

# THE MONTHLY REPOSITORY

AND

## REVIEW.

NEW SERIES, No. LVI.

---

AUGUST, 1831.

---

JOANNA BAILLIE ON THE NATURE AND DIGNITY OF CHRIST.\*

IT is not without emotions of pleasure and of pride that we inscribe the name of Joanna Baillie on the roll of Unitarian writers. The wreath which she has won and wears, and which was gathered amid some of the loftiest peaks of our British Parnassus, is a noble offering to cast at the foot of the throne of Truth; and our gratification in the avowal of her theological opinions is far surpassed by that which we feel in the spirit and manner by which the avowal is characterized. In the publication before us, freedom of thought and humility of heart are beautifully combined. It is respectful towards authority, yet true to scripture and conscience,—full of candour and charity, but without a particle of coldness or indifference; its modesty never grovels, and its dignity is without assumption. It is a composition worthy of the most gifted poetess of the age, sitting as a lowly disciple at the feet of the meek and lowly, but divinely commissioned Teacher of mankind.

Joanna Baillie is an Unitarian of the Arian class, holding with Dr. Price that Christ was the delegated creator of this world, and rather exaggerating, as was the custom a generation ago, the difference between that notion and what she calls the Socinian view of the Saviour's nature and work. That difference is happily more justly estimated now. There is no Arian sect in this country. At one time there were some tendencies towards a Socinian

---

\* A View of the General Tenour of the New Testament regarding the Nature and Dignity of Jesus Christ; including a Collection of the Various Passages in the Gospels, Acts of the Apostles, and the Epistles, which relate to that subject. By Joanna Baillie. 8vo. London. 1831.

sect (in the sense of Humanitarian), but they have worn out. Unitarianism is becoming as opposed to Sectarianism as it is to Trinitarianism. To worship, love, and serve the one God the Father, through Jesus Christ, is increasingly found to be sufficient for the union of intelligent and good men, for their edification by social prayer in the church, and for their usefulness by hearty co-operation in the world.

The larger part of this book consists of a collection of all the passages from the New Testament, (with the exception of the Apocalypse,) which, in the judgment of the writer, bear upon the question concerning the nature of Christ. They are placed in the order in which they occur, and unaccompanied by any commentary. The introduction and the conclusion, consisting together of about forty pages, contain all the remarks which are deemed necessary. They are so generally excellent, that we could willingly transcribe the whole, did our limits allow. The right of individual appeal to the Scriptures, and the plan on which that appeal is made in the present case, are thus vindicated :

“ But no Christian—no Protestant Christian, regulates, or at least ought to regulate, his faith by any thing but what appears to him to be really taught in Scripture. To human reason, the noblest gift of our heavenly Father, are submitted the proofs of our Scripture’s authenticity—its claim to being received as the word of God ; and to human reason also must be submitted the interpretation of its meaning. The deepest scholar, when he has examined the original words of any passage of Scripture, and clothed it in corresponding words of his own native tongue, is a better judge of its meaning than a man of natural good sense, who knows no language but his own, only in as far as he may have compared that passage with others in the original versions, relating to a similar subject. Put a translation of the passage in question, and translations of those related to it, under the consideration of the unlearned man of sense, and he becomes as competent a judge of its meaning as the scholar. There is no honest way of establishing any religious doctrine but setting before the mind those passages of Holy Writ in which they are taught, or have been supposed to be taught. Now, the most liberal and judicious clergyman, in preaching upon such subjects, can only support the doctrine which he advocates by a partial production of scripture evidence, and can scarcely be supposed to offer to his audience the opinions of an unbiassed mind. In proportion to the importance of a doctrine, it is required that the whole scriptural passages regarding it should be given to the consideration of the sincere Christian ; and if he be really sincere, the tediousness and monotony of the task will not deter him from undertaking it, and going through it thoroughly. Indeed, there is no other way of coming to clear and satisfactory conclusions. To form decided opinions on particular insulated portions of any work, without regarding their agreement with the plain general tenour of the whole, would be unwise and unfair ; but more especially so, should that work, like our Sacred Writ, abound in metaphorical expressions.”—Pp. 2—4.

\* \* \* \* \*

“ We cannot, I should think, be far wrong in believing that the simplest and most obvious meaning of the words, when not inconsistent with the general scope of the context, is the real meaning of any passage of the Gospels or Epistles ; for, under the guidance of the Holy Spirit, the writers were commissioned to instruct the simple and ignorant. Now, this would have been very imperfectly done, had matters important to our faith been left by them to be only deduced, by ingenious processes of reasoning, from their words, by the Christian teachers who should follow them in succeeding ages, and teachers, too, not guided by divine inspiration. If, to avoid this difficulty, we suppose the Holy Spirit to have guided also the successive fathers of the church, who in many points differed from one another materially, how shall we get out of the labyrinth ? One teacher, of honest character, is as well entitled to call himself inspired as another, and we should then be forced to take refuge from confusion and discord in an infallible earthly guide ; which, to the great misfortune of Christendom, was at last actually done. Nay, we must own, that something near akin to it was also done by the leaders of the Protestant Church, enlightened as they comparatively were, when they asserted that such and such of their own explanations of Scripture must necessarily be believed.”—Pp. 9, 10.

The selection of texts bears every mark of having been made with exemplary diligence and impartiality. We are quite satisfied with it as sufficient to decide the controversy. At the same time it is incumbent on us to remark, that in two particulars it fails of doing full justice to the strength of the scriptural argument for Unitarianism. One deficiency is inseparable from the plan. It does not and could not impress the reader with the argument from *omission*. The Trinity is not taught, is not mentioned, where, by believers in that doctrine, it would, to a moral certainty, have been inculcated. From how many pages would it have been absent, in four gospels, written each by a Trinitarian evangelist ? Probably not from half a score altogether. Deduct a corresponding quantity from the gospels of Matthew, Mark, Luke, and John, and the remainder presents the evidence from omission. Every page is a testimony against the doctrine. We do not meet it there, and yet there it would have been had the evangelists believed it. The same reasoning applies to the Epistles. Let them be compared with a similar number of doctrinal letters, written by Trinitarian ministers or missionaries to the Christian world, and observe the unceasing introduction of the doctrine in the one case, and its marked absence in the other. So strong is this ground, that Unitarians were accustomed to argue the question on it exclusively. They considered the adducing of positive proof as needless. Mr. Belsham's *Calm Inquiry* proceeds on this principle : “ The sole concern of the Unitarian is to shew that those arguments are inconclusive ; that the passages in question are either of doubtful authenticity, or misunderstood, or misapplied. *This is the precise state of the question.* It is admitted by all parties. It must be continually kept in view.” In our opinion, here is a great mistake, and a mistake which not only en-

feebled the proof, but injured the character of Unitarianism. No doubt the truth remains when the error is disproved ; but that truth is not perceived and felt. The attention has been solely fixed on the erroneous doctrine. No disproof of error can affect the mind like the demonstration of truth. A disbeliever in the Trinity is only negatively a believer in the Divine Unity. The array of positive evidence produces a perception, a conviction, an impression, which no refutation of objections, however satisfactory, can ever accomplish. Mr. Belsham's process only shewed that the Trinity was not in the Scriptures, especially where it was supposed to have been ; it did not shew what was there. It did not exhibit the abounding evidence, and the moral power, of the doctrine of the Divine Unity. We speak of his plan as stated in the Introduction ; in practice he did feel it expedient to do more, and added a sketch of the positive evidence, though a dry, meagre, and imperfect one. The influence of this principle in theological controversy gave Unitarianism the negative character that it still bears in many minds. No wonder it was deemed a cold and powerless system. The positive proof not only better produces conviction, but the moral effect is immeasurably superior. The doctrines to be proved are continually presented to the mind. They appear in all their certainty and power. They are surrounded with a multitude of devotional and moral associations. We learn their beauty and their influence, together with their truth. This, then, is the most useful, the most Christian way of Unitarianizing people. But while the argument from omission should be reduced to a subordinate place, it would be absurd to disregard it altogether. It is argument, it is proof, it is demonstration. It is essential to the strength of our cause, though there may be a more effective mode of managing the controversy. We may have a preference, but let us retain both portions of the double demonstration.

The other particular which we had in view was the omission of a class of passages, a very numerous and important class, which should have appeared in this collection. They tend, indeed, to establish a notion of Christ's nature which the writer repudiates ; but nothing can be stronger than our confidence that the omission is not to be ascribed to that as a cause, but to her not having hitherto seen the bearing of the texts in question upon the controversy : we mean the texts which go to the establishment of the simple humanity of Christ, by recording of him, or ascribing to him, feelings, emotions, and behaviour, which are incompatible with the notion of proper deity, or even of exalted pre-existence. Passages of this description are very abundant in the gospels, and their evidence is unexceptionable and conclusive. The general argument from them is stated in a sermon preached by Mr. Fox at the opening of the Edinburgh Chapel, and published, entitled, "The History of Christ, a Testimony to the Sole Deity of the Father." The humanity of our Lord's nature is there shewn to be involved in most or all of the leading facts of his life and ministry. We should



think that our author must perceive, on further reflection, that the bare fact of Christ being tempted, has some relation to the controversy concerning his nature; God cannot be tempted; and that his growing in grace and wisdom, as well as in stature, is a circumstance not to be overlooked in the inquiry into his pre-existence. Had she considered this kind of evidence, far stronger than that of mere words; and also that which arises from the apostles' having reasoned upon the humanity of Christ, arguing from his resurrection to ours by parity of nature; she would not perhaps have dismissed this doctrine in quite so summary a manner.

In the following extract her own view is indicated; the passage also contains much that is excellent and characteristic:

“It appears to me that Jesus Christ, through the whole of the Gospels, speaks of himself as receiving his power from God. In the Acts and the Epistles likewise the apostles speak of him as deriving his power and glory from God the Father, not only when he is mentioned as a man upon earth, but in his glorified state after his ascension. And, indeed, it is as ascended to heaven and on the right hand of God that they almost constantly speak of him to the earliest converts. There are but two passages in the New Testament which appear to me clearly to favour the first of our three mentioned sects, or our High Church doctrine, which, with little limitation, may be termed the professed doctrine of all established churches in Christendom; and these are the three first verses of St. John's Gospel, and that passage which is to be found from the 5th to the 12th verses of St. Paul's Epistle to the Philippians. The latter seems to me the strongest and most direct. ‘Being,’ says the Apostle, ‘in the form of God, he thought it not robbery to be equal with God.’ Of the first part of the passage Paley and Sherlock,\* though drawing from it different conclusions, say that the words in the original will bear a different interpretation. Of this I cannot pretend to judge; but if, in our common version of the Epistle, the interpretation or translation of the first part of the passage be right, it is very obvious that the last, which says, ‘therefore God, [even his God,]’ &c., &c., must be wrong, for they are utterly inconsistent with one another.† The introductory verses to St. John's Gospel, where it is said, ‘in the beginning was the Word,’ &c., &c., are not in my opinion so strong as the above-mentioned assertion of St. Paul; for a being so great and excellent as to be endowed with power and wisdom to create this world, might be called God from such derived glory, without implying any equality with the Supreme God from whom he has

---

\* “See Paley's Sermons on Hebrews xiii. 8, and Sherlock's Sermons on Philippians ii. 9.”

† “The usual reply to this objection—that the exaltation here meant regards Jesus Christ in his human nature only—appears to me an ingenious subtlety to evade the objection, not to answer it. To be exalted beyond every name that is named in heaven, would certainly be great honour to human nature, as personified in Christ, but would be no honour or exaltation at all to that Divine Being, who had thought it no robbery to be equal with God.”

derived every thing. And in admitting such latitude in the use of this divine title, we are in some degree authorized by our Saviour himself. When accused of blasphemy by the Jews for seeming to make himself equal with God, this is his defence:—‘Is it not written in your law, I said ye are gods? If he called them gods unto whom the word of God came, and the scripture cannot be broken; say ye of him, whom the Father hath sanctified and sent into the world, Thou blasphemest; because I said, I am the Son of God?’ If we suppose him, as St. John and St. Paul assert, to have created this world, we may likewise naturally suppose that our sun and all that revolves round it were created by him, acting with the delegated power of his great Father. And the discoveries of modern astronomy make this a less extravagant notion than it would have been in the days of the apostles, when the earth was believed to be the centre of the universe. For by what agents the Supreme Being may have thought fit to people the regions of space with such innumerable suns and planets which our mortal eyes assisted and unassisted do behold, it is not for us to conjecture: we look up and adore, and then with becoming reverence bow down our heads to the earth. This idea, too, appears to me in beautiful accordance with the doctrines of atonement and mediation for our transgressions which are so plainly taught throughout the New Testament, and is reconcileable with all that is said of our blessed Lord in holy writ. There are besides a very few expressions in the Epistles of St. Paul which seem to favour, in some degree, this High Church doctrine, and might by a subtle reasoner be made to support it; but with subtle reasoning this work has nothing to do, and my reader has no doubt noticed those expressions, and is as well qualified to judge of them as I can pretend to be. In short, it appears to me, that a person of plain sense, who, being previously unacquainted with this article of our orthodox creed, should read the New Testament with serious attention, might do so without being aware that such a doctrine is therein taught at all. For in reading a book full of figurative expressions, he would never think of understanding any of them literally when at variance with the general sense of what they were introduced to enforce and illustrate. Metaphor gives both lightness and strength to instruction; for containing, as it does, an implied simile or comparison, the imagination enjoys its pictured object while the understanding is making out its lesson. To receive such forms of speech literally leads to confusion and absurdity; and whether an expression in any book ought to be received literally or metaphorically, must be known by its agreeing or not agreeing with the context. How shall we, for instance, deal with the four following passages of scripture? ‘This is my body broken for you, &c. This is my blood shed for the remission of sins.’ ‘I and my Father are one.’ ‘Neither pray I for these (his disciples) alone, but for them also which shall believe in me through their word: that they may be one, as thou, Father, art in me and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them; that they may be one, even as we are one.’ ‘If thy right hand offend thee, cut it off and cast it from thee; it is better for thee to go into life halt and maimed, than having two hands or two feet to be cast into hell fire.’ If we take the first of these passages literally, the doc-

trine of Transubstantiation is established. If the second is so taken, viz. as not meaning union of concord only, but identity, our High Church creeds will be upheld by it to their utmost stretch; but what shall we do, then, with the third, where the same expression is repeated? for there we must be satisfied with the union of concord alone, as identity of the disciples with each other and with their blessed Master is impossible. The last of the above texts, 'if thy right hand offend thee,' &c., enjoins what is, indeed, possible, but has not, I believe, given much disturbance to either churchmen or laity, though as well entitled to do so as some others which have been causes of bitter contention. Metaphor is meant to give clearness and scope to interpretation, not to chain it down or encumber it with shackles. It is fitted to give pleasing exercise to two of our noblest faculties. While the one is enjoying its image, the other is tracing its lesson. Imagination and understanding are natural and pleasant helpmates, who work to one another's hands very profitably, and were not bestowed upon us by the great Giver of all good gifts that we should divide and separate them as aliens from one another."—Pp. 123—129.

The conclusion of the book is admirable; alike admirable for its modesty, its logic, and its tendency:

"It is frequently urged by well-meaning persons, that in our belief of the doctrines contained in the Bible there must be a complete prostration of our poor limited reason. True; when our reason assents to the words of that book in the sense proposed, as being the words of God. But this is a preliminary which human reason must settle, unless each individual be gifted with inspiration. Yes, we must subject our understanding to such high authority; and it is, therefore, more imperatively our duty to study the whole of scripture, to the best of our abilities, for ourselves. To set aside what appears to us from the general tenour of the whole to be plainly taught therein, to follow the interpretations given by others of particular passages, is not a prostration of reason to God, but to man. To shew that it is a prostration of reason likewise to the declared opinions of men, who, with fewer advantages than ourselves, did from ambition, from fear, from a desire of conciliating others, from the love of peace, and hatred to contention, not even dare to use their own reason, would not be difficult; but the design of these pages forbids me to attempt it. Shall we, from a mistaken notion of presumption, treat our sacred volume in a way which would be most unjust and injurious to any secular work? Should we take our opinion of the writings of any great poet or philosopher from detached passages, declared by some peremptory critic as containing the beauty and vigour of the whole, not daring to use the affections and faculties of our own mind in perusing it? This might do well for increasing the consequence of the critic, but would be a heinous wrong and indignity to the author.

"But do not let my reader suppose that I recommend a blind, wilful adherence to one's own judgment. It is well for us to consult understandings superior to our own, as we have opportunity in the writings and conversation of the pious and intelligent; but having done so, it is by no means well

to give up our own opinion to theirs, unless they have convinced our reason that their opinions are better founded than our own.

“That the right of private judgment in interpreting Scripture must promote peace and Christian charity we cannot doubt. For one who has diligently examined the whole scope of what is taught there, and has found the difficulty of coming to determined conclusions on many points, will be more ready to make allowances for the opinions of those who dissent from him; and being convinced that it is the intention and sincerity with which we read and examine, and not our skill in doing so, that will be most acceptable to our Great Master, he will be relieved from the depressing idea, that right belief in particular doctrines is necessary to salvation; an idea which has, perhaps, occasioned more persecution in the Christian Church, than either pride, covetousness, or the love of domination. For who will scruple to do that, which he supposes will exterminate errors of faith that must necessarily lead to the eternal destruction of human souls? It will naturally tend to quell the pernicious activity of intemperate zeal,—‘the wrath of man, which worketh not the righteousness of God.’”—Pp. 140—143.

It is now our duty to cite one passage for animadversion; the only passage which we can cite for that purpose, but it is one which must not pass unnoticed. Great was our regret to find Joanna Baillie coupling her frank confession of the Unitarian faith with a plea for the continued attendance of those who may think with her on Trinitarian worship. We know that to the excuses she has advanced there might have been added the authority of many great and good men, whose sincerity, holiness, and piety, were unquestionable; we feel the power of her own amiable spirit in this very apology; but still we regard their conduct as an instance of the frailty of humanity in the best of men, not as an illustration of their excellence; and though we love the spirit which seems to have prompted her pleadings, we yet think that it misled her; “the light that led astray was light from heaven,” but it “led astray” nevertheless.

“I hope it is not presumptuous to suppose that these extracts may be of use to such Christians, [and there are, probably, many,] who, with the best dispositions and a humble diffidence of their own judgment, still find it impossible to believe sincerely in the doctrine of the Established Church on the points in question, and suffer from it great unhappiness in their own minds. Seeing the whole which the New Testament declares concerning the dignity and nature of our blessed Saviour set before them at once, freed from the disjointing division of verses, they will perceive on what authority the doctrine really rests; and if they cannot satisfy their minds by any decided belief, will at least feel less uneasiness in being led by the dictates of their own reason to dissent from it. It may also prevent them from thinking it is necessary, in all points of faith, to agree with those whom we join in public worship, since all Protestant doctrines rest professedly on Scripture alone, and the right of private judgment in the understanding of that Scripture. The Church of England herself, as becomes a Protestant Church,

acknowledges this in the sixth of her Thirty-nine Articles, however dictatorial the terms in which they are generally couched: 'Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation.' And no person, I should think, who abstains from repeating those parts of her liturgy which are contrary to what appears to him to be the meaning of Scripture, need at any time scruple to join in the public worship which she hath appointed. Do not Christians assemble in the house of God to adore his goodness, and to offer up their tribute of thanksgiving and praise with that increased emotion which arises from social communion, far more than to make declaration of dogmas? Are not all assembled there as the dependent creatures of one beneficent and almighty Parent, and as sinners for whose sake a generous Saviour was willing to live and to die? And what form of words should be allowed to disturb such natural and holy feelings? He who will not join a religious assembly, where any part of the service does not agree with his belief, will find himself often debarred from social worship; and surely while he joins in the general devotions of those who in particular tenets differ from himself, he may even, while those parts of the service are repeated which he most objects to, though silent, exercise that inward sentiment of brotherly good will and consideration for others, which so well become the followers of Jesus Christ, and receive benefit to his soul. In doing so, while he manfully and honestly avows what his real opinions are, he can never be justly accused of hypocritical conformity. Indeed, by remaining on these terms with the established institution\*—an institution containing within itself full power to alter or modify its articles and liturgy, he would more probably contribute hereafter to the freeing a greater number of Christians from professions of belief, appearing to them unwarranted by Scripture, than by separating from it. So at least it appears to me, though, at the same time, I honour from my heart all those who, contrary to every kind of worldly interest, have separated from it for conscience's sake."—Pp. 133—136.

It is certainly not "necessary in all points of faith to agree with those whom we join in public worship." If it were, the assembling of a congregation would be a matter of some difficulty. Of those who have thought for themselves, and thought freely, we should scarcely find even "two or three gathered together." Considerable diversity of opinion in those who habitually assemble together for divine worship is what, so far from deprecating, we think on many accounts very desirable. It represses dogmatism. It keeps alive the sense of the individual right of judgment, and the exercise of mutual forbearance and charity. It tends to make the devotions, where the congregation has any authority over the manner in which they are con-

---

\* "I mention institution in the singular, as the Kirk of Scotland, equally established by law, mixes no professions of belief with her public worship."



ducted, more purely Christian, and obstructs their becoming exclusive and sectarian. It is a barrier against that narrowness of feeling and thought at which a knot of people holding the same notions, even on minute and unimportant topics, are so apt to arrive. But there is a wide difference between agreement not being necessary in all points of faith, and not being necessary in any. Some coincidence of faith is essential to the harmony and unity of worship. Some belief is implied in the very act of assembling for worship. "He that cometh to God must believe that he is, and that he is the rewarder of them that diligently seek him." And if there be any point in which agreement is necessary, surely it must be necessary as to the Object of that worship which we assemble to offer. However harmoniously the hearts and voices may unite of those who differ very widely in very many doctrines, they cannot raise the psalm of thanksgiving, or respond to the accents of supplication, without a previous understanding as to who it is whose bounties they celebrate, and whose mercies they implore. They ought surely to have determined whether they were about to worship one person, or three, an incorporeal being, or an incarnate one. Whether our author would join in, or object to, a modified and subordinate worship of Christ does not appear; nor does it matter to the argument. Those who hold her particular opinion on the nature of Christ are divided, though very unequally, on that point. Either way, the ascription to him of supreme, divine honours, is quite out of the question. Either way, it is impossible for her or them to join in the worship of three divine persons, and in that of the Son as co-equal with the Father. Either way, the liturgy of the Established Church is a form of worship which contemplates generally a different object, and very frequently makes that difference apparent and offensively prominent.

If this difference render it not a duty to raise a separate altar, it is difficult to say what should. Would the writer unite in public worship where the Virgin Mary was adored as equal with the Deity? Would it be sufficient to reconcile her to identifying herself with a church that adored the Virgin Mary, that it allowed the right of private judgment, and had a liturgy, of which some portions were addressed to God the Father? And if not, why not? The argument goes this length or it fails. It is true that "all Protestant doctrines rest professedly on Scripture alone, and the right of private judgment in the understanding of that Scripture;" and that "the Church of England herself acknowledges this:" but then the Church of England has precluded the exercise of this right, and forbidden that appeal in the present case, by the incorporation of the doctrine of the Trinity in her liturgy, by making the Trinity the object of her worship. She has even incorporated with her devotions, to be repeated at set and solemn times, the formal declaration of the eternal destruction of those who shall not hold "whole and undefiled," not merely the tenet itself,



but one particular exposition of that most mysterious doctrine. Her general and verbal admission of the right of private judgment is, for our author's purpose, completely nullified by the denial of it, by the fulmination of her heaviest anathemas upon it, so far as the object of worship is concerned. Is it worthy of a dissentient conscience, does it comport with the simplicity and frankness of a disciple of Christ, to steal an unmeant toleration by "abstaining from repeating those parts of her liturgy which are contrary to what appears to him to be the meaning of Scripture"? It is taking what she never meant to give; what would not be taken could she prevent it; and what she accompanies with her malediction. The feelings which should be excited by social worship would not be promoted if any considerable portion of a congregation were to close their books and hold their tongues, as often as Trinitarian doxologies or invocations of Christ came round in the service. The act, which should be a delightful union of hearts, would then become an occasion for expressing the disunion of opinions. If the dissent were obvious to others, their feelings would be disturbed; and if it were not, the "conformity" would be "hypocritical." How can the purposes of public worship, so beautifully though briefly described by our author, be realized under such circumstances? Any "form of words" must "disturb such natural and holy feelings," which would open for those feelings a channel in which the individual thinks they ought not to flow, and direct them towards (according to his conviction) an improper object. He may, in his silence, exercise an "inward sentiment of brotherly good-will and consideration for others," but he runs the risk of exciting them to an unbrotherly horror at his heresies. We take all the argument against joining in worship where any part of the service does not accord with the opinion of the individual, to be beside the mark. Whom do you worship? That is the very first question which we imagine a man to put to the worshipers at the gate of whose church he presents himself, deliberating whether he should enter or not. So long as he has a choice he should require agreement so far. When there is no choice, it may become him to consider whether he will best discharge his duty to his God, his fellow-creatures, and his own soul, by attending where persons are worshiped, in whose deity he does not believe, or by seeking the apostolic benediction on "the church that is in his house."

Remaining in the church, in order to promote the reform of the church, is a perilous expedient. Many good men did so in the last century; and where are the fruits of their conformity? The fate of the celebrated "Feathers' petition" extinguished the last hope of the church being liberalized from within. The power is *not* "within itself to alter or modify its articles and liturgy." That power is in the Legislature. The nation supports the church, and the church is at the nation's mercy for the retention or change of its faith and forms.

The Dissenter relinquishes no portion of his power over the church so long as the church remains the creature of the state, and its Prayer-book is only a long Act of Parliament. The condition may be a degrading one ; but it is the church's choice. American Episcopacy may reform itself, and has reformed itself. That is a free church. The example of a manly Nonconformity is the most likely way to lead others to the enjoyment of spiritual liberty. Let all those in the church who demur to the doctrine of the Trinity, dissent from the church, and the articles and liturgy would not long remain as they are. It is only because practical conformity mitigates the evils and varnishes the character of an exclusive creed, that the age of liberality, simplicity, and comprehension is postponed.

It is evidently from no want of conscientiousness or firmness that Joanna Baillie puts forth this apology. We regret, but are not surprised, at the view she takes of this subject. We trust that it will yet undergo reconsideration in her enlightened and pious mind. Meanwhile we rejoice in the fresh illustration she has afforded of the affinity between the pure gospel of Christ, and the workings of an intellectual and poetical nature. We bid her welcome to the family which had Milton among its sons, and Barbauld among its daughters. To our ears their voices seem to invite her out of that ecclesiastical pale within which they could not exist :

“ Hark ! they whisper ; angels say,  
Sister spirit, *come away !*”

But she must interpret for herself. And whatever diversity may continue to exist between our own views and hers, we would apply to it those just and beautiful remarks of her own, in which we most unreservedly and heartily coincide.

“ Above all, I hope that a serious perusal of the preceding extracts will incline the reader, what conclusion soever he may draw from them, to feel charitably towards all who differ from him in opinion ; knowing that piety to Almighty God, and gratitude to his Messiah, with the generous impulses and virtuous actions naturally flowing from such sentiments, belong exclusively to no sect. Had unity of faith been necessary, we must suppose that God, by the operation of his holy spirit, would have bestowed such unity on sincere Christians. It will be the good intention and sincerity with which we examine Scripture, not the result of that examination, for which we shall be called to account.”

**THE CHURCH ESTABLISHMENT FOUNDED IN ERROR.\***

**BOTH** those who would uphold, and those who disapprove of the Church of England as at present constituted, supported, and administered, seem to anticipate that her day of trial is at hand. The materials of inculpation and of defence are thickly accumulating. The Reform Bill may be regarded as the preparation of a purified jury list, by which a fair and competent tribunal will be created to sit in judgment on this great cause. Such a tribunal cannot and shall not long exist before the Church Establishment is summoned to its bar. We only require, and in the name of Christianity and our country we have a right to require, that this ecclesiastical corporation should be judged according to its works, and be dealt with according to its deserts. The most enthusiastic admirers, and the most devoted children of the Church of England ought not to think of shielding her from that scrutiny to which all institutions supported from the public purse must be subjected when the legislature shall adequately represent the people, and only seek the security of their rights and the promotion of their interests.

