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ON THE SPIRIT OF SECTS.

Epicurus, inquis, dixit: quid tibi cum alieno?—quod verum est, meum est. Perseverabo Epicurum tibi ingerere: ut isti, quum in verba jurant, nec quid dicatur, æstimant, sed a quo, sciant, quæ optima sunt, esse communia.

SENECA, *Epist.*, 12.

SECTS are the natural result of a general toleration of opinions in an advancing state of knowledge and intelligence. In their more striking features they do not, we may hope, exhibit the state in which society will permanently remain, but merely constitute the process of its transition to something better: to the friends of humanity they afford a gratifying spectacle—not so much in what they are, as in what they indicate, and in what they announce. They excite that ferment in society which always accompanies a conflict of opinions: but such conflict necessarily precedes the discovery of truth; for, “opinion in good men,” to apply the forcible language of Milton, “is but knowledge in the making.”

The worst evils of sects cannot be charged upon liberty of conscience, and furnish no pretext for abridging it. They may be traced to an imperfect development and limited application of the principle which produces sects; to the want of *unfettered* freedom of intellect, and the denial of *total* liberty of conscience.

If education had completed her task and all men thought for themselves, the old maxim “quot homines tot sententiæ” would indeed be verified, since it is hardly possible that a subject so vast, so complicated as religion, should appear in precisely the same light to any two minds that freely yielded to the impulse of their own convictions: as it is, there are only as many opinions as there are sects, and the conflict, too generally exhibited in the world, is not between mind and mind, in the pursuit of a common object—truth—but between party and party, for the ascendancy of their respective influence and name. Did each individual stand on perfectly independent ground, the difficulty experienced in fixing his opinions on many topics, and his general consciousness of liability to error, would infallibly teach him moderation and candour in judging others, especially if he found, as every

* Areopagitica. Works I. p. 322.

independent thinker must find, that there were points on which he did not exactly sympathize with any one of his acquaintance.

But where an individual assumes implicitly the dogmas of a party, as he meets with none of these difficulties, he learns none of this forbearance. His opinions, or rather prejudices, for opinions he has none, have all the same value and rest on the same evidence; a value and an evidence derived exclusively from the authority of his party. Every particle of the received system he considers equally essential and equally sacred, and holds it a solemn duty to preserve the whole inviolate. His associates, instead of weakening, confirm these prepossessions; for they are usually found amongst those who embrace the same system of faith, and who estimate his merits as he is disposed to estimate theirs, exactly in proportion to his zeal for their common cause. An *esprit de corps* is thus formed, and the impartial love of truth is banished.

The history of sects furnishes the most striking examples at once of the weakness and of the strength of the human intellect, of the energy with which it pursues the sublimest truths, and of the credulity with which it embraces the most revolting absurdities. The power of great minds is nowhere more decidedly manifested than in the dominion which they have exercised on the opinions and practices of mankind, a dominion more flattering to human pride, more indicative of human power, and more entirely due to the unaided energies of the individual, than the most splendid achievements of arms. To take a familiar instance from the history of philosophy, what empire can be compared in duration and extent, in the multitude and variety of its influences on human opinion and human character, with the sovereignty once possessed over the whole civilized world by the doctrines of Aristotle? What despot ever wielded a more uncontrolled sway over the persons and fortunes of men than was for centuries exercised over their modes of speaking and thinking by this tyrant of the human intellect? If any thing can equal the feelings of admiration and almost of awe, with which we contemplate this stupendous instance of intellectual dominion, it is the mortification and sorrow of witnessing such an abject prostration of understanding in the great mass of the species, and the slavish infatuation with which they rejoiced in their thralldom and struggled to perpetuate it.*

The disposition of mankind to submit to authority in matters of opinion arises partly from the pusillanimous awe of power, and partly from a dislike of doubt and suspense upon topics which deeply involve the conduct and happiness of moral and intelligent beings. Rather than have no opinion on such topics, they adopt the opinions of another; and, when to this natural consciousness of weakness and desire of certainty are added all those intenser feelings of interest and anxiety which religion excites, and which render any doctrines preferable to the aching void of scepticism and no belief, an opportunity is afforded to the founders of religious sects of acquiring an influence

* The homage once paid to the name of Aristotle was idolatrous in the strictest sense: "Il y a eu des hérétiques," says Bayle, "qui vénèrent son image conjointement avec celle de Jésus Christ. J'ai bien lu quelque part qu'avant la Réformation il y a eu des Eglises en Allemagne, où l'on lisoit au peuple tous les Dimanches la Morale d'Aristote au lieu de l'Evangile. Il n'y a guères de marques de zèle pour la Religion, que l'on n'ait données pour le Peripatetisme. Paul de Foix ne voulut pas voir à Ferrare, François Patrice, parcequ'il apprit que ce savant homme enseignoit une autre philosophie que la Peripateticienne. C'étoit pratiquer envers les ennemis d'Aristote ce que les zélés veulent qu'on fasse à l'égard des Hérétiques." Dictionnaire, &c., Aristote.

over the minds of men, which, under some circumstances, becomes enormous, and, unless guided by a sense of justice and piety, may be abused to the most debasing and hurtful purposes.

In the gradual progress of society towards wisdom and happiness, a few great minds must take the lead. They open paths, along which the multitude follows them. They strike out lights and develop principles which, in some degree, anticipate the spirit of their age; and which, gradually penetrating through society, blend themselves with the general mass of opinion and remain the common heritage of mankind, till some new teacher arise to make a fresh advance towards the truth, and to raise another degree the general standard of human virtue and intelligence. In all this there is nothing to deprecate; here are none of the mischiefs and disorders of sectarianism; but we recognize the operation of that beneficent law that God has impressed on his moral creation by which man is made the chief instrument of good to his fellow-creatures, and is enabled to raise society gradually from one stage of improvement to another.

Sectarianism assumes its most offensive aspect when circumstances have thrown the control of opinions into the hands of ambitious and interested men, or when particular opinions are subjected to oppression and exclusion. Though the philosophers of antiquity were distributed into sects, and, on some topics, exhibited considerable sectarian feeling towards each other; yet, in general, their controversies were not signalized by the bitterness of modern sectarianism, because philosophy afforded but little scope for the acquisition of secular power, and all sects, being placed on the same footing of civil privilege, were more nearly balanced against each other.

As soon as ever a mark is put upon certain opinions, and persecution is let loose against them, they acquire a forced and artificial value, and draw their advocates into a bond of closer union for the sake of mutual countenance and protection. It becomes a principle of honour not to abandon opinions while they are persecuted: from association with the exertions and sacrifices which they have involved, the opinions themselves are endeared and consecrated to the mind; and thus the exercise of private judgment, in some cases, justice and humanity, are merged in the zeal of the partizan. An endowed and privileged church, unless dissent be totally prohibited, is the great mother of sects, and the indirect cause of the bitterness and narrowness of spirit by which they are too often characterized. An honest man feels it a serious injury to forfeit his social advantages in consequence of his honesty, and the most rancorous of his sectarian prejudices are the result of this feeling; and such degradation, while it contracts the views and sours the temper, and gives undue importance to certain articles of belief, produces in general great strictness and regularity of moral conduct, and a deep feeling of conviction and sincerity. Men of the most upright minds, from the consciousness of a close connexion in their own case between their principles and practice, and from the want of clearly distinguishing between what is essentially good and what is purely adventitious in their principles, come to view with horror every deviation from their particular opinions as an implication of moral delinquency, and to confound in indiscriminate partiality truth and error, reason and absurdity. In some cases, such is the force of unbroken associations of ideas, the very deformities and extravagancies of their creed become the objects of their most enthusiastic veneration and attachment, as affording the surest test of their sincerity.

*Turpia declinant cæcum vitia, aut etiam ipsa hæc
Delectant; veluti Balbinum Polypus Hagnæ.*

Instead of adopting the excellent rule, so clearly laid down and so admirably illustrated by Bishop Taylor,* of making conduct a test of opinion, they reverse his maxim, and, in the face of the clearest evidence to the contrary, make opinion a test of conduct. This state of feeling, once excited, is directed without distinction against all whose opinions do not fall within the prescribed limits of orthodoxy, and is often roused to the greatest virulence where the points of difference are least important. Arguments are neither fairly advanced nor candidly encountered; charges and recriminations multiply each other, and the voice of truth is lost amidst the din of polemics and the clamours of party.

From this division of the world into sects arise a number of foolish and petty distinctions in society, upon which a truly liberal mind looks down with disdain. When pushed to excess, they are injurious, sometimes to morality, and always to truth and charity; nor is it the least evil attending them, that they afford a ready means for bustling and insignificant men to force themselves into notoriety, and to acquire name and importance, not from any intrinsic title to respect, but from the value attached by the multitude to the cause with which they have identified themselves.

Hence the usual aversion of men of refined and cultivated minds from sectarian distinctions and sectarian controversies: and hence, as a natural consequence, their too frequent alienation from the subject of religion itself. They do not find the subject calmly and candidly discussed. They perceive that in the majority of sectarian controversies the really grand and vital truths, which constitute the essence of religious belief, are obscured and almost hidden from view under a heap of adventitious trifles which folly and ignorance have piled upon them; and thus finding little or no sympathy with their own views in the surrounding mass of mankind, they are strongly tempted to subside into indifference.

The feelings of men of this class are reflected in the sentiments which Turgot is said to have expressed when the outcry raised against the conductors of the *Encyclopédie* had compelled them, in their common defence, to form a party, to which the appellation of the *Secte Encyclopédique* was given. "He thought," says his biographer, "every species of sect pernicious, whether it were the ambition of domineering over the minds of men that formed it, or, as in the present case, it owed its origin to a persecution which obliges men to make a common cause. Still, from the moment a party exists, all the individuals that compose it are made answerable for the faults and errors of the rest; the necessity that calls for their union obliges them to conceal or qualify principles which may be offensive to such as by their weight or their countenance are useful to the party. They are obliged in a manner to form a system of doctrines, and the opinions which belong to this system, being adopted without examination, in the end become mere prejudices. Friendships entertained for any one of their body stop at the individual, but the hatred and envy that any one of them excites are extended to the whole. M. Turgot was therefore convinced that a more fatal blow could not be aimed at truth than to compel those who love her to form a party."†

With all these consequences attending them, sects, notwithstanding, inflict far less evils upon society than must be incurred by the abridgment in any degree of that freedom of opinion in which they originate. The most bene-

* Liberty of Prophesying, II. pp. 7—9, &c.

† Life of Turgot by Condorcet, p. 39.

ficial changes in the manners and sentiments of mankind are often indirectly accomplished by their instrumentality, and they imply, in their very existence, a state of intellectual excitement and vigour. Their worst effects can only be considered as the rank and unprofitable luxuriance which, in the commencement of culture, shoots forth amidst the more generous and healthful produce of a fertile soil.

There is this wide distinction between the spirit of an establishment and the spirit of sects. Sects are usually regardless of forms, but they demand an explicit avowal and consistent profession of opinions. An establishment, while it exacts the most studied respect for forms and an outward compliance with its terms of communion, allows the greatest latitude of private opinion, provided it be not indulged in the spirit of proselytism, or made the ground of public dissensions. What is more, the extent of latitudinarianism is generally in proportion to the strictness with which external conformity is maintained. In Spain, where the power of the church is absolute, and the slightest expression of dissent is visited with the heaviest penalties, the scepticism of most, and the total irreligion of many, of the educated ecclesiastics is notorious. Our English establishment, from the superior liberality of its principles, the general freedom of our laws, the wide diffusion of knowledge, and the intercourse and sympathy which subsists between its members and numerous bodies of sectaries without its limits, has had the good fortune to preserve amongst the clergy, amidst endless varieties of opinion and feeling, a large mass of sincere piety and practical worth, founded on the great general principles of Christianity. In Protestant Germany, on the other hand, where the compromise between the Lutheran and Calvinistic churches has occasioned a suppression of all sectarian distinctions, we behold the utmost boldness and diversity of individual opinion, carried to an extreme which must be pronounced startling, if not dangerous, and yet combined with an universal acquiescence in established forms. While outward profession is kept within certain fixed limits of decorum, the discussion of opinions, being confined to studious and speculative men, proceeds for that very reason to more daring lengths.

Where opinions are the badge of a numerous and active sect, openly professed and zealously propagated, they are brought into practice, are reduced to the test of experience, and are met and controlled by the counter-agency of rival sects; and whatever may be the extravagances of new sects, these circumstances, in a country where unlimited toleration is enjoyed, bring them all down in time to the level of common sense and practical utility, and fit them for promoting, under various forms, the great moral purposes of existence. In the other case, the opinions of men who are not called to give any account of them, and who view them as mere theories, may be more refined than the prejudices of the vulgar, but they are not more innocent, not more practical; certainly they are not less visionary from being nursed in solitude, shut out from the healthful air of publicity, and far removed from the animadversions of plain and honest minds on subjects in which they feel deeply and sincerely interested. The attachment of such men to their church is often as bigoted as that of sectaries to their opinions; it is perhaps more invincible from the worldly prepossessions with which it is mingled, and from being rooted in selfishness.

With many exceptions in good men on both sides, the characteristic qualities of a sect are zeal, ardent and sincere, but fierce and uncharitable—boldness of spirit, founded on strength of conviction and rectitude of moral conduct, frequently deformed by austerity; of an establishment, liberality of

sentiment united with bigotry of practice—a punctilious attachment to forms, joined to feebleness of conviction and carelessness about principles; in the spirit of the latter, we are reminded of the younger Pliny, sacrificing with equal complacency and indifference at the altars of a thousand gods, and yet calmly consigning to the torture the unswerving integrity of the Christian martyrs; in the former, we recognize the spirit of Paul, fierce and misguided in his zeal, persecuting the church of God unto death, yet conscious of rectitude and accessible to conviction, and transferring to the cause which he subsequently espoused, the same ardour and intrepidity of soul which had prompted him to seek its destruction.

In addition to all the causes hitherto alleged of sectarian feeling, there is a latent pride in human nature, which is wounded by the denial of any principles which have been adopted as true and acted upon with confidence. We do not like to have our judgment even indirectly called in question. The best men find it difficult to preserve their equanimity, when they are forced upon the defence of opinions which they have long cherished in undisturbed repose. Where certain opinions are professed by a large majority of mankind, where they enjoy the sanction of the laws, are made the title to civil rank and privilege, and have, in consequence, a certain degree of worldly respectability associated with them, they unavoidably produce in the community professing them a *corporation* spirit, which is as unfavourable to their moral influence as it is injurious to the cause of truth.

It must be acknowledged with regret, that, in the present state of society, Christianity itself—the purest of all principles—the most important of all interests—is too generally defended in the spirit of a *corporation*. The only way in which it ought to be offered to the reception of mankind, is under the promise of additional benefit and happiness, as a blessing for which its professors are deeply thankful, and which they would fain participate with all their fellow-creatures. If it were represented as a means, supernaturally ordained by God, of attaining those great moral ends, that *summum bonum* of existence, which all good men agree in acknowledging as supremely important, the chief question remaining for discussion between the lovers of truth and virtue would then be, whether Christianity, taken in the wide extent of her doctrines and evidences, in the purity and tenderness of her influences, in the perfection of her moral standard, and the awfulness of her heavenly sanctions; whether Christianity thus contemplated, or those systems of religion and morals which have occasionally been offered in its stead, could be considered as possessing the strongest claims to attention, and as conducing most effectually to the end proposed. For it is a self-evident proposition, that no good man can desire the destruction of all religion, though he may very sincerely, however erroneously, prefer one form of it to another.

Would to God Christianity were entirely delivered from the contamination of human laws! that she were left to take her lot with those other great truths which have become the imperishable heritage of mankind, and which gather new lustre and influence as they pass from age to age! that she were allowed to be her own advocate, and not compelled, by the officiousness of her votaries, to assume the degrading attitude of a sect!

A compliance with the merciful invitations of the gospel, instead of being urged in a spirit of meekness and persuasiveness from the benevolent wish that men might partake of the blessings which it bestows, is too frequently exacted as a concession to the authority of those who are invested with all the privileges of a chartered monopoly, and who fiercely assert their right to

control the judgments, and decide on the merits, and measure out the everlasting bliss or everlasting woe, of their fellow-creatures. The guilt of unbelief is decided before the inquiry is begun ; and thus doubts and difficulties, entertained in the sincerest and most candid spirit, are, in many cases, never fairly proposed and never completely removed, because the mere entertainment of them is looked upon as a moral offence, and supposed to indicate an irreligious heart. In the prevalence of such feelings, we search in vain for the spirit of our great Teacher, kindly compassionating the blindness of his followers, bearing with their doubts, adapting his instructions to their capacities, and opening just so much light on the mental eye as its enfeebled state would enable it to imbibe : but we are too often reminded of the fierce and bigoted intolerance of the Jewish rulers, disdaining discussion, silencing inquiry by threats and reproaches, and vehemently asserting the divine authority of a system, the precepts of which they transgressed, and the spirit of which they totally misunderstood. So long as Christianity is advocated in this sectarian spirit, the prejudices against it in some minds will continue to be strong.

Quodcunque ostendis mihi sic, incredulus odi.

The method of considering men as reprobate and hardened sinners, and of working solely on their fears, has been tried long enough, and its fruits shew its inefficacy ; it has driven men to terminate a career of crime by a series of useless and degrading mortifications, and prompted tyrants to expiate the oppressions and cruelties of early life by edicts more sanguinary and oppressive still ; but where has it ever produced the sweet charities of Christian goodness ? And in an age when ignorance is retreating before knowledge, and superstition before philanthropy, it is time it were abandoned for ever.

Our hearts rejoice in that more benevolent philosophy which considers man as a being essentially good, and rendered wicked only by the influences to which he is exposed in his passage through life ; as a sinner, indeed, requiring all the promises, consolations, and excitements, which the gospel mercifully proffers him ; but still, however sunk and degraded, retaining in most cases a latent sense of truth and goodness ; accessible to conviction and capable of improvement.

There are, in fact, certain first principles of morality and religion so uniformly springing up in the human mind with its progress and development, so clearly indicating the same constitutional structure, and so surely leading to the same practical results in all ages and all nations, that, whether these principles be considered as instinctive or acquired, (for the question is purely one of analysis,) we may, with unerring certainty, appeal to their existence, and rely on their operation, and calculate on their influence in the minds of all good men. The grand revolution then to be accomplished in society, is the substitution of integrity and virtue, instead of particular modes of faith, as a test of character : for we may adopt it as an axiom, in reference to the great mass of the human race, that the religious principle will develop itself with the growth of the moral character, and will eagerly welcome truth, as its natural aliment, wherever truth is fairly and candidly proposed.

The re-action of common sense upon folly and fanaticism may, indeed, produce a temporary reign of scepticism ; but, happily, scepticism is not the natural state of the human mind ; the first principles of morality and religion are too firmly planted by the Creator in the mind of man and the

constitution of society, to be capable of final and total eradication ; and the endless variety of forms, under which they have manifested themselves, bears a striking attestation to their accordance with the tendencies of the human frame, and to the strength of the convictions on which they rest. From intellectual excitement these principles have nothing to fear ; on the contrary, if inherent in the human constitution, they must gain force and clearness by every discussion ; nor is there a more base and groundless apprehension, than that inquiry, once commenced and followed into its consequences, leads to Atheism.* The most sceptical of Hume's conclusions may be confuted by his own principles. The charge of Atheism is very largely dealt about by some men, but with little judgment and less charity. All bad men are, indeed, practical Atheists, but of serious, speculative Atheism, I believe very few well-authenticated cases are on record. If there be any instances in which opinions have been deliberately advanced at all approaching this fearful doctrine, they would, I think, upon examination, be found resolvable, like those of Spinoza, into a sort of pantheism ; and ought to be ascribed, not so much to a hardened wickedness of heart as to a morbid love of speculation overmastering, in retired and studious men, the sound exercise of the reason and affections ; and to that blindness which comes over the mental eye from the vain and perhaps irreverent attempt to penetrate the unapproachable glories of that awful Being

Whose throne is darkness on the abyss of light.

In such instances, I recognize an additional cause of thankfulness for the gift of revelation, which beautifully adjusts the light that it imparts to the weakness of our intellectual vision, and veiling the brightness of the Divine perfections, shadows forth our Creator under the engaging aspect of a Father and a Friend ; but I see in them nothing to weaken my conviction, that religion is an inherent principle of the human mind, or to lead me to apprehend its destruction from the freest exercise of the intellectual powers.

Happily, then, for the friends of virtue and mankind, there is an immoveable barrier against the final prevalence of scepticism in those universal principles of sentiment and conduct, which are co-extensive with human nature, and which are more and more developed with its progress and improvement ; and which cause the feelings of piety, all the sentiments of mercy, compassion, and gratitude, a sense of moral obligation, the love of truth, and justice, and freedom, and a fond desire of renewed existence beyond the grave, to spring up, variously combined, and in various degrees of perfection, in all good and generous minds, wherever and whenever they may have existed, and under whatever dispensation of the Almighty they may have been educated. Christianity presents a perfect embodying, in the teachings and example of Christ, of these great universal principles of sentiment and action ; and, like them, it must be immutable and eternal. It is the complete manifestation of all those moral and religious truths which are essential to human well-being and happiness, and which are only feebly and partially disclosed by the light of reason and nature. It sets the seal of divine authority, the miraculous sanction of the Almighty, on those truths, and sentiments, and actions, which good men, in all ages, so far as they were able to discern and cherish and practise them, have admired and venerated

* "Voilà," says Bayle, in his life of Acosta, "un exemple qui favorise ceux qui condamnent la liberté de philosopher sur les matières de religion ; car ils s'appuient beaucoup sur ce que cette méthode conduit peu-à-peu à l'Athéisme ou au Déisme."

as divine; as the choice of wisdom; as the portion of virtue; as the assimilating principle of man and God.*

What more can be wanting for human wisdom and human happiness than a deep conviction of the paternal benevolence of the Creator, and of the tendency of his moral government to the final triumph and never-ending bliss of virtue and piety—an assurance that he freely welcomes to his love all who sincerely repent and honestly endeavour to do right—a persuasion that all the children of men are members of one vast family, whose duties and interests are reciprocal, and whose highest virtue consists in imitating their Maker's beneficence and rendering each other happy; and, lastly, a firm belief, founded on actually witnessing an exertion of divine power in restoring the dead to life, that death is only the passage to immortality? And this is Christianity—a doctrine so consonant with reason and so congenial with human nature, that the good of all ages, so far as they have attained to goodness, have anticipated and exemplified its spirit; and even the serious inquirers of later times, who have questioned the fact of its miraculous introduction, have freely admitted the excellence of its moral tendency and the sublimity of its principles.

A spirit so pure and principles so exalted, can never perish: their applications may be infinitely diversified; and the controversies to which they give rise in one age, may cease to be agitated in the next: but the principles themselves are immortal and unchangeable; once imparted to the world, they are reflected with increased lustre from every object on which they touch, and are strengthened and brightened by every new development of the nature of man and the tendency of society. The stream of radiance, instead of diminishing as it recedes from its source, gathers fresh lustre as it advances, and pursues its course with augmented glory and strength from age to age. Nature and revelation “together dart their intermingling rays,” and fill the wide circle of the heavens with a blaze of light.

Such are those grand and vital principles of sentiment and action from which the doctrines of all sects derive their value and sanctity, and which enlarged and benevolent minds delight to recognize—mingled it may be with much error and much prejudice—as the latent source of moral strength and spiritual solace for the sincere and upright under every various form of religious persuasion. These are the principles which the prevalence of a sectarian spirit tends to enfeeble and depreciate; but which, it may be hoped, the wide diffusion of education will render by degrees more prominent and striking in the profession of every sect. Instead of deriding the religious follies of mankind, the benevolent will trace with admiration the merciful providence of God, accomplishing through such various processes the same gracious result; promoting, with more or less directness, under creeds so infinitely diversified, and amidst errors and prejudices so tenaciously retained, the great moral and religious ends of existence.

To these ends enlightened and liberal minds will look as the sole and exclusive object of true religion; to these great ends they will studiously confine their attention and direct their energies, undistracted by the frivolities of

* *Sacer intra nos spiritus sedet, malorum bonorumque nostrorum observator et custos: hic prout a nobis tractatus est, ita nos ipse tractat. Bonus vir sine Deo nemo est. An potest aliquis supra fortunam, nisi ab illo adjutus exsurgere? ille dat consilia magnifica et erecta. In unoquoque virorum bonorum habitat. Quemadmodum radii solis contingunt quidem terram, sed ibi sunt unde mittuntur: sic animus magnus et sacer, et in hoc demissus ut propius divina nossemus, conversatur quidem nobiscum, sed hæret origini suæ. Seneca, Epist. 41.*

sectarian controversy, and unembarrassed by the restraints of sectarian prepossession. Emancipating themselves, as far as possible, from the trammels of sect and party, they will habitually consult, for their own guidance and the instruction of others, the perfect model of human wisdom and virtue exhibited in the gospel : and estimating all religious professors by the faithfulness with which they express, in their profession and general practice, the great first principles of all religion, will endeavour, in the truly Catholic spirit of the ancient eclectic philosophy, to borrow without reserve, and transfuse into their own sentiments and conduct, whatever is most sublime and scriptural in the doctrine, and whatever is kindest and holiest in the spirit and example of other sects ; and will consider that the best religion which turns the minds and energies of its votaries with the greatest force and directness upon vital piety and goodness ; which is most practical, most soul-subduing, most heavenly, in its influences ; and which develops and enforces the great eternal principles of religious belief, accompanied by the fewest of those accessories, the value of which is purely factitious and conventional.

It will be long, probably, before the mass of sects are animated with this spirit ; the prepossessions and institutions of society oppose but too many obstacles to its diffusion. But the more advanced and enlightened of the members of different sects may lead the way in this important revolution, and make preparation for that holiest of all communions on earth, a communion of the pious, benevolent, and sincere. Already we witness among good men of all parties a more cordial disposition to sympathize with each other, and to merge minor differences of opinion, that they may co-operate more effectually in the promotion of truth and goodness. The intellectual excitement that now prevails, the free discussion of all moral and religious topics, and the constant intercourse amongst all parties, all sects, all nations, must accelerate this union of kindred minds ; and from that union, in the pursuit of the noblest objects, the most important results may be anticipated.

Happy they, who can recognize in such a union a pledge of the continued happiness and improvement of mankind ! Happy they, who, amidst the gloom which political convulsions and the storms of bigotry and intolerance occasionally throw over the prospects of society, can discern in Christianity that pure and holy light which, while it conducts the successive generations of individuals to immortal blessedness, discovers with no less clearness the path which Providence has traced out for the species, and through which, amidst the ever-shifting vicissitudes of manners and opinions, it is destined to move on in indefinite progression towards wisdom, and virtue, and happiness !

J. J. T.

IMPROVISATION

AFTER A THEOLOGICAL DISCUSSION WITH ONE WHO MENACED MY
HETERODOXY WITH DIVINE DISPLEASURE.

God hath not placed salvation in their hand,
Far less damnation, to deal out at will
On those who their vain threats nor understand,
Nor tremble at them. God is mercy still,
Though they would make him merciless—hath given
To all—to *all*, the promises of heaven ;

Though these would bar the door, and to the few
 Whom *they*, not God, have chosen, say, "For you,
 For *you* alone, ye saints ! his name is love,
 And ye shall *live*, while those shall hopeless *die*."
 And why, ye most presumptuous, tell us *why* ?
 (Since ye mete out the mandates from above).
 Because their eye is not your feverish eye ?
 Because they cannot in the Bible read,
 (That book which beams with beauty like the sun,
 Gilding, not scathing, all it shines upon,)
 Your cold, fierce, narrow, damnatory creed ?
 A yellow leaf ye pluck from truth's fair tree,
 (That letter dead of which that truth hath spoken,)
 But know ! the living spirit is the token ;
 Spirit of peace, of joy, of charity,
 Revelling in all the bliss of love's pure breath,
 And calling light from darkness, life from death :
 That living spirit which is distant far
 From your vain dreams as love is far from hate,
 Or hell's abysses from heaven's central star,
 Or Deity from demon. I will speak
 In God's sweet music to the desolate
 Whom ye have cursed, and bid them stand erect
 In strength and sober joy and self-respect,
 And those intolerable fetters break
 Which ye have bound round their imprisoned souls ;
 Fetters which you, in all the pride of error,
 Have forged of self-idolatry and terror.
 Yes ! I will tell them of a light which rolls
 Forth from the Gospel, brighter than the day.
 I'll tell them, that the high and holy way
 Which leads to heaven is not o'erflow'd by tears ;
 That he who, from the happy things which earth
 Bears on her mother breast, extracts delight,
 Is a far worthier servant in His sight,
 Than he who, building out of dreams and fears
 Terrible visions, makes his heart a waste,
 And judging all without from that within,
 Sees one vast desolation—darkness—dearth—
 Elaborates his misty webs of sin
 Over the loveliest creatures—fairest things
 Which God himself hath made ; and blinded flings
 Insults upon creation. In his taste
 Sweetness itself is bitter, virtue nought
 But the delusion of a selfish thought,
 And vice less dreadful than an erring creed.
 Madness has filled the world ; but this indeed
 Is the worst madness—laying bare the root,
 Blasting the tree, corrupting all the fruit
 Of godliness, in its own name.

