

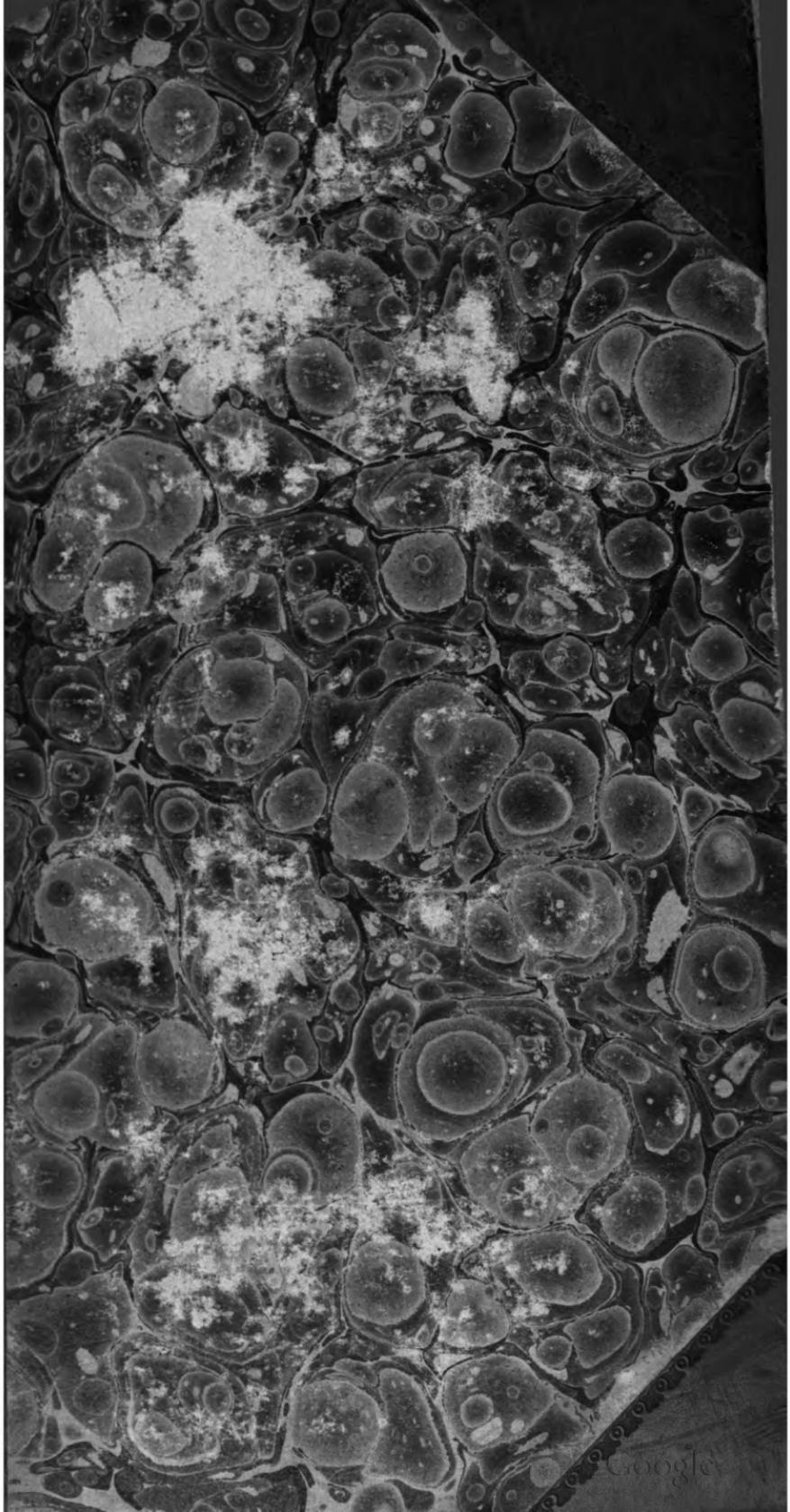
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1834





THE  
**ECLECTIC REVIEW.**

MDCCCXXXIV.

JULY—DECEMBER.

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THIRD SERIES.

VOL. XII.

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Φιλοσοφίας οὐ σὺ τὴν Στρικῆν λέγω, εἰδὲ τὴν Πλατωνικήν, οὐ τὴν Ἑπι-  
κουρίου τε καὶ Ἀριστοτελικήν· ἀλλ' ὅσα εἴρηται παρ' ἴκαστη τῶν αἰχμά-  
των καλῶς, δικαιοσύνη μετὰ τὸντοῦτον ἵστοτήμης ἴκαδάσκοντα, τοῦτο  
σύμπαν τὸ ἘΚΛΕΚΤΙΚΟΝ φιλοσοφίαν φῆμι.

CLEM. ALEX. Strom. L. I.

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1834.

**G. WOODFALL, ANGEL COURT, SKINNER STREET, LONDON.**

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THE  
ECLECTIC REVIEW,  
FOR JULY, 1834.

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Art. I. *The Works of the Right Hon. Edmund Burke.* With a Biographical and Critical Introduction, and Portrait after Sir Joshua Reynolds. 2 vols. imp. 8vo. pp. lxxxvi, 1278. London, 1834.

THE works of Edmund Burke are, to the politician, what the works of the Fathers are to the theologian, an invaluable treasury of wisdom and eloquence, and an armoury of polemical weapons; and, like them, they furnish authority for the most opposite opinions, so that no one, whatever be his political creed, can fail to find in them something to suit his taste and purpose. Whether, with the acute and able Author of the critical estimate prefixed to the present edition of his works, we ascribe it to the independence of his mind, or whether we account for it by some degree of versatility grafted upon a comprehensive understanding, or by the length of his career, which necessitated his speaking and writing on all subjects under so various predicaments, so it is, that ‘*many* of his opinions are to be found in the creeds of ‘*all* parties; most of them in *some*; but *all* of them in *none*.’ Consistency of opinion must not be confounded or identified with consistency of principle: the latter is a virtue, the former a perfection of wisdom, to which few of the most gifted minds have attained. The one is demanded by integrity; the other may, by running into obstinacy, degenerate into a fault. Opinions are to principles as accidents to essential substances; and they necessarily partake so much of prejudice and occasion, as to change their colour and aspect under such fluctuating influences. A man’s unripe notions will never have the flavour of his maturer knowledge, even if he undergo, in the mean time, no moral revolution. Moreover, as life advances, a wise man, while he becomes more firmly attached to the practical principles which govern his life, and shape and sustain his hopes, becomes less confident in the certainty and efficiency of his opinions, as the calculations of

judgement, which at the best can only approximate to accuracy. Once more, as the temper of hope, the prerogative of youth, yields to that of caution, a spirit of conservatism naturally blends more and more with the aspiration after a better order of things ; and the ardent republican of twenty sobering down into the *just-mediumist* of sixty. We scarcely know which is the more unnatural and disagreeable person, the young conservative or the hoary radical. The former is generally a heartless, selfish coxcomb ; the latter, a superannuated visionary or reckless misanthropist.

On grounds like these, a candid explanation may be given of Burke's change of political sentiment, without imputing to him a mercenary dereliction of his early principles.

The present Writer, indeed, avows, that he ' can see nothing ' like the astonishing revolution in all his sentiments and modes ' of thinking, which some affect to discover.' He does not contend, that his consistency extends to every subordinate topic and every particular mode of expression ; but that, ' throughout life, ' the general spirit and tendency of his political system was still ' the same ; so much so, that a careful consideration of his conduct and writings before the French Revolution, would have ' enabled an impartial observer to predict that that event would ' not meet with his approbation.'

' The chief characteristics of his whole system of political opinion were, a horror of the abstract principles of political science, as applied to the actual circumstances of nations ; an opposition to all changes of any magnitude, if proposed to be suddenly accomplished ; the application of practical remedies to practical grievances, without any regard to theoretical perfection ; and the timely, and *therefore* gradual reform of abuses and corruptions. These are the leading principles which, if we mistake not, will be found to pervade his whole system of politics ; this was the system that informed and animated it. We are not now contending that that system was either right or wrong, or, if neither the one nor the other, how far it partook of both : its general *consistency* is all that is contended for. His system might somewhat vary in appearance ; it was its very character to do so ; it might put on different aspects with different circumstances ; it might even submit to some important modifications ; it might have its youth, its maturity, its period of hoary experience, or, if its enemies will, its dotage ; its essential identity through all these changes, is all that is at present maintained. It was just these principles which actuated him throughout the whole of the American War. He never debated (till actually compelled) whether it was abstractedly right to tax the colonies or not ; he declared that he ' abhorred such abstractions ' ; his arguments constantly were, that it was *inexpedient* to do so, because it was a great and dangerous *innovation* ; and that " it was best to let well alone." It was this same principle which induced him to oppose parliamentary reform throughout the whole of his long political career ; it was these principles which pervaded the whole of his admirable plan of econo-

mical reform, and determined him equally both in what he did and in what he left undone. And we hesitate not to say, that the opinions he formed of the French Revolution were not really (though apparently) in stricter harmony with those principles than his conduct on all the occasions to which we have referred. This, we are convinced, any close and impartial student of his works will admit. That these principles, when applied under totally different circumstances, would bear the appearance of inconsistency, may be easily conceived. Now called to resist the encroachments of the Crown, and now the excesses of the people—now employed in defending one part of the constitution, and now another, he would be thought by many to be a traitor to each party, while, in fact, he was the friend of all, and was but varying his means to maintain the unity of his end.' p. 2.

While we admit that there is much truth in this ingenious and eloquent apology, we must nevertheless think that the explanation of the variable consistency, or consistent variableness, so well described, comes very nearly to this ; that Burke was through life the apostle of political expediency ; that he resolved all wisdom into prudence ; that his system of government had not merely general expediency for its end, but expedients for its means, and that his leading principle was the exclusion of principles. This was the very opposite to the cast of his mind, for no man dealed more in abstract principles than the orator who professed so much horror of them \*. But, having once fairly committed himself to the advocacy and defence of existing interests, and adopted as his governing axiom, that whatever is, is best, he of necessity shunned and decried those abstract principles which were at war with his conclusions. And to this characteristic feature of his later writings, he is indebted for the almost idolatrous deference paid to his authority by the modern Conservatives, who regard him as a sort of posthumous oracle, and worship him chiefly for his opposition to reform, and his hatred of France.

One of the ablest champions of the Conservative party in the present day, the writer in the Standard newspaper, in one of those unguarded moments in which he betrays his better thoughts, deprecates 'the fashionable axiom, that politicians never do stupid things. The very reverse,' he remarks, 'is the fact. Politicians are men, men commonly blinded by temporary interests, and heated by personal passions ; and such men will rarely do any thing else but stupid things. At the best, the history of human life is a history of folly ; but the life of the politician is the very worst specimen of human life. We say again, that politicians rarely do any thing but stupid things ; and the wisdom of public men is best seen by doing nothing beyond defending

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\* 'And too fond of the right to pursue the expedient.'—Goldsmith.

‘what they find already done.’ Now Mr. Burke, though born a philosopher, was, by force of circumstances, a politician; and as such, he seems to have had much the same notion of the wisdom of public men as this writer. But he did not always confine himself to defending what he found already done; and it is impossible to reconcile the spirit of his earlier speeches and writings with the prevailing tone of his sentiments after his union with Lord North. For instance, how can we for a moment admit, that his speech on Sir George Savile’s motion for a bill to secure the rights of electors in Feb. 1771, is in harmony with the general spirit and tendency of his speeches in 1784 and 1785, in opposition to parliamentary reform? Or that the spirit of his own plan of economical reform in 1779 is in harmony with his opposition to Mr. Pitt’s bill for reforming the public offices in March 1785? His present Biographer has made some citations from his earlier and later writings, with a view to shew the ‘substantial identity ‘of his political creed.’ This identity we do not deny, although it would be difficult to deduce the precise articles of that creed from any of his writings. That all government, all virtue, is ‘founded on compromise and barter’;—that popular election is necessary to good government, and yet is itself ‘a mighty evil’;—that ‘the constitution stands on a nice equipoise’;—these, and other positions of the same vague or paradoxical nature, can hardly be said to form a creed or theory, but might be thrown out by the politician of any school. But let us see how he deals with practical and tangible things at different periods of his parliamentary career. We have no wish to detract from the just fame of this truly great man, or to impute to him tergiversation or a want of integrity. That he might be equally sincere in advocating and in opposing the reform of abuses, we can believe; but to claim consistency for the author and utterer of sentiments so diametrically at variance as the following, is assuredly going much too far for even the most allowable partiality of admiration.

CHARACTER OF THE HOUSE OF COMMONS.—‘But why ‘should we be surprised at this treachery (in ministers), when ‘the complaints of the people about the Middlesex election ‘remain unregarded? I do not say that we are not a legal ‘House of Commons. I do not countenance the insolence ‘of Westminster and the capital. But I must and will say, that ‘many sober and good citizens, who are swayed by the au- ‘thority of Locke and other constitutional politicians, may have ‘their doubts on this head. They may suspect us to be a ‘House of Commons only *de facto*, and not *de jure*. When ‘such an opinion prevails, is it safe for us, at such a critical

\* Standard newspaper. Nov. 15, 1833.

' period, to take upon ourselves the odium of imposing taxes, ' and all the other burdens and evils necessarily attending upon ' a war? None will say so, but those who are on a par with our ' present ministers in policy and prudence.'\* (Nov. 13, 1770.)

' Since the Revolution, at least, the power of the nation has ' all flowed with a full tide into the House of Commons. . . . . ' The House of Commons, as it is the most powerful, is *the most corruptible part of the whole constitution*. Our public wounds ' cannot be concealed: to be cured, they must be laid open. ' *The public does think we are a corrupt body*. In our legislative capacity we are, in most instances, esteemed a very wise ' body. In our judicial, we have no credit, no character at all. ' Our judgements stink in the nostrils of the people. They ' think us to be not only without virtue, but without shame. ' Therefore the greatness of our power, and *the great and just opinion of our corruptibility and our corruption*, render it ' necessary to fix some bound, to plant some landmark which we ' are never to exceed.'† (Feb. 7, 1771.)

Now let us hear the same—no, not the same Mr. Burke in June 1784.

' Our political architects have taken a survey of the fabric of ' the British constitution. It is singular that they report no- ' thing against the Crown, nothing against the Lords; but in the ' House of Commons every thing is unsound; it is ruinous in ' every part. It is infested by the dry rot, and ready to tumble ' about our ears without their immediate help. . . . The great ' object of most of these Reformers is to prepare the destruction ' of the Constitution, by disgracing and discrediting the House ' of Commons. . . . For a man to discredit the only government ' which he either possesses or can project, what is this but to de- ' troy all government? and this is anarchy.'‡ (June 16, 1784.)

The speech from which this last extract is taken, was delivered in the debate on Mr. Alderman Sawbridge's motion for a Committee to take into consideration the present state of the representation. The motion was supported by both Mr. Pitt and Mr. Fox, as well as by Mr. Beaufoy, Mr. Burgoyne, Mr. Sheridan, and others: it was opposed by Lord North, Mr. Dundas, and Mr. Burke. Fatal and discreditable association! The eloquent anti-reformist with difficulty obtained a hearing, and the report of what he said is taken from his MS. papers. He concluded with the following happy metaphor: ' I look with filial reverence ' on the constitution of my country, and will never cut it in ' pieces, and put it in the kettle of any magician, in order to boil ' it with the puddle of their compounds into youth and vigour.

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\* Speeches, (ed. 1816,) Vol. I. p. 57. † Vol. I. p. 74.

‡ Vol. III. pp. 44, 52, 53.

' On the contrary, I will drive away such pretenders ; I will ' nurse its venerable age, and with lenient arts extend a parent's ' breath.'

We turn back to his early speeches for a few miscellaneous extracts breathing the spirit of indignant reform.

ON THE POPULAR DISCONTENTS.—' The noble lord has told us, Sir, that the people have been persuaded there are grievances, by writing, meeting, and speaking ; but if it is a fault to persuade by writing, meeting, and speaking, let him tell us what means of persuasion more eligible he has discovered. Writing, and meeting, and speaking about grievances, do not make them : it has, indeed, been insinuated that our grievances are imaginary, because they are such as the peasants or artificers of Yorkshire would not immediately feel, nor perhaps discover till they felt. But if those who see oppression in its distant though certain approach,—if those who see the subversion of liberty in its cause, are always few, does it follow that there never are approaches to oppression, or remote causes of the subversion of liberty ? If the few who can and do discover effects in their causes open the eyes of others,—if those who see the rights of election invaded in Middlesex, acquaint the graziers and clothiers of remote counties with their interest in the event and its consequences, are they, for that reason, leaders of a faction, actuated by personal and selfish views ? If all who are interested see their danger and seek redress, does it follow that they implicitly re-echo a causeless complaint ? Or when redress is refused them, can it be pretended that they are well affected ?

' The ministers of the unhappy Charles the First told the same tales that are told now, and practised the same arts of delusion. When the people were ready to tear the crown from his head, they persuaded him that he was the idol of their hearts ; that there was no discontent but among those who endeavoured to open his eyes ; and that he had no enemies, but those who endeavoured to remove from his presence the men who were bringing him to the block. He was soothed with this fatal falsehood to his dying hour, and was weak enough to believe even upon the scaffold, that his affectionate people would not let him suffer.

' But some of our ministerial gentlemen insist, that there are no grievances ; others venture to deny that there are complaints. Those who admit that there are complaints, but deny that there are grievances, say, that the rabble, the base-born, the scum of the earth, are always discontented, and eagerly fasten upon any thing that is held up before them, as a justification of their discontent : the other deny that even this rabble, this scum of the earth are discontented ; they have travelled the country through, and they find no discontent any where : both representations

‘cannot be true, and it rests with these immaculate gentlemen to determine by which they will abide. It matters, indeed, not much what they pretend; it is manifest that such counsel is given, and such measures pursued, as cannot fail to destroy that confidence and harmony which should ever subsist between a prince and his people.’\*

‘The opinion of the freeholders has been ridiculed and represented as the effect of ignorance. The opinion of the free-holders, of the yeomen of this country, and their sons, is not to be so treated. They have good sense, at least, if they have not all the ingenuity, all the sophistry of some gentlemen. They are an honest, a most respectable body. We have heard a great deal of the “principal gentlemen.” It would be well to remember, Sir, that the people once struggled for their liberties, and they had the good luck to get the better: and what became of the gentlemen? Why, they were made the servants of mechanics and persons in business. Let not so great a stress be laid upon the “principal gentlemen”. We are told that there are no general discontents. Why, Sir, Lord Clarendon, when he is giving an account of Charles the First’s execution before the gates of the palace, tells you, the generality of his people were for him. But none, it seems, but “base-born” free-holders and the “scum of the earth” are now discontented.’†  
(Jan. 1770.)

ON EX-OFFICIO INFORMATIONS.—‘Several gentlemen, Sir, have dwelt with a kind of secret complacency and satisfaction on the high antiquity of the attorney-general’s power of filing official informations. They have set before our eyes in every engaging light, the respect and reverence which it has derived from the savoury mouldiness and the venerable rust of ages. The monarchy has subsisted and flourished most during the existence of this power. Why, then, quarrel with it at the present juncture, when it is likely to prove most beneficial? I will not say that there is no weight in this reasoning, because I will not say that there is any question without its difficulties. Most questions have, like Janus, two faces; and if you view only one of them, you may, with a little management, make your favourite side assume a pretty fair and comely appearance. Something of this legerdemain is observable on the present occasion. While the opposers of the motion celebrate the flourishing state of the monarchy during the existence of this power, they forget to prove to us, that it owed that happiness to the attorney-general.

‘Sir, it is the fate of narrow minds and confused heads, to mistake one cause for another, and to make nature as great a

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\* Speeches, Vol. I. pp. 15, 16.

† *Ib.* p. 27.

‘ chaos as their own brain. Were it necessary, we might easily trace the flourishing state of the monarchy up to other causes, and demonstrate by facts, that this institution retarded, rather than accelerated its growth: but there is no occasion for fetching such a tedious compass; arguments enough have been already advanced to prove it unconstitutional and incompatible with liberty. What can be a clearer evidence of its having never benefited the kingdom? The same arguments which prove it now prejudicial, prove it prejudicial ever since its commencement. But what if it should be shewn not to have the sanction of antiquity? Sir, I have enquired among others into this point; but fortune has not been favourable to my diligence. I have not been able to trace it into the darkness and obscurity of remote ages: nay, I have found it to be modern, and as it were of yesterday. Far from fixing it as high up as Edward the Third, I have been obliged to come much further down from the source. The words “matter of record,” which have been quoted, did not mean official informations. Bracton, who is allowed by all to be a good authority, mentions “actions popular,” which, I apprehend, were founded on these expressions: but “actions popular” were not the same as official informations; and in short I have, upon the minutest enquiry, been forced to allow them but a modern date.

‘ Thus then it appears, Sir, that the opposers of the motion cannot take refuge under the wings of antiquity: they are beat out of the entrenchments of Gothic rubbish, under which they hoped to remain impregnable. Whither now will they fly for shelter? To a majority of voices: in these alone, not in argument, will they prove victorious. If we have any discretion, any shame left, we must agree to this motion, and either totally abolish or modify the attorney-general’s power of filing official informations. Were there no other argument for this measure but that single one advanced by the opposer, that the office is odious and suspected, it would, in the opinion of any sober man, be sufficient. For, as all government was originally instituted for the ease and benefit of the people, no establishment which gives them nothing but uneasiness, can be approved by a wise legislature. Let it then be cut off from the constitution as a rotten limb, which escaped the notice of our forefathers in the hurry and precipitation of the Revolution.\* (Nov. 1770.)

ON THE OBJECTIONS AGAINST CHURCH REFORM.—‘ We are told that the Act of Union is irreversible in any point, and that, in the present case, it is eternally binding. I will readily own, that so solemn and so important an act is not to be altered with-

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\* Speeches, Vol. I. pp. 60, 61.

‘out weighty reasons. But then I can never agree that it is, like the laws of the Medes and Persians, absolutely irreversible. ‘The power of rectifying the most sacred laws, must, by the very nature of things, be vested in the legislature; because every legislature must be supreme and omnipotent with respect to the law, which is its own creature. I will not indeed say, that, if an alteration in the Church of Scotland were proposed, prudential considerations ought not to render us very cautious how we exerted this power. . . . . *But how are we restrained from making innovations and improvements in our own system?* ‘The same argument is not applicable to our case. We are not concluded by the act: its words are general, and insist only on the preservation of the religion established by law. *But you will say that the King has sworn to preserve the same religion established by law, and that therefore he can never give his consent to any innovation. What a futile argument!* The king only swears to adhere to what is the obvious meaning, to preserve that religion which has the sanction of his parliament. Now will not the system proposed by the petitioners be the religion by law established, if it passes through the three branches of the legislature? Our ancestors were neither so bigoted nor so ill-informed as to leave no door open for reformation. Certainly Scotland did not then look upon the Church of England as absolutely perfect; and I am much mistaken if it has yet altered its sentiments. Let us then hear no more of these arguments. *The Union has not precluded the possibility of a change in either our civil or ecclesiastical establishments; nor is the King bound by his oath not to listen to the restitution of the purity of the Gospel and primitive Christianity.* . . . . .

‘For my own part, I am no friend to innovations in religion, when the people are not, in consequence of some religious abuse, much aggrieved. That was the case at the Reformation; and then would I have heartily concurred in the alteration at that time made, had I been a member of this House. But had I possessed a vote, when the Directory was going to be established, I would have divided for the Book of Common Prayer; and had I lived when the Common Prayer was re-established, I would have voted for the Directory. The reason is obvious. They were not essentially different: neither contained any thing contrary to the Scriptures or that could shock a rational Christian. The Articles appear to me in the same light.’\*

(Feb. 1772.)

‘We all know that those who loll at ease in high dignities, whether of the Church or of the State, are commonly averse to

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\* Speeches, Vol. I. pp. 95, 6; 100.

' all reformation. It is hard to persuade them that there can be  
 ' any thing amiss in establishments which, by feeling experience,  
 ' they find to be so very comfortable. It is true that, from the  
 ' same selfish motives, those who are struggling upwards are apt  
 ' to find every thing wrong and out of order. These are truths  
 ' upon one side and the other; and neither on the one side or the  
 ' other, in argument, are they worth a single farthing. I wish  
 ' therefore so much had not been said upon these ill-chosen and  
 ' worse than ill-chosen, these very invidious topics. I wish still  
 ' more, that the dissensions and animosities which had slept for  
 ' a century, had not been just now most unseasonably revived.  
 ' But if we must be driven, whether we will or not, to recollect  
 ' these unhappy transactions, let our memory be complete and  
 ' equitable; let us recollect the whole of them together. *If the*  
*' Dissenters, as an honourable gentleman has described them,*  
*' have formerly risen from a "whining, canting, snivelling gene-*  
*' ration,"\* to be a body dreadful and ruinous to all our esta-*  
*' blishments, let him call to mind, the follies, the violences, the*  
*' outrages and persecutions that conjured up, very blameably, but*  
*' very naturally, the same spirit of retaliation. Let him recollect,*  
*' along with the injuries, the services which Dissenters have*  
*' done to our Church and to our State. If THEY HAVE ONCE*  
*' DESTROYED, MORE THAN ONCE THEY HAVE SAVED THEM.*  
*' This is but common justice, which they and all mankind have*  
*' a right to.*

' Two honourable gentlemen assert that, if you alter her sym-  
 ' bols, you destroy the being of the Church of England. This,  
 ' for the sake of the liberty of that church, I must absolutely  
 ' deny. The church, like every body corporate, may alter her  
 ' laws without changing her identity. As an independent church,  
 ' professing fallibility, she has claimed a right of acting without  
 ' the consent of any other. As a church, she claims, and has  
 ' always exercised, a right of reforming whatever appeared amiss  
 ' in her doctrine, her discipline, or her rites. She did so, when  
 ' she shook off the papal supremacy in the reign of Henry VIII.,  
 ' which was an act of the body of the English Church, as well as  
 ' of the State—I don't inquire how obtained. She did so, when  
 ' she twice changed her liturgy in the reign of King Edward.

\* There can be no doubt that the hon. gentleman alluded to was Oxford-bred. At the late revels in celebration of the installation of Field Marshal the Duke of Wellington as Chancellor of that polished seat of learning and Toryism, among the watch-words given out by the undergraduates as a signal for cheers, groans, or hisses, that of 'the Dissenters' was followed by a long protracted snuffle and an ejaculation of Amen with a nasal twang; and that of the House of Commons with a loud hiss !!

' She did so, when she cut off three articles from her original  
' Forty-two, and reduced them to the present Thirty-nine. And  
' she certainly would not lose her corporate identity, nor subvert  
' her fundamental principles, though she were to leave ten of the  
' thirty-nine which remain, out of any future confession of her  
' faith. She would limit her corporate powers, on the contrary,  
' and she would oppose her fundamental principles, if she were to  
' deny herself the prudential exercise of such capacity of refor-  
' mation.

' In the next place, I am clear, that the Act of Union has not  
' rendered any change whatsoever in our church impossible, but  
' by a dissolution of the Union between the two kingdoms. . . . .  
' *What shall we think of the wisdom, to say nothing of the  
competence of that Legislature which should ordain to itself  
such a fundamental law at its outset, as to disable itself from  
executing its own functions;* which should prevent it from  
' making any further laws, however wanted, and that, too, on the  
' most interesting subject that belongs to human society, and  
' where she most frequently wants its interposition; which should  
' fix those fundamental laws that are for ever to prevent it from  
' adapting itself to its opinions, however clear, or to its own ne-  
cessities, however urgent. Such an act would for ever put the  
' church out of its own power: *it certainly would put it far above  
the State, and erect it into that species of independency which  
it has been the great principle of our policy to prevent.*

' I will not enter into the abstract merits of our Articles and  
' Liturgy. Perhaps there are some things in them which one  
' would wish had not been there. They are not without the  
' marks and characters of human frailty. But it is not human  
' frailty and imperfection, and even a considerable degree of them,  
' that becomes a ground for your alteration; for, by no alteration  
' will you get rid of those errors, however you may delight your-  
' selves in varying to infinity the fashion of them. *But the  
ground for a legislative alteration of a legal establishment is  
this, and this only; that you find the inclinations of the ma-  
jority of the people, concurring with your own sense of the in-  
tolerable nature of the abuse, are in favour of a change.* If  
' this be the case in the present instance, certainly you ought  
' to make the alteration that is proposed, to satisfy your own con-  
sciences, and to give content to your people.\* (Feb. 1772.)

ON RELIEF TO DISSENTERS.—' The honourable gentleman  
' thinks, that the Dissenters enjoy a large share of liberty under a  
' connivance; and he thinks, that the establishing toleration by  
' law is an attack upon Christianity. The first of these is a con-

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\* Speeches, Vol. I. pp. 101—105.

' tradiction in terms. Liberty under a connivance ! Connivance ' is a relaxation from slavery, not a definition of liberty. What ' is connivance, but a state under which all slaves live ? If I ' was to describe slavery, I would say with those who hate it, it ' is living under will, not under law. . . . . Toleration an at- ' tack upon Christianity ! What, then, are we come to this pass, ' to suppose that nothing can support Christianity but the prin- ' ciples of persecution ? Is that, then, the idea of establish- ' ment ? Is it, then, the idea of Christianity itself, that it ought ' to have establishments, that it ought to have laws against Dis- ' senters, but the breach of which laws is to be connived at ? ' What a picture of toleration ; what a picture of law, of estab- ' lishments ; what a picture of religious and civil liberty ! I am ' persuaded that toleration, so far from being an attack upon ' Christianity, becomes the best and surest support that possibly ' can be given to it. *The Christian religion itself arose without* ' *establishment ; it arose even without toleration ; and whilst its* ' *own principles were not tolerated, it conquered all the powers* ' *of darkness ; it conquered all the powers of the world. The mo-* ' *ment it began to depart from those principles, it converted the* ' *establishment into tyranny ; it subverted its foundations from* ' *that very hour . . . I know nothing but the supposed necessity* ' *of persecution, that can make an establishment disgusting . . .*

' The honourable gentleman insists much upon this circum- ' stance of objection, namely *the division among the Dissenters*. ' Why, Sir, the Dissenters, by the nature of the term, are open ' to have a division among themselves. They are Dissenters, ' because they differ from the Church of England ; not that they ' agree among themselves . . . But, says the honourable gentle- ' man, if you suffer them to go on, they will shake the funda- ' mental principles of Christianity. Let it be considered, that ' this argument goes as strongly against connivance, which you ' allow, as against toleration, which you reject.

.... '*Nothing has driven people more into that house of seduction, infidelity, than the mutual hatred of Christian congregations.* Long may we enjoy our church under a learned ' and edifying episcopacy. But *episcopacy may fail, and religion exist.* The most horrid and cruel blow that can be of- ' fered to civil society is through atheism. Do not promote di- ' versity ; when you have it, bear it ; have as many sorts of re- ' ligion as you find in your country : there is a reasonable wor- ' ship in them all. The others, the infidels, are outlaws of the ' constitution ; not of this country, but of the human race. They ' are never, never to be supported, never to be tolerated . . . How ' shall I arm myself against them ? *By uniting all those in* ' *affection who are united in the belief of the great prin-* ' *ciples of the Godhead that made and sustains the world . . .*

'The honourable gentleman would have us fight this confederacy  
 'of the powers of darkness with the single arm of the Church of  
 'England ; *would have us not only fight against infidelity, but*  
*'fight at the same time with all the faith in the world except*  
*'our own.* Strong as we are, we are not equal to this. *The*  
*'cause of the Church of England is included in that of re-*  
*'ligion, not that of religion in the Church of England.* I  
 'will stand up at all times for the rights of conscience, as it is  
 'such, not for its particular modes against its general principles.  
 'One may be right ; another mistaken ; but, if I have more  
 'strength than my brother, it shall be employed to support, not  
 'to oppress his weakness. If I have more light, it shall be used  
 'to guide, not to dazzle him.\* (March, 1773.)

That the writer of these noble sentiments should have viewed the French Revolution with passionate abhorrence and alarm, might have been anticipated ; but who could have expected to find him, in 1790, opposing the repeal of the test and corporation acts, or, in 1792, that of the penal statutes, and ridiculing the 'abstract principle of toleration'? The spirit which breathes in these later speeches, is that of another man. In the former, we might fancy ourselves listening to an oration from Grattan or Burdett : in the latter, it is Sir Robert Inglis or Sir Charles Wetherell. The moral metamorphosis is as complete as though the original Burke had transmigrated into another form, and the spirit of some Romish jesuit had taken possession of the unentangled frame of the accuser of Hastings and the champion of the rights of America.

A not less flagrant instance of his inconsistency occurs in his speech in opposition to Mr. Pitt's bill for reforming the public offices, in March 1785, which this great *ci-devant* Economical Reformer stigmatised as 'a slander upon the whole official es-  
 'tablishments of the kingdom !' In precisely the spirit in which the Conservatives of the present day have assailed the commission for inquiring into corporation abuses, and by similar arguments, did Mr. Burke oppose that bill ; and referring to an expression used by Mr. Sheridan,—'vermin abuses,' he said, with more wit than good manners : 'It was but too true the right ho-  
 'nourable gentleman opposite to him loved to hunt in holes and  
 'corners :—

" " Mice and rats and such small deer  
     Had been Tom's food for seven long year."

This would have been worthy of the haughtiest and most reck-

\* Speeches, Vol. I. pp. 152—154 ; 159 ; 162—164.

less champion of all abuses ; yet, how short a time before had Mr. Burke put himself forward as ‘the arras-mender’ of the State, the reformer of ‘the great wardrobe,’ and the abolisher of useless offices in the royal household ? \* What was this but hunting into the dusty corners of the palace, and preying on small deer ? The avowed object of his plan of Economical Reformation of the civil and other establishments, was, to promote ‘the better security of the independence of Parliament.’ It was then substantially a plan of parliamentary reform, though it did not propose to touch the machinery of representation ; and all the arguments by which Mr. Burke urged the adoption of his plan, are strictly applicable to the Reform bill of Earl Grey, and to the Municipal Reforms advocated by the present Lord Chancellor. And yet, in 1792, he could affect to doubt whether abuses existed which rendered any reformation necessary ! He even ridiculed the idea of ‘a moderate or temperate reform as ‘impossible,’ † and concluded his speech by putting it to the House, whether they knew of *any* existing grievance that warranted the risk that must inevitably attend the proposed motion for a parliamentary reform !! With equal heat and passion, in April 1794, he deprecated any reduction of the salaries of the servants of the crown, in opposing the motion for taxing place-men and pensioners ; on which occasion he used this remarkable language : ‘It was the peculiar province of the Crown to measure and distribute the proportion of rewards to the merits of its servants ; and he was astonished that the House should be called upon to interfere in a matter not within the scope of their ordinary functions ! ’ ‡ How such language would now be received by the House, we need not say ; but what the Mr. Burke of 1780 would have replied to it, the reader may infer from the following extracts, taken from his magnificent pleadings in favour of his Plan of Economical Reform. At the present moment, sentiments like these deserve to be transcribed and circulated ; and if they cannot derive weight from Mr. Burke’s ambiguous authority, they have at least the full benefit of his eloquence.

‘A general sense prevails of the profusion with which all our affairs are carried on, and with it a general wish for some sort of reformation. That desire for reformation operates every where, except where it ought to operate most strongly—in this House . . . . Old parliamentary forms and privileges are no trifles ; I freely grant it. But the nation calls for something

\* See debate of March 20, and April 28, 1780. Speeches, Vol. II. pp. 137—150.

† Speeches, Vol. IV., pp. 42—49.

‡ *Ib.*, p. 162. Compare this with Vol. II. p. 59.

more substantial than the very best of them : and if form and duty are to be separated, they will prefer the duty without the form, to the form without the duty. If both Lords and Commons should conspire in a neglect of duty, *other ways*, still more irregular than the interference of the Lords may now appear, *will be resorted to* : for I conceive *the nation will, some way or other, have its business done, or it is a nation no longer.*

' I cannot help observing, that the whole of our grievances are owing to the fatal and overgrown influence of the Crown ; and that influence itself to our enormous prodigality. They move in a circle ; they become reciprocally cause and effect ; and the aggregate product of both is swelled to such a degree, that not only our power as a state, but every vital energy, every active principle of our liberty will be overlaid by it. To this cause I attribute that nearly general indifference to all public interests, which for some years has astonished every man of thought and reflection. Formerly, the operation of the influence of the Crown only touched the higher orders of the state. It has now insinuated itself into every creek and cranny in the kingdom. There is scarce a family so hidden and lost in the obscurest recesses of the community, which does not feel that it has something to keep or to get, to hope or to fear, from the favour or displeasure of the Crown.

' The worst of public prodigality is, that what is squandered is not simply lost : it is the source of much positive evil. Those who are negligent stewards of the public estate will neglect every thing else. It introduces a similar inaccuracy, a kindred slovenliness, a correspondent want of care, and a want of foresight into all the national management. What is worst of all, it soon surrounds a supine and inattentive minister with the designing, confident, rapacious, and unprincipled men of all descriptions. They are a sort of animals sagacious of their proper prey ; and they soon drive away from their habitation all contrary natures. A prodigal minister is not only not saving, but he cannot be either just or liberal. No revenue is large enough to provide both for the meritorious and undeserving ; to provide for service which is, and for service which is not incurred.

' I know that this influence is thought necessary for government. Possibly, in some degree, it may. But I declare, it is for the sake of government, for the sake of restoring to it that reverence which is its foundation, that I wish to restrain the exorbitance of its influence. Is not every one sensible how much that influence is raised ? Is not every one sensible how much authority is sunk ? The reason is perfectly evident. Government ought to have force enough for its functions ; but

' it ought to have no more. It ought not to have force enough  
 ' to support itself in the neglect or the abuse of them. If it has,  
 ' they must be, as they are, abused and neglected. Men will  
 ' throw themselves on their power for a justification of their want  
 ' of order, vigilance, foresight, and all the virtues, and all the  
 ' qualifications of a statesman. The minister may exist, but the  
 ' government is gone.\*

' If there is any one eminent criterion which, above all the  
 ' rest, distinguishes a wise government from an administration weak  
 ' and improvident, it is this ;—“ well to know the best time and  
 ' manner of yielding, what it is impossible to keep.” There  
 ' have been, Sir, and there are, many who choose to chican with  
 ' their situation, rather than be instructed by it. Those gentle-  
 ' men argue against every desire of reformation, upon the prin-  
 ' ciples of a criminal prosecution. It is enough for them to jus-  
 ' tify their adherence to a pernicious system, that it is not of  
 ' their contrivance ; that it is an inheritance of absurdity, derived  
 ' to them from their ancestors ; that they can make out a long  
 ' and unbroken pedigree of mismanagers that have gone before  
 ' them. They are proud of the antiquity of their house ; and  
 ' they defend their errors, as if they were defending their inherit-  
 ' ance : afraid of derogating from their nobility ; and carefully  
 ' avoiding a sort of blot in their scutcheon, which they think  
 ' would degrade them for ever.

' It was thus that the unfortunate Charles the First defended  
 ' himself on the practice of the Stuart who went before him, and  
 ' of all the Tudors. His partizans might have gone to the Plan-  
 ' tagenets. They might have found bad examples enough, both  
 ' abroad and at home, that could have shewn an antient and il-  
 ' lustrious descent. But there is a time, when men will not suffer  
 ' bad things because their ancestors have suffered worse. There  
 ' is a time, when the hoary head of inveterate abuse will neither  
 ' draw reverence nor obtain protection. If the noble lord in the  
 ' blue ribbon pleads, “*not guilty*,” to the charges brought against  
 ' the present system of public economy, it is not possible to give a  
 ' fair verdict by which he will not stand acquitted. But pleading  
 ' is not our present business. His plea or his traverse may be  
 ' allowed as an answer to a charge, when a charge is made. But  
 ' if he puts himself in the way to obstruct reformation, then the  
 ' faults of his office instantly become his own. Instead of a pub-  
 ' lic officer in an abusive department, whose province is an object  
 ' to be regulated, he becomes a criminal who is to be punished.  
 ' I do most seriously put it to Administration, to consider the  
 ' wisdom of a timely reform. Early reformations are amicable

\* Speeches, Vol. II. pp. 5, 6.

'arrangements with a friend in power; late reformations are terms imposed upon a conquered enemy: early reformations are made in cool blood; late reformations are made under a state of inflammation. In that state of things, the people behold in government nothing that is respectable. They see the abuse, and they will see nothing else: they fall into the temper of a furious populace provoked at the disorder of a house of ill fame; they never attempt to correct or regulate; they go to work by the shortest way: to abate the nuisance, they pull down the house.

'This is my opinion with regard to the true interest of government. But as it is the interest of government that reformation should be early, it is the interest of the people that it should be temperate. It is their interest, because a temperate reform is permanent; and because it has a principle of growth. Whenever we improve, it is right to leave room for a further improvement. It is right to consider, to look about us, to examine the effect of what we have done. Then we can proceed with confidence, because we can proceed with intelligence.'

'In my opinion, it is our duty, when we have the desires of the people before us, to pursue them, not in the spirit of literal obedience, which may militate with their very principle, much less to treat them with a peevish and contentious litigation, as if we were adverse parties in a suit. It would, Sir, be most dishonourable for a faithful representative of the Commons, to take advantage of any inartificial expression of the people's wishes, in order to frustrate their attainment of what they have an undoubted right to expect. We are under infinite obligations to our constituents, who have raised us to so distinguished a trust, and have imparted such a degree of sanctity to common characters. We ought to walk before them with purity, plainness, and integrity of heart; with filial love, and not with slavish fear, which is always a low and tricking thing.'

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'If we should be able, by dexterity, or power, or intrigue, to disappoint the expectations of our constituents, what will it avail us? We shall never be strong or artful enough to parry, or to put by, the irresistible demands of our situation. That situation calls upon us, and upon our constituents too, with a voice which *will* be heard . . . If *all* the nation are not equally forward to press this duty upon us, yet be assured, that they will equally expect we should perform it. The respectful silence of those who wait upon your pleasure ought to be as powerful with you, as the call of those who require your service as their right. Some, without doors, affect to feel hurt for your dignity, because they suppose that menaces are held out to you.

' Justify their good opinion, by shewing that no menaces are  
' necessary to stimulate you to your duty.—But, Sir, whilst we  
' may sympathize with them, in one point, who sympathize with  
' us in another, we ought to attend no less to those who approach  
' us like men, and who, in the guise of petitioners, speak to us in  
' the tone of a concealed authority. It is not wise to force them  
' to speak out more plainly, what they plainly mean.—But the  
' petitioners are violent. Be it so. Those who are least  
' anxious about your conduct, are not those that love you  
' most. Moderate affection, and satiated enjoyment, are cold  
' and respectful; but an ardent and injured passion is tempered  
' up with wrath, and grief, and shame, and conscious worth, and  
' the maddening sense of violated right. A jealous love lights  
' his torch from the firebrands of the furies.—They who call  
' upon you to belong *wholly* to the people, are those who wish  
' you to return to your *proper* home; to the sphere of your duty,  
' to the post of your honour, to the mansion-house of all genuine,  
' serene, and solid satisfaction. We have furnished to the people  
' of England (indeed we have) some real cause of jealousy. Let  
' us leave that sort of company which, if it does not destroy our  
' innocence, pollutes our honour; let us free ourselves at once  
' from every thing that can increase their suspicions, and inflame  
' their just resentment; let us cast away from us, with a generous  
' scorn, all the love-tokens and symbols that we have been vain  
' and light enough to accept;—all the bracelets, and snuff-boxes,  
' and miniature-pictures, and hair devices, and all the other adul-  
' terous trinkets that are the pledges of our alienation, and the  
' monuments of our shame. Let us return to our legitimate  
' home, and all jars and all quarrels will be lost in embraces. Let  
' the commons in parliament assembled be one and the same thing  
' with the commons at large. The distinctions that are made to  
' separate us are unnatural and wicked contrivances. Let us  
' identify, let us incorporate ourselves with the people. Let us  
' cut all the cables and snap the chains which tie us to an unfaith-  
' ful shore, and enter the friendly harbour, that shoots far out  
' into the main its moles and jetties to receive us.—“ War with  
' the world, and peace with our constituents.” Be this our motto,  
' and our principle. Then, indeed, we shall be truly great. Re-  
' specting ourselves, we shall be respected by the world. At pre-  
' sent, all is troubled, and cloudy, and distracted, and full of anger  
' and turbulence, both abroad and at home; but the air may be  
' cleared by this storm, and light and fertility may follow it. Let  
' us give a faithful pledge to the people, that we honour, indeed,  
' the crown, but that we belong to them; that we are their auxi-  
' liaries, and not their task-masters; the fellow-labourers in the  
' same vineyard, not lording over their rights, but helpers of

' their joy : that to tax them is a grievance to ourselves ; but to ' cut off from our enjoyments to forward theirs, is the highest gra- ' tification we are capable of receiving.'\*

The whole of this admirable speech, which will be found in the first volume of the present edition of the works, we recommend to the special perusal and study of our readers. It abounds at once with splendid passages and homely truths. The reform proposed was of so sweeping a character that it even throws into the shade all that has been hitherto accomplished by a reforming government. Mr. Burke proposed to abolish the Board of Trade, the Board of Works, the Colonial Secretaryship, the expensive office of Surveyor General, with the two chief justices in eyre, the feudal services of the king's household, and the patent offices in the Exchequer ; also, all subordinate treasuries ; ' all ' jurisdictions which furnish more matter of expense, more temptation to oppression, or more means of corrupt influence, than ad- ' vantage to political administration ; all public estates which are ' more subservient to the purposes of vexing, over-awing, and in- ' fluencing those who hold under them, than of benefit to the re- ' venue ; and in a word, all offices which bring more charge than ' proportional advantage to the state.' ' When the reason of old ' establishments is gone, it is absurd,' he maintained, ' to preserve ' nothing but the burden of them. *This is superstitiously to embalm a carcass not worth an ounce of the gums that are used to preserve it. It is to burn precious oils in the tomb ; it is to offer meat and drink to the dead ; not so much an honour to the deceased as a disgrace to the survivors.*' (Vol. I. p. 239.)

The contrariety between sentiments and principles like these, and those to which Mr. Burke afterwards prostituted his eloquence, is so total and violent, that neither the lapse of years nor the progress of events could warrant or explain it, apart from the change of party connexion which, in the mean time, he had undergone. Our object, in giving these lengthened extracts, has not been, however, to expose the inconsistency or to lower the authority of this great man, but to reclaim him from himself ;—to vindicate the fame of the political philosopher from the self-misrepresentations of the partisan ;—and, instead of attempting to prove that he underwent no revolution, to accomplish his restoration. *Consistent* in his political opinions, he was not ; and upon this point we must differ entirely from the ingenious Author of this critical memoir, who fails in shewing anything more than that the character of Burke's mind remained the same under every change of his opinions. An anxiety to vindicate his integrity and pa-

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\* Speeches. Vol. II. pp. 21—23 ; 88—90. See also pp. 231, 2 ; 254, 5 of vol. I. of the present edition.

triotism could alone, we think, have led the writer to attempt the establishment of what is more than a paradox,—an incompatibility,—the sameness of opposites. In other respects, his critical estimate of Burke is extremely discriminating, acute, and we might say, profoundly just. The analysis of the great orator's intellectual character is a fine specimen of philosophical biography ; and the brilliant composition, sparkling with illustrations, seems to have caught a glow and richness of tint from the object of the Writer's admiration. We must make room for the following remarks upon the splendid faults of Burke's oratory.

' A man who, with a very philosophical mind, has somehow or other become an orator, must always find it hard to struggle against the bias of his nature, especially if nature has been fixed by long habit ; his mind will be sure to indicate its tendencies, and often just when they ought to be repressed ; he will be fond of tracing particular instances to general rules, and of ascending from the particular circumstances of the case before him to maxims of universal application ; of doing this formally and explicitly, even where such a reference is already tacitly admitted ; of entering into elaborate disquisition on the abstract excellence, beauty, and grandeur of such principles, and their mutual harmony. Such disquisitory matter as this has become his delight, and he cannot refrain from it. To give it up, would be to do violence to all the tendencies of his nature and all the habits of his life ; he would sooner hazard his success as an orator, than sacrifice his tastes as a philosopher. He forgets, or remembers to no purpose, that others have no sympathy with these peculiar pleasures ; that his intellect is, perhaps, the only one in the audience, which dwells with delight on such abstractions ; and that where the great principles which he is so fond of explaining and illustrating, are viewed only in their practical relation to the matter in hand, and not as subjects of speculative interest, any elaborate statement of them must necessarily be tedious.

' The speeches of Burke, considered merely as speeches, are full of splendid errors of this description. He can seldom confine himself to a simple business-like view of the subject under discussion, or to close, rapid, compressed argumentation on it. On the contrary, he makes boundless excursions into all the regions of moral and political philosophy ; is perpetually tracing up particular instances and subordinate principles to profound and comprehensive maxims ; amplifying and expanding the most meagre materials into brief, but comprehensive, dissertations of political science, and incrusting (so to speak) the nucleus of the most insignificant fact with the most exquisite crystallizations of truth ; while the whole composition glitters and sparkles again with a rich profusion of moral reflections, equally beautiful and just. Indeed it may be said, that in adorning and illustrating a dry or common-place topic, in making even the most barren subject of disquisition suddenly and miraculously fertile, scarcely any author has even approached Burke. These very peculiarities, however, were often unfavourable to his success as an orator.

' But there was another quality of Burke's mind, almost as unfavour-

able to the attainment of the highest oratorical excellence, as his excessive tendency to philosophical speculation: we mean the exuberance of his fancy. Where this faculty is not used merely for the purpose of illustration, subordinated to the great object of conviction, it is sure to exert a pernicious influence; and where it is so used, it will be used sparingly. When a speaker indulges in very lengthened or elaborate imagery, a suspicion is sure to be engendered, (and, except in one or two instances of very extraordinary mental structure, that suspicion is uniformly just,) that he is scarcely in earnest; that if he has an object, it is to commend his own eloquence, rather than to convince his audience; that his inspiration is not the inspiration of nature; and for this very sufficient reason, that it is not natural for intense emotion to express itself in the fantastic forms of laboured imagery. It has no business to go in search of remote or curious analogies. It will often express itself figuratively, indeed, but the figures will be comparatively rare, briefly expressed, and in the condensed form of metaphor. Ulysses-like, the true orator is resolutely bent on pursuing his voyage, and the syrens of imagination sing in his ear in vain.

' When illustration is very abundant and elaborate, even the admiration it may excite will often be anything but friendly to the speaker's professed object, nay, the very reverse; the admiration will resemble that which is excited by a fine piece of poetry. If the orator be really successful, his hearers will be, at the moment of his success, quite unconscious of his oratorical merits.

' That it is possible to indulge in such exuberance of illustration, as to suspend the current of strong passions, and defeat the orator's avowed object, it is needless to say. Such compositions, however beautiful the flowers of rhetoric which cover their surface, resemble some country brooks, whose beds shoot up such luxuriant vegetation, as almost to choke the channel of the waters. The rivers ceased to flow, said the fable, at the lyre of Orpheus; and the music of the imagination will sometimes operate with equal power on the tide of passion.

' Burke's imagination does not often betray him into such excesses; yet it cannot be denied, that in his speeches it is often abused: the faults are of the same kind, they differ only in degree. It must at the same time be acknowledged, that the profuse employment of imagination is, in Burke, without affectation; he is one of the few above referred to, in whom prodigality of illustration was natural, and was perfectly compatible with intense emotion. Still, this does not affect the observations just made on his character as an orator. An exuberant imagination will produce the same effect on the audience, whatever the idiosyncrasies of the speaker; simply because they will judge from what they know to be the average of human nature, and not from individual peculiarities; they know and feel that such exuberance is not usually the natural ally of strong emotions. As human nature is generally constituted, it must be unfavourable to the exercise of intense passion.

' To illustrate these observations, it is only necessary for the reader to compare two or three passages of Demosthenes—who is universally admitted to be far superior to every other orator, and in nothing so much as in his sternly subordinating every thing to the great purpose

of persuasion—with some of Burke on somewhat similar topics. The superiority of the former for the practical purposes for which they were composed cannot fail to be perceived.

' The character of Cicero, in many respects, bore a wonderful resemblance to that of Burke: they resembled each other in versatility of talents, in extent and variety of knowledge, in the unusual degree in which they both conjoined some of the great elements of the philosophical and oratorical characters, and in splendour of imagination. It might be reasonably expected, therefore, that his *Orations*, as such, would display some of the same excellencies and the same defects. The most casual examination evinces the justice of this representation. They are marked by the same excess of disquisition and reflection; the same beautiful, but needless, amplification of important truths.

' That Burke's speeches were characterized by the peculiarities which we have attributed to them—that they were deficient in exact adaptation to a particular audience, and the particular occasion—is, in our opinion, confirmed by two circumstances. The first is, that they are read with at least as much interest as they could have been listened to; not to say with more. This could not have been the case, had the great peculiarities of the "agonistical" style, as Aristotle terms it, been preserved. "Burke's speeches," says an able critic in the Edinburgh, to whom reference has been already made, "differ not at all from his pamphlets; these are written speeches, as those are spoken dissertations, according as any one is over-studious of method and closeness in a book, or of ease and nature in an oration."