When the Reform Bill shall have received the Royal assent, and its provisions shall have been carried into actual operation, and the Commons of England shall possess the Commons House of Parliament, this great question will, of course, occupy our attention, as it will that of the country at large, nor shall our best endeavours be wanting to bring it to such a conclusion as patriotism, humanity, truth, and the gospel, may require. Our present purpose is merely to give an account of the pamphlet before us, which deserves attention, not for the sake of any peculiar novelty in the facts which it states, or eloquence or originality in the arguments which it employs, but because it is evidently the production of an industrious, clear-headed, well-principled man, who writes calmly and convincingly, on a subject which he thoroughly comprehends, and who is therefore entitled to the patient hearing and serious consideration of all parties.

He has strictly adhered to the determination expressed near the commencement of his work :

“ While, however, we pursue the proposition of our title-page, and attempt its demonstration, we hope we shall not be chargeable with that mode of argument, which avails itself of either low invective or unfounded assertion. Although these are among the unmanly weapons with which some persons have thought fit to attack the body of which the writer forms an humble member, it is our intention to treat the subject with that gravity and candour which it merits, remembering that, in the communion of the Church of England, there is a large body of truly learned, pious, and devoted ministers of the Gospel, who, of course, differ from us in opinion ; and knowing

---

\* The Church Establishment Founded in Error. By a Layman. London : E. Wilson. 8vo. pp. 219. 1831.

that many great men, whose names we have from childhood learned to revere, have given their important sanction to the system which we feel it to be our duty to oppose."—Pp. 11, 12.

The first chapter is merely introductory ; and traces the history of the celebrated cry of " the Church is in danger," from the Reformation down to the present day.

Through every generation that cry has been raised. He argues, and we think justly, that those by whom it has been reiterated " have evinced the want of that confidence in their system which truth invariably inspires." The alarm in a political point of view has been altogether needless. It is true that the Church was once overturned, but it was overturned in consequence of its close alliance with temporal despotism, of the folly and severity of the very means which were taken to uphold its authority, and of that violent reaction which the extreme of oppression and tyranny seldom fails to produce. Generally speaking, it has the highest degree of external security and protection which can be possessed by any of the institutions which exist in our country. " The establishment has not only been guarded by the vigilance of powerful monarchs, but by far the greater portion of the influence and aristocracy of the country ; a portion of its own clergy has been admitted to a voice in the legislative assembly ; it has been protected by penal statutes which have given its members special privileges and immunities ; it has been supported by a levy upon the people, which time has formed into an immense and superabundant revenue ; and in addition to all this, it has been incorporated into the political constitution of the empire by its supreme government being placed in the sovereign." It is evidently not from parties, but from principles, that an institution so fortified can have any thing to apprehend. It holds a bond of fate, unless it puts itself into hostility with the progress of knowledge. Its faith must cease to express the opinions, and its forms to affect the feelings, and its ministers to deserve the respect, of the people at large, before any earthly power can make it totter. Here is the only danger to which the Church has been or can be exposed : and this is a danger against which tithes, titles, and acts of parliament are utterly unavailing. If the alarmists had sagacity enough to discern this peril, they ought to have looked in another direction for security. It could only be increased by the kind of aid which they invoked. But they probably looked only to their immediate interests, or cherished the vain expectation of permanently arresting the advance of knowledge, and the expression of opinion. Their fancied safeguards become weak exactly in proportion to the increase of the real peril. The Church is in danger : for it ceases to exhibit the spirit of the religion of the British nation.

The second chapter argues that the Church Establishment is founded in error from a disclosure of its origin and progress. The history of the alli-

ance between Church and State is here traced back from Episcopacy to Popery, and from Popery to Heathenism. It is true that the patriarchs possessed both a temporal and a spiritual chieftainship over their households, and that Judaism was at once a religion and a form of civil government. But there were temporary reasons for this peculiarity. It only existed during the progress of a supernatural dispensation which terminated in Christ. His gospel was preached to individuals; he shewed to man a way of salvation irrespective of the decrees of his temporal sovereign, or of the prevailing religion, whatever it might be, of the community or nation to which he belonged. An union of Church and State is no where enjoined, and does not appear ever to have been contemplated by Christ or his apostles. Of that union, under the peculiar form in which it then existed in Judaism, they pronounced the final abolition; they gave no intimation of its revival in any other form; and till the conversion of Constantine it only existed in Heathenism, from which it was then transplanted into a Christianity which had become sufficiently corrupt for its reception, and which by that reception speedily became yet more corrupt. It was the offspring of demoralizing superstition, adopted by an apostate church, and transmitted to an imperfect and nominal reformation.

Chapter III. shews the Establishment founded in error, from an exhibition of its characteristic features. Of these the author specifies and illustrates four: i. e. 1st, an unjust tax for the maintenance of the clergy; 2nd, an unjust premium upon a particular sect; 3rd, a virtual punishment of Dissenters; 4th, a debasing subjection of the Christian Church to secular power and authority.

Paley contended, that if men were not compelled by legislative enactment to contribute towards the maintenance of a clergy, many would relinquish public worship to save their money, and religion be forgotten in the country. But although taxation may prevent a man's forgetting a religion by obliging him to pay for it, it may be doubted whether this kind of reminiscence is the most favourable either to devotion or to charity. He will not frequent an unattractive service merely because he is an involuntary contributor. The irreligious are left as they were, and the religious have always shewn themselves both able and willing to support the worship in which they delighted, and the ministry from which they derived spiritual benefit, and even to make provision for the instruction of their neighbours. Religion is not forgotten in America. In no country is its influence more extensively, if so extensively felt. And its support is almost wholly derived from voluntary contribution. The Dissenters of this country bear cheerfully the additional burden of maintaining the ministers of their choice; and were the Establishment annihilated to-morrow, they, together with the pious members of that Church, would without difficulty sustain an apparatus not less efficient than that which now exists for the moral and religious instruction of the community. "In Ireland, notwithstanding the

misery of the great majority of the population, there is no parish in which there is not a Romish priest and chapel supported by the voluntary aid of the people." Extravagant sums would not be collected to aggrandize individuals, but chapels would be built, and churches would be formed, and ministers would be called, and missionaries would be sent forth, and the pious would be edified, and the young trained up in the way in which they should go, and sinners converted, and the land evangelized.

Not only is the compulsory tax for the support of the Establishment unjust in its principle and needless for its professed object, but it is also enormous in its amount, and most unequal both in its pressure and its distribution. On its amount we have recently animadverted in an article on the History and Mystery of Church Property (pp. 299—305) ; we select therefore the following observations on its inequality :

" The unequal distribution of the tax, is another of its features to which we feel bound to object. In most cases the extent of the livings are [is] made to answer the absurd and antiquated boundaries of parishes, by which sometimes five or six churches are to be seen within a mile of each other, in a thinly populated country, while, again, parishes of from eight or [to] ten miles in length afford but the accommodation of one church to a large population. Thus the distribution of the churches and livings bears no proportion either to the inhabitants or the acres.

" The following list will illustrate this position :—

	<i>Inhabitants.</i>	<i>Sq. Miles.</i>	<i>Livings.</i>	<i>Av. Inh.</i>	<i>Av. Miles.</i>
England and Wales	12,912,106 and 58,554 ..	10,872 ..	1.187 and 5.38		
Bedfordshire	70,213 and 463 ..	115 ..	610 and 4.00		
Durham	207,673 and 1,040 ..	91 ..	2.281 and 11.42		
Lincolnshire	283,058 and 2,748 ..	598 ..	473 and 4.59		
Northumberland	195,965 and 1,850 ..	97 ..	2.020 and 19.07		
London & Middlesex	2,370,225 and 282 ..	250 ..	9.480 and 1.12		
Lancashire	1,052,859 and 1,831 ..	287 ..	3.665 and 6.38		
Huntingdon	48,771 and 370 ..	74 ..	659 and 5.00		
Rutland	18,487 and 149 ..	40 ..	462 and 3.72		
Norfolk	344,368 and 1710 ..	683 ..	504 and 2.50		

" Anomalous and disproportionate as are these numbers, the above remark is still more strikingly displayed by reference to individual cases ; thus the livings of—

Easton Neston, Northamptonshire,	contains	137 inhabitants.
Eaton-sacon .. Bedfordshire .....	contains	2,039 ditto.
Eccles .....	Lancashire .....	contains 23,331 ditto.
Ecclesfield .....	Yorkshire .....	contains 7,163 ditto.
Edburton .....	Sussex .....	contains 92 ditto.
Edgcot .....	Northamptonshire,	contains 67 ditto.
Egmore .....	Norfolk .....	contains 47 ditto.

" Thus we see that the State provides the same extent of accommodation for 47 as for 23,331 persons ; so that, as far as secular authority is concerned



for the religious instruction of the people, a large proportion of them are wholly unprovided for; while, on another portion, its goodness is showered to redundancy. And should the former class think it necessary to have a second church in the same parish, they can have no clergyman to perform the services therein without an increase of their ecclesiastical burdens, notwithstanding they may already raise 3000*l.* per annum, for the purpose of an adequate supply of religious instruction. That income is the freehold of the rector, and any other instruction than what he can afford in a church not large enough to contain one-tenth part of the inhabitants, at a distance of five or six miles from many of their homes, must be paid for by a separate imposition.

“ This anomalous distribution of the livings gives rise to a parallel apportioning of the tithes. We can see no reason why there should exist among the clergy, the two extremes of superfluous provision and actual poverty, or why one parochial clergyman should receive a compensation for his services twenty times the value of that of his neighbour. The amount of revenue attached to a living, is governed by the number of acres which the parish contains, and the larger the parish, the greater the pay. This at first sight may appear a plausible mode of distribution; but a little reflection will discover it to be altogether unjust. The rector who enjoys his 2000*l.* per annum, and the vicar that receives but 400*l.*, and the curate whose stipend does not exceed 100*l.*, are alike separated from other avocations; they alike profess to be engaged solely in the work of religious instruction, and neither class can boast superior piety or attainments, by which to lay claim to a superior reward; but this mode supports the inference, that the services of the three classes are in the proportions of 20. 4. 1., or in other words, that the services of a single rector are worth as much as those of five vicars or twenty curates, though he may be some fashionable sprite, who has scarcely attained majority, and figured among the *οἱ πολλοὶ* of the universities, while they may be men of years, devotion, piety, and learning.

“ On the lowest computation, there are 4000 perpetual and other curates, who, on an average, do not receive more than 100*l.* each per annum, and who perform the entire duties of the livings to which they are attached; the total income of this body then is 400,000*l.* Now, availing ourselves of our previous mode of calculation, the annual value of the incomes of these livings is,

4000 <sup>1</sup> livings, each comprising	}	2697 cultivated acres..	16,162,000, at 6 <i>s.</i>	£4,848,600
		488 waste ditto .....	2,928,000, at 8 <i>d.</i>	97,600
				<hr/> 4,946,200
		Deduct Salaries ..	.....	400,000
				<hr/> £4,546,200

“ Thus, there are four and a half millions of money entirely misappropriated, and that to the most scandalous purposes, viz. to encourage non-residence, pluralities, laziness, luxury, and avarice. If we were to refer to the large incomes of the bishops, we should be told, that they are necessary to

the support of the dignity of their offices, and that their elevation to temporal greatness and power, their grandeur of living, splendour of equipage, and association with the gay and fashionable world, is all for the edification of Christ's Church, and the salvation of men's souls; but in respect of the rectors, no plea of that kind will avail, for neither has the common nor the canon law recognized the office of rector to be superior to that of any of the inferior clergy, much less have they recognized, that for the sake of the aforesaid considerations, it is necessary that he should be able to hold a plurality of livings, reside on the continent for two years together, and lay by thousands to enrich his posterity with a misappropriated tax, raised from the penury of an impoverished people."—Pp. 68—72.

Our author then compares the Established Church with the Dissenters in point of numbers; and taking for the basis of his calculation the number of Established churches and chapels as given in the "Clergy's Guide," and those of Dissenters from the statement in the Congregational Magazine, he shews that, including Ireland, the number of attendants on the Established service falls short by four millions of the number of attendants on Catholic or on Dissenting worship: nay, that reckoning those who may be presumed incidentally to derive their religious instruction from the non-established churches, the Establishment is left in a minority of nearly one million, even although all the avowed and unavowed infidels in the country, and all the non-attendants, are reckoned amongst its supporters. The whole population of England and Ireland is reckoned at 20,000,000; the Established Church at 5,858,000 in England, and 1,000,000 in Ireland; the Protestant Dissenters at 4,198,700 in England, and 1,000,000 in Ireland; and the Roman Catholics at 213,400 in England, and 5,500,000 in Ireland. He then compares the moral strength of the Church of England and the Protestant Dissenters, as exemplified in their contributions for the conversion to Christianity of Heathen nations. By the receipts of the various societies for this purpose, it appears that the contributions of the members of the Church of England fall short of those of the Dissenters by between 20,000*l.* and 30,000*l.* per annum. There is a similar disparity in the promotion of education, and the Sunday-School Society teaches about 20,000 children more than the National School Society. No notice is taken of what is done by the Roman Catholics, which must be far from being inconsiderable, and would throw yet stronger light upon the comparative inefficiency and insignificance of the good effected by the voluntary exertions of the Established Church for benevolent purposes.

The author argues that the Establishment is a virtual punishment on Dissenters, because, notwithstanding their late emancipation, they are yet ineligible to some of the most honourable posts of public trust, are deprived of the benefits, or at least of the honours, of the Universities, and that line of distinction between conformists and separatists is kept up which divides society into a superior and a subordinate caste. In the monopoly of the

celebration of marriage, and of the legal registry of baptism, the Church possesses and exercises a constant power of annoyance, insult, and degradation.

The Church is a system of secular association. The holiest and most spiritual connexion on earth, that between a Christian pastor and his flock, is an article of public sale and of private bargain, is the reward of party zeal in political contest, and is appropriated to the purposes of family favouritism.

The following illustrative extracts are from the public papers :

“ The church livings in Essex, sold on the 1st instant, by Mr. Robins, of Regent Street, were not the absolute advowsons, but the next presentations, contingent on the lives of Mr. and Mrs. W. T. P. L. Wellesley, aged thirty-six and twenty-five years respectively, and were as under :

<i>Place.</i>	<i>Description.</i>	<i>Estimated Annual Value.</i>	<i>Age of Incumbent.</i>	<i>Sold for.</i>
Wanstead,	Rectory	£650	62	£2,440
Woodford,	ditto	1,200	58	4,200
Gt. Paindon,	ditto	500	63	1,600
Fifield,	ditto	525	59	1,520
Rochford,	ditto	700	62	2,000
Filstead,	Vicarage	400	50	900
Roydon,	ditto	200	46	580

“ The biddings appeared to be governed by the age and health of the incumbents, residence, situation, and other local circumstances, with which the parties interested seemed to be well acquainted.—*Morning Chronicle*, July 13, 1824.”—P. 103, note.

“ To be sold, the next presentation to a vicarage, in one of the midland counties, and in the immediate neighbourhood of one or two of the first packs of fox-hounds in the kingdom. The present annual income about 580*l.*, subject to curate’s salary. The incumbent in his 60th year.—*Morning Herald*, April 15, 1830.”—P. 127, note.

The influence of episcopal nepotism in Ireland has been strikingly exhibited in a document, circulated, probably, since this pamphlet went to press, an abstract of a Parliamentary return on the subject of the first-fruits in Ireland, which the reader will find in a subsequent part of this number, under the head of “ The Established Church in Ireland.”

Our author shews the completely secular character of the Church of England in the origin of its appointments and the exercise of its discipline, through various other particulars ; but we must now pass on to Chapters IV. and V., entitled “ The Establishment founded in Error, from a Consideration of the Sacrifices by which it is upheld,” and “ by an Exhibition of its Effects on Persons and Society.”

The Establishment sacrifices the authority of Christ, tends to destroy the spirituality and unity, the identity and the independence of his church, and impedes the progress of Christianity. In its influence on society it is hos-

tile to the right of private judgment, to public peace and order, and to the sympathies and charities of life.

“ But we need not look beyond the boundary of our national history for melancholy proof of the results of this alliance. What made the reign of Elizabeth one scene of confusion and alarm? The Queen, possessed of that ambitious and unbending spirit which marked her father’s character, believing that her authority extended not only to the affairs of the State, but of the Church also, and judging that it was a duty to her conscience and the constitution of the country to uphold the system of political government as it came into her hands, could not allow the enemies of the Church to deny its authority or to impugn her jurisdiction. The Church being entirely engrossed in the political constitution, the distinction between heresy and rebellion was lost, and an offence against that part which regarded the Church was esteemed equally heinous with that which affected the nearest interest of the State. Thus the Queen was placed in unnatural and unnecessary hostility to those subjects who, on no other account, dissented from her administration, and who, had they lived in these days of improved liberty, might have been esteemed good subjects.

“ The troubles and ruin of Mary Queen of Scots may be attributed to the same cause. Educated in the errors of Popery, and professing herself a zealous member of the Romish Church, she could not consent that she should be severed from her ancient ally, and therefore opposed her barons in their attempts to remodel the constitution of Scotland. The barons, possessing a large share in the legislative power of the nation, zealous for the natural rights of the subjects and in the cause of the Reformed religion, judged that they were bound by the nature of their duty to dethrone the error and superstition of the Romish Church, and that the Queen had no right to enforce a system of religion against the inclination of so influential and disinterested a portion of her subjects. Thus, while the Queen esteemed them to be rebels, they looked upon her as a tyrant. Civil war took place; the nation was deluged with blood; the Queen was eventually deposed, and the sacrifice of her life followed.

“ To pass over the reign of that sage monarch James I., let us exhibit a few of the evils of the reign of his ill-fated son, which resulted from this fruitful cause. Trained up in the most extravagant notions of prerogative, and of the necessity of the ecclesiastical domination to support its preposterous claims, he ascended the throne at a period peculiarly unfavourable to the indulgence of such sentiments, both from the example of the French Court, which appears to have been that of tyranny and oppression, and from the irritated state of public feeling, which for twelve years had been excited by the unbounded insolence and cruelty with which his father’s creatures had administered the government. Supported by the Clergy in his extraordinary notions, and believing that his will was the essence of all legislation, he engrossed the legislative department, and thus became, *de facto*, an absolute monarch. He resolved to reign without a Parliament; but, that the people might not be without a court to protect their interests and redress their wrongs, gave them Star Chamber and High Commission Courts, in which his priests were judges, and in which the chief reward for the obedi-

ence of the subject was cropped ears, slit noses, and branded foreheads. But that their property might be protected, as well as their persons, he levied intolerable taxes upon their houses; and, that both prerogatives should be equally exercised, imposed countless burdens upon their consciences. At length the nation was aroused to the Eastern despotism that was exercised upon them; they saw the legislative power engrossed by the Monarch, and the ancient institutions of their country violated. They called loudly for redress; and because they were loyal, and believed that the King was misled by his advisers, petitioned his Majesty to dismiss his ministers, and with them their measures of government. But as this failed to produce the desired effect, they refused to comply with the royal exactions, until their representatives were recalled to their legitimate duties. The King, who, so long as money was to be obtained, was deaf to the cries of his injured subjects, was roused to their requests by the emptiness of his treasury and the importunity of his courtiers; he yielded to necessity what he denied to principle; he convoked the Parliament; and between him and that assembly a long score was to be settled. The mind of the people was embodied, and they had now the power as well as courage to act. They were resolved to secure to themselves their rightful share of the legislative power, to set boundaries to the prerogative, and to redress the national wrongs. As the dignitaries and priests of the Church had been the principal cause of their sufferings, they determined to punish the offending ecclesiastics, and to reform the Church, so as to prevent a recurrence of similar events. During all this the King was treated with the utmost respect and loyalty; but that unhappy prince, fearful of this curtailment of his influence, and indignant at the supposed insult offered to his royalty, opposed their designs, declared war against his subjects, and because few of his own injured people would rally round his standard, he ingloriously hired an Irish banditti to shed the blood of those whose interests he had already so grossly wronged. The Parliament were, however, firm to their trust; the army raised by them were men actuated by a love of liberty and hatred of tyranny; they fought in defence of their rights, and prevailed. The ignominious and untimely, and it may be unnecessary, death of the Monarch, closed the tragedy.

“ Charles II. and James II. were not less the advocates of the prerogative than their unhappy relative, and, by the manner in which they exercised it upon the religious liberties of the people, have obtained and deserve the name of tyrants. In perusing the history of their reigns, nothing is more prominent than the fact that, throughout, the sovereign and subject were arrayed in violent, relentless hostility to each other; so much so, that the ties of society, country, and even humanity, appear to have been loosened and well nigh torn asunder. We know of no history which presents so entire and lamentable an epitome of the consequences of the system.”—Pp. 209—213.

It would be difficult to find any institution in the history of the world which is less efficient for the promotion of its avowed objects, or more productive of evils which, as a Christian institution, it must profess to deprecate, than the Established Church. The men most celebrated for humble piety and holy zeal in the discharge of their pastoral duties, have been found



without its pale, and in too many cases have been harassed by its interference. The ablest defenders of Christianity, against the learning and the arguments of unbelievers, have been Nonconformists; and even Paley, and many have followed his example, did little more than abridge and select from Lardner's "Credibility of the Gospel History." The poor were totally neglected till Wesley and Whitfield arose for their instruction. In the great work of Christian beneficence, the Church has only followed, or endeavoured to obstruct. Many excellent men have existed, and much good has been done, in her communion; but little indeed of that good or excellence can be traced to the fact of her establishment. The immense resources which might easily suffice for the universal diffusion of useful education and moral training, have done little more than aid that political preponderance and pecuniary aggrandizement which must at last yield to the voice and the interests of the people. Let the Church hasten to begin its own reformation; let it acquire the right and the power of reforming itself, by renouncing its dependence on the State; let it throw aside the weight of political advantages, to run the race of spiritual usefulness; let its faith and forms follow religious knowledge in its constant advance; and then, if it have wisdom and virtue sufficient—which we wish, but dare not hope—it may experience a glorious transformation; the corruptible and corrupted will put on incorruption; it will die as a National Church to revive as a Church of Christ; and all good men will wish that its life and its glory may be immortal.

---

#### WHAT SHOULD A WOMAN LEARN ?

"EVERY thing," says Fashion; "she must have a tincture of all knowledge and science, and be mistress of all the elegant accomplishments." "Women are none the better for your new-fangled fancies," says the remnant of the Old School; "we do not want professors and artists in petticoats; let them make puddings and shirts, and learn to take care of the house." Truth may lie, not between, but *beyond*, these two doughty antagonists. What says Common Sense? And first, what are the distinctive duties of women? Waving all minor and all contested points, it is clear that the early education of children of both sexes, is, in a great degree, in the hands of the mother. Common Sense has then to determine *what kind and degree of intellectual attainment is requisite or desirable in the early education of children*. "I should hope," says the silly mother, "that I can teach them their A, B, C, and if I could not, somebody else might; after that, I can send them to school, or the girls may have a governess and masters at home." To this there are three things to be objected; and we should say, in the first place, "What you have to teach is not the A, B, C, nor is it so very easily taught. Secondly, if you do not understand it yourself, neither can you choose another who does; and, in the third place, you have not done with your child when you send him to school—your



teaching ought to last, and in all probability, whether it be good or bad, it *will* last, through all other teachings, till his mind gains its maturity.

In the first place, then, it is no such easy matter to train a child's temper, and feelings, and habits. Good sense and observation are essential, but a knowledge of the general principles and laws of mind will be found to be very advantageous, if not also essential. "Systems of education," we are told, "are full of quackery and nonsense, and children were well taught before Rousseau and Locke, Pestalozzi and Edgeworth, were heard of." Better taught, perhaps, than they would have been by the blind disciples of any of those masters; but it does not therefore follow that there may not be much to be learnt from them all—still less that the science of mind can teach us nothing beyond our individual experience of mind. How is it with medical knowledge? Is there no quackery, no nonsense, no fashion there? It is notorious that people are bled or blistered, poisoned or starved out of life, by the professors of this or that school, and yet which of us says that a knowledge of the human frame is of no avail in curing disease? Which of us, in a dangerous case, would prefer the advice of a sensible man who had not studied medicine? If education be professional in woman, the study of mental and moral philosophy is her appropriate and professional duty. Thus qualified in the most important point, she knows *how* to teach—she can act upon the child's mind, train his feelings, regulate his temper, form his habits, excite and secure his attention. Let us now see *what* she should teach—what rudiments of knowledge are to be imparted by her, or under her superintendence? Far, very far, beyond the daily lesson, should the mother's instruction, even to an infant, extend. Children should never be brought too forward, never be crammed; but when they ask, as intelligent children who are permitted and encouraged to do so, always will ask, a thousand questions from hour to hour, of the beings and things that surround them, they should not be starved. Often and often does a child of five years old ask what his accomplished and "well-informed" mother is puzzled to answer, because (as she says) he is too young to understand it—because (in reality) she does not sufficiently understand it herself to put it into simple language and adapt it to his capacity. Curiosity of this kind is soon damped, the habit of inquiring soon ceases (particularly if the consciousness of inability throws a little pettishness into the mother's answer). "You may read about all these things by and bye, when you can understand them," is a mere dead letter, instead of a promise associated with present pleasure, and stimulating to future exertion, and the weeds spring up instead of the good seed which should have been sown. Nine times out of ten, if the subject were clear to the parent, some part of it might be made clear to the child; this is always the case in natural history, in manufactures, (when a child asks, "What is this made of?" or, "How is it made?") and often, much oftener than is supposed, in natural philosophy. Whoever is concerned in educa-

tion, should have extensive, accurate, and practical knowledge of these branches of science; women, that is, should be acquainted with natural history, with manufactures, and with natural philosophy. The routine of lessons is comparatively unimportant, and may be transferred, but it is a mistake to suppose that "any body can hear the child its lessons," or that a knowledge of reading, writing, and spelling, is all it requires. *Magni momenti est ad studia, eorum initia a perfectissimo præceptore tradi*, is a doctrine of the ancients, which modern instructors would do well to remember. In arithmetic, for instance, which falls to the lot of so many mothers to teach, what a thorough and scientific knowledge of the principle of numbers, of mathematics in short, does it require to lay a good foundation, and give the child a rational command of the first few simple rules! Listen to the questions which are asked and answered perpetually till the mechanical routine is fixed in the memory. "Am I to multiply or divide?" "Which row am I to take?" *Why* they are to multiply or divide, or what relation one row may bear to another, is no part of what they acquire; they are taught to do sums, but they are not taught arithmetic: if they have resolution, when they are further advanced, to go back to the subject, and seek an explanation of these early rules, they may possibly find it, but they will never understand so well or so readily, as they might have done, step by step, when they first went over the ground. If we wish our children to be clear-headed, let their mothers be conversant with the higher branches of arithmetic and the elements of mathematics. Geography, what a wearisome business it is, for want of more information on the part of the teacher! Why should children be forced to learn by rote with infinite pains a string of names with which they connect no ideas, when those very names would be learnt with so much ease, profit, and pleasure, if they were associated with the facts which alone make them worthy of notice? A child should be taught the manners, customs, and appearance of the inhabitants, and the natural productions of every country which is shewn to him on the map, instead of being compelled to repeat the countries, capital towns, rivers, mountains, &c., for his future edification, and the credit of his instructor.—We come now to the languages, the classical languages especially, and here it must be allowed that some provision for future instruction is made. We are often told that "it is very convenient for a woman to understand a little Latin—enough to hear her boys their grammar," &c. It is convenient, and it is *not* essential; but against the very little which is supposed to be sufficient for the purpose, we should be inclined to enter a protest. A very little indeed, or none at all, may be sufficient for hearing a boy his grammar, in the senseless way in which it is still decreed to be *gotten by heart*; but a very little is not enough to teach a language to any purpose, even to the youngest beginner. If a woman has not time and talent enough to make herself thoroughly mistress of the construction and spirit of the language, she had far better let it alone,

at all events, let her not presume to teach what she has not been able or willing to learn. She may take it as a rule, that if she cannot read Livy and Cicero with ease, she cannot explain a page of Delectus. The same may be said of the modern languages, even when they are taught on the Hamiltonian system ; the same may be said of every thing that is taught ; the more and the more thoroughly the subject has been studied, the better is the mind prepared to teach even the rudiments. It may be a seeming exception that there are many things which a child learns better from its mother than from a professor ; it is *only* a seeming exception, for the mother with the professor's knowledge would succeed better than either. We have said nothing of history, but an instructor can hardly possess a more important qualification than a philosophical and extensive acquaintance with the institutions and customs of the various nations and ages which are successively presented to the child's observation. A mother should have clear and comprehensive views of government, of legislation, of the effect of natural and adventitious distinctions upon national manners, and of the action of national customs and feeling upon individual character. Is this to be attained by extracts, and catechisms, and the mummary which is practised at our girls' schools, under pretence of imparting historical knowledge ? If a woman would qualify herself, not for heaping up in her children's minds a mass of incongruous facts, but for exercising their judgment and training their moral feeling, let her enter resolutely and deeply into the study of history. Returning then to the question, " What kind and degree of intellectual attainment is requisite or desirable in an instructress ?" it is necessary, we reply, that she should study mental and moral philosophy ; that she should acquire extensive and accurate information in natural history, manufactures, natural philosophy, and history ; it is highly desirable (and indeed essential, if she means to retain this branch of education in her own hands) that she should make herself mistress of the *principles* of arithmetic and the elements of mathematics ; and if she can add to this a knowledge of the ancient and modern languages, and an acquaintance with their best authors, so much the better. Let us now see what there is in these qualifications which is likely to interfere with the other distinctive duties of women. And first, it may be said, " In such a course of study as you have marked out, what will become of the accomplishments, the elegant accomplishments, of music and drawing ?"