J. B.

ANALOGY BETWEEN THE DOCTRINES OF THE TRINITY AND OF TRANSUBSTANTIATION.

[Taken with some slight alterations from the Unitarian Advocate.]

MYSTERY has a power to charm the finest understandings. Some are attached to the doctrine of the Trinity, not so much because they are struck with the strength of argument in its favour, from revelation or from reason, as because their imaginations are fascinated by its very indefiniteness and obscurity. In their minds the same grandeur is associated with the mystery of the Trinity, which belongs to the mysteries of our own being, of the operations of Providence, of the system of nature. But, I confess, that to me the Trinity recalls no such emotions. Instead of classing it with those sublime subjects of thought which are suggested by our condition in this world, and our hopes of a future, I should place it among those fictitious creations of a strange fancy of which the dark ages were fertile.

I have always thought that the doctrine of the Trinity bore a striking analogy to the doctrine of Transubstantiation. I proceed to point out some particulars in which, it appears to me, the two doctrines are very similar.

1. The *statement* of each involves an apparent contradiction. The doctrine of Transubstantiation is, that the bread and wine employed in the ordinance of the Lord's Supper, are converted, after consecration by the priest, into the real body and blood of Jesus Christ. The elements retain the same outward appearance, but in reality are entirely changed. To the senses they still seem to be common bread and wine; but faith regards them as the body and blood of our Lord. The Protestant acknowledges the impossibility of believing this. He confesses that no evidence could prove it to his mind. But is there not the same contradiction in the statement of the Trinity? The statement is, 1. That there is but one God. 2. That the Father, Son, and Holy Ghost, are three separate persons, each having his own mind, consciousness and will,—each sustaining different offices in the work of redemption. 3. That the Father is God, the Son is God, the Holy Ghost is God.

Now to my mind this statement appears to present as palpable a contradiction as the former. I cannot torture my intellect to perceive the possibility of either of these propositions. It is as easy for me to admit that what the evidence of my senses teaches me is wine, is, in reality, the blood shed on Calvary eighteen hundred years ago, as to perceive, that the Father can be God; the Son, God; and the Holy Ghost, God; and yet that there is but one God. Both the propositions I cannot help regarding as contradictory and impossible.

2. The doctrine of Transubstantiation is defended by passages of Scripture which, if admitted in their obvious and literal sense, are certainly indubitable proofs. Indeed, the language of our Saviour is more explicit on this point than it is on the doctrine of the Trinity, as its warmest advocates, I presume, confess. The doctrine of Transubstantiation, unless we bring reason to our aid in interpreting Scripture, is supported by direct quotations from the New Testament. "Except ye eat the flesh and drink the blood of the Son of Man, ye have no life in you." "And he took the bread and said, This is my body, which is given for you." In like manner "he took the cup and said, This is my blood." By these texts the believers in Transubstantiation think they demonstrate their doctrine. But the man who permits his common sense to operate, refutes them on the principles of criticism and

sound reason, and shews that the language of Scripture is not to be pressed in its most obvious sense too closely, but that we must look beyond the letter to the spirit.

The analogy which the Trinity bears to this point is, that it is supported by some obvious passages of Scripture. The Trinitarian is convinced of the truth of the doctrine by certain texts in which a triple distinction of the Divine nature is implied, or by passages which appear to invest Jesus Christ with the attributes of the Deity. But are these passages as numerous or as forcible as those which the Catholic alleges in favour of Transubstantiation? Why do we not receive *them* in their literal sense? Plainly, because we exercise our reason and cannot admit an impossibility.

On the same grounds I interpret the texts, apparently in favour of the Trinity, according to my reason. If the argument is just against the Catholic, mine is just against the Trinitarian. To maintain consistency, a man must become a Catholic or a Unitarian. If he adopt an opinion from the literal import of Scripture, without regard to the real import, he must believe in Transubstantiation; but if he refuse to believe a contradiction, though capable of a plausible support from Scripture, he must renounce the Trinity. The Catholic can retort upon him with precisely the same arguments with which he attacks the Unitarian; why, then, will he not allow the latter the same advantage which he assumes in contending with the former?

3. The two doctrines agree in the mode of argument by which they are supported. A Protestant, reasoning with a believer in Transubstantiation, would argue something in this way: "I cannot believe as you assert, that the bread and wine of the eucharist are the real body and blood of our Lord, for the supposition contradicts the evidence of my senses. The bread which is before me, to all appearance, is unchanged. It has all the properties which belonged to it before. I perceive its form, colour, taste, smell; and I am sure that these are the qualities of real bread."

But to this the Catholic replies, "I admit all that you have asserted. If you think you have made out any argument, you mistake the ground of dispute. You have proved nothing by proving that the element in question has the visible properties of bread; that is granted: but the ground we take is this: that, allowing all you have said, the bread is still in a mysterious manner the true body of Christ; its retaining the appearance of bread is nothing against the conclusion; for our Saviour expressly said, 'This is my body.' Now we must admit this to support the consistency of Scripture; and after all, the whole subject is a solemn mystery, which is not to be investigated too closely by our carnal reason."

How similar the mode of reasoning adopted by the Trinitarian! We say, "that we do not believe the doctrine of the Trinity because it is inconsistent with the Divine Unity. We are convinced by the united testimony of nature and revelation, that the Lord our God is **ONE LORD**. Now, we cannot think at the same time that he is **THREE**. Again, we find our Saviour continually spoken of in the New Testament as the Son of God, distinct from the Father, and inferior to him; we cannot then believe that he is God, equal with the Father."

To this the Trinitarian replies, "What you say is true. No one doubts it. To press this point so closely betrays ignorance of the controversy. Trinitarians hold the Unity of God, and the inferiority of the Son to the Father; but at the same time, they believe in the Trinity and the equality of the Son with the Father. You gain nothing by proving that the knowledge of Jesus Christ is limited; we admit that, but believe too, that

his knowledge is unlimited : you gain nothing by proving that his power was given him by the Father ; we admit that, but believe too, that his power is underived and independent : you gain nothing by proving that he is the Son of God, and finite ; we admit that, but believe too, that he is God, and infinite. To be sure it is a mystery ; but we must submit our carnal reason to the teachings of scripture."

Now, how this differs from the reasoning of the Roman Catholic in favour of Transubstantiation, I am unable to perceive. But that reasoning is pronounced sophistical, contradictory, and absurd. It will be acknowledged that it tends to disturb the foundations of our knowledge, and to weaken our confidence in all human opinions. Why, then, will the Trinitarian persist himself in an argument which, in another application, he sees is palpably erroneous ? I am sure that every candid person must confess the inconsistency that I have pointed out, and be slow in condemning his brother for being unable to believe that the same Being can know all things, and yet know but in part ; has received all his power from another, and yet possesses it independently ; is finite and inferior to God, and infinite and equal to God ; at the same time that the exercise of his own good sense and his knowledge of scriptural interpretation prevent his agreeing with the Catholic, that Christ intended to be literally understood when he said, This is my body, and, This is my blood ; and he refuses to believe that the substance which he sees before him, with all the properties of bread, is actually the flesh of the Son of God.

4. The two doctrines agree in the support which they have received from men of eminent learning and piety. It is said, that the doctrine of the Trinity has been the undisputed doctrine of the church for ages ; that thousands have been nurtured, under the influence of its belief, in the principles of a deep and fervent piety ; that volumes filled with erudition and argument have been written in its defence ; and that the spirits of the just have clung to it in the hour of death, with a strong perception of its truth, and confidence in its power. We are directed to the philosophic Leibnitz, the profound Boyle, the devout Doddridge, as witnesses to the truth of the Trinity, and by their testimony many are confirmed in their belief.

But the argument goes too far ; for, if it is good, it proves the mystery of Transubstantiation. If the authority of great names has power to prove that the idea of a Trinity is not inconsistent with the Divine Unity, it can prove, also, that the bread of the eucharist is the body of the Lord, without doing violence to human reason. The same considerations which apply to the Trinitarian doctrine, apply with equal force to the doctrine of the Roman Catholic. That has found advocates and believers among men of distinguished talent and learning. That has been the orthodox doctrine for ages. That has shed a light over the dying bed. That can number among its adherents such names as Fenelon, Bossuet, and Pascal, whose example might sanction any doctrine which is capable of support by human authority. But what does it prove ? Nothing. They were men, fallible men ; and on this point, the Protestant acknowledges their mistake. Unitarians regard in like manner the names which he adduces. They yield them the claim of intellect and piety, but believe they were in error : of course, their authority has no weight with them. For if they were influenced by the associations which are suggested by the example of the great and good in the history of the church, they must not only believe the doctrine of the Trinity, but the mystery of Transubstantiation.

5. Both agree in having been deemed essential to salvation. One of the

greatest supports which the doctrine of the Trinity has received, is the idea that it is a fundamental point of Christianity. This gives the Trinitarian an advantage in his arguments, with the great majority of inquirers, such as the Roman Catholic church well knows how to use. He tells a man that the doctrine of the Trinity is true, and that unless he believes it, he hazards the interests of his soul. We tell a man, that the same doctrine is false; but we dare not add that its reception would endanger his salvation. Though by this course, we think we gain in consistency, we are sure we lose in power; though we adhere to Scripture, we lose sight of policy. If we could so far violate our convictions as to declare that the future happiness of an individual is endangered by his reception of any speculative doctrine, we might present an appalling picture of the evil of believing the Trinity. We should then have an influence with the timid, the melancholy, the desponding, which the Trinitarian possesses, but which we do not covet. We could appeal to the fears, with the strength with which we would address the understanding. While, then, I concede to him the advantage of proselytism which he enjoys, in making a belief in the Trinity essential to salvation, I must be permitted to remind him, that it is an advantage which he enjoys in common with the Roman Catholic, who makes a belief in Transubstantiation essential to salvation. The Catholic regards the Protestant with the same pity, for not being able to agree with him, which the latter manifests for the Unitarian, for not being able to agree with him. The Protestant laments over our blindness, in rejecting the Trinity; the Catholic laments with equal compassion over the Protestant, in rejecting Transubstantiation. The Trinitarian warns me of the danger of attending a Unitarian church; the Catholic will warn him of the danger of attending a Protestant church: if, then, I give in to the idea that I must return to the pale of Trinitarianism for safety and religious comfort, I must be consistent and follow my Catholic brother into the bosom of the Holy Mother of the church: for not a single argument can be brought to prove the necessity of a belief in the Trinity, which he cannot urge with equal, I had almost said with tenfold force, to prove the necessity of a belief in Transubstantiation.

6. The two doctrines correspond in their origin. Neither of them, it is acknowledged, is contained in the recorded discourses of the apostles. Neither is found in the confessions of faith required of the primitive converts. Neither is recognized in the earliest controversies which agitated the church. No traces of the Trinity or of Transubstantiation are found in ecclesiastical history until after the apostolic age. But after Christianity began to be corrupted by the speculations of philosophers, both the doctrines were developed and became the subjects of eager contention. The doctrine of Transubstantiation received its present form at the fourth council of the Lateran, in the year 1215, according to the decree of Pope Innocent the Third, who embodied in definite language the floating opinions that had risen like a mist on the purity of the church. But it seems to have been forgotten, that the Trinity, though it dates from an earlier period, is proved by faithful history to have sprung up subsequently to the times of the apostles. On this point, credit may be given to a Trinitarian writer, the popular Mosheim, who was too candid, at least in this instance, to sacrifice historical accuracy to theological prejudice. In his account of the fourth century, having spoken of a certain "schismatic pestilence" which troubled the church, he says, "in the year three hundred and seventeen, a new contention arose in Egypt upon a subject of much higher importance, and with consequences of a yet more pernicious nature. The subject of this fatal

controversy, which kindled such deplorable divisions in the Christian world, was the doctrine of *three persons in the Godhead* : a doctrine which, in the three preceding centuries, had happily escaped the vain curiosity of human researches, and been left undefined and undetermined by any particular set of ideas.

The Emperor Constantine, looking upon the subject of this controversy as a matter of small importance, and as little connected with the fundamental and essential doctrines of religion, contented himself at first with addressing a letter to the contending parties, in which he admonished them to put an end to their disputes. But when the prince saw that his admonitions were without effect, and that the troubles and commotions which the passions of men too often mingle with religious disputes were spreading and increasing daily throughout the empire, he assembled at length, in the year 325, the famous council of Nice in Bithynia, wherein the deputies of the church universal were summoned to put an end to the controversy.

“And in the year 381, a hundred and fifty bishops, at the council of Constantinople, gave the finishing touch to what the council of Nice had left imperfect, and fixed in a full and determinate manner the doctrine of *three persons in one God*, which is as yet received among the generality of Christians.”

From this time, the Trinity obtained a strong place among the doctrines of orthodoxy, and though Calvin expressed his disapprobation of the word as barbarous and savouring of heathenism, and Melancthon bewailed the bloody tragedies that it would cause to be enacted, the Reformation did not destroy its roots, and it is still a prevalent and essential doctrine in all the great churches of Christendom.

The doctrine of Transubstantiation flourished with equal vigour through many an age of religious darkness, and though it would be too much to say, that it has gone to the tomb of once powerful errors, its springs of life are touched, and it cannot long survive. In this, also, it is my belief that the doctrine of the Trinity corresponds with it.

The progress of light and knowledge has been fatal to the belief of Transubstantiation : it will be equally fatal to a belief in the Trinity. I am convinced of this by the qualifications and explanations to which its advocates are now accustomed to resort. It is not trusted in its original mystery, but is softened and adorned by the additions of ingenious theologians. But it cannot stand the rude shock of an inquiring age. Reason will refuse to lend its testimony to support a contradiction. Charity will rejoice at the banishment of an error which has embittered the hearts and shed the blood of the saints. As the knowledge of the Scriptures increases, the arguments for the Trinity will diminish. Already many passages, once considered indubitable proofs, are given up by its enlightened advocates. Already many texts, apparently strong in favour of the Trinity, have been found to labour under such extreme suspicion, as to render them useless in theological controversy. The history of the past, the character of man, the tendencies of society, are to my mind convincing proofs that the mystery of the Trinity will be rejected from our system of belief, and that the hour cometh, yea, is now come, when the true worshipers shall worship the FATHER in spirit and in truth.

BIBER'S LECTURES ON EDUCATION.*

THE Christian Monitor has, it does not appear why, come to a sudden termination ; but more attention is due to the First Volume of the New Series than a deceased periodical usually attracts, on account of its containing the complete series of Dr. Biber's Lectures on Education, delivered at the Harp-Alley School-Room, Fleet Street, last spring. The work itself is a mere report of sermons, mostly Calvinistic ones, delivered at popular places of worship in the metropolis, interspersed, however, with some valuable hints to parents, and some specimens of selections from Scripture and from our own ancient chronicles, for the use of young people, as illustrations of Dr. Biber's ideas. But *the lectures* occupy a considerable proportion of the volume. As they abound in serious and weighty truths, conveyed, on the whole, in most impressive (though occasionally obscure) language, they are well worthy attention ; and, startling as some of the ideas may seem to persons unaccustomed to compare Christianity as it is set forth in the Scriptures with Christianity as we see it in its corrupted form around us, the honest inquirer will not be deterred from an attempt to look at the subject with an unprejudiced mind.

A name is nothing ; and if Pestalozzi's name stands in the way of any candid investigation of principles, it is better to let it be mentioned no more ; but we cannot help adverting here to the partial view taken of this great and good man's labours by a late writer in the Edinburgh Review. This writer has, indeed, expressed the common feelings of good minds in contemplating the labours of a life consecrated to the service of society : but he does not seem to have an idea of the *manner* in which Pestalozzi desired to serve his fellow-creatures. He has left altogether out of sight this, which is the noblest characteristic of his views ; for Pestalozzi looked far beyond that exercise of the personal and social feelings which is bounded by their power of administering to the comfort of *this* life. Perhaps no one ever conceived more justly or nobly of the benignity of the Creator and the dignity of human nature ; perhaps no one ever conceived of existence as involving more extensive responsibilities ; still more, perhaps no one has formed a more enlarged view of the Christian dispensation, its ultimate tendency, and its designed effects upon human character, than Pestalozzi. Its generous, free, and lofty spirit, he had, in a more than common degree, permitted himself to imbibe. He wished all to be, what he certainly was, *willing* servants of God ; and hence he had respect not merely to the useful morality of the gospel, but to its generous influences upon the spirit. Yet, though constantly keeping before his eyes the grand aim of leading man to the Source of his existence, from whence he may come with replenished stores of light and love to bless the beings that surround him, he never forgets, in his desire to spiritualize human life, that no human being can completely fulfil the purposes of his creation, unless he be conducted step by step through all those different stages of individual and social development in which the powers of his whole nature may receive cultivation.

It is in the minute application of its spirit to the details of education, that both Pestalozzi and his followers have testified their deep-seated regard to Christianity ; and where the reader may doubt and differ, he yet, if a true

* Dr. Biber's " Lectures on Education," published in the Christian Monitor and Family Friend. Vol. I. New Series. Cowie and Strange.

Christian, cannot but admire. It may well excite wonder that the simple and natural means placed in the hands of parents for the purpose of aiding their children in attaining the true objects of life, should so often have been disregarded; while no efforts have been spared to procure the worldly advantages of a costly education; while heaven and earth have been ransacked for improved methods of rendering them learned or accomplished; and while, with the best intentions, the most injudicious expedients have been resorted to.—We have been struck with the beautiful moral lessons which, in Dr. Biber's hands, have been deduced from the most obvious infantine instruction respecting the different bodily organs, their personal use and abuse, their effects upon society; and still more with the extremely distinct view of the right and wrong of their own feelings, which children upon such a plan are assisted in acquiring. Dr. Biber is surely right in complaining of English education as being in general greatly deficient, as far as respects the cultivation of the feelings. Much thought is bestowed by sensible parents on the understanding; and on the showy, mechanical arts by the worldly; but what a child's actual state of feeling may be, whether he understands himself, or whether we understand him, is too little regarded. Hence it is that we meet with so many children who cannot do themselves justice, because feeling, with them, has never been drawn out into language, and they have attained no clear ideas—consequently, no clear expressions. Without giving a child actual words, or dictating what its feeling ought to be, a parent, acting as Dr. Biber would recommend, can hardly miss of the pleasure of seeing his offspring not only imbued with good feelings, but ready to communicate them; to be ashamed of a right movement will, in such a case, be almost impossible. Yet how often is a want of early encouragement a bar to the expression of what a child actually feels that is good, as well as evil! It is perfectly astonishing that this most interesting part of the juvenile character is so little the object, apparently, of the parent's anxious research. Besides, as Dr. Biber says,

“If we do not distinguish and acknowledge what may be good in the child's feelings, we attack the good as well as the bad, and we take upon ourselves an authority over the child's nature which does not belong to us, but to a superior influence; and in many cases we attack even the results of that influence, together with the child's own perverseness. Thus, the child feels injustice in our proceedings, and he has before his conscience a ground on which he may, in his own mind, if not openly, oppose all our efforts, being conscious of good feelings, and seeing they are not acknowledged, but disregarded and condemned, as it were, in a parcel with the others: he begins then to make all the resistance in his power, and, what is much worse, he considers himself as entitled to make this resistance. This is the cause of the want of confidence so generally observed in children with regard to their teachers: if teachers and parents understood how to oppose skilfully all the manifestations of a perverse source of feeling, and at the same time to take hold of that pure source of feeling which likewise exercises its influence over the child, they would be more in the child's confidence, and more successful in his education.”—P. 95.

In passing on to the last four lectures, we are aware of the impossibility of doing justice to a train of thought relative to the best methods of imparting religious and moral instruction, which is very original, and, to some of our readers, may appear startling. All, however, will probably coincide in some of the preliminary remarks.

“—if God himself could so far condescend to the weakness of man as to

go through these various steps," (he has been recapitulating the order of Divine interpositions,) "and to bestow the continued revelation of centuries upon the dull comprehension of man, in order to lead him ultimately to full cleanness, why should we, being weak and imperfect men ourselves, liable to error and mistake, incapable of seeing the truth at once in its full extent and in its full splendour; why should we, I ask, not be willing to follow the example set to us by the Spirit of spirits, and deal with our children in the same condescending manner in which he has dealt with the human race? Why should we not give ourselves *time*, in the course of our education, as he has given himself time in the course of his revelation to man? Why do we not begin, at the first step, with such a proportion of divine instruction as the child will be able to apply to his own nature in a direct and immediate manner?"—P. 153.

The views entertained by Dr. Biber on the subject of reward and punishment will, doubtless, meet with much opposition, carefully as he has endeavoured to guard them by the full admission of the practical difficulties to be encountered by the parent or teacher who endeavours to put them in execution. It must be admitted, that nothing can appear more visionary, at first sight, than the idea of dispensing with positive punishment, whatever may be thought on the far less doubtful and difficult subject of reward; but yet, the more we reflect on the general principles which should govern Christian education, and compare them with those which appear to govern the conduct of *most* educators, the more deeply we shall be convinced that, if Christianity itself be no merely beautiful theory, but a system capable of practical application, we must make, not *steps* only, but *strides* towards the path marked out by Pestalozzi and his followers, in all that respects our moral discipline, when attempting to approach a more Christian system. If to have respect, at every stage of the progress, to the formation of the Christian character, be visionary, then, indeed, are these views most visionary. But, let it be remembered, that a just confidence in their rectitude and correspondence with the gospel, is a very different thing from confidence in the present fitness of the agents that are to exhibit their efficacy. We may not be more fully convinced that there are very few schools conducted in such a manner as shall produce the result we wish, than that there are very few teachers capable, with their present habits and feelings, of making them better; but does this, in the least, affect the general question? Surely not. The thing to be deprecated is supineness and contentment with the present state of education. The evil is in allowing the enemies of education to triumph at every instance of juvenile depravity, at the manifest inefficiency of what *has* been done; and of wasting time in defending imperfection, instead of labouring to make the remedy more applicable to the disease.

"It is astonishing, indeed," says Dr. Biber, "that during so long a period of time as that which has elapsed since the appearance of Jesus Christ, and the introduction of his religion into all civilized states, man should not have come to a clearer insight into the nature of his dispensation. So far from acting up to the principles there recommended, we see, on the contrary, every day a continuance of that system of retaliation which Jesus Christ himself decidedly rejected. Our schools are in this respect nothing but a copy or faint imitation of society at large. It is true, that in the Old Testament injuries were inflicted for every offence committed, on the well-known principle, 'eye for eye, and tooth for tooth.' This principle, however, is directly contradicted by our Lord, who has taught us to adopt a course of proceeding more congenial with the ultimate purpose of the Divine Being,

namely, to return good for evil? Under the influence of this principle, which is manifestly more noble and more calculated to bring men, through the practice of it, nearer again to the Divine perfection, every offender would find in those whom he had offended, and in society, which can in some cases be considered as the offended party, (even when the offence has been directed only against some individual,) not an enemy, but a benefactor. If we obeyed the injunctions of Jesus Christ, which are in open contrast to the retaliating code of the Mosaic dispensation, we should, so far from repelling violence by violence, and wrath by wrath, feel ourselves bound on the contrary to make in favour of those who are unfortunately offenders against the laws of God, and against human laws, an additional sacrifice for the purpose of assisting them in obtaining the end of their existence on earth. If it were sufficiently kept in view that every human individual is born for the purpose of recovering himself, during his existence in this life, from a state of sin and rebellion against God, into which we have unfortunately fallen, we should be less inclined to proceed against those who are more particularly distinguished by the baneful effects of that sinful state in the manner in which we do. We should make less light of violently removing a man from the scene of this life, and sending him off to eternity without having asked ourselves the question, whether he has actually ended his course according to the Divine purpose: whether a prolonged existence might not, under the blessing of Divine Providence, and under the influence of love and kindness, lead him to a state vastly different from that in which we force him to quit this stage of existence.

“The fault, however, rests not with capital punishment only: it rests with the general mode of proceeding against all those who have violated existing laws. We never regard those immense monstrosities in the present state of society, by which many individuals are, from their very birth, placed under circumstances the most unfavourable for their moral development—circumstances directly tending to nourish, even to luxuriant growth, every seed of evil in the heart, and to cut them off from every good influence, without considering how heavy is the responsibility which society has incurred in this respect, how many victims there are every day made to the selfishness, the luxury, the ambition, and the avarice of those who rule over the earth.

“We judge with severity not only unchristian, but even inhuman, those who have made the easy and, in some instances, almost necessary transition from the utmost wretchedness and destitution to criminality. The idea that every being, born in the bosom of society, has a right as well-founded as that of his neighbours, to the enjoyment of life; the idea that the souls of the lowest born are as valuable in the sight of the Lord as the souls who hold the swords of justice; the idea that society has an imperative duty to provide for them all the means of acquainting themselves with their true position to their Maker—all this never occurs to the minds of those who give and execute the civil and criminal laws. To secure the right of property, to secure the possession of dust to one creature exclusively of another—this is the great end which they purpose to themselves, and for this end they neglect altogether to insure, or even to render accessible to the majority of the members of society, the means of salvation, and the knowledge of their state, their origin, and their destination.

“I certainly think that, in this respect, society is as unchristian, as pagan, as ever it could be. It is no more built upon those theocratic institutions which characterized the Jewish nation, and in which the criminal code of Moses was perfectly in its place, but that which is supplied in the place of theocracy, is not a purer form of society, as might be expected, from the profession which is made of Christianity among us. All our social institutions are, on the contrary, built upon the principle of pagan civilization: and the principles of Christianity have not even done so much in our Christian states as to prevent the most cruel vengeance being exercised by the ruling

classes over those among the oppressed who have too little moral and too much mental and physical energy to submit quietly to the oppression and destitution in which they are born.

It might be thought that these remarks are out of place in a lecture on education; but if we consider that our systems of discipline are built on the same principle, and that in our schools we are preparing the young ones for a society so constituted, then it will certainly appear that there exists a very intimate connexion between the way of operating upon the moral energies of children in years of school discipline, and between the legislative enactment of our social state. It is certainly true, what has often been repeated, that if we were now to do away at once with every sort of punishment, incalculable evils would ensue to society; but let it be remembered, that if we go on in the same course of proceeding, we shall be involved deeper and deeper into that corruption which now already seems to be overwhelming—unless it be possible to train the rising generation in such a manner, that the majority will not stand in need of those coercive laws by which order is now but faintly maintained. If we do not from this side obtain an improvement in the social state, the false remedy will soon so much increase the evil, that no cure is any more possible. The question then is, whether it be possible to train our children so that they will do right, independently of the dangers which they may incur from police-officers, law-courts, and quarter-sessions. If we be able to do so, if we succeed in awakening motives in the hearts of the young ones superior to the vile motive of fear, then we may hope that the state of society will again be consolidated; but, if we go on in the manner in which we have done—if we make the motive of fear still the predominant motive in our schools, it will remain the predominant motive in after-life. Now, while on one hand all the means which man can employ against man are of a finite and limited nature, the course of evil in the human heart is indefinite; so that, continuing in the same direction in which society is now proceeding, the time must infallibly arrive when all the checks of civil power will be of no avail, when vice and corruption will be as well secured, nay, more secured, than virtue and uprightness. We have had specimens of so corrupt a state of things in the pagan world—we have seen, in the later times of the Roman empire, the very worst of spectacles which human nature, left to its own vicious tendency, could display; yet I do not think that the history of mankind has reached the utmost pitch of perversity. We know, the more there is of knowledge the greater is sin, and it cannot fail but that the state of mankind must become corrupt in proportion. The more we have been under the influence of the Divine dispensation, the more there has been done to heal our nature, to strengthen and to quicken it in good things, the more shall we find that criminality increases, if those means be either neglected or abused.

