed, however, that he was now more surprised than ever, at the statement which had passed the lips of the minister of the crown. Was it not more than theoretic, that those who bore rank in society, and were distinguished by every thing which entitled them to confidence and respect, were told that the doors of the meanest offices of the state were shut against them, unless they submitted to a test, to which in their conscience they could not submit? Was it not more than theoretic, that persons born and educated on the north side of the Tweed, and there enjoying all the privileges of the state, should, the moment they passed that river, be laid under proscriptions, which were revolting to every honourable mind? To him it was matter of surprise, that these galling disabilities had not oftener been the subject of indignant complaint. Nothing was so much wanted for the relief of the Dissenters, as an uniform, a consistent, but temperate expression of their grievances. In bringing forward their complaints, the Dissenters must naturally think that the declaration of the Premier placed them in a different situation than if it had not been made. Mr. Canning was understood to say, that it was his anxious desire to afford relief to the Roman Catholics, but he saw no reason for relieving the Dissenters; and he followed up that opinion by saying, that the grievances of the latter were merely theoretic. Now he (Mr. Easthope) was an ardent and unqualified advocate for both; and the principle of his opinion was, that no man should be amenable to his fellow-men for the exercise of a conscientious worship, that being a matter between his conscience and his God. The rights of conscience were the only intelligible grounds for advocating relief both

to Catholics and Dissenters. One of his strongest private reasons for affording relief to the Catholics was, that nothing would more essentially contribute to emancipate them from the blinding power and dominion of their priests, than the removal of the disabilities under which they so unjustly laboured. If the agitation of this question would necessarily tend to overturn the present administration, he trusted, that, notwithstanding the hasty declaration of the first Lord of the Treasury, their love of civil liberty would prevent them from bringing it forward at this particular juncture. But as they had given previous notice of their intention—as many petitions were prepared—as their case needed explanation—as their cause was great and just—as no advantage would be attendant on delay,—he should now advise them to persevere, and would conscientiously afford his, perhaps feeble, but warm support.

After thanks had been voted to the Secretaries, Mr. WILKS rose, and began by stating, that he had resolved not to speak, but that their kindness had moved him from his purpose. He proceeded for some time with a rapid and eloquent review of the various grievances stated in the report, and which had occupied much of the attention of the Committee during the passed year. In adverting to the subject of the Corporation and Test Acts he remarked, that he should not rest satisfied till those statutes were repealed. Of their origin, their intolerance, their persecuting principles, and their offensive operations, much had been well said, and more was needless. Their introduction should, however, blazon in characters of fire a lesson to mankind. If, at the times of their enactment, the Dissenters had preferred principle to prejudices, nor meanly helped to forge chains for themselves, that others might be chained, the clanking of these chains would never have been heard, and we should not now be required to struggle, that the fetters might be broken. Let men ever proclaim and adhere to truth and principle, and confidently leave their destinies and fortune to justice and to heaven. But the fetters must now be broken, or at least we will prove that we are not heedless of their infamy, nor desire to hug our chains. The meeting had already evidenced their opinion, that no circumstances which have occurred recently, and since the application for relief had been announced, should induce a postponement of the attempt. In that opinion he concurred. Indeed,

his purpose would be confirmed by the very threat of opposition by which some might be dismayed. Instant triumph never was expected. *Try and persevere* had ever been the motto of the promoters of truth and freedom, and of the great benefactors of mankind. Could he then forego or postpone his purpose, though Tories clamour, or a minister may frown! Taught by the masters of ancient song, he would exclaim—

Justum et tenacem *propositi* virum,

* * * * *

Non vultus instantis tyranni,
Mente quatit solidâ——

Or, as one of our bards has versified the sentiment,

The man resolved, and steady to his trust,
Inflexible to ill, and resolutely just ;
The tyrant's fierceness he beguiles,
And the stern brow, and the harsh voice defies ;
And with superior greatness smiles.

To him the declaration made by an eminent and highly-talented statesman, that he would oppose our application for redress, appeared as premature as the reason assigned for the opposition was unsound. Usual courtesy should have induced him to suspend his decision until the numbers and importance of the petitions were ascertained, until the facts had been stated, and the advocates been heard. The wishes of two millions of industrious, manly, loyal, useful, religious and enlightened citizens, were entitled to that attention and respect: and were he a Protestant Dissenter himself, he would be the last of men to treat as merely "theoretic," the claims which regard to honour and religious principle, and no mercenary motives, impel them to assert. His spirit would spurn contempt, would feel that degradation is an injury, and would choose a wreath of parsley offered with respect, rather than sell his independence for a crown of gold. But though all parties of *ins* and *outs* opposed, they had pushed their bark into the sea, and though waves and tides and storms beat them off, season after season, the crew were principled and firm—they were true tars of England. With them he would try and persevere; and at last, the waves and tides and storms would be surmounted and the shore attained.

Thanks having been voted to Lord MILTON, his Lordship, in rising to acknowledge the compliment, observed, that, as it might be expected of him to

say something upon the important subject that had that day much occupied their attention, he would allude, in the first place, to the altered condition of the country since the time the laws complained against were passed. Did any one who surveyed the country imagine that any of those causes which induced our ancestors to exclude Dissenters from the rights of citizens now had existence? Were we now afraid that Republican Dissenters and Papists would become the advocates of despotism? Surely no one believed that, in these days, it was the wish of the Catholic to endanger the Church, or of the Dissenter to overturn the Throne. If these wishes and feelings were banished from the hearts and minds of the different classes of Dissenters, justice demanded that the laws which were enacted to restrain them should be annulled, and Government could not long withstand their righteous claims. He, too, must express his surprise and concern at their disabilities being called theoretic. Were those evils theoretic which were so luminously detailed in the report they had heard? Was it only a theoretic evil to the Dissenter, that he could not be admitted into the magistracy except by a conformity which his conscience disapproved, or a miserable evasion of the law through the Act of Indemnity,—the very passing of which every session was a practical proof of the folly and evil of such objectionable laws? But it was not only to the civil disabilities he objected; they were likewise, in his opinion, highly injurious to the promotion of true religion. He recollected that when the Bill brought in by his honourable friend, Mr. Smith, of Norwich, for the relief of the Unitarians, was in its progress through the House of Peers, one of the late Ministers objected to it, on account of its making the Church a handmaid to Dissent. But, he would ask, if, under the present laws, the Church was not made an auxiliary to civil rights and legal proceedings, as the only legal evidence of a birth was the parish register of the christening of a child? He was afraid that a vast number of the Legislators were ignorant of the matter: but that was not their fault. It was not usual for men to seek to become acquainted with inconveniences, by which they were not affected; and it was, therefore, the duty of the Dissenters to make their situation known. To their passiveness alone, must be attributed the ignorance which unhappily prevailed. He assured the meeting that

a more ardent friend to their cause than himself, did not exist; and although he must repeat his sorrow at the unfortunate declaration made by Mr. Canning, from which he could not hold out to them a hope of immediate redress, yet among the persons who were now entrusted with the administration of the affairs of the country, there was so much liberality and talent, that he felt convinced it was impossible for the Statute Book to be much longer disgraced by the continuance of any religious tests, which not only were derogatory to the character of a free people, but tended to impede that growth of charity and religion which every Briton and Christian must desire.