" Let them rank," we should say, " as amusements, and not as the business of life ; those who have taste and leisure do well to pursue them, and it would be well for the world that none else should pursue them." Again we are told, that " the habits of the student interfere with those of the woman." " For which reason the woman is in no danger of acquiring the habits of the student : " the objection destroys itself in the making. " How can she study mathematics," it will be said, " if she is to be interrupted by the daily duties of feminine life ?" " If it is inconsistent

with any present duty, she need not attempt it ; the improvement of her mind is to be a means, and not an end ; a preparation, not a hindrance, to the active business of life. We would not entice any woman to rush out of her sphere, and shut herself up to study eight, ten, or twelve hours a day ; but how few there are, of unmarried women especially, how *very* few, who might not, if they made it an object, command a quiet hour or two every day ; and how much would that hour, if it were but *one*, perseveringly applied, do for them in the pursuits that require undivided attention ! May we not hint by the way, that the “ Principia ” itself is not more impatient of interruption than one of Scott’s novels ? With the exception of the abstract sciences, there is nothing in the course which we have pointed out that may not be interwoven with the ordinary engagements of domestic life ; Mitford and Gibbon, Rapin and Hume, may be read in the drawing-room ; Hartley and Locke will condescend to catch a quiet hour by a sleeping father or child ; Cicero bears the prattle of infants at least as well as Lord Byron or Moore ; and we have it upon authority, that the most refractory passage in a Greek chorus does not unbinge a lady’s temper at all more than trimming her bonnet. Lastly, it has been said, that “ learning is not becoming to woman ; and that it makes her conceited, pedantic, and vain.” To the first clause we should venture to say, that if learning be requisite for the discharge of her most important duties, a sensible woman will forego the *charm* of ignorance (and the admiration of fools along with it) ; and to the last, that “ *it is false.* ” Many women have been vain of their acquirements, and many have been vain enough, Heaven knows, without those acquirements ; but never — while there is cause and effect in the mental and moral world — never will the conscientious attempt to discharge a duty, to prepare for the business of life, or to improve a privilege, render the mind (whether of man or woman) vain, conceited, or proud.

---

#### ON THE WORD אלהים.

MINUTE criticism is by most persons deemed tiresome, yet it is occasionally necessary, both in seeking truth and refuting error. That the word under consideration has been used, and continues to be used, as an argument for the Trinity is well known ; and though it has been satisfactorily shewn that the idiom of the Hebrew language admits the use of plurals in a singular sense ; though the word might be used as well to prove four, or a hundred gods, as three ; and though many of the most learned defenders of the doctrine, including Calvin himself, regard the argument from it as untenable ; yet it is again and again brought forward and relied upon by many controversial writers. It is not intended to repeat the arguments on

this subject, which may be found judiciously abridged in the first page of the critical and miscellaneous remarks accompanying Mr. Wellbeloved's translation, &c., of the Pentateuch, a book which ought to be accessible to every Unitarian, purchased by those able to afford the expense, and placed in congregational libraries for the use of those who cannot. If digression may be excused, what can be more discouraging to labourers in the cause of truth, than to see those versions and notes which support what is called orthodoxy, eagerly purchased, and it may be added, those periodical publications also, whilst the professed friends of free inquiry seem to think that REPOSITORIES and REFORMERS and PIONEERS and NEW VERSIONS can be carried on without their pecuniary aid? To return to the present object—it would contribute not a little to the diffusion of a just opinion respecting the word Elohim, or Aleim as some prefer calling it, if the English reader were enabled to judge for himself, by using the original word as a proper name instead of translating it—*Elohim created the heaven, &c.*, not *God created, &c.* We cannot translate it *Gods*; and the use of the singular, when it is plural in the Hebrew, is at least an assumption of what has not been proved to general satisfaction. But when the English reader is aware of all the applications of it, to angels, to magistrates, to the form raised by the witch of Endor, to the golden calf, and others, he will perhaps be of opinion that it is a term not peculiar to God, and that it therefore can afford no proof of the doctrine of the Trinity, which must rest on some better authority, or be given up. The proposed change is the more necessary, because, in the Received Version, we find it translated *Gods* in some of these cases, according to the preconceived opinion of the translators, in a way which can scarcely be deemed correct. Some have endeavoured to prove that the Hebrew word is really singular, and that of course it should always be rendered so. This would settle the question at once, if well-founded; but when we find אֱלֹה Eloh used in different passages, of which אֱלֹהִים is the regular plural, we must admit it as such; and in doing so, we can find no more difficulty than when אֲדֹנִים *Adonim, Lords*, is applied to a single person, and other words in like manner. With respect to the derivation of Elohim, Parkhurst and his followers refer it to אֵל he cursed, and suppose “it given to the *ever-blessed Trinity*, who represent themselves as under the obligation of an *oath* to perform certain conditions, and as having denounced a *curse* on ALL, men and devils, who do not conform to them.” It is unnecessary to follow Mr. Parkhurst through the long explanation he gives of the terms or conditions to which Elohim swear, because, according to the analogy of the Hebrew nouns, the word cannot be so derived. The ה in אֵל he swear, is a changeable one, and the plural of the noun derived from it would be אֱלִים or אֱלִיִּם not אֱלֹהִים. Other learned men, and among others, Drs. Taylor and Geddes, suppose it derived from אֵל or אִיל *strength, power*, a natural attribute from which to take the name of the Supreme Being; but it may be objected to

this, that the introduction of the ה cannot be accounted for, as the plural of אל *El* or *Al* would be אלים *Elim*. The derivation, then, which seems most likely, is from an unused verb אלה, corresponding with the Arabic اٰل *aleh*, *he worshiped*. The ה in these verbs is preserved in all the derivatives, and the noun would signify *an object of worship*, numen venerandum, omnique cultu divino persequendum. This derivation is given by Robertson, author of the *Clavis Pentateuchi*, by the lexicographers Simonis and Gesenius, by the grammarian Schroeder, and by Rosenmüller. It may be added, that the only rational derivation which has been given of שמים *heaven*, is from a word corresponding to the Arabic verb *to be high*; and though it is possible to lay too much stress on a reference to the *cognate* or *derived* languages, these examples shew that they ought not to be neglected. According to L. de Dieu, quoted by Rosenmüller, the singular שמו *heaven*, is used in the Æthiopic language, as one differing in termination only is in Syriac and Arabic, so that the derivation from אש *fire*, and מים *water*, must be given up, as well as the dreams of the Hutchinsonians, founded on a derivation from שו *to place*, which those who are curious about such matters may find fully recorded by Bates and Parkhurst.

K.

---

 PSALM.

PRAISE to Thee, all-holy God,  
 From the world, the race, Thou rulest—  
 From the green earth's dewy sod,  
 From the wayward hearts Thou schoolest,  
 Sometimes with a teaching stern,  
 Till Thy saving truth they learn !

Teach us, glorious Being, still  
 In our hearts to feel Thy glory !  
 Nature ever works Thy will—  
 May we read her gentle story,  
 And, like her, obey the One,  
 Universal and Alone !

*Crediton, June 19, 1831.*



## CRITICAL NOTICES.

### THEOLOGY.

ART. I.—*Jesus the Living Bread that came down from Heaven. A Discourse delivered at Dorchester, July 21, 1830, before the Western Unitarian Society.* By Russell Scott. Hunter.

MR. SCOTT is remarkably rich and happy in the illustration of particular texts, especially such as are involved in obscurity, or have been subject to perversion, by the general phraseology of Scripture. His appeals to similar modes of expression in other parts of the sacred volume seem usually to exhaust the subject, and while they convince by their clearness, overpower by their copiousness. The text of the sermon before us, John vi. 51, afforded an opportunity, of which he has availed himself in a most satisfactory manner, for the exercise of this peculiar skill. Criticism of this description cannot be exhibited in the brief specimen which our present limits would allow us to extract. We therefore refer the reader to the sermon itself, and select in preference one of the moral applications of the text, towards the conclusion. Its spirit is worthy of its excellent author, who has so long recommended the gospel by his labours and adorned it by his life.

“ ‘ I am the living bread which came down from heaven ; if any man eat of this bread he shall live for ever.’ We have here our Lord’s assurance that his doctrine is the means of preparing us for eternal life ; and, if we obey its dictates, will secure to us the enjoyment of it. That moral life to which the instructions of Jesus are calculated to form us, in the present period of our existence, constitutes our capacity and our meetness for life eternal. The life of heaven, indeed, is no other than the moral life carried on to its maturity and perfection. In that state, the understanding will be above the reach of error, misconception, and mistake. It will attain to much clearer and more enlarged views of truth than any of which we are now capable. There, all irregularity in the affections will entirely cease. There, the purest and the most amiable dispositions will be esta-

blished. There, every virtue will shine out in its full lustre.

“ Such are the descriptions given us in the New-Testament Scriptures of that future state which is promised in them to those who are sincerely and uniformly obedient to the teachings of their Divine Master, which they contain. And how evident is it, that the doctrine of Jesus, as it is calculated to establish in us a taste for the divine pursuits of truth and goodness, so it directly tends to prepare us for that heavenly state ! All on whom it has this happy effect, have the fullest assurances of their finally inheriting that glorious life.”—Pp. 28, 29.

ART. II.—*Immortality or Annihilation? The Question of a Future State discussed and decided by the Arguments of Reason.* London : Treuttel and Würtz.

“ IN the county of B. died, not long since, a private gentleman who had not advanced beyond the middle term of life, and who left behind him a manuscript on the subject of a future state ; the first portion of which is here submitted to the public. The writer was indebted to his father not only for a good estate, but also for an excellent education. It was not long before he was universally acknowledged to be a young man possessing superior qualities both of head and heart. Initiated by his teachers into the belief in revealed religion, he lived content in this faith till he became his own master, and could read what books he pleased. Doubts then arose in his mind. His faith in revelation was shaken, and with it his conviction of the first truths. If he had hitherto needed no other evidence of them than the idea—the *Bible* says so—now that this idea had lost its force with him, he suddenly found himself completely forlorn, and was like a man whose house is swallowed up before his face, together with the ground on which it stands.

“ From this period he had to contend with the most painful of all uncertainties in regard to his future destination. The

intimations of Christian revelation on this subject had ever been considered by him as the finest portion of the Bible; and his heart therefore bled when he found that he could no longer derive from it that satisfaction which he had formerly done. Philosophers had robbed him of his peace of mind—of philosophers he demanded it again. He read every work connected with this, to him, most important subject, but finding that which one author gave him another took away, he shut up all his books, and resolved himself to institute an inquiry concerning that point on which every thing seemed to him to depend. For this investigation he prepared himself in the most solemn manner at the grave of his father, and vowed not to desist till his mind had arrived at full conviction. To this period he deferred all other concerns: nor would he think of forming any plan for his life, till he had satisfied himself whether there is a future state after death or not.

“During the whole time that he was engaged in this investigation his temper was extremely unequal. Sometimes he was like a man whose every wish is gratified; at others, he resembled one who is bereft of his all. Those about him erroneously attributed these extraordinary variations to mere caprice. At length this state ceased, a settled serenity succeeded, and became the permanent characteristic of his disposition. Convinced of his everlasting continuance in the rank of thinking beings, the young philosopher now laid down, in conformity with this conviction, a plan for his future life, and appeared in a totally altered character. He who could not before be induced to attend to any business or to form any connexions, now displayed indefatigable activity in every pursuit calculated to promote the welfare of his fellow-creatures, contracted friendships and intimacies with the wise and good, opened his heart to love, and founded a domestic society, the enviable happiness of which was entirely his work. He was seen to seek pleasures with avidity, but such pleasures only as are worthy of a being destined to immortality, and as he could share with others. If misfortune befel him, he bore it with manly resignation, and taught his family to imitate his example. The unexpected discovery which he had occasion to make, that he should not be long-lived, disturbed not his serenity. On the contrary, when he perceived that death was approaching, he became every day more cheerful. In this tone of mind

he continued to the very last, when he assembled his family about him, blessed them with a smile, and expired with the words, ‘I am only going before you; we shall meet again!’”

In this account of the book and its author which the Editor renders to the public, many a valuable lesson may be learnt, in extracting which our readers need not our help. How it happened that the writer found not satisfactory evidence of a future life in the Bible, the following extract declares: “Formerly I believed in the Bible, because I believed that it was the word of God. My tutor instilled this notion into me from my childhood, and our minister at a later period said the same thing; but neither the one nor the other ever proved it to me: nay, they never told me in what sense the expression, the word of God, was to be understood.”

We have met with persons who questioned the propriety of instructing the young in the evidences of revelation. Let such look at the result of the omission in the case before them, and learn what experience recommends. An Atheist, the writer thinks, may believe in the immortality of the soul. “He who has no occasion for a God to account for his origin or his present existence, has no occasion for a God to believe a future existence.” Though a believer in the existence of an intelligent First Cause, the author omits any reference to such a Being in the series of his arguments. At least such is his intention, and certainly he makes no avowed and explicit, yet, perhaps, in some cases a tacit, allusion to attributes of the Almighty. The following is a summary of the views which are given. The idea *body* does not wholly comprise the idea *man*, and it is not absolutely necessary that *I* should perish when my body is dissolved, but it is possible that *I* may continue to exist after death. *It is true* that there is no human affliction for which there is not also consolation: can it be then that for the idea of death, the severest of mental afflictions, and for this alone, there is no consolation? *It is true* that this existence after death appears most desirable, and that the more I reflect on it the more I long for it. This longing is a real instinct, one of the more noble of the natural instincts—nay, the very noblest of them all. And shall all my other natural instincts be really gratified, and this, just this one, which is every thing to me, remain ungratified? *It is true* that I, as a man, am destined to the highest possible happiness which this

planet affords. For this my reason evidently lays on all sides the foundation. Instead, however, of making me as happy as possible, it makes me as miserable as possible, if death is annihilation, for it gives me a foreknowledge of death which incessantly torments and renders me more wretched than any brute animal is capable of being. For this foreknowledge, if I am to enjoy the least happiness, I must be compensated, and nothing can compensate me for it but the foreknowledge, on the other hand, that I shall continue to exist in death. *It is true* that I possess far too many faculties and powers, and am the most incongruously constituted of all beings, if this brief life is my whole destination. Very few of my higher faculties attain a considerable degree of cultivation; faculties, of which I am not even aware, lie dormant within me, and the more I exercise any of the powers of my mind the stronger it becomes. Here are unbounded, inexhaustible stores for me; what else can they be but intrinsic capabilities of my nature for everlasting duration? And if in the material world nothing is, strictly speaking, lost, how is it possible that these should be lost? *It is true* that I know no greater happiness than to perfect myself more and more by means of these faculties, and to advance in wisdom and virtue. It is the voice of my nature which cries, onward, and onward still! Here I give to my instinct of perfection precisely that direction which is most consonant with my higher nature and my moral being. Shall then every thing else be in the most beautiful harmony, my faculties and powers adapted to immortality, and my instinct to cultivate them apply for ever, and shall the main point be wanting? Shall immortality itself be denied me? For what purpose, then, would be these faculties, these powers? For what purpose would be this instinct? Either man is destined to be the most incongruous, the most contradictory of beings, or he must continue to exist in death.

*It is true*, that the mere sense of duty is not capable of keeping me virtuous in all the circumstances of life. If it shall be capable of doing this, if the continual regard to my moral nature shall cause me to act under all circumstances in a strictly moral and virtuous manner, my moral nature must first acquire its true dignity by an everlasting existence. Nothing but the hope of a future life supports me in my most arduous duties; and if I am called to perfect virtue, I must also be called to immortality. What

good deed is there in which I am not strengthened by immortality? The belief in it is the highest incitement to virtue; I must therefore hold it fast.

*It is true* that there must be justice in the moral world, and that at present it is not perfectly administered. Let me strive as I will to justify fate, still there are imperfections and deficiencies, great imperfections and deficiencies, in its present government. Owing to circumstances and the present connexion of things, indeed, it cannot be otherwise; but this ought not to affect the everlasting laws of moral beings, the everlasting laws of justice, which rewards and punishes. Unfortunates without number die crying for justice, and it must be afforded them some time or other.

*It is true* that man is the final end of the whole terrestrial world. What higher end can be conceived than He, the sole species of being, which not only discovers order and beauty in the works of nature, but actually imitates that order and beauty, and by selecting and combining the beauties scattered throughout nature, that is to say by art, frequently surpasses his model? If, then, man is the final end of the terrestrial world, he must continue to exist, even though he had to suffer a thousand deaths; for the final end of a world must absolutely be something imperishable, something everlasting, or a whole world would exist for no ultimate purpose, for nothing; and if the final ends of other worlds were in the same predicament, the whole universe and the whole scheme of existence of all things would be a mere juggle. Compressed into this narrow compass, the arguments of reason in behalf of a future existence for man, possess a force that is irresistibly convincing. In brief, if there is no future state for man, death is annihilation for him; and he who has consolation for every thing else, has not then the slightest comfort for the severest of all his afflictions; his natural longing after immortality is then a cruel mockery; his reason, which teaches him the knowledge of death, is then the most grievous of punishments; his stupendous faculties and powers are then the most senseless waste; he is then a fool to cultivate and apply them to any other purpose than sensual; every incitement to the noblest actions is then done away with; there is then no perfect administration of justice in the moral world, and the earth and every thing then exist for no ultimate end or purpose whatever. But if death is not an-

nihilation for man, he has then for his greatest affliction the greatest consolation; his noblest instinct, like all his other instincts, is then gratified; reason is then the best gift that could be conferred on him; all his faculties and powers are then a masterpiece of harmony; he is then wise if he diligently cultivates and applies them; he has then the strongest inducement to remain virtuous under all the circumstances of life; the most perfect administration of justice in the moral world is then to be hoped for; the constitution of the earth is then the most sublime that can be imagined; in short, there is then every where consistency, whereas otherwise there would be every where contradiction; consistency between the faculties and instincts of man—consistency in all the arrangements made around him for his benefit—consistency in the whole terrestrial world itself—every where consistency the most complete and the most admirable.

He that can appreciate, can hardly, we think, withstand the force of these considerations. To our own minds they are not all equally valid. In some we discern hints rather than proofs. But as different minds are variously affected by evidence, we wish those who doubt to read the book; we shall be glad if any come to the conclusion of the author, and incalculably more, if they frame their lives, as he did, in unison with their convictions.

Another work we would send our readers to, Jevons's "Systematic Morality," not doubting that though their faith in a hereafter may not be augmented, they will read in both an interesting comment on the fundamental truth of the Christian system.

---

ART. III.—*Oriental Customs applied to the Illustration of the Sacred Scriptures.* By S. Burder, A. M.

THIS volume is selected from the larger work in four volumes by the same author, with additions from more recent publications, constituting about one-fifth of the whole. The author "has deviated from his former plan, in which the articles were arranged according to the order of the books of the Bible, without regard to the subjects on which they treat. They are now disposed in chapters, and referred to particular heads of illustration, preserving in each the order of the Sacred Writings." This alteration we regard as a great improve-

ment. Many of the new articles possess considerable interest. We particularly recommend this book to our youthful readers, and those to whom the price or size of the original work may be inconvenient. It affords abundance of entertainment and instruction, independently of its subservience to the clear understanding of many parts of Holy Writ.

---

ART. IV.—*The Application of the Principle of the Chorus to the Book of Psalms.* By the Rev. W. K. Burroughs. Dublin. 1830.

THE above title excites expectations which the book sorely disappoints. The author either knows nothing about the Principle of the Chorus, or cares nothing about its application, for his distribution of the Psalms is altogether arbitrary and capricious, and the real object seems to be the introduction of a commentary, of which the fidelity, as an exposition, is on a par with the truth and charity of its sentiments.

For instance: on Psalm iv. 6, we are told, "The expression finely paints the lost labour of seeking his favour through our own devices, 'Who will shew us any good?' Thus terminate the various systems of idolatry, the penances and inflictions of corrupt Christian churches, the scepticism of the Infidel, the *deism* of the Arian, Socinian, and Unitarian; they launch the soul into the broad ocean of eternity, a frail bark, to abide the storms of Almighty wrath, without even one star to gild the horizon with hope; no beacon near to shew a friendly port, and no anchor except man's own imperfect and *sinful righteousness*." (Pp. 30, 31.) And again, Ps. xxiv. 16, "The semichorus requests a more full description of this king of glory, of whom alone, of all the descendants of Adam, this exalted character is given. The chorus responds, that he is the well-beloved of the Father, the second person of the ever-blessed Trinity, manifest in the flesh; the Jehovah who is to destroy the power of death and lead captivity itself captive. The questions and answers are again repeated; but the concluding answer is more emphatic as to the essential divinity of Christ."

---

ART. V.—*The Church, the Whole Church, and Nothing but the Church.* London: E. Wilson. 1831.

MR. EFFINGHAM WILSON deserves well of his country. He keeps shop by the Royal Exchange, and publishes good



pamphlets on important subjects. If the public good were his sole object, he could not do better. Long may he occupy what we may call his Missionary Station, and well be supported in it. One specimen of his tracts has already been given in our present number. Here is another. Is not the following description graphic?

“ *The Bishops.*

“ These are the only specimens remaining in England of the ancient *Padres*, which long held so conspicuous a place in *novels, romances, legends, ballads, pictures, and tombstones.* They are now the only *men* who dress in imitation of the female sex, or take pains to disguise themselves under uncouth and ridiculous habiliments. Among the queer hats and bounets which female vanity, prompted by absurd taste, has displayed, we wonder that no *modiste* has tried her hand upon the episcopal hat. How well our ladies would look *chapelierées à l' Evêque!* If this *surtout* were of any definite geometrical figure, it might be possible to describe it. It has been called a *shovel*, but it is more like a distorted *coal-skuttle*. It is the remains of the old hat worn by Roman Catholic priests, in their days of splendour, and still to be encountered on the continent. Under this apology for a parasol there is a bush of false hair, plaistered and twisted into a most unnatural size and ridiculous shape, resembling any thing but what we suppose to have been the fashion among the apostles; being, however, an approach to the unsightly scheme devised by one of the French kings, to hide a natural deformity.

“ But, this not being sufficient distinction, *my Lord* wears a purple coat and breeches, with a tall pair of gaiters, and *lady's-maid's apron*, from the hips to the knees only, so that the gaiters may not be concealed. These gaiters are of vast importance, for they shew that the wearers are meek and lowly, constantly *walking about*, doing good.

“ Nevertheless, they often ride, like heroes, through the streets, attended by grooms in purple liveries; and the elegant motion of the frizzle-wig and skuttle-hat, as well as the cavalier aspect of the lank gaiters, excite the smiles of all the young folk about St. James's—for my Lords are fond of being ‘seen of men.’ The *Padres*, however, are better cavaliers than one might suppose, and many of them are great Nimrods in the country.

“ ‘ My kingdom,’ said the Founder of Christianity, ‘ is not of this world :’ but the hierarchy of England is composed, almost exclusively, of those who are said to be rarely admitted to the Kingdom of Heaven—the near connexions, to wit, of the aristocracy: men, who, if they *fish*, do it for sport, and not for livelihood, as some of the disciples of their Lord and Master did; and who, if they seek the foxes and the birds, do so for a very different purpose from that of ejecting them from their holes and their nests, in order to make room for themselves.”—Pp. 11, 12.

We give another specimen from the conclusion :

“ GENTLEMEN OF THE CLERICAL PROFESSION !

“ We hardly expect you to believe that these animadversions have been formed in the spirit of Christian charity, and special regard towards you. The writer has a high esteem for a minister of the gospel, but he thinks that priests should elevate their views above the support of professional *craft*. He is not a *Dissenter*, in the usual acceptation of the word, having attended the church, and its ordinances, until wearied and disgusted with their monotony and repetitions, as well as with seeing that fine clothes and bold pretensions obtain the best places and the greatest respect, where all are equal. We beseech you to abstain from that display of worldly-mindedness which has roused universal indignation, and must terminate in your ruin. Why should you, for instance, be so eager after other situations? Are not your sacred duties sufficient for you? Leave magistracy, and agency, and authority of all kinds, to those who have not the charge of souls: leave hunting, shooting, *cock-fighting*, horse-racing, and commerce, to those who soil no cloth by such pursuits. Sit down and revise *the Liturgy*; make it, if possible, intelligible; put a few new prayers into it, adapted to passing times and existing people; and let there be no more talk about an artificial sanctity, in which you will vainly endeavour to clothe yourselves in the nineteenth century. Things have already gone too far for you, or any self-inflated order, to stop their progress; you may yet save yourselves, if you will, but it cannot be done by prostration at a shrine, the lustre of which begins already to be darkened. A war is declared against you, in which you may be victorious, or remain at least unvanquished, if you choose—it



is the war of *intellect*;—it will not, at first, be very boisterous in its operations; but, if *protracted* by your obstinacy, it will overtake you in appalling and destructive thunder.

“Sapientibus satis! Valete!!”  
Pp. 39—41.

#### GENERAL LITERATURE.

ART. VI.—*Five Years of Youth; or, Sense and Sentiment.* By Harriet Martineau. London: Darton and Harvey. 1831.

WE owe some explanation to our readers and the author for not having yet noticed Miss Harriet Martineau's appeal to Roman Catholics on behalf of Unitarianism, entitled “The Universal Faith of the Christian Church, deduced from the Sacred Records.” We were about to review it when the somewhat startling fact transpired of her having carried off the other premiums offered by the Association Committee for tracts addressed to the Mahometans and the Jews.

We shall not now stop to inquire, how it happened that our ministers would not or could not prevent the honour of championing the cause of pure Christianity against the whole theological world from devolving on a young lady.

However that may be, she has won the honour, and well deserves to wear it. We intend to wait, if the time employed in bringing out the other prize essays be not too long for our patience, until all three are before the public, that we may be able at once to observe the different lights in which the same great truths are placed, in order to gain the attention of minds so differently pre-occupied as those of the classes to which these tracts are severally addressed.

There must be considerable versatility in the talent which can move in such different directions, with a fair prospect of success in all: and meanwhile, to strengthen this impression of her versatility, of which other proofs had been previously given, Miss Martineau diversifies her colloquies with muftis, priests, and rabbins, by calling the young around her to listen to a tale of youth, its pleasures and its griefs, its trials, failures, triumphs—and that judgment of Providence by which in this life, internally, if not externally, it receives according to its desert.

We confess we like Miss Martineau's

productions in the higher walks both of truth and fiction, and would rather have read more Essays on the Education of the Human Race, or more Traditions of Palestine, than the work now before us. Those for whom it is intended will, probably, be of a different opinion; and it may be a great blessing to them that they are.

We will not analyze the story, that its effect may not be diminished upon them, nor have we space for extracts. We shall briefly enumerate what we regard as its excellencies and its imperfections. The book is full of incidents, some relating to childhood, others to advanced life; some playful, and others touching; some homely, and others extraordinary; but almost all bearing the stamp of nature and of reality; exciting a lively interest, fixing themselves in the memory, and promising to bear good fruit in the character and the conduct. The characters in the story are generally well drawn, and supported throughout with great propriety and consistency. The style both of the narrative and the dialogue is more easy and flowing than any other of Miss Martineau's productions with which this can be brought into comparison; some of them have exhibited a deficiency in this quality, which, in the present instance, she seems completely to have overcome. The picture of intellectual and moral retribution which forms the catastrophe of the tale, is impressively delineated. The imperfections we take to be, that some of the anecdotes are not sufficiently inwrought into the very substance of the story, do not seem to be vitally connected with the characters and the narrative, are imbedded in it, but not amalgamated with it: that the moral failure of the younger sister is not analyzed nor accounted for with sufficient distinctness: and that the author seems wholly to have relied on mere delineation for moral effect, without interweaving sufficiently those practical directions which should guide her youthful readers in the arduous task of self-correction and self-government.