Viewing, then, the subject in this light, that the want of a sufficient application of the principles of Christianity to the constitution of social life is the cause of the great discrepancy which we observe between the doctrines of our religion and the condition of society, it will become so much more imperative a duty to apply those principles to education; and as it is not in our power to stop the tide of evil which has once taken its course among the existing generation, we may at least exert ourselves to begin on a new foundation with regard to the training of our children. Here, at least, we should abstain from retaliating upon the offender, and allow the sense of duty, and the internal chastisement of conscience, to supply the place of slavish apprehension of painful consequences. No one can be more deeply convinced than I am myself, of the existence, as well as of the necessity, of punishment to the fallen creature. I know that punishment has been dispensed, and is daily dispensed, by Providence; but I know, also, that true punishment does not consist in unpleasant feelings arbitrarily inflicted upon us; on the contrary, what constitutes the efficacy and awfulness of the Divine punishment is, on the one hand, the vital nature of the highest of all the punishments of God, namely, that which he inflicts upon our souls by the internal stings of conscience;

and, on the other hand, the connexion which we see, if our mind be at all opened to the Divine government, between the sufferings which we endure and the transgressions which we commit. That which the dispensation of God brings upon us in the course of our life, however painful it may be to us, is above every suspicion of injustice or passion. * * * * * Not so the punishments of man: he is imperfect, liable to error and to passion, and liable, likewise, in the mind of others, to the suspicion of both; therefore his punishments cannot have that effect which those of the Divine Being must have;—they are not absolutely adequate, not unequivocally just. Hence it is that even well-meaning teachers often produce, by their chastisements, no other effect than that of hardening their pupils still more. Out of the uncertainty which attaches itself to human punishment two dangers arise; the first, that the pupil may sophistically elude, in his own conscience, the conviction of his guilt: and the other, that the teacher or parent may actually punish in a manner, if not quite undeserved, at least inadequate to the guilt of the child, or to his peculiar character. * * * * *

“ It is generally assumed by teachers (I think without the slightest foundation), that children know what is right and wrong only as far as they are told. I will not argue here the point, whether it is to be called natural conscience, or the internal voice of Divine influence, or whatever else it may be termed; but I know there is a something in the child which will tell him at once whether that which he does is right or whether it is wrong. I do not mean to say that the child will at once have a sense of what would be his duty in all the most complicated positions of life; but I wish it to be observed, that the child does not stand in need of so extensive a knowledge. Having pointed out to you the dangers and the positive evil consequences arising out of the present system of punishment in schools, I shall give you, in a few words, an idea of the mode in which restrictive and coercive measures may be employed with success. First of all, it is necessary that the teacher should stand in a position of mutual affection with the child: his pupils must know, not from what he has told them, but from the whole course of action which he pursues, that he has their welfare seriously at heart; that he enters into the individuality of their character; that he knows their strength and bears with their weakness; that he wants to enforce nothing but what the child may in time attain, as the next step of his moral and intellectual improvement. If this be the position in which the teacher and the child stand to each other, I am quite sure that, in many cases, a simple hint from the teacher, or a question addressed to the child, will be sufficient to check the latter, if doing wrong, or to encourage him if his strength or his determination to do good be relaxed. Yet there will be cases still in which admonitions of this kind are not sufficient, and then the teacher must have recourse, first, to familiar and private conversation with the child: he may take him aside for a few moments after school, and ask him how it is that he does not succeed in correcting himself of his fault. The child will, with the less hesitation, the more there is of true affection between him and the teacher, give a simple account of the difficulties there are in his way, and the teacher will be enabled to dismiss him with some kind advice, or to suggest some further considerations with regard to his conduct. The teacher must then take care never to lose sight of his pupil, but from time to time call him to account, whether the means which he has adopted be efficient, and how far he has succeeded in conquering himself. * * * * * It may, however, happen that the child will not be corrected even through all these means; then the teacher may draw his attention to the circumstance, that conviction seems not to be sufficient in him to produce improvement: he will easily succeed in convincing the child that he must adopt some exterior means of constraint, which ought to be such as the child may find from his own experience most likely to affect his conduct. The teacher will do best to ask the child directly, what sort of restriction he will impose upon himself in case he should commit the same fault again. No doubt the child will feel best what sort of check is likely to be the most powerful, and, I re-

peat it again, if there be sincere affection between the teacher and the pupil, he will sincerely declare it. The teacher may then, in case the child should commit the same fault again, insist upon his undergoing that sort of restriction, and he will be in no wise liable to the suspicion of arbitrary conduct, or of injustice. In most instances, however, it will be found that the very fact of his having before his eyes the necessity of an outward restraint upon himself, will so powerfully act upon the determination of the child as to lead him to improve his conduct.

"I know that the great objection against all this will be, that it is all very fine in theory, but with most children it will be found impracticable. I will grant most readily that the teacher himself will experience great difficulties in making the attempt; first, because the children, being trained in a different plan, will not understand him at first; and, secondly, because he himself, having accustomed himself to a different mode of proceeding, will not be able to move upon this new principle with perfect ease and facility. But let the experiment be tried; let any teacher propose to himself to act upon the principle of love and mutual forbearance—to act upon the acknowledgment of a living power in the conscience of the child himself; let any teacher try to become the friend and assistant of his child's conscience, and he will find that, though not at once, yet by degrees he will succeed; let him only take time to render himself capable of pursuing such a plan, and let his children take time to enter into this mode of proceeding, the good consequences will soon be manifest. I know from experience, that the teacher may be ever so well convinced that he ought to dispense with punishment altogether, and yet he will not be able to act, in all cases, up to this principle; he will himself not have acquired that superiority of mind—that purity of feeling—that unbounded power of love which alone will enable him to do what he may clearly perceive to be right. But let no one be discouraged by these difficulties; as the teacher must have patience with his children, so he must have patience with himself; and, if he be sincere in his endeavours, he will succeed in improving himself, and in improving his children at the same time. Only let not the impossibility of acting at once on the most eligible plan be an excuse for persevering in a course of proceeding which, being built on perverse principles, can only lead to perverse consequences."—Pp. 172—182.

The length of the above extracts must be a sufficient apology for making no further present remarks upon the subject. We will only add further, that the lectures were followed up by a proposal on the part of Dr. Biber to establish a teachers' institution, and an invitation to teachers or other persons interested in forwarding a plan of this kind to make communications to him upon the subject.

E.

METHUSELAH.

Gen. v. 27.

AND didst thou, Patriarch, tread this vale of tears,
And bear life's load, for near a thousand years?
And is the record of thy days so brief,
Without one song of joy, or tale of grief?
Brief though it be, a lesson it imparts,
(Bind it, ye high and mighty, round your hearts!)
For thus it says to each—"Thy pomp, thy pride,
At last shall come to this :—He liv'd, and died!"

Brighton.

CHURCH REFORM.*

After a warm eulogy on the constitution of the English Church, not very consistent with the glaring defects in its mechanism which are acknowledged by this very moderate reformer, he proceeds very justly to observe, that "the Reformation in this country never was completed."

"One main branch of the Reformation, for instance, the compilation of a body of ecclesiastical laws, for which measures were taken almost on the first dawn of the light of Protestantism, which for a long succession of years was held in view, and at length almost brought to conclusion, was broken off by the death of Edward the Sixth. That the work of the Reformation was left incomplete is no matter of surprise, when the circumstances of the times are kept in mind. When we reflect upon the many and various difficulties with which Cranmer had to contend, we admire him for doing so much, rather than censure him for not doing more. Admirable indeed were the temper, the judgment, and the caution, with which he steered his course among the rocks, and shoals, and quicksands, which every where surrounded him, through the fierce despotism, the fiery passions, and conceited arrogance of intellect, of Henry the Eighth, and the secularity and avarice, the deadly animosities and complicated intrigues of those who after his death conducted the government of the country. The Reformation, one of the greatest periods of human improvement, was a time of trouble and confusion. The vast structure of superstition and tyranny, which had been for ages in rearing, and which was combined with the interest of the great and the many, which was moulded into the laws, the manners, the civil institutions of nations, and blended with the frame and policy of states, could not be brought to the ground without struggle, nor could it fall without a violent concussion of itself and all about it."†

"Upon the accession of Elizabeth, her object was, as quickly as possible, to restore the national religion to the state in which it was at the death of her brother; and thus to have as little discussion on the subject as possible. Apprehensive of the influence both of the Puritans and of the Papists—the latter of whom were continually plotting against her authority and her life—and sensitively jealous of any thing that might appear, however remotely, to trench upon her prerogative and ecclesiastical supremacy, her wish was, that the minds of her subjects should be agitated as little as possible by questions connected with religion.

"Her successor was not less apprehensive of the increasing influence of Puritanism; and the pious though not always well-judging men who framed the Millenarian petitions, asked so much, that they failed to obtain some things which might perhaps have been advantageously granted to them. The wild and levelling fanaticism which prevailed during the great Rebellion, inflicted for a time a fatal wound on sound religion. One of its evil consequences was, that it naturally brought upon several of the leading men among the Puritans, men of exalted piety, of singular honesty, and straight-forward, uncompromising zeal, a degree of discredit and suspicion which they did not really deserve. At the Savoy conference, almost immediately after the Restoration, the objections to the Liturgy brought forward by the Presbyterians, and the replies of the advocates of the Church, bore, of course, a strong similarity to those which were respectively adduced at the conference at Hampton Court. But the excellent and able men who defended the cause of the Church had in many ways smarted too severely and too RECENTLY, from the temporary triumph of their adversaries, to be well disposed for the work of concession and conciliation.

* Church Reform. By a Churchman. London: Murray, 1828.

† "Burke."

"Another attempt to remove some imperfections in our ecclesiastical institutions, and to supply or complete some things that were wanting, was made immediately after the abdication of James II. and the accession of his daughter and her husband to the throne. On September 13, 1689, a commission was issued by King William to ten bishops and twenty divines to prepare matters to be considered by the Convocation. One object of this commission was the improvement of ecclesiastical law, and another was the reformation of the ecclesiastical courts. It says, 'Whereas the book of Canons is fit to be reviewed, and made more suitable to the state of the Church; and whereas there are defects and abuses in the ecclesiastical courts and jurisdictions; and particularly there is not sufficient provision made for removing of scandalous ministers, and for the reforming of manners either in ministers or people,' &c., &c. Several of the bishops to whom the commission was addressed were able and learned men; and of the twenty divines, some were among the most distinguished ornaments of the Church of England; for instance, Stillingfleet, and Patrick, and Sharp, and Beveridge, and Burnet, and Tillotson. The heart-burnings occasioned by the great Rebellion, however, were not yet laid to rest, and the Revolution had just given a fresh impulse to unquiet and hostile party-feelings. Some of the commissioners named by the king either did not appear, or soon deserted their brethren.* The great majority of them, however, engaged zealously in the work. It must be acknowledged, that the alterations suggested by these commissioners, though dictated by a genuine spirit of conciliation, were greatly too extensive. Much of what they proposed might be adopted with great benefit to the Church. But the spirit of the times was most unfavourable for the work; and the attempt at improvement was altogether abortive.

"Thus has the Church of England gone on from the commencement of the reformation of religion until the present time, a period of almost three hundred years, acknowledging and lamenting her own incompleteness in some important particulars, but prevented by some extraneous circumstances from applying a remedy."—Pp. 5—10.

When we consider that the main stimulant to Henry the Eighth's reforming movements was a desire to place himself, as the head of the state, in a more controlling relation to the church, it is somewhat curious to see how much more efficiently *that* object has been effected in modern times by Catholic sovereigns, who have made themselves, for many practical purposes, much more completely, and indeed usefully, "heads of the church," than our monarchs did, by seeking to accomplish their object through a complete separation. Their people carried them zealously through the doctrinal part of the separation, and those practical measures of relief from Papal bondage in which they were peculiarly interested; but owing to various circumstances, arising principally out of the peculiarities of our constitution, the ecclesiastical polity which succeeded the old one has remained in the strangest degree imperfect. The rights of property have interfered with any salutary provisions for the equal disposition of a revenue fully adequate to all proper exigencies of an establishment if duly administered. A reasonable jealousy has always existed as to trusting the ecclesiastical authorities with more legal or political power, and an equal jealousy on the part of the church has, on the other hand, prevented the state from possessing that direct influence and practical authority which some Catholic sovereigns have established, and exercise at this moment, (particularly in the appointment of proper persons only to cures,) in a manner which throws our Protestant establishment into a very disadvantageous comparison. As it is, the main end of the state's

* "Birch's Life of Tillotson."

interference with the church, and assumption of the faculties of its directing head, has been ill answered, and the distribution of the patronage, particularly of parochial benefices, (made, as it is in general, a mere matter of property, bought and sold in the market, without the least equality and adaptation to the exigencies of the community, or the least external control as to the qualifications of the persons entrusted with such important functions,) is productive every where of disrepute and discontent. Without the voluntary associations of the Dissenting sects, by which they supply the defects of such a pretended provision for the spiritual wants of the community, it is obvious that the latter must in many cases, under our present church system, be wholly neglected; and one of the strangest features in a High Churchman's character and policy, is his continual, restless complaint of this provision for its deficiencies, which alone renders the continuance of the establishment in its present form tolerable to the community. It is hard if the church cannot be content to enjoy its own ill distributed and appropriated revenues, and to permit others, at their own expense, to find the means of remedying the practical inconveniences.

We will pursue our author through the various points in which he sees deficiencies, and state shortly the remedies which he proposes.

1. As to "*Church Discipline.*" Waving any inquiry "how far it might be possible, and if possible, how far it would be desirable and expedient, to attempt to restore the discipline which the church once exercised over all her members generally," he confines himself to "the discipline, to the corrective and primitive control which she ought to possess over her own ministers." After observing on the flagrant deficiency of power to remove even the most scandalous disgracers of the clerical character, except after processes tedious in the extreme and personally expensive to the bishop, our author proposes as a remedy, the adoption of something like the principle of the courts martial of the army and navy, by which the offender has that species of inquiry and opinion brought to bear on him which the previous acquaintance, habits, and connexion, of those who are to exercise them render most likely to be judiciously and fairly applied. In short, he would convene "a certain number of clergymen, perhaps five or seven, including the president, for the purpose of constituting a court for the trial of the accused person." The trial to be public. The result to be communicated to the bishop, who would be the organ of punishment, in its various gradations of fine, suspension, and degradation.

"If a clergyman," he observes, "is possessed of a freehold, it is at all events a *conditional* freehold, and his ecclesiastical superior, assisted by a certain number of *his peers*,—his brother clergymen the peers,—is the proper authority to say, whether the conditions on which the freehold is held have or have not been fulfilled."—P. 39.

Any thing is better than the present flagrantly deficient system, and if the clergy are content to be tried by their peers, we do not see that the laity need complain, though the latter would probably not much covet being themselves brought within the control of such a tribunal.

2. As to "*Church Law.*" The author begins by observing, that

"As the clergy constitute what may in several respects be considered as a distinct body in the state, with peculiar duties, and peculiar privileges and immunities, it may naturally be supposed that they are governed by a distinct code of laws relating to their particular functions. This is known to be the case with the military professions, which are governed by laws framed for

that express purpose, under the title of *Articles of War*. It is, I believe, taken for granted by the public,—by those of the public, I mean, who bestow a single thought upon the subject,—that the clerical profession is governed by a similar professional code. They would probably be surprised at being told of the heterogeneous materials of which the clerical law is composed, and of its vague, indefinite, uncertain operation upon either the practice or the consciences of members of the profession whose conduct it is supposed to regulate. They would be surprised at finding that the clergy of England of the present day are governed, *pro tanto*, by the synodical constitutions of Otho and Othobon, the papal legates in the reign of Henry the Third, and by the provincial constitutions of Boniface, Peccham, and Mepham, and other Archbishops of Canterbury in the thirteenth and fourteenth centuries.”—Pp. 45, 46.

Several attempts have been made (of which a good historical summary is given) to supply the deficiency, but without effect. In short, with regard to the canons, no one can say on what authority they rest, nor which of them are even in a modified way to be considered binding and subsisting. “The most complete and effectual remedy,” it is observed,—“perhaps I may add, the most *constitutional* remedy, would be the appointment by the crown of a commission similar to that which was constituted in the reign of Edward the Sixth.” We see no necessity for having recourse to any peculiarly ecclesiastical constitutions of the sort. Parliament is perfectly competent to provide any such regulations as the church (considered as one of the institutions of the state) may require for its internal regulation.

3. The subject of *Church Endowments* is a more delicate one, and our author repeats the assertions which several of his brethren have zealously pressed against the charge of extravagant riches in the church, that, if equally divided, the average provision for each benefice would fall below a proper remuneration for an educated and respectable clergy. We doubt the correctness of these calculations, the materials for which are very conjectural; but at least the reasoning is open to the obvious remark, that it admits the objectionable feature of excessive disproportion at present existing, and the great overpayment which takes place in some cases. How, on the present system of church patronage, any remedy can be applied, it is very difficult to see; place that patronage where you will, while it remains so lucrative as it often is, other considerations must influence its disposition than a regard to fitness on the part of the person appointed for his post; but it is plain that, as matters now stand, it is quite an affair of accident whether a cure requiring the most exemplary qualifications is fortunate enough to be filled once in a century by a person at all adapted to it; and that the parties likely to be the successful candidates for such preferment as the higher prizes of parochial benefice afford, are not likely to be suited in habits and education to supply the spiritual wants of the great majority of the population of which they are the nominal pastors.

Our author, attending to some of the minor evils, and those most easily rectified, proposes some judicious applications of the “secondary sinecures” in cathedrals, and of some sinecure rectories, as permanent additions to parochial benefices having the largest work and the least emolument, and some other measures of equalization and adjustment which are obviously desirable and perfectly feasible.

4. He approaches the tender subject of “*Church Pluralities*,” as to which he admits that

“By all those who are unfriendly to the Church of England, and by many

also of those who are its warmest friends, the plurality of church benefices with cure of souls is considered as one of its debilitated blots. It certainly is a blot in theory, and it is a blot also in practice, when carried to the extent in which in many instances it is carried in this country."—P. 77.

On this head the reforms proposed are more decisive, going to the extent of effectually preventing plurality in cases above a defined income of moderate amount.

5. On the subject of "*Church Dignities*," the author, contending that some of the bishoprics are very inadequately provided for, would remedy the evil by, in the first place, putting an end to the scandalous deterioration of church property effected by the present practice of granting leases for small fines, by which sees, otherwise rich, are rendered miserably poor. He also suggests a modification of what he admits to be the mischievous principle of *commendams*, in lieu of which he would permanently annex to poor bishoprics some of the stalls which have no duty or residence properly belonging to them.

With regard to archdeacons he would render the office efficient and residentiary; for which purpose its emolument should be increased by "permanently annexing to each archdeaconry a primary stall in the cathedral of the diocese, and also one of the best endowed parochial benefices in the archdeaconry, in the patronage either of the crown or of the bishop."

6. In the "*Church Service*," our author's reforms are guided by a very sparing hand. Even the Creed of Athanasius is only to be purged of the "damnatory clauses," though he is far "from meaning to contend that these clauses are not strictly defensible." He would also confine the public use of the remainder to "the three high festivals of Christmas, Easter, and Whitsunday."

"The creed," he says, "appears to give an excellent statement of the scriptural doctrines of the Trinity and Incarnation, as those doctrines were held by the universal church with very few exceptions for many centuries, and as they are still maintained by an immense majority of those who profess and call themselves Christians. The particularity and attempt at something like logical precision in the statement of these high and mysterious doctrines, were rendered necessary by the various heresies which from time to time sprang up to disturb the peace of the church, and to perplex the faith of its members."—Pp. 126, 127.

The next alteration suggested, is to get rid of the words "most religious," as applied to the King.

It is next proposed to make some judicious alterations in the selection of the proper lessons for Sundays; and the "longsomeness and repetitions" of the Church service at morning prayer (consisting as it does of three distinct services) are pointed at as requiring some revision.

We are surprised that our author has made no suggestions as to the propriety of some attention being paid to the miserable state of church psalmody. Nothing can shew more strikingly the nervous sensitiveness of the ecclesiastical authorities on the subject of all reform, than the apathy with which this portion of their religious services is left in its present wretched condition.

7. The occasional "*Offices of the Church*" are far too indiscriminately pronounced to be "beautiful in themselves, and excellently calculated to excite and strengthen devotional feelings." The author points out, however, several instances in which the letter of the Rubric is at variance with public opinion and practice, to a degree requiring some reconsideration in

order to relieve the difficulties of those who find themselves painfully situated between positive precept and general practice and convenience.

The marriage service, singularly bad and barbarous as it is, is dismissed with an acknowledgment of a very few of its defects (which a brother clergyman, Mr. Morgan, in a lately published work, has candidly and convincingly exposed); but the anomaly is observed upon by which a service is imposed which in practice every one curtails almost as he pleases.

He seems inclined to desire an abrogation of the canon which forbids the reception of the parent as sponsor; to question the necessity of "retaining the rubric about *dipping* the child;" and to think the expressions in the form of *absolution* might properly be made less strong. He would also somewhat modify the confident hope expressed in the burial service as to the salvation of every individual over whose remains it is used, and also the expression of "heartly thanks" for the deliverance of the deceased from "the miseries of this sinful world."

8. Under the head of "*Church Edifices*," some judicious remarks are made on the miserable manner in which churchwardens often discharge their functions of repairing and *beautifying* the buildings under their care. The canons have made provisions which are practically neglected, and our author suggests the necessity of some new regulation. The subject of "dilapidations" is also commented upon, and shewn to require some better system.

9. Under the head of "*Church Property*" we have much matter not very accordant with the usual good sense of our reformer, except so far as a good deal of shrewdness in turning all his reforms to the pecuniary benefit of the clergy shews a lively understanding of the church's interests. We had always supposed that the public suffered much by the annoyances created by certain legal maxims which protect church property against the usual limitations, in point of time, to the assertion of obsolete claims. The accession of a new rector is generally, we have observed, the signal for attempting to disturb all the moduses, customs and prescriptions of the past, and no one knows, with regard to the church, whether what has been shall be. Our author, however, sees only in these changes a chance of some good thing being lost by ignorance or inattention—a mighty remote possibility!—and he actually proposes to establish a travelling commission to hunt out the dormant rights of the church and protect them from being lost through the too easy tempers of its sons.

With regard to tithes, we have much of the empty gossip which it has become the fashion to put forth, about tithes being private, not public, property, and about the church having a sounder and more ancient title to its property than that of any lay-holders; as if the church were some living person, or as if it was contemplated in any arrangement with regard to church property to infringe on the rights and interests of existing holders. We shall next have a personification of the army and navy claiming properties and interests independent of those of their existing members.

Tithes, as usual, are clearly shewn to be neither a burden nor a tax, yet our reformer is ready to admit that they would be well got rid of if the church could get something as good or better in their place.

Next follows, on the subject of church fees, the following amusing piece of ecclesiastical effrontery:

"Assuming that both glebe and tithes were conferred upon the Church by immemorial endowment, there is perhaps no denomination of Christians which has the benefit of divine ordinances and the services of a Christian

minister at so *cheap* a rate, as the members of the Church of England."—
P. 214.

This is surely a very decent jump in the argument. Not only are tithes and glebe *private property* of the church, but they are actually not to be taken into account in considering how the clergy are paid for the performance of divine ordinances and services. Our author wishes to see church fees put on a better footing; to us the only reasonable course seems to be to abolish altogether such claims as Easter offerings, &c. We cannot see what the clergy have their incomes for, if it be not to pay them for the performance of their clerical functions; and in those benefices where, from accidental circumstances, the stated income is below a reasonable compensation, it should be increased with reference to those circumstances, and not made a pretence for keeping up throughout the kingdom claims vexatious and troublesome to all parties in their enforcement, and not necessary to the proper maintenance of the clergy.

LINES.

My Father ! when around me spread
I see the shadows of the tomb,
And life's bright visions droop and fade,
And darkness veils my future doom ;
Oh ! in that anguish'd hour I turn
With a still trusting heart to thee ;
And holy thoughts still shine and burn
Amidst that cold, sad destiny.
They fill my soul with heavenly light,
While all around is pain and woe ;
And strengthen'd by them, in thy sight,
Father ! to drink thy cup I go.
Thy will be done—I will not fear
The fate provided by thy love ;
Tho' clouds and darkness shroud me here,
I know that all is bright above.
The stars of heaven are shining on,
Tho' these frail eyes are dim with tears ;
The hopes of earth indeed are gone—
But are not ours th' immortal years ?
Father ! forgive the heart that clings
Thus trembling to the things of time,
And bid my soul on angel wings
Ascend into a purer clime !
There shall no doubts disturb its trust,
No sorrows dim celestial love,
But these afflictions of the dust,
Like shadows of the night remove.
That glorious hour will well repay
A life of toil, and care, and woe !
O Father, joyful on my way
To drink thy bitter cup I go !

JOURNAL OF A TOUR ON THE CONTINENT. BY S. WOOD.

(Continued from p. 749.)

As Rome was very full of people, and of course very uncomfortable at this season, I determined to go down to Naples for a week or two, leaving many things to be seen on my return.

There are no *diligences* on this road, except that which comes once a month from Florence; but there is a man of the name of Angrisani, who engages to convey travellers post, whenever he can make up a party to fill a voiture. I took a place in one of these conveyances, in which I set out early in the morning of Tuesday, April 8th, and reached Naples, a distance of one hundred and sixty-six English miles, in thirty-two hours; for which, supper included, I paid fifteen *scudi*, or about three pounds. The road which we travelled has been formed on the foundation of the old Via Appia, and is in general excellent. With the Pontine Marshes I was agreeably disappointed. This vast tract of flat and boggy land, extending twenty-four miles in length, is indeed anything else than populous, there being nothing to remind one of human beings but a few wretched reed-built huts, a large post-house at the end of every eight miles, and a guard-house, with a solitary soldier or two, at every half mile: but there is only a small part of this tract which is not reclaimed to purposes of cultivation. It consists in general of immense meadows or strays, on which horses and herds of buffaloes were grazing, and the grass looked green and luxuriant. The work of draining these noxious swamps was begun by Appius Claudius, resumed by Boniface VIII., continued by succeeding Popes, and completed by Pius VII.; but the chief merit of the undertaking appears to belong to Pius VI. By the side of the road is a large sluice or canal, the identical one on which Horace sailed in the track-boat, in going down to Brundisium. I thought of his description of the choleric passenger jumping out, and flogging the mule and the boat-man with a willow stick:

Jamque dies aderat, cum nil procedere lintrem
Sentimus; donec cerebrosus prosilit unus
Ac mulæ nautæque caput lumbosque saligno
Fuste dolat.

Sat. Lib. i. 5.

All this country, in short, is most classical ground. It was on the sea-coast at Laurentum that Æneas landed when he came to Italy; and Terracina is the ancient Anxur, which corresponds exactly to Horace's description,

Impositum late saxis candentibus Anxur.

The modern town stands where the ancient one did; but the road and the post-house are at the bottom instead of the top of the bold and barren cliff, which admits only of a narrow passage between its base and the sea. We supped at Mola di Gaëta, consecrated as the situation of Cicero's *Formianum*, a villa to which he used to retire from the fatigues and the troubles of public life, and where he is said to have written his *Tusculan Questions*. It was near this place, too, that he was assassinated by the soldiers of Antony, as he was trying to make his escape to the sea-shore. The next morning, at day-break, we found ourselves in the midst of a most rich and beautiful country; an extensive plain, bounded to the north by a range of hills, among which are those from which Horace drew his casks of Falernian; but this wine has now lost its reputation.

10th. I was fortunate in having for one of my companions in the voiture an English gentleman, who had precisely the same object in view that I had, namely, to see Naples and its environs in the course of a week or ten days. We took lodgings together in the Strada Vittoria; and here we are, in the best quarter of the town, close upon the sea-shore, and with the far-famed bay stretched out before us. This morning the weather was so excessively wet that we could not think of venturing into the country; but we found ample amusement in the *Museo Borbonico*, where we went through the whole collection of ancient statues, Greek, Roman, and Egyptian, many of them of first-rate excellence, and in beautiful preservation. There is here also a collection of fresco paintings brought from Pompeii. It is astonishing that these should have been preserved so well during one thousand eight hundred years: in point of execution the drawing is much better than the colouring. The ancient Greeks and Romans appear not to have understood the mixing of colours, and to have had a very imperfect knowledge of perspective. Some of these paintings were the signs which had been placed over the doors of shops: there was one, in particular, which could not be mistaken, for it represents a man measuring another for a pair of shoes.