' The second circumstance is, that they are read with just as much interest now, and will be throughout all time, as when they were first given to the world. This is because they are not so exclusively adapted to the audience and the occasion as the speeches of the greatest masters of the art; more especially of Demosthenes himself. They are not calculated for the meridian of the House of Commons merely; they will enchant all posterity. This is attributable to the large infusion of general reasoning and beautiful reflection, of profound speculation and exquisite imagery, they contain; rendering them interesting not only to some men, but to the whole race; and not to one age or country, but to all. The very peculiarities which detract from their merit as speeches, increase their value as political dissertations.

' This is the main reason why readers who are only superficially acquainted with the principles of rhetoric so generally prefer the orations of Cicero to those of Demosthenes. They forget that the qualities for which they chiefly admire the former (and which alone could stir such instant enthusiasm in readers at such remote distance in point of time, and who have no sympathy with the subjects of which they treat) are, after all, those which have the least connexion with his oratorical merits. Upon a careful comparison of the orations of both, however, for the very purpose of analyzing their merits as orations—upon viewing them simply with reference to the audiences to which they were addressed, and the purposes for which they were professedly composed, the illusion vanishes. Not that the orations of Demosthenes can ever become equally interesting in the same sense

with those of Cicero or Burke, and simply because they want an equal quantity of matter of universal interest. But as specimens of oratory, they cannot fail to fill an intelligent reader with a far profounder admiration. Their exquisite adaptation, in all their parts, for the purposes which they were designed to accomplish, will appear more and more on each perusal, and their very inferiority as general compositions will be seen to be the necessary consequence of their surpassing merit as orations.

' To attain this critical taste, however, much labour is necessary. The orations of Cicero and Burke are easily understood, and consequently appreciated, and for the very reasons above stated ; but to enter into the spirit and appreciate the merits of Demosthenes, his readers must endeavour to transport themselves into a different age ; to become Greeks ; to imagine themselves part of his audience ; they must attain a profound knowledge, not only of the language in which the orator spoke, but of the whole history of the age.

' It is an unhappy circumstance connected with the most perfect specimens of political oratory, that they must be less generally read, and less generally admired, than many of an inferior order ; while these latter, imbued with the spirit of philosophy, and adorned with all the graces of imagination, will preserve an amaranthine freshness and beauty through all ages.

' Considered in this light, the speeches of Burke are beyond all praise, and justly deserve to be reckoned amongst the most wonderful productions of the human mind.

' The inauspicious effects which Burke's impetuosity of temper had on his influence as a politician, has been already remarked. It interfered not less seriously with his success as an orator.—The manner, the time, the circumstances, were seldom regarded.

' Of many of the inferior accomplishments of an orator, Burke was almost wholly destitute. His voice was harsh and unmusical ; his pronunciation strongly marked with his native accent ; and his manner awkward. To these things the feeble impression which many of his speeches made on delivery must in a measure be attributed.' pp. lix—lxii.

The length to which this article has extended, precludes our noticing the admirable remarks upon Burke's political errors ; errors mainly attributable to the ascendancy that his fervid imagination seems to have obtained under the extraordinary excitement of the times. We could not indeed approach the subject without being inevitably drawn into disquisition ; and must therefore dismiss these volumes with the expression of our high satisfaction at the convenient and elegant form in which the works of this great English classic are here presented to the public, and strongly recommending them to the study of our readers. We believe it is no secret, that the memoir is from the pen of Mr. Henry Rogers.

- Art. II. 1.** *A Plain Statement of the Trusts and recent Administration of Lady Hewley's Charities*, as now in Proof in the Suit of the Attorney General v. Shore, Esq., and Others. With Remarks on Efforts now making to effect "A Total Disconnection between Church and State :" By Thomas William Tottie. And an Appendix, containing the Catechism of Mr. Edward Bowles. 8vo, pp. iv, 93. Price 1s. 6d. London, 1834.
- 2.** *The Attorney-General versus Shore.* An Historical Defence of the Trustees of Lady Hewley's Foundations, and of the Claims upon them of the Presbyterian Ministry of England. By the Rev. Joseph Hunter, F.S.A. 8vo, pp. iv. 80. Price 1s. 6d. London, 1834.
- 3.** *A Letter to the Vice-Chancellor of England*, in Reply to His Honour's Remarks relative to the British and Foreign Unitarian Association, delivered December 23, 1833, in pronouncing his Judgment in the Case of the Attorney-General v. Shore and Others. By James Yates, M.A., Secretary to the British and Foreign Unitarian Association. 8vo, pp. 88. Price 1s. 6d. London, 1834.
- 4.** *The Improved Version truly designated a Creed.* A Letter to the Rev. James Yates, M.A., Secretary of the British and Foreign Unitarian Association. Containing an Examination of his Defence of the Improved Version, in his Letter to the Vice-Chancellor on the Case of Lady Hewley's Trust. By Robert Halley, of Highbury College. 8vo. pp. 68. London, 1834.

THE above pamphlets, together with several others which might have been enumerated, owe their existence to the pending controversy relative to Lady Hewley's Charities. The former two relate chiefly to the legal merits of the question, though other topics are incidentally mentioned: the latter two refer principally to the literary and theological character of the *soi-disant* Improved Version. It is no part of our intention in the present article, either to affirm or to impugn the legal equity of the Vice-Chancellor's decision in this important case; and we abstain from this the rather as the cause is still pending, and remains for final decision in the higher Courts of Judicature. But there are some positions assumed and maintained by the Unitarian writers who have taken part in this controversy, so extraordinary and so fallacious, that we cannot forbear to bestow upon them a transient notice; chiefly, we confess, with the view of inviting the attention of our readers to the masterly and complete refutation of them contained in Mr. Halley's Reply. Before, however, we proceed to this more interesting part of the question, (interesting because the principles of correct interpretation and the cause of Evangelical truth are involved in it,) it will be proper to advert

to some of those topics to which we have alluded as incidentally touched upon.

One of these (and it is evidently a question on which the Unitarian defendants are disposed to lay great stress, since it is discussed more or less largely in all the pamphlets issued on their side,) relates to the legitimacy of their Presbyterian descent. While they freely acknowledge that they have scarcely any thing in common with the English Presbyterians of the olden times, it is still maintained, that they are the regular, lineal descendants of those good and holy men, who wrote, and laboured, and suffered so much in defence of the truth of the Gospel. Why so much stress should now be laid on this point, we are at a loss to conjecture, unless it be, that so many *endowments* are held by them on this tenure, the exclusive possession of which must depend upon their making their title good to the ancient and venerable name of Presbyterians; to which genus if they do really belong, they must be acknowledged to be a very *remarkable variety*.

We have hitherto never deemed it of much importance to investigate or to determine this point, because we are firmly persuaded, that formerly, as in the present day, the term Presbyterian was absolutely a *misnomer*; the old Presbyterians, as well as those who, whether justly or unjustly, inherit their title and estates, being, strictly speaking, Congregationalists or Independents. Recourse has been had to a great deal of special pleading, and not a little sophistical and fallacious reasoning, in these pamphlets, to prove that the prominent, the distinguishing feature of Presbyterianism,—the broad line which separates them from Independents, consists in the partiality of the former, and the aversion of the latter, to a national Establishment. For instance, Mr. Tottie, after citing with approbation from Evans's "Sketch of all denominations," a passage which asserts that 'the members of the Kirk of Scotland are, strictly speaking, *the only Presbyterians in England*,' and that 'the English Presbyterians, as they are called, adopt the same mode of Church Government with the Independents;—goes on to argue, that the founders of the Presbyterian denomination, though opposed to prelacy, were all advocates for a National Church, and would have established one upon the basis of the Solemn League and Covenant, had not their wishes and intentions been frustrated by the machinations and artifices of Sir Harry Vane.—(Tottie's *Statement*, pp. 45, 50.) Mr. Hunter too affirms, that the Presbyterians, as distinguished from the Independents and Baptists, consisted of 'persons who were favourable to a national establishment of religion, if that establishment could have been settled in a form which appeared to them scriptural, and leaving the ministers at liberty in public prayer, and in the use of certain ceremonies which were thought to have no support from Scrip-

'ture, but to be, as the favourite phrase was, relics of Poverty.

' This section of the dissenting body was so much the more numerous, opulent, and influential, that it overshadowed the other two denominations; and the term Presbyterian, which had originally comprehended all the discontented party in the Church, (except, perhaps, the few Socinians,) came, as is usual in language, to be used as a specific denomination of the principal section. Their chapels were so much the more numerous, that in the northern counties scarcely any other dissent was heard of,—Gilpin, Frankland, Heywood, Newcome, Dixon, Dawson, the two Wards, and others in the North, having been Presbyterians, and some of them zealous against the peculiarities of the sectaries. These men had no objection to a church as a church, but they wished to see it more Scriptural in its forms, more liberal in its requirements. Ministerial freedom and Scriptural adherence were the main points.

' But, being out of the Church, and persecuted by the State which supported the Church, in the interval between the passing of the Acts of Uniformity and Toleration, some change in this respect may well be supposed to have taken place; and they who in the unsettled times would have erected guards such as it seems there must be if a national Church is to be maintained at all, were now become the advocates of a most unlimited toleration, as they necessarily must have become, since in no other way could their own opposition to the Church and to the law have been justified. Here they took a lesson from the Independents, and this same principle has remained with them.' *Hunter*, pp. 15, 16.

Were we now disposed to enter fully into this part of the controversy, we should be prepared to maintain and prove, that whatever may have been the sentiments of the ejected members as to Establishments and National Churches, and whatever their practice in the constitution of the first Nonconformist Churches, Presbyterianism does not really involve the question of civil establishments at all. The ministers and members of the Secession Church in Scotland, though for the most part the most determined enemies of all secular religious establishments, and most zealous advocates of the voluntary principle, are as really and truly Presbyterians as their brethren of the Kirk of Scotland. It appears to us essential to Presbyterianism, that the Congregations and Churches should not act independently of each other, but that they should be placed under the spiritual government of the Kirk-sessions, presbyteries, synods, and general assemblies of their body. But when have these ever existed in England? Did not the Presbyterian Churches, as well as those of the other denominations, choose their own pastors without soliciting the approbation, or submitting to the control of any other body? And where are now the sessions, and presbyteries, and synods, and general Assemblies of the Unitarian, or the *so called* Pres-

byterian, Churches? They know, and we know, and the highest legal authorities to whom questions of property bequeathed to Presbyterians may be referred, ought to know, that the great mass of Congregational or Independent Churches in this country are now, both in doctrine and in discipline, what those churches were which were formerly, by a misnomer, called Presbyterians; while those who tenaciously adhere to the name, from motives best known to themselves, have departed widely from both the doctrine and the discipline of the ancient Presbyterian Churches.

It is, however, easy to perceive the drift of these expressions of love to Establishments, reiterated in all the Socinian pamphlets before us \*. There is evidently flitting before the prophetic eye of these modern seers, an enchanting vision of such a modification of the formularies of the Church of England, as shall enable them *decently*, and without subjecting themselves to the charge of abandoning their *rational* scheme of Christianity, to enter within its pale, and partake of its honours and emoluments. They seem to imagine that, in the present hour of her extremity, the Church of England will stretch wide her arms to receive so enlightened and philosophic a body of Christians as themselves. We believe they will find themselves mistaken; but, should it prove otherwise, our brethren of the endowed Episcopal sect will be welcome to their new allies.

That both Socinians and anti-evangelical Churchmen should be alike distrustful of the efficiency of the voluntary principle, we can readily understand. Neither of them could for an instant stand such a test. Deprived of state patronage and state support on the one hand, or of ill-gotten private endowments on the other, both would soon wither and expire; whereas genuine religion, vital Christianity, "the Truth as it is in Jesus," has nothing to fear from the trial.

Another considerable portion of these pamphlets is occupied, as might have been expected, with the attempt to prove that Unitarian ministers are, in point of fact, preachers of Christ's Holy Gospel. In proof of this, we are favoured with two Socinian Confessions of faith, couched in terms so vague and ambiguous, that the utmost ingenuity would fail to deduce from them what is really believed; though it is sufficiently apparent from the omissions, that the far greater part of the fundamental doctrines of 'Christ's Holy Gospel' as communicated by his Apostles, has no place there. Mr. Hunter tells us, that

'The great doctrines of Christianity, the resurrection and future accountableness of man, the supremacy of the one only living and true God, and the divine origin of Christianity, proved by the miracles and

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\* See Hunter's Hist. Def. pp. 72, 73. Tottie, pp. 57—64.

## 28      *Controversy relating to Lady Hewley's Charities.*

by the resurrection of Christ, are common to the Presbyterian founders, and to those who are their present successors. But the Presbyterian ministers generally are not now Calvinists; they preach strongly against that system, as dishonourable to God, unfavourable to human happiness, and resting on no sufficient basis of evidence. *Forgive them this wrong.* They are not Arminians. They hold not the doctrine of the Trinity, or of Original Sin, as commonly professed, if we can be said really to know how these doctrines are commonly understood and professed. In fact, the English Presbyterians, like the Presbyterian Church of Geneva, have adopted a more rational and sober system of Christian truth, such as appears to them to be in reality the Christianity which was taught to the Gentiles by the original founders.'

*Hunter*, pp. 35.

Mr. Tottie writes thus:

' It may surprise many who are unacquainted with what is meant by the doctrines and belief of Unitarians, to learn from this testimony the fact, that it is the usage of Unitarians, on the first Lord's day in each month, to partake of and celebrate that solemn and comfortable ordinance of the blessed Saviour of mankind, called the Lord's Supper; and thereby publicly profess, like other Christians, their firm belief in his divine mission on earth, his sinless life, his miracles, sufferings, crucifixion, resurrection from the dead, and ascension into heaven, and his mediatorial office; and their earnest desire to accept, with love and gratitude to him, the new covenant, which he declared and sealed with his precious blood, whereby God manifested his willingness to be reconciled to his sinful creatures through faith in his Messiah, and declared that, on the condition of repentance, mankind are, by the infinite goodness and mercy of Almighty God, not by any merits or self-righteousness of their own, encouraged to hope for and obtain remission of sin and eternal life; and thereby further profess their willingness to accept Christ's Holy Gospel as the rule of their lives, by which they will be judged and accepted or rejected at that day in which it is ordained that he shall judge the world in righteousness.'

*Tottie*, pp. 43, 44.

Compare these cold and meagre creeds, which exclude altogether the two cardinal doctrines of the Atonement and Divine Influence,—in which there is no reference whatever to the fallen condition of man, and the necessity of regeneration by the Spirit of God,—which refer the whole of man's salvation to the infinite benevolence of the Deity, without any reference to the sacrifice of the Son of God as the appointed means of expiation;—compare these specious exhibitions of a mutilated faith with the glowing effusions of the Apostles and primitive teachers of Christianity on these momentous topics, and it will not be difficult to arrive at the conclusion, that these modern luminaries have embraced another gospel than that revealed in the New Testament,—and that to whatever other honour they may aspire, they cannot be recognized as preachers of Christ's Holy Gospel.

But we have been detained much longer than we intended from our principal object, which is, to recommend to most careful perusal and investigation, the facts and arguments brought forward by Mr. Halley in his admirable pamphlet, in proof—we might say, in demonstration—of the assertion with which he sets out; namely, that the ‘Improved Version has been truly designated a ‘creed, and has no just pretensions whatever to be regarded as a ‘fair and honest translation of the New Testament, agreeably to ‘the revised text of Griesbach.’ The spirit in which this pamphlet is written, is truly Christian; the style is at once lively and spirited, yet dignified and argumentative; and the demolition of the defence set up by his antagonist, is most satisfactory and triumphant. We venture to think that Mr. Yates will not be very eager to take the field against an adversary who is evidently armed at all points, lest he should encounter a second defeat, not less fatal to his reputation as a scholar and polemic, than that sustained on a former memorable occasion, and in a distant part of the kingdom.

The Vice Chancellor, stepping aside, it must be confessed, from the usual course of judicial decisions, had given it as his opinion, and sustained that opinion by criticisms which do much credit both to his head and heart, that ‘the Improved Version’ is really not so much a version as a creed; that this work, al-‘though pretending to be a translation of the New Testament, is ‘not a translation, but something substituted for a translation; ‘and can therefore only be regarded as a creed which the makers ‘of it intended to impose upon others, thus violating the principle ‘of the sufficiency of Scripture and the right of private judge-‘ment.’

Mr. H. undertakes to support this very serious charge of ‘having fabricated a creed in the shape of a Bible, and with ‘having published it to the world as a document, not indeed from ‘the council of Nice, but from the college of the Apostles; not ‘as the words of St. Athanasius, but as the writing of St. Paul.’ While he acquits the translators of the slightest intention of falsifying the records of Divine Grace, he thus explains the nature and extent of his accusation.

‘My meaning is, that when a translator of Holy Scripture uniformly strains every passage in favour of his own theological system;—when he selects an unusual sense wherever the ordinary acceptance of the words is at variance with his own doctrine;—when he supplies ellipses, and accommodates ambiguous phrases in a manner most favourable to the views of his party;—and in short, regards theological consequences rather than critical rules, as you justly observe Beza did with the word *interpretatio*;—we have then a creed in its worst form, in the form of Scripture; and though it may be the result of strong theological prejudice, exerting an influence of which the subject may

remain unconscious, yet is it as delusive and pernicious as if the translator had deliberately determined upon a scheme of deception. Such a creed is the "Improved Version." *Halley*, p. 5.

In the subsequent part of his pamphlet, Mr. Halley submits to a rigid analysis, the alterations from the Received Text introduced into the Unitarian Version, to which the Vice Chancellor had previously alluded, and the propriety of which Mr. Yates has attempted to vindicate. We cannot, of course, follow him through this his elaborate exegesis of a most important portion of the New Testament : but, as a specimen of the actual unfairness, if not intentional dishonesty of the advocates of this version, and of the exposure which Mr. Halley has made of their unworthy artifices, we refer to the strictures on the concluding clause of the 2d verse, rendered in our Version, "*By whom also he made the world*", and in the Improved Version, "*For whom also he instituted the ages.*" In support of this latter rendering, there would appear to be a most formidable array of authorities.

Mr. Yates had charged the Vice Chancellor with 'sweeping away, in half a sentence, Beza, Grotius, Glass, Dr. Lardner, Dr. Chandler, Schleusner, Lindsey, Cappe, and Belsham'; to whom he afterwards adds the name of an eminent Greek scholar still living, Mr. Cogan. Now what would be naturally inferred from all this, but that the preceding authorities agreed with the Improved Version in its rendering of the passage in question? How far this agrees with the fact, may be seen from the following summary, which Mr. Halley gives at the close of a long and most elaborate investigation of the case.

' I have thus noticed five of the eight authorities by which you support Mr. Belsham's version. Was there ever before so vain a parade of names,—so false a display of authority ? Let us briefly review it.

' *Improved Version*, "*For whom he constituted the ages.*"

' Authorities in its favour, as adduced by its defender:—

' *Beza*..... By whom he made the world.

' *Schleusner* . By whom he created the universe.

' *Glass* ..... By whom he made the world.

' *Grotius*..... By whom, or possibly, for whom, he made the world.

' *Lardner* .... A beautiful sense, if we admit the suggestion of Grotius.

' These are thy gods, O Israel !

' It may be asked, Was this list produced in the confidence that nobody would ever take the trouble to examine it? I do not say so, because I find in it an unexpected and extraordinary confirmation of an opinion which may be found in the works of the late Mr. Robert Hall. In a sermon upon the "Spirit and Tendency of Socinianism," he notices "the unexampled deference it displays to human authority." I confess, when I read this passage, I was not prepared to admit its accuracy. Being in a great degree ignorant of the controversy, I thought submission to authority was not the characteristic of Unit-

rians. He adds, "This may excite surprise, because there is nothing which its abettors proclaim with such loud and lofty pretensions, as their unfettered freedom of thought, their emancipation from prejudice, and their disdain of human prescription." Your list has convinced me, that in this instance the discrimination of Mr. Hall had not failed him. I find that at least some Unitarians are so fond of authorities as to quote them against themselves; for instance, Beza against his own Testament, Schleusner against his own Lexicon, Glass against his own Tractatus, and Grotius against his own argument."

*Halley*, pp. 20, 21.

With just severity, and in a style of dignified sarcasm, Mr. Halley chastises the arrogance and impertinence of Unitarian writers, in claiming for themselves the exclusive possession of the field of sacred criticism, as if they and they alone had laboured in this department of science; as if none were familiar with the works of Griesbach and the numerous critics of the German school, but themselves; and as if, when these are incorrectly quoted or perverted, the orthodox were too ignorant to detect the imposition.

'I have dwelt much longer upon criticism than I intended. I must leave it with an observation upon the almost exclusive knowledge which you assume for Unitarians. While you are familiar with Knapp, Schott, and Vater, of whom you say "we never hear;"—while, but for you, the volumes of Griesbach might have perished in obscurity, and in the "two universities, among the clergy of the Church of England, among many of the orthodox dissenters, the superintendents of classical education, and the masters of endowed schools," you have observed "an almost constant and uniform effort to thrust the labours of Griesbach into obscurity;"—while we are liable "to give out words of monkish origin," and you alone are sure of citing the *ipsissima verba* of apostolic verity;—what mighty advantages you must have in theological controversy—advantages sufficient to ensure, unless the cause be desperate, the certainty of success. You are like the emperor who was furnished with the keenest and best-tempered arms; while we, like his combatants, are left to wield at our peril our base weapons of lead. Is not this an intimation of the badness of your cause? Better furnished with means of attack, as you candidly avow, you have still made no impression upon the system of our faith, nor have you driven us from one entrenchment cast up by the authors of the Reformation, or the pious founders of Nonconformity. On the contrary, I believe, after the attention which of late years has been given to this controversy, there is widely diffused a more firm, enlightened, and scriptural assurance of the truth of our doctrine; the orthodox faith is more prominently and definitely preached; and under its preaching—dearer than ever to the hearts of our people—large and flourishing congregations spring up on every side, while your chapels are nearly deserted, or re-occupied by other worshippers cloathed in the mantle of your venerable ancestors, which you, though retaining their names, have disdained to acknowledge. If you have, as you

profess, a monopoly of biblical criticism, it has been useless in your hands ; and from a comparison of the two parties, we can only infer, that the purity of scriptural doctrine is far more effective of good than the accuracy of a scriptural text ; and that the imperishable spirit of the New Covenant, rather than the fading letter, is the mighty weapon which will subvert the strong-holds of Satan.' pp. 58, 59.

It is not the least valuable part of Mr. Halley's reply, that he has shewn by many examples (and those examples might have been multiplied almost *ad infinitum*) that the translators have violated the pledge they had given, and which has so often been vauntingly repeated, that their version is in exact coincidence with Griesbach's text. Mr. Yates, in his letter to the Vice Chancellor, mentions this *first*, as a benefit resulting from the Improved Version. ' Being,' as he asserts, ' corrected to Griesbach's last text, ' it assists English readers to know whether any part of the Greek ' text is to be received as genuine, or rejected as spurious.' Had this been truly and faithfully performed, we should have been among the foremost to admit, that an important service had been rendered : but if any person had previously been disposed to rely on the *ipse dixit* of Socinian writers on this subject, instead of examining for themselves, the question has been so thoroughly sifted by Mr. Halley within the compass of a few pages, that no doubt can remain on the subject. To pass over minor instances, we ask, Has Griesbach marked as spurious, or questioned the authenticity of those portions of Matthew's and Luke's Gospels, which the Editors of the Improved Version have dared to print in italics, while they are compelled to admit that the passages thus branded as spurious, are found in all MSS. and versions extant ? On this subject Mr. Halley writes :

' I might thus proceed from chapter to chapter in succession, and point out discrepancies in almost every page, which I should not have noticed, were it not for the vain and delusive profession of " complete coincidence with Griesbach." But, to furnish an adequate idea of the fallacy of this profession, it will be necessary to select a few more important instances, from which it will appear, that in omissions and alterations, in almost every possible way, the authority of Griesbach has been disregarded.

' The printing of the introductory chapters of Matthew and Luke, " in Italics, as an intimation that they are of doubtful authority," has been animadverted upon by many writers in the Unitarian Controversy. The question is,—Did Griesbach print them with any mark of designation as of doubtful authority ? For you print in the same type, and with precisely the same marks, some other passages which are noticed by Griesbach as probably spurious. See John viii. 1—11. I confess, I did hope, when I read your letter, that, as the version had been revised and collated with Griesbach, these chapters would appear, in the fourth edition, in their proper character.

'From the style in which these chapters are printed, and from the unaccountable suppression of any notice of his opinion, the mere English reader must inevitably conclude, that they are marked as doubtful by the great critic with whom you profess to be in complete coincidence. But are they so marked? Griesbach's opinion must have been known to the editors: "That beyond the possibility of reasonable doubt, the Greek text of Matthew's Gospel never existed without these chapters." We find, too, these chapters, with the exception of the genealogy, inclosed in brackets. You say, in your advertisement, that you thus include "the words which Griesbach regarded as very doubtful, or perhaps spurious;" and there is no other explanation. You thus in effect say, that Griesbach regards as very doubtful what he pronounces to be indisputably genuine. Thirty verses in one place are falsely bracketed; and every word in them is in unauthorized and unacknowledged opposition to his text. We do not ask, as we well might, for your proof, that the gospel of the Ebionites was the gospel of St. Matthew;—we do not insist, if it were so, upon the probability of its having been grossly and purposely mutilated;—we do not stay to inquire whether you constitute a text upon the authority of tradition or upon the authority of manuscripts;—we do not press you, as we well might, to admit other readings of the Ebionites, so far as they can be ascertained, to give consistency to your volume;—but we ask, whether you profess to print the canonical gospels of the Christian Church; and if you do, what is the meaning of your brackets? Unless you can reconcile them with your own advertisement, their condemnation of your book is far more severe than that of His Honour the Vice-Chancellor of England.'

pp. 49, 50.

We beg, in concluding, to present our very sincere thanks to Mr. Yates for having given occasion to the writing and publication of so acute and judicious a defence of evangelical truth, on the principles of sound criticism, as that contained in Mr. Halley's pamphlet, which bespeaks alike the gentleman, the scholar, and the divine.

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Art. III. *The Bow in the Cloud*; or the Negro's Memorial. A Collection of original Contributions, in Prose and Verse, illustrative of the Evils of Slavery, and Commemorative of its Abolition in the British Colonies. 12mo, pp. xvi, 408. Price 12s. morocco, gilt edges. London, 1834.

THIS volume was, we are informed, projected, and part of the contributions were furnished, more than seven years ago; but the Editor has been prevented till now from executing her benevolent purpose. The delay of its appearance, if disadvantageous in one point of view, in another respect enhances the interest of the volume. Much of the excitement from which it might have borrowed popularity, has subsided; and some of the

contributions may seem no longer seasonable. On the other hand, the once unbroken darkness of the sombre subject is relieved by the bow which is now seen in the cloud ; and accents of gratulation and hope are blended with the notes of lamentation and pity which the wrongs of the negro had awakened. The papers being for the most part arranged in the order in which they were received, those commemorative of the abolition of the system are found towards the close of the volume, while those referring to the former state of the slave occupy the earlier pages. The general design and character of the volume will be sufficiently understood from this account of its origin ; and we shall therefore proceed at once to give our readers a sample or two of its contents, which, considering the unity of the subject, are of remarkably varied a character. The following very striking stanzas occur among the earlier contributions.

**‘APPEAL FOR THE INJURED AFRICAN.**

- ‘ O THOU, to whom the mournful sigh  
    Of sorrow and despair ascends,  
Who hear’st the ravens when they cry,  
    The babe when at thy feet he bends !
- ‘ More weak than is the raven’s brood,  
    Less pure than infants though we be,  
Our silent prayers for Lybia’s good,  
    O Father! let them rise to Thee !
- ‘ By realms dispeopled, tongues struck dumb  
    With the brute outrages of years,  
In thy remembrance let them come—  
    The negro’s wrongs, the negro’s tears !
- ‘ Whate’er of crime, whate’er of woe,  
    Europe has wrought, or Afric wept,  
In his recording volume, lo!  
    The angel of thy court has kept.
- ‘ Yet—ere the assessing Spirit stands,  
    Prepared to sound from shore to shore,  
That golden trumpet which commands  
    The tyrant’s scourge to smite no more :
- ‘ Ah! stay his vials—with our prayer  
    No vengeance breathes,—in judgment break  
The oppressor’s galling chains, but spare  
    The oppressor, for thy mercy’s sake.
- ‘ Didst thou not form, from pole to pole,  
    The various tongues and tribes of earth  
Erect, with an immortal soul,  
    Expectants of one holier birth ?

- ‘ And shall the nations *dare* to hold  
In chains whom THOU hast chartered free,  
Or buy with their accursed gold  
The sinewy arm and servile knee ?
- ‘ No : not for this didst Thou command,  
With westering keel and sails unfurled,  
Columbus o'er the waves, to rend  
The curtains of that younger world.
- ‘ And O, 'twas not for this, that he  
Upreared thy hallowed ensign there ;  
Alas ! that e'er the cross should be  
The joyless herald of Despair !—
- ‘ That whom thy Loved One died to save,  
Man, guilty man, should hold subdued,  
And plead prescription o'er the grave,  
When questioned of his brother's blood.
- ‘ But Thou art righteous ; Thou wilt rise  
All mighty as in days of yore,  
When Israel sighed, as Canaan sighs,  
Beneath the tasks his children bore.
- ‘ Cry not the isles themselves aloud,  
“ Three hundred thralling years are fled,  
Since earth by tyranny was ploughed ;  
The vintage of the land is red ? ”
- ‘ In that great day, when Afric's race  
Are from *their* house of bondage cast,  
O hide us in some peaceful place,  
Till all thy wrath be overpast.
- ‘ For dark, except thy mercy shine,  
That later passover must be :  
Hear then our pleadings at thy shrine ;  
O Father, let them rise to thee !

‘ J. H. WIFFEN.’

Our next specimen is a brief narrative from the pen of the much respected Baptist Missionary, Mr. Knibb. All the artifice of Sterne could not have produced any thing equal in genuine pathos to the touching simplicity of this unadorned recital of fact.

‘ — Yes, he was a lovely Christian, and to him was given, not only to believe on the name of Jesus, but also to suffer pain for his sake. He was a plantation-slave, and had been promoted for his consistent conduct. A few years ago, one of the slave-members belonging to the Baptist Church at Montego Bay was banished from his home, and sent to the estate where David lived, to be cured of his praying. By the pious conversation of this exiled christian negro, David was

brought under serious concern for his soul, which ended in his conversion to God. Acting up the christian negro's motto, that "what good for one negro, good for him brother too," David spoke to his fellow-slaves about Jesus, and his love in dying for poor sinners. God, who despiseth not the humblest instrument, blessed the efforts of this poor negro, and, in a short time, about thirty on the estate began to pray, and at length built a small hut, in which, after the labours of the day, they might assemble and worship God. Tidings of these things reached the ears of the white persons employed on the estate, and David was summoned before his attorney, and asked whether he was teaching the slaves to pray. On replying in the affirmative, the hut was demolished and burnt, and David was stretched upon the earth and flogged with the cart-whip till his flesh was covered with his blood. Next Lord's-day I missed my faithful deacon at the house of God. His afflicted wife came and told me the sad tale of his sufferings, and informed me, that his hands were bound, and his feet made fast in the stocks. Often did I inquire after him, and for him, and the same answer was returned, "Massa, him in the stocks;" till one morning, as I sat in my piazza, he appeared before the window. There he stood—I have his image now before me—he was hand-cuffed, bare-foot, unable to wear his clothes from his yet unhealed back; his wife had fastened some of her garments round his lacerated body. I called him in, and said,

"David, David, what have you done?"  
 "With a look of resignation I shall never forget, he replied,  
 "Don't ask me, ask him that bring me, massa."  
 Turning to the negro who had him in charge, I said,  
 "Well, what has this poor man done?"  
 "Him pray, massa," was the reply, "and Buchra sending him to the workhouse for punishing."

I gave him some refreshment, for in the state I have described he had walked thirteen miles under a burning sun, and followed him to that den of cruelty, properly designated a Jamaica inquisition. He was chained to a fellow-slave by the neck, and sent to work on the public roads. The next day I went to visit him again, when I was informed by the supervisor of the workhouse, that he had received orders to have him flogged again, as soon as his back was well enough to bear it. In these chains David remained for months; frequently I saw him, but never did I hear one murmur or one complaint, except when he heard that the partner of his joys and sorrows was ill on the estate, and he was forbidden to go and see her.

At the end of three months he was liberated, and returning to the estate, was asked,

"Now, sir, will you pray again?"  
 "Massa," said the persecuted disciple, "you know me is a good slave, but if trouble come for dis, me must pray, and me must teach me broder to pray too."

Again he was immured in a dungeon, and his feet made fast in the stocks.

We cannot refrain from transcribing some very touching stanzas by Mrs Gilbert of Nottingham, one of the well known authors of the incomparable "Hymns for Infant Minds."

## • THE MOTHER.

- ‘ MOTHER, a happy home hast thou,  
    In some green valley’s shade ?  
Blest by the dear domestic vow  
    At yonder altar paid ?—  
Secure, as if by right divine,  
That home of love thou callest *thine* !
- ‘ And dost thou there thy baby’s cheek  
    Regard with fondest gaze ?  
Does that dear boy, with merry freak,  
    Delight thee, as he plays ?—  
And she, thine elder one,—for her,  
Doth no sweet thought of blessing stir ?—
- ‘ — Nay, love them not !—for *thine* no more,  
    This tender group shall be !—  
*I’ve bought them !*—Watch from yonder shore,  
    That vessel out at sea ;—  
I’ve bought thy children,—o’er the waves  
They go, to join my gang of slaves !
- ‘ I saw that gentle girl of thine  
    With anguish in her soul ;  
I marked the drops of burning brine  
    That down her cheeks did roll ;  
I heard her for her mother cry ;—  
Yet, had I not a right to buy ?
- ‘ Perchance, in some far field, away,  
    The lash may teach her toil ;  
While tears of anguish, day by day,  
    Shall slake the fervid soil ;  
But thou,—her mother,—ne’er shalt know,  
Where sheds thy child those tears of woe !
- ‘ Mothers,—the fair, the firm, the free,  
    Of England’s vaunted isle,  
Tell me if griefs like this shall be,  
    And you be still the while !  
No !—strong in woman virtue rise !  
And heed the negro mother’s cries !
- ‘ When plighted hands, a living chain,  
    Unsevered, but to die,—  
Crusaders, sally forth again  
    To heed that thrilling cry !—  
A broken heart your ensign be,  
Your watchword *Love and Liberty* !

‘ ANN GILBERT.’

Turning now from the Cloud to the Bow, we find the following spirited Ode from a noble poet.

‘ODE ON THE ABOLITION OF SLAVERY.’

- ‘Proudly on Cressy’s tented wold  
The Lion-flag of England flew ;  
As proudly gleamed its crimson fold  
O’er the dun heights of Waterloo :  
But other lyres shall greet the brave ;  
Sing now, that we have Freed the Slave.
- ‘The Ocean plain, where Nelson bled,  
Fair Commerce plies with peaceful oar,  
Duteous o’er Britain’s clime to shed  
The gathered spoil of every shore :  
To-day across th’ Atlantic sea  
Shout—shout ye, that the Slave is Free.
- ‘And Eloquence in rushing streams  
Has flowed our halls and courts along,  
Or kindled mid yet loftier dreams  
The glowing bursts of glorious Song :  
Let both their noblest burthen pour,  
To tell that Slavery is no more.
- ‘Bright Science through each field of space  
Has urged her mist-dispelling car,  
Coy Nature’s hidden reign to trace,  
To weigh each wind, and count each star :  
Yet stay, thou proud Philosophy,  
First stoop to bid Mankind be Free.
- ‘And Freedom has been long our own,  
With all her soft and generous train,  
To gild the lustre of the throne,  
And guard the labour of the plain :  
Ye heirs of ancient Runnymede !  
Your Slaves—oh ! could it be ?—are Freed.
- ‘Ah ! for the tale the Slave could speak,  
Ah ! for the shame of Britain’s sway,  
On Afric sands the maddened shriek,  
‘Neath Indian suns the burning day :  
Ye sounds of guilt—ye sights of gore—  
Away ! for Slavery is no more.
- Mid the drear haunts of Force and Strife,  
The Ministers of Peace shall stand,  
And pour the welling words of Life  
Around a parched and thirsty land ;  
While, spread beneath the tamarind tree,  
Rise “ happy homes, and altars Free.”

‘ Ye isles, that court the tropic rays,  
Clustered on Ocean’s sapphire breast,  
Ye feathery bowers, ye fairy bays,  
In more than fable now—“the Blest :”  
Waft on each gale your choral strain,  
Till every land has rent the chain.

‘ Oh ! England, empire’s home and head,  
First in each art of peace and power,  
Mighty the billow crest to tread,  
Mighty to rule the battle hour,—  
But mightiest to relieve and save,  
Rejoice, that thou has Freed the Slave !

‘ MORPETH.’

We must make room for one more specimen ; and we think we shall not lie open to the charge of undue partiality for selecting the following beautiful stanzas.

‘ THE BIRTHRIGHT OF BRITONS.

‘ EXPLORE the wide Atlantic ;  
And thrid with every breeze  
The southern isles romantic,  
That stud Pacific seas ;

‘ Their coralline recesses,  
Which break the ocean-calm,  
And reefs that Nature dresses  
With crests of feathery palm.

‘ Speed o’er the bounding surges  
That sweep the summer-zone ;  
The depths the sea-tide merges,  
The steeps its waves enthrone :

‘ The gardens ever-flowering,  
That plant the Indian wave,  
With spicy shades embowering  
The soil its waters lave :

‘ Where crowns and thrones barbaric  
In orient splendour shine ;  
Or sceptred realms Tartaric  
Exhaust the jewelled mine :

‘ The regions incense-breathing,  
Where pearly billows sleep,  
In caves of Ormus wreathing  
Tiaras for the deep :

- ' The groves whose clusters pendent  
     The wealth of commerce hold ;  
     And sunny climes resplendent  
         With Afric's pliant gold.
- ' Could all their bright profusion  
     In one vast altar rise,  
     Here, in our green seclusion,  
         A richer dowry lies.
- ' For England hold a treasure,  
     Than all their glorious spoil  
     More costly beyond measure :—  
         The freedom of her soil.
- ' This, this she cannot barter  
     For wealth of land or sea ;  
     But sends her royal charter,  
         To set the captive free.
- ' O bright and blessed mission !  
     When shall her sails convey  
     The tidings of fruition,  
         For sickening Hope's delay ?
- ' The voice of intercession  
     Through all our land that pleads,  
     Abjures the long oppression,  
         Whose final moment speeds.
- ' Our oaken forests weaving  
     The garland of the sea,  
     Whose billows, proudly heaving,  
         Bear freedom, *from* the free ;
- ' Shall boast a name more glorious,  
     More fraught with deathless fame,  
     Than all their fleets victorious  
         In battled line may claim.
- ' Our flags that yielded never,  
     But to the tempest's sway,—  
     Our prows that boldly sever  
         The ocean's pathless way,—
- ' As borne on wings angelic,  
     Shall waft the blest release :  
     Not sealed till every relic  
         Of Afric's bondage cease.
- ' Their course o'er rock and shallow,  
     Awaits a prospering gale.  
     That course may Justice hallow,  
         And Heaven direct the sail !'

Among the other contributors to this interesting collection are, Archdeacon Wrangham, James Montgomery, Bernard Barton, James Edmeston, William and Mary Howitt, P. M. James, Allan Cunningham, Agnes Bulwer, Dr. Baldwin Brown, Dr. Bowring, James Douglas, J. J. Gurney, Miss Roscoe, Thomas Pringle, John Holland, Rev. Dr. J. P. Smith, Rev. William Marsh, Rev. Jos. Gilbert, Rev. C. W. Townsend, Rev. R. W. Hamilton, Rev. Eustace Carey, Rev. John Ely, Rev. J. W. H. Pritchard, Mr. and Mrs. Josiah Conder, T. F. Buxton, M.P., J. Parker, Esq., M.P., &c. &c. A galaxy of names, of varying magnitude, but all blending their rays in one stream of light: or, to speak without a metaphor, the contributors to this volume may be considered as composing a sort of literary anti-slavery association, in which it is pleasing to find some of every sect and party uniting. ‘It would, indeed, have been delightful,’ remarks the modest and intelligent Editor, ‘if every hand which has been actively engaged in pulling down the prison-house, and striking off the fetters of the bondsman, would have put a stone into the monument here erected upon its ruins, to tell posterity where it stood, the curses it contained, and how it fell.’

‘To many who have laboured long, and nobly, and successfully in this cause, the Editor had no means of access; to others, acknowledgments are due for the kind interest they have expressed in the plan and success of a work which various circumstances have prevented them from aiding. It is a subject for thankfulness, that so many have assisted in raising this memorial, which, though small in its dimensions, and humble in its design, the Compiler believes will be found a structure of moral and literary architecture in some degree worthy of the great occasion.’—*Preface.*

The entire profits arising from the sale of the volume will be devoted to the West Indian negroes.

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**Art. IV. 1. *The Church and its Adversaries.*** A Sermon, preached at St. James's Chapel, Hampstead Road, on occasion of reading the King's Letter in aid of the Funds for building Churches and Chapels. By the Rev. Henry Stebbing, M.A. 8vo. pp. 24. London, 1834.

- 2. *A Sermon preached in Barley Church,* for the benefit of the Society for building and enlarging Churches and Chapels, March 16, 1834. By the Rev. W. H. Turner. 8vo, pp. 23. Royston, 1834.**
- 3. *A Letter to the Lord Chancellor on the Evils of our State Church,* suggested by his late Remarks in the House of Lords. By Sir Arthur Brooke Faulkner, Member of the Universities of Oxford, Cambridge, and Dublin. 8vo, pp. 76. London, 1834.**

4. *An Examination of the “ Reasons for Attachment to the Church of England,” adduced by the Rev. Wm. Dalton, A.M., in his Lecture recently published. By the Rev. W. Lindessay Alexander.* 8vo, pp. 48. Liverpool, 1834.
5. *Speech of H. G. Ward, Esq., M.P., on moving certain Resolutions respecting the Irish Church, in the House of Commons, on Tuesday, May 27, 1834. [Extracted from the Mirror of Parliament.]* 8vo, pp. 37. London, 1834.
6. *The Church and the Clergy.* Shewing that Religious Establishments derive no Countenance from the Nature of Christianity, and that they are not recommended by public Utility; with some Observations on the Church Establishment of England and Ireland, and on the System of Tithes. By the late Jonathan Dymond. 8vo, pp. 55. Price 6d. London, 1834.
7. *Questions, calmly considered, concerning the Church of the Living God, her Nature, connexion with the State, as to Public Instruction and Public Morals, Civil Establishment, and Support by the Voluntary Principle.* By Indagator. 8vo, pp. 62. London, 1834.

**T**HREE are two prevalent misconceptions relating to the pending national debate on the subject of the feudal Church and State system, of which the public generally require to be disabused. The first is, that the controversy has suddenly sprung up, and originates in novel and fanatical opinions, advanced by the sectaries and infidels of the day; the other, that it is a controversy purely between Dissenters and Churchmen. We beg leave to say a few words on each point.

In the first place, the opinions of Dissenters respecting the Church Establishment, are at least as old as the time of Wycliffe. The struggle, too, between the hierarchy and the commons of England, in the fifteenth century, bore, in many of its features, a close resemblance to that which is still going on in the nineteenth. In the address of the Commons against the clergy in the fourth year of Henry IV., pluralities and non-residence are dwelt upon as grievances, crying loudly for church reform, just as they are in the fourth year of William IV.; and then, as now, the alliance between the hierarchy and the court presented the greatest obstacle to the progress of any religious reformation. In the days of our great Proto-Reformer, ‘men wondered greatly ‘ why curates are so unfeeling to the people in taking tithes, ‘ since Christ and his Apostles took none, as men now take them, ‘ neither paid them, nor spake of them either in the gospel or in ‘ the epistles,—the perfect law of freedom and of grace.’ ‘ Lord, ‘ why should our worldly clergy,’ exclaims Wycliffe himself, ‘ claim tithes and offerings and customs from Christian people, ‘ more than did Christ and his apostles, and even more than men ‘ were burdened with under the law? Then, all priests and ‘ deacons, and officers of the temple were maintained by tithes and

'offerings alone, having no other lordship. But now, some worldly priest, who is more unable than others, by virtue of a bull of anti-Christ, shall have all the tithes and offerings to himself.' 'They take not tithes and offerings by the form of the Old Testament; that is, parting them in common to all the priests and ministers of the Church. Nor according to the form of the gospel; that is, stating a simple livelihood given without compulsion, by the free devotion of the people; but they take them according to a new law of sinful men, one priest challenging to himself the tithes of a great country . . . .'\* 'By restoring lordships to secular men, as is due by holy writ; and by reducing the clergy to weakness and wilful poverty, and ghostly travail, as lived Christ and his Apostles; sin should be destroyed in each degree of holy church, and holiness of life brought in, and secular laws strengthened, and the poor commons aided, and good government, both spiritual and temporal, come again.'†

Such were the sentiments of that great apostle of England. Nor would it be difficult to make out a continued line of witnesses to the same true doctrine of church polity, from his days to the present. Milton but re-asserted the 'true way to drive hirelings out of the Church,' which had been taught by the elder reformers. Yet are these regarded by the clergy as quite modern ideas! 'A mere modern idea,' exclaims Mr. Alexander, in commenting upon the assertions of the clerical lecturer.

'Is it possible that Mr. Dalton can be so extremely ill-informed as to believe his own assertion? Has he yet to learn, that a protest against the use of compulsion in matters appertaining to conscience was recorded on the pages of the immortal Wycliffe, at the very earliest dawn of the reformation in England. Has he yet to peruse that dark chapter of England's history which details the butchery of such men as Barrow, and Greenwood, and Thacker, and Copping, for no other crime than the avowal of the sentiments Mr. Dalton impugns? Is it new to him to be told, that in the days of Elizabeth the numbers of persons holding such sentiments in England were estimated by Raleigh at 20,000 men, exclusive of women and children? Are the names of Ainsworth, Ames, Robinson, Goodwin, Gale, Charnock, Howe, Bunyan, De Veil, Caryl, and Watts so extremely obscure, that Mr. Dalton has never heard of them, or thought it worth his while to enquire into their principles? Or has he yet to be informed, that the principles he has sneered at as modern, received the approbation of the sagacious Locke, and were defended by the pen of the glorious Milton? If this be the state of his knowledge, he had better set himself to the study of ecclesiastical history, before he again ventures to dogmatize upon the antiquity of any theological opinion.

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\* Vaughan's Life of Wycliffe, Vol. II. pp. 288—290.

† Ib. p. 283.

'But it is not the antiquity of a century or two, merely, that dissenters claim for their principles: they affirm that these principles were contemporary with the very origin of Christianity, and form an essential part of its original constitution as a system of social religion.'

*Alexander's Examination*, pp. 20—21.

On the other hand, it would be easy to shew, that the opinions of the modern advocates of Church-establishments are of very recent formation. Nothing can be more widely different than the ground now taken by the advocates of Establishments, and the pretensions upon which the system was originally founded. The church and state alliance is part and parcel of the feudal system. It had its origin in the times that prelates and barons fought in the same armies, and quarrelled for military fiefs, and when sovereigns, led by priests and confessors, claimed by divine right to rule over the consciences of their subjects. Warburton's theory, Adam Smith's theory, Dean Milner's theory, Paley's theory of Establishments, are but modern and discordant attempts to find new reasons for the maintenance of old abuses. Dissenters may fairly retort the charge of advancing new opinions, upon those who, in the nineteenth century, have recourse to abstract arguments in defence of the encroachments of the aristocracy, temporal and spiritual, in the fourteenth. Toleration itself is a novel doctrine, incompatible with the ancient theory of an establishment, and with the pretensions of the Apostolic Church. The divine right of the magistrate to persecute, has been maintained by all established Churches as a fundamental principle; and those prelates of our own day, who regard Dissenters as abandoned to the uncovenanted mercies of God, breathe the true spirit of the ancient faith. The liberal opinions of modern churchmen are then, we must contend, ideas much more modern than the opinions advanced by Dissenters respecting the connexion between Church and State; and, viewed in relation to the original constitution of state churches, they are in a sense *dissenting* opinions,—such as would, in former times, have subjected their abettors to the charge of liberalism and political heresy. It might just as truly be affirmed, that cathedrals were built for the simple purpose of preaching in, as that an establishment consisting of an endowed and privileged corporation of priests, was instituted for the purpose of teaching the people. There is not more difference between a Gothic abbey-church with its pillared promenades and sub-chapels, and a compact episcopal chapel of modern construction with its well-pewed area and galleries,—than there is between the complex hierarchy of ecclesiastical barons and dignitaries, and the simple idea of a body of religious teachers maintained by the State. Our ancestors were not so unwise as to build those pompous temples for a purpose to which they are so ill adapted as that of public instruction; nor were they so

absurd as to mistake the corps ecclesiastical of metropolitans, diocesans, deans, canons, prebendaries, chancellors, archdeacons, for an order whose end and business it was to communicate religious instruction to the people. The functions for which these offices were instituted were of quite another character. Some of them had respect to the architecture, others to the sacred music; the higher posts had for their business to keep the clergy in order, in days when they yielded only a questionable obedience to the civil magistracy. For an established clergy have ever been prone to hold themselves entitled to be governed by their own prelates, independently of the secular power. The doctrine of Wycliffe, which subordinated the priesthood to the civil magistracy in every thing affecting the social interests of the laity, was a greater novelty in his day, and a more offensive one, than any other article of his creed. The claim set up in our own day on the part of the Established Church, to an absolute and irreversible right to the national property in trust, independent of either the crown or the legislature, is a relic of the daring claims of the papal clergy, who refused to the king a power of disposal conceded to the pontiff\*. The spirit of the order is not extinct. It yet survives in antique halls and colleges, and is the endemic generated by the marshes of Isis. The old feud between the clergy and the commons of England smoulders still beneath the gothic rubbish of consecrated bowers, and now and then breaks out in impotent manifestations. Thus, at the saturnalia attending the recent installation of the great field-marshal as sovereign of Oxford University, the junior undergraduates greeted the cry of 'the House of Lords' with a thundering cheer, '*the House of Commons*' with a *loud hiss*. So would it have been, doubtless, in the days of Wycliffe. 'The Bishops' excited thunders of applause; 'the King's Ministers' were loudly hissed. Again: 'the 'Duke of Beaufort and fox-hunting'<sup>†</sup> was loudly cheered: 'the Dissenters' was followed by a long protracted snuffle, and an ejaculation of Amen from numerous voices, in imitation of the nasal twang of the conventicle! Thus would the Lollards have been greeted by the licentious boy-students and 'worldly clerks' of other days. The Church has always been, as a corporation, at war with the spirit of the age, at variance with the Commons of England, and hostile to the liberties of the people. A grave

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\* Vaughan's *Wycliffe*, Vol. II. p. 276.

† 'The Duke of B—— swears roundly when he is with us in Oxfordshire,' was an observation some time since overheard by a friend of ours; 'he dare not swear when he is in Somersetshire.' 'True,' replied another gentleman, '*the dissenters* are very numerous in that county.'

truth was betrayed by the rude and noisy clamours of these future priests and lordlings;—as a man in his cups often lets out his real mind. The Tory papers exult in ‘the spirit of the age,’ as demonstrated in the sentiments of these University nurslings; but of what age? It is the spirit of an age gone by, embalmed by the Establishment; the spirit of obsolete institutions which must be laid open to the light and air of day, or the dry rot which is in their timbers will loosen their very foundations.

But we are digressing. We were saying that our wiser ancestors never mistook a hierarchy for a body of public instructors. The clergy were viewed as a separate estate of the realm; and such, in fact, they were, by an unhallowed separation from the laity, originating in the fictions and exorbitant pretensions of a semi-pagan priesthood. They were separate from the people in their laws and government; they claimed, even when amenable to the laws for their crimes, ‘benefit of clergy.’ Is this the idea of a body of Christian pastors, of religious instructors? Rather, it corresponds to the privileges of a Brahminical hierarchy. The *modern* idea of an established clergy is that of a body of public instructors, maintained by a legal provision out of the public revenues or national property. But this is not at all the original notion, nor the true Oxford doctrine, which is, that the Church of England is a corporation enjoying its own princely revenues, and not indebted to, or responsible to, the State for any portion of that property. The two doctrines are as widely different as any two points of the compass can be. Yet, these are points upon which churchmen differ from churchmen; and we are bound to say, that the more liberal and philosophical theory is of recent invention, and does not explain or vindicate the existing phenomena.

The Church of England is not, never was, never can be, till the whole system is changed, such an Establishment as Paley contends for, or such an alliance as Warburton vindicated. It is a feudal institution, modified by the graft of Protestantism, and by the corrective policy of the British Constitution, with which, though of a wholly foreign character, it has become so intricately and unhappily blended; but still retaining the characteristic features of the times and circumstances which gave it birth. The Church politic was, originally, like the free municipalities of the middle ages, a republic; but, like those, it became enslaved by its patrons and *podestats*, and has degenerated into the mere patrimony of the aristocracy—a provision for younger brothers, cousins, and tutors of the nobility and gentry.