Miss Martineau must pay the tax on her attainments and performances, of having even her lighter productions more strictly scrutinized than they would have been had they come from an undistinguished pen. Notwithstanding these qualifications of our praise, we have no doubt that the object stated in her preface will be fully answered, and that “not only motherless daughters may be interested by a narrative which comes

home to their feelings; but that some who have mothers may be roused to such reflection, to such comparison of their own situation and character with those of others, as may be of no little benefit to their affections."

ART. VII.—*Journal of Voyages and Travels by the Rev. D. Tyerman and G. Bennet, Esq., deputed from the London Missionary Society to visit their various Stations in the South-Sea Islands, China, India, &c., between the Years 1821 and 1829.* Compiled from Original Documents, by James Montgomery. 2 Vols. 8vo.

THIS publication has disappointed us, both as a book of travels, and as a report of missions. In the one point of view, it is less interesting, and in the other less complete and distinct, than we had anticipated. The first failure is probably owing to the want of the requisite qualifications in the travellers. They do not seem to have been men of much acquirement, taste, or general observation, nor was it needful for the purposes of the London Missionary Society that they should be. Missionary inspection was their vocation, the thing whereto they were sent. But a full, true, and particular account of the results of that inspection; of the actual and tangible effects produced; of the cost of wealth and lives by which they have been produced; and of the machinery now kept at work by an expenditure of forty thousand pounds per annum—this we had reckoned upon. The detail of Missionary Statistics is probably reserved for the Cabinet of the Directory. Its production would, we suspect, startle some of the contributors, and not greatly aid the getting-up of Excitement Meetings.

The best portion of these volumes is that which relates to the South-Sea Islands. But even this is in every respect inferior to what we have already had from their companion in that region, Mr. Ellis, in his *Polynesian Researches*. An impartial account of the present state of society in Otaheite and its dependencies is much needed. The statements which reach us from time to time are very conflicting. The Missionary Deputation saw every thing *colour de rose*; others tell a very different tale, and present a very modified view of the good which has been accomplished, and of the progress which is making. Great stress is laid by the Missionaries, as might be expect-

ed, on acts of devotion and the sabbatical observance of the Lord's-day—we should rather say of the *Saturday*; for the first Missionaries, by a slip in their reckoning, canonized the wrong day, and not thinking it expedient to publish their blunder to the natives, they have upheld their own credit at the expense of what they deem a divine command. The most interesting passage in these volumes, and that which gives the most favourable impression of the mental and moral condition of the natives, is the following debate on the question whether murder should be punished by death or by banishment, by the *Parliament of Otaheite*. This Parliament is composed of the chieftains, and of delegates from the several districts of the kingdom. They constitute but one House.

"On the question being proposed, Hitoti, the principal chief of Papeete stood up, and, bowing to the president and the persons around him, said, 'No doubt this is a good law,'—the *proposed* punishment was exile for life to a desolate island,—'but a thought has been growing in my heart for several days, and when you have heard my little speech you will understand what it is. The laws of England, from which country we have received so much good of every kind—must not they be good? And do not the laws of England punish murderers by death? Now, my thought is, that as England does so, it would be well for us to do so. That is my thought.' Perfect silence followed;—and it may be observed here that, during the whole eight days' meeting of this parliament, in no instance were two speakers on their legs at the same time; there was not an angry word uttered by one against another; nor did any assume the possession of more knowledge than the rest. In fact, none controverted the opinion of a preceding speaker, or even remarked upon it, without some respectful commendations of what appeared praise-worthy in it, while, for reasons which he modestly but manfully assigned, he deemed another sentiment better. After looking round to see whether any body were already up before him, Utami, the principal chief of Buanaania, rose and thus addressed the president: 'The chief of Papeete has said well, that we have received a great many good things from the kind Christian people of England. Indeed, what have we not received from Beretane? Did they not send us (*area*) the gospel?—But does not Hitoti's speech go too far? If we take the laws of England for our guide,

then must we not punish with death those who break into a house?—those who write a wrong name?—those who steal a sheep? And will any man in Tahiti say that death should grow for these?—No, no; this goes too far; so I think we should stop. The law, as it is written, I think is good; perhaps I am wrong; but that is my thought.' After a moment or two of stillness, Upuparu, a noble, intelligent, and stately chief, stood forth. It was a pleasure to look upon his animated countenance and frank demeanour, without the smallest affectation either of superiority or condescension. He paid several graceful compliments to the former speakers, while, according to his thought, in some things each was right, and each was wrong. 'My brother, Hitoti, who proposed that we should punish murder with death, because England does so, was wrong, as has been shewn by Utami. For they are not the laws of England which are to guide us, though they are good;—the Bible is our perfect guide. Now, *Mitti Trutu* (the Missionary Crook) was preaching to us on (naming the day) from the Scripture, 'He that sheddeth man's blood, by man shall his blood be shed;' and he told us that this was the reason of the law of England. My thought, therefore, is not with Utami, but with Hitoti, (though not because the law of England, but because the Bible, orders it,) that we ought to punish with death every one found guilty of murder.' There was a lively exchange of looks all through the assembly, as if each had been deeply struck with the sentiments of the speaker, especially when he placed the ground of the punishment of death, not upon English precedent, but Scripture authority. Another chief followed, and 'rising, seemed a pillar of state,' one whose aspect, and presence, and costume of dress, (richly native,) made the spectators forget even him who had just sat down. His name was Tati; and on him all eyes were immediately and intensely fixed, while, with not less simplicity and deference to others than those who had preceded him, he spoke thus:— 'Perhaps some of you may be surprised that I, who am the first chief here, and next to the royal family, should have held my peace so long. I wished to hear what my brethren would say, that I might gather what thoughts had grown in their breasts on this great question. I am glad that I waited, because some thoughts are now growing in my own breast which I did not bring with me. The chiefs, who have spoken before me, have spoken well.

But is not the speech of Upuparu like that of his brother, Hitoti—in this way? If we cannot follow the laws of England in all things, as Hitoti's thoughts would perhaps lead us, because they go too far,—must we not stop short of Upuparu, because his thought goes too far likewise? The Bible, he says, is our perfect guide. It is. But what does that Scripture mean, 'He that sheddeth man's blood, by man shall his blood be shed'? Does not this go so far that we cannot follow it to the end, any more than we can follow the laws of England all the way? I am Tati; I am a judge; a man is convicted before me; he has shed blood; I order him to be put to death; I shed *his* blood; then who shall shed *mine*? Here, because I cannot go so far, I must stop. This cannot be the meaning of those words. But, perhaps, since many of the laws of the Old Testament were thrown down by the Lord Jesus Christ, and only some kept standing upright,—perhaps, I say, this is one of those which were thrown down. However, as I am ignorant, some one else will shew me, that, in the New Testament, our Saviour, or his apostles, have said the same thing concerning him that sheddeth man's blood as is said in the Old Testament. Shew me this in the New Testament, and then it must be our guide.' Much cordial approbation was evident at the conclusion of Tati's speech, and its evangelical appeal seemed to remove some difficulty and doubt respecting the true scriptural authority applicable to the case. Next rose Pati, a chief and a judge of Eimeo, formerly a high-priest of Oro, and the first who, at the hazard of his life, had abjured idolatry. 'My breast,' he exclaimed, 'is full of thought, and surprise, and delight. When I look round at this *fare bure ra* (house of God) in which we are assembled, and consider who we are that take sweet counsel together here, it is to me all *me huru e*, (a thing of amazement,) and *mea faa oaou te aau* (a thing that makes glad my heart). Tati has settled the question; for is it not the gospel that is our guide? and who can find directions for putting to death? I know many passages which forbid, but I know not one which commands, to kill. But then another thought is growing in my breast, and, if you will hearken to my little speech, you shall know what it is. Laws, to punish those that commit crime, are good for us. But tell me, why do Christians punish? Is it because we are angry, and have pleasure in causing pain? Is it because we love revenge, as we did when we were

Heathens? None of these: Christians do not love revenge; Christians must not be angry; they cannot have pleasure in causing pain. Christians do not, therefore, punish for these. Is it not that, by the suffering which is inflicted, we may prevent the criminal from repeating his crime, and frighten others from doing as he has done to deserve the like? Well, then, does not every body know that it would be a greater punishment to be banished for ever from Tahiti, to a desolate island, than just, in a moment, to be put to death? And could the banished man commit murder again there? And would not others be more frightened by such a sentence than by one to take away his life? So my thought is that Tati is right, and the law had best remain as it has been written.' One of the *taata rii*, or little men, a commoner, or representative of a district, now presented himself, and was listened to with as much attention as had been given to the lordly personages who preceded him. He said:—'As no one else stands up, I will make my little speech, because several pleasant thoughts have been growing in my breast, and I wish you to hear them. Perhaps every thing good and necessary has been said already by the chiefs; yet, as we are not met to adopt this law or that law, because one great man or another recommends it, but as we, the *taata rii*, just the same as the chiefs, are to throw all our thoughts together, that out of the whole heap the meeting may make those to stand upright which are best, whence-soever they come—this is my thought. All that Pati said was good; but he did not mention, that one reason for punishing (as a Missionary told us, when he was reading the law to us, in private) is, to make the offender good again if possible. Now, if we kill a murderer, how can we make him better? But if he be sent to a desolate island, where he is all solitary, and compelled to think for himself, it may please God to make the bad things in his heart to die, and good things to grow there. But, if we kill him, where will his soul go?' Others spoke to the same purport; and, in the result, it was unanimously determined that banishment, not death, should be inflicted on murderers. It followed, of course, that the extreme exercise of magisterial power, to take away life, was excluded from every other case."—Vol. I. pp. 81—86.

It is impossible to read this debate without mingled feelings of admiration and shame. The most powerful mis-

guiding influence on the minds of these acute savages was the example of enlightened and Christian England.

The abolition of Idolatry in the Sandwich Islands took place independently of any Missionary efforts, and anterior to any preaching of Christianity to the natives. This is a very remarkable fact. The collision of the extortion, insolence, and extravagant claims of the priests, with the knowledge which the Sovereign and other individuals had obtained by occasional communication with Europeans, was the immediate occasion of the change.

We were curious to see whether any and what mention was made of Unitarian Christianity in India. The deputation had an interview with Rammohun Roy, of which they give the following account:

"The celebrated Rammohun Roy, accompanied by Mr. Adams, lately a Baptist Missionary, honoured us with a call this morning. This learned native is a man of majestic figure; with a very intelligent and prepossessing aspect. He was becomingly dressed, in a long muslin robe, with a modest form of turban on his head; he wears mustachios on the upper lip, speaks English fluently, and appears to be about forty-five years of age. Rammohun Roy is, unquestionably, a person of high talents, which have been assiduously cultivated; but he is, unhappily, defective in that best part of wisdom—the pure, heart-humbling, soul-exalting knowledge of Jesus Christ, as the Son of God, and the Redeemer of the world. His friend, Mr. Adams, having adopted Socinian views of the gospel, those of this remarkable convert from the superstition of his fathers are of the same forlorn kind, reaching no further than the mere humanity of our Saviour, and his pre-eminence as a teacher, exemplar, confessor, and martyr, in the cause of truth and righteousness. In the course of conversation we proposed a variety of questions, to which he answered with great promptitude. These were principally in reference to that form of Christianity which he professes, and which, so far as we could judge, seems, on some points, to be peculiarly his own. He told us that he was born a Brahmin, but had renounced the absurdities and abominations of Hindooism. He avowed his belief in the Divine authority of the Scriptures, but denied the sinfulness of human nature, saying, that men are born with an equal propensity to good and evil. The doctrine of the Trinity, and, of consequence, that of the divinity and



atonement of our Lord, he rejects, and is, on the whole, in these respects, a pretty consistent Socinian. He asked us whether we thought him a Christian. When an answer was given (from necessity) in the negative, he rejoined, 'Will you not allow me to be half a Christian?' Sincerity required an ingenuous answer, and it was returned in nearly these words:—'No; you deny the doctrines which are peculiar to Christianity, and which distinguish it from all other forms of religion; while you hold only those general moral sentiments which are common to many other systems, or may be engrafted upon them. You cannot, therefore, be considered a Christian, nor in a safe state.' He thought this was a hard judgment, but he bore it well, and preserved his good temper throughout the whole discussion, which was not brief, but lasted nearly two hours. He is perfectly skilled in the tactics of Socinian controversy, and defended himself and his notions with as much ability and discretion as any person of similar tenets whom we have encountered."

And thus it is that orthodoxy encourages men to sit in judgment on the hearts and characters, the present state and eternal destiny, of those who are, intellectually and morally, immeasurably their superiors.

The Serampore Mission speaks of about a thousand professing Christians throughout India in connexion with it; but only "more than one third," how many more does not appear, "have been baptized and received into their churches;" and it is only "concerning the most of those" that "in the best judgment of charity it may be believed that they are genuinely converted characters;" and how many of these were native idolaters is not specified. A comparison of this result with the congregations of W. Roberts and Abraham Chiniah, on whom the whole money expended is probably less than two years' cost of the Serampore Mission, will shew that the converting power of Unitarian Christianity is superior, we might almost say a thousand fold, to that of Calvinism.

And what do they say of Wm. Roberts and his flock? We can only find a passing mention of "a small congregation of natives" at Pursewaukum, which belongs "to another Mission." There is only either this ambiguous description, or a total suppression of facts which surely required some notice. Jesuits!

The volumes abound in what are called Providences; some distinguished by pro-

fanity, some by absurdity, most by presumption. But this portion of the volume has its rebuke in the melancholy and abrupt termination of the Expedition by Mr. Tyerman's death at Madagascar.

ART. VIII.—*The Book of the Seasons, or the Calendar of Nature.* By William Howitt. Colburn and Bentley.

OUR Press teems with fascinating books on natural history. From the curious, but somewhat prolix, investigations of the Library of Entertaining Knowledge to the elegant, striking, and picturesque delineations of "the British Naturalist,"—from the Family Library to the "Book of the Seasons," we wander on, wondering, as we go, how it happens that those who live in so beautiful a world can get through its dull business by reason of its superlative claims on their admiration. Unfortunately, the fact is too much otherwise; yet the volumes, and the welcome they receive, give some proof of the capabilities of the subject to win the attention of the most worldly; and it is refreshing to think that books, the too constant aliment of many minds, may be made of so wholesome, so restorative a quality. Yet, here again we cannot but remind the reader that they are but pictures and signs of a good which all, in some degree, many in a high degree, may derive from the living fountain itself. It is well to love a book on natural history; it is better to love nature. It is well to read of the discoveries, the observations, the bright inspirations of others; it is better to discover, to observe, to be impressed and inspired ourselves. And this is not to be identified with self-terminating littleness; though there may be minds in whom it is nothing else, yet in a true lover of nature, a firm worshiper of nature's God, it is something widely different. When *he* lays his heart and mind open to all the variety displayed before him, when *he* exercises his senses and understanding upon them, and values the result they bring beyond all price, it is not for that narrow reason, because the instruments he uses are *his own*, but because he justly deems that they have an individual purpose to serve which no others can perform for him—that the God who framed no two beings alike could never intend the eyes and ears and mind of one to perform the greatest part of another's duty. He loves to devote them, heart and soul, to all the



work they are capable of performing, for his heart tells him that this is the way in which the Author of his being may receive his praise.

But what numbers are there among the students of natural history, in some of its branches, who scarce think of any thing more than orderly classification! In botany, for instance, how many there are whose love for flowers extends not much beyond a certain pleasure in arranging them according to a system! that system, too, being most frequently one which, though the very best that could be devised for the help of the memory, has no tendency to imprint on the mind the most striking characteristic lineaments of plants and trees.—To such, these beautiful creations are little more than a cabinet of medals. As dry as their own Hortus Siccus, they go on, adding plant to plant, without drawing from their studies one beaming aspiration, one devout reflection.

Almost as objectionable is the mere vague sentimentality that roams about the surface of nature, and pronounces it all very good, without deigning to wait and let its various melodies fall, one by one, upon the ear, and produce their full effect. It is objectionable, because it deceives ourselves, it deceives others, and stops far short of what human nature wants. If it be true that this refreshing page was not spread before us *merely* that we may make it minister to our love of arrangement, that we may make catalogues of its productions, and put them into classes, it is at least equally true that we come short of a full enjoyment of its bounties if we receive them in a pampered, stimulated, fastidious spirit, or, indeed, in a pre-occupied spirit at all. It has often been our observation, both upon ourselves and others, that whensoever we resort to nature with a mind resolute upon using her stores for selfish purposes,—whether we go pre-determined to gratify a particular taste, to delight ourselves with a particular style of scenery, to pursue some particular branch of natural history, or even to hunt out a particular plant or flower, though we may succeed in attaining our object, we fall far short of the enjoyment and the real improvement we derive when we visit her in a more simple spirit, with open eyes and hearts, ready to learn any lesson she may hence give us—

“She has a world of ready wealth,

Our hearts and minds to bless;

Spontaneous wisdom, breath'd by health,

Truth breath'd by cheerfulness.

If we have any fault to find with Mr.

Howitt's very pleasing “Book of the Seasons,” it is, that it is written too much in the spirit of selection. It is, as far as the writer goes, true to nature, but nature *colour de rose*. It is one of those elegant, those highly-refined volumes which delight us by the display of a pure taste and a kind heart, and a virtuous, well-cultivated mind. Nevertheless, we could not give up Gilbert White and his plain, unvarnished “Natural History of Selborne,” for “the Book of the Seasons.” There is rather too much of study about Mr. Howitt, too much poetical quotation, too many prettinesses. But it is written with great animation, and presents us with a series of pictures such as none but a good observer, most certainly, could have depicted. With the poetry we must take the liberty of finding a fault (it is one in excuse for which its authors can find abundant precedents, but surely they will not avail themselves of such). Though the general strain is good, particular lines often offend the ear by a violation of the rhythm with which the poem commenced. We may be old-fashioned people, but we do not like, when the measure and cadence of a piece are formally announced in the two or three first stanzas, to have the natural “principle of expectation” continually baffled by the introduction of a syllable too much, or by the omission of one. After a line like this, for instance,

“The dome-like heaven is bright and blue,”

we are ill prepared for one like the following, occupying a similar place in the stanza:

“Jollity bides not 'neath the trees.”

Nor this,

“Oh! poverty is disconsolate,” &c.

These are blemishes, and should be noticed, because they are becoming so common, and associated with so many clever things, that we are afraid they will hopelessly vitiate the public taste; notwithstanding that Lord Byron's poetry presents us with a brilliant exception to all this careless disposition of syllables and quantities.

But it is time to give a specimen or two of Mr. Howitt's prose. A particularly pleasing passage is that on field-paths, in the history of July:

“I love our real old-English foot-paths; I love those rustic and picturesque stiles opening their pleasant escapes from frequented places and dusty highways into the solitudes of nature. It is delightful to catch a glimpse of one on the

old village-green, under the old elder-tree by some ancient cottage, or half-hidden by the over-hanging boughs of a wood. I love to see the smooth, dry track, winding away in easy curves, along some green slope to the churchyard, to the forest-grange, or to some embowered cottage. It is to me an object of certain inspiration. It seems to invite one from noise and publicity into the heart of solitude, and of rural delight. It beckons the imagination on through green and whispering corn-fields, through the short but verdant pasture; the flowering, mowing grass; the odorous and sunny hay-field; the festivity of harvest; from lonely farm to farm, from village to village; by clear and mossy wells; by tinkling brooks and deep wood-skirted streams, to crofts where the daffodil is rejoicing in spring, or meadows where the large blue geranium embellishes the summer way-side; to heaths with their warm elastic sward, and crimson bells: the chittering of grass-hoppers; the fox-glove, and the old gnarled oak; in short, to all the solitary haunts after which the city-pent lover of nature pants 'as the hart panteth after the water-brooks.' What is there so truly English? What is so truly linked with our rural tastes, our sweetest memories, and our sweetest poetry, as stiles and foot-paths? Goldsmith, and Thomson, and Milton have adorned them with some of their richest wreaths."

\* \* \* \* \* "Again I say I love field-paths, and stiles of all species, ay, even the most inaccessible piece of rustic erection ever set up in defiance of age, laziness, and obesity. How many scenes of frolic and merry confusion have I seen at a clumsy stile! What exclamations, and blushes, and fine eventual vaulting on the part of the ladies; and what an opportunity does it afford to beaux of exhibiting a variety of gallant and delicate attentions! I consider a rude stile as any thing but an impediment in the course of a rural courtship.

"Those good old turnstiles too, can I ever forget them? the hours I have spun round upon them when a boy, or those in which I have almost laughed myself to death at the remembrance of my village pedagogue's disaster? Methinks I see him now—the time a sultry day—the *domine* a goodly person of some eighteen or twenty stone—the scene, a foot-path, sentinelled with turnstiles, one of which held him fast, as in amazement at his bulk. Never shall I forget his efforts and agonies to extricate himself, nor his

lion-like roars which brought some labourers to his assistance, who, when they had recovered from their convulsions of laughter, knocked off the top of the turnstile and let him go! It is long since I saw a stile of this construction, and I suspect the Falstaffs have cried them down; but, without a jest, stiles and foot-paths are vanishing everywhere. There is nothing upon which the advance of wealth and population have made such serious inroads. As lands have increased in value, wastes and heaths have been parcelled out and inclosed; but seldom have foot-paths been left. The poet and the naturalist, who before had, perhaps, the greatest real property in them, have had no allotment; they have been totally driven out of the promised land." \* \* \*

"It is but too true that the pressure of contiguous pride has driven farther the public from the rich man's lands. 'They make a solitude and call it peace.' Even the quiet and picturesque foot-paths that led across his fields, or stole along his wood side, giving to the poor man with his burden a cooler and nearer cut to the village, is become a nuisance. One would have thought that the rustic labourer, with his scythe on his shoulder, or his bill-hook and hedging mittens in his hand, the cottage-dame in her black bonnet and scarlet cloak, the neat village maiden, in the sweetness of health and simplicity, or the boy strolling along full of life and curiosity, might have had sufficient interest in themselves for a cultivated taste, not merely to tolerate, but to welcome, passing occasionally at a distance across the park or wood, as objects agreeably enlivening the stately solitude of the hall. But they have not, and what is more, *they* are commonly the most jealous of pedestrian trespassers who seldom visit their own estates, but permit the seasons to scatter their charms around their villas and rural possessions without the heart to enjoy or even the presence to behold them. How often have I myself been arrested in some long frequented dale, in some spot endeared by its own beauties and the fascinations of memory, by a board exhibiting in giant characters, '*stopped by an order of Sessions,*' and denouncing the terrors of the law upon trespassers! This is a little too much. I would not be querulous for the poor against the rich; I would not teach them to look with a covetous eye upon their villas, lawns, cattle, and equipage: but when the path of immemorial usage is closed, when the little streak, almost as fine as a mathematical line, along the wealthy man's ample field

is grudgingly erased, it is impossible not to feel indignant at the pitiful monopoly.

\* \* \* \* Already the stranger, if he loses his way, is in jeopardy of falling into the horrid fangs of a steel trap; the botanist enters a wood to gather a flower, and is shot with a spring-gun: death haunts our dells and copses, and the poet complains, in regretful notes, that he

‘ Wanders away to the field and glen,  
Far as he may for the gentlemen,’ &c.  
—Pp. 235—240.

This is very pretty and very feeling too. But, in defence of themselves, our landed proprietors have a sad tale to tell of the wanton, irreparable mischiefs done to young plantations and hedgerows wherever “the people” are admitted; and who does not bear testimony to the unmeaning outrages of the English upon whatever is beautiful abroad and at home? We are compelled to admit the disgraceful fact—the enlightened and respectable few must be punished for the mischievous many. But it cannot have been always so, and whatever may be fancied of our innate national propensities, we cannot help thinking that the evil of which we complain arises directly or indirectly out of our political and social condition in this country. It is a melancholy fact, that “the poor” are becoming more and more a separate people among us; that no outward charities, however largely bestowed, increase their feeling of general goodwill towards their wealthy neighbours; that the idea of charity has assumed in their minds the shape of a composition which the rich are willing to bestow for the sake of peace. Who thinks it grief and shame now to apply for parochial relief? Who does not think it becomes him to clamour for it, as a certain right? Who among the rich does not feel that the poor know their power and their numbers, and because they cannot go to the root of the evil, are ready at any moment to fix their misery upon the nearest landed proprietor, or the parson, or the farmer? In such a state, ill fare the pleasant things of life. Children grow up trained in hardy despite of their richer neighbour, reckless of their property, their bounties, their enjoyments. Personal character has its influence no doubt, but it is checked at every turn by the contention of interests. This may be a gloomy picture; we fear it is a true one; and while it is true, we must look with increasing doubt on the possibility of a return to complacent feelings between

the rich and poor. But we are drawing towards a whirlpool we have neither time nor spirits nor ability to struggle with—we mean political economy, and must keep aloof while we may. Mr. Howitt’s book is dedicated “to Mary Howitt, at home and abroad, in the fields of nature and of literature, the one true companion and fellow-labourer, by her affectionate husband.” To the general history of every month are appended catalogues of the garden plants, the wild flowers, and the insects peculiar to the season, with the situation and the time of flowering. This arrangement adds much to the utility of the book, which is certainly one of the most beautiful and pleasing volumes, of its kind, that has ever come before us.

---

ART. IX.—*On the Necessity of an Extension of Moral and Political Instruction among the Working Classes.* By R. Detrosier. Manchester, Forrest.

WE have lately met with a proposal made, we suppose, more in jest than in earnest, that the clergy should be paid for their work *by the piece*. If this were carried into effect, the nine millions a year consumed by the Established Church would diminish incalculably the moral depravation of the labouring classes. Other instruments, in spirit and character different from the clergy, are, however, needed for the reformation of the people. Knowledge lies at the foundation of virtue, and of that knowledge which most concerns them, the bulk of the humbler classes are almost destitute. A knowledge of science may increase a man’s productiveness without augmenting his happiness. Moral and political knowledge, therefore, are of indispensable necessity. Teach men to use as well as to produce wealth, and you shew them the high road of happiness. Thereunto does Mr. Detrosier labour with zeal most laudable, with talent truly admirable, not, we hope, without some success.

“Our physical knowledge,” he truly says, “is far in advance of our moral attainments,” yet “political melioration is the resulting consequence of moral progression.” In a similar style, and with equal truth, we are told, “Science creates wealth, but it is morality that perfects man.” There is truth in the following: “The Sunday School, the infant Hercules of modern times, whose task is to cleanse the Augean stable of ignorance, brutality, and vice. Infant, indeed; for though it has increased the

extent of its operations, its practices have been almost stationary in improvement. Think not, however, that I mean to deny the amount of good of which the Sunday School has been the medium. I acknowledge it; as a lover of my species, gratefully acknowledge it. But oh! how much is it short of what might be effected! They are the children of the poor who are taught there, and the day to them is of infinite value. Every moment of that day, which is spent in the school, should be devoted to instruction *only*, and that instruction should be *practical, useful*. Is it so? I reply, without hesitation, the greatest portion of it is not. How much of the precious time is taken up in listening to prayers, the language and bearings of which, however well-intentioned they may be, are beyond the comprehension of infancy! How much of that time is devoted to the reading of matter which is foreign to the purposes of every-day life! The great object of such an institution ought to be the formation of character and the development of mind, and the most powerful means will be found to be *pride and interest*. Engage their pride on the side of knowledge and virtue, and let the discipline of the school be calculated to inspire them with a conviction that it is their interest to attain the one and to practise the other. Elevate the character, and teach poverty that it has something to labour for, independent of riches—the greatness of moral worth. At no period of life are proper subjects for contemplation of greater importance than during childhood and youth; and the curiosity incident to these portions of our existence, when properly directed, becomes one of the most important coadjutors in the formation of character. Seize upon this disposition of our nature, and secure it in the cause of human progression by gratifying its anxious inquiries with useful information and philosophical facts. Let the youthful mind be stored each succeeding week with natural truths or moral principles, on which it may employ the activity of its thoughts; and discovering by degrees an increase of strength in that knowledge on which the mind reposes with satisfaction, the affections will be engaged in favour of knowledge and virtue, and the true foundation for an abhorrence of brutality and vice will be implanted. Let our Sunday Schools become *the universities of the poor*, in which the infant mind shall be taught to look through nature up to nature's Source, by teaching it the simple elements and rudimental facts of natural

philosophy, and let our first books contain them. Teach it the dignifying truth that the only acceptable service to that Source is, to love and serve their fellow-men. Let a reason accompany every moral precept, and an illustration every principle in philosophy."