The following were the Resolutions passed at this Meeting:—

1. "That this Meeting deem it their duty to renew the avowal of the principles they have often promulgated, and to which they adhere; that it is the unalienable right of every man to worship God as his judgment and his heart direct; that neither legislatures nor societies are entitled to restrict that right; that its infringement, if attempted, may convert unworthy men into hypocrites, and good men into martyrs, but can never produce a beneficent result; and that such infringement is attempted, and persecution introduced, whenever peculiar honours, wealth, and rewards, are distributed by a state to the upholders of certain doctrines and forms, while exclusion and inconvenience inflict practical punishment on those who to those doctrines and forms conscientiously refuse to conform."

2. "That this Meeting regret, that in England, at the present period, so many cases connected with the undoubted rights of Protestant Dissenters, even under a mere system of toleration, still annually require the attention of this Society; and that riots, and disturbances of worship—assessments to the poor's rate—claims of turnpike tolls—refusals of marriage and interment—illegal pecuniary demands—and many acts of intolerance and oppression, should yet demonstrate the utility of the institution, and require its continued support."

3. "That this Meeting learn with sorrow, that the lamented indisposition of the Earl of Liverpool, and various political events during the present Session of Parliament, have prevented those strenuous efforts for the relief of the numerous and respectable members of the Baptist denomination from various

special evils to which they are exposed, and for the establishment of a new system of registration of births, which the imperfection and injustice of the existing laws clearly require, and that the Committee be instructed to take the earliest fit opportunity to obtain for these matters that attention from the Legislature and Government, which they truly deserve."

4. "That, interested in the general welfare of the world, they partake the sorrow felt by those who perceive still in Spain, and even in some Protestant Cantons of Switzerland, an intolerant and persecuting spirit; but are cheered by the successful resistance made in France to attempts at its revival in that country; and rejoice that in the vast continent of America the principles of religious liberty appear to be understood and upheld, and hope that their universal influence throughout the earth will, ere long, and everywhere, promote the piety and purity, the honour and happiness of man!"

5. "That the conduct of the Committee, in the attention they have invited to a general application to relief from the Corporation and Test Acts, and the resolutions circulated by them, are highly approved by this Meeting. That they gladly offer their thanks to the body of Deputies, and to the very estimable ministers of the Three Denominations, and to all other Societies who have been prompt and cheerful coadjutors to the Committee, and assisted the cause by their labours and advice; and also present grateful acknowledgments to Lord John Russell, M. P., and those other noble and eminent personages who have expressed their approval of the attempt, and their assurance of support; and that while this Meeting are unwilling to differ from any members of his Majesty's Government, or to urge forward an attempt which they will oppose, yet they cannot consent, therefore, to waive an application on which they had resolved—which has been too long delayed—which many pious and dignified members of the Established Church greatly approve—which merits and needs discussion and inquiry—which is demanded by the duties due to our ancestors and to posterity—and which only asks explanation, unity, and perseverance, to ensure, if not an immediate triumph, yet final success; and this Meeting must, consequently and universally, recommend energetic co-operation and unabating zeal."

6. "That with undiminished pleasure they present to the Committee during

the past year, their annual tribute of praise, and hope that an increased number of congregations will supply the small annual contribution which alone is required; and that the Committee for the ensuing year consist of the Treasurer, to be chosen by the Committee, of the Secretaries, and of the following ministers and laymen in equal proportions:—

Rev. Joseph Fletcher, A. M.; Rev. W. B. Collyer, D. D.; Rev. George Collison; Rev. F. A. Cox, LL.D.; Rev. Thomas Russell, A. M.; Rev. A. Fletcher, A. M.; Rev. Rowland Hill, A. M.; Rev. Thomas Jackson; Rev. W. F. Platt; Rev. J. Lewis; Rev. J. Styles, D. D.; Rev. M. Wilks; David Allan, Esq.; W. Bateman, Esq.; J. B. Brown, Esq., LL.D.; James Esdaile, Esq.; Thomas Hayter, Esq.; Thomas Wilson, Esq.; J. Pritt, Esq.; W. Townsend, Esq.; M. Wood, Esq., Alderman, M. P.; Thomas Wontner, Esq.; Thomas Walker, Esq.; James Young, Esq."

7. "That the memory of Robt. Steven, Esq., the late valuable and departed Treasurer, will be long and truly revered; and that by his indefatigable and beneficent labours for the improvement of Ireland, for the circulation of the Scriptures, for the diffusion of the Gospel by the Missionary Society throughout the world, and for the protection of religious freedom, he has deserved and obtained just distinction and an honourable fame."

8. "That to their useful and disinterested Honorary Secretaries, Thomas Pellatt and John Wilks, Esqs., they would also respectfully and affectionately reiterate their thanks, and entreat them to continue services for which the widespread and important benefits they confer constitute an inadequate, though to them the most grateful, reward."

9. "That the Meeting delight to express to their noble and illustrious Chairman, Viscount Milton, M. P. for the county of York, their gratitude and respect. That regarding in him an illustrious descendant from a now venerable, and ever-illustrious sire, they gladly perceive eminent rank, connected with popular representation, and the love of the people, animating a noble heart: and that he be assured, that his uniform exertions in favour of constitutional freedom, liberal principles in trade, and public improvement, have won for him that general attachment and esteem which, by his attendance at this Meeting, will among a large body of his constituents and

countrymen be confirmed and increased." The announcement of this resolution was welcomed with great applause, and the assembly rose to express their concurrence.

* * * By the request of the Committee we state, that donations are needed, and may be transmitted by post to the Treasurer; or to either of the Secretaries, Thomas Pellatt, Esq., and John Wilks, Esq., Finsbury Square; to the latter of whom, applications should be addressed.

Manchester College, York.

THE Forty-first Annual Meeting of the Trustees of this Institution was held in the Cross-Street Chapel Rooms, Manchester, on the 15th of March last, Thomas Robinson, Esq., in the Chair. At this meeting, after passing votes of thanks to the several officers of the College for their valuable services during the past year, the following gentlemen were elected for the ensuing year, viz.: Samuel Shore, Jun., Esq., of Norton Hall, President; James Touchet, Esq., of Broom House; Peter Martineau, Esq., of St. Albans; Daniel Gaskell, Esq., of Lupsett; Abraham Crompton, Esq., of Lune Villa; the Rev. John Kentish, of the Woodlands; and the Rev. Thomas Belsham, of London, (who succeeds the late Rev. John Yates,) Vice-Presidents; George William Wood, Esq., of Platt, near Manchester, Treasurer; Thomas Robinson, Esq., of Manchester, Chairman of the Committee; Mr. S. D. Darbishire, and the Rev. J. J. Tayler, of Manchester, Secretaries; and Samuel Kay, Esq., and John Bentley, Esq., of Manchester, Auditors. The offices of Visitor and Deputy Visitor continue to be filled by the Rev. William Turner, of Newcastle-upon Tyne, and the Rev. Laet Carpenter, LL.D. of Bristol; and those of Public Examiners by the Rev. John Gooch Robberds, of Manchester, and the Rev. Joseph Hutton, LL.D., of Leeds. The Committee of the last year was re-elected with the exception of William Duckworth, Esq., Mark Philips, Esq., and Daniel Lonsdale, Esq., who are succeeded by Nathaniel Philips, Esq., the Rev. Arthur Dean, and John Bentley, Esq. Allan Harrison, Esq., of Dukinfield, and Henry Martineau, Esq., of Norwich, are appointed Deputy Treasurers in the room of Mr. Cyrus Armistage, of Dukinfield, and the late John Taylor, Esq., of Norwich.

The accounts of the Treasurer for the year ending Sept. 29th last, were laid

before the meeting duly audited by Mr. Samuel Kay and the Rev. Robert Smethurst, and were allowed.