In the afternoon the weather cleared, and we had a beautiful view of the bay, with the villages of white houses scattered along its coast to the north, the bold promontory of Sorrento and the island of Capri closing it in to the south-east, and the green shore of Posilipo bounding it to the west. But Vesuvius was very ungracious: he remained wrapped up in a thick veil of white clouds, as if he thought that he had of late done quite enough to astonish the world without displaying his glories on every-day occasions.

11th. My friend and I took a carriage to visit the *Grotto del Cane*, the lake Avernus, and several other objects of curiosity, which lie to the westward of the town; but of these some are too well known to require description, and with others I must confess that I was disappointed: I shall therefore omit the particulars.

The next day we were much better employed than in examining broken walls, and groping into Sybils' caves, for we ascended Vesuvius. Landing at Portici, we hired a couple of asses to carry us up the mountain, as far as the bottom of the cone, which is much too steep for these animals to ascend. The lower part of the mountain is beautifully fertile; it is planted with apricot and mulberry trees, and with vines, which produce the wine called *Lachryma Christi*. After we had passed this blooming region, we entered on another of a very different character; for the whole surface of the ground was thickly overlaid with strata of lava and with scorix, those which had been produced by the different eruptions of 1767, 1810, 1817, and 1822, being very distinguishable. This was a black and a blasted tract, without a blade of vegetation upon it. As we viewed it from the eminence on which the Hermitage stands, it looked as if the "burning marle" of Milton's infernal regions had been brought up to the surface of the earth, and cooled and blackened by exposure to the air. It took us nearly two hours to reach the bottom of the cone, and more than half an hour more to mount to the summit, which latter part of the ascent, though extremely steep, and rendered still more difficult by the loose nature of the ashes or scorix over which the path lies, I effected with but little fatigue, as I supported myself with a stick in one hand, and with the other had hold of a strap, fastened round the body of my guide. When we arrived at the top

the whole crater, which is half a mile across, was filled with a kind of steam, or whitish smoke, which had a strong sulphurous smell. This cleared away at times, and shewed us this immense cavity, in all its fearful depth of eight hundred feet from the place where we were standing, and one thousand two hundred from the sharp and broken summit which rose above us. Its precipitous sides were black with ashes and with lava, or yellow with sulphur; and in the bottom was another crater, from which steam was issuing, and which was itself some hundred feet deep.

And in the lowest deep a lower deep.

It was truly a most singular and even terrific sight, and must have been still more so before the late eruption, which filled up the crater to the height of six hundred feet. This eruption, (if eruption it can be called, for the lava did not burst through the crust of the cone,) began with shocks of an earthquake on the 14th of March. It was at its height in the night between the 22d and 23d, at which time the flames rose high above the top, and were accompanied by a booming noise. On the 23d it was dangerous to ascend, as the volcano threw out stones; and it continued to throw out cinders till the 26th. When it began, several small craters were formed in the bottom of the large one; and these at last all joined to form the lower of the two which at present exist. My guide told me that there were no fewer than four hundred persons at the top in the night of the 22nd, and that they remained there a considerable time without inconvenience, for the wind drove the flames the other way. The following night there was more danger; but I saw a gentleman who went up even then. He told me that a red-hot stone came rolling down the cone, precisely in the path by which he and his party were ascending, and would have fallen upon them, had they not got out of the way. Notwithstanding this he persevered in mounting to the top, and was amply repaid for his boldness by the grand, the terrific scene which there presented itself. The volcano, he said, seemed to heave from the bottom, till at length the boiling matter below burst the superincumbent mass, and threw up a volley of hot stones into the air. These at last came in such quantities, and so directly on the side where he was, and the lava too increased to such an alarming degree, threatening to burst the side of the cone, that he thought it prudent to make a precipitate retreat. While we were at the top, the volcano was very quiet, the only indication of activity being the sulphureous steam which rose from the bottom, and the emission of a volley of stones which I did not see, but of which I heard the noise, as they fell down again to the ground inside the crater. As we descended to the lower parts of the mountain, the bright green of the orchards formed the most beautiful contrast imaginable to the frightful desert which we had just passed; and beyond them we had a lovely view of the bay, with the islands of Ischia and Procida in the distance.

Sunday 13th. I attended service at the Prussian ambassador's. There were about seventy persons present; and it was mournful to think that these, or even one hundred and twenty, which is the usual number, were the only part of a population of 340,000 souls, inhabitants of Naples, who attend

* Our guide told us, and I have seen it stated elsewhere, that the crater is three miles in circumference; but this can only be, including all its turns and windings, as a regular circle of half a mile in diameter would have a circumference of one and a half.

Protestant worship. Even this can only be ventured on as the domestic service of an ambassador; and for fear of exciting notice there is no singing, and the funerals are always in the dusk of the evening. The service is in French and German on alternate Sundays. This day it was in the former language, and conducted by a young man from Geneva.

14th. We had engaged a boat to take us to Pompeii, but the weather was so wet that we were obliged to put off our excursion. I therefore employed a couple of hours in seeing that part of the *Museo Borbonico*, for which I had not had time when I visited it before. There is here a library of printed books, of 180,000 volumes, and a collection of *papyri*, which have been brought from Herculaneum. Many of the latter have been unrolled, and are placed in glass cases against the walls: they have a black and scorched appearance, being reduced to tinder; but I could make out the Greek characters in several of them. Next are seven rooms containing antiquities, found in Herculaneum and other neighbouring towns, consisting of pots and pans, keys and lamps, altars and penates, musical instruments and opera tickets, and an immense variety of other articles, which seem to introduce us at once to all the domestic economy of the ancient inhabitants of this part of the world. To these succeeds a similar suite of apartments, filled with vases, all taken from ancient Greek tombs. It struck me that the forms of these vases are more elegant than the figures which are painted on them; the Greeks seem to have had very little idea of *shading*, and their colours are not sufficiently varied. And, lastly, there is a suite of rooms filled with paintings; the majority not of first-rate excellence, but some very choice, particularly those by Raphael. To be pleased with the productions of this artist requires not a practised eye; there is in them a grace of form, and a truth of expression, which proclaim the hand of a master, and which recommend them to the notice and admiration of every observer.

15th. As we were still prevented by the wetness of the weather from setting out on our promised excursion, I took a cabriolet, and went up to the church of San Martino de' Certosini, which is situated high above the town, just below the Castle of Sant' Elmo. It is considered to be the most splendid in Naples. No cost appears to have been spared in the paintings, the marbles, the agate, and the lapis lazuli, with which it is decorated. Yet I cannot say that the best use has been made of these precious materials. Such riches as these are certainly out of place in a church; and even if they were not, there is a sad want of grandeur and simplicity of design in the manner in which they are disposed. But the paintings redeem the bad taste of the building in which they are placed, and form of themselves a noble collection, which is well worth seeing. The ceiling and higher parts of the walls are painted in *fresco*, chiefly by Lanfranco; and there are many fine productions of Spagnoletto, particularly one, which is deemed his master-piece, representing the Madonna, Mary Magdalene, and St. John, mourning over the body of our Saviour. The expression of grief in the face and attitude of the mother of Jesus is extremely fine. Nor are the paintings the only inducement to climb the hill on which this church stands; for I enjoyed from an adjoining terrace a finer view of the town and the bay of Naples, than any which I had yet had. All the parts and accompaniments of the latter were here placed favourably before the eye, and its great defect, the want of a good back-ground between the town and Vesuvius, was much less apparent than it is from the sea.

16th. This was one of the most interesting days that I spent in Italy. My friend and I set out before seven in the morning, in a carriage which we

had hired for the occasion, and first directed our course towards Resina. It was on this spot that the town of Herculaneum was buried deep in lava by the great eruption of the year 69; but its precise situation was not known till 1713; when it was accidentally discovered by a peasant in digging a well. By order of the King of Naples, a number of workmen are now employed on a new excavation, which has laid bare the portico and various chambers of a private house; but the principal object of curiosity is the old excavation, into which we descended by torch-light, and where we traced, without difficulty, all the parts of an ancient theatre. It was awful to think of the convulsion which buried a whole town 60 or 80 feet deep in lava, and left a desert on the spot which had before been the scene of all the active business of life. But we were somewhat disappointed to find that the theatre is the only building which can now be seen, as the entrance to the others has now been stopped up; and even this has lost much of its interest, as the statues and decorations have been all carried away to the Museums of Portici and Naples.

Pompeii is situated about eight miles further on the same coast, and with this no one can be disappointed. Here we were not obliged to descend by torch-light into the bowels of the earth, for the remains of antiquity are laid open to the day, this city having been covered only fifteen feet deep, and that not with lava, but with ashes. We seemed here to be brought actually into contact with the ancient Romans, and to be made acquainted with all the circumstances of their public and private life; for we wandered about in one of their old cities, and beheld not only their markets and their courts of justice, their temples and their amphitheatres, but the very shops where they bought their wine and oil, and the couches on which they reclined at meals; nay, more, as if to bring us still nearer, we saw on many of the houses the very names of the owners written in red paint on the front wall. Among others is the house which belonged to Caius Sallust, the nervous and elegant historian of the Catiline conspiracy, and the Jugurthine war. It is large and richly ornamented with frescos and mosaics. In the centre is a court, with a shallow cistern for water in the middle, and at the back a terrace for flowers, and a *triclinium*, which admirably exemplifies the ancient custom of reclining instead of sitting at meals. It is formed by raising the floor about eighteen inches high, and five feet in breadth, measuring from the three walls at the end of the room; and in the middle is placed a small table, towards which the heads of the company approached, as they reclined on the couch. In all the better sort of houses there is the same kind of court, with the apartments distributed round it, as there is in Sallust's; and but few have more than one story remaining—perhaps they never had more than one. In many of the shops, of which there is a great number, there are the walls of the ground story, and of one above; but the floor of the latter, the doors, and every thing which was made of wood, has now disappeared. The shops are very much on the same plan as those of Rome and Naples at the present day, there being in front a large door-way or window, at one end of which is the entrance, and the rest is filled up with a parapet wall, which, together with another at right angles to it in the inside, served as a counter. There are many of these shops, in which it is quite clear that the united trades of a miller and a baker were carried on, for there is not only the oven, very like our modern brick ovens, but the stone mill in which the wheat was ground. There is another well worthy of notice, which was called a *thermopolium*, because hot medicated potions were sold there. Here we find not only the stove, where the liquor was heated, but the very

marks of the glasses, on the marble counter, which fronts the street—which is explained by the supposition, that on this slab the cups or glasses were placed wrong-side upwards, when not actually in use, and that the draughts which they had contained, and some drops of which were still left, were of a corrosive quality. Of tombs there is a considerable number on the side next to Herculaneum; that of the Gladiators is particularly interesting, for its interior is perfect. It is a small vaulted chamber above ground, with a grated entrance on one side, a kind of altar or table in the middle, and cinerary urns in niches in the walls. Of the temples, that of Isis is in excellent preservation, the three altars, the well for the refuse of the sacrifices, and the *sanctum sanctorum*, whence the priests spoke in the name of the goddess, being nearly perfect. Here also is the refectory, in which the priests were dining at the moment of the eruption, as appears from the skeletons, and the remains of eatables, which were there discovered. In the theatres, the benches for the spectators, the seats for the proconsuls, the *orchestra*, the *proscenium*, the *scena*, and the *postscenium*, have scarcely suffered by the lapse of nearly 1800 years; and in the amphitheatre, the *arena*, or ring, the dens for the wild beasts, and the four sets of seats, namely, those for the magistrates, the higher orders, the plebeians, and the ladies, are perfectly distinguishable. The streets of the town are narrow, the widest not being more than about fifteen feet in breadth—so that, deducting the space for the causeways, there was barely room for two carriages to pass; and this they could not have done, did not the wheel-marks denote that the Roman carriages were not so broad as ours.*

We spent more than four hours in this most interesting place, and should have gladly remained longer had our time allowed; but we had more than fifteen miles of the way to Salerno still to travel. Re-entering our carriage, we continued our journey along the *Via Appia*, which lay for miles before us as straight as an arrow, planted on each side with poplars, and traversing a rich district of country, which bore marks of the industry of its inhabitants. Before and on each side of us was a magnificent amphitheatre of mountains, and on emerging from these, we came in sight of the bay of Salerno, stretching wide with its pea-green waves, and bounded to the eastward by a ridge of the Apennines, on the highest part of which there was still snow. We found a pretty good inn at Salerno, and were glad to repose ourselves after the fatigues of the day.

We set out early the next morning for Pæstum. For the first ten miles the country was even more rich and beautiful than that through which we had passed the day before. The corn was almost shooting into ear, the vines and the fig-trees were putting forth their first green leaves, and every thing about us looked fresh and flourishing. But after approaching within a mile or two of Eboli, we turned off into a very different tract of country, part only having been reclaimed from a state of bog or forest. One reason, doubtless, for its being left in this state, is to afford cover to the game, for there is a hunting-seat of the King of Naples at Persano, on the other side of the river Silaro. When we had proceeded about five miles through this wild tract, our *vetturino* drove his carriage into a field, and declared that the road was so bad that he could go no farther. We therefore got out, and

* They who wish to read a fuller account of Pompeii, may have their curiosity amply satisfied by Mrs. Starke's "Information and Directions for Travellers on the Continent," which contains a description of every thing which is there found, and to the accuracy of which I can speak, as I had it with me on the spot.

determined to walk the rest of the way, as our man told us that we had now only four miles to go ; but a peasant, who was working on the spot, assured us that it was six or seven, and we found, to our cost, that it was at least ten. Indeed, these people seem to have most indefinite ideas of distance. When we were approaching the end of our journey, I asked a man how far it was to Pæstum. "Half a mile," he replied. A few yards further I put the same question to a boy, who told me that it was a mile ; and a couple of hundred yards still further, I asked again, and the reply was, "Two miles." But what else was to be expected from such strange, wild-looking creatures as the inhabitants of this country are, with sheep-skins on their backs, and such grim and savage aspects, that it was difficult to divest oneself of the idea that every one we met was a robber ? Though I had availed myself of a traveller's mule, and my friend of a horse, which had overtaken us on the road, we found the way long and fatiguing, and it was not till two hours and a half after leaving our carriage, that we saw the noble colonnades of Pæstum rising to our view.

This city is supposed to have been the ancient Posidonia of a colony of Sybarite adventurers, who, on landing here, found a town, drove its inhabitants into the mountains, and established themselves in their stead. The Sybarites were, in their turn, supplanted by the Lucanians, and these again by the Romans, under whose dominion Posidonia assumed the name of Pæstum, and having survived the Roman empire in the west, was destroyed by the Saracens about the commencement of the tenth century. The lower part of the walls is still left, with one of the gates, and two or three of the towers ; and besides these, it is said that the remains of a theatre and an amphitheatre are still discoverable. But by far the most perfect and the most beautiful of the ruins, are two temples and a basilica, or court of justice ; and it is a singular proof of the durability of these structures, that although they were visited by Augustus as venerable antiquities, nearly nine hundred years before the invasion of the Saracens, they still remain, when almost every thing around them is levelled with the dust, and seem as if they were determined to remain still longer, surviving in their massive strength all the ravages of time, and the desolation of empires. The principal of these ruins, and the first which we visited, was the Temple of Neptune. It is a quadrilateral building, about 200 feet long by 80 broad ; and it has two fronts, each adorned by a pediment, supported by six enormous fluted columns.* Each side is supported by twelve columns, (those in the angles not being counted twice,) and a Doric frieze and cornice encompass the whole building. These pillars are all of what is called the *stunted* Doric order, being only 27 feet high, but with a circumference of 20 feet 6 inches at the bottom, though considerably smaller at the top. I particularly noticed that neither these nor any other of the pillars at Pæstum have bases, but rest on the platform of the temple—a particular, of which the architect of the jail at Glasgow was either ignorant, or to which he did not think proper to adhere, though this is the order of which he has made choice. Within the eastern front is a vestibule, supported by two columns, and leading to the *cella*, or central part, in which it is supposed that the altars were placed. This is 44 feet in breadth ; it is inclosed by four dwarf walls, and adorned with fourteen columns, disposed in the same manner as the exterior rows, but less massive. These interior columns support an immense architrave, on

* The portico of the Blind Asylum Church at Liverpool is built exactly on the model of these fronts, though on a much smaller scale.

which rises another set of columns still smaller, of which only a few remain. We next visited the Basilica, so called because there is no appearance here either of altars or of a *cella*. This building is not so large as the Temple of Neptune, being only 166 feet in length; but it is more beautiful, for the pillars, which are still of the Doric order, are less massive and more numerous, there being nine in front and sixteen on each side. Both fronts have a vestibule, and the interior of the building is supposed to have been divided into two equal parts by columns placed in a straight line from one entrance to the other; but of these only three remain. The third ruin is the Temple of Ceres, very much of the same form as that of Neptune, but on a much smaller scale, and its external columns in a lighter style, being thirty feet high, on a base of twelve in circumference. The stone of which these edifices are constructed has evidently been formed by the petrifying waters of the Silaro; for, though it is as durable as granite, it abounds with so many small cavities, as to resemble cork. It consists, in fact, of wood, and various other substances, which have been turned into stone.

At Pæstum there are only three or four houses, and nothing which deserves the name of an inn. It was well that we had taken some provision with us, otherwise we should have fared very ill. Having made our repast in the Temple of Neptune, between the bases of two enormous pillars, and having satisfied our curiosity with an inspection of this and the other ruins, we set out on our return, mounted on a couple of donkeys, our only choice of conveyance being between these stupid animals and a cart drawn by a yoke of oxen. We were three hours in regaining our carriage, and it was ten at night before we reached Salerno.

The ruins of Pæstum are certainly well worth seeing, to those who profess to be amateurs in architecture; but I am not sure that the general observer will find himself recompensed for all the trouble and fatigue which he must necessarily incur in order to reach them. The journey from Salerno and back again is more than fifty miles; and if, by way of shortening the day's work, strangers sleep at Eboli, they will suffer the miseries of a bad inn. To those, however, who, from architectural taste, or the love of seeing every thing, are determined to go, I would recommend the plan of setting out very early in the morning in a carriage from Salerno to Eboli, thence taking saddle-horses to Pæstum and back, and so returning at night in the same carriage to Salerno; for the last ten miles the road is so bad, that none should attempt it in a carriage but those who wish to be overturned in a bog.

This day I much regretted that I was no botanist. Had I been one, what a treat I should have had! for I saw on the bog many beautiful plants, which were entirely new to me. I used to despise this study as trifling and unmanly, but on this occasion it would have afforded me a rational amusement, and beguiled the fatigues of the way. In short, the more things a man learns, the more resources he provides himself with.

18th. Having sent our carriage on to Castello a Mare, with orders that it should wait for us there, we took a four-oared boat to Scariatojo, a landing place near the eastern extremity of the Gulf of Salerno. The whole of this coast is well worth seeing. The bold rocks descend precipitously into the sea, and appear to afford little or nothing for the sustenance of man; yet not only has every eminence its castle, but every little "vantage ground" has its church and its village, some of them in situations where it is difficult to imagine what could possibly be the inducement for human beings to fix themselves. After rowing two hours, we landed at Amalfi, celebrated

as the place where the Pandects of Justinian were discovered. It is a small town, most romantically situated in a narrow glen, in the bottom of which rushes a clear and copious stream, which turns a number of paper mills. We ascended this glen for about half a mile, and were highly delighted with our walk. The toppling crags rose high in air above us, the little terraces on their sides were adorned with all the green luxuriance of spring, and the houses at their base seemed to be sheltered from all the fury of the elements. This spot is so lovely and so retired, that I exclaimed, "If ever I am weary of the world, and can command Fortunatus's wishing cap to transfer me hither in an instant, I will come and live at Amalfi." But my resolution was altered before the day was spent, for I found something still more to my taste. On landing at Scariatojo, we climbed up, by a most romantic path, to the top of a ridge of hills, whence, if the day had not been hazy, we should have enjoyed a magnificent view of the two Gulfs of Naples and Salerno. Thence we descended into the celebrated plain of Sorrento, where we wound about through more labyrinths than were constructed by Dædalus, in the midst of gardens, the golden fruits of which almost tempted us to pluck them as they hung over our heads. This most delightful plain, three miles in length, is completely occupied by vineyards and orchards, and is a very favourite residence during the summer season, not only from the abundance of excellent fruit which it produces, but from its coolness. As viewed from the sea, the coast on which it is situated, and still more that of Vico a little to the north, have the most enchanting appearance imaginable. We saw them in all their beauty as we sailed from Sorrento to Castello a Mare. The bold wall of rock which rose above us, was worn by art or nature into a number of picturesque caves at its base, and was crowned above by a thick succession of orchards and plantations, which were interspersed with churches and villas, and shut in by a fine ridge of hills at the back. The day, too, was as lovely as the scenery, and the delicious breeze played gently around us, as if to add the last inducement to make us stay. I was much inclined to remain, but our carriage was waiting for us at the place appointed; the money which we had brought with us* was nearly exhausted, and my companion was to sail for Sicily the next morning, so that we were under the necessity of returning to Naples, where we arrived late in the evening.

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21st and 22nd. Came in one of Angrisani's carriages to Rome. As we passed through Mola di Gaëta before night, we had the opportunity of admiring Cicero's taste in the choice of a situation for his villa, of which the remains were pointed out to us at the bottom of the rocks; but they are only the foundations, and the sea was washing over them. It is truly a most lovely spot, with a noble range of Apennines behind, the bay of Gaëta in front, and a soil and a climate capable of producing any thing. Terracina, where we slept, is the most noted place on the road for banditti, the woody and mountainous character of the country being particularly favourable to them. We met with no interruption, though it was eleven o'clock at night when we arrived there; for persons travelling *en voiturier* are seldom attacked, and indeed there is now very little danger to any body, for there are soldiers stationed on the road, and all, or nearly all, the old band have

* The bankers on the Continent discount bills in silver, which is of course too heavy to carry much of it about. I would advise the traveller always to have a *Napoleon* or two in one corner of his purse, though this may cost him a few *sous* per cent., and may not at all times be easily procured.

been killed off. Still it was rather appalling to learn that only six weeks ago two of these wretches were shot near Mola. The guard had information given them that these men were drinking in a little inn in the neighbourhood, upon which they went out, and seeing them on the high road, despatched them without ceremony.

I was so short a time at Naples that I had not the opportunity of forming a very deliberate opinion of the character of its inhabitants. There are, however, some traits in it which cannot fail to strike the most transient observer. It is very evident that they are an extremely superstitious people. Not only has every stall for lemonade, and every coffee-house in the town, a picture of the Virgin and Child, but the common people swear by the Madonna instead of by God. The reverence, too, which is paid by all ranks to the host, when carried along the streets, is very remarkable. One day, as I was passing along the Toledo, I saw a suite of no fewer than nine royal carriages standing still, because they happened to meet the host. As the priest, who was carrying it, came opposite to each carriage, the ladies, who were in it, kneeled down to adore the consecrated wafer; or if it happened to be filled with gentlemen, they kneeled down on cushions in the street; those who were passing by at the time kneeling also, and all joining in a kind of chant or hymn.

The lower orders in this city are a most indolent and lawless set, much more disposed to live by their wits than by the honest labour of their hands. Many of them are to be seen lounging about the streets, or sitting on the parapet walls, most wretchedly dressed, and without any fixed habitation. These are the *lazzaroni*. Another class are the beggars, who are so filthy and so ragged in their appearance, and so excessively troublesome in their solicitations, that our English mendicants are quite gentlefolks compared with them. In Italy, particularly in the south, these creatures are a perfect nuisance, which it is disgraceful to the police of the country to tolerate. I had really rather be robbed outright every now and then than be exposed to this daily and hourly annoyance.

The king, I was told, is popular with his subjects, but it is clear that he does not like trusting himself to them, for he has two or three companies of soldiers always under arms in front of his palace, and he has four thousand Swiss in his pay. Indeed, this appears to be altogether a military government. I saw soldiers every where: there was not a petty, insignificant place that I entered into, not even the ruins of Pæstum, or the landing-place of Scaricatojo, where I did not find some of these gentry stationed; and it must be allowed, that some reason for this, though by no means a complete justification, is to be found in the lawless character of the Neapolitan *canaille*.

The following story will form a good commentary both on the habits and dispositions of this people, and on the means which are taken by the government to keep them in order. As I was one day crossing the bay to Portici, one of the boat-men asked me to lend him my knife; and observing, I suppose, an expression of surprise on my countenance, he remarked, "Your English sailors, Sir, have all knives, I know; but we are only allowed to carry them when we go a certain number of leagues from land. If I were to carry one, the police would put me in prison for six months. There is my brother," continued he, pointing to his companion, "who was kept in prison for six years for the same offence." Upon this the other told us his story in the following terms: "Another man and I were violently in love with the same girl—a young girl of fourteen; and I said to him, 'I shall

try to kill you first, and you will try to kill me first; and he who kills the other will marry the girl." So I bought a knife for a piastre in order to be prepared. But the police caught me with it concealed in my bosom, and they put me in prison." "Without trial?" interrupted I. "Yes! without trial. They put me in yonder big prison," (pointing to one on the shore,) "and there they kept me for six years. But my love came to see me, and brought me money, and played with me; and at last my aunt paid down three hundred ducats, and I came out of prison and married the girl; and she has brought me three little ones as tall as this" (*tre piccolini, alti così*), raising his hand to a certain height. This was all told with the utmost coolness, yet with the most beautiful action; and the narrator was a fine handsome fellow who was worth waiting for even longer than six years.

Naples has one fine street, the Toledo; and the square in which the king's palace stands is handsome: the Strada Vittoria, too, is extremely pleasant, being close upon the sea, and the Villa Reale is the most noble of promenades; but the town is not, in general, very well-built, and it is one of the dirtiest places that I ever was in. With the bay I was certainly disappointed. Being thirty miles in circumference, it is far too extensive for the eye to take in at one view; its beauties vanish in distance, and, as seen from the sea, there is, as I have before observed, a great want of a good back-ground of mountains between the town and Vesuvius. Its shores, however, when approached, are in many parts beautiful beyond description; and if Sorrento were substituted for Naples in the old saying, "See Naples, and then you may die," I should not be much disposed to dispute the justness of the encomium.

SONNET.

ON READING THE ACCOUNT OF THE DISINTERMENT OF JOHN
HAMPDEN.

OH! ever hallowed from the idle gaze,
Be the loved relics of the pious dead,
Nor thus profane within their peaceful bed,
"Giants and Heroes" of departed days.
Chase not the vision that unceasing plays
With light undying round the laurel'd head
Of him who 'erst for truth and freedom bled.
Shall it be thus that England's son displays
The grateful heart that kindles at the sound
Of Hampden's deathless name? Then linger not
With eyes unhallowed near that sacred spot,
But close with rev'rent hand the holy ground;
For lo! where Hampden's spirit from on high,
Calls thee to Honour, Virtue, Liberty!

M. A. J.

Oct. 17, 1828.

CRITICAL NOTICES.

ART. I.—*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, M. A. London: Rivingtons, 1827. 4to. Pp. 30.

IN several views this sermon is far more deserving of notice and approbation than the majority of discourses preached and printed on similar occasions. The extracts that we shall make from it will be on the respective topics of *clerical learning, German theology, Bible Societies, and the Roman Church.*

"Nothing," says Mr. Hett, (p. 16,) "confers more dignity on the character of a clergyman, or is better calculated to support its respectability, than the influence derived from the cultivation of theological learning. Allowing such stated portions of time for visiting his parishioners, as their spiritual necessities may require, he will still have abundance of leisure for attending to the calls of sacred literature. He must not fall into the vulgar error, (an error which, I am pained to say, receives countenance in these times from men of whom we might have hoped better things,) of undervaluing the aid of human learning in the study of revealed truth. I cannot help thinking that it is owing to this mistake, which leads men of moderate attainments to substitute what they call piety for knowledge, that the clergy of the present day, in what respects solid learning, have visibly declined, when compared with their brethren of an earlier period."