All sorts of mistakes are fallen into through confounding the Church doctrinal with the Church politic. Yet, who does not know that there are two Church-of-Englands, as distinct as flesh and spirit, and that these are “contrary the one to the other”?

There is the Church of England which has subsistence in the articles, creeds, and formularies that compose its symbols; and there is the Church of England which consists in tithes, benefices, advowsons, prebends, and sinecures. Of course, it is of the latter we speak as a feudal institution, and a provision for younger brothers. ‘I boldly assert one thing,’ said Wycliffe; ‘that in ‘the primitive church, or in the time of Paul, two orders of the ‘clergy were sufficient, that is, a priest and a deacon’; the priest or presbyter and bishop being, as he adds, ‘names of the same ‘office.’\* But for what sufficient? Sufficient for the purposes of the Christian ministry,—for the instruction of the people, who can deny? But not sufficient for the purposes which the State apparatus of a hierarchy was invented to serve. For those purposes, three orders, which are all that the theory of the Church doctrinal allows, have been found far too few; and accordingly, dignities and offices have been multiplied for the benefit of the Church, though not of the people. Archbishop Cranmer, however, had his doubts as to the expediency of some of what Wycliffe called the “inventions of Cæsar.”† In a letter to Cromwell, Earl of Essex, given by Burnet, the good prelate expresses his doubts as to the utility of prebendal stalls; considering first, that commonly, a prebendary is neither a learner nor ‘a teacher, but a good viander.’ ‘And the state of prebendaries’ hath been so excessively abused, that, when learned men have ‘been admitted into such room, many times they have desisted from their good and godly studies, and all other virtuous exercises of preaching and teaching; wherefore, if it may so stand with the king’s gracious pleasure, I would wish that not only ‘the name of a prebendary were exiled his grace’s foundations, (in the metropolitan church of Canterbury,) ‘but also the superfluous condition of such persons.’‡

\* Trialogus, cited by Vaughan.

† ‘From the faith of the Scriptures, it seems to me to be sufficient, that there should be presbyters and deacons holding that state and office which Christ has imposed on them, since it appears certain that their degrees and orders (cardinals, patriarchs, archbishops, and other dignitaries,) have their origin in the pride of Cæsar. If, indeed, they were necessary to the church, Christ and his apostles would not have been silent respecting them, as those impiously pretend, who magnify the papal laws above those of Christ. Every catholic should judge of the office of clergy, from what is taught in Scripture, especially in the epistles to Timothy and Titus. Nor ought he to admit the *new inventions of Cæsar.*’ Wycliffe in Vaughan, Vol. II. pp. 309, 10.

‡ Burnet’s Hist. of the Reformation. Records, Part III. B. 3. No. 65.

Pity is it that the King's Grace did not so determine, when thus discreetly counselled ; but the order of 'good vianders' remains till this day. The monastic orders were summarily dealed with by the Defender of the Faith ; but the sinecures of the secular clergy were spared, though part and parcel of the same system. The Reformation of Cranmer has now been suspended for nearly three hundred years ; as that of Wycliffe was, in like manner, stopped, by the interference of temporal power, two centuries before. The Church has for ages been slumbering in the very posture in which she sank into the arms of the Stuarts ; till now, startled and scared at the loud cry of Church Reform, she has woke up to the sense of danger, but not to a consciousness of her circumstances, imagining that it is still only the seventeenth century.

The Church is in danger, and the stale cry of *wolf*, so often had recourse to by the clergy to frighten their flocks, is not now raised without cause. But what shape does the present danger wear ? Is the Establishment in danger merely from the Dissenters ? The snuffles and sneers of the polished Oxonians shew that they only despise the sectaries, while their hisses of defiance were reserved for the House of Commons. There is danger. The great national inquest is sitting upon the case of 'the greatest ecclesiastical enormity in Europe.' The Church of Scotland has taken the alarm, and, with her own hands, has restored to the laity an important portion of their violated rights. Aware of the slender tie which connects her with the State, she is seeking, by timely concessions, to make friends with the people. She is wise. The Church of England is, on the other hand, foolishly stirring up the people to petition for the perpetuation of all that is corrupt in her abuses and intolerant in her statutes, under the delusion that the Infidel is at the gates. The manœuvre will be fruitless. If the Church Establishment can be reformed without or prior to its separation from the State, it may, by reform, be saved for the present. Should this prove impracticable, that separation will, by churchmen themselves, be adopted as the only remedy.

Wycliffe was not a Dissenter. Archbishop Cranmer was not a Dissenter. Lord Henley—alas ! there are no Wycliffes or Cranmers in the Church now—is no Dissenter. Five-sixths of the House of Commons, probably, are *bona fide* members of the Church of England ; and yet, though not Dissenters, they have been deemed worthy of the hisses of Oxford undergraduates, and the rancorous railings of Tory scribblers, for being in favour of church reform. The controversy lies, we repeat it, not between the Dissenters and the Churchmen, but quite as much between Churchmen and the Church ; that is, between, on the one hand, the body of church-proprietors and benefice-holders, and, on the other, the constitutional representatives of the people, the Com-

tions of England. Fatuous is the attempt to deny or to conceal this. The Dissenters are, indeed, numerous, active, and united, and determined upon obtaining the redress of their grievances. They have also openly denounced as the source of those grievances, the illicit connexion between the political Church and the State. Their opinions on this subject are not yet quite understood. But in the mean time, demands still louder than theirs, and tending to the same consummation, are made on all hands;—for the abolition of the tithe system,—for the beneficial application of the redundant wealth of the Irish Church,—for the abolition of Church-rates,—for the reform of the Church in all its branches of administration,—for the suppression of sinecures,—for the opening of the Universities to all denominations,—for the removal of the bishops from Parliament. These demands or petitions proceed not exclusively, nor chiefly from the Dissenters. They are heard within the Church as loudly as without. The sound, re-echoed from the walls of St. Stephen's, has reached to the halls and theatres of Oxford. The Establishment, in her hour of peril, has invoked the protection of the Great Captain of the age, the hero of Waterloo. But his sword is in its scabbard: he will not draw it upon the people. He has doffed the helmet for the doctor's cap, and will henceforward war only in wordy debate, as becomes a chancellor. A collision may be, and probably is at hand;—but it will be injurious only to those who have provoked it by conduct at once selfish and infatuated. The main question resolves itself into this—whether the interests of a whole nation shall be sacrificed to the pretensions of the State Church, or the Church be adapted to the wants, the intelligence, and the religious feeling of the country.

In proof that the controversy does not lie between Churchmen and Dissenters, as such, we may refer to some of the pamphlets now before us. The Letter of Sir Arthur Brooke Faulkner is a case in point. We have no further knowledge of the Writer, than as the author of a very lively volume of "Notes and Reflections" on the state of Society in Paris, published in 1827\*. He is a member of the London College of Physicians, and, as we learn from the title-page to this Letter, of the Universities of Oxford, Cambridge, and Dublin. He may, therefore, be presumed to be a scholar and a gentleman; although we expect to find him assailed with all sorts of epithets and invectives, when it is known that he has embraced the conclusion, that the State Church is proved, by its *actual working*, to be 'not only seriously opposed to the interests of the Christian religion,' but not fit to be 'trusted to promote those interests at all'. It will not be easy, however, to parry the home thrusts of the learned

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\* See Eclectic Review, Vol. XXVIII., p. 423.

writer. Or, to speak professionally, it is evident the Dóctor understands the case of plethora with which he has to deal, and that ignorance alone can mistake the physician for an enemy, because he prescribes unpalatable, and it may be thought, violent remedies. He does, it must be admitted, use very plain language, such as becomes an honest man much in earnest, and who claims, as Sir Arthur does, not without reason, a right to an unprejudiced hearing.

'Born', he says, 'and educated in the Church, and bound to her by every tie that subscription to her Articles can lay on a man's conscience to stifle his future convictions, had it been possible to shut out reflection, I had continued among her most obstinate adherents, yielding, no, not to Lord Eldon, or Philpotts himself, in chivalrous jealousy of her honour. All my earliest predilections, were, of course, Churchwards. I have no party to court, and believing Whig and Tory on the treasury benches, too often, much the same sort of thing, your Lordship may believe me, (and your Lordship has known me too long to doubt my sincerity,) that I would not go one yard out of my way to propitiate one or the other. I have no favour to ask, and never asked any of a man in power in my life, and despising too many who have them to bestow, it is to be hoped such a position may give to my opinions, sound or unsound, the merit of impartiality at least; to which I may add, that I am still an unworthy member of the Church of England, and determined to remain so, unless she proves incorrigible.'

'The least indulgent of my readers cannot but know to what I expose myself. Being of no party, I shall offend all parties. I may lose friends. Enemies it is certain I must make, for I have made them already in high places and in low. There is, then, all to lose, and nothing to gain, but the satisfaction of lending a hand to a great duty, in comparison of which satisfaction the favour or the enmity of fools or knaves in any station is but as dust in the balance. At the same time, few things could vex me more than to find I had given pain to one individual, foe or friend, who thought conscientiously on these awful subjects. For several years I have been labouring in my small way to warn the Clergy of their impending fate, illustrating by examples, personally taken from various states of Europe, and in language very little ceremonious, the disgraceful distance at which we stand from them in religion and morals. It has always been a point of conscience with me to express myself on such subjects unmincingly, which will save me from being justly accused by the Church of reserving my reproof for the day of her adversity.' pp. 74, 75.

Our readers will, probably, not be displeased at some rather copious extracts from this pamphlet, although we hope that they will not be content without procuring it for themselves. The following paragraphs do not occur in immediate sequence, but we have arranged them so as to run on in natural connexion.

'Church Establishments,' Dr. Chalmers contends, 'are indispensable

for supplying the pecuniary means of planting (that is building) churches in rural districts : or, as he describes them, the "interior vacancies," or spaces between towns and cities ; which service, he alleges, could not be reckoned upon if we trusted to the exertions of the people themselves, or what is called the voluntary principle. This principle he regards, moreover, as quite inefficient to "saturate" these interior vacancies with Christianity ; and all this, he asserts, as we shall see, in open contradiction of some of the most notorious and decisive facts.

' As to the first of these assertions—the greater facilities afforded by the State for building churches—I shall bestow no farther time upon its refutation than to observe, that beside the universally known fact of the Dissenters having carried Christianity into the most desolate vacancies of Wales and Cornwall, out of the 459 places of worship in London, 265 were planted by persons dissenting from the Church, of divers persuasions.

' That it is exclusively owing to the want of the voluntary principle that our churches when built are not filled, reason and every day's experience amply confirm. The people not being educated to feel the value of their religion, have no interest in it kindled in their breasts, so as that they may be trusted to meet of their own accord, and edify one another ;—they are, consequently, passive and indolent ;—the graft is not introduced into the sap, and the tree continues wild ;—our Clergy keep hammering on cold iron, and the mass remains unmalleable and formless as ever ;—the materials are wet and will not burn ;—there is no predisposition, and the exciting cause is powerless ;—the voluntary principle, on the contrary, is ever active and efficient. Any demonstrator of truisms can prove, that if men be not made willing to engage in any work, while you have no mode of compelling them, the work must remain undone : and surely it will not be held that what is not to be obtained from their will should be hoped from their reluctance. It is, then, the voluntary principle alone that can be trusted to fill the churches. Let this will be once put fairly in operation, and we may as confidently depend on it to plant as to fill.'

' In the diocese of Gloucester, it is well known that half our Christianity is cultivated and diffused by Dissenters, more particularly the Wesleyan Methodists, on the voluntary principle, without any aid beyond their own communities, or the slightest "saturation" of their field by our Establishment. The soil being prepared by earnest husbandmen, comes to bear spontaneously, the plants needing only occasional watering for their growth, which they duly receive ; for neither Paul nor Apollos are idle. The vestal fire of pure religion, once lit up in the hearts of the people, burns night and day. If the Establishment were annihilated, it would still burn, defying all the changes of human policy, as securely as in the first ages of Christianity. And why ?—Because their religion rests, as it did then, on a power *within*, independent of all other power, for its strength—on the power of conviction ; and, therefore, on every thing that can render the human will irresistible, and triumphant against any form of force from *without*. No pains are spared by the Wesleyans in the edification of their flock. The children, besides being taught the common elementary

knowledge acquired at school, are grounded in the *plan* and *principles* of their faith. Every means are employed to render the instruction impressive and alluring, by the circulation of interesting little works adapted to their capacity, by tales and apogues, and other easy and familiar reading of a religious tendency. Thus the sheep are really, and not by a fiction, *fed*, the people actually in possession of Christianity, not as the badge of a sect, but as a principle of conduct. Its fruits are correspondent in all the good deeds for which these people are remarkable, in relieving the poor, comforting the sick, counselling those who are in difficulty or misfortune, and unwearied as much as in any other good work, in searching out the abodes of unobtrusive suffering, in retired and secluded spots, where the voice of the wretched is seldom heard by our Church, unless when its services are specially implored. I shall not be disavowed when I say, that there is not a Wesleyan family in the kingdom without its Bible ; and yet, with all the fuss made about Bible Societies by our clergy, here, in the heart of England, encircled with churches and cathedrals, whole parishes, as I have stated, are the next thing to being entirely unprovided, unless by the voluntary contribution of individuals.' pp. 17—21.

Speaking of a few parishes in the diocese, his own inclusive, Sir Arthur says :

' In some of these parishes, two-thirds of the population, including Methodists, are Dissenters. One of the villages, wholly deserting the church, travels miles off on a Sunday to a Baptist chapel, or the Baptist comes out to the village. Another has had no Sunday school for thirty-six years. In a parish of 900 inhabitants, there were not above half a dozen Bibles, before a private individual, a year or two ago, distributed eighty at his own expense. About three years since, a Church Sunday school was established in one of the parishes, containing not above a dozen children, so ill taught, that nearly all the subscribers withdrew ; while the fear of the pastor's displeasure prevented several from attending a numerous Dissenter School of long standing, where the children are sedulously instructed. My own parish, yielding 300*l.* annually to the incumbent, has for many years been occupied by a butcher and grazier, while the pluralist incumbent neither resides in person, nor by proxy. Church-yards are common grazing-ground ; the graves in one obliterated by carts and waggons, and the newly-buried dead not unfrequently invaded by the snouts of the swine. The most licentious towns hardly abound in greater depravity than some of the rural parishes in this diocese.' pp. 15, 16.

' From one cause or other, the quantity of non-resident Clergy in Gloucestershire is deplorable. By the Bishop's own confession there are not fewer than twenty-five parishes which have no glebe-house. Forty-five are provided, but, like my own, are unfleshed by even the apology of a parson ; so that what between parsonages without persons, and parishes without parsonages, the *quantum* of security may be pretty easily guessed at for the constancy of his reverence at his post. The truth is, we are so accustomed to hear of non-residence, that its enormity makes no impression. And yet, viewing the matter reli-

giously, if even one parish may, without blame to our State-Church, be left without a resident minister, and nearly one-half this diocese is in that predicament, why not the whole kingdom?

..... Yet my poor parish remains, up to the present writing, precisely as parsonless as before my report to the Bishop; and, what is more, in the very teeth of his own Charge, in which he says, "Where a living amounts to 300*l.* a year, and the incumbent, from whatever cause, is himself absent, it will be my duty to assign him the parsonage-house for his abode." From this instance of retaliation against the Bishop's lawful commands, it is made out to a demonstration, that so completely incompatible is a conscientious discharge of duty with our church-discipline, that, were the Bishops to do their own duty by a vigorous attempt to compel the inferior Clergy to do theirs, there infallibly must be a rebellion in the Church from one end to the other. Since my report to the Bishop, no Bibles have been distributed; the education of the poor is exactly as it was; the parsonage is still in the occupation of the butcher, and the parish puts the same revenue into the pocket of the absent incumbent.

'Nor are the subordinate officers of our State-Church much more distinguished for the honour and credit they shed around it. I could adduce proofs of the most wanton outrages, committed against sectarians by churchwardens. In a parish of this diocese, these outrages were perpetrated, while a poor Baptist and his congregation were engaged in their public worship. Whether the incumbent himself was not privy, my vouchers do not vouch, but the evidence borders upon the strongly presumptive. For nine successive Sundays the same conduct was repeated, without any interference on the part of his reverence, who was also a magistrate. In the true spirit of an official, the warden sports his ingenuity in torturing his victims. One Sunday he swears horribly at Baptist; on the next, disturbs the whole congregation of worshippers by beating a tin-kettle. Six Sundays elapsed before he bethought him of ramming a stick down Baptist's throat. Again he allows some Sabbaths to glide away without appearing personally on the scene, palpably to decoy Baptist back, and secure fresh sport to his most unhallowed recreation.' pp. 46—51.

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'But, to return to the edification of the people by our State-Church. This edification is defended by some, as peculiarly fitted to the existing state of society. Assuming that the people must take their religion on trust, a form of service, they think, that does not wholly appeal to reason, but partly to the imagination and senses, must be preferable for the multitude to a more abstracted worship; as by this means the power of respectable juggling or delusion is combined with enough rationally to compass the faith of the better educated,—appealing to the *understandings* of one party, and the *instincts* of the other, which they denominate the brute populace. But I have all along assumed our religion true, and I consequently infer that an establishment must be most objectionable which has not for its aim to produce a rational conviction in every order of mind. The most unpractised reasoner must see that any other mode of teaching a religion, which appeals to reason, than a rational mode, is a hypocritical pro-

fanation, irresistibly calculated to raise distrust of its truth, and to defeat all its benefits. Besides, though we were to allow that the people at large *must*, from ignorance, take their religion upon trust from the more intelligent and influential classes above, still it will no less surely follow, that Christianity ought to be rationally taught to all; since the more we make of rational Christians in the upper portions of the people, the better chance we secure for obtaining trust for the truth of religion in the classes below. In any way of viewing the subject, then, Christianity ought to be rationally taught to all.

'The State-Church is extolled above all other sects for the mild and sober character of its ministrations, which are believed to restrain the extravagance of sectarianism; but where is there a more prolific luxuriance of sects than in England? Is it not the very evil against which church-people so bitterly complain? If by mildness and sobriety be intended that formal, inanimate routine, by which we so often see a congregation put to sleep, this will hardly deserve to be placed to the credit of our Church's merits, in preference to the earnest exhortations of a sectarian church, doing its duty with fidelity, and throwing life and reason into its whole ministrations, not to name its superiority in the character and talent of its ministers—a superiority most natural, since it is upon character and talent alone that the sectary depends for his usefulness.'

'Much too has been said about the dignity shed upon Christianity by the splendour of our Establishment; "its solemn acts," as Burke, —not our blessed Saviour or his Apostles,—describes it, "performed in buildings, in music, in decoration, in speech, in the dignity of persons, unassuming state, mild majesty, and sober pomp." Now, besides that we have been surpassed and out-dignified in these by most State-superstitions of the earth, past and present, of what benefit was this gewgaw splendour in preventing the Gallican Church from public contempt? I beg your Lordship will compare these boasted attributes of our church-ministry with those of the meek and lowly Founder of our religion; and are they not almost bordering on blasphemy of the whole spirit and object of his example, and every line of his doctrine? How then are the people to be fooled with such wretched stuff? This vaunted splendour of our State-Church is truly a case of *lucus a non lucendo*; every thing about it seems to obey this inverse rule of interpretation. We have a ministry who do not minister, pastors who do not feed (*i. e.* any but themselves), parsonages without parsons, bishops or overseers who take no oversight, incumbrances, as Milton calls them, in place of incumbents, teachers who require being taught or who do not teach, church-dues where nothing is due and little is deserved, and offerings, where all is taken and nothing offered.

'But a State-Church is deemed necessary, for political reasons. This is the grand argument pressed, as well by those who believe our religion as the open infidel. Whether if we were not favoured with a true revelation, some religious, or in that case superstitious, established State-form of worship, might not be politic, is an irrelevant question to us, for the solution of which the curious may refer to the pages of the pagan historian and philosopher, in whose time only it could be matter of any interest or importance. To advance such a reason for

establishing a religion such as ours, is to the believer nothing short of blasphemy of the most revolting description.

' Not to mention the injustice, and degradation, and uncharitable treatment to which the Dissenter is exposed, by being subjected and compelled, against his conscience, to support a sect endowed with peculiar privileges by the State, I object roundly to a State-Church, because it taxes the whole population for only the benefit—if perchance the benefit—of one third. I object to it, because in its practice it so habitually belies the religion of its profession, or by its mere negligence gives a handle to the scoffer. It neither teaches, nor by its constitution can be trusted to teach, Christianity, while it obstructs the services of others. The mere prejudice arising from being born and baptized in the Church, arraying men in a spirit of party or clanship against all other sects, stifles their desire for any farther instruction beyond what they receive, or do not receive, from the mouth of their own ministers. The Christianity of such is the Christianity of the majority of church-goers in the lower orders, and is mere *esprit du corps*, which opposition only strengthens or irritates ; and to shew that it is an ignorant, bigoted prejudice, when any of these friends of the Church happen to stray into a Wesleyan meeting-house, in the majority of instances "the clasping charm is dissevered," and they return no more. A whole crowd of absurdities rush into the mind, when we reflect dispassionately on the nature of this State-connexion. The law establishes a religion, and yet tolerates disobedience ; and, while it tolerates, taxes toleration. The State stickles for orthodoxy ; yet, by establishing Romanism, adopts what the Church brands as "damnable heresy." The State, acknowledging but one true religion, can consistently set up but one creed. It sets up three—one in each of the United Kingdoms. Having set up three, it annuls its right of setting up but one, and confirms its right of setting up as many as there are opinions among its subjects. "Thou hast well said, I have no husband, for thou hast had five husbands." But even if the State had only espoused one creed, it would have acted objectionably in claiming to be infallible. An established religion is a misnomer, wherever men are allowed the right of private judgment. It is not an established *religion* we have, but established tithes, established pluralists, established Church-rates, &c. all which, I believe, are conclusive against the expediency of our Established Church.'

' A word or two may not be misplaced, in reference to that special variety of monster, called political parsons, in which the diocese of Gloucester will yield perhaps to few others. Besides flatly violating his ordination vow, a political parson converts the preacher of peace into a fomenter of discord. Can the meanest be so blind as not to discern this quarrel in his character, this opposition between the pastor and his profession? What is trifling with sacred things, if this be not? Yet the Tory candidate has no such friend at the poll, or under the rose, in the service of the poll, as the political parson. The thing is notorious. He is ever a sure and effective agent ; and when he does not appear personally in the ring, his influence trebles, quadruples any ordinary canvasser. In the pulpit and out of the pulpit, with the

pen, with the tongue, at the canvass, or in his closet, he is the very spirit of Toryism, moving all whose hearts he can convert to the support of the pension list, or the revival of our rotten boroughs.

'Upon the whole, then, can any one read what has been submitted above of the *actual working* of our State-Church, in the diocese of Gloucester, and fail to see the utter impossibility of such a Church availing the people of such a religion as ours? With so many motives to make it secondary with a sensual or lazy priesthood, can we wonder that the man and the Clergyman should be at perpetual variance? If we will confess the fact, the Church, as a part of the old Tory machinery, is obsolete; and to expect that Christianity should breathe a healthy air in a Tory Church, were as visionary as to look for rational liberty under a Tory Government.

'Our Church is a corporation, uncontrolled by the people, and needs reformation precisely on the same grounds as those municipal bodies which your Lordship has been at pains to reinstate in their popular rights. The end of all corporations ought to be the public good, whether it be a priesthood, a vestry, a town-council, or the great council of the nation. At present the people have no more assurance for a respectable clergyman being promoted, than a bad one removed. All remonstrance on the part of the people is officious.'

'No State, then, can have a right to alter or modify the original responsible constitution of the Church any more than to tamper with the religion itself. The foundation was laid by the unerring Architect, and it is impiety to add or to diminish. "The authority of Bishops," as the learned Owen observes, in alluding to the corruptions flowing from the first councils and synods, "issued at length in such a constitution of churches, and such laws for the government of them, as exalted the canon law into the room of the Scripture, and utterly destroyed the true nature of the Church, and all the discipline required therein." All that comes down to us of the crimes of the Clergy was derived from this single deviation; and that our Reformed Church does not abuse its power to the same extent, we have to thank the popular check, small as it is, which we derive from toleration and the press. These benefits, however, are far short of those secured by the primitive congregational interference. They are only *ex-post facto* benefits, and render no preventive service in restraining the will, while the corrupt deed, or the duty to be omitted, is in contemplation. They are useful only as glosses on a Clergyman's *past* conduct, which are soon equally disregarded by the actor and forgotten by the public. Sixteen centuries of hierarchs are a pretty fair experiment for proving, by their fruits, whether the primitive Church constitution has been fairly copied. One thing is undeniable—either there is something radically amiss in our copy, which obstructs the diffusion of religion, or it was not meant to be diffused. If the Christianity handed down to us be the authentic Christianity, we are assuredly not Christians. No one could be more opposed to an uncontrolled hierarchy than Bacon. In his work, on the *Pacification of the Church*, it is one of his heaviest complaints that "the Bishop giveth orders *alone*, excommunicateth *alone*, judgeth *alone*—a thing," he adds, "almost wholly without ex-

ample in good government." Will the reverend bench maintain, that unerring Wisdom could have sanctioned the existence of a power which man's reason discerns to be objectionable?

' From the deviation which gave the Church an irresponsible Clergy, all the evils we complain of have flowed. I have set forth these evils only in a few unselect cases, falling casually under notice, within the compass of three or four parishes. My own parish was quite enough. Within that limited space all the horrors of non-residence have been exhibited. . . . .'

' I shall be called an innovator, which of all charges is the least founded. To do me justice, I am in the strictest sense a conservative, heartily opposed to all the Apostle condemns in his rebuke of such as are "given to change." The Church, as founded by Christ, is the solitary institution that does not admit of innovation, unless the creature may mend the works of the Creator. The constitution of nature itself, and of Christ's Church, are from the same hand; and we might as reasonably hope to reap fruit, while the husbandman in his operations reverses the order of the seasons, as look for the fruits of Christianity while we disturb the arrangement of its Author. I am, in fact, dragging back the innovator—and that innovator no other than the Church herself—to the long-deserted path; leading back the sheep to their proper pasturage. Christ alone is the author of the Gospel Church state, (not State-Church,) its only Law-giver. (James iv. 12; Isa. xxxii. 22.) He buildeth his own house (1 Cor. xii. 5; Rom. xii. 6, 8); he gave directions for its administration (Eph. iv. 11, 13; xi. 12.); and he conferred all authority upon those who were to minister and rule in his Church. The Apostles themselves did not venture to innovate on the Church as founded by our Saviour. (Matt. xxviii. 19, 20; 2 Cor. i. 24; iv. 5.)

' The grand reform desiderated, it cannot be too often repeated or too strongly enforced, is a *responsible* Clergy, to which ought to be added a School establishment for the peasantry, with responsible teachers; teachers, I mean, as responsible to the Clergy as the Clergy to their parishioners. The reception of my proposal of a parish library by the Bishop, is decisive, that private individuals, however well disposed, can do very little good. By making the care of the schools part of the responsibility of the Clergy, there will be the same security for an active schoolmaster as an active pastor. These institutions must work together, or the advantages of both are lost. Without a responsible Clergy, all our reformations are valueless. Though my Lord Grey lopped off superannuated dignities by the dozen, swept off every fragment of ecclesiastical exaction, and yet failed to secure a responsible Clergy; yea, though the Bishops visited the parishes once in three years, and the Vicar resided on his vicarage; if the Clergy are not responsible, the Church is but a name. These people are now convinced that they must be taught their religion, if they are to be saved by their religion; which cannot be hoped where the pastor is not responsible. Dr. Chalmers may trust me, there is not one reflecting man in England, who is in the least carried away by his eloquence to believe, that, without having learned his religion, he can be saved by the learning of his priest. They will no longer believe their salvation

enclosed in a Sunday's homily, as a free passport to heaven. No longer will they view the Vicar as their faith and justification, the performer of their good works, and the eschewer of their bad. They begin to believe that they cannot know by other men's understandings, any more than see with other men's eyes. So much truth as we comprehend, just so much we have, and not one tittle beyond. To believe the people content to have their spiritual necessities satisfied thus *vicariously*, we might as well believe them happy in the absence of their personal ale, provided his reverence's tankard be full, and feeding contentedly in the idea that he enjoys his daily joint, though they have had the last potatoe ravished by the proctor.

'The proposed alterations respecting the *temporalities* of the Church, which engross the legislature, are all most praiseworthy. But there are other things as important. The gospel was not given for endowing Churches. Peace and goodwill towards men were not sent as a pretext for taxation, as a means of giving meat and drink to the laziest portion of society at the expense of the rest. Whatever the State-Church Clergy may think, there are spiritual things pertaining to the gospel as well as temporal, duties to be performed as well as wages to be received, or we have no right to wonder at the march of crime and scepticism of which they complain.'

'If we have a State-Church, the people must have something more substantial to depend upon, to avail rational beings of rational views of their immortal hopes. It is among the first of the duties of a christian state to put them in the way of this information; and, in a humane point of view, the very first of the acts of charity and true philanthropy. A little while, and we, too, shall stand in need of its consolations, when the approaching term of life will shut out from us the slippery vanities of these scenes, with all the delusive emptiness of mere intellectual attainment. Our dependence must then be placed, not upon human acquirement, but on the sincerity with which we have striven to benefit our kind. Yours, my Lord, is a responsible stewardship, whether I regard your position, or the talents with which you have been entrusted. Let not then the last days of your useful labours pass away without redeeming the promise of your life, by obtaining for the people the full blessings of our religion. Reform in the Church is called for—radical, substantial reform—not only in a fiscal, but a religious view. It is called for by every reflecting person in the empire, who has not some interest to serve by his connivance, or his opposition. Forbid it that the Canter should say, as the Canter has said, that the fruit of your patriotic exertions and great abilities has been confined to the paltry concerns of this life. It is expected at this crisis, that you should shew you deem Christianity as something more than a piece of State policy; though even in a legislative sense, where is there such a code of morals for securing every blessing, social, political, and domestic?' pp. 35—73.

The enemies of Christianity are accustomed to depreciate the evidence of the early Christian writers, even such as were converted to the faith from paganism, as though their testimony was *ex parte* and suspicious. Thus, the evidence of the heathen Tac-

tus or the Jew Josephus, is deemed of more weight than that of Luke, or Clement, or Justin Martyr. This is as illogical as it is unjust. A similar prejudice manifests itself when an Episcopalian of the Establishment attaches himself to some Nonconformist communion : he becomes henceforth only a Dissenting witness ! We do not know any other way in which the force of Sir Arthur Faulkner's testimony can be invalidated, than by calling him—a Dissenter. But he says that he is *not* one ; that he is still a member of the Established Church, and determined, if he can, to remain such. There are, we believe, thousands of Churchmen of his way of thinking, whom the Church of England would be unwilling to disown.

Mr. Ward is not only no Dissenter, nor, so far as we can find, connected with Dissenters, but he was bred up in Toryism, and has always ranked among cautious reformers, or something between a conservative and a liberal. His speech, however, goes to the root of the great mischief; in that sense only, it is radical. He speaks out nobly ; and to his conclusions, we venture to say, after all the special pleadings, and shilly-shallying of ministers and ex-ministers, and commissions of inquiry, and petitioning, and threatened or actual collisions, the Parliament of these kingdoms must at last bring itself. Whether it will stop there, is doubtful. The ‘colossal injustice of the Irish Church’ not only cannot be permanently upheld in all its magnitude, but the claims of the Romish Church to a legal provision, on the principle upon which alone State Establishments can be defended, are so strong, that we do not see how they can be ultimately evaded, but by placing the Episcopalian Protestants on the same footing with those of other denominations, and leaving each form of Christianity to the free working of the voluntary principle.

Mr. Ward hints at the adoption of a plan similar to the ecclesiastical system of France, by which, in the budget of every year, provision is made for the clergymen of every congregation of Christians, without distinction of religious opinions, who notify their existence to the minister of the interior. We are not sure that Burke and many other politicians of his school, would not favour a compromise of this kind. The system is described as working well, by preventing rivalry between the different sects, and ensuring a full measure of religious instruction to the people. The Government of this country may be considered as having acted, to a certain extent, upon this principle, by the annual grants of the *Regium donum* to the Arianized Presbyterians of Ireland, and by the sums voted to the Popish college of Maynooth. Much might be plausibly urged in favour of the system, as at least more equitable than the exclusive system, granting a state provision of any kind to be expedient or defensible. But this we do not grant ; and it is, perhaps, one of the most decisive

objections that can be urged against ecclesiastical establishments, that, in order to be politically just, they must be theologically vicious, by indifferently countenancing all religious opinions ;—that they must be either latitudinarian or intolerant.

Mr. Ward justly maintains, that Governments are not entrusted, either by original or by delegated right, with determining the *truth* of religious opinions. The same principle that led the Government of the Stuarts to concede to the Scotch a Presbyterian establishment, though not till after fifty years of oppression and suffering, because Presbyterianism was the religion of the majority of the people,—would, he contends, require, that, in the future distribution of church property in Ireland, a similar regard should be shewn to the religion of the vast majority of the Irish.

' If I am told,' he proceeds to say, ' that this religion is not the *true* religion, and that we ought not to sacrifice to political expediency the sacred interests of Truth,—I again deny the fact. I say that with Truth, as Legislators, we have nothing to do ! We have to look to Civil Unity alone, as the basis of the connexion between the Church and the State ; and if we once wander from this strong ground, there is no predicting the consequences, which must ensue ? Who is to be the Judge of Truth, except One, to whom, in this world, there can be no appeal ! Where is the source of Truth, except in that Sacred Volume, from which, in all times,—aye, even down to the present day,—the most opposite conclusions have been drawn, upon points of doctrine, at least, by the wisest, the most virtuous, and the most conscientious, of mankind ! Look at the consequences, again, of adopting this principle ! If we maintain the Established Religion to be the only *true* Religion, the State must follow up this doctrine ! It must enact Test Laws for its protection. It must put down all who reject it ! Sir, it was in the name of Truth that the Spanish Inquisition was established ; and Louis XIV. was never more intimately convinced of the Truth of his Religion, than when he desolated the fairest Provinces of France in its name, by the revocation of the Edict of Nantes ! These were the effects of maintaining the Established Religion to be the true Religion in Catholic countries. But let us not forget, Protestants as we are, that it was in the name of Truth that Ireland was cursed with the Penal Laws ! Sir, I have no wish to dwell upon this hateful topic ; but when I see—and I do not use the term irreverently —how in this case at least, the sins of the fathers have been visited upon the children, unto the third, and fourth, generation—when I see what a plentiful crop of strife, of disorganization, and of blood, has been borne by the seed sown in 1704, when the attempt was made to degrade, and brutalize, the whole Catholic population, by a series of legislative enactments—I feel that there cannot be a man in the assembly, which I am now addressing, who would ever again consent to sully the pages of our Statute Book by unjust, and partial, laws, enacted in the name of Truth.

' If I am told that the people of England are not prepared for the

adoption of such principles as these, and that, at all events, it is useless to moot them here, because they will never receive the sanction of another branch of the Legislature,—I, once more, deny the fact!

'The people of England *are* prepared for the adoption of the principles of Justice, and of religious toleration, to the fullest extent of the terms; and, as to the other branch of the Legislature, we have nothing to do with it. We ought neither to court, nor to fear, its opposition! Let this House but discharge its own duties honestly;—let it place itself in the van of public opinion, instead of lagging, tardily, behind;—let it, above all, redeem that Pledge, which it has so recently, and so solemnly given,—“*to remove all just causes of complaint in Ireland, and to promote all well-considered measures of improvement,*”—and I will venture to predict that its influence will be irresistible!' *Ward*, pp. 30, 31.

In much of this, we need not say that we cordially concur. 'If it be a right of kings and rulers to prescribe the creed and manner of worship, with its appendages, to their subjects, and to enforce their concurrence, it must be equally the right of *all* kings, for they all think, or profess to think, their own religion 'to be the true religion.' Such is the admission of Mr. Scott, the Commentator, who felt the difficulty,—we say the impossibility of evading the inference. Dean Milner, however, says: 'Nothing can justify the magistrate in establishing a false religion.' If so, nothing can justify him in establishing a true one. Dean Balguy, on the other hand, in defending religious Establishments, fairly says: 'I mean to defend not Popery only, but 'Paganism itself. I mean to defend *every* established religion 'under heaven.' Here, again, we have a radical and irreconcileable contrariety of principle between the advocates of Establishments,—as total an opposition as can exist between those who maintain and those who deny the lawfulness of a legislative connexion between the Church and the State. But surely, few Churchmen would go so far as to deny that the King of Naples has a right to establish Popery in his dominions, or the Ottoman Emperor to establish in Turkey the Mohammedan Church; or that the King of Great Britain was not justified in establishing the Roman Catholic religion in Canada. Then why not in Ireland? Do truth and falsehood vary with the longitude and latitude? All the ingenuity in the world cannot furnish a satisfactory answer to this fair question. An Establishment, to be either just or politically useful, must rest, as Mr. Ward contends, upon 'the broad basis of population'; and he calls upon Dissenters to sanction this principle. Dissenters *cannot* sanction it, because they deny at once the lawfulness of establishing a false religion, and the civil utility, as well as religious expediency, of establishing the true religion. Because they would deem it criminal to establish Popery in Ireland, although the religion of the nation,

they are compelled to deem it wrong to establish Protestantism in defiance of the people. Perceiving, too, that Establishments are far better adapted to fortify and perpetuate error, than to aid in the propagation of truth, and that unendowed Popery has gained upon established Protestantism, they are led to the conclusion, that religion and sound policy alike recommend the total abolition of an ecclesiastical Establishment, which has so singularly failed to answer either its religious or its political purpose.

Whether Mr. Ward would go this length with us, we cannot tell; but we hope that there is a large number of sound and pious Protestants within the pale of the Church, who would prefer that the temporal possessions of the Irish Establishment should be secularized, rather than appropriated, in part, to the endowment of either Socinianism or Popery. Let them not wonder if what, as an alternative, would seem to them preferable, is deemed by us, for the interest of religion, positively desirable.

In further proof that the pending controversy does not lie between Churchmen and Dissenters, we are happy to be able to refer to the liberal sentiments expressed by some even of the clerical body, who have escaped the contagion of party animosity. We have before us a Sermon addressed by a Country Clergyman to his Parishioners, and issued from a provincial press, which exhibits so amiable and catholic a spirit, and does so much honour to the head and heart of the preacher, that we are happy in having the opportunity of bringing it under the notice of our readers. Mr. Turner, the incumbent of Barley, near Royston, is, we understand, the son of Dr. Turner, Dean of Norwich, and late Master of Pembroke College, Cambridge. In a prefatory address, he alludes with great kindness to the Dissenters with whom circumstances have placed him in immediate connexion, and whom he has found, by practical experience, to be ‘not so bigoted to their creed, or so hostile to the Church, as to refuse their co-operation with’ him, ‘in any means by which the knowledge of the gospel of Jesus can be extended upon earth.’ And he avows his conviction, that if other ministers of his Church ‘would divest themselves of party bigotry, and, instead of regarding Dissenters in their parish as opponents and encroachers, ‘would call upon them as fellow Christians to unite in the spirit ‘of Christian charity, such calls would in few cases be unheeded ‘or unanswered.’ His aim is, in this publication, to excite among Dissenters a kindlier feeling towards the Church, by producing a conviction on their minds, that ‘a large majority of the ‘Establishment are really anxious that she should be supported, ‘not from self-interested and worldly motives, but because they ‘think, honestly and sincerely, that true religion and all the temporal benefits to society attendant on her train, may by such

‘ means be largely diffused among mankind.’ And with this view, he is induced publicly to declare, ‘ that some alteration in her government, some better adaptation to the religious wants of the people, her own stability, no less than the temper of the times, imperiously demands.’

‘ That an honest reformation will be effected in her by the present government, I must confess that, individually, I doubt ; and I cannot think my doubts unreasonable, when I see that the head of that government has exhibited, in the person of his own brother, not the fair promotion to which private excellence of character might justly be considered to entitle so near a relative of the Prime Minister, but a greedy and a grasping continuation of the very system of ecclesiastical jobbing, which out of office he denounced. And when, in addition to this, I look at the mode in which the measure for the relief of Dissenters, as to the marriage ceremony, has so lately been brought forward, and above all, at the spirit in which the ministers and their supporters in the House of Commons, met a motion for the withdrawal of the Bishops from the House of Lords, I must say I have neither much reliance on their wisdom, or much confidence in their honesty. They may be willing to go as far as they are compelled ; the love of place ensures this ; but they are not willing, judging by their acts, to go to the root of evils, and attack the main causes of the corruption and the abuses of the Church. The consequence of such conduct, revelation, no less than reason, has clearly demonstrated. The patch of new cloth placed upon the old garment, can only tend to make the rent worse ; and I am confident the Church is in more danger from the support of false friends, than she is from all the bitterest assaults of her declared enemies. Would to God, that I could see reform commencing at the right end ; but, whilst plurality and non-residence are charges which affect our rulers, it is not likely that these gross and crying abuses should ever be effectually corrected. To enforce consistency on others, they must first be consistent themselves. Whilst their time then is devoted to party politics, or occupied in courting the smiles of ministerial favour, it is not possible that they should pay that attention to their respective dioceses which the interests of religion, and the interests of the Church, (they should never be disunited,) alike require. You place them, as was eloquently said in the House of Commons, in situations where they are exposed to some of the strongest temptations of humanity, and then forget that they are men. There are Sees in which the duties of a Peer in parliament, might be made reconcileable with their duties as a Bishop. The two Archbishops, and the Bishop of London, might, by no very material alterations in their present functions, be admitted into the great council of the nation, and thus lend the aid of their pure and holy characters to the formation of our laws and the government of our country. But I am not singular in my opinion from many of my brethren, when I say, that I desire to see the Bishops, as a body, resign their places in the House of Lords. I care not, whether they are ranged on the side of ministers or against them : be it which way it will, it is alike dan-

gerous to liberty, and hurtful to the Church. An honest minister does not want the weapon ; a corrupt minister should not have it. Considering then, as I do, this to be the first step in Church reform, and knowing that there exists an unwillingness to express that opinion, by very many who, nevertheless, sincerely entertain it, I have ventured candidly and explicitly to state my own sentiments, as a private minister of the Church of England ; and would fain encourage all my brethren, who agree with me, no longer to continue silent, or to rest content with such temporizing measures as the moderation of Dissenters will allow the Government to get off with. It is not only their grievances we want to be redressed, but our own abuses to be corrected. Let us call then for a reform, as honest, and as radical in our ecclesiastical policy, as has lately been effected in our civil.

' I am aware that what are popularly called the friends of our Church, will reject my opinions with abhorrence. But who, I ask, are these friends—are not many of them wolves in sheep's clothing ? In what manner do they, at the present moment, regard the evangelical clergy ? Am I wrong, then, in thinking that they are friends to her as a corrupt Church alone, or in supposing they would be her bitterest enemies, were she once purified from her pollutions ? Am I uncharitable when I suggest, that much of that friendship is owing to the provision which she now enables them to make for their younger sons ; and that the voice of many a Whig and Tory lord is loud in her defence, mainly because it is now in their power to ennoble and enrich their relatives, by the assistance of her wealth, and placing them as their political dependents in the House of Lords ? Do away with this, and if the history of times gone by, at all enables us to reason upon times to come, would they not, in all human probability, be the very first persons to join in any measure of spoliation, which would place the revenues of our establishment within their own pockets ? That there is a spirit of religious feeling abroad, which would resist this, I honestly believe ; and that that spirit exists largely amongst the Dissenters as a body, I have always thought, and every day's experience has latterly confirmed. If my opinions on this point are erroneous, my conclusions false, I can only say, that I am thankful that the members of that community with whom I have been associated by circumstances, have been such favourable instances ; whose conduct has evinced any thing but a spirit of hostility to the Church, or of bigotry towards myself, its unworthy minister.' pp. vi—xi.

From the sermon itself, we must make room for the following extracts.

' There may, probably, and there does exist amongst us, a difference of opinion as to religion, which I have no intention to allude to ; but, whatever that difference may be, I feel that every religious mind must give one common answer to the question that I now put. Is the religion of Jesus essential to the moral welfare of society, not only in the hopes it holds out to us in a world to come, but in the rules by which it would regulate our conduct here ? If it be, then, as many of you have known longer and better than I do, the best means of securing

our ease and happiness during life, and the *only* thing which can bring us peace and joy at the last, then I feel all our differences vanish from my sight ; and whether Churchman or Dissenter, I know we are bound together in one common link, (cemented by a Saviour's blood,) and that the primary duty of us all, is, the extension and propagation of his religion : and, if this be the duty of individuals, as I am confident you feel it is, if this injunction of our Lord be binding upon each of us, in the humble stations which we hold in society, then I conceive it must be admitted as a duty, if possible, more imperative, upon every christian legislature, to adopt means for the extension of religious instruction to every member of its community. A neglect in this point is, as far as I can see, as far as I can reason from the pages of my Bible, a neglect, for which, all those who have been gifted with authority on earth, will be called to a severe account in heaven. In this country, that principle has been admitted, and a portion of the national wealth has been appropriated to the purposes of religion. I talk not of its application here, but the principle on which I recognize an established Church, is, that it is essential for a christian state to find religious instruction for all its members. It must adopt, therefore, what it conceives to be the purest and the best form of giving that instruction ; and without oppressing those who, from whatever cause it may be, dissent from that form, all its energies should be directed, all its encouragement extended, to the furtherance of those means which, in the humility of its wisdom, it has adopted. I know that, in making such assertions, as a minister of the favoured religion, I may meet with the accusation of bigotry and self interest ; but inefficient as I feel, to explain to you as I could wish, the grounds on which my opinions rest, I feel too confident in their reason and strength, to fear that any incompetency of mine should ever weaken them. And I will not occupy your time, by bringing forward any of the arguments which the learned supporters of our Church have so copiously adduced. I am aware that I speak to many on this occasion, who are not members of our community ; I address you not then as members of the Church of England, but, I do address you as members of the Church of Christ ; as men whose wish, whose object, whose desire is, to have your motives and your conduct ever influenced by religion.

‘ Throwing away, then, all the arguments of theory, I would maintain the necessity of a Church establishment, from the practical arguments which the peculiar circumstances of this village afford. It was my lot, when called to the station I now hold, to find a rival establishment, to the actual utility of which, it is in my power now to speak. Time has made me acquainted with many of its members ; and bigot should I indeed be, were I to refuse to say, that its ministers have engendered a spirit of piety, and given an extensive knowledge of the scriptures to almost all their followers with whom it has been my lot to converse upon the subject, or whom I have seen placed in circumstances which called upon them to evince that piety, or look to those scriptures for support. What I say then on the present occasion, God knows, is said in no spirit of hostility to them ; and I trust I have been sufficiently long amongst you, to render any such declaration, on my part, needless. I think that a man's religious principles are not

to veer about with the breath of every passing doctrine ; and he who, without good and substantial cause, quits the professions which he once held, is inflicting an injury on the cause of religion in general, and affording an example which the light-minded, the wavering, and the irreligious will seldom fail to make a bad use of. To the man then who has been brought up, I will not say in opposition to the Church, but in nonconformance to her doctrines, if I see the fruits which he produces, are those of a holy and religious life, I should say, in the language of Solomon, “ Meddle not with those who are given to change; ” and I trust that personal vanity will never lead me to wish, any more than at this minute I do, that my congregation should be ever swelled at the expense of an establishment, to whose moral use, I can offer my humble but willing testimony.

‘ But if I admit that much piety is to be found within your walls, there is, you know, quite as well as I, much impiety to be found without ;—many a field in which, were your exertions ten times more zealous than they are, as far as human probability can reach, those exertions would be for ever useless. To every voluntary member of your communion, your ministers can speak in the language of admonition and reproof ; but with those who refuse to recognize their authority, there is no connecting tie ; and if the legislature of the country did not provide the means, there must be many sheep without a shepherd, whose peculiar duty it was to feed them with the living waters of eternal life. But, as a minister of the Church of England, I feel it my duty not only to plough upon a willing soil ; I am not only concerned with those who are in communion with my Church here, and many of whom I trust to meet in a happier communion in heaven, but I am bound also to extend any benefit, whether of temporal or moral good, in my power to confer, to all whom the law has placed within the sphere of my ministry. Those benefits may be, as they are I know in many cases, rejected and despised, but such rejection does not invalidate the truth of what I say ; and the laws of our country have placed me here the religious servant of you all, whose assistance and advice it is in your power to claim, not as a favour, but a right. The state has so far complied with the injunction of the text, and evinced its love of Christ, that it has not left the care of your souls to chance and casualty, but, as far as in its power, has found the means of having all his sheep here fed. Although, then, upon the present occasion, I speak to many who are not members of our Church, I honestly believe, that I speak to men who are not so clouded by prejudice, so blinded by bigotry, as not to admit the moral utility of this principle. But you will here say, perhaps, the principle is good, but the practice is deficient. This is neither the place or the time for me to allude to what I conceive to be the cause of such deficiencies, or to suggest what I conceive should be their remedies. But I am willing to say now, what I am ready to say at all times, and before all persons, that the sole principle on which I recognize the justice of a Church establishment is, that it does contribute to the moral welfare of society, does comply with the injunction of the text, does feed the sheep of Christ.’ pp. 6—12.

Our readers will observe, that this sermon was preached in aid of the funds for building churches and chapels, and was therefore an appeal to the voluntary generosity of the audience, involving a departure from the fundamental principle of an Establishment, which is that of compulsory payment. Of this we shall say more presently. Mr. Stebbing's sermon was preached on a similar occasion, and is characterized by a kindred spirit of amiable and enlightened liberality, combined with a fine tone of evangelical piety. It is an excellent and an eloquent sermon; an eloquent defence of the Church of which he is a minister; an eloquent, though undesigned, condemnation of the Establishment. The text is taken from Psal. cxxvii. 1. After urging the claims of the Church to the veneration and support of the people, Mr. Stebbing proceeds to lament, that the principle of the text has not been sufficiently remembered by the builders of the house.

' I shall not hesitate to say, that for many years, the building of the house was not carried on as if the Lord was to be the great Master-builder of the edifice; and this more especially because the articles of the church were not taken by its ministers as the rule of their preaching; or in plainer terms, because the Gospel was not given in its whole substance as the nourishment of the people. The church of Rome has laid it down as a maxim, that the blood of Christ was too precious a thing for the unconsecrated laity: the church of England seemed on the verge of saying, that the inexpressibly holy and comforting doctrines of justification by faith, of spiritual renewal, of the in-dwelling of Christ in the heart, that is, the life-giving Spirit of scriptural truth, was to be kept back, and only the moralities presented;—the body which, without the Spirit, though it were the body of Christ himself, is dead. It cannot but be matter of profound thankfulness to churchmen, that we seem to have passed, in this matter, from under the shadow of darkness; for everywhere now may the Gospel be had, if it be sought for: there is no shamefacedness shown at the mention of Christ: divine grace, the experience of its power, the testimony of the Holy Ghost, furnish topics which the preacher may now handle in language familiar to his hearers; and the opened sanctuary thus pours forth again the light treasured behind its altars.'

' But the Church still suffers in its strength from the faults of its own members . . . . If I may pass from considerations of this kind to others which belong to points of a more temperal nature, I must freely state that there does not appear to be that recognition of the building of the house of God in the disposal of the church's wealth, which we might look to see in a land like this. There can be but one opinion as to the general principle which should prevail in the management of resources given for the sole purpose of promoting the interests of Christ's religion; but obvious as it is, that to support an efficient and independent body of ministers is the first grand object for which the wealth of a Church should be expended, we find that, in our apostolic establishment, the same fearful vice has long prevailed, which lent a powerful hand to the ruin of earlier churches. It is no trifling thing

to a genuine churchman, to see simony allowed, by a mere quirk of law, to practise its infamous arts undisturbed ; still less is it so to know that there is, in fact, a worse species of simony than that which carries on its traffic by money, because it is a bolder vice, and has its chief seat in the highest places of national power :—I mean the simony of political patronage ; that which, for the promise of so much help in the support of a particular measure, will give so many thousand souls over to the charge of, perhaps, the most worldly-minded, and the most unlearned of the ministers of the Church. The dire spirit of antichrist was never more clearly exhibited, in the worst periods of Roman corruption, than it has been in the unchecked use which the government of this country, or the agents of government in their several degrees, have been allowed to make of Church patronage to carry their ends. In some instances, it may be feared, the sin of the politician is infected the ruling members of the Church itself ; and the cedar and the gold of the temple have been taken away, even by those who dwell therein, to satisfy the labourer who was not worthy of the meanest hire. This certainly has not been a recognition of the precept that, “ Except the Lord build the house, they labour in vain that build it ;” for it has distinctly proved that, in the one instance, the wealth which the generous piety of our ancestors consecrated on the altar of Christ, which generation after generation has regarded as a sacred trust, which was given that the Church might not want a seemly vesture when it has kings for its nursing fathers, and mighty nations to worship in its courts,—it has plainly been shewn that, in the one instance, the wealth given for this noble end has been taken and employed as a vile and common bribe ; and that, in the other, a favouritism which it would have been unpatriotic to exercise in respect to the meanest political offices, has taken by the hand men of low capacity and untried character, and placed them in situations for which every sober-minded Christian, every thinking man in the country, would declare them unworthy and unfit. And what is the consequence ? It would be bad enough, were it only that the plain rule of right, which the Church should have ever on its side, is broken by those who have the chief power over it ; but we see the mischievous effects of such a state of things in the confined efficiency of the ministers of the church. Were its resources and patronage managed with a direct reference to the production of the greatest possible good ; were it felt by the ministers of the crown, by the men of wealth and power, of every class, who have benefices in their hands, that literally, and without an argument, the best and most pious of Christ’s ministers are the men for whom these benefices were placed in trust,—there would not be a parish in the kingdom without a sound teacher of truth ;—there would be no shaking of beams and rafters in the sacred edifice ; and the mass of the community, owning the power of learning and sanctity, would prove, by their stedfast and increasing attachment to their church, that the Lord is building the house, and that they labour not in vain who build it.