The Trustees regret to state that there has been a decrease in the amount of annual subscriptions, and that they have received from congregational collections only 30*l.* 4*s.* 6*d.*, being the smallest sum obtained from this source, in any one year, since the removal of the College to York. The contributions from Fellowship Funds have produced only 9*l.* 1*s.* The Trustees have, however, pleasure in recording their obligations for some considerable benefactions. Their venerable friend, Mr. Shore, of Meersbrook, in addition to many former instances of important support, has converted his loan of 200*l.* into a donation, and a similar transfer of the like amount has been made by a younger, but not less zealous friend, Mr. Robert Philips, Jun., of Heybridge. An anonymous benefaction of 100*l.* has been received through the hands of the Rev. Russell Scott, of Portsmouth, and a second of 30*l.* through those of the Rev. John Rowe, of Bristol. Benefactions of 50*l.* each have likewise been received from Mr. Cropper, of Everton, and the Rev. Samuel Wood, late of Kenilworth; and a legacy of 25*l.* from the late Miss Gundry, of Bridport, has been transmitted by the Rev. G. B. Wawne.

The vacant land in Manchester, adverted to in the last Report, has since been sold to the Trustees of the Mechanics' Institution, and has produced 95*l.* 10*s.* 10*d.* The proceeds of the fall of timber at Oxclose and Lingmoor, amounted to 818*l.* 14*s.* 1*d.* These two sums appear in the accounts to be published, and reduce the balance owing to the Treasurer to 335*l.* 8*s.* 5*d.*, and it is hoped, through a continuance of the valuable services of the Deputy Treasurers and other friends of the Institution, that the Trustees may be enabled to liquidate this arrear in the course of the present year.

The number of Students during the last Session was twenty-five; namely, ten Lay Students and fifteen Divinity Students; of the latter, twelve were on full exhibitions, two on exhibitions from the Hackney Education Fund, and one on his own foundation. Three of the Divinity Students completed their course, and are since settled with congregations; viz. Mr. Franklin Howorth, at Blackwater-street Chapel, Rochdale; Mr. George Lee, Jun., at Boston; and Mr. Robert Brook Aspland, M. A., at Chester.

The number of Divinity Students this Session is sixteen; viz. Mr. Edward Talbot, Mr. Martineau, and Mr. Ketley, in their fifth year; Mr. Francis Rankin, Mr. Edward Higginson, Jun., Mr. Henry Squire, Mr. Nathaniel R. Philipps, and Mr. William Gaskell, in their fourth year; Mr. Thomas Davis in the third; Mr. Samuel Bache, Jun., and Mr. Henry Wreford, in the second; and Mr. C. D. Hort, (son of the Rev. Mr. Hort, of Cork,) Mr. Samuel Nicholson, Mr. R. M. Taylor, (grandson of the Rev. Philip Taylor, of Dublin,) Mr. Henry Piper, (son of the Rev. H. H. Piper, of Norton,) and Mr. George Heaviside, in the first year.

With much regret the Committee have to announce the resignation of the Resident and Mathematical Tutor, Mr. Turner.—While they sincerely lament the loss which the College will sustain by his removal, they beg leave, most cordially, to assure him of the grateful sense they entertain of his long, faithful, and valued services to the Institution, and of their fervent good wishes for his future welfare and happiness, in whatever situation he may hereafter be placed. They have, at the same time, much satisfaction in announcing, that the Rev. William Hincks, F. L. S., of Liverpool, has accepted their invitation to fill the departments which had become vacant by the resignation of Mr. Turner; and that he will enter upon his office at the commencement of the next Session. They feel confident that the friends of the College will rejoice with them in the appointment of a gentleman educated within its walls, and warmly attached to its interests; connected by friendship with its remaining conductors, and so well qualified to sustain its reputation, and promote its prosperity and usefulness.

Since the publication of the last Report, the College has lost one of its Vice-Presidents, the Rev. John Yates. His death has deprived the Institution of one of its most zealous friends and liberal benefactors, and diminished the number, already much reduced, of its surviving founders. The Rev. Thomas Belsham has accepted the vacant office of Vice-President.

The Managers appointed for the distribution of Jones's Fund, held their first meeting in the Common Hall of the College, on the 30th of June last, when some grants were made, in conformity with the Testator's will; and they intend to hold a meeting annually in the same place, in the Examination week, for

the purpose of fulfilling the duties of the trust.

J. J. TAYLER,
S. D. DARBISHIRE, } Secretaries.

Manchester, May 16, 1827.

* * * Letters on the subject of the Institution may be addressed to George William Wood, Esq., Treasurer, Manchester; or to the Rev. W. Turner, Visitor, Newcastle-upon-Tyne; by whom, and by any of the Deputy Treasurers, subscriptions and donations are received.

Unitarian Marriage Bill.

OUR Review department last month announced the plan on which it was proposed to present the subject of Unitarian Dissenters' Marriages to Parliament this Session. Leave has accordingly been moved for and given. The Bill has passed some of its early stages in the House of Commons, no opposition, and indeed no observation, being made as to its progress.

Freethinking Christians' Petition.

On the 14th of May, the following Petition relative to the mode of celebrating Marriages, was presented to the House of Commons by the "Freethinking Christians."

THE humble Petition of the Elder, Deacons, and Members of the Church of God, meeting in London, and known as Freethinking Christians,

Sheweth,

That your petitioners are an united and organized religious body, which, under the appellation of "Freethinking Christian," has existed for nearly thirty years, separate and distinct from all other religious communities.

That, whilst the Toleration Act hath secured complete liberty of opinion, your petitioners complain that, by an act of the Legislature, which passed in the 26th year of the reign of George II., they are prevented entering into the Marriage State without submitting to a rite of the Established Church of England, and joining in an act of religious worship with one of its ordained ministers—which act of worship is a clear and public admission of the doctrines, the authority, and claims of such church.

That, to avoid all misconception as to their motives, to prove the extent of the grievance of which your petitioners complain, and to establish the practicability of the relief for which they pray—they humbly submit to your Honourable House

a declaration of their faith and principles of union.

That, convinced of the insufficiency of what is called Natural Religion, and confirmed by evidence in their belief in Revelation, your petitioners receive the Scriptures of the Old and New Testament as containing the revealed will of God.

That, desirous of obeying in all things the will of God, as made known by revelation, they reject all human authority in matters of religion, making the laws of God, as contained in the Scriptures, the sole rule of their faith, discipline and practice.

That from a serious, unremitting and free inquiry into the Scriptures, they have concluded and believe—

That "there is none other God but ONE."

That "the God of Abraham, of Isaac, of Jacob," "the God and Father of our Lord Jesus, the Christ," is "THE ONLY TRUE GOD."

That "Jesus of Nazareth" was "a man approved of God by miracles, and wonders, and signs, which God did by him."

That he died, and, by the power of God, was "raised again according to the Scriptures."

That God "hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained."

That God hath separated to himself a people on earth, "which is the church of the living God—the pillar and ground of the truth."

That this church, as "the household of God," is governed by God alone, being "built upon the foundation of the apostles and prophets, Jesus, the Christ, himself being the chief corner-stone."

That the constitution, laws and government of this church are, in the Scriptures of the New Testament, so expressly set forth as not to need, but absolutely to preclude, all human legislation therein.

That this constitution, these laws, and this government, being of Divine appointment, cannot be violated—cannot be dispensed with—cannot be altered, abridged or added to, without rebellion against God, and treason against his authority.

That your petitioners, as the church of God, acknowledge the constitution, maintain the laws, and submit to the government, thus given by God to his church.