Soon afterwards, he observes, (pp. 17, 18,)

"A respectable proficiency in the Hebrew tongue is an indispensable requisite in the character of a divine; an attainment which demands application, rather than severe mental exertion. It is creditable to the age in which we live, that the study of this ancient language is daily advancing in these kingdoms, and facilities for acquiring it constantly multiplying. We may indulge the hope that at no distant period, the stigma which has been cast upon the English divines, imputing to them a superficial acquaintance with Hebrew and Rabbinical literature will be removed, and when the theologians in these realms will be found

in no respect inferior to their brethren in Germany."

This is our cordial wish; a wish that we would gladly convert into a "hope." At present our apprehensions prevail over our expectations. We fear not only that the great body of the English clergy are altogether unacquainted with "Hebrew literature," but that the same disgraceful ignorance will continue, so long as "the study of this ancient language" is not made an essential part of the academical education of candidates for the Christian ministry, and "a respectable proficiency" in it "an indispensable requisite" for admission into holy orders.

With Mr. Hett we perceive and lament that "theological learning" is much neglected by the existing race of clergymen, and that here they "have visibly declined, when compared with their brethren of an earlier period." Such learning indeed little suits the taste of our countrymen at this day, however calculated it is for their circumstances and wants. How mortifying the contrast, in this instance, between the English universities on the one hand, and many a foreign university on the other! When Dr. Marsh, now Bishop of Peterborough, resided, which he did for some time, in Germany, he was frequently asked, "What is the plan of study adopted in your universities for those who are designed to take orders; to what branches of divinity do they particularly attend; and how many years must a student have heard the different courses of theological lectures before he is admitted to an office in the church?" "He was unable at that time" (they are his own words) "to give a satisfactory answer; because," he adds, "theological learning forms no necessary part of our academical education."* Something has since been done

* This circumstance principally occasioned the composition and publication by Dr. [then Mr.] Marsh of a most valuable "Essay on the usefulness and necessity of Theological Learning to those who are designed for Holy Orders, 1792." Copies of the Essay are now rare; and its republication is earnestly to be desired. The necessity of theological learning is there enforced, as "the only mean of discovering the sense of scripture, and the surest method of preventing a spirit

by himself and others to supply the defect and remedy the evil; but the state of this kind of literature in England is still extremely low.

Of solid knowledge the usual companions are candour and discrimination; and these qualities the author of the sermon before us exercises in his estimate of "the modern German divines," whom he judiciously vindicates from a most unadvised attack by a member of his own university.* "They are accused of having rejected the authority of the Scriptures, and of a departure from the sound and established rules of interpretation."

"These," Mr. Hett remarks, (note, pp. 18, &c.,) "are heavy charges; nor would it be, on the supposition of their being true to the extent alleged, any extenuation to allege that the same or similar accusations have been successively brought against Wickliff, against the reformers almost generally, against Grotius, and, in latter times, and in our own country, against Locke, Paley, Bishop Watson, and many others. But the fact, however, of charges of this kind having constantly been preferred by the Sciolists of the day against men of such eminence, and whose Christianity could not in truth be questioned, ought to restrain us from yielding to such imputations a too hasty assent. It is not enough to bring in proof detached passages selected from voluminous works; and to place them before the reader in an isolated form, nor to heap together authorities which the majority of readers have neither leisure nor abilities to consult. All this is easy; it is misleading; it carries away the judgment, under the show of varied and compact evidence, which, if examined, might possibly be found insufficient and inconclusive. How long was Mr. Rose resident in Germany? Was it for any considerable time? for a year, or for a longer period? With how many of the retired, pains-taking, learned professors of that country did he actually converse on subjects upon which he has undertaken to pronounce with such confidence and certainty? The reader is

of persecution, and of promoting brotherly love and charity." We should rejoice to see the pamphlet widely circulated among ministers and theological students of all denominations.

* Mr. Hett is of Jesus College, Cambridge: the writer on whom he animadverts is the Rev. H. Rose, M. A., of Trinity College.

undoubtedly led to the inference that his visit to Germany was not a transient one; and that the opportunities he had of conferring with intelligent individuals upon the state of theological learning and opinions in that country were numerous, and favourable for eliciting truth. There is one circumstance, however, which goes in some measure to invalidate these suppositions; I mean his constantly referring his reader to periodical journals and biographical notices. One can hardly help suspecting that his information is not of that original kind and sterling character which he would have us to think it is, when we find him expressing disappointment at not meeting in such a *profound* author as Chalmers with any mention of Semler (p. 122).

"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 show 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 handwriting 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 theo-

logical 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.

We should with pleasure transcribe the remainder of this note, did not other subjects, upon which the preacher touches, call for our attention.

Good sense and a Christian spirit characterize the following suggestion, pp. 26, 27 :

“ So numerous throughout this kingdom have societies become, whose object is the universal distribution of the Holy Scriptures, that a clergyman can hardly be stationed in a parish which is not either itself the seat of one of those popular institutions, or in some way connected with them. Should he not altogether approve of them, yet let him ask himself with what consistency can he, as a minister of a church which admits the Bible as the sole test of religious doctrine, set himself to oppose the designs of associations whose exclusive purpose it is, in full recognition of the principles on which his church is founded, to circulate the records of salvation in every tongue among all nations? Harsh invectives against Bible Societies, as appear to me, come with a peculiarly ill grace from members of a Protestant church, and doubly so, should it prove that they manifest little, or only a languid zeal, in behalf of that institution with which, as churchmen, they conceive themselves to be more intimately connected.”

The counsels which Mr. Hett next delivers have not yet ceased to be seasonable and pertinent, pp. 27, &c.

“ We may express ourselves warmly upon the apostolical institutions of our church—upon its tolerating character: we may show, as it is our duty on proper occasions to show, 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 towards 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 show 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 may 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?”

This is sound and charitable advice: would that it were less needed, and that it may be properly regarded! Scarcely can we regret the circumstances which have occasioned our delay in noticing Mr. Hett's sermon, when we consider that these “ words of truth and soberness” and love, are yet more important now than they were even at the period of their being first published.

The discourse comprehends numerous points of admonition; and the text, “ Suffer the word of exhortation,” Heb. xiii. 22, well suited the purpose of the preacher, who, indeed, “ on account of the great length of the Ordination service,” did not deliver all the passages.† He appears to be sincere, earnest, studious, and intelligent. Many valuable hints are given by him on the object of the clerical profession, and the spirit with which it should be pursued; and

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

† The passages omitted in the delivery are enclosed with brackets. Mr. Hett inscribes his sermon to *Archdeacon Wrangham*.

though, in a few instances, we see reason to differ from his statements and conclusions, we uniformly admire the candour of his temper. So promising a writer we shall be happy to meet again, a gratification which his *Advertisement* encourages us to expect.

N.

ART. II.—*The Gem.*

The Winter's Wreath.

The Amulet.

The Forget Me Not.

The Literary Souvenir.

Friendship's Offering.

THERE they are, the pretty things! Criticise them? We might as well think of criticising the colours of a bed of tulips in full bloom; or the fantastic figures made by the combinations of a kaleidoscope; or the imagery of a rich painted Gothic window, through which the rays of a western sun are streaming; or whatever else is most diversified, gay, and gorgeous. A critique on them should only be written in a lady's boudoir; by her own taper and jewelled fingers; with finest crow-quill, the gilt and silver tassels hanging from its top, and quivering at every movement of its jetty plumage; in a delicate Italian hand; and on such embossed and perfumed paper as has never, but once, been subjected to the soil of printers' fingers. No, they were never meant nor made for criticism! Enjoy them, or let them alone!

In fact, it is so impossible to refrain from looking at them, and so equally impossible to write solemnly and austere about them; they are so completely out of our critical province, the intoxicating productions of an extra-review region, that we should perhaps have adopted the above alternative, both sides of it, only dividing the two between our public and our private capacity; and been well content in the one to enjoy them, and in the other to let them alone, had it not been for the circumstance which we are about to mention. Many of our friends and readers intend to purchase one of these Annuals, for their own families probably, and perhaps a second for a present, and they feel embarrassed about the selection. It would be a great comfort to them, we are assured, to have our judgment in the matter for their guidance; and it is most convenient to give this in the *Monthly Repository*. To make the result as satisfactory as

possible, we shall not merely announce a decision framed upon our own exclusive principle of preference, whatever that may be; but assuming that each individual knows what best suits his own taste, or that of the friend whom he wishes to please by his present, we shall point out, as well as we can, the publication by which that taste will be most highly or fully gratified. We regret that the later date of their appearance, and the necessity for an early preparation of our present number, obliges us to exclude the *Keepsake*, the *Anniversary*, and the *Bijou*, from our comparative estimate. They will not fail of notice in our next.

The first question then is, do you choose by the pictures or the letter-press? By the former. Very well. Now we must come to sub-divisions, of which we shall take, as the first, a taste for simple landscape, either without figures, or in which they are altogether subordinate to the scene. There are two very good engravings of this class, the *View on the Thames near Windsor*, (by Miller, from a painting by Havell,) in the *Winter's Wreath*; and the *View on the Ganges*, (by Finden, from Daniell,) in the *Forget Me Not*. The latter has the superiority in execution; but notwithstanding this, and some advantages in the scene itself, such as the river's more picturesque banks, those cupola'd and minaretted buildings among the trees, and that deeper shade thrown so beautifully upon the water, we turn with pleasure, as many have done before us, from the Ganges to seek the Thames, as it is there, so gracefully curving, and gently flowing, and softly shining, in that mild light which seems made on purpose to be reflected in its waters, and which indeed was made (by the artist) for that very purpose; and very well made too.

The next degree, in an ascending scale, we take to be romantic landscape, in which *Friendship's Offering* is marvellously rich, having the *Cove of Muscat*, which looks very like *Dumbarton Castle* on the Clyde; *Campbell Castle*, a Highland scene, from which the hunter and his dogs might well have been spared; and *Glen Lynden*, which professes to be in *Teviotdale*, but which really lies in the wild, extensive, grotesque, and sublime province of *Martin-dale*; for now, where, save in the brain of John Martin, painter and engraver, are there such mountains, and glens, and caverns, and precipices, and abysses, and lights, and

gleoms, and heights, and depths, and distances, as make up the world, whose solitary scenery we have a glimpse of in this Glen Lynden, and the inhabited portion of which we have elsewhere beheld swarming with countless myriads of people, and groaning beneath interminable palaces and towers whose tops touch heaven. Martin is the portrait painter for infinite space to sit to, with the certainty of his producing a good likeness; and a very low percentage on his build-ings would make the fortune of all architects and surveyors, past, present, and to come. How poor, after this, seems even that Ehrenbreitstein, (by Pye, from Turner,) in the Literary Souvenir; and yet it is a noble engraving of a noble scene. The Eddystone Light-house, in the Forget Me Not, is also well engraved, but the scene is feeble. The waves curl gracefully, as if they had been trained; the boat is dancing, as if to a measured air; the lightnings are playing; and the whole makes up a very beautiful storm for a drawing room.

For amateurs of single figures the choice lies between Sir Walter Scott, (by Danforth, from Leslie,) in the Literary Souvenir, and the Spanish Flower Girl, from Murillo, (by Graves,) in the Amulet. Both are capital engravings, and capital likenesses. Yes, both; for he or she who cannot testify to the actual bodily existence and personal identity of that Flower Girl, need not trouble himself or herself any further about painting or engraving, tale or poem, or any thing else whatsoever to the fine arts appertaining. This is the pleasantest likeness of Scott that we remember to have seen. There is nothing of the baronet about it; the poet predominates over the shrewd observer; and the kind-hearted man over both.

Friendship's Offering has two very good groups, the Parting, (by Romney, from Haydon,) and the Warning, (by Warren, from Cooper). The last is the best. The Spectre, with her distinct features but misty form, gradually melting away into and blending with the air, is excellent: but we are not sure whether the Blind Piper, (by Shenton, from Clennell,) in the Forget Me Not, may not balance them both. The old man is perfect; his inclined head, his groping fingers, his cautious feet, his whole figure and attitude, are all as blind as blind can be. And oh! the music that he is going to squeeze out of that bag! His face and his elbow are a fearful prophecy of the forthcoming notes; and

yet that face is venerable, as a face may very well be, without being musical; and it has a harmony of its own which belongs to the chords of the human heart; and that girl behind is quite in unison. Who can resist her meek, quiet, humble, affectionate, unspoken appeal, or turn away without dropping something in that hat which she does not thrust forward, but holds as one who would not receive your gift the less gratefully for having expected it unobtrusively. The Literary Souvenir has two very beautiful things of this class, the Sisters, and the Young Novice. They may be looked at and talked of long. But the Gem has three; The Farewell, and the Death of Keeldar, (both from Cooper; the one by Mitchell, and the other by Warren); and what to our eyes is the very gem of the gem, and of all the rest, the Widow (by Davenport, from Leslie). Here are no startling contrasts; no strange effects of light and shade; no violent action, nor indeed action at all; no elaborate grouping of figures or arrangement of drapery; there is only a pale, lovely, abstracted woman, her eyes fixed on vacancy, with a little affectionate boy, pleased with the pressure of which she is unconscious, and feeling a dim desire to alleviate a grief, of the extent of which his comprehension is as dim. That cambric handkerchief in the left hand is rather Ephesian; but she is not guilty, not aware of the seeming affectation: it is evident she is not; for in her deep and mournful reverie, her right hand is as senseless of the cold marble on which it rests, as is that cold marble itself.

In pictorial embellishment of the highest pretension, that which aspires to combine actors and scenery, presenting some memorable incident on a not unworthy theatre, the field must be cleared for two competitors, Marcus Curtius, (by Le Keux, from Martin,) in the Forget Me Not, and Cleopatra embarking on the Cydnus, (by Goodall, from Danby,) in the Literary Souvenir. Let them share the epithets of sublime and beautiful between them, if indeed "beautiful" be a term luxurious enough for that soft, silken, golden, balmy essence of all that is rich and delicious which the artist has served up in honour of the Egyptian Queen; or if "sublime" can convey—but how should it?—any notion of those long and lofty piles of towers, palaces, and temples, in which Martin has embodied the majesty of ancient Rome; of that black and fearful abyss; of that agitated and countless mul-

itude, with all their varied and mighty emotions; of him, the self-devoted, in all his exalted and exulting patriotism, bounding over the edge of the gulf on that magnificent charger, worthy to bear its master to his fate of endless fame; of that crashing peal (the intensely blazing lightnings make us hear it) by which the gods shout their acceptance of the sacrifice; and of that faint line of clear sky on the remote horizon, which infallibly predicts that in a few minutes the thunderings and lightnings will have ceased; those solid masses of cloud have rolled away; the gulf be closed; the multitudes dispersed; and the streets of Rome be slumbering in peace, quietness, and safety, beneath a serenity of the heavens so intense, as if it would be unbroken to eternity.

The literary pretensions of these publications must be despatched very briefly, for this number completes our volume for the year, and the calls of the printer are echoed by those of the index-maker. Those whose relish is for the most talented, exciting, and powerful species of composition, may find it in the *Gem*. Charles Lamb is there; he who can make a pun pathetic and a jest profound; who knows so well how to trifle in his philosophy, and to philosophize in his trifles; and whose quaint and racy style has ever the genuine smack to an old English palate. There are verses of Scott's which carry us pleasantly back to the days before *Waverley*, and which, could we forget the novels, would set us longing for more *Marmions* and *Minstrels*. Then you have O'Hara Banim, in the "*Rival Dreamers*," a tale to which they may produce a rival who can: we shall be glad to see it. And there is the Editor himself, the facetious man, to whom Leander's swimming the "*broad Hellespont*" is only an occasion for a broad grin. He has produced a ballad so free from quibble that the most nervous victim of paranomasia-phobia need not shrink from it; and so full of poetry and power, that it may take its place by the side of the best productions of Crabbe, and not far behind even those of Coleridge. "*The Dream of Eugene Aram*" can never be forgotten.

In the *Winter's Wreath* there is less which can offend the taste of any person than in any other of the *Annals*; and it must not be supposed that there is not in them matter of offence, not only to the fastidious, but to all who take them up in a taste and humour less catholic than our own is just at this present moment. The Roscoes are in it; and

every Roscoe seems to have elegance of diction, refinement of taste, justness of thought, and extent of information, as a sort of natural gift, an hereditary instinct. There need have been no "perhaps" in the Preface to the assertion that "some portions of the following pages deserve to be remembered, when publications that are merely ephemeral will be forgotten." It is the just desert of many portions. We must resist a strong temptation to extract a very sensible paper entitled "*Pleasant Companions*," by E. T., and some beautiful lines on Benevolence, by John Bowring.

The *Amulet* is the religious Annual: it characterizes itself as the "*Christian Remembrancer*," nor will we dispute the propriety of the appellation. It were better, perhaps, that *serious people* should content themselves with works designed for the public indiscriminately, instead of setting up one which is to be peculiarly and exclusively their own. Were the *Amulet* intrusted to an injudicious editor, it would soon become a mere collection of psalms and sermons. Then, however gratifying its perusal, and useful its tendency, it is too probable they would both be enjoyed and felt by those only who had no occasion for them, at least in such a form. Mr. Hall has acquitted himself excellently well in his delicate situation. The *Amulet* is religious, without being sectarian, and without ceasing to be literary.

The *Literary Souvenir*, *Friendship's Offering*, and the *Forget Me Not*, have little by which to distinguish them from each other. In the general merit of the contributions admitted into that first mentioned there is, we fear, a falling off from last year: in the *Forget Me Not* there is considerable improvement. The last two are largely indebted to Mr. Bowring, Mrs. Hemans, and Miss Mitford. Of the three we may remark that, if the literary part of them be not so decidedly devout (though we have met with no irreligion in them) as that of the *Amulet*, nor so elegant and instructive as that of the *Winter's Wreath*, nor so exciting as that of the *Gem*, they are yet, one and all, so varied and interesting in their matter, and so splendid in their embellishments, that each of them may by many be deemed the best of the whole; and perhaps rightly deemed so. At any rate we have no hesitation in pronouncing the purchaser of any one of them, who shall grumble at his bargain, to be a very unreasonable personage.

ART. III.—*The Christmas-Box.**The New-Year's Gift.**The Juvenile Forget Me Not.**The Juvenile Keepsake.*

THE Christmas-Box is comparatively, at least, an old friend, and as such claims precedence; it boasts, besides its sixty wood-cuts and its invisible or anonymous contributions from Sir Walter Scott, a story of thirteen chapters, "Garry Owen, or the Snow-Woman," by Miss Edgeworth. Whether the "Lord of Misrule" and the "Plum-pudding" which precede it, indispose for sound sense and sober morality, or whether Miss Edgeworth herself is to blame, is a difficult point. Certain it is, that her Snow-woman does not delight us. In the first place, we think she has chosen a story which does not suit her; a woman and her children buried in the snow and perishing with hunger. It is a mistake to say that Miss Edgeworth has no talent for the pathetic; her little touches of feeling are exquisite, and they abound in every thing she has written; but for the awful, the sublime, either in situation or character, and the powerful representation of passion or overwhelming affliction, we are inclined to think she wants imagination. In the present instance, she has described all the circumstances of the discovery and rescue of this poor family, with the minuteness and composure with which she describes spinning-jennies. We do not shudder or hold our breath, we have no fear of meeting the famished mother and her dead and living offspring, when we have drawn our curtains and laid our heads on our pillows; the only impression left on the mind, is the practical deduction that we are not to give too much food when people are starving. Besides this deficiency of sentiment, there is a redundancy of vulgarity in the story; not the mere vulgarity of language, the "whichsomdevers and whatsomdevers and squireens and spalpeans" of the horse-dealer and the saddler, but the low equivocation and mean tricks, and the profusion of cunning and inordinate flattery which one would hardly wish to become familiar to a child's mind or ear. It is strange that Miss Edgeworth, the advocate for an unnatural and almost impracticable seclusion from servants, should trespass against good taste, by introducing her little friends to such conversation. After the recovery of the Snow-woman, the children are very desirous that their father should assist her, and especially that he

should give her a cottage. Mr. Crofton (who is chiefly distinguishable from Miss Edgeworth's other fathers by having a name) replies, that his old tenants and their families have a stronger claim upon him than this poor English-woman. Cecilia then applies to her mother, who had last year been heard to say, (about building a cottage,) "I know the way I can manage to have money enough to do it." Mr. Crofton explains that the cottage in question was built with money which had been designed to purchase a harp, upon which (we are told) Gerald fell into a profound silence which lasted till they reached the lodge at the entrance, when opening the gate, he let his mother and sister pass, but arrested his father in his passage; "Father, I have something to say to you, will you *walk behind?*" It is evident to the reader, and ought to be supposed to be to the parent, that Gerald's little heart is quite full, that his embarrassment is owing to the very goodness which he can hardly find courage or words to express; and what does a father on such an occasion? "Son," said he, "I am ready to listen to you, and I will do any thing in my power to oblige you, but you must explain to me how I am to *walk behind.*" There is a time for joking and a time for teaching grammar; it may be well, too, that children should learn to bear *quizzing* for their peculiarities of phraseology and manner; but ridicule from a parent, when a child comes to confide his little soul, is injudicious and hateful; it is like rushing to the pool which an angel has troubled, to wash off a few grains of dust.—Mrs. Hofland and Miss Mitford have written for the Christmas-Box with their usual wise and amiable mediocrity; and there is a dialogue on the birds and beasts at the Zoological Society, which will probably entertain young readers, though we found it rather lengthy ourselves. The best things in the collection are the professedly ludicrous and unprofitable, which it would be unbecoming our gravity to review, (much more to quote,) but which are nevertheless exceedingly good, in their own way and place, and well adapted to the genius of the engraver and the design of the work.

The New-Year's Gift, with its delicate steel engravings, and its lady-editor, and its dedication to "her Grace," is quite a tasty affair. Parents and teachers may be a little inclined to dispute the assertion, that all the highly-gifted contributors have adapted their effusions to the capacity of children from six to twelve

years of age, but there is much that can hardly fail to be enjoyed at one time or other. Mrs. Hemans, who is a general friend to periodicals, has distinguished the New-Year's Gift with one of her most exquisite little pieces.

"THE CHILD'S FIRST GRIEF."

"Oh call my brother back to me,
I cannot play alone;
The summer comes with flower and bee,
Where is my brother gone?"

The butterfly is glancing bright
Across the sun-beams' track;
I care not now to chase its flight,
Oh! call my brother back!

The flowers run wild—the flowers we
sowed

Around our garden tree;
Our vine is drooping with its load,
Oh! call him back to me!

He would not hear thy voice, fair child!
He may not come to thee;
The face that once like spring-time
smiled,

On earth no more thou'lt see.

A rose's brief, bright life of joy,
Such unto him was given;
Go! thou must play alone, my boy!
Thy brother is in Heaven.

And has he left his birds and flowers?
And must I call in vain?
And through the long, long summer
hours,
Will he not come again?

And by the brook, and in the glade,
Are all our wanderings o'er?
Oh! while my brother with me played,
Would I had loved him more!"

"The writers of the New-Year's Gift," as we are told in the preface, "have been induced to confine their narratives exclusively to the romance of history and of real life:" to some parents this is a recommendation; if there are any left in this age of reason and calculation to whom it is not; if there are any who think the gunpowder of imagination well expended in fire-works, we must refer them to the Juvenile Forget Me Not, which is one degree behind hand in caution. It is *only* one degree, for the supernatural in "the Wishing Well" is so prefaced with wise explanation, and so forced out of sight by papa and mamma, and a little girl and a lamb, that the poor fairy queen herself, with her green kirtle and golden hair, is no better than a doll. In point of literary merit, the New-Year's Gift and the Forget Me Not are much on a level; it is hardly necessary to give an opinion of

the engravings, as they have been in every bookseller's window for these three weeks.

We come now to *The Juvenile Keepsake*. We could almost find in our hearts to wish that this was not an Annual! Not that we dislike the promise of such a collection every year, but we would have it *perennial*. It is too good to fret its hour upon the drawing-room table, and be turned over to the tune of "I'd be a butterfly." Mr. Roscoe has hopes, however, from the taste of his public ("even a juvenile public;") and the name of Roscoe (which is in itself a motto and a letter of recommendation) will surely secure it a reading. If it be not removed after its short season of exhibition to the private book-case and the dressing-room, it will not be for want of pieces of very great beauty. Witness the *Young Absentee* by the Editor, the *Farewell* by Mrs. Hofland, the *Secret* and the *Contrast* (which are neither of them quite in their place in a *juvenile* annual, even for "children of middle size," unless "there's some intention, by tender strokes to sharpen girls' invention"). "The Bird of Prague" is, perhaps, more poetical than any we have mentioned, but it is too long to quote; we will give the reader "A Sonnet" by W. Roscoe:

"LIFE'S YOUNG DREAM."

"I dreamt that in the earliest prime of
spring,
When shone the sun with mild and tem-
pered ray,
I saw two vagrant children take their
way
O'er a wild heath; whilst soaring on
the wing
The sky-lark pealed, and every living
thing
Seemed touched with gladness. Sym-
pathetic they
Partook the joy; as on the turf they
lay,
In short sweet respite of their wander-
ing.
Sudden I woke—the storms of winter
raged,
The heavier storms of life my soul op-
pressed,
And all the lovely scenery was gone;
Yet still its charms my waking thoughts
engaged,
As if a recollection filled my breast,
That of those blissful wanderers I was
one."

"May Morning" is joyous and pretty, and "Friendship" is sweet, and Mrs. Ople's Hymn is better than her sermons on

Detraction: but we pass them all by to come to "*A Mother's Love*," which, in prose or verse, fact or fiction, is always the most blessed and delicious idea that the mind of man can indulge.

"Hast thou sounded the depths of yonder sea,
And counted the sands that under it be?
Hast thou measured the height of heaven above?

Then mayest thou mete out a mother's love.

Hast thou talked with the blessed of leading on

To the throne of God some wandering son?

Hast thou witnessed the angels' bright employ?

Then mayest thou speak of a mother's joy.

Evening and morn, hast thou watched the bee

Go forth on her errands of industry?

The bee for herself hath gathered and toiled,

But the mother's cares are all for her child.

Hast thou gone with the traveller Thought afar,

From pole to pole, and from star to star?

Thou hast—but on ocean, earth, or sea,
The heart of a mother has gone with thee.

There is not a grand, inspiring thought,
There is not a truth by wisdom taught,
There is not a feeling pure and high,
That may not be read in a mother's eye.

And ever since earth began, that look
Has been to the wise an open book,
To win them back from the lore they prize,

To the holier love that edifies.

There are teachings on earth, and sky,
and air,

The Heavens the glory of God declare;
But louder than voice beneath, above,
He is heard to speak through a mother's love."

EMILY TAYLOR.

Is it quite as true, as Horace and all critics from his day to our own would have us believe, that poetry is good for nothing unless it be first-rate? We could not undertake to say for the lines we have quoted, that they have any peculiar originality or concentration; we see none of the lightning flashes of genius, and we have no reason to prophesy that they will be immortal; but they

breathe the true spirit of feeling and poetry, and as long as they are read, and human nature remains what it is, they must give pleasure. The same may be said of a little song in the *Juvenile Keepsake*, beginning "In this changing world, where our best joys flee." The line is a poor line, and the versification throughout is (if we may be allowed the expression) unable to carry the sense; but in spite of its faults, who can help loving it? if it were only for "the smile of old," which is worth pages of verbiage. We ask pardon of Miss Aikin, and the authoress (whoever she may be) of the *Munster Festivals*, and of our old friend Mrs. Hofland, &c., &c., but we cannot admire the prose in Mr. Roscoe's collection as much as the verse. It may, nevertheless, be acceptable to the "juvenile public," for whose benefit it was intended, and to their good graces we commit it, (with all the charades and other devices,) wishing them "a merry Christmas," which Mr. Roscoe, we think, has omitted, though he has furnished them, at the end of his preface, with an infallible receipt for obtaining "a happy New Year."