With one or two more extracts we conclude:

"If the working classes of this country would redeem their children from the political evils by which they are themselves oppressed, they must aid, by every means in their power, in the formation of a character which shall be prepared to obtain relief:" we add, and which shall use, improve, and keep it, when obtained.

"Proclaim to the working classes from morn to nightfall that no political change can effect the melioration of his condition, who is the slave of drunkenness." "The wisest political institutions cannot avert the natural consequences of individual vice; whilst such is the force of individual virtue, that were a nation truly civilized, a vicious government could not exist."

---

ART. X.—*The Voice of Humanity: for the Communication and Discussion of all Subjects relative to the Conduct of Man towards the inferior Animal Creation*. Published Quarterly. Nos. 1—4. 1830, 1831.

THE objects of this periodical are thus set forth in the Address prefixed to the first number:

"This work will be entirely devoted to the consideration of the proper treatment of the animal creation; and a full and fair discussion will be afforded to every authentic correspondent, as well as an opportunity of bringing forward every subject worthy of notice.

"Those which most immediately press upon public attention we conceive to be, first,—the unrecorded atrocities and cruelties daily and hourly practised upon the animals slaughtered for our tables, without the least regard to any laws of humanity either moral or divine, millions and myriads of which are hourly suffering deaths of exquisite torture merely to gratify the covetousness of butchers and the voluptuousness of epicures. On this important subject, with which we conceive legislation ought, in the first instance, to have commenced, we shall ever readily insert well-attested communication of *eye-witnesses*; for the present system, which we denominate practical



Atheism, will be proved to be a foul disgrace to Christianity, such as neither Jews, nor any Heathen sect professing belief in a Supreme Being, could be supposed to countenance. This wanton and needless infliction of *excruciating* deaths on the animals given us for our daily food, involving, as it does, such an immensity of animal suffering, will be particularly held up to view; nor shall our exertions be wanting to demonstrate, in a practical manner, the entire remedy for these evils, by the establishment of *ABBATOIRS*, &c., with legislative regulations to prevent all cruelty in slaughtering.

“Next in importance is the unrecorded and unexampled misery of the horse in the knacker’s yard, when his former usefulness has expired; devouring the manes and tails of his fellow-sufferers, from hunger, until the knacker, from a demand for the flesh, gives the order for the termination of all pain and suffering; but their dying from absolute starvation is regarded, in these places, with the utmost indifference, as the trouble of slaughtering them is then saved.

“The good effect which a quarterly work is likely to produce, should be considered in regard to those numerous and dreadfully demoralizing instances of cruelty, which exist only because they have never been thus brought into public view: such are the bull-baits, now so frequent, and conducted with such extraordinary atrocity, in many of the manufacturing districts:—the annual Stamford bull-running—the pits, &c., &c., for the nightly diversions of bear-baiting, badger-baiting, and dog-fighting, in different parts of this metropolis, frequented by the most dissolute and abandoned characters of society. A direct channel for communications of this kind will be here opened for correspondents, from all parts of the kingdom; and where, unfortunately, no law at present exists by which these demoralizing exhibitions may be suppressed, the publication of every authentic particular, with the names and residences of as many as possible of the individuals concerned, will afford the best substitute.

“The next in the scale of cruelty is the wretched condition of horses and cattle, as seen in our streets and public roads; and it was on this point that legislation commenced in the year 1822, by passing the 3rd George IV. c. 71, to prevent the cruel treatment of cattle. The experience of eight years, however, has fully proved an amendment to be absolutely required, even with regard to the

class of animals which the Legislature promised to protect by it; and the wording is so vague that a conviction of the most aggravated cruelty depends more on the disposition of the magistrate than on the force of the Act. Notwithstanding the petitions that have been presented, and the efforts that have been made, no sincere disposition has been manifested, hitherto, by Parliament, to grant such amendment. We shall therefore immediately submit, through this work, an amended, efficient Act, which the Legislature, we think, cannot consistently refuse to ratify.

“We wish this work to be considered in another point of view, viz. that of informing and awakening the public mind, as well as exciting a benign influence on the moral character of the rising generation. The great mass of valuable materials on this subject that are buried in oblivion can hardly be conceived, many of which present the noblest essays of the divine and the moralist, as well as the finest conceptions of the poet. These will be restored to their native splendour, and brought forward, in accordance with the original intention of their illustrious authors, to aid the cause of practical reformation and improvement. The SOCIETY FOR THE PREVENTION OF CRUELTY TO ANIMALS will have the opportunity of publishing its proceedings, and of submitting to the public its plans for the attainment of particular objects. At the same time the work will afford to its numerous supporters a desirable channel through which they may publish their suggestions. But it is proper to state that, though many of the most efficient members of the Society, with other gentlemen, are co-operators in establishing and conducting this work, its publication will be entirely independent of the Society.”—Pp. 3—5.

We are not partial to periodicals which confine themselves to a single subject, however extensive may be its ramifications. They limit the useful influence which is desired, as the very title warns off all readers who do not previously feel some considerable interest about that particular topic. It is difficult to give them sufficient variety to ensure their being read. And they are very apt to overdo the subject to which they restrict themselves. All these evils, which seem inseparable from the plan, we find in the publication before us. At the same time, much is atoned for by that goodness of intention which evidently characterizes both the conductors and contributors. The humane object which they contem-



plate would, in our opinion, be better promoted by the occasional publication of well-written pamphlets, and by giving the most extensive circulation to such productions as Dr. Drummond's Sermon, "Humanity to Animals the Christian's Duty," which they have rendered deserved praise to, and which the Editor claims the merit of having occasioned the composition of, by the request which he made to Dr. Drummond when in London. This sermon was reviewed in the *Mon. Repos.* for May 1830. The conductors, however, have taken the course which they deemed best adapted for the accomplishment of their object; and, heartily wishing them success, we can do no less than apprize our readers of the medium which they have established for information and discussion.

No. 4 has an engraving, by G. Cruikshank, of "The Knacker's Yard, or the Horse's Last Home," which is worthy of our modern Hogarth. The "object is to circulate a considerable number of these engravings, each of which conveys volumes of instruction on the subject. To any respectable hotel, tavern, or coffee-house, where it would be hung up, the Editors would willingly send it framed." It should be in every tap-room.

Several articles are devoted to shewing the advantages which would result from the abolition of Smithfield market and the establishment of Abattoirs, or public slaughter-houses, (similar to those of Paris,) in the outskirts of the metropolis. Were this project accomplished, the public feeling would not continue to be disgusted, or hardened, by the loathsome sights now so common. One class of accidents, that occasioned by the temporary fury of goaded and overdriven animals, would be abolished. The Sunday would not close, as it now does to all who live in the neighbourhood of Smithfield, with sounds of uproar, profanity, and brutality, for which the song, the dance, and the theatre, would be an advantageous exchange. And there would even be a money saving, for the public loss, by the present system, from bruises and deterioration of cattle and sheep, is rather more than an annual 100,000*l.* But unhappily this is one of the countless cases of "vested rights." There is always some "interest" in the way of the public good. We eat dear bread to uphold the landed interest. We spend a million per annum on bad Canada timber in preference to good Baltic timber, because the shipping interest is so strong. And in the present case, the cause of public decency, humanity, and

economy, will long be kept at bay, if not finally defeated, by the Smithfield publican interest, the butchering interest, and we are sorry to add, the Corporation of London interest.

ART. IX.—*Observations on Distortions of the Spine, &c.* By Lionel J. Beale. 8vo. Pp. 102.

WHILE there is much in this pamphlet which seems to us well to deserve the attention of medical and surgical practitioners, there are also many remarks which ought to have a much wider circulation than the limits of the profession. It would be a foolish attempt to try to make "every man his own doctor;" but much good would arise from people being generally so far instructed as to know when they need the doctor, and to render them intelligent auxiliaries to his efforts on behalf of themselves or their children, when he is called in.

The case described in the following extract is, we should hope, an extreme one; but mothers of a much better class may, perhaps, glean some useful hints from this statement:

"In another of these cases, a child of two years, the mischief had been engendered by a long course of mal-treatment. It was a healthy infant when born, but its mother was fond of society, and was in the habit of taking it out to evening visits, before it was six months old. The mother kept late hours, to the injury of her own health, and the poor infant not only suffered in consequence, from the deteriorated supply of nourishment, but also from the restlessness naturally induced by strange beds and strange nurses. The pursuance of this system soon rendered it a puny infant. When it was weaned, it was allowed to partake of all that was about; and, as the nurse drank porter, so the baby was indulged in the same; and there is reason to believe, that it was sometimes gratified with some share in the potations of a stronger liquor. Its meals were irregular, and in the intervals it was indulged with cakes, so that, as a matter of course, proper food when offered was rejected, and the child's appetite was supposed to be bad, when in reality the fault was in the absurdity of its mode of treatment. In addition to the mistakes in point of diet, the child was neglected in regard to cleanliness, and it seldom breathed better air than that of a confined room in a London house. From such a combination of causes, its health declined from the age of four months; and when

I saw it at the age of two years, it was one of the most pitiable objects I ever beheld: it was much emaciated, totally incapable of bearing on its legs, which were in fact but barely covered with skin, and the bones so slight, that a touch would have broken them. The spine formed a complete serpentine curvature from the upper dorsal to the lower lumbar vertebræ. The intellectual faculties were remarkably precocious, so that a stranger would have supposed the child to have been double its age. Cold bathing and friction, with the internal exhibition of alteratives and steel, were recommended, and their employment was attended with some benefit; but the health was so much deteriorated that nothing had any permanent good effect, and the child sunk into its grave a victim to the folly and over-indulgence of its parents. This case is by no means a solitary one, and its history, somewhat modified, would apply to hundreds of others, where scrophula, rickets, pulmonary and other diseases are engendered in children, from the gross mismanagement of their early years. Such complaints are commonly imputed to the impure atmosphere of large towns, which is often bad enough, but in no part sufficiently so to produce these evils without other operating causes. In the very closest parts of London children will be healthy, if proper attention is paid to the circumstances of cleanliness, bathing, diet, and exercise in the open air. It is the confined air of unventilated rooms which is so injurious to children; but the open air, even of the most closely-built portions of the old city, is sufficiently pure to preserve a tolerable standard of health: if the substances taken into the stomach were as free from impurities as the atmosphere, even of London, the latter would not be in such bad repute. In ninety-nine disorders out of a hundred, especially in children, it is the stomach which is primarily in fault."—Pp. 7—10.

We add another extract, of considerable length; there are yet, though their number is diminishing, school-mistresses who should consider it very attentively; the mother, and the daughter too, may also profit thereby:

"Among the most commonly adduced causes of lateral curvature of the spine, is the long-continued influence of the same attitude. That this does operate is unquestionable, for multiplied experience has shewn it in many persons whose occupations oblige them to maintain the same posture for many hours daily. Attitude has most effect during the period of

growth, but probably too much has been attributed to it; for, without the simultaneous action of other causes, it would not alone be sufficient to account for the production of spinal curvature. The attitude which a girl is obliged to assume at almost all her lessons, unquestionably tends to draw the spine to one side, and to elevate the right shoulder; which, together with want of exercise, stays and tight lacing, operates in the production of that variety of lateral curvature, which the modern system of female education has rendered so common.

"The attitude assumed in needle-work, writing, drawing, the piano, the harp, all have the same tendency to contort the spine; all these occupations are sedentary, and so many of these and other accomplishments are now demanded, that the day is hardly long enough to go through the usual lessons. Boys sit much at their studies as well as girls, but when relieved from them, their amusements are of such an active description, that the alternation of a few hours' sitting is really beneficial to them; but girls, in their intervals of relaxation, are too often permitted to take no other exercise than a slow walk for an hour or so. The motions necessary for boyish games, bring into active play the muscles of the back, increase their vigour, and thus enable them to maintain the spine in its proper position, but the action of walking has but little effect on this class of muscles; the omission of those active exertions which youth of both sexes would naturally indulge in, is one main cause of such frequent instances of lateral curvature in girls. Every care is taken to check in girls that activity which is natural to the season of youth—young ladies should not be romps—such and such exercises are boyish—delicacy of appearance is considered genteel, and we all know how successful the system is in rendering girls delicate. Even in those cases where some degree of active exercise is permitted, the poor child is eternally admonished not to assume the attitude which Nature dictates to relieve for a while the muscles of the back. Miss must not stoop, must always hold her head erect, sitting or standing; the head and chest must be upright, and straight-backed chairs, backboards, and other ingenious arts of tormenting have been invented, to prevent children from adopting the attitudes of repose dictated by Nature. Who would ever think of preventing a horse from assuming that position of repose which he almost invariably takes when standing still, by raising one

of his hind legs to rest, while the body mechanically bears on the other three without much muscular exertion—in this position the spine becomes curved; and, it would be as wise to fear deformity in a horse, because he occasionally assumes this position, as in a girl to fear her being permanently round-shouldered, because she occasionally relieves herself from the irksomeness of continually maintaining the same position. Perhaps there is nothing more beautiful or more conclusive of design, than those contrivances in the structure of animals which enable them to assume positions of repose without the expenditure of muscular power. The manner in which birds roost is a familiar illustration; the weight of their body alone acts on the tendon of the flexor muscles of the toes, which thus mechanically grasp the perch without any muscular effort. The position of the horse above-mentioned, and that of the soldier when he stands at ease, are also examples of this provision of Nature. In the human body, the means of effecting this object was, I believe, first pointed out by Mr. Bell, and has been illustrated by him in the article 'Animal Mechanics' of the Library of Useful Knowledge, and by Dr. Arnott, in his Elements of Physics, from whose work I shall take the liberty of making the following extract, which, in forcible language and correct reasoning, cannot be surpassed.

“ ‘Strongly as Nature has expressed herself upon the important subject of exercise among the young, tyrant fashion, with a usual perversion of common sense, has of late times in England formed a school discipline for young women of the higher classes, which wars directly with Nature’s dictates; and the consequences have been such, that a stranger arriving here from China, might almost suppose it the design to make crooked and weak backs by our school discipline, as it is the design in China to make little feet by the iron shoe. The result is the more striking, because the brothers of the female victims, and who, of course, have similar constitutions, are robust, healthy, and well-formed. A peasant girl is allowed to obey her natural feeling, when her spirits are buoyant, and at proper times may dance, and skip, and run, until healthy exhaustion asks that repose which is equally allowed; and she thus grows up strong and straight. But the young lady is receiving constant admonition to curb all propensity to such vulgar activity; and often, just as she subdues nature, she receives the praise of being

well bred. Her multifarious studies come powerfully in aid of the admonition, by fixing her, for many hours every day, to sedentary employment. This adoption of sedentary habits is not only hurtful, by preventing the natural extent and variety of the exercise, and thereby weakening the whole body, but is rendered particularly injurious to the back, by the manner in which the sitting is performed. It would be accounted great cruelty to make a delicate young creature stand all day, because the legs would tire; but this very cruelty is almost in constant operation against the back, as if backs could not tire as well as legs. When a girl is allowed to sit down, because she has been long standing, great care is taken that the muscles of the back, which still remain in action as she sits, shall not be at all relieved; for, from the idea that it is ungraceful to loll, she is either put upon a stool which has no back at all, or upon a very narrow chair with a perpendicular back. The stool relieves the spine more than the chair, because it allows of bending in different ways, so as to rest the different sets of muscles alternately; but the chair forces her to keep the spine quite upright, and nearly unmoved. The consequence soon is, that being first weakened generally, by sedentary habits, and the back being still farther weakened by excessive fatigue, the spine gives way in some part and bends, and the curvature becomes permanent.

“ ‘When the inclination of the back has once begun, it is very soon increased by the means used to cure it. Strong stiff stays are put on, to support the back, as it is said, but which in reality, by preventing those muscles from acting which are intended by nature as the supports, cause them to lose their strength; and when the stays are withdrawn, the body can no longer support itself. The only things forgotten are to give proper exercise in the air, and to let the child rest when she is not taking such exercise. The prejudice had at last grown up, that strong stays should be put upon children very early, to prevent the first beginning of the mischief, and that the child should always be made to sit on the straight-backed chair, or to lie on the hard plane; and, it is probable, that if these cures and preventives had been adopted as universally and strictly as many deemed them necessary, we should not have, in England, a young lady whose back would be straight or strong enough to bear the weight of the shoulders or head. It would disgust us to see the attempt made to improve the strength and shape of a

young race-horse or greyhound, by binding tight splints or stays round its beautiful young body, and then tying it up in a stall; but this is the kind of absurdity and cruelty so commonly practised in this country towards, what may be well called, the most faultless of created things.

"Although want of exercise is, perhaps, the most important cause of the frequency of lateral curvature, yet I do not doubt that stiff stays and tight lacing very materially increase the mischief produced by inactivity. Tight lacing not only prevents a due development of the muscles by pressure, but by fixing into one immovable mass the ribs and vertebræ of the back, which, more especially in youth, should have free motion on each other, makes the whole upper part of the body a dead weight on the vertebræ of the loins, which, in consequence give way to one or other side, and lateral curvature is produced."

"Not only does tight lacing act directly in this manner, but indirectly it operates in diminishing muscular vigour, by impeding respiration. It is well known

that muscular power bears a relative proportion to the freedom of respiration, animals having the highest development of the respiratory organs, being the most powerful in muscular force. Tight stays compress the ribs together, and prevent the play of the respiratory muscles—when applied during the growth of the body, they prevent the development of the chest, and thus lay the foundation of many pectoral diseases. Much more might be said on the subject. To expect that stays will be banished from the female dress would be idle, but I think few mothers who will reflect on the evils of tight lacing in growing girls, will hesitate to defer at least to the latest moment, the vanity of forming their children of that shape which is most convenient to the dress-maker; for really the great use of stays, from all I can learn on the subject, appears to be, that they form the most suitable groundwork for the attachment of the manufactures of these artists. The female form, at least in youth, requires no artificial aid to improve it; who would think of putting stays on the Venus de Medici!"—Pp. 36—46.

---

## MISCELLANEOUS CORRESPONDENCE.

---

*Dr. Carpenter in Reply to the Eclectic Review and Mr. Ellis.*

*To the Editor.*

SIR, *Bristol, June, 1831.*

I AM among the many who have to thank your very able Reporter for the faithful record he has given us of the proceedings of the Unitarian Association, on the memorable day when we had the satisfaction of seeing among us, both in worship and in general co-operation, that remarkable person to whom our hearts and hopes have been so long directed; to whom we have looked with earnestness, in reference not merely to those religious opinions which characterize our denomination of Christians, but also to those more general purposes of human well-being, which no other sect regard with more fervent desires than we do, and with which we find our views of Christianity so admirably coalesce. Our distinguished visitor, Rammohun Roy—the simple name conveys

to us more than any earthly title can do—must have perceived, beyond any anticipation of his own, how extensively and cordially he had obtained our respectful regards; and his presence among us has already secured him a degree of personal attachment and esteem, which rests on no party considerations. He is come at a period when he sees our nation in its moral greatness; and in its preparation for a system of improvement, which, if pursued with wisdom, will eventually realize hopes long dawning in the distance, but now, as it appears, like the beams of the rising sun. To him the prospect must be peculiarly cheering. Whatever expectations he had entertained of good to his country, from his representations at the seat of power, he must now regard as vastly more likely to be fulfilled, than at any former period he could have reasonably hoped for.—But whatever disappointment, as to particular objects of desire, too sanguine hope may have to experience, the kingdom of



God must come, and the period must arrive when his will shall be done on earth as it is done in heaven. It is delightful to think of the Rajah, educated in polytheism and idolatry, as, even from the more ancient forms of his native religion, able to discern the adorable excellencies of the One God; and, as now, with the full confidence which Christianity gives, cherishing the great truth that "of him, and through him, and to him are all things," and desiring to glorify him in all things through Christ Jesus.

At that meeting, even if the lateness of the hour had not forbidden, I should have been unwilling to advert to the strictures made in the *Eclectic Review*, eight or nine months ago, on some expressions of mine at the meeting of the Association, held last June at Manchester,\* but for the recent remarks of Mr.

\* See *Monthly Repository* for 1830, pp. 563, 564. It may be desirable to repeat the passages to which I particularly refer.

"The time must sooner or later come when Unitarian Christianity will, in the same manner, encircle the globe, for prophecy distinctly points out that such a period will come. I see multitudes doing our work, whilst they imagine they are acting against us. They are preparing the way for that simple system of Christianity which we profess. When I see numbers of churches building throughout the country, my first impression is, how error is supported! But when I look further, I consider that they are all building for us, and I cease to regret my share of the two millions which have been levied for their erection. They are doing good among multitudes whom our efforts could not reach; and they will all eventually come to us, to that great and universal church which will embrace the whole earth. Our friends who mix in the world more than I do, often see great difficulties and discouragements; but, looking on as an observer, I see abundance to animate and encourage. All sincere Christians, of whatever denomination, are tending to one common centre of light and blessedness: they may now be widely apart; but in proportion as they approach it, they approach each other."

"The mode of teaching Christianity adopted by the missionaries of different denominations, might often be employed by Unitarians without any dereliction of principle. The accounts I heard given by Mr. Ward of his method of instructing

Ellis himself, in the new edition of his *Polynesian Researches*.—The strictures to which I refer, were written in so bad a taste, as well as in so bad a spirit, that I did not, at the time, think it needful to offer any explanation: indeed, I thought none could be influenced by them who would by any reply I might make. Perhaps, however, it might have been desirable, in reference to the expression respecting the new churches—"they are all building for us." Members of the Establishment, (among them at least one clergyman,) with whom I have to act in a public institution, have been led, through the *Eclectic Review*, to entertain opinions respecting the views of Unitarians for which one would not willingly give them any plausible reason. The clergyman gave me to understand, that it is clear the Unitarians expect to get the emoluments of the church into their own hands. Certainly we do not anticipate any such thing; nor, for the sake of Unitarianism, should we desire that it should be associated with them, or made the religion of the state. What I do expect is, that within those walls where, now, "God the Son," and "God the Holy Ghost," and the "Holy Trinity," are made distinct objects of worship, the prayers of the worshiper will be formed on that model which teaches us how to pray, and directed exclusively to the Father, the "Only True God." In that sense these churches will be all Unitarian—all ours. I never had the idea that they were building for us, *as a sect*: perhaps before that period, our sectarianism, whatever we have of it, may have merged in some more comprehensive system. My sentiments are, perhaps, more distinctly conveyed in the following passage of "*A Unitarian's View of Christian Faith*," to which I directed my clerical opponent. "On this important point, (the *worship* of the Christian,) the Unitarian Dissenter leaves his fellow-christians, since he believes that they leave the Scriptures. It is a source of grateful joy to him to

the Hindoos, brought nothing into view which I should not myself have gladly taught them; and those who have examined the work of Mr. Ellis, on the South-Sea Islands, (*Polynesian Researches*,) may perceive, that in them the simple principles of Unitarianism are essentially taught; and such men are preaching those doctrines more effectually than we often now do, because they are more in the habit of addressing men through their affections."



perceive that where the worship is not regulated by established forms, it is gradually becoming, among all denominations, more scriptural in its direction. It is on this point that, in his judgment, the Church of England most needs reformation: and when the time comes, and come it will, when its devotional, simple, and generally scriptural ritual is purified from all prayers and doxologies which do not follow the directions of Christ, and the model of his prayer; then will multitudes of such as now leave it, join in its solemn services; and, in its time-hallowed temples, 'with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.' Which will precede, the reformation of its worship, or the due regulation of its revenues, with its separation from the state, does not seem easy to determine: but the commencement of these important changes cannot be far distant.

In Mr. Ellis's second edition (Vol. II. p. 182), that justly respected labourer in the Christian vineyard, speaks with surprise of his finding "the Missionaries in the South-Sea Islands classed by Unitarians among the teachers of Unitarianism:" and he then quotes the sentence in which I spoke of Mr. Ward and the Polynesian Researches. He continues, "The speech containing these affirmations, was made after a public dinner, in connexion with a toast referring to missionary exertions; a subject at all times inappropriately brought forwards when associated with usages of conviviality, derived not from a Christian source, and in the observance of which, good old George Herbert's advice, 'Drink not the third glass,' is not always regarded." In my case it is; and the sentiment given me to propose to the meeting, had my hearty accordance—"The true Missionaries of Christ—all, in every church and every clime, who are labouring to diffuse among mankind a filial spirit towards God, and a brotherly love towards their fellow-men." Mr. Ellis afterwards says, "The habit of sitting, or standing up, and repeating, before drinking a glass of wine after dinner, a religious sentiment, is much less followed than formerly; and the sooner it is altogether discontinued the better. The practice is not peculiar to Unitarians, though, at the Manchester dinner, the toast in support of which Dr. Carpenter's speech was made, was one of a series, which, according to the Report, extended to twenty-one." I agree with Mr. Ellis in thinking that the sooner the practice

is altogether discontinued the better; and I cordially rejoice in the change which has been adopted by the Unitarian Association in their last two anniversaries. But I deem it right to say, that the meeting at Manchester was characterized by decent sobriety; and as to the twenty-one toasts, I doubt whether more wine was taken than would have been with a fourth part of the number.

I would willingly transcribe what Mr. Ellis has stated on the main point; but it seems unnecessary. He entirely misunderstands my views; and the brief statement given of them was perhaps scarcely intelligible, except by those who had corresponding sentiments with my own. I have long seen reason to believe that our Christian brethren (with the exception of those who trammel themselves in technical phraseology, and dwell upon orthodox symbols of faith) are becoming more scriptural in their sentiments. In this proportion they speak of Jehovah as the one living and true God; and of Christ, as his beloved Son and servant, deriving his high powers and exalted glory from the Father: they speak of the Father's love and mercy as the sole original source of all the blessings we enjoy; and Christ as the channel through which they were conveyed to mankind: and while they cherish reverence and love to him, they direct their prayers, and their supreme homage, according to his instructions, to God even the Father, in his name. Now, in all this, they are Unitarian. These are the simple, essential principles of Unitarianism. And whether or not they disclaim our appellation, and keep themselves aloof from us, they are virtually teaching our doctrines: they are doing it effectually, too, in proportion as they do not neutralize them by other doctrines which are more or less inconsistent with them. From Mr. Ellis's very interesting volumes, I thought I saw that the missionaries in the South-Sea Islands had not neutralized, in the minds of the natives, those simple, fundamental principles of Unitarianism; and at any rate I saw that they were essentially taught. Perhaps I went too far when I persuaded myself that the missionaries were solely intent on preaching the truths of the gospel, scripturally and practically; not dwelling on human interpretations, whether for or against the opinions usually termed orthodox; but teaching the poor Heathen in the spirit and manner of the apostles of Christ, as exhibited in the book of Acts. I never

supposed that they taught our simple principles as *opposed* to modern orthodoxy.

After seeing Mr. Ellis's note, I looked through his first edition as completely as I could; and I was fully confirmed in the view I had taken of the subject. I found a constant distinction throughout, between "Jehovah, the true God, and Jesus Christ, our only Saviour:" I saw Jehovah represented as the sole object of worship; and found no instance of divine worship to Christ. Our Lord is never spoken of as God the Son, or in any way that implied that his separate personal deity was inculcated upon the Polynesians; and I found nothing tending to draw away the supreme love of the heart, or the direct homage of religious worship, from Jehovah, the only true God. True it is that mention is repeatedly made of Christ Jesus as the true atonement for sins; but I discovered nothing which led me to suppose that the missionaries taught that the death of Christ either made God merciful, or enabled him to be merciful: on the contrary, I saw that they spoke as the Unitarian would do (Vol. I. p. 197) of reliance on the "pardoning mercy of God," and (p. 536) of "the mercy of God in Christ." True it is that the converts were baptized in the name of the Father, the Son, and the Holy Spirit; but Unitarians have no objection to the formula; and I saw that a satisfactory warrant for the administration, was "sincerity of belief that Jehovah was the only true God, and Jesus Christ, the only Saviour" (Vol. II. 253)—which is Unitarianism. And in the same way (Vol. I. p. 206) a number of the natives "requested to have their names written down, as those who desired to worship God, and to become disciples of Christ," which is primitive Christianity.—I also found (Vol. I. 263) a prayer of Pomare, given as "a specimen of the style and sentiments employed by the natives in their devotional services," addressed exclusively to Jehovah; and though some expressions are to me objectionable, I saw in it nothing which opposed my opinion that the simple principles of Unitarianism are essentially taught. But this prayer is actually cited by Mr. Ellis (2d ed. Vol. II. p. 186) among the proofs that what he seems to regard as a painful stigma, is unfounded. One evidence he does adduce, in his new edition (Vol. II. 173)—a letter from Pomare—in which he speaks of the *Three-One*, and, as it appears, of *this* being his shelter from the anger of Jehovah. If I had

ever seen this, I must have relinquished my hope that the simple principles of Unitarianism were taught *effectually*.