They acknowledge Jesus as the sole

and exclusive HEAD of the church; for God "hath put all things under his feet, and given him to be head over all things to the church."

They are one united and indivisible body—"for as the body is one, and has many members, and all the members of that one body being many are one," so also is the church of God.

Their members possess an equality of rights, no one being permitted to arrogate to himself religious titles and distinctions, or to call any man master on earth—"for one is your Master, even the Christ, and all ye are brethren."

They reject all hired or exclusive teachers, and in their assemblies "admonish one another," and "edify one another" according to the Scriptures—"for ye may all teach, one by one, that all may learn and all may be comforted."

They "choose out of themselves" certain officers for the regulation of their affairs, that "all things" may "be done decently and in order."

These officers of the Church are *Bishops* (i. e. overseers) or elders, and *deacons*, (i. e. servants,) who are to serve and to take "the oversight thereof—not by constraint, but willingly;—not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock."

Your petitioners further submit to your Honourable House, that where God hath fully revealed his will to man, all rites, ceremonies, and acts of worship, in order to be acceptable to God, must be appointed by him; and believing that, since the abolition of the Mosaic ritual and Temple worship, no rites, ceremonies, or public social prayer and worship, have ever been appointed by Divine authority, they, as the disciples of Jesus, and, in obedience to his commands, "pray in secret to the Father," and as "the true worshipers," "worship the Father in spirit and in truth."

That rejecting, like the Jewish people of old, the pretensions of every church whose doctrines, discipline and worship are not founded on the laws of God without any admixture of human authority, and required as they are, by law, to conform to the Established Church in the instance of marriage, your petitioners declare and avow that the Church of England, whose religious worship they are thus called upon to sanction, they know only as a church "teaching for doctrines the commandments of men;"—as a church professing a religion which has no other claim than that of being "by law established;"—as a church whose

laws have no earlier date than Popery, no higher authority than Acts of Parliament;—as a church whose only head is an earthly potentate, fallible in all cases; corrupt and wicked in the instance of its founder, Henry VIII., yet, nevertheless, by law "vested with all power to exercise all manner of ecclesiastical jurisdiction;"—as a church whose ministers and pastors are the servants of the State only, possessing "no manner of jurisdiction ecclesiastical, but by and under the King or Queen's Majesty;"—as a church whose rites and ceremonies, whether of Baptism, the Lord's Supper, or for the solemnization of Marriage, are maintained only by a self-asserted authority "to decree rites and ceremonies;"—as a church whose lordly prelates and aspiring priesthood retain their office, titles and privileges in opposition to the clear and express commands of Jesus;—as a church whose tithes and revenues constitute a violation at once of the rights of property and of the laws of God;—as a church whose unrighteous claims are supported by an appeal to the hopes and fears of men, profanely asserting "that every priest of this church hath power and authority from Almighty God, in the name of the Holy Trinity, to *forgive* or to *retain the sins of men*;"—as a church whose unscriptural faith is fulminated by means of a creed which is at the same time intolerant in its spirit, and contradictory in its assertions; "which faith," it is impiously avowed, "except every one doth keep whole and undefiled, he shall, without doubt, perish everlastingly;"—as a church whose canons denounce curses and excommunication upon all who, following the dictates of conscience, shall, like your petitioners, "affirm that the form of God's worship, contained in the Common Prayer," is unscriptural; "that any of its Thirty-nine Articles are in any part superstitious," or "that the government of the Church of England under his or her Majesty, by archbishops, bishops, deans, &c., is repugnant to the word of God;"—as a church whose alliance with the State hath produced that cruel and oppressive "Act of Uniformity," yet unrepealed, by which any one who shall speak any thing to the derogation of the Book of Common Prayer, or any thing therein contained, "shall, for the first offence, forfeit a hundred marks; for the second, four hundred marks; and for the third, *all his goods and chattels*, and SHALL SUFFER IMPRISONMENT DURING LIFE"!!

That this church having its foundation

in Rome, being a superstructure of Ignorance and Mystery, of Heathenism and Popery, maintained by worldly riches and power, and guarded by the sword of persecution, is, by your petitioners, regarded as part and parcel of that city shadowed forth in prophecy, that great city which hath made merchandise of men's souls, by whose "sorceries all nations were deceived," in which was "found the blood of the prophets and the saints," but which God, by his judgments, hath threatened to destroy. That in this spiritual Babylon your petitioners can, as the true worshipers of God, have no lot nor inheritance. Yea, rather than partake of its abominations, they are prepared to suffer on the altar of its idolatry, mingling their lives with "the souls of them that were slain for the word of God, and for the testimony which they held."

Viewing the Church of England as part of such a system of political religion and corrupt spiritual power, regarding the form of marriage, as contained in the Book of Common Prayer, as one of the rites of such a church, how can your petitioners conform thereunto? "How" (in the language of Scripture) "can they do this thing and sin against God?" And if, haply, on the grounds of false doctrines and corrupt practices, no objection existed against the Established Church, yet will it be evident to your Honourable House that, denying as they do the authority of *any* established religion, rejecting the claims of *any* priesthood, refusing assent to *all* public social worship, your petitioners stand too widely separated from the Established Church, and, indeed, from all other religious bodies, to join in *any* religious act with *any* party, other than their own, the true church of God.

Your petitioners, in addition to these their broad and general grounds of objection against the religion established by law, of which the marriage ceremony forms a part, further and especially object against that particular ceremony:—

That it makes a religious rite where God has made none; marriage being a *natural* and *civil right*, which is nowhere appointed in the Scriptures to be entered upon by means of a religious solemnization.

That it is a Popish rite, first rendered compulsory in the church by a corrupt pontiff, as a means of increasing the revenue of the clergy; and that, though nominally not regarded by the Established Church as a sacrament, or *mystery*, it is in substance, and even in

terms, made such in the present Church Liturgy.

That, by reason of its origin from the Popish Mass Book, together with the obsolescence of certain of its terms, its forms are superstitious, its meaning has, in some instances, become obscure, its assertions false, and its allusions indelicate, offensive, and revolting.

That the worship connected with this ceremony is *idolatrous*, the language of prayer being therein addressed to "Christ," who, as the Christ, that is, the Anointed or Messiah, is in Scripture expressly called "the *Man* Jesus," "the Son of *Man*," and who hath himself proclaimed, "Thou shalt worship the Lord thy God, and him only shalt thou serve."

That it is open and avowed *Polytheism*, a plurality of gods being expressly worshipped and separately invoked therein, as "God the Father," "God the Son," and "God the Holy Ghost," such Polytheism being contrary both to the laws of God and of our country; to the laws of God by the declaration of the apostle, that "to us there is but one God, even the Father, of whom are all things;" to the laws of our country by the 9th and 10th of William III. cap. 32, as amended by the 53d George III. cap. 160, which alteration of the law still leaves exposed to civil disabilities and imprisonment all persons who shall "maintain that there are *more Gods* than one."

That your Petitioners, with these views of the Church marriage ceremony, and of the Established Religion, of which it is a part, have ever held it impossible for their members to submit and to subscribe thereunto on occasion of their marriages, without publicly, and in the face of the Established Church, protesting against the same.