ART. IV.—*A Sermon on those Rules of Christian Charity, by which our Opinions of other Sects should be formed, preached before the Mayor and Corporation, in the Cathedral Church of Bristol, on Wednesday, Nov. 5, 1828. By the Rev. Sydney Smith, Prebendary of Bristol. London: Ridgway, 1828. Pp. 24.*

THE Rev. Sydney Smith is a curious compound. He is a Churchman, a Wit, and a Liberal; and moreover he is a man of sound common sense, strong and clear. His constitution is, as they say of the British constitution, a system of checks. And we may also say of it, with at least as much truth as they say of that, that it works well. Witness the candid, manly, and well-timed Sermon now before us. It bears marks of all the characters we have mentioned; as indeed do his avowed productions generally. In his anonymous writings, he does perhaps sink the ecclesiastic occasionally. Usually, however, his Churchmanship restrains his wit from running riot; and his Liberalism keeps his Churchmanship well in check; and his Common Sense modifies, and amalgamates, and manages them all; sitting like a steady coachman on his box, with his three in hand, preventing Liberalism from bolting off to the extreme right;

flogging Churchmanship out of his tendency to prance over people's fences; not allowing Wit to waste his mettle in unprofitable capers; and by dint of whip and reins making them all keep the road and drag his articles to market in the best order, and just in the nick of time.

What can be more seasonable than this fifth of November sermon? It is, indeed, an improvement of the day, and a very great improvement too. Amply sufficient for that day has been the evil thereof; and it may almost admit of doubt whether the homilies against Popery which have been preached upon it, of late years, have not done as much mischief by the bigotry and bad passions which they have nourished, and the system of misrule tending to oppression and bloodshed to which they have been subservient, as if the conspirators had actually succeeded in their design to "blow up King and Parliament"—the King and Parliament, that is, of that day, such as they were; and with all those tendencies which produced two revolutions, one civil war, one royal execution, a change of dynasty, parliamentary corruption in England, and Protestant ascendancy in Ireland. The nation was not saved from having a Popish King and a Protestant rebellion. And the Church of England, with such consistency as belongs to a church which is dependent upon state-patronage, blends its devout thankfulness for the providential preservation of the Stuart dynasty, with its equally devout thankfulness for our being well rid of that dynasty altogether and for ever.

We put it down, therefore, to the Churchman portion of Sydney Smith, when he tells us, that "it is a comely and Christian sight to see the magistrates and high authorities of the land obedient to the ordinances of the Church, &c.;" and, also, when he lauds the Church for "that it discourages vain and idle ceremonies, unmeaning observances, and hypocritical pomp; and encourages freedom in thinking upon religion, and simplicity in religious forms:" unless, indeed, we must understand this last sentence rather as the banter of the Wit, than as the puff of the Prebendary. To this we can have no objection: at any rate, the priest is responsible for the strange concession in p. 13, that errors about "doctrines which influence practice" "may perhaps be fair objects of human interference;" a concession which virtually abandons the principle of religious liberty; and by allowing the civil power to judge of tendency, sanctions the worst excesses of spiritual

despotism; nor (and this is the last exception we shall take) do we know what to make of the declaration to his hearers, that (supposing the various charitable directions of the preacher have been obeyed) "if you choose to perpetuate the restrictions upon your fellow-creatures, no one has a right to call you bigoted."—P. 21. If he has rightly expounded the "Rules of Christian charity," the restrictions alluded to can only have been imposed and continued by the very spirit of bigotry. The sermon is, if not ostensibly, yet very distinctly, a reduction to the dilemma of Violate the "Rules," or relinquish the restrictions. "Ye cannot serve two masters." If the man who would make, or keep his fellow-man a slave, on account of his religion, be not a bigot, we should like to be told where we can find one?

Had we met with the sentence quoted above, in the Edinburgh Review, we should have taken it for a hoax on the clergy—a sort of practical joke. We should have imagined the writer smiling in his sleeve at some simple-hearted reverend brother, of the No-popery faction, delighted at the idea of oppressing the Catholics, and yet no one having a right to call him bigoted; schooling himself, with all his might, into Christian charity, in order to satisfy at once his conscience and his cupidity; and when he had made the acquirement, finding, to his astonishment, that he had no longer any disposition to oppress them; but had nothing left for it save to sign a petition (in spite of Protestant Ascendancy, Church and State, Gunpowder Plot, Divided Allegiance, Bloody Queen Mary, and all the rest) for their immediate and unconditional emancipation. But such a trick as this does not accord with the gravity of a sermon, even though it be a sermon by Sydney Smith.

We shall not make any analysis of this discourse, because we intend to quote the author's own summary of his arguments. It is right to remark, that, with the exceptions just made, every part of it is good, much of it excellent; such as to command, not only our assent, but our admiration. The various "canons of religious charity" are laid down with clearness and precision, and most persuasively and powerfully recommended to adoption. It is a most opportune, honourable, and Christian effort to calm down the passions which have, of late, been so violently excited; and call people back to the "plain rudiments of common charity and common sense." Would that they could be brought to hear and

heed the voice of the charmer; he charms wisely.

We select the following passage for quotation; not only as one of the best adapted for that particular and immediate effect which the preacher purposed, but for the sake of its general application to theological controversy; with the additional recommendation of its being a warning against a danger to which the Unitarian especially is not unfrequently exposed.

"It would be religiously charitable, also, to consider whether the objectionable tenets which different sects profess, are in their hearts as well as in their books. There is unfortunately so much pride where there ought to be so much humility, that it is difficult, if not almost impossible, to make religious sects abjure or recant the doctrines they have once professed. It is not in this manner, I fear, that the best and purest churches are ever reformed. But the doctrine gradually becomes obsolete; and, though not disowned, ceases in fact to be a distinguishing characteristic of the sect which professes it. These modes of reformation,—this silent antiquation of doctrines,—this real improvement, which the parties themselves are too wise not to feel, though not wise enough to own, must, I am afraid, be generally conceded to human infirmity. They are indulgences not unnecessary to many sects of Christians. The more generous method would be to admit error where error exists; to say, These were the tenets and interpretations of dark and ignorant ages; wider inquiry, fresh discussion, superior intelligence, have convinced us we are wrong; we will act in future upon better and wiser principles. This is what men do in laws, arts, and sciences; and happy for them would it be if they used the same modest docility in the highest of all concerns. But it is, I fear, more than experience will allow us to expect; and therefore the kindest and most charitable method is to allow religious sects silently to improve without reminding them of, and taunting them with, the improvement; without bringing them to the humiliation of formal disavowal, or the still more pernicious practice of defending what they know to be indefensible. The triumphs which proceed from the neglect of these principles are not (what they pretend to be) the triumphs of religion, but the triumphs of personal vanity. The object is not to extinguish dangerous error with as little pain and degradation as possible to him who has fallen into the error; but the object is to exalt

ourselves, and to depreciate our theological opponents, as much as possible, at any expense to God's service, and to the real interests of truth and religion.

"There is another practice not less common than this, and equally uncharitable; and that is to represent the opinions of the most violent and eager persons who can be met with, as the common and received opinions of the whole sect. There are, in every denomination of Christians, individuals by whose opinion or by whose conduct the great body would very reluctantly be judged. Some men aim at attracting notice by singularity; some are deficient in temper; some in learning: some push every principle to the extreme; distort, overstate, pervert; fill every one to whom their cause is dear with concern that it should have been committed to such rash and intemperate advocates. If you wish to gain a victory over your antagonists, these are the men whose writings you should study, whose opinions you should dwell on, and should carefully bring forward to notice; but if you wish, as the elect of God, to put on kindness and humbleness, meekness and long-suffering,—if you wish to forbear and to forgive, it will then occur to you that you should seek the true opinions of any sect from those only who are approved of and revered by that sect; to whose authority that sect defer, and by whose arguments they consider their tenets to be properly defended. This may not suit your purpose if you are combating for victory; but it is your duty if you are combating for truth: it is the safe, honest, and splendid conduct of him who never writes nor speaks on religious subjects, but that he may diffuse the real blessings of religion among his fellow-creatures, and restrain the bitterness of controversy by the feelings of Christian charity and forbearance."—Pp. 15—17.

The excellent spirit of these remarks is diffused throughout the discourse. The author thus recapitulates its topics and concludes:

"The arguments, then, which I have adduced in support of the great principles of religious charity are, that violence upon such subjects is rarely or never found to be useful, but generally to produce effects opposite to those which are intended. I have observed that religious sects are not to be judged from the representations of their enemies; but that they are to be heard for themselves, in the pleadings of their best writers, not in the representations of those whose

intemperate zeal is a misfortune to the sect to which they belong. If you will study the principles of your religious opponents, you will often find your contempt and hatred lessened in proportion as you are better acquainted with what you despise. Many religious opinions, which are purely speculative, are without the limits of human interference. In the numerous sects of Christianity, interpreting our religion in very opposite manners, all cannot be right. Imitate the forbearance and long-suffering of God, who throws the mantle of his mercy over all, and who will probably save, on the last day, the piously right, and the piously wrong, seeking Jesus in humbleness of mind. Do not drive religious sects to the disgrace (or to what they foolishly think the disgrace) of formally disavowing tenets they once professed, but concede something to human weakness; and, when the tenet is virtually given up, treat it as if it were actually given up; and always consider it to be very possible that you yourself may have made mistakes, and fallen into erroneous opinions, as well as any other sect to which you are opposed. If you put on these dispositions, and this tenor of mind, you cannot be guilty of any religious fault, take what part you will in the religious disputes which appear to be coming on in the world. If you choose to perpetuate the restrictions upon your fellow-creatures, no one has a right to call you bigoted; if you choose to do them away, no one has any right to call you lax and indifferent; you have done your utmost to do right, and whether you err, or do not err, in your mode of interpreting the Christian religion, you show at least that you have caught its heavenly spirit,—that you have put on, as the elect of God, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another.

“ I have thus endeavoured to lay before you the uses and abuses of this day; and, having stated the great mercy of God’s interference, and the blessings this country has secured to itself in resisting the errors, and follies, and superstitions of the Catholic church, I have endeavoured that this just sense of our own superiority should not militate against the sacred principles of Christian charity. That charity which I ask for others I ask also for myself. I am sure I am preaching before those who will think

(whether they agree with me or not), that I have spoken conscientiously, and from good motives, and from honest feelings, on a very difficult subject; not sought for by me, but devolving upon me in the course of duty; in which I should have been heartily ashamed of myself (as you would have been ashamed of me) if I had thought only how to flatter and please, or thought of any thing but what I hope I always do think of in the pulpit, that I am placed here by God to tell truth, and to do good.

“ I shall conclude my sermon, (pushed I am afraid already to an unreasonable length,) by reciting to you a very short and beautiful apologue, taken from the Rabbinical writers. It is, I believe, quoted by Bishop Taylor in his ‘Holy Living and Dying.’ I have not now access to that book, but I quote it to you from memory, and should be made truly happy if you would quote it to others from memory also.

“ ‘ As Abraham was sitting in the door of his tent, there came unto him a wayfaring man; and Abraham gave him water for his feet, and set bread before him. And Abraham said unto him, ‘ Let us now worship the Lord our God before we eat of this bread.’ And the wayfaring man said unto Abraham, ‘ I will not worship the Lord thy God, for thy God is not my God; but I will worship my God, even the God of my fathers.’ But Abraham was exceeding wroth; and he rose up to put the wayfaring man forth from the door of his tent. And the voice of the Lord was heard in the tent,— ‘ Abraham, Abraham, have I borne with this man for three score and ten years, and canst not thou bear with him for one hour?’ ” P. 20—24.

A Help to Latin Composition, containing Rules for the Construction and Location of the Different Parts of Speech in writing Latin.
By the Rev. C. P. Valentine.

THIS little work may be recommended to the young student, as containing much valuable information respecting the arrangement of words in Latin composition. The rules on the subject, which have been given by former writers, are very adequately condensed, and the examples are clear and well selected. The work cannot fail to become popular and useful in schools.

OCCASIONAL CORRESPONDENCE.

*On Paley's Theological Opinions.**To the Editor.*

SIR,

It appears to the writer of the following remarks to be an object not only of speculative interest, but of practical importance also, to ascertain the religious opinions of great and good men. A history of human opinion is a history of the human mind; and he who would rightly and fully know the laws of the mental phenomena, who would desire to learn the proper methods of regulating his own faculties, must be an attentive student of the progress of opinion. What is true of opinion in general, is equally true of religious opinion. It is not an idle question to ask what were the sentiments of a Locke, a Milton, or a Paley. The answer I would not permit to sway my judgment, but it would not fail to interest my mind; nor is it improbable to suppose that the manner in which those great men sought for truth, may furnish me with useful admonitions; and the results to which they came, create a presumption either in favour of, or against the sentiments I entertain. For on the supposition that they diligently sought for the truth, that they were admirably furnished for the investigation, possessed of the materials in which sentiments are to be founded, and of a good heart and a sound mind, unbiassed by interest, and disciplined by exertion, I should, I confess, pause a moment ere I finally made up my mind, should the conclusions to which they had arrived, and those which had appeared correct to me, differ in many material and essential features. I do not say that I would discard my own conclusions in consequence of the supposed discrepancy, but I should certainly think myself called upon to review them with the greatest care. On the other hand, if agreement instead of diversity of sentiment obtained between us, I should rejoice at the fact, and knowing the weakness of my own powers, their liability to error, and their want of that comprehensiveness so essential to the discovery of truth, I should feel myself corroborated in my sentiments, and proud of a similitude, however faint, to men endowed

with faculties so exalted, and dispositions so pure.

If, however, I deemed it my duty to recommend to others the sentiments I held, I should think it of great importance to set before them the fact, that some of the greatest and the best of men had, after the most diligent inquiry, been led to adopt similar opinions to those which were offered to their acceptance. I would tell them that from this fact there arose a presumption in favour of their agreement with truth, and, by the authority of really great names, might not only diminish the prejudices which those whom I wished to influence might feel towards me, but also induce them to inquire whether these things were so or not. If, then, my views on this subject are correct, it is important to learn what were the religious sentiments of eminent writers of past ages, and therefore I have been led to animadvert on a passage in the *Quarterly Review* for October last, in which an attempt is made to shew that Dr. Paley was a Trinitarian. The first point that the writer endeavours to establish, is, that Paley believed in the doctrine of hereditary and total depravity; and this is the proof: "We hear from him of the deep, unfeigned, heart-piercing, heart-sinking, sorrow of confession and penitence; of imperfection cleaving to every part of our conduct; of our sins being more than enough to humble us to the earth on the ground of merit." Be it so; what Unitarian would hesitate to adopt such language on suitable occasions? What is there said in these quotations of hereditary or of total depravity; of inability to think a good thought, or to do a good deed? If the reviewer has in the above quotations given, not only Paley's view of human depravity, but his own also, I must be permitted to tell him, that so far Paley and himself, however he may be ignorant of it, are good Unitarians. On this point Paley's sentiments were, in our opinion, truly scriptural. The sacred writers constantly represent man as a sinner; to him in this character, the Gospel, they say, is adapted; and for him, in his unhappy condition, it was devised. This view Paley was fond of setting forth to his hearers; it forms the ground-work of

many of his admonitions, and is clearly and repeatedly stated. But how remote is this from the notions that prevail under the general designation of original sin! Paley believed that at the publication of the Gospel men were far gone from righteousness; that they "were lost in an almost total depravity" (his own words); and so believes every well-informed Unitarian Christian. But to identify those representations with the orthodox doctrine of original sin, is most unwarrantable. The following excellent passage from his sermon entitled "Think less of your Virtues and more of your Sins," clearly shews that while the writer was cautious to guard against self-deception, he could see some good in our much-defamed nature. "Think then less of your virtues; more of your sins. Do I hear any one answer, I have no sins to think upon; I have no crimes which lie upon my conscience? I reply, that this may be true with respect to some, nay with respect to many persons, according to the idea we commonly annex to the words sins and crimes, meaning thereby acts of gross and external wickedness. But think further; enlarge your views. Is your obedience to the law of God what it might be, or what it ought to be? The first commandment of that law is, 'Thou shalt love the Lord thy God with all thy heart, with all thy mind, and with all thy strength.' Is there upon the subject of this commandment no matter for thought, no room for amendment?" &c.

"But," continues the reviewer, "repentance alone, it may be still said, is enough to blot out these offences, many as they may be, from the mind of the Deity. Paley, however, does not say so; on the contrary, a whole sermon is taken up with proving the natural inefficacy of repentance even to expiate sin, much less to procure the reward." And we add, the conclusions to which Paley arrives in that sermon are in strict accordance with the sentiments of Unitarians. These are his opinions—"The same thing may be said of repentance which has been said of good works; it is the *condition*, not the *cause* of salvation. Something beyond ourselves, as the cause of our salvation, is wanting even according to sound principles of natural religion. When we read in Scripture of the free mercy of God enacted towards us by the death and sufferings of Jesus Christ; then we read of a cause beyond ourselves, and that is the very thing which was wanted to us." And in the discourse before cited, "Think

less of your Virtues and more of your Sins"—"Deep, true, sincere repentance may, through the mercies of God in Christ Jesus, do away that," viz. sin. The reviewer proceeds to deduce "from these premises the doctrine of the atonement," and tells us that "it is acknowledged by Paley, in words as explicit as words can be." These explicit words, however, are in the first place the very quotation last but one which I have adduced to shew how exactly the opinions of Paley agreed with those of Unitarians, as to the way of salvation. It may be an explicit statement, for aught I know, of the writer's opinions of the atonement; but if so, he is nearer to Unitarianism than he is to orthodoxy. One of two things is very clear, that the reviewer, though he imagines himself to be sound in the faith, is in reality an Unitarian, ignorant of the sentiments we hold; or if he be not ignorant of them, that he reckons greatly on the ignorance and credulity of his readers, and labours to attain his object by misrepresentation and confident assertion. A second quotation is adduced to support the former,—"Christ is the instrument of salvation to all who are saved. The obedient Jew, the virtuous Heathen, are saved through him. They do not know this, nor is it necessary they should, though it may be true in fact." This is quoted to prove the orthodoxy of Paley on the doctrine of the atonement, and I am glad to find that orthodoxy is at length so charitable as to admit the "salvability" of the Heathen. I certainly knew that Unitarians contended that such were the teachings of the Scriptures, and the dictate of common sense; but I was not aware before, that to admit the "salvability" of the Heathen was essential to a sound orthodox faith, and in my simplicity I should have brought forward this passage also, in order to shew that Paley stood on our side. What Paley's sentiments on the subject were, is more fully declared in the following quotation from the Sermon on Good Friday: "It is observable in the ordinary course of God's providence, that a variety of ends are sometimes brought about by the same means; and it is not unnatural to expect something of the same contrivance in his extraordinary interpositions." Agreeably to this, the death and passion of our Lord Jesus Christ were probably subservient to many beneficial purposes to one part or other of the universe, and to more than we can understand. The various ends of Christ's death may be divided into two kinds, the spiritual and moral.

The spiritual consists in the benefit it procured us in the attainability of final salvation. The full nature and intent of this benefit, or in what precise way the death of Christ operates to produce it, needs not, perhaps, be perfectly understood. Reflect how little we know of the laws of nature, as they are called, or the laws and regulations by which the world of spirits is governed; still less of the lives which we shall experience in a world for which we are destined. According to that, the death of Christ may, both in an intelligible and a natural way, have an efficacy in promoting the salvation of human creatures. The moral ends of the death of Christ consist in the additional motives which it furnishes to a life of virtue and religion, as it is a pattern and example, and encouragement and incitement to virtue." And from the Sermon on Good Friday,—“The opinion which I have in view by this caution is, that whilst we contemplate with deserved admiration the exceeding great love of our Lord and Saviour Jesus Christ, we slide into a way of considering God the Father as a being of a harsh and austere character, at enmity with mankind, which enmity was to be reconciled by the blood of his Son. This is unscriptural; for God is *never said to be reconciled to us, but we to God*. He is always ready to receive mankind to their duty. But the difficulty *was to induce* mankind to return. I proceed to prove, in the second place, that the redemption of the world, instead of being undertaken by another to appease the wrath of an incensed or austere God, was itself a thing provided by God, and was the effect of *his* care and goodness towards his human creatures." If these are orthodox opinions on the atonement, we rejoice at the change that orthodoxy has undergone, and prefer a claim to be considered sound in the faith.

The reviewer, passing on to a vindication of Paley's orthodoxy in respect of the Trinity, asserts that “the third person of the Trinity is spoken of by him as a real, efficient, powerful, active being.” This assertion exhibits an instance of the artifice to which reviewers too frequently descend, when in the practice of their trade they pursue an imaginary instead of a real object. Of “the third person of the Trinity,” Paley says not a word. The entire sentence is as follows: “With what but with the operation and the co-operation of the spirit of God as of a real, efficient, powerful, active being, can such expressions as the following be made to suit?” It is then the spirit of

God, not the third person of the Trinity, of which he speaks. But by the spirit of God, does he not mean the third person of the Trinity? That remains to be proved; and cannot be boldly assumed. In the absence of such proof we might rest contented; but evidence is not wanting to shew, that by the spirit of God, Paley intended the Deity himself, considered in his operations on the human mind. In his sermons “on the Influence of the Spirit” this is made abundantly obvious. We do not rest on the fact that in these compositions when the occasion permitted, nay, called for explicit statements of the deity of the Holy Ghost, (had the writer symbolized with orthodoxy,) not the faintest trace of such statement can be found; but repeatedly the term, the spirit of God, is used for the Deity solely, considered in reference to his influences on the soul. “God,” and “the spirit of God,” “the grace of God,” “God's spirit,” “the agency of the Deity,” are used indifferently to signify God operating for man's benefit.

It is allowed by the reviewer, that Paley makes no explicit declaration of our Lord's divinity; and this remarkable omission is accounted for by the assertion that Paley was accustomed “to understating his argument.” What the understating of an argument has to do with simple declarations, (for this is all that was needful,) I cannot comprehend. Paley does indeed caution the youthful part of the clergy against pretending to demonstration when they had and could have probability only. But surely there is a difference between this and advising them to conceal a part of the counsel of God. To overrate an argument is alike imprudent and disingenuous; but to make incomplete, and therefore erroneous and deceptive statements of divine truth, is a practical disavowal of God's authority, and a most culpable dereliction of duty. The plea which the reviewer prefers, is in reality an accusation; it is nothing more nor less than an impeachment of Paley's good faith; and either this charge must be withdrawn, and then Paley appears an Unitarian; or if it be persisted in to save his orthodoxy, it is destructive of his honourable fame.

But Paley speaks of Christ as the *divine* founder of our religion; and so do many Unitarians, on the ground of his having a divine commission;—as “from the beginning,” but of what? as “before Abraham;” but how? as “possessing glory with the Father before the world was;” in appointment or actual enjoy-

ment? as "united with the Deity as no other person is united." This may be said of every man; for no two beings can bear precisely the same relation to God; whatever is personal is peculiar also. But where is the Unitarian who does not know and rejoice in the fact, that the connexion between Christ and God, though the same in kind with that sustained by all God's creatures, was different in degree; being both more intimate, more endearing, more constant, and more important, than has been or can be enjoyed by any other mortal? The passage, however, upon which the reviewer lays most stress is the following: "In his death exciting all nature to sympathize with her expiring Lord; and when he could have summoned the host of heaven to his aid, yielding up his soul an offering for sin." I shall not wait to inquire if "the yielding up of his soul" proves the supreme Deity of Christ, for though the sermon was probably preached by him, in all likelihood, (we speak on the authority of his biographer,) it proceeded not from his pen. Yet more; the sermon, as it was preached in his early days, when his taste and his judgment were both immature, so it is written in a style both of sentiment and expression, which Paley afterwards entirely discarded.

After all, the reviewer, aware of the insufficiency of his arguments, supported as they are by largeness of inference and inaccuracy of statement, is compelled to admit the failure of his object. Thus he comes to the conclusion of the whole: "This we think has been proved, that he was nothing like a modern Socinian; that he was at least something more than an ancient Arian."

But whatever were the opinions that Paley entertained of Christ, his writings prove, beyond all question, that he did not regard him as God over all. A sermon on the text—"Truly this was the Son of God," thus begins—"Our Saviour's miraculous birth, and still more miraculous life, distinguished him from every person that ever appeared in the world. History affords nothing like him—and these miracles form, no doubt, our assurance that he was sent from God." He was distinguished, let the reader observe, not by his essential godhead, but by his miracles; and these miracles prove him—whom? the man Christ Jesus, as contradistinguished from the divine word?—no; prove "the Saviour" to have been, what? the Creator of all things? no—to have been "sent

from God." Nor does there follow the least qualification of this language—nothing is subjoined to assert the Deity of Christ and prevent misconception.

In a discourse on "Good-Friday," he speaks not of the adoration and supreme love which are due to the god-man, but "the veneration and devout affection which we entertain for the memory and person of Jesus Christ," using language which is on the lips of every well-instructed Unitarian. How does he interpret the words so often adduced in proof of the eternity of Christ—Jesus Christ the same yesterday, and to-day, and for ever? thus: "The assertion of the text might be supported by the consideration, that the mission and preaching of Christ have lost nothing of their truth and importance by the lapse of ages which has taken place since his appearance in the world." He then subjoins, "He is the same in his person, in his power, in his office." In his person—"He is gone up on high. The clouds at his ascension received him out of human sight." Secondly, in his power—"when his appointed commission and his sufferings were closed upon earth, he was advanced in heaven to a still higher state than what he possessed before he came into the world." "Being in the form of God, he thought it not robbery to be equal with God," i. e. says Paley, "he did not affect to be equal with God, or to appear with divine honours—wherefore God hath highly exalted him," &c. "that *at* or more properly *in* (Paley's own correction) the name of Jesus every knee should bow," &c. Thirdly, "he is the same in office," that is, as a mediator. "Of the mediation of our Lord the scripture speaks on this wise: 'There is one God, and one mediator between God and men, the man Christ Jesus.'"

If, however, the nature of the evidence already adduced were less explicit than it is, the following passage would remove all doubt, and prove, beyond a question, that though Paley may not have been a Humanitarian, he was certainly an Unitarian: "Our Lord's retirement to prayer appears commonly to have followed some signal act and display of his divine powers. He did every thing to the glory of God; he referred his divine powers to his Father's gift; he made them the subject of his thankfulness, inasmuch as they advanced his great work; he followed them by his devotions." Could a person who believed in the supreme Deity of Christ have thus written? Had Paley so believed, would

evidence have been wanting in the numerous sermons which he composed? The writing of sermons was the great business of the best period of his life; it was the occupation in which he felt most pleasure. Is it not probable, then, that his compositions for the pulpit contain all that he deemed essential to salvation, and a complete exposition of his matured sentiments on religion? Was there any inducement to prevent this? The inducement lay in an opposite direction. The way to church preferment lay in the beaten track of orthodoxy. Interest would admonish him, if not to say more, at least to say all that he believed in favour of established dogmas. And if there is not only a studious avoidance of popular phraseology, but the use of language decidedly adverse to orthodox sentiments—if this is found, notwithstanding every inducement to an opposite course, we are constrained to conclude that he could not pronounce the Shibboleth of established creeds. There was the more necessity for an open avowal of orthodox sentiments, because he was suspected of a taint of heresy, a suspicion against which his great works on the *Evidences* and on *Morals* had at first to labour. To remove this suspicion no attempt is made; but by his silence he gives a warrant to prevalent impressions. Nor is this all. At the University, Dr. Jebb, an avowed Unitarian, and the Rev. E. Wilson, whose rise is said to have been limited by some doubts of his orthodoxy, were his intimate friends and associates; and from Dr. Law, the Unitarian bishop of Carlisle, he received his first and his best patronage. In his dedication to Dr. Law, of his work on *Moral and Political Philosophy*, there is a passage which is no less striking as an evidence of his religious sentiments than beautiful for its truth and simplicity: "Your Lordship's researches" (he says,) "have never lost sight of one purpose, namely, to recover the simplicity of the gospel from beneath the load of unauthorized additions, which the ignorance of some ages and the learning of others—the superstition of the meek and the craft of designing men—have unhappily for its interest heaped upon it. And this purpose I am convinced was dictated by the purest motive; by a firm and, I think, a just opinion, that whatever renders religion more rational renders it more credible; that he who, by a diligent and faithful examination of the original records, dismisses from the system one article which contradicts the apprehension, the expe-

rience or the reasoning of mankind, does more towards recommending the belief, and with the belief the influence, of Christianity, to the understandings and consciences of serious inquirers, and through them to universal reception and authority, than can be effected by a thousand contenders for creeds and ordinances of human establishment." This is not the manner in which Trinitarians are wont to address Unitarian reformers; and can hardly fail, one would imagine, to prove that Paley approximated in opinion more nearly to the Bishop of Carlisle than to the champions of orthodoxy. Nor is it a little remarkable, that in the list of books which Paley recommended to probationers for the clerical office, the best Unitarian works of the day are found—for instance, Law's *Life of Christ*, Jebb's *Harmony*, Locke on the *Epistles*, Taylor on the *Romans*, &c. How can all these concurring facts be accounted for without admitting the heterodoxy of Paley's sentiments? An Arian he may have been; high or low we know not whether; a Trinitarian he certainly could not be. And after the evidence that has been brought forward, I deem myself warranted in applying to the friend of Jebb, the disciple of Tucker, and the protégé of Law, the words which were used of the Bishop of Carlisle—Paley's "theological opinions fell greatly below the established standard of orthodoxy." In perusing his works, it is impossible not to be charmed with the liberal spirit which pervades them. Paley thought as one who was conscious of faculties given him for the express purpose of enabling him to learn, mark, and inwardly digest; and he wrote as one who was desirous of infusing into the breast of every man a similar sense of his own dignity and power. Yet though conscious of intellectual vigour, he was fully aware of the numerous causes of mental error which attach to our common nature.