‘ As patronage is at present disposed of, there is a threefold evil always in action. In the first place, the clergy are tempted into seeking preferment by methods which little become the pure, independent,

elevated temper of mind which should always characterize a minister of religion. In the second place, the worthy and laborious curate is, with very few exceptions, dispossessed of his office, and not in very rare cases driven into a situation of the greatest anxiety and distress; and that, not because his virtues are unknown, but because the benefice has been promised elsewhere. In the third place, the church is deprived hereby of the full portion of intellectual power, as well as of the spiritual exertion, which it has a right to look for from the great body of its clergy.' pp. 13—17.

It is not quite in harmony with these admissions, that Mr. Stebbing proceeds to remark, that the Church 'has lost none of 'the characteristics which made it venerable in the eyes of our 'forefathers'; or that he ascribes the rancour with which it is now assailed, first, to the spirit of schism, to the desire of appropriating its wealth, or to the love of political experiment. He admits, however, that 'it is not with these only, its fierce, bitter, 'intolerant enemies, that the Church has at present to contend.'

' It has to stand on its defence against a very different class of opponents: I mean those numerous dissenters from her rule and discipline, who, not for wrath, but for conscience sake, assail her borders. For the true Christian piety; for the laborious charity which marks the teaching and the conduct of many of these, our adversaries; for the profound learning which adorns the leading members of the body; for the thoughtfulness, for the systematic recognition of the gospel which appear in all they write, and say, and do, I feel the truest reverence: but I am not the less convinced that they are acting in opposition to the general interests of Christianity, by joining at this time with the rude, unthinking multitude, in endeavouring to undermine the national church. I am not the less anxious to see every barrier raised against their approaches, which the wise, temperate, and sober spirit of that church can provide.' pp. 20, 21.

But are Dissenters seeking to undermine the National Church? Properly speaking, they form part of the National Church, and they are anxious that the National Church should be established on the broadest and surest foundations. To this end, they would wish to see it no longer a State Church, such as Mr. Stebbing describes it to be, resting upon the Jachin and Boaz of corruption and patronage, but an 'apostolic establishment', resting upon apostolic principles. And this is what they mean by desiring its separation from the State.

With such men as Mr. Turner and Mr. Stebbing, the ornaments of any Church, Dissenters can have no quarrel. But we must repeat, that their notions of the Establishment, as a State provision for the religious instruction of the people, are a mere theory, of more modern origin than the objections urged by Dissenters, because invented as a reply to them; a theory at variance with the *history* of the Church Establishment in this country,

at variance with existing *facts*; not reconcileable with its *construction*, with the polity, or the exclusive claims of the Church, or with the uniform policy of the rulers of the Establishment. Were this theory correct, the Establishment, having for its object to instruct the people, would have favoured every auxiliary means of instructing them; would have encouraged spontaneous and gratuitous efforts; would have promoted preaching; would have encouraged the people to procure instruction for themselves; would have met their anxiety to obtain competent instructors. The reverse of all this has notoriously been the uniform practice of the Establishment. It has discountenanced and repelled every popular effort; has reluctantly conceded education to the people, when it was seen that otherwise education would be taken out of the hands of the Church; has depreciated preaching; has denied to the people any voice in the choice of their teachers; has fostered popular ignorance; has discountenanced evangelical religion, both within and without the pale of the Church; and has uniformly treated with contempt, or met with active opposition, every effort on the part of Dissenters to supply its own lack of service. The obstacles which the Establishment has thrown in the way of the usefulness of its own clergy, and of the instruction of the people by all other means, are immense and incalculable. The Establishment was not designed as a scheme of instruction: it was a scheme of government. The intention was not that the people should be taught, but that they should obey. The Establishment was intended to repress the free progress of knowledge, not to advance it; to keep down fanaticism and puritanism, not to build up piety. It is a provision, but of benefices, not of benefits; of livings, not of teachers. It is essentially a scheme of patronage, and an engine of power; the beneficed clergy being only an order of magistrates, wholly unfitted, for the most part, to be the teachers of the people. Mind, we do not say that the Church is all this, and nothing more than this. We say, that such is the political scheme of the Establishment; and that, by being incorporated with the State, and merged in the State, the Church, as a religious institution, is stripped of its proper character, and converted into a mere secular corporation, which has become odious alike for its extortion and its intolerance.

The Church Establishment never can be rendered efficient as a scheme of instruction, till its whole constitution is changed. There are two ways in which this may be done; by the fundamental reform which intelligent and pious churchmen sigh for, and by what Dissenters term its separation from the State. Now there is really far less difference between them, than may at first sight appear. Both measures would meet with *equal* opposition from the same quarters. To reform the Church would be to deprive it of every thing for which its alliance with the State is deem-

ed valuable. Reform it, as Mr. Turner would have it reformed, and its separation from the State would be acquiesced in without regret. Destroy its patronage, and even the aristocracy would lend a willing hand to reduce or to alienate its revenues. On the other hand, its separation from the State would lead to every other species of reform ; and it is a question, whether any reform will be found practicable till this step is taken. The hopes of the reforming Churchman are at least as visionary, his plans not less impracticable than those of the Dissenter. If to separate the Church from the State would be a revolution, so would it be to reform the Church. The Reform Bill was a revolution ; the abolition of the sacramental test was a revolution ; the abolition of penal laws in Ireland was a revolution ; Catholic emancipation was a revolution ; the Church of Scotland has just undergone a revolution. Every reformation is a revolution ; and those who say ‘ We will not have a revolution,’ mean ‘ We will have no re-form.’ Base and insidious attempts are being made to exasperate the sound portion of the members of the Establishment against the Dissenters, as ‘ having hoisted the black flag of separation be-‘tween Church and State;’\* in the hope that, by raising an alarm, the attention of the nation may be diverted from the abuses of the existing system, so as to stop the march of church reform. Just as the cry of The Radicals are at the gates, was raised with a view to save the rotten boroughs from extinction. The stratagem can have only temporary success. The Commons of England have taken the field, and a few campaigns will decide the question, which, we say once more, lies not between Churchmen and Dissenters, but between those interested in a Tory Church monopoly, with its sinecures and proxy-cures, and the religious people of England.

We had written nearly thus far, when *Indagator’s* pamphlet came into our hands, which, on examination, we think well adapted to enable pious churchmen to arrive at a clear, unprejudiced view of the subject. It is written in a very mild and conciliatory spirit, and can scarcely give offence to the most tetchy opponent. The analytic method of discussion adopted, will also greatly assist in placing the involved and diversified bearings of the subject in full and distinct view. A series of questions are proposed, to which answers are consecutively offered. We at last come to this plain question, ‘ *What is to be done under existing circumstances?* ’ The answer embodies the conclusions to which the preceding remarks are designed to lead, and will be read to disadvantage in a disconnected form ; but we extract it

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\* See an impudent and abusive article in Croker’s “ Quarterly Review,” No. CII.

as at least a well meant attempt to give practical definition and tangibility to vague and floating speculations. Of the feasibility of the plan, our readers will judge for themselves.

‘ What is to be done under existing circumstances ?

‘ I. Let the Established Church retain its creeds, liturgies, and forms of worship ; and let the Dissenters retain their method ; and both be alike protected.

‘ II. Let the state appoint no more bishops, but let the Church elect its own officers, so that state, or worldly influence being withdrawn, the Episcopal Church, seeing a large proportion of the community consider it as beautiful and glorious, might stand forth and shine in its native spiritual glory and beauty. Let the Presbyterian Church be placed also in the same position.

‘ III. Let Episcopalian be at liberty to hold their Convocations, Presbyterians their General assembly, Congregational Dissenters their Union meetings, Methodists their Conference, and the Society of Friends their Yearly meetings ; and each, either in the pulpit or by the press, disseminate what each may consider to be most likely to promote the cause of God and truth.

‘ IV. Let the ministers of the Church be at liberty to resign their situations in the Church, receiving compensation for the loss, as in the case of the abolition of slavery ; or, if they choose to retain them, let them retain them, with the same local advantages, during their life.

‘ V. Let parishes be at liberty to provide an Episcopalian minister, such at least as have no resident minister.

‘ VI. Let a proclamation be issued by the king in favour of the free preaching of the Word of God throughout the whole length and breadth of the land ; forbidding any obstruction, and ensuring protection to every one that shall be disposed to communicate religious instruction. If, within the last forty or fifty years, such preaching has so far succeeded, as that in most of our villages the means of instruction are at least in a slight degree afforded, notwithstanding the numerous and painful obstructions in its way, what might not be expected, when “ the word of the Lord has free course ? ”

‘ VII. For the promotion of the public weal, as stated and proved in the foregoing remarks, let the Government see that the whole community be supplied with that great principle of religious instruction—the Word of God,—that from such fountain, streams may issue, which shall bless and gladden the whole land.

‘ VIII. On the same ground, let them establish a system, or at least provide facilities for a system, of universal instruction, under the direction of the religious community itself.

‘ IX. Let the Government provide for the Rest of the Sabbath ; and for the due observance of it, without molestation or disturbance, setting an example, and proving to the community their regard to its sacredness and importance.

‘ X. Let judges and officers be appointed in every city and considerable town throughout the kingdom, for the due administration of justice ; and let these, as well as our lord-lieutenants and magistrates, be appointed without respect of religious persuasion, whether Episco-

pilians or Dissenters, and let them be “able men, such as fear God, and men of truth, hating covetousness.”

‘ XI. Let provision be made that the present existing religious monopoly, as far as it is a monopoly, may be abolished; that the present existing wall of partition be thrown down, or wholly disappear; and that Christians of all persuasions may unite together in one bond of Christian love, and as friends both of the *true Church* and the State, or of the whole political body, both in its civil and religious interests.’

pp. 59—61.

We had intended to offer a few remarks on the extraordinary appeals which are now being made by the rulers and votaries of the Establishment, to the *Voluntary Principle*, if this article had not already run out beyond due limits. We must briefly observe, that such appeals for voluntary contributions in aid of the Church, involve, at least, a confession of the inefficiency of the principle of taxation, and of the ill construction of the Establishment. But in some instances, more than this is fairly acknowledged. The Bishop of Chester has formed a Diocesan Society for promoting the building of churches in the manufacturing districts of Lancashire and Cheshire; and has issued a printed address, which we have not seen, but which has drawn forth some sensible and pointed remarks from the Editor of the Morning Chronicle. The parliamentary grant, it seems, has been long exhausted. The Incorporated Society is ineffective. ‘What, then, does the Bishop of Chester propose? That the inhabitants should patiently resign themselves to this state of ‘things?’ ‘No,’ remarks the Chronicle, ‘he betakes himself to ‘the voluntary principle.’

‘ The act of 1st William IV. c. 38, permits the erection of a church in those parishes where not more than one-third of the inhabitants are provided with accommodation in the churches and chapels now existing. By the act, the appointment of the minister is vested in trustees, the number of whom cannot be more than five. The bishop of the diocese, when the trustees are three in number, and the bishop and chancellor, when they are four or five, would be trustees officially; the others, whether two or three, would be chosen locally from the principal subscribers.

‘ We wish to call the attention of our readers more particularly to the following passage in the bishop’s address:—

“ ‘ The stipend of the minister, arising partly from the endowment, and partly from pew-rents, will vary from 100*l.* to 150*l.* or 200*l.* per annum, and must mainly depend upon his talents, faithfulness, and zeal. The act requires that a fund be provided for repairs; the annual expenses will be discharged out of the pew-rents; so that the churches thus erected will be entirely free from any external hindrance which might impair their usefulness.’ ”

‘ The ministers must mainly depend upon their talents, faithfulness, and zeal! Ah, what a revolution is here! If the first reform,

ation in Ireland had only been undertaken on this principle, we should not now be amused with the solemn mockery of a third. The incomes, unfortunately, were abundantly provided for the Protestant Church; but the talents, faithfulness, and zeal, were not deemed necessary ingredients. The course adopted by the Chester Diocesan Society is fair and liberal. No Dissenter can object to churches supported on this fair principle. Differing little from the Church in doctrinal matters, he sees in the means adopted by the Bishop of Chester, a remedy for the most glaring defects of the establishment. The labourer is worthy of his hire, and the hire here corresponds to the labour.

' And let it be borne in mind, that such is the efficacy of the voluntary principle, that the treasures of the well-disposed are ever ready for aiding poor neighbourhoods unable to meet the whole of the demands on them. Thus Wales, one of the poorest portions of the island, the inhabitants of which were neglected by the Establishment, the clergy of which seldom if ever deeming it necessary to know even their language, was soon supplied with Dissenting chapels on the voluntary principle, abundant aid having always been obtained in cases of difficulty. The manufacturing districts are also poor. But the Bishop of Chester well knows that the liberally disposed have only to be satisfied that the money contributed to this Society will be honestly and fairly applied, to open their treasures. The minister must mainly depend upon his talents, faithfulness, and zeal—the annual expenses will be discharged out of the pew-rents. Here is at once a guarantee for an upright management. The patronage of the minister is with those who undertake the building. This precludes jobbing, and secures the appointment of a minister whose zeal will draw and keep a congregation.

" The affairs and funds of the society (says this prelate) are administered by a committee, consisting of the bishop as president, the treasurer, and twelve members, lay and clerical. It has received, to a munificent extent, the patronage and aid of the principal inhabitants of the counties more especially concerned. But there may be others, sensible of the importance of the measure, and less burthened with similar demands than the residents in those districts. The local demands there have long pressed very heavily upon the individuals most able and disposed to relieve them. For it will be remembered that a manufacturing population, whilst it largely increases national wealth, is not favourable to the residence of persons who have realised opulence, and are capable of promoting objects of this nature. It is therefore thought proper to make the society more generally known, and to ask the assistance of those other friends of our Church whose own neighbourhoods do not exhaust their funds, and who think that the evil which has been described is such as should not be left without a remedy."

' This is the true reformation. This is the service which conscientious men may render to the Church. It is only when an obstinate determination is evinced to maintain sinecures, pluralities, and non-residence—when large revenues are lavished on a clergy who have no flocks to which they can minister, that the people feel incensed against

the Church. The real danger is not from without but within. So long as the Church is not considered as bound up with the people, but a corporation appointed principally to enjoy large incomes, without rendering service in return, leaving the duties to be discharged by poor curates—so long will it be in danger, great danger. The Bishop of Chester has fallen on the only sure way to afford it protection and support.' *Morning Chronicle*, June 19, 1834.

We think so too; but the Bishop of Chester is looked upon by many of his episcopal brethren as little better than a Dissenter. He is an innovator, a reformer, a voluntary-principle-man, a Bible-Society-man, a friend of Lord Henley, and with all, a puritan, and almost, if not quite, an evangelical, a methodist. We have no doubt that he would have been hissed at Oxford. His solitary exertions will neither cleanse the Augean stable nor stifle the giant of reform. We have no doubt that he would contentedly retire from the House of Peers, and abdicate his barony. Not so the political prelates, the Miguelite bishops, the Philpottses and Careys, and Bethells, and Carrs. These are thy gods, O Israel!

*Art. V. Italy; with Sketches of Spain and Portugal.* By the Author of "Vathek." In two volumes. pp. xvi, 752. Price 11. 8s. London, 1834.

THESE are not volumes for plebeians, and therefore we must not, we suppose, complain that they are put forth at a most aristocratical and exclusive price. For the cost of these two slender volumes, a poor student may now purchase the whole of Gibbon's History or of Robertson's Works, or a whole shelf of half-crown volumes. But who expects to find luxuries so cheap as necessities? '*Non cuique contigit adire Corinthum.*' These volumes are the production of a true Corinthian; and we wonder they should have been suffered to appear in the deshabille of paper boards and rough edges. They should have been clad in silk or velvet, in a dress fit for the boudoir; and the typography should have been made to correspond in sumptuousness to the costly price, and to the voluptuous air that is breathed by these pages. They are the letters of Vathek, the genius or demon of voluptuousness; for the oriental temperament and 'capricious recklessness of self-indulgence' betrayed by the Author, will, the Quarterly Reviewer remarks, 'lead the world to identify him henceforth with his own Vathek, as inextricably as it has long since connected Harold with the poet that drew him.' If any of our readers have never seen that most extraordinary production, they may like to know its character. Many years have elapsed since we read it; and we recollect more distinctly the

powerful and *uncomfortable* impression it produced, than the contents of the volume which caused it. We therefore avail ourselves of the critical notice bestowed upon it by the Quarterly Reviewer :

'The tale of Caliph Vathek, which was originally written in French, and published before the Author had closed his twentieth year, has, for more than half a century, continued in possession of all the celebrity which it at once commanded. "For correctness of costume," says Lord Byron, "beauty of description, and power of imagination, it far surpasses all European imitations; and bears such marks of originality, that those who have visited the East will find some difficulty in believing it to be not a translation. As an Eastern tale, even Rasselas must bow before it: his Happy Valley will not bear a comparison with the Hall of Eblis." Vathek is, indeed, without reference to the time of life when the Author penned it, a very remarkable performance; but, like most of the works of the great poet who has thus eloquently praised it, it is stained with some poison-spots;—its inspiration is too often such as might have been inhaled in the Hall of Eblis. We do not allude so much to its audacious licentiousness, as to the diabolical levity of its contempt for mankind. The boy-author appears already to have rubbed off all the bloom of his heart; and in the midst of his dazzling genius, one trembles to think that a stripling of years so tender should have attained the cool cynicism of a *Candide*.'

Such is Vathek! Mr. Beckford's other works are, his gorgeous palace at Cintra, and Fonthill,—the unsubstantial pageant of his splendour, as Vathek is the volcanic production of his genius. His literary name belongs to another age; and these letters, in part a reprint of a volume of which a small impression was issued for private circulation forty years ago, belong to another century. They were written, for the most part, 'in the bloom and heyday of youthful spirits and youthful confidence, at a period when the old order of things existed with all its picturesque pomps and absurdities; when Venice enjoyed her *piombi* and submarine dungeons; France her Bastile; the Peninsula her Holy Inquisition.' The first letters are dated at Ostend and Antwerp in June 1780, nine years before the French Revolution broke out! This circumstance is the principal charm of the book. The remarks on the state of society, however, are mere rapid glances, light touches of description, or passing sneers. The letters are chiefly filled with delineations of landscape, and 'those effects of natural phenomena which it is not in the power of revolutions or constitutions to alter or destroy.' The merit of the book consists in the extraordinary vividness with which those scenes are mirrored in the Author's picturesque and nervous description. Nothing can be more admirable than the painting of

his language. We see the scenes in the impressions they produced upon a mind capable of reflecting every line and tint of the living landscape. Then, there is just enough of sentiment and reflection thrown in, to give the interest of personal character to the narrative;—a character which has been described as blending ‘the airiness’ of a Don Juan with the gloom and atrabiliousness of Childe Harold; and, added to this, the classic taste of Gray with the finicalness, and satire, and trivial enthusiasm of Horace Walpole;—the character of the spoiled heir of wealth and the sated man of pleasure, but with genius enough to render him a magnificent trifler. Altogether, these letters, with all their brilliant levity, leave a melancholy impression. They are ‘light reading’, but adapted to excite, in a well-constituted mind, grave and sad feelings. The very date may perhaps contribute to this effect. They not only describe a state of society passed away, but, if we may be allowed to commit a bull, are a posthumous publication of a living Author. His object, in now publishing them, is avowed to be, to vindicate his original claim to certain stray thoughts and images which ‘some justly admired authors have condescended to glean from them.’ Rogers, Moore, and Byron have all borrowed from the unpublished effusions of the Author of *Vathek*; who, though unknown himself as a writer of verse, has thus supplied a vein of poetry which others have worked. Possibly, we may trace to the dark inspiration of his pages, a moral influence, and an unhappy one, on the mind of at least one of his imitators. In style and character, the polished letter-writer reminds us not unfrequently of Monk Lewis.

We do not recommend these volumes to general perusal. They abound with delicious passages for extract, but our readers will infer that the tendency of the whole is not favourable to morality, to say nothing of religion. We are continually reminded of the Author of *Vathek*. We feel to be in the presence of Mephistopheles. We are chilled by the sarcastic sneers which ever and anon betray the heartless infidelities of the modern Epicurean, and are at last glad to escape from the fascination of such dangerous company. But our readers will be impatient to have at least a few specimens, which we shall proceed to lay before them. And first, here is a Flemish landscape.

‘ If some enchanter would but transport me to the summit of Etna, any body might step through the Low Countries that pleased. Being, however, so far advanced, there is no retreating; and I am resolved to journey along with Quiet and Content for my companions. These two comfortable deities have, I believe, taken Flanders under their especial protection: every step one advances discovering some new proof of their influence. The neatness of the houses, and the universal cleanliness of the villages, shew plainly that their inhabitants live in ease and good humour. All is still and peaceful in these fertile low-

lands: the eye meets nothing but round unmeaning faces at every door, and harmless stupidity smiling at every window. The beasts, as placid as their masters, graze on without any disturbance; and I scarcely recollect to have heard one grunting swine, or snarling mastiff during my whole progress. Before every village is a wealthy dunghill, not at all offensive, because but seldom disturbed; and there sows and porkers bask in the sun, and wallow at their ease, till the hour of death and bacon arrives.

'But it is high time to lead you towards Antwerp. More rich pastures, more ample fields of grain, more flourishing willows. A boundless plain lies before this city, dotted with cows, and speckled with flowers; a level whence its spires and quaint roofs are seen to advantage! The pale colours of the sky, and a few gleams of watery sunshine, gave a true Flemish cast to the scenery. After crossing a broad expanse of river, edged on one side by beds of osiers beautifully green, and on the other by gates and turrets preposterously ugly, we came through several streets of lofty houses to our inn.'

Vol. I., pp. 7-9.

The first view of 'long desired' Italy, was obtained by the Traveller in descending from Balsano into the valley of the Adige, whence he passed over the mountains into that of the Brenta, and at Tremolano entered the Bassanese. Here is a view in Northern Italy.

'The pass is rocky and tremendous, guarded by the fortress of Covalo, in possession of the Empress Queen, and only fit, one should think, to be inhabited by her eagles. There is no attaining this exalted hold but by the means of a cord, let down many fathoms by the soldiers, who live in dens and caverns, which serve also as arsenals and magazines for powder; whose mysteries I declined prying into, their approach being a little too aerial for my earthly frame. A black vapour, tinging their entrance, completed the romance of the prospect, which I never shall forget.'

'For two or three leagues, there was little variation in the scenery: cliffs, nearly perpendicular on both sides, and the Brenta foaming and thundering below. Beyond, the rocks began to be mantled with vines and gardens. Here and there a cottage, shaded with mulberries, made its appearance; and we often discovered on the banks of the river, ranges of white buildings with courts and awnings, beneath which numbers of women and children were employed in manufacturing silk. As we advanced, the stream gradually widened, and the rocks receded; woods were more frequent, and cottages thicker strown.'

'About five in the evening, we left the country of crags and precipices, of mists and cataracts, and were entering the fertile territory of the Bassanese. It was now I beheld groves of olives, and vines clustering the summits of the tallest elms; pomegranates in every garden, and vases of citron and orange before almost every door. The softness and transparency of the air soon told me I was arrived in happier climates; and I felt sensations of joy and novelty run through my veins, upon beholding this smiling land of groves and verdure stretched out

before me. A few hazy vapours, I can hardly call them clouds, rested upon the extremities of the landscape ; and through their medium the sun cast an oblique and dewy ray. Peasants were returning home, singing as they went, and calling to each other over the hills ; whilst the women were milking goats before the wickets of the cottage, and preparing their country fare.' Vol. I., p. 92—4.

Our next extract must be, Venice, as it was, before the Queen of the Adriatic had trembled before the Corsican, or bowed her head beneath the leaden sceptre of the Teutonic Cæsar.

' The rooms of our hotel are spacious and cheerful ; a lofty hall, or rather gallery, painted with grotesque in a very good style, perfectly clean, floored with a marble stucco, divides the house, and admits a refreshing current of air. Several windows near the ceiling, look into this vast apartment, which serves in lieu of a court, and is rendered perfectly luminous by a glazed arcade, thrown open to catch the breezes. Through it I passed to a balcony, which impends over the canal, and is twined round with plants, forming a green festoon, springing from two large vases of orange-trees, placed at each end. Here I established myself to enjoy the cool, and observe, as well as the dusk would permit, the variety of figures shooting by in their gondolas.

' As night approached, innumerable tapers glimmered through the awnings before the windows. Every boat had its lantern, and the gondolas, moving rapidly along were followed by tracks of light, which gleamed and played upon the waters. I was gazing at these dancing fires, when the sounds of music were wafted along the canals, and as they grew louder and louder, an illuminated barge, filled with musicians, issued from the Rialto, and stopping under one of the palaces, began a serenade, which stilled every clamour, and suspended all conversation in the galleries and porticoes ; till, rowing slowly away, it was heard no more. The gondoliers, catching the air, imitated its cadences, and were answered by others at a distance, whose voices, echoed by the arch of the bridge, acquired a plaintive and interesting tone. I retired to rest, full of the sound, and long after I was asleep, the melody seemed to vibrate in my ear.

' It was not five o'clock before I was aroused by a loud din of voices and splashing of water under my balcony. Looking out, I beheld the grand canal so entirely covered with fruits and vegetables, on rafts and in barges, that I could scarcely distinguish a wave. Loads of grapes, peaches, and melons arrived, and disappeared in an instant, for every vessel was in motion ; and the crowds of purchasers, hurrying from boat to boat, formed a very lively picture. Amongst the multitudes, I remarked a good many whose dress and carriage announced something above the common rank ; and, upon inquiry, I found they were noble Venetians, just come from their casinos, and met to refresh themselves with fruit before they retired to sleep for the day.

' Whilst I was observing them, the sun began to colour the balustrades of the palaces ; and the pure exhilarating air of the morning drawing me abroad, I procured a gondola, laid in my provision of

bread and grapes, and was rowed under the Rialto, down the grand canal, to the marble steps of S. Maria della Salute, erected by the Senate, in performance of a vow to the Holy Virgin, who begged off a terrible pestilence in 1630. The great bronze portal opened whilst I was standing on the steps which lead to it, and discovered the interior of the dome, where I expatiated in solitude; no mortal appearing, except an old priest who trimmed the lamps, and muttered a prayer before the high altar, still wrapped in shadows. The sun-beams began to strike against the windows of the cupola, just as I left the church, and was wafted across the waves to the spacious platform in front of S. Giorgio Maggiore, one of the most celebrated works of Palladio.

‘ When my first transport was a little subsided, and I had examined the graceful design of each particular ornament, and united the just proportion and grand effect of the whole in my mind, I planted my umbrella on the margin of the sea, and viewed at my leisure the vast range of palaces, of porticos, of towers, opening on every side, and extending out of sight. The Doge’s palace, and the tall columns at the entrance of the Piazza of St. Mark, form, together with the arcades of the public library, the lofty Campanile, and the cupolas of the ducal church, one of the most striking groups of buildings that art can boast of. To behold at one glance these stately fabrics, so illustrious in the records of former ages, before which, in the flourishing times of the republic, so many valiant chiefs and princes have landed, loaded with oriental spoils, was a spectacle I had long and ardently desired. I thought of the days of Frederick Barbarossa, when looking up the Piazza of St. Mark, along which he marched, in solemn procession, to cast himself at the feet of Alexander III. and pay a tardy homage to St. Peter’s successor. Here were no longer those splendid fleets that attended his progress; one solitary galeass was all I beheld, anchored opposite the palace of the Doge, and surrounded by crowds of gondolas, whose sable hues contrasted strongly with its vermilion oars and shining ornaments. A party-coloured multitude was continually shifting from one side of the piazza to the other; while senators and magistrates, in long black robes, were already arriving to fill their respective offices.

‘ I contemplated the busy scene from my peaceful platform, where nothing stirred but aged devotees creeping to their devotions; and, whilst I remained thus calm and tranquil, heard the distant buzz of the town. Fortunately, some length of waves rolled between me and its tumults, so that I ate my grapes, and read Metastasio, undisturbed by officiousness or curiosity. When the sun became too powerful, I entered the nave.

‘ After I had admired the masterly structure of the roof and the lightness of its arches, my eyes naturally directed themselves to the pavement of white and ruddy marble, polished, and reflecting like a mirror the columns which rise from it. Over this I walked to a door that admitted me into the principal quadrangle of the convent, surrounded by a cloister, supported on Ionic pillars beautifully proportioned. A flight of stairs opens into the court, adorned with balustrades and pedestals, sculptured with elegance truly Grecian. . . .

These sons of penitence and mortification possess one of the most spacious islands of the whole cluster ; a princely habitation, with gardens and open porticoes, that engross every breath of air ; and what adds not a little to the charms of their abode, is the facility of making excursions from it whenever they have a mind.'

Vol. I. pp. 101—107.

An evening in the great square is described with equal spirit, and we are favoured with a peep into the casino of a great Venetian family, where, night after night, assembled parties were wont to dream over coffee and card-tables. The reflections on the character of the citizens of Venice are not uninstructive.

' I wonder a lively people can endure such monotony ; for I have been told, the Venetians are remarkably spirited ; and so eager in their pursuit of amusement as hardly to allow themselves any sleep. Some, for instance, after declaiming in the senate, walking an hour in the square, and fidgetting about from one casino to another till morning dawns, will get into a gondola, row across the Lagunes, take the post to Mestre or Fusina, and jumble over craggy pavements to Treviso, breakfast in haste, and rattle back again as if ————— were charioteer : by eleven, the party is restored to Venice, resumes robe and perrig, and goes to council.

' This may be very true, and yet I will never cite the Venetians as examples of vivacity. Their nerves, unstrung by early debaucheries, allow no natural flow of lively spirits, and at best but a few moments of a false and feverish activity. The approaches of sleep, forced back by an immoderate use of coffee, render them weak and listless ; and the facility of being wafted from place to place in a gondola, adds not a little to their indolence. In short, I can scarcely regard their Eastern neighbours in a more lazy light ; who, thanks to their opium and their harems, pass their lives in one perpetual doze.'

Vol. I. pp. 121, 2.

The description of Rome disappointed us. Mr. Beckford is less at home there than at Naples or in his beloved town of Venice ; nor can he, after all, sketch with the bold hand, the moral power of the Author of *Anastasius*. We have met with nothing in these volumes equal, in scenic painting, to the description of Constantinople in that extraordinary work ; and between *Anastasius* at Rome, and *Vathek*, the comparison which suggests itself is not at all to the advantage of the latter, who shrinks before the mightier spirit into a vivacious trifler. Mere vivacity tires, and in proportion to the grandeur and serious interest of the subject, is in danger of running into flippancy. Towards the close of this early series of letters, the Traveller betrays marks of being tired of the correspondence, tired of being vivacious, tired almost of Italy.

The second volume opens with a series of letters written in Portugal in 1787, when, 'under the mild and beneficent reign of

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X

'*Donna Maria the First*', the country 'enjoyed a great share of courtly and commercial prosperity.' At Lisbon, one of the Author's first visits was to the Marialva Palace, to pay his respects to the Grand Prior. The scene is described in the Author's most brilliant style.

'The court-yard, filled with shabby two-wheeled chaises, put me in mind of the entrance of a French post-house; a recollection not weakened by the sight of several ample heaps of manure, between which we made the best of our way up the great staircase, and had near tumbled over a swingeing sow and her numerous progeny, which escaped from under our legs, with bitter squeakings.'

'This hubbub announced our arrival; so out came the Grand Prior, his nephew, the old Abade, and a troop of domestics. All great Portuguese families are infested with herds of these, in general, ill-favoured dependants, and none more than the Marialvas, who dole out every day three hundred portions, at least, of rice and other eatables, to as many greedy devourers.'

'The Grand Prior had shed his pontifical garments, and did the honours of the house, and conducted us with much agility all over the apartments, and through the *manège*, where the old Marquis, his brother, though at a very advanced age, displayed feats of the most consummate horsemanship. He seems to have a decided taste for clocks, compasses, and timekeepers; I counted no less than ten in his bed-chamber, four or five in full swing, making a loud hissing; they were chiming and striking away (for it was exactly six) when I followed my conductor up and down half-a-dozen staircases, into a saloon hung with rusty damask.'

'A table in the centre of this antiquated apartment was covered with rarities brought forth for our inspection; curious shell-work, ivory crucifixes, models of ships, housings embroidered with feathers, and \_\_\_\_\_ knows what besides, stinking of camphor enough to knock one down.'

'Whilst we were staring with all our eyes, and holding our handkerchiefs to our noses, the Count of V\_\_\_\_\_, Viceroy of Algarve, made his appearance, in grand pea-green and pink and silver gala, straddling and making wry faces, as if some disagreeable accident had befallen him. He was, however, in a most gracious mood, and received our eulogiums upon his relation, the new bishop, with much complacency. Our conversation was limpingly carried on in a great variety of broken languages. Spanish, Italian, Portuguese, French, and English, had each their turn in rapid succession. The subject of all this *polyglottery* was the glories and piety of John V., regret for the extinction of the Jesuits, and the reverse for the death of Pombal, whose memory he holds in something not distinctly removed from execration. This flood of eloquence was accompanied by the strangest, most buffoonical grimaces and slobberings, I ever beheld; for the Viceroy, having a perennial moistness of mouth, drivels at every syllable.'

'One must not, however, decide too hastily upon outward appearances. This slobbering, canting personage is a distinguished states-

man and good officer, pre-eminent amongst the few who have seen service, and given proofs of prowess and capacity.

To escape the long-winded narrations which were pouring warm into my ear, I took refuge near a harpsichord, where Policarpio, one of the first tenors in the Queen's chapel, was singing and accompanying himself. The curtains of the door of an adjoining dark apartment being half drawn, gave me a transient glimpse of Donna Henrietta de L., Don Pedro's sister, advancing one moment and retiring the next, eager to approach and examine us exotic beings, but not venturing to enter the saloon during her mother's absence. She appeared to me a most interesting girl, with eyes full of bewitching languor. But of what do I talk?—I only saw her pale and evanescent, as one fancies one sees objects in a dream. A group of lovely children (her sister's, I believe) sat at her feet upon the ground, resembling genii, partially concealed by folds of drapery, in some grand allegorical picture by Rubens or Paul Veronese.

Night approaching, lights glimmered on the turrets, terraces, and every part of the strange huddle of buildings of which this morisco-looking palace is composed. Half the family were engaged in reciting the litanies of saints, the other in freaks and frolics—perhaps of no very edifying nature. The monotonous staccato of the guitar, accompanied by the low, soothing murmur of female voices, singing modinhas, formed altogether a strange though not unpleasant combination of sounds.

I was listening to them with avidity, when a glare of flambeaux, and the noise of a splashing and dashing of water, called us out upon the verandas, in time to witness a procession scarcely equalled since the days of Noah. I doubt whether his ark contained a more heterogeneous collection of animals than issued from a scalera with fifty oars, which had just landed the old Marquis of M. and his son Don José, attended by a swarm of musicians, poets, bull-fighters, grooms, monks, dwarfs, and children of both sexes, fantastically dressed.

The whole party, it seems, were returned from a pilgrimage to some saint's nest or other on the opposite shore of the Tagus. First jumped out a hump-backed dwarf, blowing a little squeaking trumpet three or four inches long;—then a pair of led captains, apparently commanded by a strange old swaggering fellow in a showy uniform, who, I was told, had acted the part of a sort of brigadier-general in some sort of an island. Had it been Barataria, Sancho would soon have sent him about his business; for, if we believe the scandalous chronicle of Lisbon, a more impudent buffoon, parasite, and pilferer, has seldom existed.

Close at his heels stalked a savage-looking monk, as tall as Samson, and two Capuchin friars, heavily laden, but with what sort of provision I am ignorant: next came a very slim and sallow-faced apothecary, in deep sables,—completely answering in gait and costume the figure one fancies to one's self of Senhor Apuntador in *Gil Blas*,—followed by a half-crazed improvisatore, spouting verses at us as he passed under the balustrades against which we were leaning.

He was hardly out of hearing, before a confused rabble of watermen and servants, with bird-cages, lanterns, baskets of fruit, and

chaplets of flowers, came gamboling along to the great delight of a bevy of children ; who, to look more like the inhabitants of heaven than even nature designed, had light fluttering wings attached to their rose-coloured shoulders. Some of these little theatrical angels were extremely beautiful, and had their hair most coquettishly arranged in ringlets . . . .

' As soon as the contents, animal and vegetable, of the principal scalera, and three or four other barges in its train, had been deposited in their respective holes, corners, and roosting-places, I received an invitation from the old Marquis to partake of a collation in his apartment. Not less, I am certain, than fifty servants were in waiting ; and, exclusive of half-a-dozen wax torches, which were borne in state before us, above a hundred tapers of different sizes were lighted up in the range of rooms, intermingled with silver braziers and cassolettes, diffusing a very pleasant perfume.

' I found the master of all this magnificence most courteous, affable, and engaging. There is an urbanity and good-humour in his looks, gestures, and tone of voice, that prepossesses instantaneously in his favour, and justifies the universal popularity he enjoys, and the affectionate name of Father, by which the Queen and royal family often address him. All the favours of the crown have been heaped upon him by the present and preceding sovereigns ; a tide of prosperity uninterrupted even during the grand-vizariat of Pombal. "Act as you judge wisest with the rest of my nobility," used to say the King Don Joseph to this redoubted minister ; "but beware how you interfere with the Marquis of Marialva !" In consequence of this decided predilection, the Marialva palace became a sort of rallying point, an asylum for the oppressed ; and its master, in more than one instance, a shield against the thunderbolts of a too powerful minister. The recollections of these times seem still to be kept alive ; for the heart-felt respect, the filial adoration, I saw paid the old Marquis, was indeed, most remarkable ; his slightest glances were obeyed, and the person on whom they fell, seemed gratified and animated. His sons, the Marquis of Tancos and Don José de Meneses, never approached to offer him any thing without bending the knee ; and the Conde de Vil-laverde, the heir of the great House of Anjeja, as well as the Vieeroy of Algarve, stood in the circle which was formed around him, receiving a kind or gracious word with the same thankful earnestness as courtiers who hang upon the smiles and favour of their sovereign. I shall long remember the grateful sensations with which this scene of reciprocal kindness filled me : it appeared an interchange of amiable sentiments : beneficence diffused without guile or affectation, and protection received without sullen or abject servility.

' How preferable is patriarchal government of this nature, to the cold theories pedantic sophists would establish, and which, should success attend their selfish, atheistical ravings, bid fair to undermine the best and surest props of society. When parents cease to be honoured by their children, and the feelings of grateful subordination in those of helpless age or condition are unknown, kings will soon cease to reign, and republics to be governed by the councils of experience ; anarchy, rapine, and massacre will walk the earth, and the

abode of demons be transferred from hell to our unfortunate planet.' Vol. II., pp. 37—46.

We can make room for only one more extract; and it must be taken from the visit to the *Grande Chartreuse* in 1787, which is described not in the Author's most characteristic, but his highest vein. Gray's sublime Ode had inspired the passionate desire to penetrate the sacred precincts,—‘to hear the language of their ‘falling waters’, and throw himself into the gloom of their forests; and the workings of his mind, on approaching the embowered enclosure, are described with an elaborateness bordering more nearly on affectation than is at all usual with Mr. Beckford. On arriving before ‘the stout oaken gate which closed up the entrance to this unknown region’, he felt at his heart ‘a certain awe, that brought to mind the sacred terror of those in ancient days who were going to be admitted into the Eleusinian mysteries.’ His guide gave two knocks; after a solemn pause the gate was slowly opened; and, continues the Writer:—

‘I now found myself in a narrow dell, surrounded on every side by peaks of the mountains, rising almost beyond my sight, and shelving downwards till their bases were hidden by the foam and spray of the water, over which hung a thousand withered and distorted trees. The rocks seemed crowding upon me, and, by their particular situation, threatened to obstruct every ray of light; but, notwithstanding the menacing appearance of the prospect, I still kept following my guide up a craggy ascent, partly hewn through a rock, and bordered by the trunks of ancient fir-trees, which formed a fantastic barrier, till we came to a dreary and exposed promontory, impending directly over the dell.

‘The woods are here clouded with darkness, and the torrents, rushing with additional violence, are lost in the gloom of the caverns below; every object, as I looked downwards from my path, that hung midway between the base and the summit of the cliff, was horrid and woeful. The channel of the torrent sunk deep amidst frightful crags, and the pale willows and wreathed roots spreading over it, answered my ideas of those dismal abodes, where, according to the Druidical mythology, the ghosts of conquered warriors were bound. I shivered whilst I was regarding these regions of desolation, and, quickly lifting up my eyes to vary the scene, I perceived a range of whitish cliffs, glistening with the light of the sun, to emerge from these melancholy forests.

‘On a fragment that projected over the chasm, and concealed for a moment its terrors, I saw a cross, on which was written *VIA COELI*. The cliffs being the heaven to which I now aspired, we deserted the edge of the precipice, and ascending, came to a retired nook of the rocks, in which several copious rills had worn irregular grottoes. Here we reposed an instant, and were enlivened with a few sunbeams, piercing the thickets, and gilding the waters that bubbled from the rock; over which hung another cross, inscribed with this short

sentence, which the situation rendered wonderfully pathetic, O SPES UNICA ! the fervent exclamation of some wretch disgusted with the world, whose only consolation was found in this retirement.

' We quitted this solitary cross to enter a thick forest of beech-trees, that screened, in some measure, the precipices on which they grew, catching however, every instant, terrifying glimpses of the torrent below. Streams gushed from every crevice on the cliffs, and falling over the mossy roots and branches of the beech, hastened to join the great torrent, athwart which I, every now and then, remarked certain tottering bridges; and sometimes could distinguish a Carthusian crossing over to his hermitage, that just peeped above the woody labyrintha on the opposite shore.

' Whilst I was proceeding amongst the innumerable trunks of the beech-trees, my guide pointed out to me a peak rising above the others, which he called the Throne of Moses. . . . Having left these woods behind, and crossing a bridge of many lofty arches, I shuddered once more at the impetuosity of the torrent; and, mounting still higher, came at length to a kind of platform, before two cliffs, joined by an arch of rock, under which we were to pursue our road. Below, we beheld again innumerable streams, turbulently precipitating themselves from the woods, and lashing the base of the mountains, mossed over with a dark sea-green. In this deep hollow, such mists and vapours prevailed, as hindered my prying into its recesses; besides, such was the dampness of the air, that I hastened gladly from its neighbourhood, and, passing under the second portal, beheld with pleasure the sunbeams gilding the Throne of Moses.

' It was now about ten o'clock, and my guide assured me I should soon discover the convent. Upon this information I took new courage, and continued my route on the edge of the rocks, till we struck into another gloomy grove. After turning about it for some time, we entered again into the glare of daylight, and saw a green valley, skirted by ridges of cliffs and sweeps of wood before us. Towards the further end of this inclosure, on a gentle acclivity, rose the revered turrets of the Carthusians, which extended in a long line on the brow of the hill: beyond them, a woody amphitheatre, majestically presents itself, terminated by spires of rock and promontories lost amongst the clouds. The roar of the torrent was now but faintly distinguishable, and all the scenes of horror and confusion I had passed, were succeeded by a sacred and profound calm. I traversed the valley with a thousand sensations I despair of describing, and stood before the gate of the convent with as much awe as some novice or candidate newly arrived to solicit the holy retirement of the order.

' As admittance is more readily granted to the English than to almost any other nation, it was not long before the gates opened; and whilst the porter ordered our horses to the stable, we entered a court watered by two fountains, and built round with lofty edifices, characterized by a noble simplicity. The interior portal opening discovered an arched aisle, extending till the perspective nearly met, along which windows, but scantily distributed between the pilasters, admitted a pale, solemn light, just sufficient to distinguish the objects with a picturesque uncertainty. We had scarcely set our feet on the

pavement when the monks began to issue from an arch about half way down ; and passing in a long succession from their chapel, bowed reverently, with much humility and meekness, and dispersed in silence, leaving one of their body alone in the aisle. The Father Coadjutor (for he only remained) advanced towards us with great courtesy, and welcomed us in a manner which gave me far more pleasure than all the frivilous salutations and affected greetings so common in the world beneath. After asking us a few indifferent questions, he called one of the lay brothers, who live in the convent under less severe restrictions than the fathers, whom they serve, and ordering him to prepare our apartment, conducted us to a large square hall with casement windows, and, what was more comfortable, an enormous chimney, whose hospitable hearth blazed with a fire of dry aromatic fir, on each side of which were two doors, that communicated with the neat little cells destined for our bed-chambers.

Vol. I., pp. 312—318.

After all; one infinitely prefers Forsyth as a traveller in Italy.

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Art. VI. *The Primary Address of the Annual Assembly of the Congregational Union of England and Wales*, held at the Congregational Library, London. May xiii, MDCCCXXXIV. To the Ministers and Churches of the same Faith and Order, throughout the Empire. 8vo, pp. 18. Price 6d. (A smaller edition, 7s. per 100.) London, 1834.

WE had the pleasure of being present when this truly apostolic address was publicly read at the Congregational Library, and of participating in the deeply solemn and devout impression which it produced, as delivered by the much esteemed minister to whom had been entrusted the composition of the document. We do not say, that it loses nothing on being read in print, for there is a persuasive authority in the living voice, that is adapted to enforce the language of affectionate admonition. But the entire satisfaction and warm approval with which we listened to this Address, have been renewed and confirmed by the perusal. It is, in a word, all that such an address ought to be—judicious, mild, faithful, catholic, and full of unction ; well adapted to diffuse right views and feelings among the body to whom it is immediately directed, and to vindicate their principles and designs before the world. We should with great pleasure transfer the entire document to our pages ; but our purpose of recommending it to attentive and devout perusal will, perhaps, best be accomplished by selecting a few paragraphs, which will shew the spirit that is breathed throughout the Address.

‘ We have alluded to the spirit and character of the age in which

we live. In every successive period, there is a peculiar posture of affairs and circumstances in human society, relative to which the church of Christ has especial duties to discharge, and peculiar perils to avoid. The watchmen placed on the walls of Zion, must, therefore, carefully note the changing aspects of the times, that they may direct their efforts with a wise adaptation to present exigencies. We need but remind you, that the present is an age of active inquiry and advancing intelligence. Religion can no more than other subjects escape the searching spirit of the times; and can occupy the commanding position due to its importance, only through the medium of a learned, intelligent, and able ministry of the word. We commend, therefore, to your most serious consideration, the state of learning among our ministers, and of general intelligence throughout our body. We greatly rejoice in what has been accomplished of late years, to secure for our rising ministry a liberal education. We have high satisfaction in the learning, talents, and wisdom of our honoured brethren who preside over our various seminaries of sacred literature. We acknowledge without reluctance, that our ministers equal, in learning strictly theological, those of any other body of professing Christians of our times. But we earnestly entreat of all our brethren who can appreciate the importance of the object, their cordial and energetic support of every well-considered plan, to advance to still higher efficiency the cause of sacred learning in our body. We need not enlarge on the inestimable value to the cause of religion, of eminent learning devoutly consecrated to its service;—especially of knowledge, sound and deep, on all those subjects that can contribute to the unanswerable defence of Holy Scripture as a Divine revelation; the most accurate rendering of its hallowed sentences into our own tongue; and the most exact exposition of their true meaning. Encourage therefore, beloved brethren, every effort to advance our ministers to higher attainments in sacred literature. Promote everywhere among our people a more just appreciation of that invaluable ministerial qualification. If a longer term of preparatory education can be obtained in our colleges;—if the students best qualified to profit by such an additional advantage can be favoured with a subsequent course of study at the universities, we hope there will be a general feeling in favour of plans so well adapted to enrich the rising ministry with sacred and varied knowledge. We are all aware how much more necessary an extended course of early study for ministers of the Gospel is rendered in our days, by the great variety of active, public, and often distracting engagements, in which, too soon often after their introduction into the pastoral office, they find themselves involved, and by which their habits of study, and progress in learning, are often fatally interrupted. We recommend to your favourable notice, the Congregational lecture, established in connexion with this general Union, with a view to call into public service the learning and talents of our eminent scholars. The volume on Christian Ethics, published by our much honoured brother, Dr. Wardlaw, as the first-fruits of this excellent design, equally rich in sound learning, and in the faithful, uncompromising statement of evangelical truth, will cheer and animate his successors in this honourable service. Nor do we merely plead for the advance of our ministers in sacred learning, but would animate our

whole body with the spirit of inquiry and intelligence. We have no interests to serve, no objects to gain, which ignorance can befriend or advance. Knowledge is the element of our prosperity ; inquiry and discussion are the instruments of our advancement ; truth is the foundation of our stability. We do not desire an ignorant and confiding laity, a crafty and imposing priesthood ; but would rejoice in the reciprocal influence of advancing intelligence in both ministers and people,—the enlightened discourses of the pulpit awakening and directing the mind of the people ; the intelligence of the people demanding and appreciating an enlarged and elevated range of ministerial instruction. These are views, always just and important, which Protestant Dissenters cannot at this juncture neglect, without risking, not their honour and prosperity only, but their existence.

'The great topics now engaging eager and general discussion, relative to civil establishments of the Christian religion under any or various forms, are of great moment to Congregational Christians. They, in the providence of God, are the selected witnesses, to testify before the world on behalf of the exclusively simple, spiritual, heavenly character of the kingdom of Christ, in respect of its outward support, establishment, and extension in the world. They are called to bear an uncompromising testimony against long-established, and, to worldly interests, most profitable, abuses in hierarchies established and endowed by secular powers. It is especially for them to contend for the primitive simplicity of the church ; the voluntary support of religion ; and, in a word, for the application of the authority of the New Testament, and of no other, to determine every question relative to the faith and worship, the order and discipline, of the church. This great controversy is, with Congregational Christians, purely and only an affair of religion. If, in its progress, or in any of its applications, it brings them into collision with any political institutions, interests, or powers, that is with them a circumstance altogether undesigned and incidental. They pursue a straight and undeviating course in contending for the Christianity of the New Testament. The obstacles they meet with in that course were placed where they are by other hands, not by theirs. But truth is sacred—most of all, the truth as it is in Jesus. The duty of contending for it, in all its applications, is paramount to every other interest and obligation. We seek not to contend with any party, either in church or state, but we must not shun the conflict, when truth cannot otherwise triumph and reign. Meanwhile, beloved Brethren, let us be mindful of the dangers of this most arduous controversy. If, in its progress, we must suffer reproach, let us not deserve it. Be it our care to regard our share in it as a conscientious stand for the truth and purity of Christ's gospel. Let us maintain a wise dread of the withering, antichristian spirit of political faction and discord. Let us prove, by all our proceedings in relation to this object, that we contend for spiritual prosperity in every other communion as well as in our own ; that our plea of conscience and religion is no cloak to conceal other less sacred designs ; that, under every difficulty and delay, every reproach and alienation we encounter while labouring to bring back the kingdom of Christ to its primitive simplicity, we can carry our cause and our efforts to the throne of

God, committing them to Him who judgeth righteously, with a supporting confidence of His approval. Suffer, dear Brethren, the word of exhortation on this subject, equally important and delicate. We feel deeply anxious in respect to it. We tremble lest it should prove injurious to our spiritual interests. On the justness of our principles, on the duty and necessity of the public testimony we bear to them, our convictions are strong and unwavering. Only let all be done with charity, prayer, meekness. Only let our stand for spirituality in the institutions of the gospel be an occasion for the exercise and advancement of spirituality in our own hearts ;—then truth will at last gain a hallowed triumph, realized not by clamour, passion, and discord ; purchased not at the expense of Christian honour, temper, and charity sacrificed in the struggle ; but arriving as the natural and gentle result of the power of truth, the progress of events, and the will of God, to become in its turn the commencement and the occasion of a new and triumphant career to the then purified and liberated gospel, shining in its own light, and travelling in its own strength, to gain for itself universal dominion.

As closely allied with this topic, and peculiarly appropriate to the present period, we would address you, Brethren, on the pleasing subject of an enlarged and liberal charity to our christian brethren of every other denomination. We have not formed our general Union as a proceeding by which our denomination might seclude itself, in a spirit of sectarianism, from other Christian communities. On the contrary, as we desire to obtain, through it, new and nearer fellowship among ourselves, so also we intended it for a medium of more direct, solemn, and affectionate communion with our evangelical brethren of other denominations and other countries. Our convictions, our attachments to those points of doctrine and discipline which are peculiar and distinctive to ourselves, are not impaired. Our affections, our satisfactions, within the circle of our own special brotherhood, are unchanged or increased. But, Brethren, we delight to expatiate in a more ample a field of fraternal union and love—to realize our present and eternal association, in one unbroken family, with all believers—to recognize our common faith in grand uniting truths and hopes, our universal union with the one great centre of attraction, Christ Jesus, binding all to each other, as he binds all to himself. It affords us just and christian satisfaction to know there is nothing in those sentiments on doctrine, or in those practices in worship and discipline peculiar to our churches, that can have any tendency to restrain or impede the largest exercise of catholic affection to all Christians ; the most free and cordial co-operation with them in every comprehensive undertaking for the advancement of our common Christianity ; or the most affectionate communion with them on every suitable occasion in the worship and ordinances of our common Lord and Saviour.'

pp. 9—14.