That the delivery of such protests by your petitioners, together with their refusal to kneel at "the altar," and repeat certain parts of the marriage service deemed by them to be idolatrous, have exposed your petitioners to great and serious pain and inconvenience. That the marriages of members of their body have been, in consequence, sometimes refused—sometimes delayed—sometimes broken off, when partly celebrated, and, on one occasion, adjourned till a future day. That the members of their body have, in some instances, been kept in the Church several hours waiting the completion of the marriage; that in others they have been threatened to be expelled therefrom by civil force, or be handed over to the terrors of the eccle-

siastical courts—those hateful remnants of spiritual tyranny and Popish oppression; whilst, upon some occasions indeed, the liberality of the officiating minister hath rendered the situation of your petitioners even the more painful and embarrassing.

That your petitioners implore your Honourable House to put an end to a state of things painful to *all* the parties concerned therein—necessary to no existing interest of the country—compelled by no avowed object or policy of the laws—and affording neither support nor the appearance of support, to the religion established by law.

That whereas the right to contract marriages before their own congregations being by law allowed to Jews and Quakers, your petitioners trust it will appear to your Honourable House, from the above statement of their doctrines and principles, that their scruples against conformity with the Established Religion are as serious and as valid as those entertained by Jews or Quakers; whilst, from the statement of their discipline and church government, it will appear that they are as closely united and as distinct a body as Jews or Quakers, thus offering to the Legislature equal securities against the performance of clandestine or unlawful marriages. That further evidence can, if required, be offered at the bar of your Honourable House, as to the unity and identity of your petitioners as a body, so as fully to justify and superinduce the conclusion, that, with reference to all the objects of civil society, touching the marriage contract, such contracts may be entered into before the people known as “Freethinking Christians,” with the same security as those contracted among the people called Quakers, or the members of the Jewish persuasion.

That whilst your petitioners will not venture to dictate to your Honourable House the mode of relief now prayed for, they take leave to state, that, as far as their own body is concerned, the extending to their members the same exemption from the operation of the Marriage Act as that which is enjoyed by Jews and Quakers, and upon the same principle, or the permitting them to contract marriages before the justices of the peace, as in the days of the Commonwealth, would be a simple process of legislation, and that the same would be satisfactory to your petitioners.

That regarding marriage as a civil rite, your petitioners seek only to obtain

a legal sanction thereto, without a violation of their consciences; that they ask this as the free citizens of a free state—as Protestants resisting all spiritual domination, and appealing to the Bible as the great charter of their liberties—as Dissenters denying the right of the civil magistrate to interfere in religion or usurp authority over the consciences of men—as the Church of God, bound, like its Master and Head, to “bear witness of the truth;” and appealing, in the language of the apostles, to the rulers of this world, “whether it be right in the sight of God to hearken unto you more than unto God—judge ye.”

That regarding the connexion of religion with the State as the primary cause of the grievance of which your petitioners complain, and deploring the same as having mainly contributed to the corruption of revealed religion, as giving occasion to the infidel and scoffer to speak evil of religion, and above all, as being denounced by the judgments and threatenings of God, as made known in the Scriptures, your petitioners, besides the relief now sought to be obtained, pray your Honourable House to put an end to the connexion between Church and State—that so the power and simplicity of divine truth may appear—that so the word of God may no longer be blasphemed—that so the judgments of God may peradventure be averted from our country, when “Babylon the Great” shall be had in remembrance, and her sins shall “have reached unto heaven.”

That all and several the allegations contained in this petition, whether as regards the grievance sustained by your petitioners—their claims as a true church, or all the matters and things urged against the Established Religion, and the Marriage Ceremony, to which they are by law required to conform—your petitioners are prepared to support and prove at the bar of your Honourable House, or before a Convocation of the Clergy for that purpose assembled, and they pray for such alteration in the law as in the premises shall seem meet to your Honourable House.

And your petitioners will ever pray.

At the same time similar petitions were presented from Dewsbury, in Yorkshire; Loughborough, Leicestershire; Battle, Sussex; and Cranbrook, Kent.

Christian Tract Society.

THE *Eighteenth* Anniversary of this Society was held on Wednesday, May 9th, at the White Hart Tavern, Bishopsgate Street, London: the Rev. Dr. Rees in the Chair.

The Committee's Report was not of so encouraging a nature as on some former occasions. The pressure of the times, as might have been expected, has occasioned a falling off in the number of Subscribers. The Collector chosen by the last General Meeting declined accepting the office; and the gentleman appointed, by the Committee, to fill it having as yet succeeded in obtaining but a small proportion of the subscriptions for the year 1826, the Committee had thought it right to confine the outlay to the reprinting of such Tracts as were required to keep up the series. Two Tracts were stated to be under consideration—one a MS. from the pen of a former contributor, *Mrs. M. A. Price*, the other an Irish tale already in circulation, but which, with some verbal alterations, it was thought would be well adapted for promoting the objects of this Institution. To enable their successors to bring out *new* Tracts, the Committee respectfully but earnestly recommended the prompt payment of subscriptions both in arrear and for the current year; the pecuniary claims on the Society being considerably beyond the funds in hand. Indeed, nearly the whole of the present year's subscriptions, it was stated, would be required to satisfy those claims; particularly as the accession of *new* members does not equal the number of those who have died or withdrawn their subscriptions. The Committee, however, saw no cause for despondency, as activity on the part of the steady friends of the Society in the endeavour to procure new subscribers and a few donations and life subscriptions would again place it in a condition for effectively prosecuting its benevolent and important objects.

Although the circulation during the past year had fallen below that of former years, yet the demand had required the reprinting of *ten* Tracts—and 617 volumes in boards had been supplied to Subscribers, Agents, and Booksellers.—The Rev. G. Harris, of Glasgow, was announced as the gratuitous Agent of the Society for Scotland—where he thinks a considerable circulation of the Tracts may soon be obtained.

The Committee reported the following grants: to Senhor Carvalho, who

was the Minister of Justice under the late Constitutional Government of Portugal, a set in boards was presented. That gentleman was already possessed of the Society's Tracts, but finding his family, who were about to return to their native country, could understand them and were highly interested in their perusal, he was desirous of their taking with them publications so well calculated to inspire a love of goodness.—To the Lancashire and Cheshire Unitarian Missionary Society, on the application of the Rev. J. R. Beard, Tracts were voted.—To a gentleman residing at Hobart's Town, in Van Dieman's Land, and who was anxious to put into circulation there Moral and Religious Tracts, an allotment had been forwarded.—At the request of Mr. John Mardon, Secretary of the Finsbury Chapel Sunday Schools, some Tracts were presented for the use of the children.—And, conformably with a resolution passed by the General Meeting of 1824, a set in boards has been presented to the Rotherhithe and Bermondsey Mechanics' Institution.—A Letter was read from the Rev. S. Wood, who stated that he was at Geneva last autumn, when he was requested by M. Bouvier, one of the Pastors, "to recommend to him some English work calculated for the instruction of the poor." Mr. Wood replied, that he "considered *The Christian Tracts* peculiarly adapted to the object in view." He, therefore, begged to be favoured with a set in boards, which he would forward to M. Bouvier, who, if he had not leisure to translate the Tracts himself, would, he believed, procure their translation. By such a grant Mr. Wood thought the Committee would "confer a substantial benefit on the worthy and intelligent people of Geneva." He had also heard M. Monod, of Paris, very lately express "the highest admiration of one or two of the Tracts which had fallen in his way, and which he had made an effort to have translated."