L. CARPENTER.

P. S. Since writing the foregoing, I have seen an extract from Capt. Beechey's Narrative, which I think of much importance, as "the conclusions of an able, acute, and disinterested traveller;" but which, with Pomare's letter just referred to, diminishes the conviction I had formed that Christianity has been communicated to the Otaheitans, scripturally and judiciously. I copy it for the information of those readers who have not had the opportunity of seeing the Narrative, or the Monthly Review (for April), from which I derive the passage.

"I cannot avoid repeating my conviction that had the advisers of Pomare limited the penal code at first, and extended it as it became familiar to the people; had they restricted, instead of suppressed, the amusements of the people, and taught them such parts of the Christian religion as were intelligible to their simple understandings, and were most conducive to their moral improvement and domestic comfort; these zealous and really praiseworthy men would have made greater advances towards the attainment of their object."—P. 226.

#### *Wilson's Appeal to Dissenters on the Marriage Law.\**

"A flagrant infringement of Religious Liberty."—PREFACE.

"A greater practical abomination than the Sacramental Test."—The Rev. WILLIAM ORME.

*To the Editor.*

SIR,

I BEG leave, through the medium of the Repository, to call the attention of Unitarians to the above excellent work. And I am the more desirous to do so, as a matter of justice to myself, having, from the time I became a Unitarian, stood alone on this question, in the maintenance of the principle, that "we ought to obey God rather than men." But I am now happy to say, that I am no long-

\* An Appeal to Dissenters, on their Submission to the Obligation imposed by Law, for the Religious Celebration of Marriage, according to the Form prescribed in the Book of Common Prayer. By Joshua Wilson, of the Inner Temple. London, 1831.

er a solitary advocate in this righteous cause—a fellow-labourer has appeared; and, though not a Unitarian, I hail his appearance with joy. For, while it is individually encouraging to myself, it is a proof of a growing correctness of feeling on this point in the Dissenting body; and we have, besides, other indications of the fact in this able production. For the author says, that “he has frequently directed the attention of orthodox Dissenting ministers to the subject, with a view of eliciting an expression of their sentiments; *no individual* of whom attempted to justify the present law, or even to vindicate the tacit acquiescence of uniform, uncomplaining submission.” (P. 5.) What cannot be justified or vindicated, is in a fair way of being sooner or later exploded. Witness the Slave Trade, the Test and Corporation Acts, the civil disabilities against Catholics, and, now, that iniquitous system of bartering in the representation, which has so long been the disgrace and curse of the British nation. The evil complained of in the present instance—that “flagrant infringement of religious liberty,” which is so aptly expressed by the author in his preface, will share the same fate. And nothing can be better calculated to accelerate its doom, than this powerful *Appeal to Dissenters*, which has elicited these remarks.

The writer, as a Dissenter, takes a comprehensive view of his subject. He founds his whole argument on the great leading principle of dissent—that the civil magistrate has no right to interfere in religion—and that, when he attempts to impose religious rites and ceremonies, he usurps the authority of the only Master of Christians, and ought not to be obeyed. The argument is conducted in a very able manner; and I know not how any consistent Dissenter can resist its force. Would that all would consider it with that attention which the importance of the subject so justly demands! Then would they be resolved to “stand fast in the liberty wherewith Christ hath made them free.”

The remarks of the author apply to Dissenters generally. But Unitarians have additional and still stronger objections to the ceremony, from the very nature of the ceremony itself; as recognizing, in their honest conviction, gross corruptions of Christianity,—the Trinity, and the deification and worship of a creature of God, as God himself,—“the man Christ Jesus.” The writer, therefore, candidly admits, that “the grievance presses with *aggravated weight* on Uni-

tarians;” and he says, that “for several years, in spite of many difficulties, they prosecuted an arduous struggle for *their natural, civil, and religious rights*,” in reference to this question. (P. 3.)

He does not, however, justify their conformity, or even the conformity of any Dissenters. In fact, he clearly shews, that it is *not* to be justified; for he says, that the service is an “imposition,” and “a burden oppressive on conscience;” and “conscience,” he adds, “is sacred, *and for no consideration to be violated*; its ultimate decision is ever to be regarded as the voice of the Supreme Ruler, whose claims to obedience are *paramount* to those of any human authority.” (P. 13.) Dissenters, therefore, in general, are unjustifiable in their submission to this religious imposition of the civil magistrate; and Unitarian Dissenters more particularly than any others; for they are more seriously aggrieved. Accordingly, the author observes, “Even Unitarians, while they profess to object for reasons of conscience,\* do not regard submission as absolutely unlawful. Whether actual compliance can be reconciled with the sincerity of such a profession, appears, however, justly questionable.” (P. 16.) And in another place he represents them, in this conformity, as “abjuring a grand article of their creed, the Unity of the Divine Nature” (P. 93); which, surely, is a very serious and awful consideration.

Of the expedient of protesting-conformity, which originated, I believe, with the Freethinking Christians, the writer thus expresses himself:—“Of the protests occasionally presented to officiating clergymen by persons of the former class,” (that is, Unitarians,) “we dare not trust ourselves to speak; for the accounts occasionally appearing in the public newspapers, always excite in our mind mingled emotions of indignation and disgust, which no measured terms will serve to express. We will only venture to say, such scenes are disgraceful to a Christian country; and posterity will scarcely believe that they could occur in the metropolis of the British empire, at the advanced stage of improvement which the nation had reached when they were recorded.” (P. 44.)

Examining the arguments of those Dissenting writers who have endeavoured to justify Dissenters in conforming to this service, our author observes, “As a

---

\* It is the whole drift of the author’s argument, that *Unitarians* ought to “object for reasons of conscience.”

general remark, applicable to all of them, we may mention, that while they undertake to vindicate the conduct of their brethren, the writers betray a secret consciousness that they are not treading on sure ground; for their style of writing, and the summary manner in which they dismiss the subject, indicate that they themselves regard submission rather as the effect of constraint than as the deliberate result of well-informed judgment. They more resemble persons in quest of reasons to satisfy their own minds, than persons 'fully persuaded' of the propriety of their conduct." (P. 53.)

In concluding this examination, he sums up the whole thus:—"It appears, therefore, that the apology offered for submission to this imposition of a religious formulary, is the assumed fact, that they do not consider the occasion on which it is used as properly religious. They regard marriage, on the contrary, notwithstanding the constrained observance of a solemn rite as the mode of toleration, to be *merely* a *civil* transaction, and submit to that observance solely as a requisition of the civil magistrate, who may appoint any form he pleases. Thus, to justify ourselves from the imputation of abandoning our consistency, compromising our principles, and surrendering our liberties, by performing a religious action merely because commanded so do by act of parliament, we are compelled to adopt a plea implicating us in the more serious charge of profaning the name and trifling with the worship of God. We are, by the confession of our own advocates, placed in the situation called a dilemma. One of our great principles is, that the magistrate has no right to interfere with religion, by prescribing modes and forms for the regulation of divine service. This, unquestionably, he has done in the case of marriage in England. For, unless we admit that such is the necessary effect of legislative interference with the mode of its celebration, we are compelled to maintain a most untenable position, that the matrimonial service prescribed in the Book of Common Prayer is not a *religious* form. If we grant this, we must, to vindicate our conformity, abandon the principle for which, at other times, we strenuously contend, that religion is not the magistrate's province; and that, if he attempts to dictate to conscience by positive enactment, a paramount obligation to the Supreme tribunal forbids compliance with such unwarrantable imposition. But for our quiet submission in this case, what excuse do our advo-

cates invent? The same employed by a late Alderman of London to justify his conduct in submitting to the Sacramental Test,—that he regarded his participation of the sacred elements as merely the performance of a common indifferent action, enjoined by act of parliament to be a qualification for holding a certain secular office, not as the observance of a religious institution. The cases are not, perhaps, entirely parallel; greater amount of evil being unquestionably involved in abusing; to secular purposes, one of the holy ordinances of the Christian religion; but both proceed on the same principle—a profanation of solemn worship. The plea resorted to in either case involves the confession of an offence highly displeasing in the sight of God, mocking him by formal, hypocritical devotions, making a solemn approach into his immediate presence, taking his venerable name upon our lips, not for purposes of worship, with a sincere desire to render homage and service to him, but merely for *civil* purposes, for our temporal accommodation or secular advantage. We observe a religious rite of human invention in a transaction entirely civil, or solely regarded as such, considering it sufficient excuse that we are not profaning a ritual institution of God's own appointment, although he has repeatedly declared, that worship performed merely in compliance with the traditions or injunctions of men is vain and criminal, unprofitable to the performer, and offensive to the object professedly addressed. To insult the Majesty of Heaven may not, indeed, be our fixed intention or deliberate design. In general, probably, Dissenters do not previously consider the solemn nature of the religious act in which they are about to engage, or the precise effect of the words they are about to repeat. We regard the whole service as a 'dead office,' an unmeaning ceremony, retained merely in compliance with long-established usage; that is, according to the apt expression of our great Milton, 'we present God with a set of stale and empty words.' But surely it becomes us on all occasions to remember that the Searcher of hearts, who cannot be deceived by specious appearances or plausible pretences, will not be mocked with impunity. 'The times of this ignorance' and inconsideration, God, it may be hoped, has overlooked; but *now*, after light has been diffused in all directions, can we persist in this course without incurring his displeasure?" (Pp. 67—69.)

With regard to the conduct which



Dissenters should pursue in their peculiar situation, the writer says, "If the Established Church has determined to remain satisfied with a reformation left unfinished, let us nobly resolve not to rest content with an imperfect toleration." (P. 94.)

In the mean time, he gives the following excellent advice: "The only safe, as certainly it is the only consistent, mode of proceeding, is to imitate the conduct of that peaceable, inoffensive body, the Society of Friends; never, on any pretence, either of expediency or of necessity, to make a voluntary surrender of the least portion of our rights as men and Christians; nor 'give place by subjection, even for an hour,' to the exercise of usurped and unlawful authority over conscience, by whomsoever claimed; but in all seasons and circumstances 'to stand fast in the liberty wherewith Christ has made us free;' and, regardless of consequences in matters of religion, that pertain solely to his jurisdiction and prerogative, to obey his apostle's injunction, 'Be ye not the servants of men.'" (Pp. 41, 42.)

In conclusion, I cannot forbear expressing my warmest thanks to the author for his excellent work. And if it be any gratification to a writer to know that he has been the means of encouraging an individual engaged in the same righteous cause to which he himself is devoted, that gratification, in the present instance, he may enjoy complete.

I never doubted the goodness of the cause, or despaired of its final success. And my only fear *now* is, that it may come too soon—before *desert*. Should it be so, it will be another instance, among countless millions, that the blessings of God's Providence are not of *works*, but of *grace*. To his most wise and beneficent determination it becomes all to bow with perfect acquiescence.

FRANCIS KNOWLES.

P. S. Should a second edition of this excellent work be published, it would, I think, be well to omit such passages as the following: "it is no part of his" (the author's) "design to infuse doubts or scruples as to the *lawfulness* of compliance;" and, "the writer offers no opinion on this delicate point." (Pp. 13, 14.) Such expressions appear to me to be calculated to neutralize, in some respects, the writer's arguments, and are besides, in my opinion, opposed to the whole design of his work; which, if I mistake not, is decidedly opposed to conformity. If it be right to conform,

why say any thing against it? If it be wrong, charity does not forbid us to say so; but rather requires from us the most open and ingenuous declaration. In such a spirit, the writer of this article hopes that these suggestions are offered.

### *Improved Version of the New Testament.*

*To the Editor.*

SIR,

June 6, 1831.

It is much to be regretted that one great object, which has been the aim of Unitarians ever since they began to associate as a body in this country, should still remain to be accomplished—I mean the introduction of such an Improved Version of the New Testament as can be commonly used among us.

Whilst we are busy in circulating books and tracts for the elucidation of the Scriptures, the latter are still presented to the common reader in a form that every lover of divine truth must deplore. Why cannot we begin at the right end, and do that for which our brethren are well prepared and earnestly call? It is far from my purpose to undervalue the "Improved Version" published by the late Unitarian Society; but it must be obvious that this work, whatever other ends it has answered, can never come into general use, even among Unitarians. In America an attempt has recently been made (and to a certain extent with success) to introduce a version which, as far as it pretends to go, is an approximation to what is required. We must proceed a step farther than our transatlantic brethren, and finish what they have begun. We want, in short, the Common Version of the New Testament, not only "conformed to the standard Greek text of Griesbach," but corrected in all cases of notorious *mistranslation*. Such a work, without note or comment, would encounter none of the objections (among Unitarians) made to versions differing widely and *unnecessarily* from the authorized one. It would at once find its way into our pulpits, our schools, and our families.

In a cause like this, no merely trading considerations should be permitted to stand in the way; but it may be well to observe, that the most important edition of the "Improved Version" is now out of print. It is therefore for the trustees, and the committee generally, of the Unitarian Association, to consider whether the time is not arrived when this subject ought to be brought before them. The successful result, in a pecuniary sense, of



the publication of the Improved Version, is at least an earnest that another with less pretension and of a more popular kind would amply repay itself. On the plan proposed, so little remains to be done, that the mere labour would, I conceive, form no obstacle to its execution. What available funds there are for such an object, I know not; but they ought to be such as in no way to trench upon the too limited resources of the Unitarian Association. Were a prospectus to appear, I have no doubt of ample means being forthcoming, and in no better hands could they be placed than in those of the trustees of an Improved Version, already appearing in the list of officers appended to the Reports of the British and Foreign Unitarian Association.

Our brethren in Ireland, in the first report of the "Unitarian Christian Society" there, state, "that the theological information which they seek to diffuse must meet with serious obstructions so long as the Authorized Version of the Scriptures continues to be the final appeal of the English reader in matters of controversy." The state of the funds of this infant Society at present prevents the attempt at a corrected version, an object the Committee have much at heart. Why cannot we help our weaker brethren? Why not unite and do that, once for all, which shall add lustre to the Unitarian name, and be an inestimable service to enlightened believers wherever found? Such a work, proceeded in with the concurrence and co-operation of the leading ministers of both Associations, would be a bond of union, strong and imperishable.

I will no longer occupy your valuable pages than to express the earnest hope that no inferior considerations may interpose to prevent the speedy fulfilment of the most important trust now left confided to the hands of Unitarians.

T.

#### *On an Improved Version of the Scriptures.*

*To the Editor.*

SIR,

WHILE pursuing my theological inquiries, I have, among other books, frequently looked into a translation of the New Testament published some years ago by the Unitarians. This, though certainly an Improved Version in comparison with the Received Text, is still to be considered (as indeed its own preface hints) an *Improvable* Version. My opinion that the translation might be

very much mended in many important particulars, and might, in its general style, to the great relief of unlearned readers and the lasting benefit of religion, be rendered compatible with modern English idiom, has been confirmed by the perusal of an old "Essay on the Bible," which I picked up lately at a book-stall. Among many excellent suggestions which it contains is the following: "We find in all Versions a fault which borders on blasphemy. The disciples of our Saviour, or his nearest relations, are represented as going to lay hands on him, and saying, *He is beside himself*. Mark iii. 21. Some interpreters, seeing that this is injurious to our Saviour, think the words may be rendered, *He is in a swoon*; others attribute this saying to his enemies; others, that it signifies only, *He is gone out*. But all this is not capable to remove the difficulty; we must, therefore, consider that St. Matthew, relating the same history, observes that it was the *multitude* who were beside themselves, and ravished with admiration at the sight of our Saviour's miracles; and St. Luke makes the same remark, employing a word which signifies to be ravished with admiration. This verse then should be translated, "Those who belonged to him, seeing this, went out to suppress them (*the multitude*), for they said, They are beside themselves."

In this, Sir, you may see that there is nothing militating against idiomatic or grammatical construction; since *αυτον* may well stand for the noun of multitude *οχλος*, while *εξεση* may refer to *οχλος* as its subject, and be fairly translated, as by the Essayist, in the plural number. Besides, vers. 19 and 20 imply, that Jesus and his twelve elect had just gone into a house, when the *οχλος* thronged them so that *αυτους* (Jesus and his apostles) could not take the refreshment for which they entered the house. How then could *οι παρ' αυτες* or *περι αυτων*, with whom, as the words imply he then was in-doors, go out to check or constrain him? I might say more on this as well as other passages, but I will not be redundant or prolix.

While sending this scrap, I beg to inquire whether, from the silence of your correspondents and yourself on the subject of my last, I am to infer that my hints on the non-authorization and inexpediency of "Reverend Individuals" (to use the term of G. P. H.) are substantial; and, if so, whether it be not the duty as well as the interest of the Unitarian body to relinquish their present system and adopt that simple, effi-

cacious, and sublime method, which, being introduced by God's own inspired agents, even among *Jewish* and *Pagan* converts, must be sufficient for those who have not been trained in the burdensome ritual of the former, or horrid ceremonies of the latter; which, in fact, coming from such a source, must be **THE BEST**. I remain a man of no party, a member of no church, and, I need scarcely add,

NO FOE TO INNOVATION.

### *An Important Simplification in Greek Grammar.*

THE study of the Greek language is making a gradual but certain progress among us towards occupying such a place in general education as has never heretofore been allotted to it. There are moreover weighty reasons which may assure us that this arises, not from the fashion of a particular age or country, but that it forms a part of that grand progress of improvement throughout the human race which it is manifestly our happiness to witness, and which is destined, we cannot doubt, to be co-extensive with the globe, and to reach the utmost limits of time. It is reasonable to expect that the progress of religion, virtue, and knowledge, will gradually tend, in some good measure, to repeal that decree of the *confusion of tongues*, which the commencement of the destined ages of idolatry, ignorance, and vice, called down on the builders of Babel. As nations become virtuous and wise, peaceable and useful intercourse will be multiplied among them; and that which facilitates such intercourse will of course be held in esteem. And although there may be no sufficient reason to think that common vernacular dialects will ever cease to present considerable variety, yet it is every way probable, both from past experience and the nature of the case, that that variety will be continually encroached upon and diminished by the influence of a language which shall be *universally cultivated* among the educated classes of all nations, and whose phraseology shall be constantly diffusing itself through the literary language of each. Thus we may anticipate not only that a certain learned language will become generally familiar to the well-educated throughout the world, but that the knowledge of this language will act as a leaven, continually assimilating even the popular dialects both to one another and itself, and producing a great measure of essential identity in the more literary and re-

finéd phraseology even of them. If these speculations on the probable diffusion throughout the world of a common literary language are well founded, it can hardly, I think, be doubtful for what particular language this pre-eminence is reserved. Its own unrivalled excellence, as well as its peculiar connexions with religion, history, and science, claim it indisputably for the Greek. The Greek is the true *cosmopolite language*—the native idiom of Christianity, of freedom, of philosophy, and of eloquence, under every zone.

But having thus hinted at those views which give importance to every thing that facilitates the study of the Greek tongue, it will be proper, without further delay, to call the reader's attention to the particular improvement which it is the object of this paper to recommend to all whom it may concern: to all, that is, who are or may be engaged either in studying or teaching the language.

It consists in giving a *simpler analysis of the Greek verb*, by adopting which we may not only save the learner's time and the teacher's trouble, but attain a much juster acquaintance with the use of that important part of speech. If our common system represents the Greek verb as possessing or forming certain tenses, which, in fact, do not belong to it, but are wholly imaginary, it is evident that the learner is led into a serious error: an error which not only confounds the theory of the language, (an evil of no small magnitude when affecting the most perfect and philosophical language that exists,) but leads directly to practical mistakes. He who assigns a signification to imaginary forms, must withdraw, in his conceptions, that signification from the forms which are real; and hence will be led to an inadequate apprehension of the true use of these, and will, therefore, not be likely to do them justice when translating an ancient author. And it is still more evident, that such a man, when himself attempting composition, will fall into the yet grosser error of using words which neither have, nor can have, any real existence. But let us descend to particulars.

Those for whose use this paper is designed, are aware that the complement of tenses usually assigned to the regular Greek verb includes certain tenses called the *second aorist*, the *second future*, and the *perfect middle*, our grammars conveying the impression that such tenses appertain as a matter of course to every verb that is fully developed, or, in other words, to all but defective verbs; as

well as that these tenses have a signification proper to themselves, so as to be, on certain occasions, those which it would be proper to use in preference to any others. In fact, is not this the view of them which is actually entertained by the great mass of Greek students? Yet it is demonstrable that nothing can be farther from the truth. We will state certain facts, which those may deny who can. 1st. *There is not one Greek verb in fifty that has, in the same voice, two aorists or two futures, nor that has at once both the tenses called the perfect active and the perfect middle*, and there is not one verb in five hundred that has all these tenses complete. How grossly erroneous, then, is the common practice of putting them all down in the paradeigma of the regular verb! But, 2dly, in the few instances in which these duplicates do occur, they are *mere anomalies or redundancies*, easily accounted for. To illustrate this assertion, let us take the case of what is called the *second aorist active*. The form *ετυψα*, called the *first aorist*, is that which is used in forty-nine verbs out of fifty, and is of course the regular tense: another form, having the same signification, is that which is called the *second aorist*, as *ελαβον*. Now, it is true, that this is a second, or rather an irregular *form* of the aorist, but a second *tense* it is not. There is nothing in this part of Greek grammar to which we have not a perfect parallel in that of our own language. If we take the verb *to row*, we find the past tense to be, *I rowed*; and this is the regular form: this form is analogous to what in Greek is called *the first aorist*: but if we take the verb *to know*, we meet with the past tense *I knew*. Here we find traces of a certain ancient mode of forming our past tense, which now obtains only in certain verbs through the force of long usage, but is otherwise abandoned. Now this is strictly analogous to the case of the second aorist. What such forms as *I knew*, *I saw*, *I slew*, are in English grammar, such forms as *ελαβον*, *ειδον*, *ημαρτον*, are in Greek: neither is there any greater reason or practical advantage in assigning two aorists to the Greek verb, than there would be in assigning two preterites to

the English. Who does not see that the English grammar would be disfigured, encumbered, and every way injured, were such a practice to be adopted?

But perhaps some of my readers, being startled at this novel view, will be picking out certain Greek verbs in which they find *two aorists* at once in use. Now, though they may be at some pains to find them, yet there is no doubt that such are to be found. But before they bring forward these as cases in point, let them consider whether such duplicates do not occur in writers either of different dialects, of different periods, or, at least, of widely different styles, as one being a poet, the other a prose writer. And when this point is settled, let them next refer again to our own English, and reflect how many of the like duplicate formations we have among ourselves. Have we not *I hanged* and *I hung*, *I caught* and *I caught*, *I chid* and *I chode*, *I cleft*, *I clave*, and *I clove*, with numberless others, some still in use, but all to be found in our older standard authors? \*

Let the duplicate tenses of the Greek verb be once viewed in this light, and their whole history and situation will be immediately understood. They will be perceived to be mere *anomalies* and *redundancies*, and altogether foreign to the equal structure of the language. These incumbrances being thus cleared away, the student will be in a situation to understand the Greek verb aright, and apprehend the distinct uses of all its parts. Then he will see that it is, among things of this kind, the perfection of beauty, in which nothing is wanting, nothing superfluous. It will be recognized as the *chef-d'œuvre* of language, which, to disfigure by bungling appendages, has been the work of ages of learned dulness, whose praise, indeed, was laborious industry, borne cheerfully by themselves, and with as little scruple imposed on others, but whose technical formality the simplicity of truth and the mother-wit of nature for ever eluded.

T. F. B.

---

\* Farther illustrations of this subject may be seen in *Barham's Greek Grammar*.

## OBITUARY.

---

### REV. JAMES TAYLER.

HOWEVER objectionable it may be to render pages intended for the public eye a receptacle for the effusions of private sorrow, and to exhibit to the world a portraiture of excellencies which were not known, and which cannot be recognized, beyond the narrow limits of the domestic circle; yet some ampler notice seems properly demanded of the character and early circumstances of those individuals whom death has removed from stations of public usefulness, and of whom, numbers that honoured them for their personal qualities and professional ability, will be pleased to trace a faithful delineation in the brief sketch which attempts to record their virtues. Under this impression, we furnish a short biographical account of the excellent man whose death we simply announced in a former number; purposing to describe, with as much exactness as feelings of strong affection and deep regret will allow, the characteristic features of his mind and moral character.

Mr. Tayler was born in the city of Westminster, February 15th, 1765. His father was a substantial and prosperous tradesman, of whom it has been honourably recorded, that his habits of beneficence kept pace with his improving circumstances, to the diminution of the amount of fortune which he might otherwise have bequeathed to his children. His mother, whose maiden name was Hugon, was of French extraction. On the revocation of the edict of Nantz, her mother, who was a Huguenot, took refuge in England, accompanied in her flight by a female attendant, who was remembered in the family as having lost an eye in a struggle with the soldiery to retain her Bible.

The subject of this memoir early discovered a fondness for literature, which at one time suggested the idea of binding him apprentice to a bookseller. But the project was overruled, and he was brought up to his father's business. His early bias, however, displayed itself in a strong and growing desire to engage in the Christian ministry. In compliance with his father's wishes, he so far controuled his inclination as to renounce all present thoughts of a change of life; though the hope was still entertained, and, by close, solitary study, when the

hours of business were concluded, he endeavoured to prepare himself for ultimately carrying his wishes into effect. On the death of his father in 1784, the Rev. Dr. Andrew Kippis became his guardian; and by his judicious assistance and advice, after continuing some few years longer in trade, he was at length enabled to execute his purpose of devoting himself to the ministry, and was entered as a student in the New College, Hackney, about the year 1788. Domestic occurrences prevented him from completing his course; and for some time he prosecuted his studies in private, under the direction of his friend Dr. Kippis. The very high estimate which he had formed of the qualifications for the pastoral office, rendered him so averse from engaging prematurely in its public duties, that it was conceived he had abandoned the design of ever becoming a preacher. At the recommendation of Dr. Kippis, he officiated at Nottingham, as a supply, for several months, in 1793 or 1794; after which he preached for some time at Walthamstow, where, in 1795, he married Elizabeth, daughter of Mr. John Venning, of that place. In the beginning of 1797, he succeeded the Rev. Thomas Jervis, as sole minister of St. Thomas's Meeting-house, Southwark; and maintained a most pleasing and harmonious connexion with his flock, till his final removal to Nottingham in 1802. Of the High-Pavement Society in that place he continued for nearly thirty years the faithful and devoted pastor, till the day of his death, May 15, 1831.

In the spring of 1808, the expenses of a large and increasing family induced him to undertake the task of tuition. The duties of this new mode of life he discharged, at the cost of his own health and spirits, with exemplary diligence and scrupulous exactness till the summer of 1825; when, his sons being all settled in the world, and his property increased by some accession on the death of a sister, he retired from his laborious occupation, in the hope of devoting his remaining years to the professional duties and pursuits which he loved, and from which he had felt it a serious grievance to be so long debarred. But many years of peaceful enjoyment were not in reserve for him. His constitution, which from his birth had been peculiar, and



which had been impaired by the fatigues and anxieties to which his susceptible temperament and conscientious spirit rendered him remarkably sensitive, in the discharge of his duties as an instructor of the young—sank at length under an internal decay, which brought him by slow and gradual steps to the grave. A constitutional difficulty of breathing, which was painfully increased by any keenness in the atmosphere, prevented him from taking that constant exercise in the open air which his sedentary and studious habits rendered so indispensable for the preservation of health. His digestive powers at last completely failed; even pure water producing excessive nausea. In the final stages of decay, his mind continued singularly cheerful and serene. Bodily weakness and frequent sickness unfitted him for the enjoyment of his favourite pursuits, or for any prolonged intellectual exertion; but his affections and his moral feelings survived in undiminished vigour to the last hour of his earthly existence. The wish that he most ardently expressed, had it been the will of Providence, was to have had all his children round him on that occasion. But of his sons one was a resident in a distant quarter of the globe; and the painful intelligence of the untimely decease of another, on his voyage to India, was conveyed to him only a few weeks before his own removal from this world. Yet he was not without the richest comforts and consolations. In the bosom of his family, the object of unceasing attention and solicitude, gratefully sensible of the kindness which he experienced, and breathing, in his last articulate accents, the most affectionate prayers for the harmony and happiness of all whom he left behind—calmly and imperceptibly, almost as in a gentle slumber, he resigned his spirit to his Creator, and passed away, as he himself firmly believed, to another and a happier state of being. His affectionate flock, deeply feeling their loss, and desirous of recording, by every public demonstration, their high sense of the value of his example and ministrations, have spontaneously and unanimously resolved, with equal honour to themselves and to the departed, to raise a sum by contributions of every amount from the congregation at large, for the purpose of erecting a tablet to his memory within the walls which for so many years had been the scene of his living labours.