We have only to add the expression of our fervent hope that the future yearly epistles of the Congregational Union will correspond in spirit to this primary address.

## ART. VII.—LITERARY INTELLIGENCE.

Nearly ready, in 8vo, *The Aves of Aristophanes*, with English Notes, partly original, partly selected from the best Annotators and the Scholia. By H. P. Cookealey, B.A., Trinity College, Cambridge.

In the press, in 8vo., *A Treatise on Primary Geology*, being an Examination, both Practical and Theoretical, of the older Formations. By Henry S. Bouse, M.D., Secretary of the Royal Geological Society of Cornwall.

Just ready, *Dacre*, a Novel. Edited by the Countess of Morley. 3 Vols. post 8vo.

Dr. Southey is at present engaged in a Life of the Poet Cowper, and preparing an Edition of the whole Works of this amiable writer. An Edition from such a hand must be a desirable acquisition to every Library. It is to be published in the popular form of Byron, Scott, Edgeworth, &c., in Monthly Volumes, and, in addition to the usual illustrations, the Publishers intend giving Portraits of Cowper's numerous friends and correspondents. The Work may extend to Ten Volumes, and the Engravings are expected to be of the very first order.

Mr. D. Richardson has just completed a highly interesting and useful volume for Youth, under the Title of *Trials and Triumphs*, which will take its place on the same shelf with "The Rectory of Valehead," and "Pictures of Private Life."

Preparing for the press, in 18mo, *Memoir of Roger Williams*, Founder of the state of Rhode Island. By Professor Knowles. Condensed from the American Edition, with an Introductory Essay by the Rev. Charles Stovel.

The Rev. B. Brook has issued Proposals for publishing by subscription, an improved edition of "the Lives of the most celebrated Puritan Divines," in two large volumes, octavo. This, we understand, is a work of great cost and labour, and of no common interest.

## ART. VIII. WORKS RECENTLY PUBLISHED.

## BIOGRAPHY.

A Memoir of Richard Hatch, late Student of the Baptist College, Bristol, interspersed with Select Remains. By S. R. Allom.

The Life and a Selection from the Letters of the late Rev. Henry Venn, M.A., successively Vicar of Huddersfield, Yorkshire, and Rector of Yelling, Huntingdonshire, author of the "Complete Duty of Man," &c. The memoir of his life drawn up by the late Rev. John Venn, M.A. Rector of Clapham, Surrey. Edited by the Rev. Henry Venn, B.D., Incumbent of Drypool, Yorkshire, late Fellow of Queen's College, Cambridge. 8vo. 12s.

## MISCELLANEOUS.

Paternal Advice, to Young Men on entering into Life, in particular on the Evil tendency of Bad Books, Bad Company, &c. New Edition, enlarged, 2s. 6d. in silk binding.

Praise and Blame. By the Author of "Art in Nature." 18mo, 4s. 6d. cloth.

The Treasures of the Earth. By the Author of "Art in Nature." 18mo, 4s. 6d. cloth.

The Value of Time. By the Author of "Little Lessons for Little Learners." 18mo.

Thirty Years' Correspondence between John Jebb, D.D., F.R.S., Bishop of Limerick, Ardfert, and Aghadoe, and Alexander Knox, Esq., M.R.I.A. Edited by the Rev. Charles Forster, B.D., Perpetual Curate of Ash, next Sandwich, formerly Domestic Chaplain to Bishop Jebb. 2 vols. 8vo. 1l. 8s.

Hannah More's Popular Works, (Fisher's new and uniform edition,) with Notes and a Memoir of the Author. Embellished with a Portrait from the Original Painting in the possession of Sir Thomas Dyke Acland, Bart.; a view of Barley Wood, and Vignette Title-pages to each volume. 6 vols. 1l. 10s.

The Works of the Right Hon. Edmund Burke, with a Biographical and Critical Introduction. 2 vols. imperial 8vo, cloth boards and lettered, with a finely engraved Portrait after Sir Joshua Reynolds. 2l. 2s.

## PHILOLOGY.

Hall's Table of Greek Tenses, intended as a Companion to Greek Grammars and Lexicons. 6d.

## POETRY.

The Bow in the Cloud, or the Negro's Memorial; a Collection of Original Contributions in Prose and Verse, illustrative of the Evils of Slavery, and Commemorative of its Abolition in the British Colonies. In foolscap 8vo, with an elegant Engraved Title-page, handsomely bound in Turkey morocco, 12s. The entire profits of this Volume will be devoted to the Negroes.

A Vision of Fair Spirits, and other Poems. To which is added, the Ode lately addressed in the Theatre at Oxford to the Duke of Wellington. By John Graham, Wadham College. 8vo, 5s.

London at Night, and other Poems. By Lady Emilie Stuart Wortley. Post 8vo, 5s.

Philip Van Artevelde; a Dramatic Romance in two parts. By Henry Taylor, Esq. 2 vols. 12mo, 10s.

## THEOLOGY.

Popular Geology Subversive of Divine Revelation; a Letter to the Rev. Adam Sedgwick, Woodwardian Professor of Geology in the University of Cambridge; being a Scriptural Refutation of the Geological Positions and Doctrines contained in his lately published Commemoration Sermon. By the Rev. Henry Cole, late of Clare Hall, Cambridge. 5s.

THE  
ECLECTIC REVIEW,  
FOR AUGUST, 1834.

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- Art. I. 1. *Lectures on Theology*. By the late Rev. John Dick, D.D., Minister of the United Associate Congregation, Greyfriars, Glasgow, and Professor of Theology to the United Secession Church. Published under the Superintendence of his Son. In four Volumes, 8vo. Price 2*l.* 2*s.* cloth. Edinburgh, 1834.
2. *An Elementary Course of Lectures, on the Criticism, Interpretation, and Leading Doctrines of the Bible*, delivered at Bristol College, in the Years 1832, 1833, before a Class consisting of such Pupils of that Institution as were Members of the Established Church. To the Critical and Philological Part is appended an Essay on the general Grammatical Principles of the Semitic Languages. By W. D. Conybeare, M.A., Rector of Sully; Visitor of the College. 18mo, pp. xxiv. 304. London, 1834.
3. *Christian Theology*: translated from the Latin of Benedict Pictet, Pastor and Professor of Divinity in the Church and University of Geneva. By Frederick Reyroux, B.A. (*Christian's Family Library.*) 12mo, pp. xvi. 512. London, 1834.

**I**N the present day, no kind of knowledge, it may be safely affirmed, stands any chance of keeping its ground, and of retaining its hold, which is accessible only to 'painful' students in the dead masses of crude ore which served as the literary currency of other times. Few persons will now-a-days undertake the toil of smelting a folio tome, to extract the pure metal. Nay, not only is the reign of the folio dynasty of literature past away, but even octavos have for some time been declining in public favour, and every work, to be popular, must now be brought within the more modest dimensions of a cabinet or pocket volume. One would think that we had become a nation of peripatetic students, and that hence arises the demand for portable literature. But *multum in parvo* seems to be adopted as the popular motto

in all things. Every thing must now be done in a little time, or brought within a little compass. Medicine, food, knowledge, are all taken in smaller quantities than they used to be. Less physic is taken ; people do not sit so long at their meals ; less wine is drunk ; the intemperate get intoxicated with smaller doses of more concentrated poison ; and every thing proceeds more rapidly—a rail-road pace. No wonder, therefore, that people read less, and are more impatient readers. There is a bustle, an excitement, a stir and strife in the social world at this moment, by which every body and every thing are more or less affected. The steam is on, and at high pressure, and the minutest wheel feels the acceleration.

It is not necessary to inquire here into the causes which have produced this state of society. Some persons may be disposed to consider it as the result of hyper-civilization. We think that it is explained by the intense competition consequent on a rapidly increasing and condensed population, together with a multiplication of the objects of desire through the progress of luxury and artificial refinement,—and added to this, the wide, equal, and rapid diffusion of knowledge, by which the physical energies of each individual are multiplied. But, whatever be the cause, it becomes an important consideration, what have been and are likely to be the effects, as regards the most vital and momentous interests of the community.

In the first place, it is sufficiently obvious, that the religion of a people so circumstanced, must be of a very different character from that of a community in a more inert state, and in which the pulse of intelligence beats slower. We speak not, of course, of the matter of belief, the *credenda* of the acknowledged or established faith, but of the living religion as embodied in the sentiments and conduct of the people at large. A religion of grave formalities, of decent routine, of implicit credence and hereditary conformity, is not suited to the wear and tear of such stirring times. And again, a religion of casuistry and scholastic technicality, a polemical or recondite or mystic religion, cannot at such a time, if ever, be the religion of the many. The religion of the present day, to suit the times, must be a real business. As seasons of persecution winnow the Church, by detecting the hypocrite and separating the true from the false professor, so, it seems to us, the state of society in which we live is adapted to winnow theology, and to separate the chaff of man's wisdom from the heavenly grain. Creeds, symbols, and articles of faith no longer possess any authority : they are regarded as the leading-strings of intellectual childhood. They cannot, in the nature of things, possess the authority of evidence, the only authority upon which truth can now be safely based. The religion of the Bible is the only religion that will stand the crucible ; and it is a grati-

fying circumstance, that never was there so general a disposition, among all classes of professed Christians, to defer to its authority, and to abide by its decisions. The Bible Society is, in this respect, admirably timed: it meets the spirit and specific wants of the day. We recognize the Divine wisdom in the peculiar adaptation of this great institution to the present state of the Church. Whatever Church is in danger, God be praised, the Bible is not in danger. This great bulwark of our national faith will defy all assaults of infidelity, whatever may become of the bastions and outworks which have been thrown up by human hands. And the religion which the Bible teaches and produces, must be safe.

True religion is entirely and equally adapted to all stages and states of society. It is the only faith which teaches how to suffer, to endure, or to combat, as well as to overcome the seductions of the world. But the characteristic features of the times are, knowledge and activity; and it is in the shape of intelligence, of science, and of practical beneficence, that the leaven of true religion must now diffuse itself through the social mass. It is the age of utility: religion must commend itself as the most useful of all things. It is the age of legislation: religion must be seen to be at once above all legislation, and yet the basis of all. It is an age of general education: religion must be made, not a *condition* of education, nor its end, but 'part and parcel' of the knowledge which educates; being the highest kind of knowledge, that which alone superinduces spiritual upon intellectual life, and thus develops the entire capacity of man. But this knowledge cannot be learned by rote, or taught by the mechanism of a creed: it must be begotten in the mind, rather than imparted to it. Religious truth is a light which gives light by producing the very organ that perceives it. Once more, ours is a busy age. Religion must then deal as with men of business, using few words and practical arguments; making good her claims to attention as relating to the most urgent business, the most profitable of speculations, the most certain insurance, the most gainful of adventures. Does not Our Lord himself sanction these metaphors, and teach us that religion, while it affords the sublimest contemplation to the contemplative, must, by the busy, be made a pursuit—the *first* pursuit, or it will be postponed to every other, and become a form, a name?

Now how is religion to be thus brought before and conveyed into the minds of the people? The three great channels of knowledge are, schools, the pulpit, and the press. That religion is not taught in our public schools, is sufficiently notorious: they may, on the contrary, be considered as the very fountain-head of the irreligion which, to so great an extent, prevails among the higher classes. An Eton or Westminster school-boy is three parts a heathen. The national schools of the Establishment pre-

scribe a creed to the lower classes ; but do they impart religious knowledge of an efficient kind ? In most cases, the true answer would be in the negative. And even in schools of a better description, there is reason to fear that little that is deserving of the name of religious education is imparted. Of the pulpit, we refrain from saying any thing here. What then is the press doing for religion, or rather for the religious instruction of the people ? Religious books are multiplied to an extraordinary degree ; and it may be presumed that they find readers among the religious. Unfortunately, however, the mass of intelligent readers are in-devout, and their attention is pre-occupied with either politics or science, from both of which religion is kept at an unnatural distance. The predominant character of the daily press is anti-religious ; that of the leading periodical journals is equally so ; the spirit of modern science is atheistical ; the philosophy of utilitarianism is, at least, anti-Christian. Under all these several influences, it is painful to think how large a proportion of the national mind is become alienated from Divine truth. The spread of infidelity is loudly deplored, sometimes with timid alarm, at other times with angry indignation ; more, however, as fraught with political mischief, than as affecting the happiness of the victims of error. But what steps are being taken to meet the evil with appropriate remedies ? We know of but two writers of the present day who seem fully aware what is required of Theology, if she wishes to maintain her proper rank at the head of science, or what description of religious literature is called for to interest and impress this busy age.

If Theology be worth any one's study, it deserves the attention of every individual. It is too generally viewed as a mere professional accomplishment : as such, it has scarcely more to do with religion, as a practical business, than has logic, mathematics, or jurisprudence. Much goes under the name of theology, of which both divines and laymen may safely remain ignorant ; but, so far as it consists in a knowledge, not of opinions, but of truths, it is a species of knowledge of which it is the highest duty and chiefest interest of every one to possess himself. To facilitate the acquisition on the part of all, an order of teachers has been instituted ; but it would be far more reasonable to abandon politics altogether to statesmen and placemen, than to leave divinity to be monopolized by divines, and to repose our ignorance on their presumed knowledge. In the one case, our social rights and interests would be in jeopardy ; in the latter case, what is still more valuable. In the present day, every man thinks it necessary to be more or less a politician : why then should it not be deemed equally requisite for every man to be a divine ? We call ourselves protestants, but we have not shaken off, as yet, one of the worst of Romish errors,—that which regards a vicarious

priesthood as the depositaries and proxies of the people's faith. Clerical patents are among the monopolies of the old state craft, which are becoming exploded ; and if religion is to become universal, it must cease to be professional. The means of becoming adequately informed on all matters of theology, critical or abstruse, lie fairly within the reach of well educated men ; nor can any branch of Biblical study be considered as more remote from a popular character, than chemistry or scientific botany. What is termed systematic theology must, to a certain extent, be studied by every one who would understand his religion. ' In the mind 'of every intelligent reader of the Scriptures,' Dr. Dick remarks, ' a system is formed, the parts of which, by their union, reflect a ' new light upon one another.' At the same time, ' the decla- ' mations against systematic theology' which the learned Author complains of, have been but too well justified by the usual character of dogmatic systems.

We took up a folio volume of Goodwin's Works the other day, in which no less than 456 pages are devoted to an exposition of the doctrine of Election ! How very different a notion the Apostles seem to have had of the proper mode of teaching theology ! How thankful we ought to be, that St. Paul's Epistles do not extend to a score of folio volumes ! Had he adopted such a mode of theologizing, he could not have said with truth, *Eἰ δὲ καὶ εστὶ κεκαλυμμένον τὸ εὐαγγελίον ἡμῶν, εν τοῖς ἀπολλυμένοις (μόνον) εστὶ κεκαλυμμένον.* (2 Cor. iv. 3.) Such theology is, to all intents and purposes, a *cryptology*,—a doctrine veiled from the uninitiated as much as the hidden mysteries of Eleusis. A body of divinity, judging of the building from the brick, would, on this scale, vie with the statutes at large. Compared with such writers, these four moderate-sized volumes of Dr. Dick's may be considered as a mere *abridgement* of theology. Yet, by the side of Benedict Pictet's more compendious work, the Lectures of the Scotch Professor shew a formidable bulk. The Geneva Professor had, indeed, he tells us, no other design than to satisfy the wishes of those studious youth who, having eagerly *gone through* Turretine's excellent system of controversial divinity, earnestly requested that they might have given to them a system of didactic theology, in which controversies were left out, and the truth simply and plainly taught. Accordingly, ' innumerable questions, discussed ' in larger common-places of divinity, have been left out, as being ' of little importance, and rather curious than useful.' We may observe that to the doctrine of Election, for instance, which occupies 456 folio pages of Goodwin's book, and which is discussed by Dr. Dick in the moderate compass of thirty octavo pages, Professor Pictet assigns *only* five chapters, occupying twenty pages in duodecimo. Further abridgement might be found not impracticable.

Dr. Dick admonished his students, that they were not to expect to be entertained with things that could be properly called new. The truths were as old as the Bible, and had been topics of discussion from chairs and pulpits from the first age of our religion. The learned Professor forgot, that old truths may need to be re-discovered, and that they are new at least to the learner. He proceeds to say :

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‘ Our purpose is gained, if we are able to communicate to the rising race the knowledge which was imparted to ourselves by our predecessors ; we have not the presumption to hope that we shall make any material addition to it ; and the utmost at which we could reasonably aim is, to suggest some small matter which had been overlooked, to propose a new argument, or, it may be, *to throw some light upon a portion of Scripture not yet fully understood.* In human sciences, discoveries may be made by superior penetration and more patient inquiry ; and their advanced state in the present age, is a proof of the success of the moderns in the investigation of the secrets of nature. Discoveries might have been made also in religion, while revelation was in progress, and its light was increasing, like that of the morning ; but, as seventeen centuries have elapsed since it was completed, and during this long interval it has engaged the attention of the wise, the learned, and the pious, there is every probability that we have been anticipated in all our views.’ *Preface*, p. vii.

In this passage, we recognise the genuine modesty of a learned man ; yet, to one who formed no higher purpose as a teacher, than just to hand down, unimproved, the crude knowledge of his predecessors, what an insipid drudgery must have been the business of the theological chair ! Is it certain, then, that no discoveries may remain to be made by us in religious knowledge ? Was not Luther as truly a discoverer as Newton ? Did not Zwingle add as much to religious knowledge by proving the absurdity of Transubstantiation, as Harvey to philosophical science by his great discovery ? Is it true, that, for seventeen centuries, the Bible, the source of all our religious knowledge, has engaged the attention of the wise and pious ? How, then, came its doctrines to be all but lost, and the sacred volume to be a rarity in the hands of the learned ? How came the doctrine of the Greek article, the understanding of which is so essential to a correct interpretation of the inspired text, to be so completely lost, as to entitle Bishop Middleton to the honour of establishing its true grammatical force, and thereby performing the greatest service, perhaps, that has been rendered, by modern learning, to Scriptural theology ? Some of the most important discoveries are such as enable us simply to discern truth, which always goes into a small compass, from bulky error. This moral chemistry has never yet been brought to bear sufficiently on systematic theology. How much is the effect of truth neutralised by the

errors found in combination with it! We expect no new revelation, no addition to the matter of revelation ; but we nevertheless look for great discoveries in theology, and are warranted in doing so by past experience.

'No one,' says Professor Pictet, 'can sufficiently deplore the lot of the Christian Church in those (the middle) ages, when such barbarous words were used for the explanation of Christian doctrines, and every thing was so wrapped up in obscure questions, *that a period of nine years was not enough for the proper understanding of the single preface of Scotus to Lombard*, and when the most futile and even impious questions were discussed, *to the neglect of Scripture*. This was the reason why the wisest reformers of the Church have entirely banished the scholastic theology from its territories, together with its curious, vain, and often impious questions, and devoted themselves entirely to the exposition of God's word. Nevertheless, *after the example after the schoolmen*, or following, rather, the method of those who teach the arts and sciences, they were willing to reduce theology to certain rules, and that with the greatest propriety ; but then, the divinity which they taught was not derived from Aristotle and Plato, but from those purer sources, the sacred writings.' p. viii.

Now we cannot but think that the Reformers made a most important discovery in religion ; a discovery as great as the Baconian method of induction applied to philosophy. But seldom does it fall to the lot of discoverers to perfect, or even to appreciate, that which have they have been the first to indicate. The Reformers discovered the true source of theology, but not the true method ; the true Rule of Faith, but not the rule for using it. After releasing Theology from the dark prison of the scholastic jargon, they bound her with fetters borrowed from her old gaolers,—following 'the example of the schoolmen' in reducing their purer divinity to pedantic and arbitrary systems. We are still suffering the evil consequences of this unhappy mistake. The true principles of Biblical interpretation must be considered as only now beginning to be understood ; and divines have not yet learned to view the sacred Scriptures as the true organ of theological science.

We hail, however, with peculiar satisfaction, the appearance of such a volume as the Elementary Course of Theological Lectures by Mr. Conybeare, because it will at least serve to point out the way to a better method of instruction. We must own that we are delighted with the very shape and appearance of this modest little volume, (the size of Murray's Family Library,) for reasons already assigned. A Course of Lectures 'on the Criticism, ' Interpretation, and Leading Doctrines of the Bible,' brought into the compass of a pocket volume, is truly a curiosity, and forms an almost amusing contrast with the Lectures of Dr. Dick, or the Theology of Dr. Dwight, to say nothing of Gill, and

Ridgeley, and Goodwin, and the prolix and prolific divines of other days. It is true, there are treatises which profess to give in as small a compass the ‘Marrow of Sacred Divinity;’ as the *Medulla of Marckius*, or the ‘Marrow’ of Dr. William Ames, of which a Translation from the Latin was published by order from the Honourable the House of Commons, in the year 1642, as ‘a work useful for the season.’ But these works have gone out of fashion,—if, indeed, they were ever popular. Dr. Ames, in the ‘Brief Premonition’ to his work, speaks of some in his day, and ‘those not unlearned, who dislike this whole manner of writing, that the sum of divinity should be brought into a short compend. They desire great volumes, wherein they may loosely either dwell or wander. Whom (he quaintly says) I desire to consider, that all have not so great leisure or vast a wit, as to hunt the partrich in the mountains and woods: but that the condition of many doth rather require that the nest itself, or the seat of the matter which they pursue, be shewed without any more adoe.’ Apologizing for the dryness of the style and the harshness of some words, the learned Divine says: ‘I do prefer to exercise myself in that heresie, that when it is my purpose to teach, I think I should not say that in two words which may be said in one; and that that key is to be chosen which doth open best, although it be of wood, if there be not a golden key of the same efficacy.’\*

Our readers will, we think, admire the good sense of these remarks; but, while the brevity of this *Compend* does credit to the learned Author, nothing can be more marrowless than the skull and cross-bones of divinity which are offered to the reader’s repast. That divinity should ever have been palatable in such a shape, is scarcely conceivable. Two hundred years have produced a wonderful change in our national costume; but the alteration in the national mind must be still greater, judging from the language and modes of thought exhibited in this volume as compared with that of Mr. Conybeare. Scarcely wider is the interval which separates Lombard and Duns Scotus from Wickliff, Tyndal, and Fox.

We have no particular liking for abridgements, abstracts, or meagre outlines; and if Mr. Conybeare’s volume was one of this description, we should dismiss it with brief notice. Notwithstanding its unpretending exterior and humble dimensions, it is in fact, a work of no ordinary merit, displaying profound learning in union with sound orthodoxy, unaffected candour and liberality, and a truly catholic spirit. The Author, who is universally esteemed alike for the amiable qualities of his character and his

\* Wooden keys must still have been in common use at this time.

extraordinary erudition, on being appointed Visitor to the College at Bristol, 'volunteered to supply *pro tempore*, and of course 'gratuitously, the office of Theological Lecturer, until that 'department could be permanently filled up.' Reference is made to a former publication, (which we have not seen,) containing the Author's inaugural Address; in which he sketched the outlines of the evidence and doctrine of Natural Religion, and, after a connecting survey of Butler's argument from Analogy, the evidences of Christianity. In the present publication, we have, in the first two lectures, a brief survey of Biblical Criticism, on the basis of Bishop Marsh's Lectures: the Inspiration of the holy Scripture and determination of the genuine Text are treated in the first; and in the second, the Means and Rules of Scriptural Interpretation or Hermeneutics. To this second Lecture is appended a very learned and valuable treatise on the general Grammatical Principles of the Semitic languages. In the third Lecture, the Author proceeds to combat the objection of the unbeliever, drawn from the 'Mysteriousness of certain Doctrines 'of the Christian Religion;' availing himself of the general arguments of a valuable discourse on that subject by his ancestor, Bishop Conybeare. The five remaining lectures are occupied with the doctrines of the Church, on 'the alienation of man's 'moral condition;' the nature of the Remedy or the Atonement; the Divinity of Christ; and the Personality and Influences of the Holy Spirit. 'If,' says the Author, 'I shall be found to have 'elucidated these great doctrines in a satisfactory manner, I ap-'prehend every member of our Church will agree, that I have 'selected those cardinal points of her system which she has ever 'regarded as primarily essential.' Assuredly, if Theology can be resolved into these elements, we shall have gained an important step towards both the advancement and the more general diffusion of this most precious kind of knowledge. It will be necessary, however, to scrutinize the analysis.

Before we proceed to do this, it may be as well to take a brief review of the contents of the more extended work of Dr. Dick. And here we beg to say, that nothing is further from our intention, than to depreciate the real merit and value of these theological lectures, which, to all who were acquainted with the learned and pious Author, will be peculiarly interesting, and, to religious readers in general, a treasure of profitable instruction. Indeed, few men of the present day appear to have united more requisites for the office of theological lecturer. As a theologian, we are told, 'he was distinguished by the strictness with which he 'adhered to the great Protestant rule of making the Bible, in its 'plain meaning, the source of his religious creed, and the basis 'of his theological system . . . The intellectual excellence for 'which he was chiefly remarkable, was that of conceiving clearly;

'which, when united, as in him, with acuteness and a sound judgement, must be peculiarly useful in theological investigations.' To these high requisites he added, a very correct taste, dignified manners, gentleness of heart, and fervent piety, such as rendered him an object of affectionate veneration to his pupils, and of no ordinary attachment to his friends. These lectures are posthumous, and were not prepared for the press. They lie under the disadvantage of appearing without those oral additions and explanations with which his students received them. They appear, however, to have been carefully composed; and they afford, perhaps, as favourable a specimen as could be desired, of the mode of lecturing on theology which the Author adopted.

The lectures are a hundred and five in number. No syllabus of them is given; but, from the table of contents, we may draw out the following plan.

Preliminary Course. I—III. Theology defined. Qualifications of a student of Theology. Sources of Theology: Reason—Revelation.

IV—X. Evidences of Christianity. Genuineness of the Scriptures. Their Authenticity. Miracles. Prophecy. Success of the Gospel. Internal Evidences. Objections answered.

XI—XIII. Inspiration of the Sacred Writers. State of the Sacred Text. Study and Interpretation of the Scriptures.

XIV, XV. Review of the Dispensation of Religion under the Old Testament:—under the New Testament.

This last lecture closes the preliminary series, and we have then a brief introduction to the Doctrines of Theology, which, as it unfolds the Author's plan, we give at length. It was, probably, expanded in the delivery.

'I now proceed to inquire into the contents of the Sacred Records, or to give in detail a summary account of the religion taught in the Old and New Testament. Of its doctrines, some are discoverable, or at least demonstrable by reason, and others are matters of pure revelation, truths which eye hath not seen, nor ear heard, nor the heart of man conceived. To the former class belong what are called the doctrines of Natural Religion; the existence and perfections of God, providence, the rules of duty, and a future state of rewards and punishments. Without inquiring what knowledge of these articles may be acquired by the unassisted efforts of the human mind, with the Scriptures in our hands, it is our wisdom to consider them as they are there exhibited with far superior evidence and authority. The doctrines of pure revelation are those which relate to the scheme of redemption, which, being founded on a free act of the Divine will, and on a new state of things superinduced upon the primitive arrangement, is necessarily placed beyond the sphere of human speculation.'

'The natural order requires that we should begin with God, his attributes, the distinctions in his essence, with his immanent acts, or the purposes which he formed in himself while he existed alone. From these, we proceed to his transitive acts, or his external opera-

tions; and here a wide field opens to our view. We see the universe rising out of nothing at his command, and arranged in admirable order by his wisdom; and we see man occupying the chief place in this world, adorned with the image of his Maker, and happy in the enjoyment of his favour. But the scene is suddenly changed, and man, fallen from his high estate, appears degraded, miserable, and pursued by the vengeance of his Creator. From this melancholy spectacle, our attention is summoned to the contemplation of that wonderful expedient by which he is recovered from guilt, and reinstated in happiness; and here it is necessary to consider the original plan, the person appointed to execute it, the means by which he has effected his design, and the benefits resulting from it, which embrace a history of the proceedings of Divine grace, from its first exercise to the sinner to the completion of its work in the perfection of the heavenly state. This is only a general sketch, and does not comprehend a great variety of particulars which are connected with the main subject, and hold an important place in the system. Let us humbly pray that the Divine Spirit may lead us into all the truth; and that while our understandings are enlightened, our hearts may feel the holy emotions which the diversified views of the Divine character and conduct are calculated to excite. And let us not forget that it is life eternal, spiritually to know the only true God, and Jesus Christ whom he has sent.

pp. 275, 76.

In pursuance of this scheme, Lecture XVI., the first of the theological course, is devoted to the consideration of the primary article of all natural and revealed religion, and of the philosophical arguments in proof of the Divine existence. Dr. Clarke's argument *a priori* is rejected as a fallacy, the *a posteriori* argument being chiefly insisted upon.

XVI—XXVII. On God: His Existence—Eternity and Spirituality—Unity—Immensity—Immutability—Knowledge—Wisdom—Power—Goodness—Justice—Truth—Holiness.

XXVIII, XXIX. The Trinity.

XXX—XXXII. The Divinity of Christ.

XXXIII. The Divinity of the Holy Spirit.

XXXIV—XXXVI. The Decrees of God. Predestination: Election: Reprobation.

XXXVII—XL. Creation. The Holy Angels. The Fallen Angels. Man in his State of Innocence.

XLI—XLIII. Providence.

XLIV—XLVII. The Fall of Man and its Consequences.

XLVIII—L. The Covenant of Grace.

LI—LXIV. The Mediatorial Office of Christ. His Messiahship. Person of Christ. His Prophetic Office. His Priestly Office. His State of Humiliation. His State of Exaltation—Resurrection; Ascension; Seat in Heaven; Judging the World. The Kingdom of Christ.

LXV—LXXV. Application of Redemption—Effectual Calling: Regeneration: Union to Christ: Faith: Justification. Adoption. Sanctification.

LXXVI—LXXIX. On Good Works. On Conscience:—Peace of Conscience. Perseverance of the Saints.

LXXX—LXXXIII. Death of the Saints and its Consequences.

LXXXIV—XCV. External Means of Grace—The Word of God: the Sacraments: Prayer.

XCVI—CI. The Church: Government of the Church. Episcopacy; Independency, and Presbytery; Office-bearers: Church-power.

CII—CV. The Decalogue.

With the exception of the last four Lectures, which seem out of their natural place, the plan of the series will be found to correspond very closely to that of Dr. Dwight, which is substantially the same as that followed by Calvin in his Institutes, and based upon the Apostle's Creed. Professor Pictet's scheme is as follows:—

Book I. *Of the Existence of God and his Word.* Ch. 1. Of the Existence of God. 2. Of the Natural Knowledge of God. 3. Of the Supernatural Knowledge. 4. The Word of God. 5. The Books of Scripture. 6.—10. Divinity, Inspiration, Authority, Perfection, and Perspicuity of the Scriptures. 11. The S. S. the only Rule of Faith and Practice. 12. Of the Translations and Apocryphal Books.

Book II. *Of God in the Unity and Trinity.* Ch. 1. Of the Unity of God. 2. Divine Names. 3. Spirituality. 4. Omniscience. 5. Will and Affections of God. 6—8. Justice—Power—Omnipresence—Eternity and other Attributes. 9—12. The Trinity.

Book III. *Of the Creation and Providence of God.* Ch. 1—7. Divine Decrees. Works of Creation. Angels. Man. Covenant of Nature. 8—12. Providence of God.

Book IV. *Of the Fall.* 1. Fall of Angels. 2. Fall of our First Parents. 3—7. Of Sin—Original,—actual,—against the Holy Ghost. 8. Of Man's Free-will in the State of Sin.

Book V. *Of the Decree of God concerning Man's Salvation.* Ch. 1—5. Election—Assurance of Election—Reprobation. 6. Right Use of the above Doctrines.

Book VI. *Of Redemption by Christ the Mediator.* 1. The Necessity of Satisfaction for Sin. 2, 3. The Law. 4. Different States of the Church before Christ's coming. 5—16. The Messiahship, Person, Life and Death, Exaltation and Offices of Christ. 17. The Covenant of Grace. 18. Abolition of the Law.

Book VII. *Of Calling and Faith:* six chapters.

Book VIII. *Of Justification and Sanctification:* ten chapters.

Book IX. *Of Glorification.* 1. State of the Soul after Death. 2. Resurrection of the Dead. 3, 4. End of the World and Judgement. 5. Hell and Heaven.

Book X. *Of the Church.* 1—5. Definition, Unity and Universality, and Marks of the Church. 6. Head of the Church, and Anti-Christ. 7. Ministers of the Church. 8. Power of the Church. 9. Church Synods and Councils. 10. Magistrates. 11. Marriage.

Book XI. *Of the Sacraments:* six chapters.

The English Translator of Pictet's work offers the volume as

an ‘ acceptable manual of Christian knowledge to those Christian ‘ families and individuals who, believing and loving the truth, as ‘ it is continually presented before them in this age of privileges, ‘ are desirous of obtaining sound, comprehensive, and intelligent ‘ views of the whole Christian system.’ Now we must frankly avow our opinion, with all due veneration for the excellent Benedict Pictet, the last light of Geneva, that for this purpose the work is by no means felicitously adapted. Nor can we think that its being left in the original Latin, would have been a serious loss to the Christian public in this country. Making every allowance for different tastes and habits of thinking, we cannot imagine any good purpose that can be answered by reproducing in the present day the scholastic and technical divinity of a learned, but disputatious age, in which theology was still struggling to get free from metaphysics, and Scriptural criticism was in its infancy. The whole character of Pictet’s work (and we must say the same of Dr. Dick’s Lectures) is *professional*. That is to say, the Author is evidently addressing himself to young collegians who are studying theology *secundum artem*, with a view to practise it professionally. The theology which speaks from chairs and halls, never addresses itself to the people. No one would think of teaching religion to *them* after this fashion. ‘ The private Christian,’ remarks Dr. Dick in his first Lecture,

‘ ignorant of the subtle disputes which have arisen concerning almost every article of faith, humbly takes up the Bible as the Word of God, and, by a short and easy process, acquires that measure of knowledge which, through the teaching of the Divine Spirit, makes him wise unto salvation. But the minister of religion proceeds more slowly, encounters obstacles at every step, and often is compelled to assume the character of a polemic, because he must study Theology as a science ; and be able not only to instruct the simple and illiterate, but also to contend with the wise and learned, whether as infidels they oppose revelation in general, or as heretics they impugn any of its doctrines.’—

Vol. I. p. 1.

It is clearly implied in these remarks, that Professional Theology is a polemical science ; yet, if so, it is no science at all, but simply a branch of literature. It is an unhappy circumstance, that the same name should be given to things so different as the science of Revealed Truth, and the history of Religious Controversy. How sorry a divine is many a learned polemic ! How ignorant of the nature of religion is many a well-armed orthodox controvertist ! Had Dr. Dick said, that the minister is compelled to assume the character of a polemic, because he must study Theology as a *profession*, he would have spoken more accurately. He who would study it as a science, must discard the polemic, and assume a very different character. We do not dispute the utility, or, in some cases, the necessity of an acquaintance with

doctrinal controversy; but we do deny that such knowledge belongs to Theology properly so called, or that the polemic method is the proper method either of teaching men Christianity, or of qualifying them to teach it to others.

Theology is the science of Religion; and Christian Theology is the science of the Christian Religion,—in other words, of the truths contained in the Scriptures, the only source and rule of the Christian Faith. What has a large portion of the subjects enumerated in the above schemes to do with Theology thus defined? For instance, the metaphysical disquisitions concerning the Divine nature, the ‘will and affections of God,’ and the Divine decrees; or the controversial matter relating to church-polity, marriage, &c. But it has been customary to include under Theology, all subjects which might be deemed to concern the theological *profession*,—*except*, indeed, a critical acquaintance with the Sacred Scriptures themselves. To give an instance or two from the ‘Manual of Christian Knowledge,’ which the Translator of Pictet offers to Christian families; what religious instruction, we would ask, is conveyed in such statements as the following,—statements not less irreverent than inane?

‘From the spirituality of God, we also infer that he is both a *thinking* and a *living* Being. For the first idea that we have of a spirit is, that it is a thinking essence; therefore we must believe this concerning God.’—p. 15. ‘Since every being capable of thought is possessed of understanding and will, we are sure that God, whom we conceive to be a thinking being, is also a Being that understands and knows all things.’—p. 76. ‘Every thinking being must not only have understanding, but also will; and since God must possess every thing which belongs to the nature of an intelligent being, a will must exist in him .... This will is not to be conceived of as a *mode*, but as an *act*; and it is also the very essence of God; since there is nothing in God which is not God; and hence it is plain that this will is eternal, since the essence of God is eternal.’—pp. 81, 82.

And then follow some nonsensical distinctions between the ‘will of decree,’ the ‘will of good pleasure’, the ‘will of commandment,’ &c. &c. At page 209, we have an *anatomical* explanation of the manner in which original sin is propagated in the *fœtus*. Then comes a dissertation upon the various kinds of actual sin. Among other distinctions, we are told,

‘Schoolmen make a distinction between sin *of itself*, and sin *accidentally*. The former is that which is absolutely forbidden by the law. The latter is that which is good in itself, but is done in an evil manner; as alms-giving practised through ostentation: in this point of view, the works of the heathens have been called *splendid sins*. It is a more accurate way of speaking to say, that there is a distinction between sin, as to the *essence of the deed*, and sin, as to the *circumstances of the deed*; for since the essence of things moral is principally

made up of circumstances, every sin appears to be sin of *itself*, or *absolutely*.

‘Fourthly, there is sin of *ignorance*, and *wilful* sin. The former is that which is occasioned only by ignorance, and which is not committed by any one knowingly, (Lev. iv. 2; Numb. xxxv. 11.) Such was the sin of Paul in persecuting the church. (1 Tim. i. 13.) But here we must distinguish between ignorance of things which we are bound to know, and ignorance of things which we are not thus bound to know. The latter is altogether *involuntary* and *invincible*, where a man is ignorant of what he cannot know, because the object is not revealed to him; the former is voluntary and *vincible*; and it is either *deliberate*, where a man is not willing to be instructed in the divine commandments, and that in order that he may more carelessly rush into sin, as those who say, “Depart from us; we desire not the knowledge of thy ways” (Job xxi. 14.); or it arises from *negligence*, where a man does not use that diligence which he ought, and which he could use. Now ignorance of things which we are not bound to know, which ignorance is invincible, clears us from the charge of sin, except, the ignorance being removed, we approve of any act we have done through it; but deliberate and *vincible* ignorance, or that which arises from negligence, is sin, although the one may be more blameable than the other. Under this head we may also reckon *reigning* sin, and sin that does *not reign*,’ &c. pp. 212, 13.

We shall insert one more specimen of this Family Compendium, taken from the chapter on the Election and Reprobation of Angels. We must premise that Professor Pictet admits, that ‘the election of angels is not expressly taught in Scripture, unless we consider that a reference is made to it in 1 Tim. v. 21.

‘As to the reprobation of the evil angels, that also comprises two acts. The *first*, by which God decreed to leave them in their fall, and so to abandon them, that they should be excluded not only from all hope of pardon and salvation, but also from all participation of grace of any kind. And here observe, that God has dealt more severely with angels than with men; for some of the latter he has been pleased to raise from their fall, but he has not thought fit to spare any of the former: ask not the reason; it is secret, but not unjust. Observe, also, that God hath dealt more severely with the evil angels than with reprobate men, who, though excluded from salvation, are not deprived of all temporal favours from God. The *second* act is that whereby God hath decreed to punish them with everlasting destruction in hell. They began to be punished immediately after their sin, being cast down from heaven; which perhaps the heathens slightly knew, since they represented Ate, the goddess of calamity or evil, seized by the hair, and hurled down by Jupiter from heaven to earth, and forbidden to re-enter the skies. Another degree of their punishment was at the time of Christ’s coming, for then Christ “destroyed him that had the power of death, that is the devil,” (Heb. ii. 14,) “the prince of this world was then judged.” (John xvi. 11.) A *third* degree was by the preaching of the apostles, “I beheld,” says Christ, “Satan as lightning fall from heaven.” (Luke x. 18.) The last degree of their punish-

ment will be, when they shall be cast into the lake that burneth with fire and brimstone. (Rev. xx. 10, 14.)' p. 245.

Is this Christian theology? Does it not rather fall under the description of that vain philosophy which intrudes into things unseen? Upon the whole, we must say, that to translate this book, was a work of supererogation. Mr. Douglas's "Truths of Religion" is worth a hundred such works as Professor Pictet's, in which those truths are buried beneath a load of rubbish.

Dr. Dick's Lectures were professedly adapted to a class of students for the Christian Ministry, and are therefore not fairly open to the objections which lie against a book of technical theology offered for family perusal. Yet, we cannot conscientiously refrain from expressing our doubt as to the practical tendency of such an exhibition of Christian Theology to the minds of young men, as the learned Author's scheme, in common with those usually adopted, presents. In the first place, the professional air it gives to the study, is likely to have a very injurious effect; for it is dangerous to contract a familiarity with sacred things as matters of mere speculation, or matters of disputation, apart from their relation to our personal interests. Secondly, the blending with theology what is not theology, if true in itself,—what is not religious truth, must tend to debase the study by the secular admixture, and to confuse the perceptions of the true limits of human and Divine knowledge. A third objection against this method is, that it disconnects theological truth from its proper *evidence*, and has by this means the unhappy effect of throwing an air of uncertainty over the whole system. To this circumstance we are disposed to attribute much of the scepticism notoriously prevalent among theological students; and no where has this evil prevailed to a more fearful extent than in the Scottish universities. When the doctrines of religion are drawn immediately from the Bible, they are seen in the light of their proper evidence; they commend themselves by an authority which the conscience recognises; and they always admit of being brought to an experimental or practical test of their truth. But when with these Scriptural doctrines are blended the abstract positions and metaphysical reasonings which compose the greater part of systematic theology, and which are unsusceptible of being established by the same moral evidence, the same authority, and the same practical test, the only mode of proof being logical demonstration, the effect is, to produce a fondness, perhaps, for the latter species of evidence, but at the same time to weaken the hold of truth upon the conscience, and to remove, as it were, the whole system of belief from its proper basis.

We may refer, in illustration, to Dr. Dick's lectures on the Divine Decrees; a subject which, we do not hesitate to affirm, does not belong to Christian theology, any more than the nature

of volition, or the theory of causation. The learned Author affirms, indeed, that 'the Scriptures make mention of the decrees of God in many passages and in a variety of terms.' This assertion, though often made, is incapable of being supported by citations conveying any such notions as theologians attach to the technical term. The inspired writers speak of his foreknowledge, his purpose, the determinate counsel of his will; but if, by the decrees of God, nothing more was meant than is conveyed by these intelligible terms, why was the phrase coined, and erected into the sign of a distinct doctrine? The following extracts may supply an answer.

'The decrees of God are his purpose or determination with respect to future things. I call them purpose or determination in the singular number, because there was only one act of His infinite mind about future things; although we speak as if there had been many, in reference to the process of our own minds, which form successive resolutions as thoughts and occasions arise, or in reference to the objects of his decree, which, being many, seem to require a distinct purpose for each. But an infinite understanding does not proceed by steps, as they necessarily do whose knowledge, like light, advances by degrees, and whose ideas come in a train; it perceives all things by a single glance. "Known unto God are all his works from the beginning of the world."\*

'This seems to be the place, in which it is proper to introduce a distinction, which is usually made, of the knowledge of God into the knowledge of simple intelligence, or natural and indefinite knowledge, *scientia simplicis intelligentiae*; and the knowledge of vision, *scientia visionis*, which is also called free and definite. The former is the knowledge of things possible, and is called indefinite, because God has defined or determined nothing concerning them. God knows all possible causes, and all their possible effects. The latter is the knowledge of future things, of things which shall take place, and is called definite, because their existence is determined. They differ, you see, in their object; that of the former, being all things that might exist; that of the latter, being only such things as are to exist. The first kind of knowledge is founded on the omnipotence of God; he knows all things which his power could perform. The second kind of knowledge is founded on his will or decree, by which things pass from a state of possibility to a state of futurition. God knew of innumerable worlds and orders of creatures which his power could have brought into being; but he knew of them, not as things which were to be, but as things which might be. But, he knew of the universe which actually is, as certainly to have a future existence, because he had determined to create it. Lastly, these two kinds of knowledge differ in their order, because the former preceded his decree, and the latter is subsequent to it. Of the things which his Almighty power could accomplish, he

\* Acts, xv. 18.

purposed to do this and not that ; and consequently, the one became certain, and the other remained only possible.

‘ There is a third kind of knowledge, which some Divines have ascribed to God, and which is called *scientia media*, because it lies in the middle between the two kinds already explained, and differs from both. It differs from natural and indefinite knowledge, because it is conversant not about possible, but about future things ; it differs from free and definite knowledge, because it is not founded upon the decree of God, but upon the actions of his creatures, which he foresees. He knows how men will act if placed in particular circumstances, if endowed with certain talents, if favoured with certain opportunities, if exposed to certain temptations. His knowledge is not the effect of his own purpose, but of the foresight of their character and condition ; it is not derived from himself, but from his creatures. The design of introducing this distinction, was to give support to the doctrine, that the divine decrees which relate to men are conditional ; or that, for example, men were chosen to eternal life upon the foresight of their faith and obedience ; and hence it has been strenuously opposed by the advocates of unconditional decrees. They have endeavoured to shew, that it is a useless distinction, this middle science being comprehended in the knowledge of simple intelligence, or the knowledge of all possible things ; that it solves no difficulties, but leaves the question, how God is not the author of sin ? unanswered, since he placed Adam in circumstances in which he knew certainly that he would fall ; that it renders God dependent upon his creatures, from whom part of his knowledge is derived, and by whose conduct his determinations are regulated ; and that it exempts men from the control of their Maker, leaving them to act independently of any act of his will, or any prior arrangement of his wisdom, solely in the exercise of their own liberty. Some of these objections appear to have weight ; but, perhaps, this *media scientia* might be so explained as to free it from them, and render it quite consistent with orthodoxy. Whether you give a distinct name to it or not, you might, one should think, say with the utmost safety, that God, whose understanding is infinite, knew in what manner men would act, if placed in particular circumstances, and did place them in such circumstances, with a view to accomplish the design of his administration.

‘ You will understand, by what has been said, the connexion between the knowledge and the decrees of God. When he decreed, he selected, if I may speak so, from the infinity of possible things, those which his wisdom judged proper to be done ; and the things thus selected were henceforth future and certain.

‘ No man will deny, that there are divine decrees, who believes that God is an intelligent being, and considers what this character implies. An intelligent being is one who knows and judges, who purposes ends, and devises means, who acts from design, conceives a plan, and then proceeds to execute it. Fortune was worshipped as a goddess by the ancient heathens, and was represented as blind, to signify that she was guided by no fixed rule, and distributed her favours at random. Surely no person of common sense, not to say piety, will impute procedure so irrational to the Lord of universal nature. As he knew all things

which his power could accomplish, there were undoubtedly reasons, which determined him to do one thing, and not to do another ; and his choice, which was founded upon those reasons, was his decree. Upon this subject, we cannot avoid speaking of him after the manner of men ; because, in endeavouring to conceive the acts of his mind, we necessarily refer to the operations of our own, however great is the difference between infinite and finite. When various plans are laid before us, and we prefer one to the rest, this act of our minds is a decree or purpose by which our subsequent conduct is regulated. The works of God, in like manner, necessarily presuppose a decree, as the plan of which they are the development. It will certainly be admitted, that God intended to create the world before he actually created it ; that he intended to make man before he fashioned his body, and breathed the breath of life into his nostrils ; that he intended to govern the world which he had made, according to certain laws ; and it will be farther admitted, that when he resolved to create the world, and to make man, and to establish laws physical and moral, he had some ultimate object in view. Having constructed a machine, and set it in motion, he knew what would be the result ; and this result was the true reason, or the final cause, why the machine was constructed. This intention of the Deity is his decree. To this general idea of a decree no man can object, whatever difficulties may occur in the detail of the doctrine, because it is as simple, and as necessarily forced upon our minds, as the idea of a purpose in the mind of a wise man, preceding an enterprise in which he embarks, or a particular mode of life which he adopts. In fine, the decree of God is his will, in which the exertions of his power, and the manifestations of his other perfections, originated. When we speak of his decreeing or purposing, we mean nothing mysterious and profound, but merely, that before he acted, he willed to act ; that his operations *ad extra* were not the effects of necessity, but of counsel and design.' Vol. II. pp. 159—162.

Now, were this all that is meant, why should so simple a doctrine be wrapped up in such metaphysical jargon ? Who could dispute this last position ? And what then is the meaning of the controversy as to whether the decrees of God are absolute and unconditional, or the contrary ? The above extract will reflect no discredit upon the Author's information and acuteness ; yet, can this pass with any one for a part and parcel of the Christian religion ? A man might hold this same notion of the Divine decrees, who was a Socinian, a Mohammedan, or a philosophical Necessitarian. On the other hand, no one who drew his religious knowledge pure from the Scriptures, would ever perplex his brain with the impertinent distinctions relative to the mode of the Divine knowledge, or the difference between foreknowledge, and purpose, and decree. The learned Author, too, rashly affirms, that 'no man will deny that there are Divine decrees, ' who believes that God is an intelligent being, and considers 'what that character implies' ; when divines, it seems, have not

settled, ‘whether the decrees are in God essentially, or inhesively ‘and accidentally !!’ Till this abstruse point is settled, and made intelligible, we may surely be excused for suspending altogether our assent to the undefined doctrine. Truth would lose nothing, and charity would gain much, if this term decree were exploded from the theological vocabulary. It has been the occasion of an unhallowed logomachy.

We have one more objection to adduce against this method of teaching theology ; and it is founded upon the wide discrepancy between what the student in divinity is taught, and what he is to teach others. What the divine or minister of religion is appointed to teach others, is Christianity, or the doctrine of Christ and his Apostles : what the theological student is taught is, a school-made divinity compounded of what is called natural religion, metaphysical reasoning, and revealed articles of faith, the latter being broken up into subtle distinctions and interminable controversies. Between the popular theology and the systematic theology, how little is there in common ! Had theological systems been framed with any adaptation to the instruction of the common people, they would never have receded so far from the simplicity and practical character of the Scripture doctrine. The Christian theology was originally the simplest and most popular thing in the world, within grasp of the humblest intellect, and was propounded with the utmost plainness of speech. If veiled by its own light from the wise and prudent, it stood revealed to babes in intellect in all the plainness of a message from heaven. It spoke the language of the common people, and blended with all the elements of common life. Now, alas ! a man must be theologically educated to understand the very terms of his religion !

The Scriptural theology is a discovery of facts and a system of motives : the systematic theology is a series of *problems*. The former addresses man as a sinner ; the latter as a philosopher. The one builds upon the authority of God and the moral nature of man as accountable to his Maker. The other lays its foundation in *a priori* reasonings, and makes the existence of God the subject of *inquiry* ; destroying, by supposition, the moral nature of man, in order to prove the more philosophically that he has a Maker ! What divines are pleased to call ‘the natural order’ requires, that, in teaching theology, we should begin where, in teaching religion, we end,—with the glorious perfections of the Godhead. But how does it exhibit the Divine Nature ? Applying its metaphysical prism to the Light Ineffable, it decomposes the rays of its brightness, and presents to us, in the place of the God and Father of Our Lord Jesus Christ, a Pantheon of Divine Attributes ! Pursuing the same ‘*natural order*,’ it next teaches the pupil to speculate concerning the Divine decrees

and eternal purposes, before it stoops to the low ground of man's actual condition and duty, and politely discourses of angels before it condescends to speak of human beings. When at length this Theology comes to treat of man, how does it treat of him? Does it address itself to his conscience and heart by considerations adapted to develop the religious principle within him? No, it proceeds to analyse the human nature as it had attempted to do the Divine; and to dissect the moral being, in order to determine how the will is moved, how sin is propagated, and other points of learned curiosity. After running this long course through the region of possibilities and abstractions, the pupil is conducted to the subject of Redemption; but soon he finds himself plunged into the quinquarticular controversy; from which he escapes only to be involved in the still more unmeaning logomachies relating to Church government. Happy and favoured is he, if, on emerging from this academic initiation, he does not leave the best part of his religion behind him. Not unfrequently, the finished divine is but an orthodox sceptic, at once a doubter and a dogmatist, his knowledge improved at the expense of his faith,—well provided with definitions, but with enfeebled convictions.

Let our Academic now apply himself to his professional work as a popular instructor, and, in order to any degree of success, he must begin with forgetting, or endeavouring to forget, more than half of what he has learned. Were he to propose as a topic of inquiry to his flock, after the mode of theologizing he has been taught, the problem of the Divine Existence, the possibility of Revelation, the origin of evil, he would justly incur the scorn, or ridicule, or pity of his hearers. What could be a greater insult to the understanding and feelings of men awake to their real religious condition, and concerned about their immortal interests, than such theological pastimes? Soon he finds that he has learned any thing but the main business of his office, that of explaining the word of God, and persuading men to believe and obey it. Thus it is that so many great divines have been notoriously wretched preachers:—we have heard of an instance of the kind being explained by the shrewd observation, that the learned Professor had been giving out so much divinity to his pupils all his life, as to have none left for himself. There are, of course, exceptions; but they are the rare triumphs of elevated spirituality and piety.