The total number of Tracts which the Society has printed was stated to be 444,500, of which upwards of 378,000 have been circulated. The stock on hand amounts to nearly 66,000—and, with the present series, can seldom be much less. The average yearly circulation from the commencement of the Institution has been about 21,000 copies. The property of the Society was thus stated:

Due from Agents, Country Societies, and Booksellers, for Tracts on Sale

or Return	£100	10	5
Estimated value of the			
Stock on hand	362	6	9
Cash in the hands of the			
Treasurer	72	17	8
	535	14	10

Owing for Print-			
ing.....	48	14	6
Owing for Paper	99	13	0
	148	7	6

Leaving a balance of pro-
perty to the Society of .. £387 6 4

The following gentlemen were elected
into office for the year ensuing :

Treasurer, JAMES ESDAILE, Esq.

Secretary, Mr. GEORGE SMALLFIELD.

Committee, Messrs. S. Bayley, J. Bowring, Rev. E. Chapman, Messrs. J. Clennell, J. Evans, J. Fernie, S. Hart, S. Hart, Jun., J. C. Means, H. Taylor, and W. Wood.

Auditors, Rev. Dr. Rees, and T. Hornby and B. Kennedy, Esqs.

Collector, Mr. John Wiche.

The Subscribers and their friends afterwards dined together, JOHN WOOD, Esq., M. P., in the Chair. The prefaces to the sentiments proposed by the Chairman gave very considerable interest to the meeting, as did also the addresses of Mr. Aspland, Dr. Rees, Mr. Hardy, the Treasurer, and other gentlemen. The company was not numerous, but the excellent Chairman evinced a strong desire of contributing to its pleasure, and cordial wishes for the prosperity of the Society by becoming a *life subscriber*. In the course of the evening other *life subscriptions* and several donations were announced by the Treasurer, who appeared to feel increasing solicitude for the welfare of the Institution. Hitherto the Society has been supported chiefly by Unitarians, other denominations appearing to regard it as an Unitarian institution. But however its Tracts fail of enforcing a belief in those doctrines which are called *orthodox*, the primary object of the institution most certainly was, the inculcation of that moral conduct founded on motives derived from the Christian Scriptures; the necessity of which is deemed essential to the Christian character by the wise and good of all parties. While, therefore, the importance of right faith is contended for, and the indispensable necessity of a virtuous life admitted by the advocates of the most opposite creeds, all might consistently support such an institution as the Christian Tract Society. Those

at least who admit the sound morality of the Society's publications should give it their support—and if controversial Tracts are deemed requisite, they might be published *as such*. In sentiments like these the Chairman and company seemed cordially to unite.

Bolton District Association.

THE Second Half-yearly Meeting of the Bolton District Association was held at Bury, on Friday, April 13th. The Rev. W. Tate, of Chorley, introduced the service, and the Rev. James Whitehead, of Cockey-Moor, preached from Hebrews x. 24 : "Let us consider one another, to provoke unto love and to good works."

Mr. Edmund Grundy took the Chair; and the Rev. W. Probert, of Walmsley, was appointed supporter to Mr. Tate at the next meeting of the Association, to be held at Chowbent. The Secretary reported that no progress had been made in the Missionary arrangements recommended at the last meeting, owing to some unexpected difficulties. These, it is hoped, will be ultimately removed, and the Association be enabled to establish, at least, two stations for occasional preaching within the district.

In the course of the afternoon considerable discussion took place relative to the repeal of the Corporation and Test Acts, and a petition on the subject was produced, which could not be adopted by the Association, owing to its not being ready for signatures, but has since been forwarded to Parliament from Bolton.

B.

Sheffield Meeting of Ministers.

ON Good Friday, the Half-yearly Meeting of the Ministers in the neighbourhood of Sheffield was held. The Sermon on the occasion was preached in the Upper Chapel by the Rev. R. Wright, who, during the course of it, made many appropriate and excellent observations; and the devotional services were conducted by the Rev. H. H. Piper. After the service, the ministers and many of their lay brethren, amounting to more than forty, dined together at the Angel Inn, the Rev. R. Wright in the Chair. The ministers present were the Rev. Dr. Philipps, Rev. I. Williams, Rev. H. H. Piper, Rev. R. Wallace, and the Rev. J. Brettell.

Considerable interest was excited by the observations made by many of the gentlemen who addressed the company,

and it was delightful to witness the spirit of friendly feeling and harmony that generally prevailed. The number of lay gentlemen present from the Sheffield congregation was a living testimony to the truth of Dr. Philipps's remark, "*That Unitarianism in Sheffield was a flourishing plant.*"

We lament that our limits do not allow us to give the speeches more in detail.

London University.

On Monday, April 30, at Three o'clock in the afternoon, the ceremony of laying the first stone of this great work took place on the ground purchased by the Council at the upper end of Gower Street. It was performed by the Duke of Sussex with the usual Masonic observances, in the presence of a very large and elegant assemblage of spectators. The Dukes of Norfolk and Leinster, Dr. Lushington, Mr. Brougham, Mr. John Smith, and many other members of the Council, assisted. Dr. Lushington and his Royal Highness both shortly addressed the company. Coins of the present currency were deposited in the stone, which bore the following Latin inscription, recording the date of the commencement of the undertaking, its objects, and the names of the Council:

Deo Opt. Max.
Sempiterno Orbis Architecto
Favente
Qvod Felix Favstvm que sit
Octavvm Regni annvm ineunte
Georgio Quarto Britanniarvm
Rege
Celsissimvs Princeps Avgvstvs Fredericvs
Svssexiae Dvx
Omnivm Bonarvm Artivm Patronvs
Antiquissimi Ordinis Architectonici
Praeses apvd Anglos Svmmv
Primvm Londinensis Academiae Lapidem
Inter Civivm et Fratrv
Circvstantivm Plavsv
Manv sva locavit
Prid. Kal. Maii.
Opvs
Div mvltrvm que desideratvm
Vrbi Patriae commodissimvm
Tandem aliquando inchoatvm est
Anno Salvts Hvmanae
MDCCCXXVII.
Anno Lvcis Nostrae
MMMMDCCCXXVII.
Nomina Clarissimorvm Virorvm
Qui svnt e Concilio
Henricvs Dvx Norfolkiae
Henricvs Marchio de Lansdown

Dominvs Ioannes Ryssell
Ioannes Vicecomes Dvdley et Ward
Georgivs Baro de Avckland
Honorabilis Iac. Abercrombie
Iacobvs Macintosh Eqves
Alexander Baring Georgivs Birkbeck
Henricvs Brovgham Thomas Campbell
Isaac Lyon Goldsmid Olinthvs Gregory
Georgivs Grote Iosephvs Hyme
Zac. Macavlay Iacobvs Mill
Beniaminvs Shaw Ioannes Smith
Gvlielmvs Tooke Henricvs Warbvrton
Henricvs Waymovth Ioannes Wishaw
Thomas Wilson
Gvlielmvs Wilkins, Architectvs.

In the evening a dinner was given at the Freemasons' Tavern to the Members of the Council and the friends of the Institution, who assembled to the number of nearly 500. The galleries were filled with ladies, who appeared to take great interest in the scene, animated as it was by music and singing, and frequent bursts of enthusiastic applause during the toasts and speeches. The Duke of Sussex presided.

Among the usual preliminary toasts, the healths of the King and the Lord High Admiral excited more than the customary plaudits, recent political matters being evidently in the minds of the company.

In proposing the health of the Duke of Sussex, the Duke of Norfolk observed, that, to the illustrious titles derived from his ancestors, his Royal Highness added the still more illustrious titles of Protector of every Charity, the enlightened Patron of the Arts, and the friend of Civil and Religious Liberty. The toast was received with immense cheering.