Mr. Tayler's mind was remarkable for its purity and simplicity, its habitual rectitude of purpose, cautiousness of judg-

ment, and scrupulous love of exactness. The striking excellencies of his character were allied to these qualities; and the imperfections, from which, with the best of men, he was not exempt, might be traced to a predominance of the same temperament. Studying late for the ministry, with a very high estimate of the qualifications for the office, and being determined to repair by severe study the disadvantages of his early career, he applied himself, at College, with extreme assiduity to the learned languages, in which, under the assistance of his friend and tutor, the Rev. Gilbert Wakefield, he found, as he was often accustomed to declare, that he had almost as much to unlearn as to acquire. This feeling, and a determination to gain the exactness which might have been obtained, without difficulty, in the ordinary routine of an education originally destined for the ministry, led to a scrupulous and anxious habit of mind in matters of minute accuracy, which probably impeded the full and natural development of his faculties, and prevented them from appearing to the same advantage as if they had been allowed a freer play, and not checked by an undue distrust in the accuracy of his own attainments. This fearfulness of mistake, combined with a natural modesty and timidity of mind, rarely allowed him to put forth the whole strength of his faculties in a promiscuous company; and it was those only who knew him well, and who had opportunities of watching the various aspects of his mind in the easy and familiar intercourse of domestic life, that could form an accurate estimate of the powers which he actually possessed. His intellect, naturally, perhaps, distinguished rather for vigour than for comprehensiveness, was too often embarrassed in its exercise by a scrupulous attention to details, when it should have been satisfied with grasping the general result; and sometimes lost sight of the end in anxiously weighing a choice of equally subservient means. But if, in this respect, he occasionally seemed inferior to bolder and less conscientious spirits, he more than atoned for this partial deficiency by the reaction of his moral feeling on his understanding, and strikingly exemplified how closely soundness of judgment is allied to purity of heart. His plain and simple mind always took a single view of an object; and, never perplexing itself with the subtleties of a worldly selfishness, aimed solely to speak and to practise what was true and right, and then abandoned every ulterior consideration. When his feelings were



roused by commiseration for the distressed, zeal for liberty and truth, or indignation at injustice and oppression, his whole soul expressed itself in his language; the whole power of his faculties came into action; and he spoke with a warmth, an energy, and even an eloquence, of which those who saw him only through the precise exactness of his ordinary manners and conversation, might have supposed him wholly incapable.

His favourite pursuits, which were philological and rhetorical, perhaps too much increased the natural bias of his mind to verbal accuracy. Nevertheless, he always possessed the strongest relish for general knowledge: and had it not been for the kind of artificial constraint to which early circumstances had subjected the development of his mind, plain and practical studies were those in which he would most naturally have delighted, and in which his native genius seemed best fitted to excel. His mind wanted the lightness and versatility and rapid power of association that are required in literary criticism; but was endued with a calmness and solidity of judgment, that were admirably adapted for graver pursuits. He took a lively interest in the discoveries of natural philosophy; and works on chemistry and physiology furnished him with a large share of entertainment in the latter years of his life. Still his chief and favourite pursuit always continued to be philology. Of the Greek and Latin languages he possessed an exact and solid knowledge. Their best authors he had read repeatedly with care; nor had he failed to study diligently the most approved writers on their grammatical structure, idiomatic peculiarities, and metrical laws. Had he been less verbally exact and scrupulous, he might perhaps have penetrated deeper into the spirit of ancient history and literature, and would certainly have made his attainments more available for the purposes of general reasoning and the embellishment of social converse. It may be mentioned, in proof of the ardour of his mind, and of his undiminished thirst for knowledge, even under the sensible decay of a failing constitution, that, during the few years of leisure and repose which he enjoyed after resigning his school, he resumed the study of Hebrew, which preceding occupations had compelled him to relinquish, and pursued it with so much assiduity, that besides the Pentateuch and some of the historical books, he read over the greater part of the prophetic writings, and por-

tions of them repeatedly. Having long felt prophecy to be the most difficult subject in the interpretation of the Scriptures, he was desirous to form his own conclusions by a careful study of the original text. His opinion, as far as could be gathered from occasional conversations with him on the subject, seemed to incline to the doctrine of a double sense; at least so far as that doctrine may be said to consist in the acknowledgment of a primary and immediate application of the words of the prophecy to events either contemporaneous with, or shortly subsequent to, the period of its delivery; and also of a derived and secondary fulfilment of them in Christ's person and ministry. At the same period of life, he commenced the study of Anglo-Saxon; a pursuit congenial with the philological habits of his mind, and which to him presented peculiar attractions from the opportunity which it afforded of examining the original structure and tracing the etymologies of his native tongue. The Saxon Chronicle was one of the last books which engaged him in his study before increasing weakness compelled him to renounce all severer pursuits; and of the curious lights which this venerable document throws on the manners and institutions of our Saxon and Roman ancestors, he was accustomed to speak with the greatest interest.

Of his moral character, the strictest integrity, perfect singleness of mind, and a most scrupulous and disinterested consideration of the claims and feelings of others, were the distinguishing features. No man ever delivered his opinions with more deliberateness and more entire sincerity. He might sometimes be mistaken; he might sometimes give offence or excite misapprehension from the unsuspecting simplicity with which he uttered them; but you saw at once that he spoke what he believed and felt, and were impressed with an irresistible conviction of his integrity. More wary and worldly men would often have calculated more nicely the effect of the expression of their opinions; but Mr. Tayler looked habitually to what was right, and never considered what might be the impression of his language on others, or how he might stand in consequence in the favour of the parties whom he addressed. No man was ever less tainted in his views of life and principles of action by the influences of worldly pride and selfishness. He possessed a degree of reserve, with a certain formality of manner and peculiarity of language and pronunciation, that to the stranger, perhaps, wore occasion-

ally the air of something cold and artificial. But it is believed that numbers even of those who honoured him for his professional services and for the firmness and integrity of his general character, were but little aware of the kindness, the gentleness, and even softness of heart, with which his nature was really imbued, and of which those only who knew him in the privacy of home, in the relations of a parent, a husband, a master, and an intimate friend, had ever felt the genial and refreshing influence. Perhaps few men who possessed his masculine rectitude of character, and who for so many years had struggled with difficulties and anxieties, retained so much genuine sensibility to the close of existence. Nothing he more abhorred than affectation and display; but where he felt perfectly at ease within his own domestic circle, an expression of affectionate regard from a child or a valued friend, a pathetic narrative, or a deep devotional sentiment, would sensibly affect him and fill his eyes with tears.

Early in life his religious opinions had been Arian, and continued so even after he left the academy; the independent spirit by which he was always signalized prompting a kind of resistance to the ultra-liberal intolerance with which, in those days of excitement, the new doctrines were propagated. In the process of private study, however, he gradually relinquished the opinions of Dr. Price for those of Dr. Priestley, and became a firm believer in the simple humanity of Christ. For the former of these eminent individuals he always entertained the profoundest respect, and through life continued to speak of him as one of the best men and most impressive preachers whom it had ever been his lot to know. The result of his inquiries he never hesitated to announce with perfect candour from the pulpit; and he had the satisfaction of finding the general sentiments of his congregation progressively keep pace with his own. He never disclaimed the obnoxious title of Unitarian, at a time when worldly prudence might have dictated concealment or reserve; but he often stated that the designation which he most loved, and which he most wished to see universally prevail, was Christian. The general strain of his preaching was plain and practical, often accompanied by scriptural interpretation, always founded on Christian motives and sanctions, and not unfrequently addressed, with great effect, to the amiable, generous, and devout feelings. The style of his earlier sermons was clear, manly, and vigorous:

in his later compositions he had adopted an inverted and artificial mode of constructing his sentences, which he conceived, most persons will doubtless think erroneously, assisted the impressiveness of their delivery. His voice was naturally so feeble, that in early life several of his friends dissuaded him, on this account, from attempting to qualify himself for the pulpit: but by careful and judicious exercise he so improved and strengthened it, that it became smooth, firm, and effective, and his delivery, with the exception of some appearance of effort and stiffness in the commencement of his address, was grave, earnest, and impressive. His love of technical accuracy, fostered by the study which he had early bestowed on the theory of elocution, and which always continued a favourite pursuit with him, occasionally imparted to his mode of pulpit address an air of coldness and of art, which was altogether foreign to his real character. When he had advanced into his subject, and his interest was warmly excited, the kindly emotions of his heart broke through all the restraints of rules; he spoke feelingly and naturally; and the artificial speaker was lost in the Christian and the man. His devotional sentiments were serious and profound, chiefly conversant with the goodness and holiness of God, and with the indispensableness of a strict adherence to duty to obtain his favour and the happiness of heaven. His conversation and his preaching were wholly free from intolerance and sectarianism. He honoured good men of every name and opinion; and disliked in any sect the assumption of superiority, and an ostentatious display of their own fancied excellence. Consistently with these views, he regarded moral excellence as the sole ground of final acceptance with God; and, considerably weighing the various influence of circumstances on the human mind, viewed the whole of God's providence as benevolently destined for the formation of character, and believed that all men would finally be restored to purity and happiness. Allied in all his feelings and associations with the grave and speculative class of theologians that is now gradually passing away, he was averse from all excitement and display in religion, and could not always bring himself to look with entire approbation and confidence on those more stirring and popular schemes for the propagation of religious doctrines, which had met with support and encouragement from many wise and good men. He thought, and

perhaps with some justice, that, in the present day, an undue stress was laid on mere cultivation of intellect, and that sufficient importance was not attached to a corresponding improvement of moral character and the growth of religious principle. In some respects, he might, perhaps, be over-cautious and over-distrustful; but his error, if it was one, was intimately connected with the predominant excellence of his character, his scrupulous desire to do what was right, and his unwillingness to relinquish an opinion except on conviction. He was, however, very far from being uninterested in the progress of human improvement. Once convince him that a measure was really calculated to promote that end, and, however unpopular or unfashionable it might be, you might rely on his steady, consistent, and zealous support. His views on civil and religious liberty corresponded to the general rectitude and simplicity of his mind. He was a thorough Protestant Dissenter in principle and in practice. He carried the doctrine of the right of private judgment and free inquiry to its utmost extent, maintained the absolute immunity of opinion from all controul of human tribunals, and thought that speculative error, if entertained with sincerity and associated with a pure life—in other words, that error, merely as error—could in no case whatever be the subject of moral reprobation. His retired habits and aversion from public business withheld him from taking any active share in the politics of his day. But he never concealed his opinions. Though strongly opposed to Republicanism, and attached to that form of limited monarchy which the theory of the British Constitution exhibits, he was, nevertheless, a staunch assertor of popular rights, and regarded all the powers of government as a trust to be exercised for the general well-being of the whole mass of society. Oppression and injustice, under all forms, invariably excited his strongest indignation; nor will his friends soon forget the generous and fearless ardour with which, both in private and from the pulpit, he always defended the cause of a wronged and persecuted Queen. In the contemplated reform of the British Legislature, he took a deep interest; and till within a very few days of his death, inquired repeatedly concerning the results of the general election, which was then engrossing the universal attention of the country. Though he had composed with much care and diligence for the instruction of

his flock, he published little. He has left behind him in print a Sermon on accepting the Pastoral Office at St. Thomas's; another, on the Death of the Rev. George Walker; and a third, on Zeal, preached before the Warwickshire Tract Society at Hinckley: besides these, a Sermon in Mr. Bransby's Selection, on Prayer; and another, in Mr. Beard's volume, on the Reward in Heaven. He also printed and circulated anonymously a small tract on the Evidences of Christianity.

Such was the Rev. James Tayler,—a man honoured by all who knew him for the genuine simplicity and unbending rectitude of his character, and tenderly beloved, throughout the whole of his domestic and social circle, for the affectionate kindness and disinterested benevolence of his heart. In attempting to retrace the general outlines of his character, even his peculiarities seem to have arisen so entirely from the excess of what was good in itself—to have been so blended with purity and uprightness of spirit, and to have been so wholly unmingled with the ambition and selfishness of the world—that they only serve to give a pleasing individuality to the picture, which brings it home to the remembrance, and makes it recognized at once. Those faithful lines prove that it is a reality on which we gaze, and which the affectionate heart would ill exchange for a more faultless model of ideal excellence. We have before us one of the infinitely diversified forms which the minds of good men assume in their passage through this world of discipline. We see the general excellencies of the man and the Christian fully developed, while the identity of the individual is preserved. For the delightful prospect of once more beholding our departed kindred and friends, with still enough of earth to assure us they are yet the same, but cleaved from all the imperfections which dimmed the brightness of their virtues here below, we must look forward in the quiet and enduring faith of Christianity to a more happy and holy state, “when that which is perfect shall be come, and that which is in part be done away.” Meanwhile, be it the consolation of survivors to cherish the remembrance and emulate the example of departed excellence. The friend to whose honoured memory these few pages are dedicated with a deep and grateful sense of filial obligation, has passed from his scene of earthly trial; the opinions of men can no longer influence his condition or impair his happiness; but where

he was best known, he will be the longest remembered and the most sincerely deplored; and to his children he has bequeathed that most precious of all legacies,\* the encouragement of a virtuous example and a memory without a stain.

J. J. T.

— — —  
Mr. JAMES WHITEHOUSE.

1831. June 9, at *Coseley*, in the 89th year of his age, Mr. JAMES WHITEHOUSE, farmer. His life had been adorned from infancy to the close of his mortal existence with those virtuous traits which are the result of genuine principles, and which constitute the Christian character—humility without meanness, benevolence without publicity, and regularity on the means of grace, especially the Lord's Supper, without vain show or ostentation. In his last moments he was comfortably supported by past reflections, united with a steady faith in the gracious assurances of the gospel of Christ, and strongly evinced the efficacy of the Unitarian doctrines in shewing a readiness to depart, to be with Christ. Death was not to him the king of terrors, but a welcome messenger of introduction to nobler and more sublime scenes.

He has left two brothers behind, the one younger and the other older than himself, whose ages are collectively 264.†

C.

— — —  
Mrs. ELIZABETH FREEMAN.

June 25, at *Coventry*, Mrs. ELIZABETH FREEMAN, aged 81. She was connected, during the greatest part of her long and valuable life with the congregation assembling in that city for the worship of the one only true God, and by her devoted and consistent attachment to the leading doctrines of the Unitarian faith, commanded the respect even of those whose sentiments differed widely from her own. Strict in her observance of all the external duties of religion, she shewed, by the uniform excellence of her life, that it was not a mere formal

\* Optima hereditas a patribus traditur liberis, omni patrimonio præstantior, gloria virtutis.—Cicero.

† The eldest brother, Mr. Isaac Whitehouse, has since the death of his brother met with a compound fracture of his leg.

observance. Piety was the habit of her mind, and as it had been the grace and ornament of her youth, it shone with increasing lustre in her declining years. Her general conduct was a beautiful illustration of the divine instructions of her Lord and Master; her universal charity, her constant kindness and attention to the feelings of others, were strong proofs that she had imbibed the genuine spirit of the gospel. The unaffected grief of those who shared her bounty declares that all the brethren and the poor do love her, and they who knew her intimately will long remember with gratitude and pleasure the scrupulous attention which she ever shewed to the comforts of those around her. Nor was the kindest feeling in her the result of weakness, for she was endowed with a very superior mind, and had acquired varied and extensive information. This was manifested in her conversation, and they who had the privilege of an intimate acquaintance with her, have to regret the loss of one from whose society they could not fail to derive both pleasure and instruction. Her death has made a wide breach in that circle with which she was connected; but her friends experience the greatest pleasure in dwelling upon the character of departed excellence, and every consolation from the cheering promises of the gospel. "Blessed are the dead who die in the Lord, for they rest from their labours, and their works do follow them."

— — —  
WILLIAM ROSCOE, Esq.

June 30, at his house in *Lodge Lane, Liverpool*, WILLIAM ROSCOE, Esq., in the 80th year of his age. We hope to receive some account of this eminent and excellent man, whose delicacy of taste, elevation of principle, consistency of conduct, and benevolence of heart, made him one of the brightest ornaments of his country and of humanity.

— — —  
Miss EMMA MAURICE.

On the 9th inst., EMMA MAURICE, fourth daughter of the Rev. M. Maurice, of *Southampton*. Her illness was of many years' continuance, and borne with the most exemplary patience and Christian fortitude. Her amiable, affectionate, and benevolent conduct, will endear the remembrance of her to all who knew her.



## INTELLIGENCE.

---

### *Manchester College, York—Annual Examination, 1831.*

ON Tuesday, Wednesday, and Thursday, the 28th, 29th, and 30th, of June, was held the Annual Examination of the Students in this College, before Daniel Gaskell, Esq., *President*; G. W. Wood, Esq., *Treasurer*; Messrs. Bell, Hart, Moat, Philips, Sanderson, and White; and the Rev. Messrs. Crawford, of Leeds; Gaskell, of Manchester; Hincks, of Belfast; Hort, of Gorton (*Assistant Secretary*); Johnson, of Wakefield; G. Kenrick, of Hampstead; G. Lee, of Hull; G. Lee, Jun., of Lancaster; W. Turner, of Newcastle (*Visitor*); and W. Turner, Jun., of Halifax.

Tuesday morning was a severe examination of the Students in the first and second years, by written exercises and translations, and answers to questions proposed, in regard to the Greek and Latin Classics, in order to the determination of Mr. Philips' Prizes offered to those classes. This examination lasted, without interruption, upwards of five hours. In the evening the junior and second Mathematical, and the junior and second Hebrew classes were examined.

Wednesday commenced with an examination of three hours, in writing, of the senior Mathematical class; after which Orations were delivered by Mr. Wood on the "Effect of Commerce in promoting the Civilization of Mankind," and by Mr. Rowntree on Modern History. Examinations then proceeded (*viva voce*) of the senior Hebrew class, on Mental Philosophy, Ancient History, and of the junior Greek and Latin classes. Orations were then delivered, by Mr. Porter, on the "Causes of the Success of Mahometism;" and by Mr. Colston on Suicide. In the evening, an examination, in writing, of two hours, on the Belles Lettres.

Thursday, examinations, in writing, for three hours, on the Evidences of Natural and Revealed Religion (3rd year's Students), on the Theology of the Old Testament (4th year's ditto), on the Theology of the New Testament (5th year). These examinations, being in writing, could all, without interruption, be conducted together, and during the same length of time. Orations were

then delivered, by Mr. Commius, on the "Relation of Cause and Effect;" and by Mr. Baker on the "Nature and Extent of the Religious Knowledge to be obtained from the Jewish Scriptures." The examinations were then renewed (*viva voce*) of the senior Greek and Latin classes, on Political Economy, and on Modern History. The Students then gave specimens (in general highly creditable) of the success which had attended Mr. Robberds' late endeavours to train them to a just, deliberate, and forcible elocution; and Orations were delivered, by Mr. Maurice, on the "Origin and Design of the Jewish Sacrifices;" and by Mr. Heaviside on the question, "How long the Power of working Miracles continued in the Christian Church?"

The prizes were then distributed—the first for Diligence, Regularity, and Proficiency, to Mr. William Rayner Wood, a Lay-Student in his second year; the second conjointly to Mr. Henry Higginson and Mr. Charles William Robberds, Divinity-Students in their second year, whose merits appeared to their Tutors so nearly equal, as not to allow of a distinction in rank: the third, to Mr. John Lampray, a Divinity-Student in his first year. Mr. Philips' Classical Prizes to Mr. H. Higginson, in the second year, to Mr. J. Lampray, in the first. The Mathematical Prizes, by "A Friend to the College," to Mr. C. W. Robberds, in the second year, to Mr. Lampray, in the first. The Prize of Books, value Five Guineas, offered by Euelpis, for the best Translation into Greek Prose, was competed for by four, but was awarded to a Translation bearing mottos corresponding with a letter, which being opened, declared the translation to have been performed, without assistance, by Mr. C. W. Robberds. The prize for the best-delivered Oration was adjudged to Mr. Maurice; and a present of Books, value Three Guineas, was voted by the Trustees to Mr. Heaviside, now leaving the College, as a testimony to his merit, and of their good wishes.

The Visitor, in addressing the Students, after congratulating them on the cordial testimony of their Tutors to their good conduct during the whole of the Session, proceeded to offer some remarks on the advantage, and indeed necessity, to a



public speaker, of a natural, deliberate, and forcible delivery: but with these, as far as they had reference to individuals, the public at large are in fact as little concerned as they would be in some of those which followed on the subject of the prizes; prompted as they were by, and addressed to, feelings with which the stranger cannot intermeddle. The concluding part, addressed to Mr. Heaviside, was in substance as follows:—

“With regard to our young friend who is now to leave us, in order to the exercise of the ministry, I confess that I feel a peculiar interest in his reputation and success, as I was personally engaged in his original recommendation, and have carefully watched his progress through his course. He will probably soon be called to the discharge of the duties of his important office; and in doing this, I trust he will always feel the necessity, and make it his constant study, to hold forth the pure light of the Gospel, unsophisticated by the systematic doctrines of men, which have too long and greatly obscured it. Whatever time or attention he may employ in the prosecution, or whatever improvement he may make in the acquisition, of various literature of other kinds, which adorn the scholar or the gentleman, he will be very careful to keep them separate and distinct from his ministerial performances; he will be even jealous and sparing in the use of embellishments drawn from such sources. The simplicity of Divine Truths appears best in their own brightness; and the majesty of the divine precepts needs no such subsidiary aid. The weak eyes of the ignorant will only be dazzled with adventitious ornaments; and their attention misled from the solid objects upon which he will naturally wish to fix it. Certainly it would bring no disgrace on ourselves or our performances, if we habituated ourselves, in our preparatory studies for the pulpit, to call to our minds some of the meanest of our auditors, and ask ourselves, how will such a one understand this? Under this head of instructing the ignorant, I scarcely need to recommend it to my young friend to take particular care, wherever he may be called to the exercise of his ministry, to endeavour to inform the minds of the young in subjects of religion and moral duty. With them he may hope for the best success in ‘opening their eyes, and turning them from darkness unto light.’ Their minds he will find like ground as yet unoccupied, or at least that the weeds of false opinions, and corrupt maxims and practices, have not struck a deep and

confirmed root; and therefore that they may be sooner prepared for sowing with good success the seeds of instruction, especially if he can win their esteem and affection by affability and kind regard. In this case they will not fail to feel that gratitude and attachment which will make them firm friends and supports through life, and will rise up as brighter ornaments of a religious society, in the room of those who may be removed.

“My friend will also endeavour to reform from vicious dispositions and practices, those who may unfortunately have fallen into them. This he must indeed be prepared to find an unpleasant and difficult work. It is easier to open the blind eyes to the knowledge of the truth, and to encourage virtuous resolutions to persevere in a good way; but to arouse the stupid, to stimulate the slothful, to reform the profligate,—who is sufficient for these things? Yet these things must be attempted. And they will be best performed, they can indeed only be performed, by treating those who are overtaken with a fault in the spirit of meekness. We should be earnest with them; but we should not fail to shew that our earnestness proceeds from compassion, serious concern for their danger, and desire for their recovery. All appearance of bitterness and wrath and contempt, and pride of superior virtue, must carefully be avoided. A spirit of love and gentleness will soften even the stubborn heart; but harshness and severity will only make the heart more stubborn.

“But what a motive have you, my young friend, to exert yourself for the recovery of sinners, in the words of the Apostle, or rather in those of the commission given to him by our common Master, (Acts xxvi. 18,) ‘That they may receive forgiveness of sins, and an inheritance among them that are sanctified by faith that is in me!’ A motive not indeed addressed to our selfish affections, by proposals of profit or pleasure or honour to ourselves, but directed to the best part of us, our benevolent feelings. Who that feels like a man and a Christian, but will reckon it the noblest purpose of his being, and the highest felicity he can attain, to become instrumental to form and enlarge men’s minds to the comprehension of the noblest and most important truths, to deliver them from error, folly and vice, to lead them to know, to love, and to obey God with delight, and with continually increasing improvement to assist them in forming their sentiments, principles and tempers, and regulating their behaviour in such a manner

as will not only secure forgiveness of former offences, but render them objects of Divine approbation and love, and prepare them to enjoy hereafter the inheritance reserved in heaven for them? What an idea, my young friend, is this! May your heart ever feel its impression, and be animated by it to diligent perseverance! It is a noble career on which you are entering; proceed in it with fortitude and vigour. You will encounter difficulties; you will meet with disappointments; but let not this discourage your endeavours. Our Master himself found reason to complain of incorrigible hearers—‘Ye will not come unto me, that ye might have life.’ If you should find cause for a similar complaint, be not disheartened; remember that the heavenly lessons of the wise and benevolent Jesus were not uniformly successful. But we will trust that through the blessing of God on your faithful endeavours, (and may that blessing continually attend your ministrations!) you may meet with such success as may afford you ample encouragement at present, and add many seals to your ministry, which shall be your joy and crown of rejoicing at the day of the Lord Jesus.”

The Students were then addressed by the Rev. Thomas Dix Hincks, of Belfast, who, by a comparison with other Academical Institutions, pointed out to them some of their peculiar advantages, and strongly urged them to persevering diligence in the use of them. The Examination then concluded, as usual, with a short devotional exercise, and the company adjourned to dinner at Etridge’s Hotel, highly satisfied with the employment of the three days.

V. F.

#### *Meeting at Astley.*

ON Thursday, May 26th, a public meeting of the friends of religious freedom was held at the Unitarian meeting-house, Astley; the Rev. J. R. Beard, of Salford, in the chair.

The objects of the meeting were, to impart information to the villagers, and to promote amongst them zeal, religious feeling, and Christian liberality. This was effected in a number of animated speeches, breathing the true spirit of Christian liberty and Christian benevolence, by the gentlemen who moved and seconded a series of resolutions which had been previously put into their hands for that purpose.

The meeting, which was composed of

from eighty to ninety persons of both sexes, was addressed by the following gentlemen: Revds. C. D. Hort, J. Cropper, H. Clarke, J. Ragland, Messrs. F. Duffield, A. Hardy, J. Barrow, — Peake Jun., — Holmes, and P. Cocker.

The spirit of the meeting was admirably preserved by the Chairman and his coadjutors; and the utmost harmony and good feeling pervaded the whole transactions. At the conclusion of the meeting, tea was provided for those who, at a trifling expense, chose to partake of it. Forty-two persons availed themselves of this opportunity. The congregation at Astley have since expressed themselves highly gratified by the meeting and extremely grateful to its promoters: whilst these are equally gratified to perceive that the objects of the meeting have been realized.

From a conviction that meetings of this kind, held in villages and remote districts, are calculated to exert an important influence on the villagers—elevating their characters, bringing them into contact with men of superior education and more extensive attainments, and demonstrating the existence of a community of feelings and good-will—this notice is prepared, in the hope that its insertion in the Repository may lead to the adoption of similar proceedings in other remote portions of the Unitarian world.

F. D.

#### *Hull, East-Yorkshire, and North-Lincolnshire Unitarian Association.*

THE Eighteenth General Meeting was held at Hull, on Wednesday and Thursday, June 22 and 23. On the Wednesday evening, Mr. Philp, of Lincoln, conducted service in the Chapel, and Mr. Harris, of Glasgow, preached a sermon on Antichrist, from 2 John 7. On Thursday morning, service was conducted by Mr. Duffield, of Thorne; and Mr. Harris again preached—his text John iv. 34: “My meat is to do the will of him that sent me, and to finish his work.” After service, the usual meeting of the members of the Association for the transaction of business was held; and at two o’clock the friends of the Society dined together, to the number of about forty, Dr. Longstaff in the chair. In the evening, a public religious meeting was held in the chapel, Mr. Worsley, of Gainsborough, presiding. A hymn having been sung, and Mr. Harris having offered prayer, the Chairman introduced the

following speakers by stating the design and objects of the meeting.