Accordingly, you never hear him dogmatize—you never find him self-opinionated. With a man's strength he had a child's meekness; and while he exercised the right of thinking for himself, he did not usurp the function of thinking for others. He was at once chary of his own and tender of the privileges of his fellow-men; to all that was good, liberal, and holy, a friend—but to corruption—to a pertinacious maintenance of exploded observances and antiquated opinions—to the usurpation of men's rights as members of society and worshippers of God—to these things, and to

similar impediments to human happiness—but to nothing else—a firm yet a mild, an avowed and a consistent enemy.

G. C. S.

On Mr. Wellbeloved's Translation of the Bible.

To the Editor.

SIR,

The letter of Beræus, on Mr. Wellbeloved's Bible, inserted in a late number of the Repository, excited considerable attention. There is certainly some ground for his remonstrance with the Unitarian public, on their neglect of this valuable and important work. But his remarks require some qualification; or you will permit your pages to be occupied by some additional observations on so excellent a subject. The circumstance, that Mr. Wellbeloved's Bible has not drawn forth much criticism, and that the "patient Editor has been doomed to labour in silence," hardly proves that the progress of his work is not watched with anxious attention; and that his labours are not, by many, duly and highly appreciated. On the contrary, the deep interest which his arduous undertaking excites, may have tended, in some measure, to restrain an inclination to publish remarks on the manner and success with which he proceeds. It might seem premature to venture an opinion on the detached parts of a publication, the completion of which is so earnestly desired. Considering, also, the manner in which criticism is too frequently conducted, the author or editor, who is steadily engaged in a work of great labour and great importance, has some reason to congratulate himself upon being allowed to pursue it in silence. In silence there is, at least, nothing disrespectful. He is then free from the annoyance of observations which may distract his attention, without assisting him. We cannot indeed suppose that the pages of the Monthly Repository would be disgraced by any frivolous or unbecoming remarks upon the labours of a man entitled to so much consideration and respect from the Unitarian body as Mr. Wellbeloved. His competency for the task of a translator of the Bible, the extent and variety of his learning, his familiarity with the best critics and most elaborate commentators, are so generally known and so highly estimated, that it may very well be supposed some diffidence has operated in preventing a regular

criticism of his work. We may conclude that the silence which has prevailed respecting it has been less owing to neglect than to some doubt as to qualification for giving it a just encomium, a worthy and discriminating praise.

A new translation of the Bible is an undertaking of the greatest magnitude; but most unquestionably of the utmost need. Mr. Wellbeloved has ventured upon it; and we may say, that if any man in the Unitarian connexion, from his profound acquaintance with the languages of the ancient versions and the best sources of theological information, from his habits of patient investigation and industrious perseverance, could venture upon it with a prospect of success, that man is Mr. Wellbeloved. Yet if the Beræan, in laudable zeal for Mr. W., expected his Bible to be received with enthusiastic encomium,—that is, if he expected it to attain immediate popularity,—he evidently expected what is inconsistent with the nature of the work. The attentive readers of the Bible, those who truly "search the Scriptures" with a view to understand them, are not so very numerous a class as pious persons might wish. Even that interest which such a publication as Mr. Wellbeloved's is calculated to excite, will naturally be of a very sober kind. And we do not know that Unitarians are chargeable, as we earnestly hope they are not, with greater indifference to works of a theological nature than their brethren.

The long intervals at which the Parts follow one another, must be admitted to account, in some degree, for the apparent disregard which has certainly been the fate of this publication. Many of its earliest and warmest supporters have perhaps ceased "to have any more a portion in any thing under the sun." The first impatience of others has probably been succeeded by neglect. We are far, however, from blaming the editor for this delay. We do not admit the slow steps with which the work proceeds to be a just reason for being regardless of its progress, or withholding support from it. Those who speak disparagingly of the editor's tardiness, discover an utter ignorance of the difficulties of his task, and do not make sufficient allowance for his other important avocations. It has been said, that these obstructions should have been foreseen, and that the work should not have been announced till it was in a state of greater forwardness. But in the progress of such an undertaking, difficulties arise

which could not have been anticipated. The editor, anxious to produce a perfect work, re-examines a doubtful passage, the sense of which he may think he has satisfactorily settled. New objections start up before him. Conflicting considerations hold the scale of criticism in equipoise; and it is impossible to decide upon the translation in whose favour the balance of probability preponderates. The perplexities of a translator of the Bible may be estimated from a curious anecdote of Luther: During his confinement in the Wartburg, he was engaged in translating the Bible; but he found it so impossible to render some passages into satisfactory German, that he was firmly persuaded the devil himself had spread a mist before his eyes, to hinder him from seeing the meaning of the sacred text, and extending the benign influences of so holy a book. We can imagine him a close prisoner, counting the letters, calling up the roots of each separate word, as the familiar spirits of an oracle. He reaches the Vulgate, the Alexandrine version for assistance; but in vain. In the fever of excited thought, he saw, or fancied he saw, the arch-fiend come forth from the very spot, perhaps, on which his eyes were fixed during the perplexed moments of his meditation; and he is said to have hurled his inkstand at the intruder, the black spot from which yet remains, and is shewn to visitors, on the stone wall of the room in which he studied.*

Mr. Wellbeloved's difficulties are increased by the double task of rendering his work acceptable to the general reader, as well as useful to the theological student. It requires much less skill to collect, from the inexhaustible store of critical theology, a mass of ponderous learning, designed merely for the use of the student, than to select judiciously and convey agreeably that information which every reader relishes and desires. That Mr. W. has been eminently successful in this respect, as far as he has gone, will be admitted by all who are acquainted with his work. It will be admitted, that he has brought together, in his notes, a variety of information of the most valuable and interesting kind; and that he has been exceedingly happy in his choice of observations to explain the

difficult, or throw light upon the obscure portions of holy writ. More particularly, he has shewn judgment and taste in his extracts from travellers in the East, who have written on the climate, soil, scenery, manners, &c., of Palestine.

At the same time, it cannot be said that he has overburdened his work with notes and comments. It has certainly been a very common error with biblical critics, to fill their pages with paraphrases which encumber rather than explain the text; and with notes which illustrate the erudition of the critic, much more than the meaning of his author. Into this error Mr. Wellbeloved has not fallen: perhaps it may be thought he has erred in the opposite extreme; and that many passages would have admitted with great advantage, if they did not absolutely require, more comment than he has given them. But, on the whole, he has certainly exercised great judgment in the selection of matter for his notes; a merit of the very highest order, considering the boundless extent of his materials: the merit, in fact, which must, above all others, constitute the value of a translation of the Bible, particularly a translation designed for the use of families. And with the "Reflections," which in themselves possess great excellence, both in chastity of composition, and in their perfect harmony with the most enlightened principles and views of Christianity, he has succeeded in producing a most valuable, improving and delightful work—a work which, so far as it goes, is a great addition to our common resources for reading the Bible with pleasure and profit. For the purposes of family religious instruction and devotion, such a work has long been wanted; and it fills up the void in as able and efficient a manner as could possibly be desired. There is no work of a similar kind, in this respect, to be compared with it; certainly not for the use of Unitarians. It is a work which, if its author is permitted to complete it, will be long regarded as holding the very highest place amongst the theological productions of its class in this country. Let it not be forgotten that it is especially a "*Family Bible*;" and that every family, professing to hold the Scriptures in respect, and able to afford the purchase of such a publication, ought unquestionably to possess it.

I fear, Sir, that these remarks have trespassed on your pages. A good review of this valuable publication, from

* See Coleridge's Friend, where the passage in question is said to have been one which the Roman Catholics urged in favour of transubstantiation.

its commencement, many readers would, I am sure, desire to see in the Monthly Repository.

DISCIPULUS.

Hugh Peters in America.

To the Editor.

SIR,

It can scarcely fail to excite a melancholy reflection in consulting the story of some who have eminently served their generation, when we observe how harmless eccentricities, encouraged, perhaps, by the false taste of their age and country, have been magnified into faults, while rare virtues have been slightly mentioned, if not overlooked and forgotten. Thus their memories, as to whom "the people should tell of their wisdom, and the congregation shew forth their praise," have been defrauded of well-earned reputation, and the influence of fair examples to "mould a future age," has been lost to posterity.

I was led to offer this remark from having very lately observed an authentic record of zealous attention to the public interest, during the occupancy of an influential station, in the conduct of Hugh Peters. That name, I am aware, could not be mentioned without exciting a smile or a sarcasm among those whose historical researches have been confined to our *Humes* and *Clarendons*, or to that *servum pecus*, their humble imitators.

Yet the fair fame of Hugh Peters has not been left without vindication in your Repository. From several passages in various volumes of the former series, and especially from a memoir by the late Mr. Samuel Parkes, may be discovered the honourable and useful occupations of his life, his manly courage and Christian resignation under the infliction of barbarities scarcely paralleled even in the barbarous age of the Restoration, and, at length, his patient endurance of a horrible death. His early contributions to the now rapidly advancing prosperity of the United States, are, I believe, yet unrecorded among your instructive pages.

The author of the "Wonder-working Providence of Sion's Saviour in New England," published in 1654, says (p. 79), "1635, This year came over the famous servant of Christ, Mr. Hugh Peters, whose courage was not inferior to any of those transported servants of Christ; but because his native soil hath had the greatest share of his labours, the less will be said of him here."

Hugh Peters, now at the age of thirty-

six, was immediately chosen minister of Salem. In 1641 he returned to England on a mission from the colony, and remained here, taking no unimportant share, as might have been expected, in the political transactions of that interesting period. What he had done, amidst the cares of his ministry, (which he was too sincere and zealous to have neglected,) to aid the progress of civilization through the wilderness, I find thus described by Dr. Holmes:

"The historian of Salem ascribes the rapid improvements in that town to the influence of Mr. Peters, during the five years of his ministry. 'The arts were introduced, a water-mill was erected, a glass-house, salt-works, the planting of hemp was encouraged, and a regular market was established. An almanack was introduced to direct their affairs. Commerce had unexampled glory. He formed the plan of the fishery, of the coasting voyages, of the foreign voyages; and among many other vessels, one of three hundred tons was undertaken under his influence.'"—*Amer. Ann.* (1808) I. 263.

Thus was the leisure occupied of a learned and diligent theologian, concerning whom ridiculous tales have been multiplied, till he has been too often regarded as a mere religious buffoon. Burke too, it will be recollected, when he would insult Dr. Price, a man of whose philanthropic patriotism he was utterly incapable, by a degrading comparison, has ventured, in violation of historic testimony, concerning which he could be scarcely ignorant, to describe Hugh Peters as nothing better than "a barbarian delighting in blood." Yet, after all the base attempts of rancour or ridicule to degrade and vilify, the name of Hugh Peters will justly occupy an honourable station among those

*Inventas qui vitam excoluere per artes,
Quique sui memores alios fecere merendo.*

or, as faithful Trapp says, rather than sings,

"Those who polish'd life
With arts invented, or consign'd their
names

To memory, by well-deserving deeds."

VINDEX.

True Worshipers.

To the Editor.

SIR,

In the announcement of the annual meeting of the Southern Unitarian Fund, in your last publication, gratifying as it

must be to all well-wishers of the great cause in which we are engaged, there are two words introduced, and only two, which, so far as my humble opinion goes, and with every deference to E. K., had better been omitted. Without doubting the purity of E. K.'s intentions in quoting them, yet, I fear, were they passed without some trifling notice, they might be deemed congenial to the prevailing feelings of your readers.

"True worshipers"—Who are true worshipers? I answer, "all who worship God in sincerity and truth." The Churchman, the Methodist, the Baptist, the Unitarian—aye, even the despised Jew, if sincere in his devotion—men of all sects, whose aspirations to their God and Father proceed from humble, virtuous and contrite hearts—our fellow-creatures, of every shade and country—all these may be "true worshipers"—truer than many of the self-styled "elect," who, having scaled the high portals of heaven, and possessed themselves, in their own conceit, of the great book of eternal record, would stain its immortal pages with their vain and perishable judgments.

ments. Thank God that our future destinies are in more merciful hands; for well might many an honest man tremble at impending fate, did his sentence hang upon *their* fiat!

With E. K., I fervently join in the hope, that "true worshipers" may continue to increase, not only at Wareham, but throughout every part of the habitable globe. It is my heartfelt desire, that Unitarians may be found in the foremost of these blessed ranks; but, in our eager and laudable desires for pre-eminence, let us not attempt to assume this motto as our own peculiar right; but pray rather, that it may be inscribed on the banners of all who follow the precepts of our great Master, in the practice of good, and in the spirit of humility, virtue and peace.

I should apologise to E. K., if I thought his heart, or the heart of any good Unitarian, were not imbued with similar feelings—my sole and earnest desire being, to guard our brethren from all undue assumption in matters of faith, while I should urge them to increased exertions in matters of duty. P. S. R.

OBITUARY.

MRS. BOWRING.

1828. Oct. 24, aged 58, at *Larkbear*, near Exeter, SARAH JANE ANNE, the wife of CHARLES BOWRING. She was the daughter of the Rev. Thomas Lane, of St. Ives, a clergyman of the Established Church, who, with her mother, died on the same day, in the prime of life, leaving her an orphan, with many brothers and sisters, orphans too, and almost friendless. An accidental meeting connected her with one who found in her purity of heart and vigour of mind the promise and the assurance of mutual happiness; and an union in which domestic excellence might have found its model has been broken by the blow of death, after an undiminished attachment of seven-and-thirty years. Her life was one long discipline of feeble health, for she seemed to hold existence by a tenure far frailer than that of common mortality; yet she lost none of her enjoyment of the beauties and the sympathies of earth, though she held a closer and more habitual communion with the elevating prospects of heaven. Clear in her perceptions, sagacious in her judgment, warm and tender in her affections, active in all domestic and social exertion, she sweetened adversity, adorned prosperity,

and, in closing her earthly pilgrimage, leaves in the bosom of her family thoughts of peace, and love, and gratitude, blended with those brighter hopes which were her daily contemplation, and which shall be the solace of those she has left behind.

Her ambition led her not beyond the little circle of her happy home; yet *there* might be seen how much of pain may be mitigated and controlled,—how much of pleasure may be heightened and created, by the watchfulness of virtue. This is the all-important, the, to all, important lesson. What blessedness would overflow the world if each would make it his study!

There may be a weariness of life that makes death welcome as a retreat from sorrow; there may be a longing for dissolution, as the entrance into a scene of rapturous ecstasy; and these, perhaps, are not incompatible with piety; but a wiser and a better frame of mind is that which, continuing to "serve" here, whether by righteous deeds or patient sufferings, "waits" in quiet preparation "His high will" who harvests the good when they are ripe for immortality. Such was her example; gentle and lovely, yet mighty to instruct and to console.

INTELLIGENCE.

Resolution of the Book Sub-Committee of the British and Foreign Unitarian Association.

THAT the editor of the Monthly Repository be requested to insert a paragraph in that work, inviting the authors and publishers of Unitarian works to transmit to the Association rooms a copy or the title of every new publication, for the purpose of being announced in the Repository list of new publications, and for the information of the Association, with a view to the Annual Catalogue.

Bolton District Association.

THE Fifth half-yearly Meeting of the Bolton District Association was held at Cockey Moor, on Thursday, Sept. 30. The Rev. W. Allard, of Bury, undertook the introductory services, to the great satisfaction of his brethren, who felt happy to observe him so much restored after his long and severe indisposition. The Rev. J. Ragland preached from the words of Matthew (xii. 9): "And when he was departed thence he went into their synagogue." From the incident thus recorded the preacher inferred that Christ had been trained to a habit of attendance on public worship, and hence took occasion to urge on the guardians of children the duty of accustoming them, at an early age, to the same religious practice. His observations on the advantages which attend it, both in a moral and social point of view, were characterized by much good sense and feeling. Having dismissed this part of his subject, the preacher addressed himself to the conduct of our Lord on this and similar occasions, in developing which he took occasion to point out that union of prudence with wisdom, firmness, and zeal, which characterized all the efforts made by Christ to regenerate the moral condition of the human race. From this view of his conduct were adduced some appropriate reflections on the spirit which should actuate and govern Christians in the present day, in carrying forward the work, thus auspiciously commenced, of removing prejudice and error, and diffusing truth, piety, and charity.

Mr. Robert Heywood, of Bolton, presided during the proceedings of the afternoon. The Rev. F. Knowles, of Park

Lane, was appointed to conduct the devotional services at the next meeting of the Association, which will take place at Hindley, on the last Thursday of April in the ensuing year.

Newport Congregational Meeting.

THE Annual Meeting of the Unitarian Congregation of Newport, Isle of Wight, to commemorate the re-opening of their chapel after its enlargement, took place on Thursday, Oct. 30, when a judicious discourse was preached by the Rev. H. Squire, of Wareham, from Philippians ii. 9. In the evening upwards of ninety persons took tea together, and many interesting addresses were delivered. On a motion of thanks to Mr. T. Cooke, sen., for his services as Treasurer to the society, that gentleman presented each of the persons present with a copy of a tract which he had published for distribution on the occasion, entitled "A Plain Man's Short and Scriptural Statement of the Religious Opinions of Unitarians," which forms a valuable accompaniment to the tract by the same person, "A Plain Man's Answer to the Question, Why do you go to the Unitarian Chapel?" of which a large number of copies has been circulated. It is hoped that the harmony and Christian feeling which pervaded the meeting will answer the object proposed by it, of promoting good-will among the members of the congregation, and an enlightened zeal for the "truth as it is in Jesus."

E. K.

Corporation and Test Acts.

November 7, 1828.

AT a Meeting of the Committee appointed to conduct the application to Parliament, for the repeal of the Corporation and Test Acts, held at the King's Head Tavern—Present, William Smith, Esq., M. P., in the Chair,

The Secretary reported, that the expenses incurred by this United Committee, in obtaining the glorious object for which they were appointed, had amounted to £3000; of which £2000 had been defrayed by the Deputies of the London congregations, and the remaining £1000 by the Protestant Society for the Protection of Religious Liberty.

Whereupon it was resolved—That the

cordial thanks of this United Committee be given to those excellent Societies, for the great liberality they have manifested in defraying the whole expenses of this Committee out of their respective funds.

That such resolution be published in the usual periodical publications circulated among Dissenters.

University of London.

At a Meeting of the Committee of Deputies from the several Congregations of Protestant Dissenters in and within twelve miles of London, appointed to protect their Civil Rights, held at the King's Head Tavern, in the Poultry, on Friday, the 14th day of November, 1828; William Smith, Esq., M. P., in the Chair,

Resolved—That in filling up the nominations for the ten shares in the University of London, held by this Deputation, the preference be given by the Committee in the first place to students for the ministry approved by the Committee; and that whenever there shall not be sufficient students for the ministry to receive the vacant nominations, the preference be given to the sons of Dissenting Ministers.

Applications may be made to the Secretary, Mr. Robert Winter, 16, Bedford Row.

IRELAND.

Ordination of the Rev. J. Martineau.

ON Sunday, October 26, the Rev. James Martineau was ordained a pastor of the Presbyterian congregation assembling in Eustace Street, Dublin. By this society he has been recently called to the office of assistant and future successor to its venerable senior minister, the Rev. Philip Taylor, whose advanced age has induced him to retire from the active duties of a pastoral connexion prolonged through fifty-one years. It is remarkable that Mr. Taylor's predecessor and father-in-law, Dr. Weld, was the son of the preceding minister, Mr. Nathaniel Weld, and that these three generations of pastors have occupied the pulpit of Eustace Street for 146 years. As instances of ordination according to the forms of the Presbyterian church are of rare occurrence among the Antitrinitarian Dissenters of Ireland, the service which we are recording awakened the curiosity, and we believe rewarded the attendance of a very large audience. After the usual introductory offices, the Rev. Joseph Norton, second pastor of the Eustace Street so-

ciety, delivered a peculiarly impressive discourse from Rom. viii. 9: "If any man have not the spirit of Christ, he is none of his." In these days of doctrinal tests, and in this land of exclusive religionists, it is as refreshing as it is rare to hear the simple principle maintained, that resemblance to Christ is the only test of the Christian; and we pity the bigotry or the insensibility of the hearer who could remain unmoved by the truth and earnestness with which the excellent preacher contrasted the mediocrity of excellence in which Christians usually rest, with the sinless perfection of the Saviour's character. The Rev. James Armstrong then addressed the congregation as the advocate of the Presbyterian church. By gathering together from the Acts and the Epistles of St. Paul the scattered hints which there occur relative to the discipline of the first Christian societies, he framed an interesting sketch of the primitive church, and pointed out its close resemblance to the Presbyterian system of government, as maintained by the Synod of Munster. He traced cursorily the history of the Irish synods, and reprobated, in terms which should make bigotry blush, the intolerant proceedings and malignant passions by which the Ulster Synod has recently been agitated and disgraced. After explaining the nature and vindicating the forms of Presbyterian ordination, he related the circumstances which had led to the present service, and, according to the usual practice, called upon the congregation to confirm their choice of their new minister by the holding up of hands. He then requested Mr. Martineau to come forward and state the views with which he entered on the Christian ministry. The address of the young minister was brief and simple, and was delivered extemporaneously from the body of the Meeting-house. The ministers present having expressed their approval of his statement, he knelt down, surrounded by them, while the Rev. P. Taylor offered up the Ordination Prayer,—a solemn and elevating supplication on behalf of the untried servant of the Lord for that aid and grace which the Father of Lights can alone confer. At one particular part of this prayer the imposition of hands took place, and at the termination of it Mr. Martineau received the right-hand of fellowship from each of his brother ministers, and a representative member of the Eustace Street society. The exhortation to the ordained minister and to his congregation on their reciprocal duties, was delivered by Rev. Dr. Drummond.

Generally, as the writings of this able man are now known to our readers, we need say no more in praise of this admirable charge than that it was as replete with sound sense, as vigorous, and as eloquent, as the published writings of the author, and, from the nature of its topics, more remarkable for moral and devotional interest. We felt in hearing it that a good man never can do himself full justice, when he appears only in the militant attitude of controversy.

We have much pleasure in announcing that the whole service will shortly appear in print.

Salford Anniversary.

THE anniversary of the opening of the Unitarian meeting-house, Green Gate, Salford, will be held on Sunday and Monday the 28th and 29th instant. The Rev. H. Montgomery, of Belfast, has engaged to preach on the occasion.

FOREIGN.

Third Report of the Executive Committee of the American Unitarian Association, read and accepted at the Annual Meeting held at Boston, May 27, 1828.

THE third annual Report, which the Executive Committee now make to the members of the American Unitarian Association will contain a brief notice of circumstances which are thought to be peculiarly interesting through their connexion with the purposes for which the Association was formed. These purposes, we would repeat, are the diffusion of religious truth and the increase of true religion. Our objects, therefore, are most effectually secured when the mind is freed from error, and the heart is sanctified by love, when the life of the soul is cherished by the influences that come from God. But of this inward experience of Christianity we do not think ourselves authorized to speak. The kingdom of God, that is within us, cometh not with observation. It is the more suitable office of those who conduct the affairs of this Association, to note the signs of the times, as they appear in the moral world, and as far as they may, to supply the wants or spread the encouragement indicated by these signs. All which the Committee will attempt at this time, is to give a sketch of their operations the past year, and to offer a few remarks grounded on a careful observation of occurrences during this period.

The experience of the last, as of the pre-

vious year, has shewn that, for the present at least, this Association can best promote its objects by the publication of tracts. Since the last anniversary ten tracts have been printed, a less number than it was hoped would have been issued, but as great as the difficulty of obtaining such as they judged proper for the series, would permit. Of these ten, six were never before printed, four of which were written expressly for the Association, one was taken from an English publication, two others had previously had a very limited circulation, and one, though it had been widely distributed (in more than one edition), was so repeatedly inquired for, that the Committee thought themselves justified in adopting it into the number of their publications. The demand for tracts of a more elementary kind and of a yet cheaper price than those which were comprised in the first series, induced the Committee to commence a second, which they apprehend will be found to meet the exigencies of the community in these respects. The number of new tracts published within the twelve months past is 49,000, besides which new editions of five of the former tracts have been printed, to the amount of 17,000, and four Reports of the Boston Missionary, or minister at large, amounting to 5,300, and 3,000 copies of the Annual Report, making a sum total of 74,300 tracts issued within the last year. The whole number issued since the commencement of our operations is scarcely less than 143,000, none of which, it should be remembered, contain less than 12 pages, excepting two of Dr. Tuckerman's Reports, and most of them are much larger, so that the average of the whole is 26 pages, making more than three million and a half pages published by the Association. In regard to these tracts the Committee have sufficient evidence that they are valued by the community, and have been productive of great good. They will only extract one passage from a letter lately received: "There is," says the writer, "an increasing taste for reading; and I repeat it, your excellent tracts have done much to produce this, and carry comfort and conviction to the inquiring mind. Were it necessary, I could enumerate many instances of their blessed effects. Several families in my neighbourhood are furnished with the series, and in the hours of quiet and leisure they are read over and over again."

The Committee have appropriated a part of the funds to the support of Mis-

missionary labours. They have been indebted to do this by repeated solicitations. It has been enjoined upon their missionaries, that they avoid measures which disturb the peace of parishes or churches, and it is believed that harmony has been promoted by the opportunity thus given to hear candid statements of our faith and hope, and by the spirit of forbearance always recommended. They have preferred to employ settled clergymen in this way for a few weeks in their respective neighbourhoods, being persuaded that they are best acquainted with the situation of the people, and would enjoy the greatest opportunities of successful access to them. In this manner they have been indebted for the services of Rev. Mr. Kay, who continues his labours in the interior of Pennsylvania, though he has removed from Northumberland to take the charge of the Unitarian society in Harrisburg; of Rev. Mr. Peirce, of Trenton, N. Y., who has preached in several towns near Utica; of Rev. Mr. Hall, of Northampton, and Rev. Mr. Bailey, of Greenfield, who have visited various places in Hampshire, Berkshire, and Franklin counties, in Massachusetts; and of Mr. Wm. A. Whitwell in Kennebec county, Maine. Their missionaries have always kept journals, which have been transmitted to the secretary and are placed on file, affording accurate information respecting the parts of the country visited. Mr. Farr was also employed to preach for some sabbaths to a society at the Factory village in Springfield, from which town a liberal subscription was received, with a request that it might be partly expended in this way.

The services of the minister to the poor in Boston have been most effectually rendered. This charity, though under the direction of the Executive Committee, is supported by the contributions of ladies in several of the Unitarian congregations of this city. The sum required for the continuance of this mission at the commencement of the second year of its existence, was cheerfully given, and no doubt is entertained, that if an individual could be found whose qualifications and circumstances so far coincided as to justify his devoting himself to this work, the requisite salary would be readily furnished from the churches in Boston. It is an object of great importance, and it is earnestly hoped that some one will be raised in the providence of God, who may assist Dr. Tuckerman in his arduous duties. At

the close of his first year's labours Dr. Tuckerman said, "During the year, I have visited nearly 170 families; and my missionary visits, if I have counted them correctly, amount to about 1930. The service of the Lecture Room has been continued, and well attended; and an audience apparently more serious and attentive is not, I believe, to be found in the city. I have reason to believe that great good has resulted from this service. I have brought a number of children into our schools, who otherwise would not have been there; and, through the kindness of a few friends, I have been enabled to extend great relief and comfort to the sick and greatly suffering poor. Nor is it to my mind the least gratifying circumstance in a review of the year which closes to-day, that I have been instrumental in recovering some from intemperance, who would otherwise, probably, have fallen its victims." In a more recent Report, being the first semi-annual Report of his second year's mission, Dr. Tuckerman has sought to establish the position, that "there must be a ministry at large for the poor of cities, and the number to be employed in this ministry must be determined by the numbers in a city which cannot be brought under the pastoral charge of the ministers of its churches." In this Report he says, "In the several departments of the service of a city minister at large, I have wished and endeavoured to do my duty. Within the last six months, I have made a few more than 1300 visits. The service of the Lecture Room has been continued, and has, I think, been very useful. A subscription has lately been taken, the interest of which, as a fund, will be appropriated to the rent of a lecture room, and its incidental expenses."