If, instead of the 'natural order' of theologians, we examine the true order of Scriptural truths, we shall find that the first lesson in the school of Christianity, is the necessity of Divine illumination in order to either an appreciation of sacred truth, or a sincere reception of it. Here all religion begins. And the next lesson relates to the real condition of man as standing in need of redemption and moral restoration; for Christianity is the religion

of sinners, and stakes its truth upon the fact, that man is a fallen being. This, then, is the first step *within* the portal of Theology. Here the child and the philosopher must alike begin. The first operation of the Divine Teacher is, to ‘convince of sin.’ A consciousness of sin is the foundation, deep laid in the moral nature of man, upon which all religions, true or false, will be found to rest \*; for in this originate the wants of the conscience, the ‘longing to be saved without knowing the true way ‘how,’ which is the parent of all superstition,—the blind feeling after God,—the yearning of the creature for deliverance. “If we say we have no sin, we impeach the veracity of God ( $\psi\epsilon\sigma\tau\eta\pi\tau\omega\mu\epsilon\nu\alpha\gamma\tau\circ\tau$  †), and his word can have no place in us.”

Is it because this is the repelling point of theology, the essence of all that is offensive in every *true* system, the great heresy in the world’s esteem, that our doctors of theology have chosen to postpone it in their system? Miserable policy! Christ has chosen that his disciples shall stoop on entering the narrow wicket that leads into his school; and these temple-builders have thought it wiser to lead their scholars round by a magnificent portico, that conceals the homely edifice of Truth; and many never go further than the porch. It was reserved for a layman to set a better example. Mr. Douglas places a belief of our fall in Adam at the head of the six articles, in which, according to his more philosophical and scriptural theology, religion consists ‡. We are delighted to find Mr. Conybeare adopting a similar order.

‘At the very entrance of our inquiry into Christian doctrine, the leading and characteristic attribute of that religion, as a remedial dispensation, presents itself. But the necessity of that remedial dispensation, and its adaptation to meet the exigencies of the case, cannot be appreciated without a previous examination of the moral condition of our nature, to which the remedy is to be applied. The investigation of that condition has, indeed, ever formed the most interesting problem of ethical speculation.’ *Conybeare*, p. 135.

The learned Author proceeds to shew, that the perplexing paradox which man’s condition presents, forced itself upon the observation even of the ancient heathen sages, and drew from some of them confessions strikingly accordant with the testimony of Scripture. A passage in Aristotle, cited by Mr. Conybeare, is in the closest harmony with the language of St. Paul.

\* Need we except Deism, which is not a religion, but an attempt to annihilate sin without, like Atheism, denying a First Cause?

† 1 John, i. 10.

‡ See Eclectic Review, Vol. V. Third Series, p. 17.

"There appears, besides reason, another principle innate in the human soul, which resists and opposes itself to reason ; and just as the limbs of the body when afflicted by the palsy, are torn aside in a direction contrary to that in which we designed to move them, the like also happens with regard to the soul." (Hē. Nī. A. 17.) Conybeare, p. 139 \*.

"I see another principle of action in my members, which wars against the principle of my understanding, and brings me into captivity to the principle of sin which inheres in my members." ... "For that which I do, I allow not ; what I would, that I do not, but do what I hate" ... "O wretched man that I am ! who shall rescue me from the body of this death ?" Rom. vii. 23, 15, 24.

Not less striking is the declaration of Plato, in a dialogue of which human nature forms the express subject. Referring to the conscious bondage which the disciple confesses he labours under, he makes Socrates assure him, that he must seek for deliverance, 'not relying on any thing which he, as his philosophical instructor, was able to accomplish, but on the will and power of God alone.' After citing these specimens of the general admissions of mankind, Mr. Conybeare proceeds :—

'The religious views and practices of almost every country strongly express the same humiliating confession ; they all plainly indicate a painful feeling, that man had incurred a guilt offensive in the eyes of the Deity,—that his mind had contracted pollution from its connexion with his carnal passions,—that a stain existed, which required the most painful inflictions, either in this world or the next, for its purgation. Hence the varied rites of purification ;—hence have the votaries of India or Egypt sought to wash away their moral pollution in the sacred streams of the Ganges or the Nile ;—hence the sacrifices of expiation by which those who felt the divine justice to be outraged, vainly imagined it could be appeased ; offering thousands of rams ; or, with a more perfect superstition, immolating human victims ; and, to enhance the value of the sacrifice, by offering the dearest object—giving their first-born for their transgression—the fruit of their body for the sin of their soul ;—hence the varied and often excruciating systems of corporeal penance, undergone from the conviction of guilt, from the natural apprehension that a moral government must imply the *retribution of punishment*, and the hope that these voluntary inducements might be accepted as *satisfactory*. The *conscious wants* which these things indicate were strikingly illustrated, when a poor Indian devotee, writhing under such self-inflections, on hearing the doctrine

\* Bloomfield refers to a similar mode of expression attributed to Socrates by Plato and Xenophon:  $\Delta\acute{\imath}\omega\ \epsilon\chi\omega\ \dot{\nu}\nu\chi\alpha\cdot$ , &c. Mr. Conybeare cites a remarkable passage from Plutarch, in which depravity of soul is ascribed to 'the portion of evil mingled in the nature of all from our birth.'

of Him who came to seek and save that which was lost, proclaimed by a Christian missionary, exclaimed, "This, this is what I have so long sought for, but hitherto sought in vain." How beautiful, indeed, to such as he, must appear the feet of those who preach the Gospel of peace—a *peace so deeply needed, so anxiously sought!* Hence also the views, added to all these temporal expiations, of the necessity of a *future penal purgation for the soul*: such views we find to have tinctured most of the religious systems of the East, the probable cradle of our race. Thus Zoroaster is said to have taught, that souls after death must be cleansed from the stains of sin, and from all the defilements which they had contracted from their union with matter, and, after a *long purgation* by fire, be fitted for their re-absorption into the Deity from whom they had emanated. Many of the Stoical and Platonic schools seem to have participated in these notions; for we by no means find them confined to rude periods or uncultivated nations. Thus we find Socrates, in the *Phædo*, introduced as asserting, that the souls of many had contracted such an earthly tendency from the contagion of the body and its carnal lusts, that they were condemned to flit around the depositaries of their corporeal tenements, and, as spectres, to haunt the graves that covered the dust of Death. Cicero, in the close of the *Somnium Scipionis*, repeats the same doctrine; and we find it strikingly expressed by the most learned of poets, in a passage evidently intended to convey a philosophical view of the psychological opinions of his time. (See Virgil, *AEn.* vi. 735.)' pp. 142, 3.

Mr. Conybeare next shews, that the testimony of Scripture not only confirms these representations of the moral condition of man, but 'all its appeals are founded on the assumption of its 'being exactly what we find it; and to beings so situated, all its 'addresses are directed.' It follows, that 'a real conviction and 'candid acknowledgement of the state of the evil must necessarily precede every application for an availing remedy.'

' And what, then, is the experience of our own breasts on this subject? Repugnant as it may be to our pride to admit in express terms truths so humiliating to the imagined dignity of our nature, yet, in our inmost hearts we shall, I believe, very generally discover a secret consciousness of the justice of these representations. He, indeed, who can really imagine that his moral *conduct*, or, what is much more essential, his moral *feelings*, really coincide with any standard of his moral duty which his reason can approve, must have a conception of that moral standard so low and inadequate, or so exalted a view of his own character, as falls probably to the lot of few who ever really take the trouble to bestow any serious attention on the question. The grounds, indeed, on which anything like self-complacency can be built, must arise from a very imperfect view of the extent of the general field of our duties, and from considering them as entirely confined to those which arise from our social relations. In these the relations of reciprocal interest so evidently prevail, and they are so obviously regulated by an immediate principle of utility, in which every individual closely participates, that it requires very little expansion of the mere

motives of self-interest to prescribe their discharge. A general feeling of sympathy also as to the distresses of others, which is in fact little more than an instance of the natural association of painful ideas derived from our selfish experience, will naturally prompt us to desire the happiness rather than the misery of those about us. Nor will I at all deny the common existence of an easy and kind temper,—of an amiable, although I fear imperfect, principle of benevolence. It is the alienation and perversion of a moral constitution originally designed pure and good, that the Scriptures assure us of,—of powers enfeebled, and passions misdirected and aggravated,—not of the utter extinction of every good feeling,—not of the substitution of principles simply evil ; but, if we estimate our duties aright, we shall assuredly feel that these social duties, important as they are, are yet a single branch only, and that an inferior branch, of our moral obligations. Higher, infinitely higher, must be those which arise from the relations which creatures owe to their Creator, the source of being and of every good. What can so properly claim the highest affections and supreme regard of moral agents, as the contemplation of that Being whose very essence is abstract goodness ? Reason unites with Revelation in pronouncing that the first and great command of moral obligation is, and must be, "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." But who can for a moment compare the actual state of his affections and feelings with a rule like this,—a rule, notwithstanding, which the full conviction of his reason approves,—and not become deeply conscious how lamentably imperfect in this highest relation those feelings and affections remain? What an incapacity is there in our minds to fix themselves on the contemplation of Deity ! What coldness and deadness of affections towards Him ! What torpor as to spiritual objects ! What dis-taste and disinclination for spiritual services ! This is, as we all experience, a state of feeling perfectly distinct from disbelief of those objects ; for we are sensible of it, even while most firmly persuaded of the truth of those objects. But yet, how such a state of feeling can be coexistent with a belief in these things would surely seem unaccountable, did not our own experience assure us of the fact. Yet even when our reason has been most deeply impressed with the proofs which the exquisite frame and provisions of nature bear to the incomprehensible perfections of the almighty Author of nature,—even when we have accepted, with the conviction of faith, the revelation of the still greater riches of his grace,—still, how often does it seem that these most powerful considerations are insufficient to excite any warm and lively affection : how little does our spirit feel of that thirst for Himself, even the living God, which yet we admit to be the genuine character of true devotion ! What, then, can account for such lamentable imperfection, such complete failure in that which forms the very highest branch of all moral obligations, the first source of all moral affections, unless we ascribe it to a fearful depravation of our moral constitution from its original state? If we could strip ourselves of our own experience, if in imagination we could for a moment place ourselves in the condition of any other order of moral intelligences, and suppose those intelligences to speculate *à priori* as to what would

be the feelings which would arise in the minds of moral agents endowed with reason, and capable through that reason of arriving at the knowledge of the Deity, and of all their obligations to Him;—their view of the Deity forming, indeed, the very crown and perfection of their reason;—if, I say, we could conceive any other order of spiritual intelligences speculating *a priori* on the feelings with which beings thus constituted must regard the Deity;—can we for a moment suppose, that they would believe to be possible such a languor of affections as we experience? Is it not, then, clear that this languor, this alienation and estrangement of the soul from her God, implies, that her original constitution has undergone a fatal change? But if the source of our whole moral duties be thus polluted in its very first springs, is it at all probable that the stream can flow onwards pure and undefiled? I have already admitted indeed, and accounted for on obvious principles, our superior discharge of the social duties of the second table. But even here we shall find, that the love of our fellow creatures, in order to be pure and consistent, must proceed from that love to the Creator, in which we have seen ourselves to be so deficient. Natural kindness of temper may indeed carry us far, but may still stop short when most needed. The question is not, how we perform our social duties when they happen to be agreeable to our inclinations, but, how we discharge them when they exact severe sacrifices, and impose painful self-denial,—how far the narrow spirit of selfishness is extinguished in us,—how far we regard every man, not his own things, but the things of others, in interest, as in honour, preferring one another. Who is there that can read over that most lively picture which St. Paul has drawn of Christian charity, and flatter himself that he is reading a description of his own natural character?

‘I have thus endeavoured to impress on you the primary importance of forming a just estimate of the actual moral condition of our nature; since it is only when thus sensible of an existing evil, that we can seek or appreciate the means of restoration, which it is the great object of our religion, as a remedial dispensation, to propose.’

pp. 147—151.

The brief observations which follow, on the Scriptural explanation of the cause of this moral depravation as connected with the fall of our first parents, are characterized by the true modesty of philosophy, and are well adapted to satisfy the candid inquirer.

This specimen may perhaps be sufficient as a recommendation of the volume; but we cannot dismiss it without adverting to the erudite and valuable essay on the grammatical principles of the Aramean languages. This must, however, form the subject of a distinct article; and we shall then more particularly examine, how far the Author’s scheme of Theology can be considered as comprehending all the cardinal doctrines of the Christian Faith.

Art. II. *Du Ministère Evangélique dans ses Rapports avec l'Etat Actuel des Eglises Réformées de France.* Sermon prononcé à Montvilliers, le 16 Sept. 1832, pour la Consécration de M. Jean Sohier; par M. G. de Félice, Pasteur de l'Eglise Réformée de Bolbec. [On the Ministry of the Gospel, in its various Relations to the Present Condition of the Reformed Churches of France; a Sermon, including the Charge, at the Ordination of the Rev. John Sohier, at Montvilliers, Sept. 16, 1832. By the Rev. George de Félice, Past. Ref. Ch. Bolbec, Lower Seine.] 8vo, pp. 68. Paris, 1832.

**I**T is to our regret that we have not till just now obtained this pamphlet. As a discourse, if we refer to its qualities in style, reasoning, solidity of judgement, pathos, and scriptural piety, it would deserve much more than an ordinary encomium; but, as an indication of causes and tendencies which are now in vigorous operation, and as an expression of the character which belongs to a happily increasing party among the French Protestants, it possesses extraordinary value. With that body of Christians, in the sixteenth century, the Church of Scotland stood in intimate relations: and the interest which belongs to it is deeply participated by the friends of Evangelical truth in England and Ireland, both of the Establishment and of the Dissenting body. What feeling mind can help cherishing such an interest; or would wish to be exempted from it? The most exact research seems to shew, that no country upon earth has produced so many martyrs for the truth of Christ, as France and its frontier regions. The murderous horrors of two centuries, and the banishment or flight of the thousands who escaped the edge of the sword, could not extirpate Protestantism from the soil of France. At the peril of life, its sons and daughters maintained their profession, and frequently held large assemblies for religious worship in dells, deserts, woods, and rocks. Lewis XVI., in 1787, gave them political existence; for till then, during more than a century, they had breathed by sufferance; they could legally hold no property, their marriages were invalid, and their children were held illegitimate. The presumption of law was, that no Frenchman was a Protestant, and no Protestant a Frenchman; yet, the Protestant population of France was about a million. By the Revolution, that terrific earthquake, they were introduced to equal rights with all their countrymen. The attempts of the restored Bourbons to destroy those rights, was one of the means by which those ungrateful and insane persons sapped their own throne. But the infidel frenzy of the Republic, and the military mania of the Empire, seemed to have been fatal to the *religion* of the Protestants. Yet the spark, though buried deep, was inextinguishable. The providence of God guarded it;

and his Spirit has quickened it to a flame. Within the last fifteen years, throughout the whole range of the Protestant churches of France, there has been a delightful revival of the spirit, purity, and power of scriptural godliness ; and, though the decisive impression is as yet upon a minority, that minority is increasing ; it is found almost every where ; it is humble, lively, full of holy sensibility, active in its efforts, yet prudent and cautious, and abounding in prayer. The advantage and duty of liberation from state-connexion are openly professed ; and churches are, in several places, to be found totally disengaged from that connexion. Their presses aid their pulpits. Many excellent books on the topics of Scriptural faith and practice, in different modes of composition, are constantly issuing ; partly republications of old works, (Calvin, Beza, Nardin, Saurin, &c.,) partly by new and signally able authors, and partly translations from the English and the German. Bunyan, Mason, ("on self-knowledge,") Watts, Adam, of Wintringham, Newton, Scott, Wilberforce, Milner, Burder, Grace Kennedy, Mrs. Sherwood, Chalmers, Henry Blunt, Bickersteth, Abbott, ("Young Christian"), &c. &c., are among the British authors recently clothed with a French dress. Our language is assiduously cultivated by ministers, pious students, and young persons extensively, that they may be able to unlock our theological and religious treasures. Two or more periodical works are published at Paris, in the spirit of candid but pure and consistent orthodoxy ; the "Archives of Christianity" every fortnight ; the "Sower, (Sémeur,) or Journal of Religion, Politics, Philosophy, and Literature," every week ; the "Missionary Accounts," we think, monthly. There is a goodly number of Societies founded on principles of Evangelical Christianity, which hold their annual meetings in one week of the month of April. The recital of those last held will not be unwelcome to our readers.

' 1834, Monday, April 14. Meeting for special Prayer, to implore the blessing of God upon all the public engagements of the week.

' Tuesday. Eleventh Annual Meeting of the Society for diffusing Religious Knowledge by Tracts. During the year past, its issues had averaged 900 Tracts for each day.

' Wednesday, noon. Eighteenth Annual Meeting of the Protestant Bible Society.

' \_\_\_\_\_, evening. The Evangelical Society of France, for diffusing the knowledge and practice of scriptural religion, by Bibles, Tracts, Schools, and Preaching the Gospel, wherever an opportunity can be found.

' Thursday, noon. Society for Evangelical Missions to non-christian nations. It has six missionaries in different parts of the heathen world ; and three students are preparing for the work in the Missionary Institution belonging to the Society, which is conducted upon an

admirable plan. The study of the English language is a part of the course, in order that the future missionaries may be able to read British and American authors.

‘ Friday, noon. The French and Foreign Bible Society ; a new institution, not the rival but the friendly offspring of the older society, and comprehending a wider range than that conceives itself authorized to attempt.

‘ All the preceding meetings were begun and concluded with prayer, and the larger number of them also with singing the praises of the Redeemer.

‘ Thursday evening. The Swiss Beneficent Society.

‘ Saturday morning. The Society for the Encouragement of Elementary Education among the Protestants of France : begun and ended with prayer.

‘ Monday, April 21. The Society for the Promotion of Practical Christianity. [La Société de la Morale Chrétienne.] The President, the Marquis de la Rochefoucauld Liancourt, expressed himself strongly in favour of evangelical principles, “the anchor of salvation,” as those upon which alone sound morality could rest.

‘ Tuesday evening. A general meeting for Prayer and Thanksgiving.

‘ A considerable portion of five mornings, during this hallowed week, was devoted to “ Pastoral Conferences ;” in which more than thirty ministers, from different parts of France, deliberated upon the means the most proper to be pursued for the advancement of religion in their own country.’

Another fact we cannot refrain from mentioning. Among the Roman Catholics themselves, by their own efforts, the circulation of the Bible is greatly encouraged. An elegant edition of De Sacy’s Translation (a very excellent one) of the whole Bible is publishing in parts, and *one hundred thousand* copies are printed. In a similar manner, an edition of De Genoude’s Version is begun, under the patronage of the Archbishop of Paris.—And this where, twenty years ago, one might have traversed all the book-shops and stalls in the metropolis of France, and scarcely have been able to find a single French Bible !

In saying all this, we are by no means insensible to the general infidelity and wickedness of the French population. But things are to be judged of by comparison. Look back but half a generation ! Surely these are forerunners of “the Lord whom we seek !” Surely these are “ voices crying in the wilderness, Prepare ye the way of the Lord :—the kingdom of heaven is at hand ; repent and believe the gospel !”—

We have been led into this long wandering from our point,—M. De Félice’s admirable Discourse. The text is 1 Tim. iv. 16. “ Persevere in these things,” &c. M. de F. affirms, that the master evils which, in the present day, oppose the progress of real religion in France, are, Infidelity, Indifference to all religion, and Pharisaical Formality under the name of religion. On each of

these topics, he enlarges with fine powers of reasoning, and with that nervous eloquence which is the reverse of designed oratory, and which comes from the heart of a richly stored speaker in simplicity and holy earnestness: and he brings all to the various points of application with peculiar tenderness and force.

—Welcome, then, the world's hatred! Thou wilt be no affliction to those whom God judges worthy to obtain thee. Afflicting indeed the world's hatred is for—[here the preacher describes various characters of a timid and worldly profession, —]:—‘ but for us, if we have not deserved this hatred by improprieties of conduct, by spurious zeal, or by forgetting the proper duties of our ministry; if the world is enraged at us and hates us only on account of the decision of our testimony and the purity of our doctrine; O then, let not our heart be troubled! Rather let it leap for joy and bless our Lord for having given us this new proof of his love. And above all, my brother, never let us darken the counsels of the Most High; never let us mutilate the gospel, to escape murmurings or to pacify dislikes. It is not the world that shall command the truth; but it is the truth that shall command the world. The word of God is the eternal rock against which dash the stormy floods of human passions; they strike it with their rolling waves, they cover it with their foam, they lift up themselves and dart forth with their prolonged bellowings, to overturn it. But it stands, the stone which the hand of the Lord has raised. It breaks the pride of the enraged floods. From its lofty grandeur it looks down upon the vast sea of hostile passions roaring around it: and on the top of this rock, millions of mankind enjoy sweet repose, the calm brightness of the sun, a pure air, and joy which shall never end.—What a spirit of prayer, what faith, what intimate communion with God, are necessary to a faithful pastor! What force in his preaching, what spotlessness in his manners, what activity in his labours, what prudence in every step that he takes, what devotedness and self-denial in his whole life! And how many struggles has he to maintain, difficulties to vanquish, imbitterings and hostilities to endure! O, how heavy this burden! O, how great is this responsibility, even before men; but how much more before God!— pp. 58, 59, 60.

These few sentences may convey some idea of the Discourse: we cannot make room for more.

But we cannot close this article without one remark. An attentive reader of the productions of the modern French evangelical school, when he compares them with the artificial, ornamented, ambitious style which was formerly a national characteristic, can scarcely fail to be struck with this difference; that they are distinguished by a soberness of thought, a depth of reflection, a solidity and comprehensiveness of reasoning, and a manly plainness of style, which immensely increase their value. This is both a literary and a religious phenomenon, the causes, the probable extension, and the future consequences of which deserve the meditation of the philosopher. National character and style of writing pow-

erfully influence each other. If, in either, a great and abiding change be effected, it will impress itself upon the other. We conjecture that the revolutionary scenes of the last forty years were the initiating causes of this alteration. Notwithstanding the great mass of thoughtless profligates, infidels, and blasphemers; there must have been many reflecting and feeling minds into which habitual gravity was infused by the scenes of affecting change, and often of appalling misery, which took place before their eyes. The universal excitement to political discussions, accompanied as it has been by many evils, may yet have borne its share of contribution to this end. The much increased study of English and German literature, especially of the best authors on sacred subjects, must have been greatly influential. But we have no doubt that the grand cause lies in the increase of true religion, as freed from human trammels, and based upon Divine authority. Hence has arisen that independence of mind, that habit of profound research, and that cheerful solemnity of expression, which distinguish the chief articles in the *Archives* and the *Sèmeur*; and which appear to so much advantage in the writings of P. A. Stapfer, Vinet, De Félice, Adolphus Monod, and some others, to whom we look up with honour and love as the blessing of their age and country.

- Art. III.—1. *An Historical and Statistical Account of New South Wales*, both as a Penal Settlement and as a British Colony. By John Dunmore Lang, D.D., Senior Minister of the Scots Church, and Principal of the Australian College, Sydney, New South Wales. In two volumes. pp. xiv. 844. Price 21s. London, 1834.**
- 2. *Observations on the Colonies of New South Wales and Van Diemen's Land*. By John Henderson. 8vo. pp. xxvi., 180. Calcutta, Baptist Mission Press, 1832.**
- 3. *Two Expeditions into the Interior of Southern Australia*, during the years 1828, 29, 30, 31: with Observations on the Soil, Climate, and general Resources of the Colony of New South Wales. By Capt. Charles Sturt, 39th Regiment, F.L.S. and F.R.G.S. Two volumes, 8vo. London, 1833.**
- 4. *Journal of the Royal Geographical Society of London*. Vol. I. 8vo. 1831. Second Edition. Art. 1. *State of the Colony of Swan River*. Vol. II. 1832, Art. 8. *Brief View of the Progress of Interior Discovery in New South Wales*, by Allan Cunningham, Esq.**
- 5. *The New British Province of South Australia*; or, a Description of the Country. Illustrated by Charts and Views, and an Account of the Principles, Objects, Plan, and Prospects of the New Colony. 18mo. 2s. 6d. cloth. 1834.**

6. *Remarks on Transportation, and on a recent Defence of the System:*  
 . . . in a Second Letter to Earl Grey. By Richard Whately, D.D.,  
 Archbishop of Dublin. 8vo. pp. 172. London, 1834.

THE British Empire now comprehends an area of four millions and a half of square miles, or about fifty times the geographical extent of the British Isles; and yet, our Malthusian philosophers are telling us, that we are likely to be overwhelmed by the rapid increase of our population! He who "created not the earth in vain, but formed it to be inhabited,"\* has constituted man so that he shall, by multiplying, replenish the earth. But it is the boast of the political economist, to have discovered, that, without a preventive check, mankind will soon not have standing room! Australia and Van Diemen's Land comprise an area of about 1,500,000 square miles with a population of less than 100,000 human beings. Our North American possessions extend over nearly 2,000,000 of square miles with a population of less than 2,000,000. The Cape Colony contains also about one inhabitant to every square mile. It is admitted, that a very large proportion of these immense territories is incapable of supporting a fixed population; but they comprise tracts of the highest degree of fertility, under every variety of climate. Then, there is British India with its dependencies, comprising nearly another million of square miles, not over-peopled with 120 millions of inhabitants. Divine Providence has consigned all this varied expanse of surface to the government of Great Britain; and yet, the chief problem which is employing the attention of her political economists is, how they may *counteract* what they would make to be the improvident appointment of the Creator, and prevent the increase of a superfluous population!

It is surely a circumstance deserving of attentive consideration, that while many of the older nations of the earth are declining in numbers,—while, in some of the finest countries under heaven, the human race is 'melting away and perishing under the eye of the observer,'—that nation which is, beyond all comparison, increasing and diffusing itself the most rapidly, has had assigned to it, by the progress of discovery and maritime adventure, the largest portion of the earth's surface that was ever placed under the ascendancy of a single government, with the exception of the Russian. And, if we take into our estimate, the territory of the United States, throughout which the English language, laws, literature, and religion are predominant, we shall scarcely need to make that exception; for the sum total will be nearly 7,000,000 of square miles under the paramount influence of one nation;—a

\* Isa. xlvi. 18.

nation originally confined to a small island in the German Ocean, and which, a hundred years ago, could not number as the subjects of the British Crown, so many as 20 millions throughout the world. History presents nothing parallel to this expansion of political power in the annals of empires.

Hitherto, however, the nation and its rulers have seemed blind to the purpose for which the richest kingdoms of the East and the unpeopled regions of the New World have been placed at our disposal; and the absurdities of our political economists have been rivalled by the fatuitous policy of our statesmen towards the British Colonies. Nothing in the annals of human folly exceeds the conduct of Great Britain towards her American settlements, by which they were at length for ever alienated from the Crown. But, indeed, the whole history of our colonial system, if system it can be called, exhibits a tissue of blunders and crimes. The only use of colonies, according to the politicians and merchants of the last century, was held to consist in the monopoly of their consumption and the carriage of their produce; and to the securing of this object, every consideration has been made to give way. Strictly speaking, the British Government has founded no colonies except penal ones: she has but succeeded to the colonies planted by other nations. The New England and other American Colonies were founded by refugees flying from religious persecution or by private adventurers, with the exception of Georgia, which was first colonized by a philanthropic association, but, the experiment failing through complicated mismanagement, the trustees resigned their charter to the crown. Thus, then, the only colony founded by the Government of this country, is that which was intended, not as a refuge for honest poverty, but as a receptacle for persons too dangerous to retain at home,—‘a drain for the impurities of the mother country.’ The British settlements both in New South Wales and in Van Diemen’s Land were originally intended to serve as penal establishments for the reception of convicts, instead of the American plantations. The system of transportation dates as far back as the reign of James I. A.D. 1619; and for a long time, the province of Virginia formed the only authorized outlet for the criminals in Great Britain and Ireland sentenced to transportation. On the separation of the Thirteen Colonies, convicts were sent, by way of experiment, to the western coast of Africa; but the mortality which ensued, led to the almost immediate abandonment of this system. At length, after much deliberation, and some discussion in parliament, it was determined to form a penal settlement at Botany Bay, then recently discovered. The first vessels with convicts arrived there in January 1788. On board of the transports were embarked 600 male and 250 female convicts. Forty women, wives of the marines, together with their children, were also permitted

to accompany the military detachment intended to form the garrison. The main objects of the British Government in the formation of the proposed settlement, as expressed by the Legislature, as well as by the leading philanthropists and the public press of the period, are thus stated by Dr. Lang.

' I. To rid the mother country of the intolerable nuisance arising from the daily increasing accumulation of criminals in her jails and houses of correction. II. To afford a suitable place for the safe custody and the punishment of these criminals, as well as for their ultimate and progressive reformation. III. To form a British colony out of those materials which the reformation of these criminals might gradually supply to the Government, in addition to the families of free emigrants who might from time to time be induced to settle in the newly discovered territory.

' These, the reader will doubtless acknowledge, were objects altogether worthy of the enlightened legislature of a great nation. In fact, it was the most interesting and the noblest experiment that had ever been made on the capabilities of man: and if there is "joy in heaven among the angels of God over every one sinner that repenteth," we may well conceive the deep interest which superior intelligences would naturally feel at the establishment of the penal colony on the coast of New Holland, all insignificant and contemptible as it might appear to the great majority of mankind, and the loud burst of joy with which they would have hailed the tidings of its ultimate success.'

Vol. I. pp. 23, 24.

If so, the angels must, we fear, have been disappointed; for the attempt to blend together two objects so incompatible as colonization and punishment, has had the issue that might have been anticipated. As Archbishop Whately forcibly remarks, 'a Colony stocked with worthless vagabonds, is in itself *bad*, as a colony. A Penitentiary again, in a young settlement at the Antipodes is, for many reasons, likely to be, *in itself*, a *bad* Penitentiary.'

' But each of them becomes incomparably worse, when they are combined; because, in the most important points, two not only different, but even opposite systems of management will be dictated by a regard for the promotion of this object or of that. And thus, besides the other evils inevitably consequent on the pursuit of incompatible advantages, we might also have anticipated (and experience shews with how much reason) the evil of a course of perpetual vacillation and reiterated change of measures, under different governors, according as each may be inclined to look more to the welfare of the Colony or to the efficiency of Transportation. Each, accordingly, has, to a certain extent, good grounds for censuring and reversing the measures of his predecessor as at variance with part of what are, in truth, the *contradictory* orders given to all.' *Whately*, p. 16.

There is reason to doubt, however, whether any distinct pro-

ject of a free colony was formed by the Government of the day, whose main object evidently was, to get rid of an ‘intolerable nuisance’ and difficulty. It was not till *six years* after the arrival of the first convicts, that, at the recommendation of Governor Phillip, several families of free emigrants were conveyed to the colony at the public expense:—a strong presumption that this formed no part of the original plan. Dr. Lang tells us, indeed, that,

‘in direct opposition to an *absurd idea* which seems to have been taken up by one of his successors, viz. “that the colony was intended exclusively for convicts, and that free people had no right to come to it,” Governor Phillip very speedily perceived the important advantages which the Colony was likely to derive from the settlement of virtuous and industrious families of free emigrants in its territory, and accordingly recommended to the Home Government to hold out every encouragement to such emigrants, and to afford them every assistance.’

Vol. I. p. 40.

And he believes it was in consequence of these representations on the part of the Governor, that the first free emigrants were sent out, and that the free emigrant settlement of Portland-head, on the banks of the Hawkesbury, was formed in the year 1802. Now how opposed soever the notion taken up by his successors may have been to his own philanthropic view of converting a penal settlement into a free colony, the ‘*absurd idea*’ that the settlement was intended for convicts only, would seem to have originally been entertained by the Home Government, until enlightened by Governor Phillip. Nay, Dr. Lang himself tells us, that ‘it must have been the intention of the British Legislature, ‘that the colony of New South Wales should be conducted, in ‘the first instance, on those principles of coercion and moral discipline which are suitable for the government of *a jail*.’ And Governor Macquarie, the fifth governor, who presided over the colony during the twelve years from 1810 to 1821 inclusive, is vehemently censured for adopting a policy confessedly beneficial to the colony, but adapted to prevent the attainment of the chief end for which the settlement was originally established, ‘the reformation of its convict population.’ On the same ground, our Author deprecates the *concentration* of the population, as recommended by political economists of some note in the mother country; their principle being utterly ‘inapplicable to the circumstances of a *penal settlement*.’ (p. 137.) That this was the original character of the settlement, is unquestionable. Absurd as may now appear the scheme of appropriating a whole continent to a population of convicts, it must be recollect ed, that the greater part of New Holland was at that time *terra incognita*; and it was perhaps imagined, that no one would voluntarily plant himself on its shores. The cost of establishing a Penitentiary

at the antipodes, was supposed to be compensated by the secure distance of a hemisphere interposed between the convicts and the mother country. The merit of the supposed ‘noble experiment ‘on the capabilities of man’ does not, we fear, belong to the projectors of the penal settlement. The simple object was, to get rid of the convicts, whose numbers had excited considerable anxiety. Mr. Burke, in bringing the subject under the notice of Parliament in March 1785, stated the number of convicts under sentence of transportation to be not less than 10,000. ‘He wished ‘to know what was to be done with these unhappy wretches, and ‘to what part of the world it was intended, by the minister, they ‘should be sent. He hoped it was not to Gambia, which, though ‘represented as a wholesome place, was the capital seat of plague, ‘pestilence, and famine. In Gambia, it might truly be said, ‘that there all life dies, and all death lives.’\* On the 11th of April following, the subject was again brought forward by Lord Beauchamp, who complained that no notice had been taken of an order that a report should be made to the House, relative to the manner in which Government intended to dispose of felons under sentence of transportation. That transportation, his Lordship remarked, ‘had generally been to places within the dominions of ‘his Majesty; but, if report spoke truth, Government had it in ‘contemplation to send them to the coast of Africa, and to form ‘a colony of them out of the British territories.’ Mr. Burke referred in strong terms of indignation to the same report, but was told by Mr. Pitt, that he was assuming facts without authority. No explicit intimation of the intentions of Government was vouchsafed, however, at the time, although the project of the Botany Bay settlement was, probably, in contemplation. The gaols were stated to be crowded beyond measure; and the case had become urgent, when this costly experiment was at length resolved on. We may observe by the way, that Mr. Burke, on this occasion, adverting to transportation as a *commutation* of punishment, remarked, that, in this mode of punishing, ‘no distinction was made between trivial crimes and those of greater ‘enormity: all indiscriminately suffered the same miserable fate, ‘however unequal their transgression, or different their circumstances.’ The full force of this remark would be felt, if the pestilential shores of the African continent had been selected for the penal settlement.

That the penal settlement, the insular jail, the place of irrevocable exile amid the wastes of the Southern Pacific, would ever grow into a flourishing colony, would then have been deemed a romantic chimera. We acquit the Legislature of the absurd idea of thinking to graft a Colony upon a Penitentiary,—or of the still

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\* Burke’s Speeches, Vol. III. p. 186.

grosser absurdity of seeking to promote emigration by identifying it with the penalty of crime. How could it be anticipated that any free men would voluntarily banish themselves to a region which was thought too distant to allow of the convict's return,— or choose for their abode a settlement within the tainted atmosphere of a felon population, and governed on principles suitable for a jail? What could not be foreseen, however, has actually come to pass. But the absurdity of attempting to unite objects so incompatible, is chargeable only on succeeding governments, who persist in sacrificing the interests of the rising colony to a mode of punishment which has long ceased to be attended with terror, or conducive to the reformation of the offender. Either transportation or colonization ought to be abandoned.

That the objects of the penal settlement and the interests of the colony are irreconcileable, is admitted even by some of the advocates of Transportation as an instrument of punishment. Thus Archdeacon Broughton, who has put forth some strictures on Archbishop Whately's First Letter on Secondary Punishments, makes the following remarkable concessions.

" There is one consideration which appears to me not to have attracted due attention, although, by legislating without reference to it, we are exposed to all the inconsistencies which arise from acting without settled principles. It is most evident, that upon all propositions which may affect the condition of prisoners after their arrival in the colonies, the mother-country and the colonies have separate interests. The interest of the former is, that transportation should operate as a punishment, principally that it may act as a warning and a restraint. This is to render it 'formidable,' not desirable, in the eyes of the nation at large. To effect this, it is evidently the policy of the mother-country not only to provide that the prisoners, while under sentence, should be under a course of punishment; but also, that after their sentence has expired, they should at least not find readier means of rising in credit, wealth, and station, than under any circumstances they could have aspired to, if they had remained at home. Every instance to this effect does prove that, whatever suffering transportation may cause, it affords to the individual an advantage which, but for transportation, he could not have enjoyed; and it thus far undoes the designed effect of that punishment, and operates accordingly against the interest of the country which is seeking thereby to deter from and diminish crime. On the other hand, when we look at the interest of the community to which offenders are transported, we find that, for its advancement, we ought to hold out to prisoners an encouragement exactly the reverse of that which the state from which they are banished would approve. To call forth the resources of a new country like this, it is plain that every man should be encouraged to exert his utmost skill and industry; which he will never do but in the hope of acquiring property. And if a prisoner is in a capacity to acquire property, he must from the force of circumstances be able, in proportion to his endowments of mind and body, to acquire it more easily than he

could in England. In the recent act which incapacitates the holders of tickets-of-leave from acquiring or holding property, the legislature has acted very advisedly, no doubt, in furtherance of English objects; but the operation of that act will be to take away a great stimulus to industry and enterprise, and thereby to retard colonial improvement. So again, if we look exclusively to the interest of the colonies, it is plain that the prisoner whose sentence has expired, should be encouraged to apply his utmost energies to the acquisition of property, by the prospect of sharing those civil and political distinctions which, unless a prohibitory law intervene, it is the natural effect of property to confer. But on the other hand, if the road to honour as well as wealth be laid open to those who have been prisoners, it is evident that such exaltation will appear very enviable in the eyes of those honest people at home, who find that they cannot rise to the like; and thus again, what is good for the colony will be detrimental to the parent state. Their interests in this respect must ever remain opposed; and therefore it is incumbent on those who legislate for both countries, to decide at once which of these interests shall be preferred, and in all their measures to act upon the principle of making the other give way." *Whately*, pp. 17—20.

Strange to say, these remarks occur in a pamphlet written in vindication of the system! In what light that system appears to intelligent foreigners, we have an opportunity of ascertaining. In an appendix to his Second Letter, Archbishop Whately has given extracts from Remarks of the French Commissioners on the American system of Secondary Punishment, in which the effects of our system of transportation are thus estimated.

"We do not ourselves hesitate to say, the system of transportation appears to us as ill appropriated to the formation of a colony, as to the suppression of crimes at home. Without doubt it pours into the country they wish to colonize, a population who would not, perhaps, of themselves, have gone there; but the state gains little from these precocious fruits, and it might have been desirable to leave things to follow their own course. And first, if the colony really increases with rapidity, it soon becomes difficult to maintain the penal establishment with little expense. The population of New South Wales, in 1819, consisted only of about 29,000 inhabitants, and the care of them was already become difficult; already the idea of erecting prisons to shut up the convicts has been suggested to the government, being precisely the European system, with its vices, at the distance of 5,000 leagues."

"The colonies of Australia will be the more ready to renounce their connexion with England, as there exists in the hearts of the inhabitants little good-will towards her. And this is one of the most-fatal effects of the system of transportation applied to the colonies. In general, nothing is more tender than the feeling which binds the colonists to the soil which has given them birth. In spite of the ocean which divides them, early recollection, habit, interest, prejudice, all still unite them to the mother-country. Many European nations have derived, and continue to derive, both strength and glory from,

these distant connexions. One year before the American revolution, the colony whose fathers had, a century and a half back, left the shores of Great Britain, still spoke of England as their home. But the name of the mother-country only recalls to the memory of the transported the remembrance of miseries sometimes unmerited. It is there that he has been unfortunate, persecuted, guilty, dishonoured. What ties unite him to a country, where, most generally, he has left no one who is interested in his fate? How can he wish to establish commercial or friendly connexions with home? Of all parts of the globe, that in which he was born seems to him the most odious. It is only the place in which his history is known, and where his shame has been divulged.

' We can scarcely doubt but that these hostile feelings of the colonist are perpetuated in future generations; and in the United States, we may still recognize the Irish, among this rival people of England, by their hatred to their former masters. The system of transportation is, then, fatal to mother-countries, as it enfeebles the natural ties which ought to unite them to their colonies; it also prepares for these infant nations a futurity of storm and misery.

' The partisans of penal colonies do not fail to cite the example of the Romans, with whom the conquest of the world was preceded by a life of plunder. But the facts of which they speak are remote; others more conclusive have passed almost under our own observation; and we cannot think it necessary to refer to examples given at the distance of 3,000 years, when the present speaks so loudly.

' Some few sectaries landed, towards the beginning of the seventeenth century, on the coasts of North America; they there formed almost in secret a society founded on liberty and religion. This band of pious adventurers has since become a great people, and the nation created by them has remained the freest and most faithful in the world. In an island depending on the same continent, and almost at the same epoch, a band of pirates, the scum of Europe, came to seek an asylum. These depraved, but intelligent men also established there a society, which soon forsook the predatory habits of its founders. It became rich and enlightened, but remained the most corrupt people in the world, and its vices prepared the bloody catastrophe which terminated its existence. In fine, without seeking the examples of New England and St. Domingo, it would suffice us, in order to make our view of the subject better understood, to expose what passes in Australia itself.

' Society in Australia is divided into different classes, as distinct and inimical to each other as the different classes of the middle age. The criminal is exposed to the contempt of him who has obtained his liberty; he, to the outrage of his own son, born free; and all, to the pride of the colonist whose origin is without blemish. They resemble four hostile nations meeting on the same soil. We may judge of the feelings which animate these different members of the same people, by the following extract from the Report of Mr. Bigges:—" As long as these sentiments of jealousy and enmity subsist," says he, " the introduction of trial by jury into the colony must not be thought of. In the actual state of things, a jury composed of former criminals cannot

fail to combine against an accused person belonging to the class of free colonists: in the same manner, juries chosen from among free colonists, will always think they show the purity of their own class in condemning an old convict against whom a second accusation should be directed."

' In fine, among the English colonies, Australia is the only one deprived of that precious civil liberty which has constituted the glory of England, and the strength of her children in all parts of the world. How could the functions of a jury be confided to men who have just been condemned in an English court? And can the direction of public affairs be entrusted without danger to a population harassed by its vices, and divided by a mutual hatred?

' We must allow, that transportation may succeed in rapidly peopling a desert country; it may form free colonies, but not solid and peaceful communities. The vices which we thus remove from Europe are not destroyed; they are only transported to another soil; and England only expels a part of her refuse, to bequeath them to her children of her Austral dominions.'

Dr. Lang, however, notwithstanding the stress he lays upon its being primarily a penal settlement, and upon the importance of keeping that object in view in the distribution of the population, zealously labours to prove that the Colony is quite ripe for a House of Assembly, and ascribes the opposite opinion to an entire misapprehension of the state of the Colony. It is true, that, according to his estimate, out of a population of 65,000 souls, 20,000 are convicts; and of the remaining 45,000, a large proportion are what are technically termed *Emancipists*, i. e. convicts whose sentences have expired, or ' who have obtained free pardons in consideration of their good conduct.' But, ' in reply to the objection arising out of this peculiarity in the construction of the Australian Colonies,' the Author observes:

' As the free population of New South Wales is considerably more numerous than that of the West India Islands, in which Houses of Assembly have been long established, I cannot conceive why the circumstance of having white slaves (for convicts are nothing else during the period of their sentence) should subject the Australian colonies to a different system of government from that of other colonies in which the slaves are black.' *Lang*, Vol. I. p. 326.

This will not, we think, be deemed a very strong reason for establishing a Botany Bay legislature. The West India colonies were not founded as penal settlements. Indeed, Dr. Lang is aware of the extravagance and absurdity of the position taken by some of the Sydney orators, who complain that the right of a popular representation has for *forty-five years* been withheld from the colonists. Thus, he says:

' It is tacitly implied by Mr. Wentworth, that the British Government ought to have instituted a House of Assembly in New South

Wales on the first establishment of the colony, and that, as soon as a few dozens of convicts had become free by servitude, they ought to have been permitted to meet together and elect certain of their own number as members of a colonial Parliament, to govern the colony, and to regulate the expenditure of British money within its own territory. In short, Mr. W. lays himself completely open to the sarcasm of the poet,—

“A precious tale the sage Australian weaves—  
A House of Commons for a Den of Thieves!”

‘In opposition to such egregious absurdity, which cannot fail to injure the cause which it professes to advocate, I would unhesitatingly state it as my opinion, that if there had been no other persons in addition to the officers of government, but convicts and emancipated convicts in New South Wales, from the first establishment of the colony, the British Government would have been justified in withholding a House of Assembly from New South Wales for a century to come. For all that the convict could in such a case have demanded from the Government, on the expiration of his sentence, was permission to leave the jail, or to return to England as a freeman; and that permission has never been refused him.

‘The legitimate grounds, however, on which the colonists of New South Wales can petition for a House of Assembly are: First, That in addition to a penal settlement for the punishment, coercion, and reformation of convicts, New South Wales has all along been held forth by the Government as a British colony, in which British subjects might settle and exercise their various trades or professions under the protection of British laws, as in other British colonies. Such a state of things necessarily implies, that, as soon as the said British subjects settled in the said colony should be in sufficient number to manage the raising and disbursement of public money, and of sufficient ability to bear the expenses of their government, they should be allowed that form of government which is established by the mother country in the other foreign possessions of the empire.

‘Second, That there is a numerous native population in New South Wales, to whom the Imperial Legislature owes the same act of justice in the matter in question, as to free emigrant British subjects settled in the colony.

‘Nay, when not a single emancipist in New South Wales could have had a shadow of right to demand free institutions for the country, if it had been a mere convict colony or jail, the circumstance of its being regarded and held forth by the British Government as a free colony, has altered the political standing even of that class of the community, in so far that they also have a right, in common with the other free inhabitants of the colony, to the same privileges to which their satisfaction of the law would have entitled them in other British colonies.

‘In short, the claim of the colony to a House of Assembly is fair and equitable; but Mr. Wentworth’s method of stating that claim lands its abettors in a *reductio ad absurdum*.’

Vol. I. pp. 336, 337, note.

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It will be perceived, that the Author is decidedly in favour of rendering the *emancipists* eligible as members of the colonial parliaments. Whether this would have been advisable, ‘had the colony been under proper management from its first establishment, and had a system of free emigration, such as Governor Phillip recommended, been encouraged and promoted all along,’ he deems it unnecessary to inquire.

‘Our business is with the colony as it is, not as it ought to have been; and surely the egregious mistake of yester, in not organizing the colony judiciously at first, is not to be remedied by an injury to be inflicted to-day, in affixing the stigma of political degradation to those who, in consequence of that very mistake, have acquired a degree of consideration and weight in the community which they would never otherwise have attained. In short, I conceive that the exclusion of emancipists from a colonial House of Assembly, in the present condition of the colony, would be a most ungracious, a most unjust, and a most impolitic act. What right have we to demand more than the law has done? What right have we to affix a brand to men who have lived reputably perhaps for twenty or thirty years, and reared families, and accumulated wealth, and acquired consideration in the society to which they belong? If one great end of the establishment of the colony was the reformation of its convict population, is this end likely to be attained by telling the whole class, that, however reputably they may live in the colony, after satisfying the demands of the law, and whatever service they may render the community, the circumstance of their convict origin will never be forgotten, or, in other words, they shall never be restored to the rights and privileges of freemen? In short, if emancipists can sit as Bank Directors, Directors of Insurance Companies, and of Bible, Missionary, and Benevolent Societies, I see no reason why they should not be eligible as members of a Colonial House of Assembly.

‘If there were a House of Assembly, to consist of fifty members, in New South Wales, I question whether there would be more than one or two—I am persuaded, however, there would not be more than three or four—emancipists in the number. For the question is not whether certain individuals of that class would not be fitter for the office than certain free emigrants or natives of the colony, but whether the whole class shall be subjected to a species of political degradation. Leave the matter open, and in nine cases out of ten, emancipist electors would choose free emigrants, or natives of the colony, rather than persons of the same colonial origin with themselves. In short, the case is precisely similar to the one that so long constituted a bone of contention between the aristocracy and the commons of Rome, on the subject of marriage. Not a single respectable plebeian family in Rome cared for the privilege of intermarrying with patricians, as the event fully demonstrated; but so long as there was a law on the Roman statute-book, prohibiting such marriages, the plebeians naturally considered themselves subjected to political degradation, and had consequently an undoubted right to demand the repeal of the obnoxious statute.’

Vol. I. pp. 324—326.

That the exclusion of this class would be impolitic and fraught with danger, we can easily suppose; and, according to Dr. Lang's account, they are, as a class, by no means the least respectable portion of the coloured population. But what can shew more convincingly the incompatibility of the two systems of colonization, the penal and that of free emigration, and the folly of persisting in the 'egregious mistake'? The vices of the penal system are frankly exposed by the Author; and we only wonder that, with such results before his eyes, he can come to any other conclusion than that the abandonment of such a system is imperatively demanded by the interests of the rising colonies; —that, whatever may have been the wisdom or folly of the original experiment, the present circumstances of the Australian settlements render it alike unjust and impolitic to make them the drain of our gaols, by a mode of punishment which operates, in many cases, as a bounty upon crime. How far the reformation of the convict population has been kept in view, which, we are told, was one great end of the establishment of the colony, the following extracts will serve to shew.

' It has hitherto been the practice of the Government of New South Wales, to pursue the same uniform system of treatment in the case of all convicts arriving in the colony from the mother country, without regard to the various degrees of their previous criminality. The forger, the betrayer of trust, the highwayman, the thief, the pick-pocket, the burglar, are all treated in precisely the same way as the Whiteboy from the bogs of Ireland, who has probably been sentenced to transportation under the provisions of the Irish insurrection-acts. In short, there has never been any attempt in the colony to classify the convicts according to the various degrees of their transmarine criminality.

' This has surely been a great error in the penal system of the colony, and its evil tendency has been apparent in three different ways. In the first place, it has tended to reduce to the same level in iniquity those whom the law had improperly visited with the same punishment, without regard to their respective demerits. In the second place, it has tended to blunt the moral sense of the prison-population of the colony, in regard to their power of discriminating between the lighter and the darker shades of criminality. And finally, by placing before the free portion of the community cases of individuals whose punishment had apparently exceeded their crimes, it has given rise to a sort of morbid sympathy on the part of no inconsiderable portion of the colonial community,—a feeling which regards the state of a convict as the result of misfortune rather than of misconduct.

' The colonial government, however, has not been so much to blame in this matter as the reader may perhaps imagine: for, if the criminal courts of the mother country have sentenced one individual to fourteen years' transportation, for a crime of much inferior enormity to that of another who has been sentenced only to transportation for seven years, it is not for the colonial government to attempt to remedy the acknow-

ledged defects of the penal system of Great Britain, by ordering a new apportionment of punishment in New South Wales. The root of the evil is to be sought for in the penal code of the empire, the defects of which are great and obvious, and ought forthwith to be remedied. Besides, it very frequently happened in the earlier years of the colony, that no record of the convict's guilt was transmitted along with him to the land of his banishment. The convicts were landed from the transport-ship, like a herd of cattle, on the shores of Port Jackson,—one for seven years, another for fourteen, and a third for life; but the *why* and the *wherefore* they were so landed on these distant shores could be learned only by inspecting the records of the Old Bailey at the other extremity of the globe, or by searching the ponderous registers of Newgate and Kilmainham.'

'The condition of a convict in New South Wales depends greatly on the character of his master. It is in the power of the latter to render his yoke easy and his burden light; it is equally in his power, however, to make him superlatively miserable. In general, the lot of a convict in the colony is by no means a hard one. For the most part, he is better clothed, better fed, and better lodged, than three-fourths of the labouring agricultural population of Great Britain and Ireland; while, at the same time, his labour is beyond all comparison much less oppressive. In a great many instances, indeed, the object of the convict evidently is to get as much, in the shape of allowances, and to do as little, in the shape of hard labour, as possible.

'The grand secret in the management of convict-servants is to treat them with kindness, and at the same time with firmness; to speak to them always in a conciliating manner, and at the same time to keep them constantly employed: and it is nothing less than absolute blindness to his own interest, and a want of common sense amounting to downright infatuation, that can lead any master to treat them otherwise. It must be acknowledged, however, that such infatuation has prevailed in New South Wales to a lamentable extent; and has greatly retarded the advancement of the colony on the one hand, and occasioned much misery on the other.