The Rev. R. K. Philp moved, and Mr. Blundell, of Hull, seconded—"That the members of this Association, which is formed on the principle of mutual encouragement and aid in the profession and diffusion of Christian Unitarianism, rejoice to observe the increasing efforts everywhere making with success for the promotion of what they deem the truth as it is in Jesus;—that they particularly rejoice to recognize the existence and operations of numerous similar Associations throughout the United Kingdom;—and that, while the progress of their opinions is apparently simultaneous with that of civilization, knowledge, and liberty, they deduce from these facts continually fresh evidence of the soundness and value of their faith."

The Rev. G. Harris, of Glasgow, moved, and Mr. Gardner, of Hull, seconded—"That no form of religion is worthy of adoption, which has not a direct tendency to promote the intellectual and moral improvement of mankind;—that, with these views, we consider the intellectual and moral culture of the people, by whatever means promoted, not merely as a temporal blessing to themselves, but as a grand auxiliary to the spread of pure and uncorrupted Christianity, destined ere long to produce a vast accession of rejoicing members to the profession of Unitarianism. We are further convinced that Unitarian Christianity is pre-eminently calculated to improve the social character of man, and to answer one of the best ends of the Gospel—the establishment of 'peace on earth, goodwill towards men.'"

Mr. W. H. Holdsworth, of Hull, moved, and Mr. Bedford, of Lincoln, seconded—"That persecution, in every form, mode, and degree, is utterly inconsistent with the rights of nature and with the spirit of the Gospel, and decidedly hostile to the progress of truth;—and it is therefore the earnest desire of this meeting to see every persecuting statute which still disgraces the laws of our country speedily sharing the fate of the now extinct Corporation and Test Acts and Catholic disabilities."

The Rev. W. Duffield, of Thorne, moved, and the Rev. E. Higginson, of Hull, seconded—"That the Unitarian faith springs out of the great Protestant principle of the sufficiency of Holy Scripture;—that its professors have been distinguished by the maintenance and active assertion of that principle; and that we

therefore rejoice to find that the British and Foreign Bible Society resisted and repelled a recent attempt to impose a doctrinal test on the members of that institution."

After a second hymn, the meeting concluded with prayer, offered by Mr. Worsley. Nearly two hundred Unitarian tracts were distributed at the doors as the audience dispersed.

July 7, 1831.

E. H.

### *Eastern Unitarian Society.*

THE Nineteenth Anniversary of the Eastern Unitarian Society was held at Ipswich, June 29 and 30. The Rev. H. Hawkes, of Norwich, introduced the service on the Wednesday evening, when 1 Cor. ix. was read; and the Rev. Jerom Murch, of Diss, delivered an energetic sermon from a part of the twenty-fourth verse: "So run, that ye may obtain." From these words he took occasion to unfold "the means of removing obstacles to the progress of Unitarian Christianity;" and, as the three most important, dwelt especially upon the necessity of union among its professors, frequent controversies with its opponents, and practical manifestations of its excellence. After service, it had been arranged that the friends should meet at the Suffolk hotel to supper; and the evening was closed in a pleasant, social manner.

On the Thursday morning, the Rev. T. C. Holland, of Loughborough, introduced the service, when 1 John iv. was read; and the Rev. George Harris, of Glasgow, delivered a copious, impressive, and stirring sermon on "Antichrist—what it is, and what it is not." His text was 2 John 7: "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist;" from which he took an expansive view of the subject, beginning with the age of the Apostles, and tracing it historically for several centuries; and laboured to shew that, while other sects of professing Christians had their leading doctrines in common, Unitarians stood alone, opposed to all, and by all; and that the extirpation of Antichrist must be the universal prevalence of Unitarianism. It was gratifying to hear that this sermon had recently been published at Glasgow, and a number of copies were subscribed for at once.

Immediately after service, the business of the Society was transacted; Stephen A. Notcatt, Esq., in the chair. The

Report was more encouraging than that of the preceding year; and several communications from the societies in the district gave very gratifying accounts of the state of the congregations and of institutions connected with them.

At three o'clock, between sixty and seventy of the friends, both ladies and gentlemen, dined together at the inn; Henry Martineau, Esq., in the chair, and the Rev. W. J. Bakewell, of Norwich, in the vice-chair. Many admirable sentiments were given: among the rest, one may be mentioned as of peculiar interest: "The present movement in the world; and may these convulsions never cease, till they terminate in the rights of man and the precepts of Jesus." The meeting was addressed by Messrs. Murch, Harris, Bakewell, Melville, Martineau, Holland, Robinson, Clack, Silver, Esdaile, Hawkes, Alexander, Selby, and Notcutt; and the whole closed with the cheerfulness of prevailing satisfaction.

H. H.

#### *Anniversary of the Kent and Sussex Unitarian Association.*

THE Nineteenth Anniversary of the Kent and Sussex Unitarian Association was holden at Maidstone, on Wednesday, July 6. The religious services of the day were introduced by the Revds. E. Ketley and Talbot with reading the Scriptures and prayer; the Rev. G. Harris, of Glasgow, afterwards delivered a highly argumentative, instructive, and deeply impressive discourse, from 2 John ver. 7: "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh; this is a deceiver and an antichrist." It would be impossible to convey to the reader, in a report of this kind, even a tolerably correct idea of the eloquence and force in which this highly eminent defence of the Unitarian faith was addressed to the numerous and respectable audience assembled on this interesting occasion. It is, therefore, with no common satisfaction that we state, that the Sermon will be immediately published, which will afford to the Unitarian public more particularly the gratification of consulting a highly valuable record of the evidences in favour of the truth of Unitarian Christianity. At the close of the service the business of the Association was entered upon; and although the Report of the Secretary contained no incidents worthy of particular notice, it was evidently designed to excite among the friends of rational Christianity an increasing zeal

for the advancement of the benign doctrines of the gospel. A slight expectation that the celebrated Brahmin, Ram-mohun Roy, would honour the meeting with his presence, occasioned a very large attendance of the members of the Association, although the circumstance of his inability to comply with the ardent wishes of the Committee occasioned no inconsiderable disappointment. This meeting, notwithstanding, may be regarded as one of the most interesting and encouraging that has taken place since the establishment of the Association. A dinner was provided at the Star Inn, at which J. Brent, Esq., of Canterbury, presided, who by his ability and good feeling contributed most essentially to the interest and enjoyment of the meeting. Several sentiments were proposed from the Chair, which called up a number of speakers. It may be remarked, as a proof that the Unitarian Dissenters are not inimical to a constitutional monarchy, that the health of our patriotic King was received with the warmest enthusiasm. The health of the Rev. G. Harris, which was drunk amid general acclamation, called forth from the Reverend gentleman a speech of uncommon force, brilliancy, and eloquence; it is to be regretted, from the circumstance of no reporter being present, that this powerful appeal in favour of the great principles of religious reformation, should be confined only to those who had the high privilege and gratification of listening to the delivery of it. The subject of "City Missions," introduced by the Rev. E. Talbot, excited very considerable interest. The meeting was also addressed by the Revds. B. Mardon, L. Holden, — Ketley, — Wallace, — Baker, W. Stevens, H. Green, T. F. Thomas, B. Austen, and by Messrs. Pine, J. Green, and S. Dobell. At the close of the meeting, which was, from its peculiarly interesting character, extended to rather a late hour, the friends, who were collected from almost all parts of the county, proceeded to their respective places of abode, improved and delighted with the proceedings of a day that will carry with them in after life the most grateful recollections. "A day thus spent is better than a thousand employed in sin and folly."

J. G.

#### *Unitarian Tract Society for Warwickshire and the neighbouring Counties.*

THE Twenty-fifth Annual General Meeting of this Society was held at Coventry,



on Wednesday, July 13. The Rev. Stephenson Hunter, of Wolverhampton, conducted the devotional services; and the Rev. Samuel Bache, of Dudley, preached a most appropriate and seasonable discourse, from the words of our Lord, John xviii. 37: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth: every one that is of the truth, heareth my voice." In the progress of his discourse, the preacher ably vindicated the claims of Christianity to the high and exclusive character of "the truth," and impressively illustrated the spirit of mind becoming those who are desirous of attaining to a knowledge of the truth, and the force of Christ's example, in directing his sincere followers to the exercise of an enlightened, patient, and generous zeal, in promoting the cause of the uncorrupted gospel in the world.

After the usual routine of business, the subscribers and friends dined together, and were edified by addresses on different topics of interest, by the ministers and some of the lay brethren.

H. H.

#### *Western Unitarian Society.*

THE Annual Meeting of the Western Unitarian Society was held at Bridgewater, on Wednesday, the 20th of July. We shall probably be furnished with some account of the services of the day, and the more usual proceedings of the Meeting, for our next number; at present we have to state, that in consequence of the expectation that one or more of our respected brethren of the Remonstrant Synod of Ulster would be present, and take part in the proceedings, arrangements were made for a meeting in the evening of the members and friends of the Society, to which the public were invited, to receive communications respecting the sentiments of Unitarians, and the prospects of Unitarianism in different parts of the world. This supplementary Meeting was accordingly held, and conducted much upon the plan of that of the British and Foreign Association in Finsbury Chapel. The plan thus adopted gave to the female sex, the young, and the poor, an opportunity of hearing those statements which are usually confined to the members and friends of the Society who dine together; and, at the same time, gave a more directly religious character to the proceedings, which seemed to interest all present.

Mr. Estlin, of Bristol, was called to the Chair, and the addresses of the dif-

ferent speakers were connected with the following resolutions:

Moved by Dr. Blake, seconded by Dr. Carpenter:

Since the obloquy so commonly thrown on the tenets of Unitarian Christians, and the bitterness of opposition which they meet with, arise, in no small degree, from ignorance respecting them, and the consequent misrepresentation of them,—it is highly important, and a duty to the cause which we believe to be that of Christian truth, to take all suitable opportunities of extending a correct acquaintance with our doctrines, in their true bearings and connexions: and it is desirable that the Committee of this Society should, as far as its system and regulations will permit, employ such means for this purpose as do not come within the scope of individual exertion.

Moved by the Rev. Mr. Hunter, seconded by Mr. Edward Bagehot:

Looking back upon the period of nearly forty years since this Society was established;—considering the smallness of its beginning; its gradual increase and long-continued prosperity (notwithstanding the formation of various other societies for similar purposes); the mutual and cheering encouragement afforded by its annual meetings; and the importance of its services in diffusing a practical knowledge of Christian truth, and in aiding its advocates to communicate their views to the public;—there is great reason for devout thankfulness; and also for the sentiments of respectful obligation to the late Rev. Timothy Kenrick and Dr. Toulmin, and to other excellent persons, to whose enlightened and conscientious fortitude and zeal the Society owes its commencement and early support;—to the present President, the Rev. John Rowe, of Bristol, who, for more than twenty years, ably superintended its concerns, and animated its assemblies;—and to those other supporters of it, who as Preachers, Treasurers, Secretaries, and members of the Committee, have given their efficient exertions in promoting the purposes of the Society.

Moved by the Rev. S. Bache, seconded by Mr. James Pyke:

Next to the support which Unitarians render to our common Christianity, and to their distinctive principles, by a Christian life and conversation, is the exhibition of those principles in the form and spirit in which they are displayed in the words of Christ and his apostles: and while we express our high appreciation of the judgment and the talent with which the Rev. Henry Acton has already



presented to the public those scriptural views of Unitarian Christianity which are fitted to shew its real nature and tendency, we desire him to accept our cordial thanks for his eloquent, argumentative, and seasonable discourse this morning delivered, marked by sound judgment and Christian principle; and that it is the earnest hope of this Meeting, that its usefulness will not be confined to the services of this day.

Moved by the Rev. H. Acton, seconded by Mr. John Browne:

Feeling the great importance of cordial union, and of zealous co-operation among all who are united in the support and extension of our great common principles as Unitarians, we rejoice in all the opportunities afforded by Divine Providence, to strengthen our mutual bonds by personal communication with our brethren of other countries; and at this time, in particular, we would express to our visitor from the Remonstrant Synod of Ulster, the Rev. Fletcher Blakely, of Moneyrea, our respectful sense of his open, firm, and successful avowal and maintenance of Unitarian Christianity, during the years that he stood alone and unsupported in the North of Ireland; and of the manly and enlightened zeal with which he and his noble-minded colleagues have advocated the right of private judgment and free inquiry, in the midst of the narrow-minded and bitter efforts of intolerant bigotry; our cordial congratulations that, after having resisted, to the utmost, the impositions on conscience, which it desired to fix on all the members of the Synod of Ulster, they came forth from it and erected the standard of Christian liberty; and our earnest desires to co-operate with them in supporting those civil rights which an illiberal and unchristian spirit is at work, in various ways, to withhold, or to take away.

After this resolution was passed, Mr. Blakely gave a view of the proceedings of the Synod of Ulster, and of the bitter and oppressive persecution which the Remonstrants have undergone.

Moved by the Rev. Dr. Carpenter, seconded by the Rev. Mr. Brock:

With high respect for the past labours of the Hindoo Reformer, Rammohun Roy, to diffuse among his countrymen the blessings of education, and the knowledge of the only true God, and Jesus Christ whom he hath sent, and to weaken the bonds of superstition; for his able defences, in his own country, of the principles of Unitarian Christianity, in opposition to the controversial skill of

the Baptist Missionaries; and for his dignified manifestation since his arrival in this country, of his attachment to our leading principles and our public worship; we unite an earnest desire for the success of his enlightened efforts for the benefit of his countrymen; a respectful sympathy with him in the prospects which he believes opening before them, of political, intellectual, and spiritual improvement; an encouraging belief that his visit to Great Britain will be the means of promoting an acquaintance with Unitarian Christianity among our own countrymen; and the hope (with submission to the best Will) that his health may be confirmed and continued, so that he may be enabled, with persevering steadfastness, and dutiful faithfulness, to devote his great talents to the all-important cause of Christian truth and human improvement.

Moved by the Rev. F. Blakely, seconded by Mr. W. Browne:

Under a full conviction of the authority of the Holy Scriptures, as the faithful records of Divine Revelation, and of their sufficiency as the guide of faith and duty, we rejoice in the success of all those means by which the knowledge of them is extended;—by which they are made accessible to all classes; by which the children of the poor are furnished with the key to the precious casket; and by which men are trained, with faithfulness and with freedom, in the knowledge which will fit them to make others wise unto salvation. And we also rejoice in every defeat of the efforts of a fanatical spirit, to narrow the grounds of mutual co-operation among professed Christians.

Moved by the Rev. Steill Browne, seconded by the Rev. H. Acton:

Whatever discouragements we may experience in our respective spheres of personal exertion, there is abundant reason for the cheering conviction, that the great principles of Unitarian Christianity—the Absolute Oneness, the Sole Deity, the Essential Mercy, the Perfect Righteousness, the Paternal Character, and the exclusive Worship of Jehovah, the God and Father of our Lord Jesus Christ—the great principles which our Saviour has himself pointed out as the guide to Eternal life, and the basis of Christian affection and duty—will ultimately prevail over the whole earth: and this, whether we consider the express declarations of divine prophecy, and the obvious tendency of the general enlightenment and enlargement of the mind to prepare for the simple doctrines which it

can embrace with the understanding as well as with the heart; together with the silent but certain efficacy of the discussion respecting them, in lowering the tone and the standard of orthodoxy; or the known and rapid extension of them, where the scripturalist has been left free from the restraints of established forms of faith and worship, and from the benumbing influence of fashion and of power.

### *The Established Church in Ireland.*

AN important document has just been printed, by order of the House of Commons. It is a return made on the subject of the first-fruits in Ireland, containing a statement of the wealth and other information connected with that establishment. From the information which is spread over its 134 pages, we make the following abridgment of facts:

#### *Translations to Bishoprics.*

Since the month of August, 1812, to which date the returns go back, we find that there were 26 promotions or translations to the bishoprics, thus: Lord John George Beresford, Archbishop of Armagh, in 1822, having been raised to the see of Clogher only in 1819, and to the Archbishoprick of Dublin in 1820; Percy Jocelyn to the see of Clogher in 1819, and Lord Robert Tottenham to the same see in 1822; Wm. Magee to the see of Raphoe in 1819, and Wm. Bissett to the same see in 1822; Nathaniel Alexander to the see of Meath in 1823; Richard Mant to the see of Down and Connor in 1823; no episcopal promotion in Derry; ditto in Kilmore; John Leslie to the see of Dromore in 1812, and James Saurin to the same see in 1819; Lord John C. Beresford to the Archiepiscopal see of Dublin in 1820, and Wm. Magee to the same in 1822; in Kildare no episcopal promotion; R. Fowler to the see of Ossory in 1813; Lord R. Tottenham to the sees of Leighlin and Ferns in 1820, and Thomas Elrington to the same sees in 1822; Richard St. Lawrence to the sees of Cashel and Emly in 1822; Thomas Elrington, in 1820, to the see of Limerick, and John Jebb to the same 1822; Hon. R. Bourke to the see of Waterford in 1813; in Cork no episcopal promotion; Charles M. Warburton from Limerick to Cloyne in 1820, and John Brinkley to the same see in 1826; Richard Mant to the see of Killaloe in 1820; Alexander Arbuthnot to the same see in 1823, and the Hon. R. Ponsonby in 1828; Power-le-Poer Trench to the archbishoprick of Tuam and see of Ardagh in 1819; John Leslie,

in 1819, to the see of Elphin; in Clonfert no episcopal promotion; in Killala no episcopal promotion.

It will be seen at once that these names are principally those of aristocratical houses, or of families possessed of parliamentary interest; perhaps the only one of the whole in which such interest did not influence the selection is that of Dr. Brinkley, who was elevated to the see on account of his great talent.

#### *Incomes of Archbishops and Bishops.*

The yearly incomes of the Archbishops are stated to be—Armagh, 15,080*l.* 15*s.* 6*d.*; Tuam, 5548*l.* 19*s.* 11*d.*; Cashel, 3500*l.* and upwards, while of Dublin no return is made; of the others, Clogher is returned 9000*l.* late currency; Derry, 10,000*l.* and upwards, late currency; Meath, 5815*l.* 14*s.* 5*d.*; Raphoe, 5370*l.* 14*s.* 1*d.*; Leighlin and Ferns, 5000*l.* to a fraction; Ossory, 3000*l.* to a fraction; Dromore, 4863*l.* 3*s.* 5*d.*; Waterford, 5000*l.* exact money; Cork, 3000*l.* ditto; Limerick, (renewal fines, nearly as much more, not included,) 2915*l.* 19*s.* 8½*d.*; Cloyne, 2000*l.* “and upwards at the least;” Killala, 4,600*l.*; from the dioceses in Tuam there is no return made, “as there is no record of the value of the several Bishopricks and dignitaries of the province in the Registrar’s office.”

#### *Family Livings.*

A curious fact observable throughout the return is the number of individuals of the same name as the Bishop who had the good luck to get into livings soon after his attainment of the episcopal dignity; for example,

Knox in possession of Derry at the commencement of these returns; then follow—J. Spencer Knox, June 1813, rectory of Fahan, 360*l.* a year; August, same year, Hon. Charles Knox, rectory of Urney, 700*l.* a year; June 1814, W. Knox, rectory of Upper Brandony, 396*l.* 18*s.* 6*d.* a year; same date, Hon. Edm. Knox, rectory of Tamlught, O’Crilly, no amount specified; but 564 acres of church land in the city and county of Londonderry; James Spencer Knox (again) two more rectories, Magheras and Kilnonaghan, 1,365*l.* 7*s.* 7½*d.* per annum, and 926 acres of church land; April same year, Wm. Knox, rectory of Fahan, 360*l.* a year; October same year, William (the same perhaps) Knox, rectory of Tamlaghtard, 425*l.* per annum; August 1821, W. Knox (again!) rectory of Clonleigh, 840*l.* a year, and 427 acres of church land; October 1822, W. Knox (the fifth time), rectory of Ballinascreen, 623*l.* 1*s.* 6½*d.*, and 543 acres; and finally, in June

1830, the last presentation returned Edmund J. Knox, rectory of Killown, 160*l.* a year. Altogether the Knoxes have got since 1812 (mention is not made in these returns of what they had before) 5,230*l.* 7*s.* 8*d.* per annum, and 3,555 acres of land, besides the annual income of one of which no return is made. There are two Knoxes in Dromore, with 1,082 acres.

W. Magee, see of Raphoe, 1819; May 1820, John Magee, rectory and vicarage of Mevah, 375*l.* a year; July 1825, John Magee again, prebend of Killyman, 216*l.* 18*s.* 5½*d.*, and 450 acres; let us here follow his lordship to the see of Dublin, whither he was translated in 1822. W. Magee, vicarage of Finglas, March, 1823, no annual value stated; April 1826, T. P. Magee, rectory and vicarage of Inch and vicar of Kilgorman, 365*l.* 9*s.* 4½*d.* a year; T. P. Magee, December 1826, prebend of Tipperkiven, 127*l.* 10*s.*, and 78 acres; T. P. Magee, (third time), same month and year, curacy of St. Michael, Dublin, no amount stated; May 1829, T. P. Magee, (fourth) prebend of St. John's, no value stated; January 1830, W. Magee, rectory of Dunganstown, no value returned; April 1830, T. P. Magee, (fifth time!) prebend of Wicklow, so much talked of, no value stated. T. P. Magee seems either a very fortunate gentleman, or the brightest ornament of the church, judging from the number and rapidity of his promotions, for in addition to those conferred upon him by his father, we find him appointed in April 1830, Archdeacon of Kilmacduagh.

Waterford and Lismore.—Hon. Richd. Bourke, to the see in 1813; we have, in Feb. 1817, Hon. George Bourke, a prebend and rectory; in Sept. 1819 the same individual to two rectories and two vicarages, value 471*l.* 14*s.*; a third time, in August 1819, to the prebend and rectory of Leskan, no value stated; again, in December same year, (for although the "Hon" is here dropped, it is evidently the same favoured gentleman,) to the prebendary and rectory of Kilgobenet, no value stated, and yet a fifth time, in August 1826, to a precentorship and a rectory, value 1569*l.* 4*s.* 7*d.* per annum. There is also the Hon. Joseph Bourke in Oct. 1829; to a chantorship, value not stated.

In Cork, the Hon. Thomas St. Lawrence was in possession in 1812, since which the promotions of the St. Lawrences have been between three individuals: the treasurership in 1815; a vicarage, June, 1818, 461*l.* 10*s.* 8*d.*; a rectory and three vicarages in the same

month and year (not the same person, however), value 1365*l.* 17*s.* 7*d.* per annum; a vicarage, in June, 1823, 461*l.* 10*s.* 8*d.*; at this time Edward made way for Robert, and got instead, three months after, a prebend and four rectories, value 1162*l.* 10*s.* 8*d.* a year, making "a difference" of 700*l.* per annum in his favour; May, 1825, a vicar choralship; and July, 1826, a rectory and vicarage, value not given; in the diocese of Ross, attached to that of Cork, there are ten promotions of the St. Lawrences, the value of four of which, the only ones stated, is 1435*l.* per annum.

Kildare.—Dr. Lindsay, in possession of the see in 1812; June, 1815, Charles Lindsay, prebend, rectory, and vicarage of Harristown, and second canonry of St. Bridget's, 220*l.*; April, 1828, Charles Lindsay (again), archdeaconry, value not stated, and March, 1823, Charles Lindsay (fourth time), canonry of St. Bridget's, value not stated.

Ossory, R. Fowler to the see in 1813; in April, 1824, Luke Fowler gets a union, consisting of a prebend, four rectories, and four vicarages, value annually 874*l.* 4*s.* 3*d.*; and in March, 1828, Luke Fowler gets two more vicarages, no value stated.

Ferns and Leighlin.—Thomas Elrington to the see in 1821; dates of the promotions of H. P. Elrington: July, 1823, a prebend and vicarage, no value stated; October, 1824, a precentorship, rectory, and vicarage, 1200*l.* a year; Feb. 1824, three vicarages and a rectory, 609*l.* 4*s.* 7*d.* per annum.

In Killala and Achonry, the Verschoyles are numerous enough to justify a suspicion that they are related to the diocesan; there is one with six vicarages at one promotion; he has also an archdeaconry, a provostship (qu.?), a prebend, and a vicarage; another of the same name, with a "sen." affixed, has four vicarages and a prebend, value 949*l.* 16*s.* 5*d.* per annum, and 727 acres of church lands.

Meath, N. Alexander to the see, 1823; James Alexander to the rectory and vicarage of Killucan, 1828.

R. Mant, Down and Connor, 1823; R. M. Mant, archdeacon, 1828; R. M. Mant (the same), vicarage of Billay, 1823.

In Dromore, James Saurin, to the see in 1819; Nov. 1822, Lewis Saurin, rectory of Morin; and July, 1827, James Saurin, vicarage of Seagor, 500*l.* a year.

Cloyne.—Bishop Warburton was translated from Limerick in 1812, and in

March, 1822, his second gift of living went to Charles Warburton, to the value of 323*l.* 1*s.* 6½*d.* annually.

In 1820, Richard Mant was appointed to the sees of Killaloe and Kilfenno; a promotion of R. M. Mant is found, three rectories and two vicarages, value 498*l.* 8*s.* 2*d.* in July, 1821.

Even a cursory glance at these pages will shew the reader how numerous in the Church are the Beresfords; of that name there are an archbishop and a bishop; and in the diocese, six in number, where they chiefly abound, they possess not less than 14 livings, of which only four have their value annexed, amounting to 1857*l.* 11*s.* 2*d.*, and 64,803 acres of land!!!

#### *Summary of the Returns.*

1st. Between the month of August, 1812, and the date of this return, 1383 promotions spiritual, comprehending the same number of benefices, have taken place within the several dioceses in Ireland. 2d. The 1383 benefices, to which promotions have been so made, contain 353 dignities, including the archbishopricks and bishopricks, and 2061 parishes, &c. 3d. 297 of the aforesaid dignities and 405 parishes have been taxed, and are paying first fruits, to the amount of 9947*l.* 11*s.* 3½*d.*; and that the remainder of said dignities and parishes are either exempted from payment, under the statute of Elizabeth, or have never been taxed and put in charge. 4th. Valuations have been made, under the Tithe Composition Act, in 1194 of the above-mentioned parishes, to the annual amount of 303,620*l.* 0*s.* 6½*d.* 5th. 1034 of the said parishes have glebes annexed to them, amounting to 82,645 acres; and that the see lands on promotions occurring, amount to 410,430 acres. 6th. The total number of acres contained in both glebe and see lands, as referred to in this return, amount to 493,075 acres; and 7th. The total number of acres belonging to the several sees in Ireland, with the exception of the dioceses of Down and Connor, Raphoe, and Dro-more, amount to 489,141 acres; the pe-

cuniary values of which have not yet been officially ascertained.

#### *Association for the Protection of the Rights of Conscience in Ireland.*

OUR readers will find among the Advertisements a statement of the objects of the above Association, which has been recently formed in the North of Ireland. About £2000 have been subscribed in Belfast and its vicinity. This is a good commencement. A Deputation has been sent to this country, consisting of Rev. H. Montgomery, Rev. F. Blakely, of Monneyrea, and Rev. J. Mitchel, of Newry. From the interest excited by their representations of the state of religious opinion and parties in the North of Ireland, and especially from the lucid and powerful discourses of Mr. Montgomery, it may be anticipated that their mission must prove a successful one. The approval and good wishes of our brethren in the Western Society are expressed in their fourth resolution, which we have just recorded (p. 573). Most of the London Unitarian Ministers, all, we believe, except those who are absent in the country, have expressed their hope that this object may receive the prompt and liberal support of the Unitarian Denomination.

#### *Ministerial Removal.*

THE Rev. Benjamin Waterhouse has given notice of resigning, at Michaelmas next, his office of minister of the congregation at Warminster, Wilts.

#### NOTICE.

The Annual Meeting of the Devon and Cornwall Unitarian Association will be holden this year at Sidmouth, on Wednesday, the 24th of August, when it is expected that the Rev. W. Hincks, of Manchester College, York, will preach in the morning.

D. OTTLEY, Sec.

July 20, 1831.