Excepting incidental charges, no expenditures have been incurred during the last year but for tracts and missions. The whole amount of receipts into the treasury has been 4249 dollars, 53 cents.; the amount of payments, 2711 dol., 90 cents., leaving a balance of 1537 dol., 63 cents., of which sum 1090 dol., 52 cents. can be appropriated to the general objects of the Association, and 447 dol. 11 cents. are an unexpended balance of the subscription for the Boston mission fund.

The Executive Committee have not been unmindful of the duty which devolves on them, of maintaining a correspondence with various parts of the country. They have, particularly within

a few weeks, solicited and obtained intelligence in regard to the religious opinions and state of the people. From this correspondence they are able to speak with confidence, when they invite their friends to rejoice with them in the progress of Christian light. They are convinced that at no time was a scriptural faith more prevalent, more cordially embraced, more earnestly maintained, or more surely extending itself in this country, than at the present moment. They are satisfied that the principles of religious liberty and of Christian equality were never more highly prized, or more carefully defended. They feel themselves called upon by their situation and by their duty to others who have not the same means of ascertaining the correctness of statements frequently made, to declare, that the result of all their inquiry and observation is a belief that Unitarian doctrines are diffusing themselves, and that attempts to impose on men's consciences a faith embodied in creeds, or to deprive them of the rights which they possess as citizens and Christians, will meet with but partial, if with even a temporary, success.

They would not, however, convey the impression that they have seen nothing to lament in the religious aspect of the times. They deeply lament the spirit of unkindness which is too manifest in every denomination. They grieve that the truth must be established through strife, and that good affections, and generous sympathies, and charity, and justice even, are lost in the contention for the faith once delivered to the saints. They would remind their brethren that this warfare is not to be maintained by the carnal weapons of passion, and jealousy, and falsehood, but by the sword of the spirit, which is the word of God; and they entreat them by the gentleness and meekness of Christ to hold the truth in love, and to put away from them all bitterness and evil-speaking. They would also seize on this occasion to deepen in the minds of Unitarians the conviction, that personal religion and practical piety are vastly more important than a correct faith. Little is gained by discarding error, if selfishness and irreligion remain. To be freed from the domination of our fellow-men is a small matter, if we harbour a tyranny within us.

It has been a favourite object with the Executive Committee from the first, to increase the number of auxiliaries which should be connected with this Association. It was a favourite object, because they

believed that in this way alone they could ensure regular contributions to the treasury. Their persuasion on this subject has been strengthened by a longer acquaintance with its practical character. During the last year they have particularly directed their efforts to the promotion of this end. The Secretary was authorized to visit various towns, and, with the consent of the clergymen, to address the people on the subject, and to establish auxiliaries. This measure was successful. At a greater distance from Boston auxiliary associations have been instituted at the suggestion of the Committee, or by the voluntary action of individuals. A farther adoption of this means of co-operating with us is urged: it is the only method of securing permanent assistance in the prosecution of those objects for which we are united. Parish associations are considered most useful; but where circumstances render it expedient that individuals in different parishes or towns should act together, associations may be formed that shall extend over a wider space than is included within parochial lines. Direct regular communications between these auxiliaries and the General Association will be of incalculable benefit. The strength contributed to the centre will be returned to all the members, and a reciprocal intercourse be thus maintained that will most surely promote the good of the whole.

Another object that the Committee have wished to accomplish is the collection of a library, in which might be found all works, but particularly those published in America, which would throw light on the history or character of Unitarian Christianity. They desire to obtain copies of all books and pamphlets which will teach us how far our predecessors in the paths of truth and freedom went, and what obstacles they encountered; and those also from which another generation may learn what we believed, and what we were, and what we suffered. In connexion with such a library it has been thought that means should be taken for the preservation of manuscripts and documents which in any way will indicate the religious character of the times, or may be the registers of the labour and zeal of those who have maintained the simplicity of the gospel of Christ. A commencement has been made in the acquisition of both these objects, and they solicit contributions from their friends, particularly from authors, and from those who have ob-

served the progress of religious sentiment.

From the British and Foreign Unitarian Association we have received renewed expressions of sympathy; and we cannot but rejoice with them in the prospect of a partial removal of those civil disabilities which have so long been employed to depress the English Dissenter below his due rank in society. We hail the first sound of the falling shackles, though they have been worn rather as a badge of distinction than an impediment to activity. It is grateful, as it signifies a change of public sentiment; and as it is a proof that injustice and error cannot always maintain their power. We hope that we shall have yet more occasion to rejoice with our brethren who dwell in the home of our ancestors, as they obtain a full restoration of their civil and religious rights.

Among the circumstances of a domestic nature which the Committee think it incumbent on them to notice, they would draw attention to two societies which they believe will be instrumental of much good. The Young Men's Unitarian Book and Pamphlet Society was formed in this city in August, 1827, for the "gratuitous distribution of Unitarian publications of an approved character." It is intimately connected with this Association, since one article of the Constitution requires that a depository be kept at some convenient place of "such publications as shall be published by the American Unitarian Association, or recommended by them." From a recent statement made to us by the Secretary, it appears that there have been received at the depository about 5000 copies of tracts, nearly all of which have been distributed. Though this Society is now in its infancy, it promises to become an important agent in the diffusion of truth.

The Boston Sunday School Society was organized in April, 1827. It did not, however, go into full operation till some time after; and even now it deserves more encouragement than it has received. So strong is the interest which the Executive Committee feel in the establishment of Sunday Schools, that they will introduce a long extract from a communication of the Secretary of this Society: "Since the time of the annual meeting, in November last, we have been fully convinced that more attention has been given to the subject of Sunday Schools by the Unitarian community than before. Our schools have been more frequently visited by persons from a distance, who

have expressed a desire to become acquainted with our modes of instruction, and who have gone away declaring their intention to establish schools in their own parishes. We have learned that some new schools have been put in operation, and that exertions are now made to establish and revive others. We are confident that great good is effected by these schools, and that every thing which can be done to place them in the light they deserve before the Christian public will tend to increase the number of the friends of such institutions, to improve their character, and to extend their usefulness. The mode of instruction in our Sunday Schools is such, that children are soon induced to attend with interest and pleasure: they are brought to look upon religion not as something which is to diminish their pleasures and restrict them in their innocent enjoyments, but something which they can believe is designed to make them wiser, better, and happier: their minds are thus well and early prepared, by the exercises of these schools, to receive the pure doctrines of the gospel, with little liability of their falling into error, or being driven to scepticism; and it would seem, therefore, that there is no duty which Unitarians are more strongly called upon to perform than that of supporting and advancing the cause of moral and religious instruction for the young."

No want has been felt during the past year more sensibly than that occasioned by the small number of candidates for the ministry; as on the other hand no stronger proof has been or can be given of the progress of Unitarian sentiments, than the increase of churches which desire the preaching of this faith. New societies are springing up in every part of the country, and old societies are asking for a ministry that shall vindicate the simple and charitable doctrines of Unitarianism. In Maine, New Hampshire, and Massachusetts, is this remarkably apparent; and in Rhode Island also there are encouraging indications. The demand for preachers greatly exceeds the ability of the school in Cambridge, to which the Unitarian churches almost invariably look for a supply. It seems necessary that the resources of this school should be enlarged, or that some other means should be adopted to satisfy the continually growing necessities of the community.

It is pleasant to be able to express our congratulations at this time with our distant brethren. In Augusta, (Georgia,)

a church was, a few weeks since, dedicated to the worship of one God, even the Father. In Baltimore, a pastor has been happily ordained, who will watch over the flock of the Lord Jesus, that have so long been without an earthly shepherd. In Philadelphia, the Unitarian society has so increased, that the erection of a new church has become necessary, and has been commenced. In New York, a minister has been invited to take charge of the Second Congregational Church, whose labours, we have every reason to believe, will be abundantly prospered. In this city also, Unitarian Christianity retains its strength. A new society has recently been gathered; and the former churches, which embrace the doctrines signified by this name, were never more firm in their adherence to the great principles of Christianity, nor more prosperous in their condition.

Among the means by which true religion, in theory and practice, is disseminated, few are more efficacious than periodical publications. Of these, four have within the last year been commenced, which merit notice and patronage: The Unitarian Advocate, and the Christian Teacher's Manual, published in Boston, each, in its own department, fitted to be very useful; the Liberal Preacher, from Keene, (New Hampshire,) particularly valuable for its practical character; and the Unitarian, three or four numbers of which have appeared in New York.

The Committee have also noticed with pleasure, during the last year, attempts to make the English reader better acquainted with the true character of the Scriptures. Two editions of the New Testament have been issued, one containing a reprint of the common version, without the arbitrary division into chapters and verses; the other presenting the common version, with those alterations only which were necessary to make it conform to Griesbach's edition of the Greek text, and an amended punctuation. A new version of the book of Job has also been given to the public; which, it is hoped, will be followed by other successful attempts to exhibit the meaning of the Old Testament. These are indeed but the first steps towards what we deem a most desirable result, a new translation of the whole Bible; but they inspire confidence that this result will ere long be reached.

In a review of the occurrences of the past year, and in the present appearances of the religious world, we find therefore

nothing to discourage, something to sadden, but much to animate us.

We have been called, in the providence of God, to mourn the departure of two most valued disciples of Jesus. The church at Washington has been deprived of its early and indefatigable friend,* a man who was surpassed by few in constancy of faith, in practical zeal, or in visible and growing usefulness. The interests of truth, of virtue, and of justice, in this commonwealth, have lost a patron† and an ornament; one who glorified his Father in heaven by a modest, upright, holy life; in whose character were blended power and simplicity, firmness and moderation, benevolence and piety; and in whose happy death we were permitted to see the triumph of a pure and devout faith. These servants of God have gone to their reward: it is our office to bow in submission.

East-Indian Mission.

WE have recently received a copy of the Report made by the Calcutta Unitarian Committee to a general meeting of the friends and supporters of Unitarian Christianity in Calcutta, held on Sunday, the 30th of December, 1827. That meeting, as our readers are aware, formed itself into a society under the denomination of the British Indian Unitarian Association. The substance of this document will be found in a note to the last published Report of the British and Foreign Unitarian Association. One or two additional extracts may, however, be interesting; as well as some parts of the Appendix, which had not been received when that Report was published, and which relate to William Roberts. It is entitled "Second Memoir respecting the Unitarian Mission in Bengal, containing a Report of the Proceedings of the Calcutta Unitarian Committee from its origin in 1821 to the end of 1827, with an Appendix, consisting of the Rules of the Committee and of the British and American Associations in co-operation with it, Extracts of Correspondence, Lists of Subscribers and Donors, and a Catalogue of the Books in the Library," and forms

* Rev. Robert Little, pastor of the Unitarian Church in Washington, D. C. died at Harrisburg, Penn., in July, 1827.

† Hon. Samuel Howe, of Northampton, died in Boston, January 20, 1828.

altogether a pamphlet of ninety-five pages, of which the "Memoir" occupies forty.

We insert the second division for the sake of keeping up the attention of the friends of the Indian Mission to the great importance of Mr. Adam's having a coadjutor as soon as such a measure is practicable.

" II. *Employment of a Missionary.*

" The first object accomplished by the united contributions of the English, American and Calcutta Unitarians, is the permanent engagement of a person competent to act as a *Unitarian Minister and Missionary* by devoting the chief part of his time to the business of the Committee, conducting the local and foreign correspondence, and putting into execution or superintending measures for the promotion of religion and education on the spot. The individual employed for the performance of these duties is the Reverend William Adam, whose engagement with this Committee commenced from 1st May, 1827. It has already been mentioned that the British and Foreign Unitarian Association have offered permanently to contribute for this purpose 1500 Rs. annually, and the American Society for the Promotion of Christianity in India, 600 dollars annually for ten years certain; and it is now to be added that this Committee have formed a Missionary Fund, and, from the accruing interest, have agreed permanently to contribute to the same object 125 Rs. per month, the salary derived from these different sources amounting to about 350 Rs. per month. In consideration of the inadequacy of this salary to do more than afford subsistence to a European family without providing for their future wants, it has been expressly recognized by this Committee and the British and Foreign Association that Mr. Adam is at liberty to devote a portion of his time to other than strictly religious pursuits, if they are not in the judgment of this Committee incompatible with his Ministerial and Missionary character. Even the undivided labours of only one person cannot do full justice to the combined duties of Preacher to an English congregation and Missionary to the Heathen, especially as in the present case, where a Mission is not only to be carried on, but to be begun and its very foundations to be laid, and where consequently much of his time must be occupied in subordinate and preparatory details, and where, moreover, scarcely any are to be found who can spare even a small portion of leisure from their own

professional engagements to aid in those details. The Committee therefore consider a coadjutor to Mr. Adam highly desirable and indeed necessary to give efficiency to the Mission, and they earnestly hope that the exertions of the English and American Unitarians may be directed to supply this deficiency. In the mean time it has been the endeavour of the Committee, in which Mr. Adam has cordially concurred, to separate as much as possible the secular from the spiritual concerns of the Mission, to assign the care of the former exclusively to the other members of their own body, and to require from him only the appropriate and congenial duties of his station. The various sums received from England and America for Mr. Adam's personal use, before the commencement of his engagement, were placed by him at the disposal of the Committee, who have applied them to the other purposes of the Mission."

The principles on which native education is promoted by the Calcutta Committee will, we think, be read in the following statement of them with much pleasure and satisfaction:

" 1. Education will never be employed by this Committee as a direct means of proselytism to Christianity: they say *direct* means; for the diffusion of education and the spread of knowledge generally they consider in a high degree, although in an *indirect* manner, friendly to the cause of Christianity. What they mean to affirm is, that, in any institution established by them or placed under their controul for the promotion of education, no one religion will be recommended more than another to the attention and favour of the pupils. To attempt to initiate the infant mind into the peculiarities of any religion or sect would they consider be unwise in any case; and in the case of Hindoos receiving education from the benevolence of Christians it would be cruel to the children, unjust, and in most instances deceptive, to the parents, and inconsistent with the spirit and genius of the Christian religion. 2. But the opposite evil must also be guarded against; for if religion and morality are not inculcated, they will not be understood or practised, any more than astronomy or navigation without being taught. They should be taught, therefore, but taught in such a way as to be consistent with perfect good faith to the parents and children, without exciting their prejudices, and without violating the principles which a judicious

parent would lay down for the religious education of his own child. For this purpose the *facts* of religion should be taught. The history of opinions in philosophy and science is one of the most interesting branches of human knowledge; and in like manner religion should be taught as a branch of general knowledge, as a department of history, the history of all religions and all sects in all ages and in all countries. Not only should the *facts* of religion be taught, but, for the sake of moral effect, the universally recognized *truths* and *obligations* of religion, the being and attributes of God, his love of virtue and hatred of vice, the personal, relative, and social duties, should be inculcated. The most bigoted idolater in India, if left to his own unbiassed impressions, and not rendered suspicious by attempts at proselytism, would not object to his children being taught the plain and undoubted facts, truths, and duties of religion. The Committee are aware that this simplification of religion to the minds of native youth would be the best preparation for their reception of Christianity when they come to mature years and judgment; but this is an advantage gained openly and fairly, in consistence with the known religious character of parents and children, and in such a way as to cherish, support, and strengthen, the best principles of human nature, instead of oppressing their intellect and obscuring their moral perceptions by indoctrinating them with distinctions and opinions which are beyond the reach of their faculties. Such are the views that are entertained by the Committee on this important subject; and they give expression to them on this occasion both because they are regarded as just in themselves and deserving to be generally acted upon, and also because it is hoped that many will be induced to give their aid to plans of education formed accordingly. What specific plans the Committee may adopt for the advancement of education will depend upon the degree of public support they receive, and the information they may be able to collect on the present state of education in this country—a subject on which the Committee hope to communicate the result of their inquiries in the next Annual Report.—Pp. 24—26.

The "Extracts from Correspondence" in the Appendix consist principally of communications from this country and America, which it is unnecessary for us

to quote. The two following are the passages to which we referred in connexion with the Madras Mission.

"Extract of a Letter from Mr. W. Roberts, dated Madras, May 23, 1827."

"I have had the pleasure of conversing with two English missionaries, the Rev. W. Massie and the Rev. S. Saidler. On the 13th March they sent me a note desiring to converse with me on the subjects of religion. On the 14th in the morning, about ten o'clock, I went to them: our catechist, Daniel Savery Mooto, David Savery Mooto, and another man, were with me. After having inquired about my health, age, and family, at the request of the Rev. Mr. Saidler I related the history of the changes of my religious sentiments, from Heathenism to Mahometanism, and then from Trinitarianism to Unitarian Christianity. The Rev. Mr. Massie, with whom I had conversed twice before, desired a native preacher, he is called the Rev. Mr. Samuel by the natives, to read the 16th chapter in Leviticus through in Tamil, by which time there were gathered about fifteen or twenty natives, men of their persuasion. The preacher having gone through the chapter, conversation commenced. The preacher spoke in Tamil, the missionary gentlemen in English. They began with the doctrine of atonement, and said that the sacrifices for making atonements for sins under the law were types of the sacrifice and atonement made by Christ for the sins of the world under the gospel. To this I said that the sacrifices under the law were only for cleansing from ceremonial pollutions, and the sacrifice mentioned in the 16th chapter of Leviticus is an annual cleansing of the whole nation of Israelites, making them fit to appear before God in his sanctuary and worship. For the transgression of moral laws, such as these, 'Thou shalt not kill;' 'thou shalt not commit adultery;' 'thou shalt not steal,' &c., there is no sacrifice appointed except repentance and returning to duty. Moreover, the Scripture saith, Psa. li, 17, 'The sacrifices of God are a broken spirit; a broken and contrite heart, O God, thou wilt not despise;' and in the prophet Micah, vi. 6—8, 'Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before him with burnt-offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands

of rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? Before I got to the end of my second quotation, they by reading Hebrews x. 4, said that the blood of bulls and goats cannot take away sin. To this I answered, that neither can the blood of a man take away sin, for they all hold that Christ suffered in his human nature only—of course his blood could not be more than the blood of a man.

Question.—What is your idea concerning the person of Christ?

Answer.—He is the anointed prophet, the Messiah.

Question.—Do you say that he is only a man?

Answer.—I do say that he is only a man by nature, but he is anointed with the Holy Spirit and power, and by his appointment he is above all men.

Question.—Is he a creature?

Answer.—He is a creature, though the chief of all creatures.

“They did not ask me any proofs of my assertions. I dare say that the Missionaries were pretty well aware that the proofs for my assertions would make a deep impression on their audience. One of the Missionaries having read 1 Peter ii. 24; and said that Christ did actually bear our sins: in answer to this I read Matthew viii. 17, and remarked, that here though it is said ‘Himself took our infirmities and bare our sicknesses,’ yet the fact was otherwise; he did not take the infirmities and sicknesses on himself, but removed them by his miraculous power; so also Christ, by his suffering, death, and resurrection, sealed his doctrine, which proclaims to us repentance, forgiveness of sins, and salvation as the free gift of God, the creator of all. If Christ did not die he could not have risen from the dead; if he did not rise from the dead, we should want the evidence of the resurrection. Now he having died and risen from the dead, all these blessings are come to us. He that died is a man, God having raised him from the dead and made him Lord and Christ, and also will judge the world by him, as is most plainly said, Acts xvii. 31; ‘Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men in that

he hath raised him from the dead;’ and that on our part faith in the promises of the Gospel, repentance, and good works, are indispensable obligations. The Missionaries here said that the death of Christ was unnecessary to prove the doctrine of the resurrection, for the doctrine of the resurrection was already known from God’s saying that he was the God of Abraham, the God of Isaac, and the God of Jacob, and that doctrine also is written in the book of Daniel. To this, I asked, whether if our Lord had not given us the key as to the former passage, Luke xx. 37, 38, we could know any thing about its teaching the doctrine of the resurrection, for before him nobody seems to have drawn such a conclusion from that passage; the latter passage in the prophet Daniel, chap. xii. 2, though it was known to some, yet it was not published as a general doctrine to the world at large. The Missionaries seemed not to pay any attention to my answers; according to them Christ died not to prove the resurrection of the dead, but to make satisfaction for the sins of the world.

Missionaries.—As Christ is the mediator between God and men he must be of more than one nature; to God he must be God, to men he must be a man.

Answer.—Moses was a mediator, yet no one thinks that there was any necessity for two natures in him. *Missionaries.*—The covenant established by Moses was imperfect and was to pass away, therefore two natures were not necessary in Moses; but the covenant established by Christ is perfect and is to continue for ever, therefore Christ has two natures. *Answer.*—If the covenant established by Moses was imperfect, it was the will of God that it should be so, and no fault of Moses, yet he was a mediator. However, said I, produce your proof that there are two natures in Christ. The Rev. Mr. Massie, after reading Galatians iii. 20, ‘Now a mediator is not a mediator of one, but God is one,’ said that this mediator and this one God spoken of in the text in hand is Christ himself. Though the text does not say so, the rev. gentleman urged his conclusion as the true sense of the passage, and did it with a great deal of seriousness. Not being satisfied with his interpretation, I begged of him, as he had the Bible in his hand, to read 1 Timothy ii. 5. He did read it and said, That is the way that you go from one text to another. I said, No; your interpretation of the former passage somewhat puzzled me, therefore I begged

you to read the latter passage; here you see plainly that God is one being, and the mediator between God and men is not God-man or a man with two natures, but simply "the man Christ Jesus," another being as distinct and different from God as words can possibly express. No reply.

"They, after reading Philipians ii. 6—8, said, that Christ thought it not robbery to be equal with God, that he was equal with God and became God incarnate. To this I said, that Christ being in the form of God is a clear proof that he was not really God; he was in the form of God by the miraculous power that was given to him; this power he made no use of for his own benefit, but suffered all the indignities and death as if he had no power at all to keep himself; these are all the changes that the above passages speak of. For thus submitting to the will and pleasure of God, God hath highly exalted him. If Christ was God equal to the Father, as you interpret, how could the Father exalt him at all? They, however, did not pay much attention to what I said: here I wished to read the above passages, and the notes on them in the Improved Version of the New Testament which I took with me, but they would not admit its authority.

"They having read John xx. 28, asked me, If Christ was not God, why did he not reprove Thomas for calling him God? I said there was no occasion at all to reprove him, for by those words, 'My Lord and my God,' he meant God himself, whose power had restored Christ to life again. Will the resurrection of Christ prove him to be God to Thomas, who before said, 'Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe?' That is, he will not believe that Christ was alive; and if Christ did not appear to the satisfaction of Thomas as he wished, it appears from Christ's answer to him (verse 29), that he would never believe even in his resurrection, and how is it possible that he should ever believe him to be the immortal God?

"After this they ordered the native preacher to read in Tamil, John xii. 40, 41, and the 6th chapter of Isaiah through: the preacher having done so, then they said that the Lord of Hosts in Isaiah, according to the Evangelist John, is Christ, and he Christ appeared and spoke to Isaiah. Upon this I asked

them, was the Lord of Hosts put to death by the Jews? They made no reply, but smiled. The conversation lasted nearly four hours; they spoke a great deal, I spoke but little, for in general I am a very poor speaker in English. Added to this, they would hardly allow me time enough to read my proofs in full to their questions. As far as I can recollect, the above is the substance of our conversation. In the end, either thinking that I was irrecoverable to their persuasion, or wishing to discountenance me in the eyes of my countrymen, of their persuasion, that were the audience, they ordered the native preacher again to read in Tamil, Acts xxviii. 25—27. He having finished reading, just as I was going to observe to them that the speaker in Isaiah was not Christ, as they interpreted, but the holy spirit, they, without waiting to hear me, suddenly got up and went upon their knees to prayer. After prayer they shook hands with me. Before I took my leave, I gave into the hand of the Rev. Mr. Saidler a printed catalogue of my printed Tracts, and told him that from those tracts they will understand my views much better than they can learn from me through my bad English in a short conversation. To this he said, I think that as I do not understand the original languages, they would not criticise, or would not think it worth their while to criticise those works, or something to that purpose. Then I took my leave and came away.

"In the beginning of our conversation, while relating the history of my own conversion, I told them that the Athanasian Creed in the Book of Common Prayer had nearly set me astray, but providentially for me, by reading the Rev. Theophilus Lindsey's List of False Readings of the Scriptures and the Mistranslations of the English Bible, I was encouraged to think for myself. They told me that they themselves did not mind the Athanasian Creed, and will not speak about it.

"In a former conversation the Reverend Mr. Massie, to prove the existence of the evil being called the devil, after alleging several arguments and passages of Scripture, pointed to 2 Peter ii. 4, and Jude 6. I observed to him, If those there called angels were devils, we have nothing to fear about them, for they are bound in chains of darkness and cannot get out of their bonds to go about to do mischief. 'O yes,' he said: 'for example, I was preaching in a country place in Scotland, and a man came and disturbed us, and I

was obliged to get him put into prison: by this, though I was bound to prosecute the disturber, yet I was at liberty to go about as before.' By this I understood his idea, though not clearly, to be, that though the guilty angels were bound, yet they were at full liberty to range about and do mischief as they pleased; but his example is nothing to the purpose, for in this it was not the accused, but the accuser, that was at liberty to go about. How can this apply to the case of the fallen angels? They were not the accusers, but the accused. However, before I made any objection to his example, some persons came to visit, and I was dismissed."

"Extract of a Letter from a Gentleman at Moelmyne, dated 13th July, 1827.

"I have lately met with an Unitarian Christian who was one of William Roberts's people; he was originally an idolatrous Hindoo, but has been baptized, and has taken the name of Robert McDonald, and wears an European dress. He speaks intelligible English, and can also read it, but understands it imperfectly. He has the Tamul Version of the New Testament, with which he appears to be very familiar. His zeal certainly exceeds his knowledge, and I am sometimes afraid that he sets a greater value upon being an Unitarian than upon being a Christian. I have therefore deemed it necessary to caution him against exalting the peculiarities of a sect at the

expense of those grand catholic doctrines of Christianity in which all believe; not to forget the pure and excellent precepts of Jesus while contending about his nature, and especially (which I found him disposed to do) not to unchristianize all who are not Unitarians. However, he makes himself known to all, whether Christian, Mussulman, Hindoo, or Buddhist, as an Unitarian, and has succeeded in exciting the inquiries of several gentlemen in the cantonment, as to the nature of the Unitarian system. They asked him for books, but he had only a few small tracts to offer them, the humble appearance of which did not operate prepossessingly in their favour. A soldier, he says, told him that I was an Unitarian, though the man, I am persuaded, does not know the meaning of the term, and how he stumbled on it, I cannot conjecture. He came to me, and related his history, and the wishes of some gentlemen whom he had been talking with for books, and I lent him at different times Belsham's *Calm Inquiry*, Wright's *Essays*, the *Improved Version*, and some other works which he tells me have circulated through the Lines, and have excited in some approbation, in others anger. That they have been read, I have proof in many remarks penciled on the margins of Belsham. I have given him several books, and have promised to leave with him all my Unitarian ones when I go away."

CORRESPONDENCE.

Several articles intended for insertion are unavoidably postponed.

We should be glad to receive (of the correspondent who made the inquiry) the article of *Review first*.

The "Letter addressed to the Editor of one of the leading Morning Journals" has since appeared.

P. is in too warm a cue. Our pages are open to a temperate discussion of the subject.

The "Candidates" which were announced have not yet made their appearance. Their visit will be welcome.

We fear our Correspondent "Hypercriticus" will think the Editor Hypercriticus too.

ERRATA.

Page 680, 12 lines from the bottom, for "Sestio" read *Sestri*.

685, 6 lines from the top, for "singing" read *singsong*.

698, 2 lines from the bottom, and p. 700, line 34, for "Chart" read *Charter*.

757, 3 lines from the bottom, for "had assistance," read *had no assistance*.