'A free emigrant settler, who has perhaps been riding about the country for a fortnight—neglecting his own affairs and troubling his neighbours—returns to his farm, and finds that his convict-servants have been very idle during his absence. He talks to them on the subject, and his choler rises as he talks; and he curses and swears at them as if he had taken his degree at Billingsgate, instead of being a free landed proprietor in His Majesty's colony of New South Wales. One of the convicts—a man who has perhaps seen better days—replies in no measured terms; and the master immediately exclaims, with the highest indignation, "You convict-scoundrel, do you speak to me at this rate?" and, taking the overseer to witness that the man has spoken insolently to his master, he forthwith hies both overseer and man to the nearest magistrate, who perhaps resides ten miles off, and gallops after them himself an hour or two afterwards. On arriving at the magistrate's, the settler, who is a remarkably good Protestant, kisses the book, and swears that the man spoke to him insolently. The overseer, who is a staunch Roman Catholic, confirms his master's

deposition by kissing the same book on the other side, on which the worthy magistrate—who knows that the Bible was sent him for kissing and not for reading—has religiously pasted a bit of whity-brown paper, cut with a pair of scissors, in the form of a cross. When this *religious* ceremony has been gone through, the magistrate, assuming a very grave aspect, sentences the convict to receive twenty-five lashes for insolence to his master, and he is accordingly delivered over to the scourger of the district. In the mean time, the farm is deprived of the superintendence of the master, the exertions of the overseer, and the labour of the convict; while the other convicts, disheartened and disgusted at the obvious injustice with which their fellow-labourer has been treated, do just as little as possible.

‘ As soon as the man who has been flogged is fit for labour, he is ordered to the plough; but perceiving that a thick strong root crosses the furrow at a particular point, he contrives the next time the bullocks reach that point to run the plough right against the root and snap it asunder. “ You did it on purpose, you scoundrel! ” says the infuriated settler, who has indeed good reason to be angry, for the season for ploughing is perhaps nearly over, and two or three days must elapse before the plough can be repaired, as there is no blacksmith within fifteen miles. The man, to whose corrupt nature revenge is so delicious that he does not deny the charge, but who is perhaps the best ploughman on the farm, is accordingly hied off immediately to his worship again, and, after the same pious ceremony of kissing the calf’s-skin binding of the desecrated book and the whity-brown paper-cross has been re-acted, is sentenced to “ three months’ hard labour on the roads, to be returned to his master at the expiration of that period.”

‘ The man returns accordingly at the expiration of his sentence; but, being addicted, as most convicts are, to the use of colonial tobacco, he allows a spark to fall from his tobacco-pipe, on his way to his labour, very near to his master’s largest wheat-stack, at a time when the latter happens to be off the farm; and in less than a quarter of an hour thereafter the stack is observed to be on fire. One would naturally suppose that, in such a case of emergency, all the men on the farm would immediately run to extinguish the flames. Such a supposition, however, would be very far from the truth. The convicts are so conscientious, forsooth, that they will not do any thing which their master has not particularly told them to do; and he has never told them to extinguish the flames when any of his stacks should accidentally catch fire. Besides, they have a task assigned them which they must not leave. In short, nothing gives them greater pleasure than to see their master’s stack burning; for they know he must give them the regular ration, procure it where he may, or send them back to Government, in which case they will have a chance of being assigned to a better master. By and bye, the master returns at full gallop, in time enough to see where his stack stood. He has reason to suspect that a conspiracy has been formed against him by his men; but, to save him the trouble of bringing any of them to justice, four of them immediately *take to the bush*, i. e. become bushrangers, subsisting on plunder. In a month or two thereafter, two of them are

apprehended for robbing a settler's cart on the highway, and tried, and convicted, and condemned to death ; and the wretched men assure the minister who may happen to visit them in the gaol or attend them on the scaffold—(I have received such information in such circumstances myself when it was too late to falsify)—that it was the arbitrary and unfeeling conduct of their master alone, that brought them to an untimely end.

' I may be told, perhaps, that this is a supposititious case, and that all of these circumstances have not occurred in any single instance. It is immaterial, however, whether they have or not, as I can testify right well where and when they have all occurred singly.

' Some settlers think it necessary, forsooth, to humble their convict-servants and to make them fear them. An instance of this kind I have heard of in the colony with indignation and horror. A settler, requiring some office of a very disagreeable and offensive character to be performed about his premises, ordered one of his convict-servants to perform it, instead of adopting the much more efficacious mode of offering him a small reward on his doing it—a piece of tobacco, for instance, or a little wine. The man had perhaps seen better days, and therefore, feeling indignant at being set to such an employment, flatly refused. The master coolly ordered him off to a magistrate, who sentenced him to receive either twenty-five or fifty lashes for disobedience. The man returned to his master, who gave him the same order a second time, which the man a second time refused to obey. He was again taken before the magistrate, and sentenced to be flogged as before ; and it was not till this degrading and brutalizing operation had been repeated a third time, that the spirit of the miserable convict was sufficiently broken to allow him to obey the mandate of his relentless tyrant.'

' The influence of religion, I am sorry to acknowledge, is scarcely ever taken into account by the great majority of the settlers of the colony, in their procedure towards their convict-servants. Divine service is performed regularly every Sabbath by a few of the more respectable proprietors—in some cases according to the forms of the Church of England, in others according to those of the Church of Scotland—certainly, however, not in the proportion of one case out of every five, perhaps ten. Not a few of the settlers weigh out their servants' weekly rations and settle their farm-accounts on Sunday ; while in many instances the men are allowed to cultivate ground for themselves on the Sabbath, on the plea that they would probably be doing something worse if they were not so employed ; and no account is taken of the manner in which they spend the day, no attempt is made to induce them to spend it in a way conducive to their spiritual welfare. In short, Sunday is the day appropriated by a great proportion of the settlers for paying and receiving visits, for dining any where but at home, and for attending to any thing but the concerns of religion. The influence of such procedure on the general morality of the territory, and its evident tendency to counteract the benevolent designs of His Majesty's Government for the reformation of the convict-population, may be easily conceived.'

Vol. II. pp. 8—19.

And yet, Dr. Lang thinks, it would be ‘nothing less than absolute madness for the British Legislature to discontinue the transportation of felons to the Australian colonies for the purpose of experimenting on the projects of Archbishop Whately.’ He denies that the failure of the experiment of transportation has been proved, because, though now persisted in for five and forty years, it has ‘never yet been fairly or properly tried’!!

‘The fact of the matter is simply this:—for a long period after the colony of New South Wales was originally established, and during the most important period of the past existence of that colony as a penal and experimental settlement, the attention of the British Government was entirely absorbed by the overwhelming concerns of *a just and necessary war*, which, however it may have eventually increased the glory of the nation in the estimation of fools, has only served, in the estimation of every wise and of every Christian man, to demoralize the nation, and fearfully to increase the amount of the national misery and of the national crime. Meanwhile the entire management of the noblest experiment that was ever made by any civilized nation since the foundation of the world—I mean the experiment of a penal colony on a great scale—was recklessly entrusted to mere chance, to ignorance, to incapacity, to the full play and the uncontrolled operation of the worst passions that disgrace humanity. And is it in such circumstances, then, that we are to be coolly told by His Grace of Dublin, sitting in his study sixteen thousand miles from the scene of action, that the experiment has decidedly proved a failure?’

‘Instead of investing a naval or military officer with the multifarious and often incompatible powers that were most injudiciously combined in the person of the Governor of New South Wales, from the first establishment of the colony, had the British Government appointed a council of seven members,—consisting of men of experience in the management of criminals, men of general intelligence, of decision of character, and of approved philanthropy,—entrusting to that council the whole administration of the whole affairs of the colony, giving them a strong and efficient police for their support, and placing the officer in command of the troops required for the protection of the settlement entirely under their control,—the important experiment involved in the establishment of the colony of New South Wales would have received a fair trial, and its issue, I am confident, would have been entirely satisfactory; the reformation of the convicts would have been general, rapid, and progressive; and thousands, and tens of thousands, and hundreds of thousands of British money, which, to say the very least, were lavishly and unprofitably expended under the system actually pursued, would have been saved to the nation. It is only after an experiment conducted in some such way as this—I mean in a way somewhat accordant with right reason and common sense—shall have been made and eventually proved a failure, that I shall ever be induced to subscribe to the sentiments of the Irish Archbishop; for, of all species of punishment, I am persuaded that,

under a proper system of management, transportation would be found to combine, in the highest degree, all the four requisites which the Archbishop himself most wisely establishes, in being *humane, corrective, cheap, and formidable.*' Vol. II., pp. 40—42.

That transportation might be rendered a formidable and efficient punishment, no one will dispute: exemplary punishment and reformatory discipline are, however, objects so different, that it has always been found difficult to combine them. Accordingly, some well-meaning philanthropists would abolish the penal treatment of criminals, and convert all prisons into asylums. That transportation, if deprived of its penal character, and tendered as a refuge\* to the reformed or discharged criminal, or as a reward of good conduct, might be rendered humane, corrective, and economical to the State, is, in our opinion, equally certain. But this would be to reverse the present system. The question is not what transportation might be, but what it is, as a penal sanction: as such, it has failed. And even if it were thought proper to try the experiment still further, and upon other principles, the question arises, whether the mother country would be justified in sacrificing the interests of the colony to its own interests, by emptying its prisons upon the shores of the distant settlement. 'As a colonist of New South Wales sincerely desirous 'of advancing the general prosperity of that colony,' says Dr. Lang,—'as a minister of religion still more desirous of promoting 'the moral welfare of its anomalous population,—I, for one, 'should not be sorry that not a single additional convict were 'ever to be landed in New South Wales, or a single additional 'sixpence of British money to be expended on account of convicts 'in its territory.' Under proper management, he thinks that 'the 'colony might well dispense with any future accession to its con- 'vict population, and might in perfect sincerity address the 'administrators of the law in the mother country in the language 'of the poet,

‘*Claudite jam rivos, pueri; sat prata biberunt.*’

Now if this be the case, it is surely high time that transportation to New South Wales were abandoned. There are places enough in which to plant penitentiaries and reformatory settlements, without endangering the moral and social welfare of our Australian colonies. If a place of penal exile is required, we have the Falkland Isles!

\* We thank Dr. Lang for furnishing us with the appropriate motto from Cicero: ‘*Exilium non supplicium est, sed perfugium portusque supplicii.*’

We have already adverted to the curious fact, that in Australia itself, one of the punishments to which refractory convicts and other delinquents are liable, is *transportation*,—that is re-transportation from a nominally penal settlement to one of a specifically penal character. Now of this mode of actual punishment, strange to say, Dr. Lang disapproves.

'There are,' he says, 'three objections to the system of transportation to penal settlements, which has hitherto prevailed in New South Wales; which, I conceive, the Colonial Legislature, or rather the British Government, which bears the whole expense of these Establishments, would do well to consider. In the first place, the penal settlements are enormously expensive. In the second place, they are productive of little or no benefit to the colony. In the third place, they are almost entirely unnecessary.' Vol. II., p. 57.

Three very sufficient objections, and not less applicable to that system of transportation from this country, for which the Author, as 'a citizen of the world', so disinterestedly pleads. But he adds :

'I do not suppose that it would either be practicable or expedient to dispense with penal settlements altogether. There are incorrigible offenders who must be thrust out of society, as well for their own benefit as for that of the public, and whose pestilential influence would corrupt and debase even an iron-gang. For the confinement and punishment, if not for the reformation, of such offenders, the penal settlement of Norfolk Island is admirably adapted, as it presents no possibility of escape to the criminal. It would be proper, therefore, I conceive, to retain that dependency as a permanent penal settlement, in which the atrocious criminal might receive his bitter portion of hopeless exile and hard labour for life, and in which the criminal of a lighter shade of guilt might be put to his probation for a longer or shorter period, according to the degree of his criminality. In regard, however, to the majority of the convicts who are now sent under colonial sentences of transportation to Norfolk Island, and to the other penal settlement of Moreton Bay,—I am confident I express the opinion of every person of intelligence of the class of free settlers in New South Wales, when I state my own; that the ends of justice could be equally attained by subjecting them to hard labour in irons on the roads and bridges of the settled parts of the colony, under the vigilant superintendence of an efficient police; the degree of restraint being proportioned to the degree of criminality, and the convicts who had been found guilty of more serious offences being stationed in the more distant and wilder parts of the territory. By this arrangement, the labour of the majority of the convicts, now for the most part unprofitably employed at penal settlements, would be expended usefully for the colony, while the mother country would be entirely relieved of the cost of their maintenance. Their safe custody could, with proper precautions, be secured in the one case as effectually as in the other, while the punishment could with the utmost facility be rendered equally severe.'

' The useful purpose which penal settlements ought to serve in the New South Wales colonial system, independently of the means they afford of subjecting incorrigible offenders to a comparatively severe system of penal discipline, is to prepare the way for the successive formation of a series of free settlements throughout the territory. This purpose, however, could undoubtedly be served without any such waste of money and labour as has hitherto occurred at the penal settlements formed on Governor Macquarie's principle; for I see no reason whatever why every tree that is cut down, and every stone or brick that is laid upon another, at the expense of Government, in any part of the territory, should not contribute to the permanent prosperity and progressive advancement of the colony, as well as such operations uniformly do when carried on by private individuals acting for their own private advantage. In the event, therefore, of a certain amount of convict-labour being disposable for the purpose of forming a penal settlement in a part of the territory previously unoccupied, let it be kept steadily in view, that the object of that settlement is merely to prepare the way for the formation of a free settlement, and that all the operations to be performed by the convicts are to be of such a kind only, as shall most effectually facilitate the accomplishment of that object. With this view let an accurate survey of the locality intended for the new settlement be made in the first instance, and its capabilities, in regard to soil and to available means of communication, be fully ascertained. Let a site for a future town be fixed on, and a plan of it drawn; and let such buildings as may be permanently required for Government purposes, after its discontinuance as a penal settlement, be erected in suitable situations. Let roads be formed in every proper direction, and a large extent of land cleared for future cultivation. And when these operations shall have been duly performed, let the whole establishment be removed to another locality, and the township and district thrown open for the settlement of free persons, whether emigrants or emancipists; those convicts who had fulfilled their term of banishment, or had otherwise merited such an indulgence, being allowed to remain. In this way penal settlements would form the vanguard of civilization in the colony; they would prepare the way for its progressive and rapid advancement; and they would render the circumstances of free persons occupying newly opened settlements much more comfortable than they can possibly be under the present system.

' Had the penal settlement of Newcastle been conducted on this principle, and had the labour of the numerous convicts, who were so unprofitably employed at that settlement for years together, been expended in clearing land, and in forming roads for the free settlers to whom the land was afterwards to be surrendered, the result, in regard to the circumstances and the condition of the earlier settlers at Hunter's River, and the general prosperity of that important district, would have been very different from what it actually was. Nay, the Government might even have been repaid by the settlers the whole expense incurred in the clearing of the land.

' Were an extensive emigration of reputable free agricultural labourers, with their wives and children, to take place from the mother

country to New South Wales, penal settlements might in every instance be converted, in the way I have just mentioned, into flourishing agricultural free settlements almost instantaneously.'

Vol. II. pp. 60—63.

These remarks are, we think, deserving of attention; for if penal settlements are at all defensible, it is when they are made 'the vanguard of free emigration.' But still the question would arise, whether such settlements ought to be strictly penitentiaries where the forced labour of the convict should be employed by others, or locations of banished criminals allowed to labour for themselves,—whether they should be *in supplicium*, or *in perfugium supplicii*. Upon the determination of this question would depend the choice of the class of convicts fit for the purpose. Transportation may include all gradations of punishment for all sorts of crime; but, on the present system, there is neither classification of criminals, nor corresponding gradation of penalty. When transportation is a commutation for the penalty of death, the respited criminal has no reason to complain, if he is exposed to the risk of life from being employed on services of peril, or in stations of danger, not wantonly, but where otherwise the unoffending labourer or soldier would be employed. If it be intended as a punishment, it ought not to be a boon. If, on the other hand, it is a fit punishment for the hardened criminal, it ought not to be inflicted on those who, though guilty, are not depraved. But, on the present system, transportation is the severest punishment to those who are the least hardened; and the most eligible subjects for the experiment of penal colonization are found among those who are never sent beyond the hulks. Mr. Henderson gives the following account of the general character of the convicts.

' Among the convicts, there are nearly, I believe, an equal number of English, Scotch, and Irish, in proportion to the population of the respective countries. Of the Scotch, however, there are fewer, and of the Irish more than their population ought to produce, considering England as the criterion. The characters of those, with reference to the countries that gave them birth, cannot be easily ascertained; but from the different, and often opposite accounts I received, I should state the general opinion to be, that the Irish convicts are reckless of crime and its consequences; careless, abandoned, unsteady; better workers than the English; ever ready to enter into any plot, however absurd, but at the same time bound by no tie, so that they would sacrifice a friend or brother without the smallest remorse. This prevents their ever being formidable. On the contrary, the English are attached to one another, and consequently, when combined, they become more dangerous; they are idle, but generally turn out the most steady of the natives of the three countries. The Scotch are considered

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the best workmen, but are also accounted the most vicious and depraved characters of the whole.

' The state of education amongst these people is extraordinary ; for few of them, proportionally speaking, can either read or write. At my farm, in Van Diemen's Land, I had an English free overseer and five convict servants, none of whom could write their names. From all my inquiries also, on the subject, I am convinced, that not one-half, perhaps a much smaller number, can read or write. One would expect that the Scotch, at least, would not be included in this remark ; but even they did not appear to me to form an exception.

' Another circumstance will place this interesting subject in a clearer light. The gentleman convicts, who are denominated specials, were in the habit of being sent to a depot at Wellington, and I believe, that at no time did the number of these exceed one hundred. When I visited that place, there were but forty, out of whom, I had reason to believe there were several who, at no period, had any title to be considered as gentlemen ; and although there were amongst these several who had been officers of the army and navy, few, if any of them, could be said to have received a liberal education.

' But let us dismiss this last remark from our attention, and consider the forty, or rather the highest number, one hundred, to be all men of education. Also, let us consider, that by some oversight, instead of one hundred, there were four times that amount. What proportion does 400 educated men bear to the whole convict population, 14,000 ? The result, therefore, of these inquiries, has led me to believe, that the common convicts, generally, have obtained less than the average education of the lower class in their respective countries, and therefore, that a clear and direct mode presents itself of decreasing crime in any country, by increasing the education of the lower classes.

' One cannot but observe the great many convicts belonging to particular trades, such as shoe-makers, while those belonging to others are less numerous. Upon inquiry into the causes which produced a greater degree of crime in one trade than another, I obtained the following explanation from several settlers in New South Wales ; an explanation which is well worthy of the attention of the British Government, and which will show in a clear light, the real effects of the convict system. It appears, that there is a constant emigration to the colonies, from the lower trades ; and that when one of a family comes out, the rest generally follow. These gentlemen also assured me, that most of their convict servants had brothers or relations in the country, transported at different periods, for petty offences.'

' The conviction left on my mind is, that a convict servant is a direct loss to his master ; that is, taking the whole of the convicts attached to agricultural settlers : and that notwithstanding their apparent cheapness, this loss is greater in New South Wales, than in Van Diemen's Land, in consequence of the unfavourable seasons in the former colony. I also conceive, that however successful the present system may apparently have been, in rendering the convict population less injurious,

another which had for its object in the first instance a stricter surveillance, even as it regarded this object, would have produced still more beneficial effects. The present system, instead of promoting the interest of the country, has tended materially to retard its progress. It has degraded the settler without raising the convict. It has laid the foundation for evils which, I fear, no change of measures will effectually remedy.' *Henderson*, pp. 9, 10; 47.

While Mr. Henderson deprecates the distribution of the convicts, and their admixture with the free settlers, Dr. Lang deplores the 'comparative concentration' of the prison population, owing to which they 'have uniformly given the tone to society throughout this community;—and a low tone it is.'

' They have stamped a vicious impress on its whole form and character, which, I fear, it will take generations to efface, while at the same time their own reformation has only been rendered the more problematical from their being unhappily placed in circumstances which have rendered them almost necessarily instrumental in achieving the moral debasement of the free. But if the scheme I have mentioned had been in operation for the last thirty years, the prison population of the colony would have been dispersed over a much wider extent of territory—they would have been lost as a separate and unhappily influential class in society amid the mass of free men—their evil influence would thereby have been in great measure, if not completely, neutralized—and their general reformation would have been certain and rapid.

' It is lamentable to think, however, how very imperfectly the science of good government has hitherto been understood in any country on the face of the globe ! It is lamentable to think how very little comparatively has been done even in Great Britain, and how small a portion of that little has been done wisely, for the real welfare of men ! If God made the earth to be inhabited—a proposition of divine revelation which no man in his sound senses can dispute—surely so vast a grant of its highly fertile but still waste and uninhabited surface as is comprised even within the limits of this one colony, was not given to Great Britain to be suffered to remain for an indefinite period in that wild and unprofitable state. This vast grant of land was doubtless given to the British nation—a nation beyond all others abounding in intelligence, in enterprise, in population, in ships,—that some grand, national, systematic plan of emigration might be adopted for the mutual advantage of the mother country and the colony—that the wilderness might be filled with cities, and the solitary place with the habitations of men ; in short, that this vast island might in due time—a time far shorter than is likely to elapse under the present system—teem with an industrious, and virtuous, and happy population—a population speaking the English language, governed by English laws, cherishing the high-toned spirit of British freedom, and rejoicing in the hopes and exhibiting the practice that distinguish the comparatively purer religion of our father-land.' *Lang*, Vol. II., pp. 410, 411.

In these last remarks we fully concur ; and we are on this account deeply anxious that our Australian colonies should be rescued from the baleful effects of the transportation system, with which any enlightened scheme of colonization is, we are persuaded, incompatible.

Other causes, however, are referred to by Dr. Lang as having contributed to colonial demoralization. Among these, the narrow and mischievous policy adopted in relation to ecclesiastical matters, is especially dwelled upon.

For many years after the settlement of the colony, the only ministers of religion who were permanently stationed in the territory were colonial chaplains of the Church of England. One should have thought that in a penal colony, ruled by the lash and awed by the bayonet, it would have been the policy of the Government and the dictate of common sense to have kept this spiritual machinery, scanty and inefficient as it was in its best estate, unsuspected in its character and unencumbered in its wheels. But it seems as if some spirit of darkness had obtained the patent of Colonial Adviser-General on the first settlement of the colony, and had, in order to prevent if possible the reformation of its depraved inhabitants, cast poison into every spring; for, in order completely to neutralize the moral and religious influence of the colonial chaplain, he was generally made a magistrate of the territory or a justice of peace. It was natural for the colonial chaplain, whose ordination was perhaps conferred exclusively *for foreign parts*, to regard such an appointment as a desirable accession to his colonial respectability, and to be altogether insensible to the clerical degradation to which it really consigned him. But in what light will the man of proper feeling, the man of Christian education, regard such an appointment, in a state of society in which the most frequent duty of a magistrate has hitherto been to sentence the *prisoner at the bar* to twenty-five or fifty lashes? Was this befitting employment for a minister of the Gospel of peace? Was it likely to recommend either his message or his master, or to conciliate kindly affection towards himself? In other countries the clergy have often been accused of taking the *fleece*; but New South Wales is the only country I have ever heard of, in which they were openly authorized, under His Majesty's commission, to take the *hide* also, or to flay the flock alive. Under so preposterous and so enormous a system, well might the miserable wretch, whose back was still smarting under the Saturday's infliction, join in the oft-repeated prayer of the Litany on the Sunday morning, "Lord, have mercy upon us!" and well might he add from the bottom of his heart, "for his Reverence has none!" I should be sorry to insinuate that clerical magistrates were in any instance more severe in their penal inflictions than laymen: on the contrary, I should imagine they were generally the reverse. All I mean to assert is, that, in such a state of society as has hitherto prevailed in the Australian colonies, the union of the clerical and the magisterial authority was a monstrous conjunction, and was directly calculated to neutralize the moral and spiritual influence of the clergyman, and in so far to prevent the Christian religion from taking root in the land. I am happy to state,

however, that the system of appointing clerical magistrates was, at length, discontinued by order of the Right Honourable Earl Bathurst, during the government of His Excellency General Darling, in consequence, I believe, of certain representations on the subject which had found their way into the House of Commons.'

' But the greatest calamity that has hitherto befallen the Australian colonies, in regard to their moral and religious welfare, is the prevalence of a jealous, exclusive, and intolerant system of Episcopal domination. In what way the idea has arisen I cannot tell, but it has hitherto been taken for granted, as a thing which admitted of no question, by the Episcopal clergy and the military Governors of New South Wales and Van Dieman's Land, that the Episcopal Church, or Church of England, is the Established Church of these colonies, or the only Church (for that is the meaning of the phrase) which has a right to expect any thing from the Government, or which the Government ought in any way to patronize or encourage. So long as the Australian colonies were a mere jail for the reception of felons, it was doubtless just and right that the chaplains of that jail should be Episcopal chaplains exclusively; for upwards of nine-tenths of the convict-inhabitants of the jail were natives either of England or of Ireland, where Episcopacy reigns in all the pomp of her power and in much of the loneliness of moral desolation. But when these colonies were at length thrown open to free emigrants, and when numerous respectable families and individuals settled in their fertile and extensive territories, it was speedily found that at least one half of the free emigrant Australian colonists were Scotsmen and Presbyterians.

' So entire a change in the character and composition of the Australian population argued a necessity for some corresponding change in the colonial ecclesiastical system. The Scottish nation, it is well known, rejected the yoke of Episcopacy, even after it had been violently forced upon it by the military executions and the *autos-da-fe* of Charles the Second; and if the moral and spiritual health of the Scottish people continued to improve in succeeding generations, they are still persuaded it was owing chiefly to that happy event. Was it just or right, therefore, that Scotsmen and Presbyterians, emigrating to recently established British colonies, in which the natives of any one of the three united kingdoms had an equal right with the natives of either of the other two to the same civil and religious immunities as they respectively enjoyed at home, should be subjected to a yoke which their forefathers had cast off and broken? Was it just or right, after the Government had held forth the same advantages to the Scottish emigrant in these colonies as were enjoyed by the English or the Irish, that the Scotsman alone should find himself deceived, in a matter which most intimately concerned his real welfare, after having traversed half the circumference of the globe?—that he alone (unfortunate, unconsecrated heretic!) should be held to belong to a proscribed church and a proscribed religion? Was it just or right that the Scotsman alone should receive no benefit from the liberal provision which the Government professed to make for the religious instruction of the colonists and for the education of their youth, unless he renounced the faith of his forefathers, and suffered his child to be

taught this downright absurdity in the shape of Episcopalian proselytizing theology,—“What is your name?”—“Andrew Galloway.” “Who gave you that name?”—“My godfathers and godmothers!”—I say downright absurdity; for the said Andrew Galloway has no such relations.

Such, however, has been the hard measure which has hitherto been dealt out to Scotsmen and Presbyterians by the military governors, acting agreeably to the instigation and advice of the Episcopal authorities, of New South Wales and Van Dieman’s Land. For if some provision has been obtained from the colonial revenue for a few Presbyterian ministers of the Scottish Church in these colonies, it has been obtained solely in consequence of express orders from home—after many hardships and humiliations, much suffering and sorrow. In almost every instance it has been won, as it were, like the portion of Jacob from the Amorite, with the sword and with the bow.’

The prevalence of Episcopal domination in the British colonies has had this unfortunate and evil effect; it has, in great measure, weaned the higher classes of Scotsmen in the colonies, and especially Scotsmen holding appointments under the Government, from the hallowed institutions of their mother-church and their father-land. If the question, which this state of things suggests, were merely a question as to whether men ought to use forms of prayer, or to pray extempore, or whether there ought to be any other species of precedence among the ministers of religion, than what is uniformly and willingly conceded, even by Presbyterians, to eminent services and eminent talents, I should esteem it a matter of comparatively little moment which side of the question individuals of my own countrymen were pleased to take; for though a Presbyterian, I trust, in the highest sense of the word, I am not so in that sense of it which holds either moderate Episcopacy or Independency sinful or unlawful. But the question is one of a far different description. It is, whether it is the part of a Christian man at all to renounce the faith of his fore-fathers, (I use the phrase in its wider acceptation,) without being able to assign a better reason for such renunciation, than that the thing called religion, which is taken up instead of it, is the religion of the dominant and influential party, the religion of all whose incomes are upwards of five hundred a year? Is this, I ask, to be esteemed a valid or sufficient reason for renouncing a faith which a thousand martyrs died to defend and to perpetuate, and the devoted attachment of whose children to which has raised their nation to a higher pitch of intellectual and moral and religious eminence, than, perhaps, any other European nation has ever attained? Are the men, who thus sell their birthright for a mess of pottage, to be esteemed the worthy descendants of those patriotic men who purchased the civil and religious liberties of Scotland with the best blood in their veins? The Presbyterian who becomes an Episcopalian from conscientious motives, and who lives and dies a worthy and pious Episcopalian, I honour, because I see he possesses a conscience, though, it may be, an ill-informed one; but can Charity herself suppose that such men as I allude to have a conscience at all? What indeed can be expected, either worthy or honourable, of the men who, when their mother Church—with whose

milk they were nursed as babes, and with whose strong meat they were fed till they reached the vigour of manhood—follows them in the warmth of her maternal affection to the distant land of their sojourning, cast upon her a cold and withering look, saying, “ Begone, you old, poverty-struck beldame ; don’t you see we have taken to live with this *strange woman* from Babylon ? ” What, I say, can be expected of such men, but that they will approve themselves unworthy sons of their mother—degenerate scions of a noble vine ? It has accordingly been observed, again and again, that of all the possible personifications of absolute servility, the Episcopalianized Scots Presbyterian gentleman is, in general, the most complete in all his members. Indeed, I have reason to believe that if His Majesty were to haul down the cross, and to hoist the crescent, provided the absolute disgrace of the thing could only be got over in the eyes of the public, the majority of Episcopalianized Scots Presbyterians, holding appointments under the Government in the colonies, would be the first to shout with the Grand Mufti of St. James’s, “ *There is no God but Allah, and Mahomet is his Prophet !* ”

‘ But although Scots churches may not be required in the colonies for the majority of Scotch gentlemen of the class I have just mentioned, or for Scotch merchants and merchants’ clerks of the firm of Whalebone and Co., I have no hesitation in stating it as my fixed opinion—and I beg to add that that opinion is the result of ten years’ experience and observation—that the preservation of a comparatively high state of morals and religion among the remainder, that is the great majority, of the Presbyterian population of New South Wales and Van Dieman’s Land—the landholders, the small farmers, the mechanics, and the other persons and families of the industrious classes, belonging to that communion—will depend in great measure, under the blessing of Almighty God, on their being retained within the pale of the Presbyterian Church, and on the preservation of their rational attachment to its simple institutions entire and unbroken ; and that consequently if the system of proselytizing to Episcopacy, which has hitherto prevailed in the Australian colonies, and which is now pursued with greater offensiveness than ever in the colony of Van Dieman’s Land, is allowed to be persevered in, and the Presbyterian people to be virtually, though perhaps not ostensibly, prevented from obtaining ministers of their own communion, His Majesty’s Government will just be doing every thing in their power to render the present Presbyterians of both colonies an irreligious, and of consequence an immoral and worthless, portion of the colonial population.’

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‘ Monopolies in religion, as well as in any thing else, are uniformly productive of intolerance and oppression on the one hand, and of heart-burnings and jealousies on the other. The intolerant spirit of colonial episcopacy was exhibited, however, long before the appointment of an archdeacon, or the arrival of ministers of the Church of Scotland in the territory. During the government of Major-General Macquarie, the Rev. Mr. Crook, formerly missionary from the London Missionary Society to the Marquesas Islands, resided several years in the colony ; and frequently performed divine service according to the forms of the,

Independents, both in Sydney and throughout the territory. He even proceeded on one occasion to dispense the sacrament of the Lord's Supper in Sydney. This, however, was regarded as an intolerable usurpation by the colonial episcopal clergy of the period, who accordingly preferred a complaint against Mr. Crook to His Excellency the Governor, by whom they were forthwith authorized, agreeably I presume to the provisions of the "Act for the suppression of rogues and vagabonds," to sit in convocation on the reverend offender, for bringing the ordinances of religion into contempt by dispensing the sacrament of the Eucharist in an unconsecrated place, and with unconsecrated vessels. Mr. Crook defended himself on the occasion with some firmness, but I believe he did not venture to repeat the grievance.

' In regard, however, to the alleged profanation of a religious observance on the part of the Rev. Mr. Crook, I cannot imagine how the clergy of the Church of England in the Australian colonies could have managed to come into court to prefer such a charge with clean hands; for appearances are certainly against themselves in that very particular. When, for instance, Mr. James Frost of Sydney, bachelor, and his concubine, Mrs. Rebecca Tinman—whose loving husband, John Tinman, is still alive in London, and writes her by every ship, "hoping she is in good elth, as this leives him in the saim, Thank god for it"—bring their children to church to be christened, along with Mr. Joseph Green and his concubine, Mrs. Mary Black, who have consented to stand godfather and godmother to the children, the requisite act of profanation is performed forthwith, and the said children are baptized, or "made members of Christ, children of God, and inheritors of the kingdom of heaven," at a *dump\** or quarter-dollar a head, exclusive of the fee for the churhing of the woman; Mr. Joseph Green and Mrs. Mary Black promising at the same time, or rather swearing in a very solemn manner, to renounce on behalf of the said children the devil, the world, and the flesh, and to bring them up in a Christian manner. And, when the said Mr. James Frost, after being dead-drunk for a fortnight during the hot weather in December, blows his own brains out in a fit of *delirium tremens*, and has been duly certified to have died by the visitation of God, i. e. not by any fault or mismanagement of his own, his worthless carcase is committed to the dust, "in sure and certain hope of the resurrection to eternal life," for a certain regular and accustomed fee; the by-standers being left to conclude, when the customary service is performed and the customary fee paid, that the said Mr. Joseph Green is happy now. Such instances of real profanation are of daily occurrence in the Australian colonies; and their influence is withering and blasting as the hot pestilential wind that sweeps over the deserts of Arabia. The despicable practice, moreover, of demanding a fee for every act of clerical duty over and above what the state considers a sufficient salary for the clergyman—a practice which the Apostolic Church of England has borrowed from the Apostolic Church of Rome, but which I am happy

\* The name of a colonial piece of money struck out from the centre of a dollar.

to state the Church of Scotland, whose title to the epithet Apostolic is somewhat differently formed, has uniformly disallowed—always reminds me of that Apostolic personage who kept the bag and that which was put therein, but betrayed his master.

‘ But the greatest evil that has hitherto resulted from the prevalence of Episcopal domination in New South Wales is that, in conformity to that principle of action and reaction which is so frequently exemplified in the present age, it has roused a spirit in the colony which it will never be able to lay, and has been the means of saddling the country, for all time coming, with a powerful Roman Catholic establishment. Till very lately, there were only two priests of the Romish communion in New South Wales, each of whom had a salary from the Government of £150 per annum, the great majority of the members of that communion in the colony being either convicts or emancipated-convicts. Within the last two or three years, however, two or three civil officers of the Roman Catholic persuasion have arrived in the colony, and one of their number—Roger Therry, Esq., barrister-at-law, the learned editor of the speeches of Canning, and Commissioner of the Courts of Requests in New South Wales—has distinguished himself by zealously and successfully endeavouring to procure for the Roman Catholics of the territory a more extended provision for the support of ministers of that communion. A Roman Catholic vicar has accordingly arrived in the colony within the last few months, having a salary of £200 per annum from the Government; and so lately as the month of June last (1833) salaries of £150 each were voted by the legislative Council to six Roman Catholic chaplains, besides £800 per annum for Roman Catholic schools,—making in all £1900 a year,—in addition to various sums allowed for the erection of chapels.

‘ I should be sorry to blame the Roman Catholics of the colony, whether clergymen or laymen, for endeavouring to obtain every thing from the Government they can; but as a consistent Protestant, I cannot help regarding as a great evil the formation and consolidation of a strong Roman Catholic establishment in the Australian territory. At the same time, I have no hesitation in expressing it as my fixed opinion, that the existence of that establishment, in its present prominence and strength, has been owing in great measure to the jealousy and the envy which were naturally, and I will add justly, excited among the Roman Catholics of the colony, at the overgrown dimensions and the lordly demeanour of colonial Episcopacy, during the government of General Darling. I should like to be informed, however, why the principle of supporting the religious establishments of the mother country alone has been abandoned in that colony, in favour of the Roman Catholics exclusively? Are not the Methodists and the Independents equally good subjects, and equally deserving of Government support? The Presbyterians of the colony originally preferred their claim for support from the Government on the ground of their being members of one of the established churches of the mother country; but if a different principle is to be acted on in one instance, I ask why not in all? Let us either have the system of the Netherlands and of France, where the clergy of all denominations are supported,

either in whole or in part, by the Government; or the system of America, where all are indiscriminately left to the free-will offerings of the people. For my own part, though a member of an established church, and therefore holding that establishments are not unlawful in the Christian sense of the phrase, and though receiving a liberal salary from the Crown as a minister of that church in a British colony, I confess I should greatly prefer the latter of these systems—I mean the system of America—for the colony of New South Wales; and were the Government salaries of the clergy of all denominations in that colony to be forthwith and for ever withdrawn, so far from despairing of the cause of God in the colony, or from being less loyal as a British subject than I have hitherto been, I should rather be inclined to say, Advance Australia! God save the King!

'In fact, I have long been convinced that the interests of the Christian religion would by this time have been in a much more advanced and prosperous state than they actually are, even in the convict colony of New South Wales, if not one sixpence had ever been paid from the colonial treasury to a single minister of religion in the territory, and if the planting of churches in the colony had been left entirely to Christian philanthropy and British benevolence.'

*Lang, Vol. II. pp. 247—303.*

This honest and faithful testimony of so competent a witness, must carry weight with every impartial reader; and at the present moment, evidence of this kind is peculiarly important. The whole of the chapter from which these extracts are taken, is deserving of most attentive consideration. Dr. Lang deserves well of his adopted country for the boldness with which he has laid open the vices and evils of the present colonial system, at the risk, or rather the certainty of giving great offence; and his historical retrospect of the colony, although it may be thought to rake up forgotten disputes, contrary to the approved maxim, 'let bygones be bygones,' certainly throws much light upon the present state of the Colonies. His ideas of the transportation system, we must consider both as erroneous and visionary; and his opinions both of men and things are, probably, a little biased by his views on this point. His honest statements, however, supply the best possible refutation of his own theory; nor can Archbishop Whately desire better confirmation of his argument than the evidence supplied in these pages.

We find that we must not now enter upon the general question of Colonization, in connexion with the Swan River Settlement, and the proposed 'new British province of South Australia.' We shall resume the subject, probably, in our next Number, by which time the Bill now in progress will have received the Royal Assent; and we shall then advert to the statistical and geographical information contained in the several publications noticed at the head of this article. We are happy to state, that one specific provision of the measure before Parliament, is, that '*the*

'transportation system shall never be inflicted' on the new colony.

A promise to the same effect was made to the first settlers in Western Australia; and until that colony was undone by the want of constant and combinable labour, the assurance that it would never suffer the infliction of being turned into a jail, was one of its highest recommendations. Until the banks of the Swan River were opened for settlement, the great natural advantages of Australia had been counteracted by the moral evils of the convict system. For fear of the degrading and corrupting influence of transportation, the emigrant who was possessed of a decent pride, and of some regard for the morals of his children, preferred the dense forests and long winters of Canada,—the arduous labour of "clearing" before the plough can be used,—ague in summer, and frost during half the year,—to the fine climate and grassy plains of Australia: but when the Swan River was planted —Now, said the government of that day, and its organ the *Quarterly Review*, the advantages of an open country and beautiful climate, all the great natural advantages of New South Wales and Van Diemen's Land, may be enjoyed without any countervailing evil. And the prophecy was not fulfilled, only because other evils than those of the convict system were created by an erroneous mode of dealing with waste land. In so much as Van Diemen's Land or New South Wales is more attractive to the emigrant than Western Australia, that latest English colony would be benefited by the introduction of the convict system; but why? because here there has been no system, or rather the worst possible system, of treating the chief elements of colonization. In that respect, the Swan-River Settlement has been very useful for the present case, "as an example to deter." The founders of South Australia may venture to boast that their colony, besides never suffering the infliction, will never feel the want of convict labour.' *New British Province, &c.*, pp. 133—135.

**Art. IV. 1. *The Conjugation of the Greek Verb***, made easy for the Use of Schools, according to Professor Thiersch's System developed in his German Greek Grammar. By the Rev. J. G. Tiarks, Minister of the German Protestant Reformed Church in London. 8vo. pp. 68. London, 1833.

**2. *A Practical Grammar of the German Language*.** By the Rev. J. G. Tiarks. 12mo. pp. 267. London, 1834.

**T**HESSE two books will be welcome to schools and colleges, and to the numerous class of young persons who are so honourably labouring in the path of self-tuition. Sir Daniel Sandford's translation of the first Part of Thiersch's large Greek Grammar has made that work advantageously known to English students. But its size and cost are considerations which rendered

desirable a brief and cheap exhibition of its etymological principles. This service has been performed by Mr. Tiarks in a terse, luminous, and satisfactory manner. Thiersch's philological discussions and philosophical acumen flowed from the school of Hemsterhuys as modified by Hermann; but those who are acquiring the elements of Greek cannot dig this knowledge out of the extensive and profound work of the learned Bavarian. In Mr. Tiark's Compendium, they will find the results clearly exhibited, and will enjoy no small delight in perceiving the ground of the Homeric forms and the admirable reason of the primitive Greek tongue.

In forming his German Grammar, Mr. T. has considered what are the kinds and mode of information which an English student feels that he wants; a student of respectable and especially classical education, who desires to open for himself the stores of knowledge which the nations of Germany have accumulated. Such a learner is teased and driven from his object by the needless verbiage which stuffs out the larger number of Grammars and Introductions to the modern European languages. He wants a guide who will take him by the hand on the ground which he already occupies; and who, instead of pulling him back into the thickets at the bottom of the hill, will ascend with him from this more elevated point, will help him over the remaining difficulties, will explain the windings of the path, and will open to him the prospects in which he may anticipate delight. Such a guide is Mr. Tiarks; simple but highly intelligent, philosophical but not obscure, and comprehensive but the reverse of tedious. His Chapter on the 'Arrangement of Words' is a beautiful application of the principles of Logic and Rational Grammar. A similar commendation is due to the explication of the Prefixes to Verbs, and of the primary meaning and different government of the Prepositions. Such an Introduction as this, for the German language, has been long an object of our desire; and on behalf of the public, especially the theological public, we thank the esteemed author. This work, we trust, will be an instrument of good, in a very important subserviency to the great objects of his life as a minister of the gospel.

**Art. V. *The Biblical Cabinet*; or Hermeneutical, Exegetical, and Philological Library. Volumes III., IV., V., and VI. 12mo. The number of pages in each varying from about 320 to 390. Edinburgh. 1833 and 1834.**

**O**F this valuable and much needed series of publications, it is only requisite for us to report the progress, referring our readers for a more detailed account of its plan to a former article.

(Ecl. Rev. 3d S., Vol. IX., p. 119. February 1833.) The four volumes since published comprise Volume II. of Ernesti's Principles of Biblical Interpretation, translated by C. H. Terrot, A.M., making two volumes; Tittmann on the Synonyms of the New Testament; (about one half;) by Edw. Craig, M.A.; Tholuck's Exposition of St. Paul's Epistle to the Romans, to the end of chap. vi., by Robert Menzies; and Tholuck's Exposition, Doctrinal and Philological, of Christ's Sermon on the Mount; intended likewise as *a Help towards the Formation of a Pure Biblical System of Faith and Morals* (to chap. v. 23. but making in extent one half of the work). We regard with great satisfaction the judicious choice of works which the Editors of this collection have made; in respect both to those already published, and to those which are announced as in preparation. In the latter class we find the names of Flatt, Olshausen, Nösselt, Knapp, Storr, Koppe, Pareau, Usteri, Bilroth, Lisco, Steiger, Gebser, Döpke, and Bähr. (See our former Article on this collection, page 121.) Our earnest advice to theological students is, to gird themselves to the attainment of the German language, and to the indefatigable study of its best authors. But, as we fear many will shrink from this labour, in which none must hope for success without diligence, constancy, and perseverance, *duris urgens in rebus*, the Biblical Cabinet will immediately meet their wishes and supply their wants.

Professor Tholuck's Exposition of the Sermon on the Mount, is one of his most valuable (and we believe, latest) productions. The specific design of the learned Author in the composition of it was, 'to evince, in the instance of a minute section of the Holy Scriptures, the riches of their contents; and to demonstrate, that, in order to arrive at fixed and certain results in the exposition of Scripture, nothing more is generally required than a careful and complete investigation of its statements.' It is a masterly and exemplary specimen of the combination of Biblical Criticism with Exegetical Theology. We borrow this last phrase from the Translator, who remarks, in his preface, that the want of works of this description, and the general neglect of Exegetical studies, are felt and acknowledged by all discerning friends of the Church of Scotland at home, and form its chief reproach abroad.

' Systematic Theology, with which the minds of our young divines are exclusively imbued, is doubtless a useful, an indispensable subject of study. It is the scientific form which the results of Exegetical Theology assume, and upon that it has afterwards a reflex operation, for a knowledge of it becomes the best guide in further researches into the department from which its own materials were drawn. But surely it should need few arguments to demonstrate, that no acquaintance, however familiar and extensive, with the doctrines of Christianity, in those artificial systems according to which men have classified and

arranged them, can ever dispense the professional student from the necessity of studying them in that particular garb and connection in which God has been pleased to present them to mankind.

‘ It has indeed been said, in depreciation of such studies, that Exegesis, even in the hands of the greatest masters, has never elicited a single new truth from the sacred Scriptures. And what if the statement were absolutely true? Does volume then constitute the only excellence of knowledge, and are there not many other qualities equally essential to its perfection? Take intensity for example. Surely there is a vast difference between the first faint and unsteady perception of a truth, and that full intuition of it which annihilates every doubt, overpowers the conviction, touches the heart, and subdues the will! Has not Christian faith manifold degrees, from the rising of the day-star in the heart, to the blessedness of full assurance? Short of that, no Christian should take rest. More especially, however, are they bound to press with strenuous and incessant effort towards the high mark, who, as the lights of the world, are called upon not merely to shine for themselves, but to enlighten and to kindle all around them; nor, of the human means for the attainment of that desirable end, does any appear so obvious and simple, as just to trace the various doctrines of our faith, up to the original fountain in which they spring, and ascertain, by a full and searching scrutiny, that they are indeed the voice of God to us, and that we know precisely what he says.

‘ But, it is far from being absolutely true, that exegesis makes no discoveries in the Sacred volume. Undoubtedly, the grand essential doctrines of our religion lie exposed upon its surface; conspicuous even to the unlettered peasant, who, perhaps, never fancied that any language was spoken upon earth but his mother tongue, and who has no human aids to guide him in understanding what he reads, but his own untutored common sense. The word of God to man required to be adapted to all descriptions of men. Hence the Bible is the book of the simple; but, for the very same reason, it is also the book of the wise. It is not the less a stream for the elephant to wade, although it will not drown the lamb. *Habet scriptura sacra haustus primos,* says Augustine, *habet secundos, habet tertios.* It contains hidden as well as open treasures, things hard as well as things easy to be understood. There are undiscovered aspects of its truths, secret and beautiful harmonies between them, that lie beyond the reach of the common eye, and are perceptible only to him who explores its more profound recesses with the lamp of learning and science in his hand.

‘ Now, surely, this is peculiarly the task of such as aspire to the high office of being stewards of the *mysteries of God.* The researches of those who have gone before us in the lofty path, instead of exempting from similar labours, on the contrary impose upon us a new obligation to transmit the precious fund of sacred science which we have inherited from them, augmented and improved, to our posterity. Like the wisdom and the knowledge of him who formed it, the mine which invites our scrutiny is inexhaustible, and, so long as the church endures, will still contain in its unfathomed deeps, many a gem of purest ray, to tempt and reward the search of the highest intellect and the profoundest erudition.

' At present, there seems to be a special necessity for pressing such considerations upon the attention of the young Theologian. The hot war which is carrying on about the external institutions of the church, is apt to lead the mind off from the higher objects for whose sake those external institutions subsist. We are so busy defending the bulwarks, that we forget to foster, we scare away by cold neglect, that Divine science, whose presence is yet the true secret of our Zion's greatness, and the only firm basis of her stability. In these circumstances, the studies of those now preparing for the ministry, are in danger of receiving a false direction, whose consequences would be unspeakably fatal. Their duty is single and clear, and all-important. It is to go to the pure fountain, and richly to furnish their minds with the divine word,—that word which has been appointed by God as the *salt* that is to cure the corruption, the *light* that is to dispel the prejudices, the *power* that is to subdue the passions of a disordered world. Of the generation to which you are to minister, the description of the Apostles emphatically applies. They are "those who, by reason of use, have their senses exercised to discern both good and evil." They will not be satisfied with the milk of babes, but cry aloud for "the strong meat which belongeth to them that are of full age." So that, besides the general obligations of your profession, the very necessity of the times, bind it upon you, to be sinking deep your shafts in search of that pure ore which society has learned to value, and will alone receive in discharge of the sacred debt you owe her.\*'

**Art. VI. *Belgium and Western Germany in 1833* ; including Visits to Baden-Baden, Wiesbaden, Cassel, Hanover, the Harz Mountains, &c. &c. By Mrs. Trollope, Author of "Domestic Manners of the Americans." In Two Volumes. 12mo. London, 1834.**

THE public well know what to expect from Mrs. Trollope ; and to persons who read for amusement, and are not over particular as to the accuracies and delicacies which belong to works of authority,—who can enjoy the vivacious prattle of a travelled lady, who describes tolerably well, and is full of anecdote,—a Sir John Carr in the feminine gender,—we can recommend these lively volumes. They are certainly much more creditable to the Writer than her low and illiberal caricature of the domestic manners of the Americans, which afforded so unfavourable a specimen of English ones.

It is said that the main part of a lady's letter generally lies in the postscript ; and in the postscript to these volumes will be found the key-note to the whole strain. Mrs. Trollope is delighted

\* Our readers will be struck, perhaps, with the coincidence, quite accidental, between these remarks and some which occur in the first article of our present Number. ED.

with Western Germany, and we do not wonder at it. Compared with the Western States of America, the country must have appeared to her rich in historic interest and all the elements of the picturesque ; and we must confess that we should much prefer sojourning, if not taking up our residence, on the banks of the Rhine or the Maine, to being located amid the prairies of the Wabash or the Ohio. It is not, however, the face of the country only that charms our fair Traveller, but its government, which presents so enlightened a contrast to the upstart republicanism of America, in the paternal wisdom of its several miniature monarchies, and the all-presiding beneficence of the Holy Alliance. The following passage will, no doubt, secure from Mr. Croker a favourable notice of these volumes in the next Quarterly. Mrs. Trollope, it will be seen, is the very antidote to Lady Morgan, and her volumes may hope to pass even an Austrian censorship.

' I have other reasons for wishing my countrymen to visit Germany. I doubt whether there be any place on earth where at this moment so much precious wisdom is to be found ;—and it is taught, too, in a manner the least unpalatable ; for Germany follows not the custom of these latter days, but is more given to practice than to preach.

' France, for nearly half a century, has been making herself heard among the nations ; proclaiming aloud that she will give them such a lesson in political science, as shall render perfect the condition of man. There are some who still love to listen to her ; but more, perhaps, who think she has yet to learn the mystery she is so anxious to teach.

' For about the same period, America has been lifting up her voice to the self-same tune—and there are some, too, who will still listen to her. But, while the discordant accents of her motley race declare " Thrones, Dominations, Princedoms," to be pernicious excrescences, there is a general feeling among the soberminded, that she is talking of she knows not what.

' Spain—proud Spain—reels to and fro ; and staggers like a drunken man ; and is at her wit's end. She is tossed, as a buoy upon the waves, indicative of shoals, and rocks, and wreck ; but she has no light to lead any into port.

' " Sad and sunken Italy, the plunderer's common prey," has neither power to give, nor to take counsel.

' Gigantic Russia shines afar off—a thing to wonder at, rather than understand.

' And England—England, who has stood unscathed, while the whirlwind raged around her—how fares she in this " piping time of peace ? " Truly, she is much in the state of Lady Teazle's reputation —ill of a plethora. She has been triumphant—but the thought of it makes her sick. She has been free—but would mend her condition. She has drained wealth from the four quarters of the earth—but she would change all this. She must make alterations, grow slender, and cease to be sleek and contented, that she may be in the fashion.

' And what has confederated Germany been doing the while ?

Storm and tempest have beat against her ; but, true to herself, she has only risen stronger from the blast. The flood of war has swept over, but could not overwhelm her ; and, though nations, which bore not one half her burden in the struggle, are beat down to rise not again,

“ She tricks her beams, and with new-spangled ore  
Flames in the forehead of the morning sky.”

‘ And why is this ? Let us visit her well-ordered cities—let us look at the peaceful industry of her fields :—and, though we shall perhaps find her talking and writing less upon government than most other nations, we may gain a lesson that shall help us at our need.

‘ Yet Germany, too, is seeking to ameliorate the condition of man, and is foremost in the race of intellectual improvement. Let us visit her, and see what are the means she takes to ensure it. She turns not her strength to uproot and overthrow all that man, in his social state, has hitherto held sacred ; nor does she labour to force Nature from her course, in order to make level that which the Creator has decreed shall rise and fall in careless inequality ;—but, with steady power, she pursues the only scheme by which man may hope to benefit his species. She gives her people knowledge, and suffers not either ignorance or tumult to banish “ the sage called Discipline ” from the land.’ Vol. II., pp. 295—8.