The Duke of SUSSEX returned thanks. He was glad of every thing which recalled to his recollection the principles which had placed his family upon the throne. He was greatly interested in the establishment of the University, and would always give his best exertions to aid it. This Institution would in no way interfere with Oxford and Cambridge, and ought to be regarded as a help to those universities in the common business of education. Their discipline and regulations prevented their adopting the changes required by the progress of improvement, and the expense of instruction with them had greatly increased within the last thirty years. Now the object of the London University would be to embrace all improvements in the science, and greatly reduce the expense, of education. But he did not

suppose it possible that it could injure the old establishments. His Royal Highness concluded by proposing, "Prosperity to the University of London," which was drunk with three times three, amid deafening shouts of applause.

Mr. BROUGHAM, in returning thanks, adverted to the time (about two years ago) when the project was first brought forward in the City of London, the cradle of civil and religious liberty in this country; of liberty which had been nurtured and watered by the precious blood of its noblest citizens. On that day he had risen to perform a duty, under very different circumstances from the present—under the cold sneers of some, and the more open taunts and gibes of others, accompanied by the faint hopes of many friends, and the ardent good wishes of others; while the project was heard with deep execrations by the enemies of human improvement, and of light and liberty, which gave life and prosperity to this empire. But now those clouds and mists were dispelled—they had lived to see the walls of the University rising amidst the plaudits of surrounding thousands. The fabric they had erected would be an eternal pillar, handing down their names to the gratitude of posterity. He decried no man's occupation—he contemned no man's vocation; but he could not help contrasting that day's work with others of passing interest, narrow and confined. They were not gratifying any vain or selfish desires, but administering to the happiness and liberties of mankind. The great thing which then remained to be done was to take great care in choosing the teachers. On this subject the Council had come to a fixed resolution, in which the whole body had cordially concurred—each of the twenty-four individuals of which the Council consisted, had solemnly pledged himself never to allow such a phrase as a candidate for votes to be mentioned in his presence. They had resolved to give the places to the worthiest, and to prefer the person, though least recommended, to the person best recommended, if his merits were only so much superior as the dust in the balance. Instead of teaching four, or five, or six months only in the year, it was their intention that the courses of lectures should last nine months. Instead of the Lecturer giving a single lecture of an hour each day, it was proposed that each Professor should lecture an hour each day, and he should, during another hour, examine the pupils successively, to ascertain if they had com-

prehended the lecture, and if he had made himself understood. A third hour was to be employed at least three days each week, if not six, in discussions, to which such pupils should have access as chose to push their studies, and they should attend the levees of the Professors, who would have the power of dispensing the highest titles and honours which a sovereign could confer on a subject—he meant the power of helping the pupils in their labours, and directing the higher studies of those who felt disposed to examine into the operations of nature. He thought it needful to say one word on another subject; he had been unjustly accused of having spoken with disrespect, and of being inimical to the two venerable Universities in which learning and science had long been carefully preserved, and from which they had been not many years ago spread over the land, where truth and faith had been treasured up—he meant Oxford and Cambridge—whence, at no distant date, the lights of science and the grace of letters had emanated. The Learned Gentleman vehemently repelled the charge, and instanced the great men who had been reared at the two Universities—the great Newton, the distinguished Wodehouse, Babbage, Copplestone, Wheatley, &c. To its older claims on our esteem, he said, Oxford now added the claims of having of late obtained a victory over itself: it had, in a great degree, almost adopted the lights and spirit of the age.

The Duke of SUSSEX, after a high compliment to the Marquis of Lansdown as an University man, as well as for his political principles, gave—"the health of the Duke of Gloucester, and prosperity to Cambridge," and the "health of Lord Grenville, and prosperity to Oxford."

The Marquis of LANSDOWN expressed his great respect for the two venerable and illustrious Institutions alluded to, and at the same time his warm wishes in favour of the new University, which he was convinced, so far from being a rival to the others, would contribute to the progress of science, and be a great means of promoting morality and religion.

Several other toasts followed; among them, "Prosperity to the City of Westminster," for which Mr. Hobhouse returned thanks, and in the course of his address paid very high compliments to Mr. Brougham, without whom, he asked, where would the University of London have been? The health of Mr. Brougham

was afterwards drunk, as "Chairman of the Society for the Diffusion of Useful Knowledge;" and that gentleman, in returning thanks, observed how completely their persevering efforts had silenced the poor jokers who had jeered at their attempts, and even that small portion of the Pulpit which had opposed the spread of knowledge. He eulogized the exertions of the illustrious Liberator of South America in the cause of education; and, assuring the company that their voice would be heard across the Atlantic, proposed "the health of the Liberator Bolivar, and success to the diffusion of knowledge in South America."

NOTICES.

THE Annual Meeting of the *Southern Unitarian Society* will be held at Chichester, on Thursday the 5th of July. The Rev. J. G. Robberds, of Manchester, is expected to preach on the occasion.

THE Annual Meeting of the *Eastern Unitarian Society* will be held at Halesworth, in Suffolk, on Wednesday the 4th and Thursday the 5th of July. The Rev. Michael Maurice is expected to preach on the occasion.

By the kind consent of the friends of Yarmouth, the meeting is this year transferred from that place, in consequence of the late opening of a chapel for Unitarian worship at Halesworth; a circumstance which will, no doubt, add considerably to the usual interest of the meeting.

THE Annual Meeting of the *Kent and Sussex Unitarian Association* will be held at Canterbury, on Wednesday the 4th of July, when the Rev. Robert Aspland is expected to preach.

A religious service, on occasion of the settlement of the Rev. B. Mardon, as Unitarian Minister at Maidstone, will be held there on the 6th July, when the Rev. L. Holden, of Tenterden, and the Rev. Robert Aspland, of Hackney, are expected to be engaged.

WE regret to learn that Dr. Carpenter, on account of continued indisposition, has resigned his office as one of the ministers of Lewin's Mead, Bristol.

LITERARY NOTICES.

Mr. Elijah Galloway has announced a *History of the Steam Engine*, from its earliest invention to the present time, illustrated by numerous Engravings from original Drawings.

A work for young persons, under the title of *Philosophy in Sport made Science in Earnest*, will shortly be published in three volumes 12mo.

Mr. Dunlop is preparing a third volume of his *History of Roman Literature*.

An anonymous work, which promises to be of some utility to young readers, has been announced by the title of *Classical Manual, or Mythological, Historical, and Geographical Commentary on Pope's Homer and Dryden's Æneid of Virgil*. It will contain a copious Index, rendering it available as a Dictionary or Book of general Reference on various subjects.

Mr. W. T. Lowndes proposes to publish by subscription a Bibliographical work, which he calls the *Book-Collector's Manual, or a Guide to the Knowledge of Rare, Curious and Useful Books*, either Printed in or relating to Great Britain and Ireland, from the invention of Printing to the present time, with Bibliographical and Critical Notices.

Dr. Samuel Walter Burgess is printing select pieces in prose and verse, under the title of *Sacred Hours*.

Mr. J. C. Beltrami will shortly publish a *Pilgrimage from Italy to North America*, including a Narrative of his Discovery of the Sources of the Mississippi, in two volumes octavo.

The Rev. Henry Chissold is preparing for publication an *Account of the Death of Men who have been eminent for their attainments in Theology and General Literature*.

Among the recent literary announcements is mentioned a *Theological Encyclopædia*, embracing, it is said, every topic connected with Biblical Criticism and Theology.

Mr. Godwin is printing the third volume of his *History of the Commonwealth of England*.

We understand that the *Manuscript Herbal of Jean Jacques Rousseau*, the French Philosopher, in eight volumes quarto, which contains 800 sorts of Plants with their descriptions, in the hand-writing of that eminent Botanist, is now for sale in London, and may be seen at Mr. Rolandi's Foreign Library, 20, Berner's Street, Oxford Street.

NEW PUBLICATIONS.

The Memorial of the Established Church in Ireland, to the King, Lords and Commons of Great Britain. 12mo. 4s. bds.

Theology; or, an Attempt towards a consistent View of the whole Counsel of God. With a Preliminary Essay on the Practicability and Importance of this Attainment. By J. H. Hinton, A. M., of Reading. 12mo. 4s.

Original Essays on Theological Subjects. By James Beckwith. 12mo. 4s.

The Essence of Religious Controversy, contained in a Series of Observations on a Protestant Catechism, and in a Letter to a Noble Lord. By the Rev. William Henry Coombes, D.D. 8vo. 12s. bds.

Lectures on the Evidences of Christianity, delivered by Drs. Collyer, Smith, Winter, the Rev. Joseph Fletcher, Henry Foster Burder, J. Morison, &c. 8vo. 12s. boards.

Selections from the Works of Bishop Hopkins. By the Rev. Dr. Wilson. 3s. 6d.

Sixteen Sermons, Doctrinal and Practical, elucidating the Study of Prophecy; with illustrative Notes and Authorities. By the Rev. John Noble Coleman, M. A., late of Queen's College, Oxford. 8vo. 10s. 6d. boards.

The Doctrine of Grace, and the Means of Grace, considered, in Six Familiar Dialogues between a Husbandman and a Minister. By Lombe Atthille, A. B. 12mo. 1s. sewed.

Pietas Privata, or Book of Private Devotion; a Series of Morning and Evening Prayers and Meditations for every Day in the Week, and on various Occasions; with Introductory Remarks on Prayer, by Mrs. Hannah More. Elegantly printed in a pocket size, and neatly bound in black, with gilt edges. 2s.

The Christian Messenger, or Herald of the Gospel. Parts I. to III. price 6d. each, and to be continued monthly.

An Essay on the Philosophical Evidence of Christianity; or the Credibility obtained to a Scriptural Revelation from its Coincidence with the Facts of Nature. By the Rev. R. D. Hampden, M. A. 8vo.

The Genuineness of the Book of Enoch investigated. By the Rev. J. M. Butt, M. A. 3s.

Juan Josafat Ben Ezra's Coming of the Messiah in Glory and Majesty. Trans-

lated from the Spanish, with a Preliminary Discourse, by the Rev. Ed. Irving, A. M.

Sermons, partly illustrative of the Devotional Services of the Church of England. By the Rev. T. Sims, M. A. 8vo. 10s. 6d.

Second Thoughts on the Person of Christ, on Human Sin, and on the Atonement: containing Reasons for the Author's Secession from the Unitarian Communion, and his Adherence to that of the Established Church. By Charles A. Elton. 12mo.

Unitarianism Abandoned, or Reasons assigned for ceasing to be connected with that Description of Religious Professors who designate themselves Unitarians. By James Gilchrist. 8vo. 2s. 6d.

Catholicism in Austria, or an Epitome of the Austrian Ecclesiastical Law, with a Dissertation upon the Rights and Duties of the English Government with respect to the Catholics of Ireland. By the Count Ferdinand dal Pozzo. 8vo. 9s. 6d.

Protestant Principles, exemplified in the Parliamentary Orations of Royal Dukes, Right Rev. Prelates, Noble Peers, and Illustrious Commoners, with the Constitutional Declarations of Irish Protestants against the Roman Catholic Claims, &c. 8vo.

Christian Counsel the Light and Safeguard of Nations; a Letter to the Right Hon. George Cauning on the Present State of the Country. By Thomas Mullock. 8vo. 1s. 6d.

Remarks on the Present State of the Roman Catholic Question. 8vo. 2s. 6d.

The Grand Vizier Unmasked, or Remarks on Mr. Canning's Claims to Public Confidence, in an Appeal to the British Parliament and People. By a Protestant Tory. 8vo. 2s. 6d.

A Sermon preached at the Chapel in Hanover Square, Newcastle, previous to a Collection in aid of the British and Foreign Unitarian Association, London, Oct. 29, 1826. 12mo. 2d.

A Sermon preached at the Chapel in Hanover Square, Newcastle-upon-Tyne, March 25, 1827, being the last Day of the Century since its Dedication to the Public Worship of God. By William Turner. 8vo.

CORRESPONDENCE.

Mr. Rowe's Letter of the 10th of May has been received ; but the Conductors, wishing to put an end to the personalities which it must tend unnecessarily to continue, decline the insertion of it. They avail themselves of this opportunity to remark, on their own behalf, that they were induced to admit Mr. Rowe's former communication by an anxiety to evince at the outset of their undertaking that their pages were open to the adversaries of Unitarianism as well as to its friends. They confess, however, that they admitted it with reluctance, because they thought that a writer of Mr. Belsham's profound and varied erudition, great talents, venerable age, and high and exemplary moral worth, might have commanded from his theological opponent more of the urbanity of the gentleman and the scholar, and more of the suavity and gentleness of the Christian. The appending of the author's name, on which Mr. Rowe lays much stress, is, in their judgment, of little importance, unless it have the effect of restraining the spirit and the language of religious controversy within their legitimate boundaries. They will, with pleasure, insert the paper on Dr. Marsh's note on Michaelis, if they are permitted to omit a few of the introductory sentences, and an offensive personality, which have no necessary connexion with the writer's argument.

There is nothing in D.'s communication that can induce the Conductors to depart from their declared determination not to continue controversies begun in the former series. He will see that, by a very slight exertion of literary skill, his object may be fully attained without putting his observations in a controversial form ; and they think his paper would be improved by being remodelled.

The communication from Penzance will appear in an early Number. The proposed additions to it will be very acceptable.

A Correspondent, in reference to a remark in a Review article, page 362, states, that Dr. Mead, before his death, no longer deprecated the publication of the translation of his work, but " approved and respected " that made by Dr. Slack, as appears from the title and page xviii of the publication in 1755.

Philalethes is respectfully informed that the Conductors have demurred to insert his papers from an apprehension that the subject would not interest a sufficient number of the readers of the Monthly Repository to justify their allotting to them the necessary space.

Mr. Harrison, who writes from " No. 3, Penton Place, Walworth," wishes to learn the fate of a scheme which, he says, was in contemplation " twelve or eighteen months ago," for building an Unitarian Chapel in Walworth. The Conductors are not aware that any such plan was ever publicly announced. It is understood, that on the expiration of the lease of St. Thomas's Chapel, and the refusal of the proprietors to relet it, the Trustees of the Westminster Chapel were prevailed upon to apply their funds to the erection of one in Stamford Street, Blackfriars' Road, for the accommodation of the Unitarians residing in the districts which Mr. Harrison enumerates.

Some Notices and Advertisements arrived too late to appear in the last Number. Such documents ought to be in the Printer's hands a week before the day of publication.

Since the preceding sheet was printed, the United Committee on the Corporation and Test Acts met, and resolved by a majority not to press a motion for the Repeal of the Sacramental Test in the present Sessions.

ERRATA.

Page 234, line 35, for *Theodicie*, read " *Theodicée*."

313, note, line 2, for *Vol II.*, read " *V. 2.*"

314, note, line 16, for *Latronne*, read " *Letronne*."

318, line 8, for *data*, read " *dates*."

337, line 30, for " *Sir Thomas Morland*," read *Sir Samuel Morland*,

376, col. 1, line 2, for *Cherint*, read " *Chemist*."