Till Mrs. Trollope undeceived us, we had imagined that the Germans had not written much less upon government than any other nation ; there may be reasons, however, for their talking little and writing little upon that forbidden subject, just now, which our Author does not care to notice. Knowledge under a censorship, education by means of a State apparatus, and discipline administered by means of a military police,—such is the system which our lady politician proposes to the admiration of her poor deluded countrymen (Is she an Englishwoman ?) who are so unlike the Germans as to wish for a reform of their institutions ! England does not give her people knowledge ! The schoolmaster, is not, it seems, abroad among us. He is only to be found in Germany, where he is arrayed in the becoming dress of regiments, with an Austrian or Prussian cockade !

Speaking of the Prussian system of Education, Mrs. Trollope says :

‘ This system, already so prolific of the happiest results, has attracted the attention of all Europe ; and England, among the rest, is said to be taking a lesson on this most important branch of government, from the benevolent absolutism of Prussia. Assuredly she cannot do better ; but let her not put in action one part of this immensely powerful engine, while another part, on which the whole utility of its movement depends, is left neglected. Woe betide the politician who shall labour to enforce, by law, the art of reading ; while he slothfully, viciously, or from party spirit, continues to advocate the unrestricted

freedom of a press, which fills every village shop with blasphemy, indecency, and treason ! Let him not dare to imitate the pure and holy efforts of Prussia, to spread the blessing of knowledge through the land, till he has manfully set to work to purify the source whence it is to flow. He, who shall best succeed in making the power of reading general throughout England, while this monstrous mass of impurity is permitted to spread its festering influence through the country, will have a worse sin to answer for, than if he forced all to drink of a stream he knew to be poisoned. In Prussia, the purity of all that issues from the press has become so completely a source of national pride, that, were the parental care which guards it withdrawn, it would, I have been well assured, be long before vice would grow sufficiently audacious to attempt speaking by so uncorrupted an organ. Infamy would dog the heels of the publisher, and prompt justice be done on the miscreant author, who should dare to violate the sacred pledge, given by the king to the people, that sin shall not be the fruit of that knowledge which he has thought fit to enforce.

' Another vitally essential part of the Prussian scheme of national education is its watchful religious superintendence of practical morality.

' It is so very easy a thing to teach children to read and write, that, were these the only objects in view, it would be scarcely worth while for the government to interfere about the business. A very poor man may contrive to pay two-pence a week to obtain this for his children ; and multitudes may easily get my lord, or my lady, or the squire and madam to pay it for them. But it is the cautious, systematic selection of persons proper for the office of teachers, and the impossibility that individual whim should interfere in the choice of them, which can alone ensure a profitable national education.

' And how is this all-important business transacted with us ? In some places, a teacher is appointed by the clergyman, who would regulate his parish school with the same anxious care which he exercises in the government of his own family. In others, some vain and canting Lady Bountiful has the power of nomination,—and selects a person who shall look sharply after the uniform, and take care that the children show themselves off well, upon all public occasions.

' In one village, a stanch constitutional Tory shall exert his utmost influence that the little people about him may be brought up to fear God and honour the king. He may watchfully see them led to the venerated church of their fathers, and teach them to look up, with equal love and respect, to the institutions of their country.

' In the very next, perhaps, a furious demagogue may insist that every lesson shall inculcate the indefeasible right to rebel. And, if the poor rogues be taught any religion at all, it may be with the understanding that each and every of them, when they are big enough, will have as good a right to be paid for preaching as the parson of the parish.

' What can that whole be, which is formed of such discordant elements ? And would it not be better for our rulers even to enforce such a mode of instruction as might give a chance of something like a common national feeling among the people of England, instead of let-

ting them be blown about with every wind of doctrine, as they are at present ?' Vol. II., pp. 170-3.

When women meddle with politics, they generally expose themselves ; and we scarcely know which is the more unfeminine and unpleasing character,—that of an ultra-liberal in politics and religion, a Fanny Wright, or that of a She-Tory, aping the genteel contempt of the Aristocracy towards all that is popular and liberal in the institutions of their country, and declaiming against that very freedom of the press of which they are at all times ready to avail themselves to the most licentious extent. The Tory airs which Mrs. Trollope is pleased to give herself, sit as ill upon her, as the cast off dress of a lady of fashion upon her lady's maid. She has an undoubted right to hold and maintain her political sentiment ; but we must think that it is in wretched taste to indite two volumes of otherwise agreeable though rather frivolous narrative in the spirit of a party pamphlet.

Mrs. Trollope is sufficiently liberal indeed, on some points. Towards the Romish superstition, she takes every opportunity of manifesting an indulgent feeling which must have given her continental friends considerable hopes of her becoming a good Catholic. Thus, speaking of the '*unmistakeable* devotion' of a poor old woman before 'a huge wooden doll' in St. Peter's at Ostend, Mrs. T. says :—

' Her withered arms were extended, and an air of the most *passionate adoration* animated her sunken features as she gazed on this frightful idol. And after all, perhaps, there is something sublime in the state of mind which allows not the senses to dwell on the object before them, but, occupied alone by the holiness of the symbol, is raised by it to such thoughts of heaven as chase all feelings but those of devotion. That this is often the case with sincere Roman Catholics, I have no doubt ; and it is impossible to witness the feeling without losing all inclination to ridicule the source of it.' Vol. I. pp. 5, 6.

We admit that it is not a sight to awaken ridicule. There is nothing ridiculous in the melancholy delusion which leads a human being to crouch before an idol, whether it be that of a Madonna, or of Doorga, or of Buddha. Mrs. Trollope would not find it very easy to shew that the feeling of the worshipper is less sublime or holy in the latter case, than in the former ; and indeed, her apology would accommodate itself to any form of passionate adoration, except the unpicturesque worship of the Methodists.

The Roman Catholic is confessedly a very picturesque religion ; and we cannot be surprised that it takes with those whose piety resides in the imagination. In ascending the Stromberg, Mrs. Trollope was much interested by the visible marks of recent devotion at the various 'stations' on its declivity. ' Many

' flowers, not yet completely faded, were either lying at the feet of the Saviour, or adorning the brows of his mother.' On returning, a bright, fresh wreath of beech leaves was observed twisted round the bust of a wooden virgin, which had evidently been placed there by the guide who attended them in the ascent.

' There is something to me extremely pleasing,' says Mrs. Trollope, ' in these untoward and visible signs of religious feeling, especially when demonstrated where no human eye is expected to approve: nor can they, I think, be classed with those superstitious observances with which the Roman Catholic religion has been so unreasonably reproached.' Vol. I. p. 168.

Mrs. Trollope must mean—either that these observances are not superstitious, or, that they do not belong to the Roman Catholic religion, which has, in fact, adopted them from the more ancient faith, usually called Paganism.—Which does she mean? But not only is our Author much pleased with the rites of the Romish faith: its social influence also seems to have excited her admiration as being decidedly *conservative*. Speaking of Belgium, where, she assures us, by a figure of rhetoric we will not define, ' the King of Holland still reigns in the hearts of the majority' (! !) She says :—

' Nothing can present a stranger anomaly in human affairs, than the sight of a nation deeply and severely Catholic, attempting to ape the chartered libertinism of political thinking, which a few noisy and discontented persons are endeavouring to teach them. The law which authorizes unrestrained license of tongue and pen, both public and private, on all subjects, whether political or religious, accords ill with the principles of a people whose religion commands them to bring their thoughts, words and deeds before the tribunal of their priests.'

Vol. I. p. 61.

The obvious meaning of this is, that a nation ' deeply Catholic,' being held in abject submission to their priests, are incapable of political liberty, and not likely to trouble their heads about it. Witness *Belgium and Ireland*. We are often told by Conservative politicians, that the British Constitution is inapplicable to Ireland; the above theory may account for it. The liberty of the press and of public speaking ill accords, it seems, with the principles of the Romish faith, which discountenances such liberalism. What an excellent argument this would have formed for passing the Irish Coercion Bill with all its clauses, so accordant as they were with the religious principles of the Irish people! Unhappily, however, there is one flaw in this representation. We admit that there is some degree of truth in it;—that the tendency of the Confessional is to fetter and debase the

spirit of the people ;—but this conservative and sedative influence can have free play only where the Romish faith is the established religion, and the Papal Church is in close alliance with the State. Were this the case in Ireland as in Belgium, and were the priests on the side of Government, there would be found little difficulty, perhaps, in coercing the people into the most servile obedience. We submit this consideration to Earl Mansfield and those hereditary legislators who think, with his Lordship, that an Establishment of any religion, is preferable to any religion without an Establishment.

There was a time—alas ! even in Germany, it has passed away—‘when princes and priests felt mutual dependence and mutual reverence. The abbot passed from his convent to the presence of his sovereign, unchallenged and unannounced, to be consulted ‘on the prince’s political anxieties, and to afford him the comfort ‘and assistance of his advice. The sovereign,’ with equal privacy, ‘would enter the cell of his confessor.’ That for purposes such as these, the palace, the convent, and the church were placed in immediate *juxta-position*, (as still to be seen at Mannheim and elsewhere,) cannot be doubted. ‘Such intimate communion,’ remarks Mrs. Trollope, ‘is now no longer needed ; but, perhaps, it requires the test of longer experience than has yet been given it, before the advantages to be derived from withdrawing the voices of churchmen from the councils of the State shall be clearly ascertained.’ (Vol. I. p. 281.) Instead, therefore, of relieving bishops from their political duties in Parliament, might it not be wiser, *perhaps*, to restore churchmen to seats at the council-table ;—to make Bishop Philpotts, for instance, Lord Chancellor, or Dean Merewether, Secretary for the Home Department ? We believe that the office of Royal Confessor is not formally abolished. What if this were revived, and connected with a seat in the Cabinet ? The suggestion may startle those of our readers who have not drunk of the ‘precious wisdom’ which wells from German fountains. But we would ask, whether there is any greater inconsistency in a ‘churchman’s’ being prime minister, than in his being a leader of opposition in the House of Lords ; using the word churchman, of course, in the Romish sense. In other words, what renders it more unsuitable to the character and office of a Minister of the Church of Christ, to be first Lord of the Treasury or of the Admiralty, than to occupy the throne of a prince palatine, or to mingle in the political strife of the senate, and sit in the highest court of judicature as at once a legislator and a judge ?

We have dwelled too long, perhaps, upon the religious and political sentiments obtruded in these volumes, which, as the mere opinions of the Writer, would not have been worth observation ; but, as being evidently intended to gratify the patrons

and *proneurs* of her former work, and to ensure a like success, they are not undeserving of being placed in a broad light, as indicating the spirit of the anti-liberal party. But we shall now proceed to the more pleasant business of selecting from these volumes a few specimens of the Author's talent for description. We find nothing that strongly tempts citation, till we reach the banks of the Necker, at Heidelberg. The pencil has familiarized us with the majestic castle, 'hung in mid air', which there forms so magnificent a feature of the lovely landscape; and all that Mrs. Trollope 'can do is, to record' her 'delight, wonder, and 'intense astonishment at the marvels, both of art and nature, so 'lavishly spread' before her. Her account of an excursion up the valley to Neckensteinach is pleasingly described.

' On quitting the town, (Heidelberg,) by the southern side of the river, we passed under a gateway of some pretension, but no great elegance. The drive, through this narrow valley, to Neckergemund, is as full of beauty as any two or three leagues which any of us remembered. One pretty feature of it is the working of the red-stone quarries, on the opposite side. This continues, at intervals, the whole way; each quarry being divided from its neighbour by jutting crags, too beetling, perhaps, to be worked; but diversified with a beautiful sprinkling of dwarf oak and beech, that contrive to push forth almost horizontally from their fissures. Nothing can be more picturesque than the numerous groups of labourers, employed in blasting, raising, and launching the stones down to the river's edge. This last operation adds no trifling charm to the scene. The continual masses sent from a great height, rolling, bounding, springing, and rattling as they descend, till they finally dash into the water, create a sort of fearful interest by no means unpleasing, when watched from the opposite side of the Necker; but, woe to the unwary wanderer who may chance to take a fancy for rambling on the northern bank! The encountering a train, on the Manchester rail-road, would hardly produce more certain destruction, than would a contact with one of these falling rocks.

' The pretty village of Neckergemund hangs, most trinket-like, upon the chain of hills we had followed from Heidelberg. A bright little mountain brook comes dancing down, among its cottages, to join the Necker; and it seems probable, that this brook is sometimes sufficiently copious to occasion a very inconvenient augmentation of the latter stream; for we read, on several houses, inscriptions, recording the height of the water at different periods, in some of which all the lower part of the village must have been submerged.

' We have crossed the river,—carriage, horses, and all,—in a flat-bottomed boat, just large enough, and not an inch to spare. The Necker makes a turn at this place, almost at right angles; and, when we were in the middle of the stream, and could command both reaches at once, the view almost suggested the idea of fairy land; so much did the bold, unexpected objects, which became visible, exceed all we had seen, or hoped to see. In looking towards the country we had passed, we observed that the river assumed the appearance of a lovely lake,

surrounded on all sides by towering cliffs ; and, on turning the eye forward, a lofty, conical, forest-covered hill presented itself, crowned by a circular town, which covers its summit completely. A ruinous, embattled wall surrounds the whole ; and a mighty tower, of size most disproportioned to the town it guards, rises magnificently against the sky.

' On reaching the left-hand shore, the road continues close to the water's edge ; till, at the distance of two miles, the ancient town of Neckersteinach, unquestionably one of the loveliest spots in this most lovely land, appears in sight.

' From this point, to the little hotel to which we had been directed, a distance of about half a mile, we drove through some scenery which really looks as if the objects had been brought together purposely to enchant the eye. The marvellous Tilsberg, with the circular town and lofty tower on its brow, rises steep and abrupt, on the opposite side of the river, from the midst of a little, bright, green, level meadow on its bank. Before us was the rambling town of Neckersteinach, scattered up and down the little hill on which it stands, with about a score of light craft moored before it ; and, above our heads, towering rocks and dark forests rose steep and high, with the ruins of two stately castles looking down upon us from among them. On another rising knoll, quite distinct from all the hills around it, stood the dismantled, but less ruinous remains of two other bergs ; which seemed to have their strength linked together by walled terraces erected between them. The Necker makes a sudden, but beautiful, sweep round the little meadow at the foot of the Tilsberg ; and the curving shore opposite, the boats, the houses, and their hanging gardens, the ruined castles, and the forest-covered height on which they stand, altogether form a picture very seldom equalled. It was just such scenery as one longed to revel in, without the incumbrance of carriage and horses, or anything else to prevent one's turning first this way, and then the other, without any restraint whatever.

' We wasted but little time in bespeaking dinner, giving orders to the driver about our return and such other ordinary matters, ere we found ourselves climbing the isolated knoll, towards the most curious, though the least ruined, castle of the four. But, before we reached it, another pleasure awaited us ; for, on attaining the summit of the little ridge, and looking down upon the side of it, farthest from the Necker, instead of seeing the undulating ground which generally connects such an elevation with the loftier heights in its vicinity, we beheld a little valley deep sunk below us ; so bright in verdure, and so tempting from its cool and quiet shade, that nothing prevented my immediately descending into it, but a timely recollection of the labour of returning. Through this emerald valley flowed a stream, rapid, deep, and clear, called the Steinach ; which a guide-book describes as " le ruisseau le plus anciennement cité loin à la ronde." If it were cité for its exceeding beauty, I can well understand this ; for it is just such a stream as an errant knight might wish to reach, when longing to slake his thirst, after a fierce and fiery combat, or to repose his limbs on a velvet turf, under the eternal shade of lofty hills and umbrageous oaks.

' After gazing at this miniature valley, till we had sufficiently re-

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freshed ourselves by the sight of its coldness, we proceeded to the castle ; which, old records say, was the residence of a powerful baron : —lord, not only of the valley and the stream, but also of the knights who inhabited the three other strong holds in its neighbourhood, and who held them as his vassals, and for his security. One of these subject knights acquired the name of Landschaden, signifying “ curse of the country,” or something very like it ; which amiable appellation remained with his race till a few years ago, when the last male died childless. The castle of his chief, though the oldest of the four, and known to have existed in the year 1140, is still in part habitable. The Rittersaal has, probably, been little changed ; being still a large handsome room, commanding most lovely views by two large windows, one looking across the Necker towards the Tilsberg, the other to the little valley of the Steinach.

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‘ While recrossing the river on our return, we were much struck by the beautiful appearance of the Steinach brook, where it runs into the Necker. I have seen the clear Ohio join the muddy Mississippi ; and, still more to the purpose, I have seen that turbid stream rush among the bright blue waves of the Mexican gulf ; and, in both instances, there is a very tardy mixture of their waters ; but the pertinacious purity of the sparkling little Steinach is more remarkable than either. It flows gayly and swiftly through the gentle descent of its own valley ; but, just where it joins the Necker, it comes down with a vehemence which carries it pure and pellucid, for a longer distance than I could have believed possible, before it is stained and lost in the stronger and coarser stream.’ Vol. I., pp. 297—313.

A day was subsequently devoted to the examination of Heidelberg castle ; and a true and particular description thereof is supplied from the Author’s note-book. We must do Mrs. Trollope the justice to say, that she did not hurry through the scenes she describes, but set herself laudably to see what was to be seen ; so that her volumes will furnish some useful hints to future tourists.

Mrs. Trollope was delighted with Baden-Baden. The re-duplication of the word (Baths) is, we suppose, by way of emphasis, to distinguish it from all other watering-places of the same name. ‘ Not all I had heard of the beauty and the brilliancy of Baden,’ says our Tourist, ‘ had prepared me for the exceeding loveliness ‘ of its situation, which seems to contain within itself every pos- ‘ sible attraction that a watering-place can offer.

‘ The surpassing grandeur of the scenery has been so constantly dwelt upon, by all who have looked on it, that the hopeless task of description is rendered unnecessary ; but should I be tempted to express some of the delight it afforded me, I beg to be forgiven, in behalf of my earnest desire to inspire all tourists with a wish to visit it, who can in any way contrive to bring it into their summer excursion. That they will thank me, if I succeed, I am very sure ;—let their

taste, their temper, their sex, their age, be what it may, they cannot fail to find Baden enchanting.

' Should they love all that is awful, sombre, wild, and grand in scenery ; let them wander but half a mile from the town, and they may be lost amid the dark valleys, that wind through the pine-covered mountains, which form the out-works of the Black Forest. If a scene of the most light and brilliant gayety be what their fancy covets ; they may turn aside into the gardens that lead to the suite of buildings called "*Le Salon de la Conversation*," and they will find there more light and laughing cheerfulness, a more brilliant air of dissipation, and a greater variety of objects to enchant the eye, and animate the spirits, than probably were ever brought together elsewhere. Yet is there neither noise, nor misrule, tumult, or apparent excess of any kind.

' On crossing a bridge from the town, a handsome carriage-road, looking like a drive through a gentleman's park, sheltered on each side by shrubberies, leads to the *Saal*. Well-kept gravel walks wind through these shrubberies, on both sides, in the same direction ; skirted, to the left, by the little river, or rather brook, called the Oelbach, which was at one time the line of demarcation between France and Germany ; and on the right, by a steep ascent, diversified with lawns and groves, and many a tempting path, that gradually rise, till they are lost in the dark forest of pine that covers one of the hills, which shut Baden in on all sides.'

' Immediately opposite to the public rooms rises the almost stupendous hill, on which stand the ruins of the old castle, which, some seven centuries ago, was the stronghold of the Princes of Baden. Directly below it, and about two miles nearer the town, is the present *Residence*, spreading along the magnificent terrace that overhangs it. The first, an enormous, but almost shapeless mass of towering ruins, seems to look forth from its black cloak of pines, as if in scorn of the light and lively scene below, so far unlike the solemn stateliness of its own feudal glories. The other, young in comparison, though tracing its origin to Christopher, a Margrave of Baden in the 13th century, still remains entire.

' The town reaches to a level with this edifice ; and though no buildings are high enough to impede the view of it, the general effect of its lofty site and noble extent is lessened by their proximity. But history attaches an interest to this old fabric, far beyond what any outline of brick and stone could produce. At the first glance we remembered, that beneath the heavy pile lay the dungeons, which, perfect beyond any that have been discovered elsewhere, show in hideous hieroglyphics where and how the victims of the secret tribunal received their sentence, and expiated their real or imputed crimes. It was impossible to look at its gloomy roof without a shudder. But turn the head, and instead of the black mountain and its two terrific castles, the brightest objects and the lightest hilarity meet the eye and ear.

' In one direction, a long alley of acacias stretches almost as far as the eye can reach, flanked on each side by a row of gay booths ; which, besides all the gaudy prettinesses they offer for sale, have the attraction

of the French, Savoyard, and Tyrolese costumes of the picturesque merchants, both male and female, who occupy them. This alley itself, with the motley population that crowd it, is a most amusing sight. In one place a card-table, under the trees, attracts a circle of loungers to watch the chances of a game at whist or *ecarté*; in another, the green vest and pointed hat of a Swiss vender of chamois gloves (hunted and sewed, as he tells you, by his own hand) draw some to purchase, and many to stare. Here a girl from Western Switzerland, with her pretty ankles, short petticoat, and large straw hat, shows off her graces, and invites you to buy crucifixes, brooches, and Napoleon pins, at a penny a-piece;—there a juggler, mixing the costumes of all nations of the earth, to mystify each, gains hearers and cents without number.

' Additional animation was now given to the lively spectacle by a band, which began to play in front of the rooms. Every chair was occupied; every table engaged—French taking coffee and cognac—Germans smoking—English eating ices and quaffing wine, or whatever else was to be had at the highest price. As one party moved, another took their place, offering fresh groupes to study; the whole spectacle being uniformly gay, but uniform in nothing else.'

Vol. II. pp. 10—18.

The choir of the Jesuit's Church at Baden is now converted into—a gaming room! That accursed passion, the love of play, was exhibited even here in all its deformity. There are remains of ancient baths, supposed to be Roman, and a suite of dungeons, connected by a subterranean communication with the old castle, which are thought to be German. Travellers are shewn *la chambre de la question*, where many massive iron rings give intelligible indication of the infernal use they were applied to; and the *oubliette*, or fatal *baiser de la vierge*, consisting of a trap in the floor, which gave way beneath the prisoner, probably while in the act of homage to an image of the Virgin. Mrs. Trollope was, moreover, allowed to explore a chamber at the top of the castle, from which the captive was lowered through a cylinder concealed by the spiral staircase, by means of a chair,—' which 'he was sure to sit in, as it was the only one in the room.' These memorials bear incontrovertible testimony to facts which now rank among the horrors of romance, but which had once a dreadful reality.

Mrs. Trollope returned from Baden-Baden to Mannheim, and thence proceeded to Nassau, Ems, Mayence, Cassel, Gottingen, and the Hartz. The first view of the Hartz from the summit of a hill beyond Osterode, is very striking.

' The hill which it had taken us so long to mount, here sunk beneath our feet almost perpendicularly; and the bold wall of rock we looked down upon did not contrast more strongly with the gentle slope by which we ascended, than did the dark hue of the landscape now spread before us, with the pale, barren hills on the opposite side of the

town. As far as the eye could reach, was an immense extent of waving heights, all covered to their very tops with one universal mantle of black pine. The deep chine at our feet looked as dark as night; and the only objects visible within its shade were, here and there, the gleaming of a narrow brook, and the windings of a rude pathway which followed it. The only tinge of colour throughout the whole landscape was occasioned by the blue smoke which proceeded from the charcoal-burning, and which rose from one or two points of the different hills.

' This was, indeed, the Harz; and the unexpected manner in which it had burst upon us through the magnificent opening, wonderfully enhanced the effect of its grand and peculiar features.'

Vol. II. pp. 228, 9.

We must make room for one more extract—' the ascent of the ' Brocken.'

' As we mounted higher and higher, after crossing the noisy torrent by slight log bridges, which seemed just wide enough to fit the feet of the mule, without an inch to spare, I was lost in admiration at my own undaunted courage. I fear its moral value was not much superior to that said to be produced by intoxication;—but it was very delightful while it lasted.'

' At length we quitted the stream and its awful bridges; and, with them, every trace of a path. The mules, however, seemed to know their way; and yet it was such a one, that losing it could hardly have brought them to a worse. What must have been the horrible convulsion, which has so scattered the surface of this mountain, and covered its sides with such gigantic yet loose masses of granite rock?

' The feeling of wild confusion which this gives, is indescribable. That these masses are not primeval there, but have been thrown where they lie by some prodigious accident, is unequivocally evident. Sometimes stretched flat upon the ground, sometimes piled loosely, one upon another;—at one place appearing firmly bedded;—at another, almost tottering on the spot where they have fallen;—they everywhere show themselves to be superficial adjuncts to the place they occupy. One of these masses measured fifty-five feet in length and forty in breadth;—its height was beyond our reach, but could not have been less than thirty feet. The most beautiful mosses "sheathed the terrors" of some of their sharp angles; but many were perfectly bare. In every interval between them, enormous pines still lifted their dark heads; but their fringed branches no longer swept the ground; the stems were bare; and the wind, though still unfelt by us, moaned among their tops in sounds such as I never heard before.'

' If I could have spoken at all, I should have exclaimed with the Bruce—

"A scene so rude, so wild as this,  
Yet so sublime in barrenness  
Did ne'er my wondering footsteps press."

' By degrees the trees ceased altogether: the mosses and lichen apparently ceased with them; and a monstrous expanse, entirely covered

by detached, bare, dry, sun-whitened rocks, stretched upwards and all round. It was a desert at which an Arab might tremble.

‘The idea that I had still to sit upon my weary mule amongst, and over, these steep, smooth crags, made me shudder. It seemed to be the exact spot which fiends would choose wherein to keep their holiday; and I almost expected to hear impish laughter from behind some of the stones, or out of the hollows between them, through which dark, brackish streams were heard, and occasionally seen, trickling down the mountain.

‘The scaling this hideous precipice was the most tremendous part of the expedition; and, by far, the most difficult feat I ever achieved. My saddle was furnished with a strong handle before, and another behind; and, by dint of holding against the latter, and pulling myself up by means of the former, I contrived to keep myself on the poor creature’s back; but it was painful to feel the strong working of her muscles. Having mastered this most arid and desolate portion of the mountain, we again reached symptoms of vegetation. Whortleberries, moss, and a twisted growth of dwarf pines, covered its rugged side. Here again the guide stopped, and bade us turn and look below;—but what combination of words can convey an idea of all which that look showed us? First came the rocky desert,—next a wavy sea of unnumbered forest-coloured hills, in every shade from black to gray, as the capricious clouds swept over them—then came the wide-spread world below, bright in unmitigated sunshine, with here and there a small speck that might be a beacon, tower, or village church; but all so blended in one flood of light, that, contrasted with the dark forest enclosing us, it seemed almost like an opening of the bright and sunny heavens, rather than any view of earth.

‘Terror, weakness, weariness, all vanished at this spectacle; and, when our kind-natured guide nodded an encouraging assurance, that “Brocken would be good for us this night,” we turned our heads again towards the lofty summit with renovated strength and unshrinking spirits.’ Vol. II., pp. 246—250.

Art. VII. *On Church Property.* 8vo., pp. 29. London, 1834.

‘**P**RAY, Madam, what is a Methodist?’ said an inquisitive lady to an orthodox matron while the deal was going round at the whist-table. ‘Oh, dear, a Methodist is, a Methodist is—la! Ma’am! every body knows what a Methodist is.’ The parties had never to their knowledge seen an individual of the species, but it was agreed that they were an unsocial, strange-looking race, not at all like other people. Notions equally distinct and enlightened are entertained in certain circles respecting that ambiguous class of the community called Dissenters. We have heard of instances in which a curiosity has been expressed to see a Dissenter, it being imagined that their appearance must be something very different from that of churchmen. The young

gentlemen of Oxford appear to have adopted the belief that all Dissenters speak through their nose. But, after all, what is a Dissenter? and, what is a Churchman? A Churchman is, in common parlance, a person who worships God in a building called a church, and a Dissenter is a person who worships God in a building called a chapel or meeting. This is not an exact definition, because there are thousands whom the Church claims as her own, who never go to church or to any other place of worship; but it is sufficiently correct for the purpose of classification. The Churchman and the Dissenter are of the same religion,—alike Protestants,—acknowledging the same rule of faith,—using, in many cases, the same hymns in their worship,—and the sermon read at church is not unfrequently taken from some volume by a Dissenting divine; but the Dissenter is so perverse as to prefer extemporeaneous prayer to the recitation of a form, and so unreasonable as to like to choose his religious instructor, as he does his physician or his lawyer, on the ground of his qualifications for his office, rather than to receive a state functionary or hireling in that capacity. Such then is the most obvious difference between the two classes of religionists. The Churchman goes to Church, and is regarded as belonging to the Church; the Dissenter to the Chapel, and he is viewed as belonging to the Dissenters. Who does not see that their worshipping according to their respective modes, is a most worthy and philosophical reason why the broadest possible line of demarcation should be drawn between them in all their civil relations;—why they should not be allowed to study at the same Universities, to sit in the same Corporations, or to be buried in the same cemeteries; for even so, of old, the Jews had no dealings with the Samaritans.

But is this the whole difference? Let us examine a little further. The Church-goer belongs to the Church; *ergo*, the Church belongs to him. Does it so? This is not very good logic. A soldier belongs to a regiment; does the regiment, or the barracks in which it may be quartered, belong to him? If we wish to ascertain to whom any thing belongs, we are accustomed to ask, not who has the use of it, but who has been at the expense of it. Who pays for the Church? The Churchman? Not more than the Dissenter. Then how can the Church belong to the one more than to the other? Now comes out a very material difference between the two. The Churchman, being satisfied with the parish priest that the State finds for him, pays his tithe and church-rate, and there is an end of the expense that his religion costs him. The Dissenter, declining the parish provision, pays his proportion of the tax for maintaining it just the same as the Churchman; but, over and above this, he voluntarily contributes to the maintenance of an extra supply of religious instruction, generally of a better quality, and thus pays for his

religion twice over. This very absurd conduct may be held to afford a strong presumption that he is a fanatic or a hypocrite ;—we will not here dispute this point ;—but, in the name of common sense, how can it deprive him of any right, civil or ecclesiastical, which belongs to the conforming Churchman ? The time was, we admit, when, for a man to choose his own minister, and to contribute to support him, was deemed an offence more worthy of punishment than to break half a dozen of the Commandments ; but, as Dissenters are not now dealed with *penally* as such, we repeat the inquiry, How can the church, the building so called, with all its appurtenances, be considered as belonging less to the Dissenters of the parish, than to the Churchmen ? We should like to receive a plain and fair answer to this question ; and we may extend it to all that is included under the fallacious designation of the Church of England. Startling as may be the paradox, we must maintain, till we receive further light, that the Church of England, as an Establishment,—as a State provision, belongs as much to Dissenters as to Conformists, on every principle of equity. They have a common and equal interest in all the institutions of the country, in all the national property ; and religion must be treated in them as a *crime*, before it can disqualify them from exercising all the rights and privileges of citizens. The church was intended as much for *their* benefit, as for that of the church-going portion of the population. It was a provision for all ; and the Nonconformist has as good a right to go to church, and to make all other use of the Establishment that his conscience allows, as the Churchman. Now does the mere declining to avail himself of that national or State provision, affect in any way his original right ? What statute inflicts upon upon this forfeiture ? Let him go to-morrow, and take the sacrament at Church, and lo ! he is a Church of England man, in full possession of all his rights. But there are thousands,—alas ! hundreds of thousands,—who, equally with the conscientious, Nonconformist, decline to avail themselves of the State Church except in the affair of baptism, confirmation, and marriage, yet, never going to chapel, they are innocent of any overt act of dissent. Now these Non-Dissenters are not deemed to be thereby deprived of any of their Christian prerogatives : they are uniformly invited to sign petitions in defence of Church and State, and at their death, are consigned to consecrated ground with the accustomed formula. Why, then, should the Dissenter's not going to Church for a good reason, be thought to bar any of his rights, more than the Non-Dissenter's staying away from both church and chapel for a bad reason ?

But why then does the Dissenter object to pay his Church-rate ? We may answer this question by asking another : Why does the Churchman refuse or grudge *his* Church-rate ? Both

alike revolt against the compulsive system, which, though a greater hardship and injustice in the case of the Dissenter, is not more palatable to the Conformist. The Dissenter objects to the whole system of the Establishment; but this opinion of his, so long as he is made contributory to its maintenance, cannot nullify the interest which he has, and which every one ought to have, in that which he is made to pay for. As reasonably might those who petitioned for a reform in parliament, and who dissented from the nomination principle of the rotten-borough system, have been held disqualified for exercising the elective franchise.

But we go a step further. Not only does the Church of England belong to the Dissenters in common with Conformists, considered as a national institution, but, in one view, Dissenters, in common with Conformists, *belong to the Church of England*. We do not now mean, that they belong to the Church of Christ in England,—to that Church as defined by the Episcopal section of it in her XIXth Article; though this is not to be lost sight of. Dissenters belong to the Church of England as a system of parochial administration, in their character of parishioners; in which capacity they are required to discharge offices in that Church as wardens, &c.; and form part of the local corporations in which Church property is actually vested. The Church of England is, in this sense, and for these purposes, co-extensive with the whole kingdom: every subject of the Crown is viewed as a member of the Church, the civil and ecclesiastical jurisdictions being so blended together, that, in belonging to the State, we belong to the Church, as part and parcel of it. Nonconformity was therefore originally dealed with as a civil offence and wrong, in common with heresy, and Dissenters were recognized only as criminals. The repeal of those intolerant laws restores them to the rank and character of good *civil Church-of-England men*. As such, they attend and vote at vestries and parish meetings; and till the whole scheme of administration is secularized, and till the Church of England, which is now, essentially, a system of democratic jurisdictions, such as might exist under any religion,—is reduced to a purely religious institution, Dissenters, while differing from it how widely soever in the latter point of view, must be considered as, in the former respect, actual and *bona fide* members of the Church of England.

We know how little short of invincible is the ecclesiastical prejudice which persists in regarding Dissenters as a proscribed caste, the pariahs of the Church, 'half-Englishmen,' unsocial, sour, snuffing separists, or hostile aliens waging war upon the nation and its institutions. Although we have no hope of vanquishing this intangible spirit of malignity, we feel not the less called upon to assert our free and equal birthright, and our claim to rank, not as a caste, but as an integral and not the least

sound part of the body politic. Not the less was Paul a Roman, because he was a Christian, although Rome was a Pagan State, and its Emperor a persecutor of the faith. Not the less do Dissenters feel to be Englishmen, because, having embraced 'the Protestantism of the Protestant religion,' they seek the removal of their own grievances, and desire to see Religion also disengaged from hers.

These remarks will be seen to have an important bearing upon the delicate subject of Church property; respecting which, the assumptions of those who esteem themselves *par excellence* churchmen, are at once lofty and baseless. The most extraordinary misconception prevails, and is industriously fostered, with regard to both the tenure of that property, and the parties in whom it is vested.

'When,' remarks the Writer of this able and well-timed tract, 'the Chancellor stated in the House of Lords, that the Church included the Laity as well as the Clergy, and that the Church of England neither held nor could hold property as a Corporate body, he appears to have excited surprise in some, and given offence to others, who had talked and written about the Church and its property, as if the Clergy constituted the Church, and as if the property held by individual Clergymen formed part of a common fund belonging to a great Corporation, and of too sacred a character to be touched. That he was right in the two propositions he advanced, it requires only a clear statement of the case to establish.'

Passing over the Writer's definition of the term Church, as including the laity, we come to the remark, that the Clergy, though, like the nobility, a separate *order* in the State, are not, any more than the nobility, a corporation, nor can they hold property as a corporate body.

'The mistake of ascribing to the collective body of the Clergy the character of a Corporation aggregate, possessing a common property, in which all the members of the Clergy have a joint interest, arises from the fact, that every Parson or beneficed Clergyman is considered by the law of England to be a Corporation sole. In the eye of the law he is for certain purposes, the representative of the Church or Congregation to which he dispenses the ordinances of Religion, and as such he has the administration of the greater part of the funds set apart in his parish for religious uses. It is in this sense only that the phrase Church property has any meaning. In every parish throughout England there has existed for many years property of different kinds—tithes—lands—buildings—sacred ornaments and utensils—dedicated to religious purposes—belonging to the Church or community of the faithful in that parish and held in trust for them. A small portion of this property is committed to the care of the Churchwardens, who are erected into a Corporation for that purpose, which limited powers confined to the objects for which they are instituted. The greater part is

confided to the parson, and to enable him to discharge his trust, he has been made a Corporation sole and constituted the legal owner of the property, though morally bound to apply it to the uses, for which it was originally destined and bestowed. To borrow an illustration from an eminent Divine of the Church of England the tithes and oblations of every parish are to be considered as a common Bank, out of which the expenses of religious worship and instruction, and the relief of the necessitous ought to be defrayed.

‘ It is true, therefore, that the Church in the sense of parochial church, is possessed of property. In every parish the Church, that is the faithful, have a common fund, of which the parson is in law the proprietor, in equity the trustee. The legal estate is in him, but part of it only was intended for his benefit, the remainder being applicable to other purposes. Such were the doctrines and practice of the primitive Church, and such continued to be the doctrine taught by Theologians and Divines long after the Clergy had departed in practice from the line of duty prescribed to them by their Canons.

‘ But, though the Church in every parish has a common fund, there is no community between the property of one parish and the property of another. Every parish, in respect to its common property, is as distinct and separate from every other parish as the Corporation of London is from the Corporation of Bristol. There is a community of faith and discipline, but no community of temporal goods in the Church of England. Every parson administers the funds of his own parish. There is no aggregation of these separate funds into a common stock—no division of spoil among Churchmen of different parishes. Every Clergyman collects the Church revenue of his own parish and expends what he has thus received.

‘ Paley, it is true, when in search of arguments to excuse the non-residence of his brethren, suggests that “the whole revenue of the Church,” meaning thereby the revenues of all the Churches and ecclesiastical endowments in England, “may properly enough be considered as a common fund for the support of the national religion.” But the law of the land judges otherwise. It has not incorporated the Churchmen who administer these benefices, nor given them a right to hold property in common. It has created no consolidated fund to defray the stipends of the Clergy. Every man receives his pay from his own benefice, the duties of which in return he is bound to perform. The supposition of Paley has no foundation in law, and when the purpose for which it was propounded is taken into consideration, it can be viewed in no other light than as a specious theory intended to palliate a crying abuse, which has long grieved the pious and given scandal even to the infidel.

‘ What has been said of the parson or parish priest, is equally true of Bishops and Deans, who, like him, are corporations sole, entrusted with the administration of the funds belonging to the faithful, laity as well as Clergy, in their several dioceses and deaneries. Like the parson, every Bishop and Dean is unconnected, as far as the property of his church is concerned, with every other Bishop or Dean, and like him, he receives and administers what is committed to his charge without being accountable to his brother Deans or Bishops. Church

property is everywhere trust property. It belongs to the body of the faithful, for whose spiritual use and temporal necessities it was bestowed. Bishops, Deans, and parsons are the stewards and administrators of that property, and bound to employ it in the purposes for which it was given.

' When Bishopricks were subdivided into parishes—a slow and very gradual operation—the lords of manors were encouraged to build Churches and establish resident clergymen on their estates, by conferring on them the advowson of the Churches they erected. No church was consecrated, unless the land on which it stood was dedicated to religious uses, with no power of resumption on the part of the donor, his heirs or assigns ; and when the endowment was completed by adding a church-yard, a parsonage, and a glebe, the Church became parochial. That this endowment, with all its rights and privileges, might pass from one incumbent to another, without loss or diminution, without expense or trouble, "The law", says Blackstone, "wisely ordained, that the parson, *quatenus* parson, should never die, by making him a Corporation sole. By which means all the original rights of the parsonage are preserved entire to the successor ; for the present incumbent and his predecessor, who lived seven centuries ago, are in law one and the same person, and what was given to the one was given to the other." Every parson is therefore a Corporation sole ; but every parson, *quatenus* parson, is independent of every other parson, and no two parsons nor any number whatever of parsons form a Corporation aggregate.'

The Writer proceeds to give a brief sketch of the origin of the tithe system, and of the perversion of tithes from their original destination. He then comes to the main point.

' When we reflect on the various sources through which property has flowed into ecclesiastical corporations—when we recollect that, if some of the donations made to them have proceeded from the purest motives of piety and benevolence, others have been suggested by the blindness of superstition and the artifices of the priesthood—that many have arisen from vanity, caprice, indifference or aversion to natural heirs, motives discreditable alike to the giver and receiver—it must be obvious, that these endowments have nothing in common but their destination to what was regarded at the time of their foundation to be pious uses. The question for consideration is, whether ceasing to be useful according to their present application, they may not be converted to beneficial purposes—whether for instance, the revenues of a Parish Church, where few or none of the inhabitants can join in religious worship with the incumbent, may not, wholly or partially, be employed in institutions for education or in works of charity. To maintain the contrary, is to represent every Ecclesiastical Corporation as a gulph or abyss, into which things may enter, but from which nothing can come out. Was it so in the primitive Church ? So much the reverse was the fact, that in early times the Bishops were empowered, in cases of emergency, not only to dispose of the annual revenue, but to alienate the lands of the Church, towards the relief of the poor, the support of the Ministers of religion, the redemption of

Captives, or other purposes connected with the objects for which they had been given; and it was only the abuse of this privilege by the Episcopal order that led to restraints on its exercise. Is it so in Roman Catholic Countries? In Austria monastic institutions have been suppressed without number, and their revenues applied to other purposes. In France, before the revolution of 1789, the concurrence of the civil and ecclesiastical authorities was able, at all times, to extinguish, unite, disperse, suppress, burthen, or alienate, the benefices held by ecclesiastical Corporations. In England, before the Reformation, Wolsey suppressed several monasteries, and applied their lands and revenues to the erection of colleges, for education; and at a still earlier period, when the order of the Templars was abolished, the Judges and others of the King's Council decided, that the lands and tenements they formerly possessed had by the law of England escheated to the Crown, or to the original donors and their heirs, "who might well and lawfully retain them as their rightful escheats."

' Ecclesiastical Corporations, like other foundations in perpetuity, are established for the public good, and are justified and defended on no other principle. That it may be necessary to set bounds to their increase, is manifest from the laws on mortmain, which every State has been compelled to adopt, and which every writer on jurisprudence has quoted with approbation. But if it be the duty of the Legislature to oppose limits to the extension of these establishments, when they have become sufficiently numerous and have acquired endowments sufficiently ample to serve the purposes for which they were created, the possibility must also be admitted, that institutions, which were at one time useful, may cease to be of any public utility, and that endowments, which were at one time not more than enough, may become totally disproportionate to their object. If such a case arises, is there no lawful power that can apply a remedy? Must an evil, obvious to every one, remain for ever without a cure? Must not the supreme authority of the State, which for purposes of public utility permitted and sanctioned those Corporations, possess an inherent right of remodelling and adapting them to the ever varying changes in the condition and circumstances of Society? If monastic institutions were still in existence, if masses were still sung for the souls of the departed, would any one contend that no power on earth could suppress these fooleries and apply the revenues that maintained them to other purposes?'

The application of these principles to the Irish Church is obvious. If Protestantism is ever to become the religion of Ireland, it must be as the result of other means than the wealth of the Church. ' Those have read history to little purpose,' it is well remarked, ' who have not learned that no opulent establishment ever made converts.'

' When the Bishops became secular princes, it was found necessary to prop the Church with Benedictine Monks. When the Monks became opulent, the Mendicant Friars were called in to their aid. When the Mendicants, in their turn, acquired property, the Reformation fol-

lowed: The Jesuits were the next auxiliaries, and while they were poor and learned, they resisted the Reformers with success; but riches and ambition proved their ruin, and with them fell the tottering edifice they had supported. If an opulent establishment can keep its own, it is all and more than we can expect from it. The spoliations of Henry VIII. and his successors, did more good to the Protestant faith, by impoverishing the Protestant Clergy, than by silencing and banishing their Popish opponents. If there be any who dream of converting the Irish Catholics, they must begin, if they mean to realize their visions, by destroying the Church establishment in Ireland, root and branch, and leave to self-appointed Missionaries the task of conversion. In a conflict with Irish bigotry and ignorance, reason and learning are, like the armour of Saul to David, an incumbrance and no advantage. They are like European discipline to an Indian army, which unfits it for the only warfare it can carry on.'

This pamphlet bears marks of haste, but it is written with spirit and ability, and deserves to be circulated for the distinct views and clear information which it contains in the compass of a few pages.

**Art. VIII.** *Scenes and Hymns of Life*, with other Religious Poems.  
By Felicia Hemans. 12mo. pp. 247. Edinburgh, 1834.

**T**HIS volume contains some of the Author's happiest and most elevated effusions;—the ‘Lines to a Butterfly resting on a ‘Skull,’ ‘Hymn of the Vaudois,’ ‘Angel Visits,’ and a few others which have appeared as fugitive pieces, and some of which have been gladly transferred to the pages of our Journal. We will not here repeat what we have recently had occasion to remark with regard to the surprising inequality in Mrs. Hemans’s productions. She takes a wide and varied range, and cannot be expected to succeed equally well on all occasions. Generally speaking, her simplest strains are the most touching and powerful. What can be richer and sweeter than the following?

#### ‘THE TWO MONUMENTS.

- ‘BANNERS hung drooping from on high  
In a dim cathedral’s nave,  
Making a gorgeous canopy  
O’er a noble, noble grave !
- ‘And a marble warrior’s form beneath,  
With helm and crest array’d,  
As on his battle bed of death,  
Lay in their crimson shade.

- ‘Triumph yet linger’d in his eye,  
 Ere by the dark night seal’d ;  
 And his head was pillow’d haughtily  
 On standard and on shield.
- ‘And shadowing that proud trophy pile  
 With the glory of his wing,  
 An eagle sat ;—yet seem’d the while  
 Panting through Heaven to spring.
- ‘He sat upon a shiver’d lance,  
 There by the sculptor bound ;  
 But in the light of his lifted glance  
 Was *that* which scorn’d the ground.
- ‘And a burning flood of gem-like hues  
 From a storied window pour’d,  
 There fell, there centred, to suffuse  
 The conqueror and his sword.
- ‘A flood of hues !—but *one* rich dye  
 O’er all supremely spread,  
 With a purple robe of royalty  
 Mantling the mighty dead.
- ‘Meet was that robe for *him* whose name  
 Was a trumpet note in war,  
 His pathway still the march of fame,  
 His eye the battle star.
- ‘But faintly, tenderly was thrown  
 From the colour’d light one ray,  
 Where a low and pale memorial stone  
 By the couch of glory lay.
- ‘Few were the fond words chisell’d *there*,  
 Mourning for parted worth ;  
 But the very heart of love and prayer  
 Had given their sweetness forth.
- ‘They spoke of one whose life had been  
 As a hidden streamlet’s course,  
 Bearing on health and joy unseen,  
 From its clear mountain source ;
- ‘Whose young pure memory, lying deep  
 Midst rock, and wood, and hill,  
 Dwelt in the homes where poor men sleep,  
 A soft light meek and still :
- ‘Whose gentle voice, too early call’d  
 Unto Music’s land away,  
 Had won for God the earth’s enthralld,  
 By words of silvery sway.

- ' These were *his* victories—yet enroll'd  
     In no high song of fame,  
     The pastor of the mountain-fold  
         Left but to Heaven his name.
- ' To Heaven and to the peasant's hearth,  
     A blessed household sound—  
     And finding lowly love on earth,  
         Enough, enough, he found !
- ' Bright and more bright before me gleam'd  
     That sainted image still ;  
     Till one sweet moonlight memory seem'd  
         The regal fane to fill.
- ' Oh ! how my silent spirit turn'd  
     From those proud trophies nigh !  
     How my full heart within me burn'd  
         Like *Him* to live and die !'

May we be forgiven for saying, that Mrs. Hemans does not understand the true character of *the hymn*? There is more of the poetic spirit than of the religious spirit in her most sacred pieces;—they breathe more the religion of the woods and mountains than of the sanctuary; and approach nearer to the piety of the magdalen muse of Moore, than to the genuine devotional inspiration which distinguishes the hymns of Charles Wesley and Montgomery. Mrs. Hemans is the professional poet of the cathedral, of ‘the banner and the shrine,’ of the crusade and the pilgrimage. And yet, she never is so truly the poet as when she doffs this fantastic guise, and appears, not in her dramatic, but her domestic character. To change the metaphor, her voice has a surprising compass, but the unrivalled sweetness of some of the tones is confined to a few notes. Of these only we are never tired.

## ART. IX. WORKS RECENTLY PUBLISHED.

### BIOGRAPHY.

The Life of General Mina. Written by Himself. Spanish and English. 8vo., 3s. 6d.

### MEDICINE.

Essay on Poisons. Sixth Edition, illustrated by Twenty-one Coloured Plates. By Thomas Castle, M.D. F.L.S., &c.

### MISCELLANEOUS.

Le Cameleon: a Magazine of French Literature. Part I, containing Nos. 1 to 6. 1s., or 2d. each No.

The Voluntary Principle in its Application to Religious Institutions; an Address delivered at the Annual Examination of the Students of the Western Theological Academy, June 24, 1834, and published at the request of the Friends and Supporters of that Institution. By Richard Keynes. 8vo., 1s.

Mornings with Mama: or Dialogues on Scripture, for young persons from twelve to fifteen years of age. Third Series, 18mo, 4s. 6d.

### POETRY.

The State of Man; a Poem. In Four Books. By Charles Tennant, Esq. 8vo., 10s. 6d.

THE  
ECLECTIC REVIEW,  
FOR SEPTEMBER, 1834.

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Art. I. *The Works of Jonathan Edwards, A.M.;* with an Essay on his Genius and Writings, by Henry Rogers; and a Memoir by Sereno E. Dwight, &c. &c. 2 vols. royal 8vo. London, 1834.

THIS Edition of President Edwards's Works does great credit to all the parties concerned in it. Not to speak of the admirable specimen of typography which it affords, it contains several articles never before included in any English edition of the President's works; while the Life, by Sereno E. Dwight, and the Essay, by Mr. H. Rogers, greatly enhance the value of the present edition, and leave little to be either desired or expected by the admirers of Jonathan Edwards. They have here his entire works, published in a beautiful and cheap form, edited with commendable care, and defended against misapprehension by a writer of no ordinary vigour and acuteness.

The eminent metaphysical divine of America was highly deserving of the distinction he has now obtained,—of appearing in a respectable form, accompanied with a full memoir, and the very best exposition and analysis of his principal treatises which, we believe, has hitherto appeared. This edition will no doubt become the standard one in Great Britain. It is unquestionably the best, and is therefore justly entitled to the patronage of divines and philosophers of all classes.

In discharging our duty towards both the public and the parties concerned, we conceive that we shall not be expected to enter into any general estimate of the excellencies and defects of Edwards's writings. We purpose to limit the range of our remarks, in the present article, to the three following peculiarities of the present publication;—the new matter from Edwards's own pen, the Memoir by Mr. Dwight, and the Essay by Mr. Rogers.

Of the additional works introduced in this Edition, we shall speak first. The "Types of the Messiah" is one of these. It was a posthumous and unfinished work of the Author, and was published a short time ago in America by Sereno Dwight. It consists of a sort of running commentary upon various matters of the Old Testament, which have either received a typical aspect by the use made of them in the New Testament; or which could, by analogy, be supposed to have such a reference. There is nothing original or new in Edwards's views of this subject. Upon the whole, he is moderate in his interpretations, though occasionally he appears to us to verge on the fanciful and the visionary. His opinions accord, generally, with those writers who have treated the same subject, both before and since his time. There is a total absence of order and arrangement in this piece, which warrants the opinion, that the Author had simply intended it as a mass of miscellaneous observations upon Types, from which, had he lived, he might have produced a systematic work.

The other principal addition to the Works of Edwards consists of "Notes on the Bible." These have only recently been published in America, and now appear for the first time in England. They occupy 140 of the large, double-columned pages of the present Edition, and are of a miscellaneous character; some critical, some historical, and many of a practical and spiritual character. We cannot speak of them without materially qualifying our commendation. They appear to have been collected from various sources, and are, most probably, the accumulations of the Author's reading through many years. The most valuable that have struck our attention, relate to the evidence collected from the other books of the Bible, of the authorship of the Pentateuch, and from various historical authorities not particularly noted, of the settlements and migrations of the immediate descendants of Noah. These are tolerably full, and assume the form of short dissertations. There are many useful hints scattered through the whole, from which the biblical student may glean valuable information, in a condensed form. We cannot say, however, that, as a whole, they add much to our stock of biblical criticism. This was a department for which Edwards was by no means well qualified, either by his peculiar mental endowments, or by his education. His *forte* was metaphysical reasoning, not philology. After the Notes on the Bible, we have some occasional sermons, to the number of seventeen; all of them specimens of the plain, judicious, and argumentative style which their Author uniformly adopted. To a grave and serious mind, they would prove eminently instructive and edifying; but they possess little of the character of eloquent or moving appeals. They are convincing and impressive, but are addressed to the understanding, not to the affections.

It is a circumstance inexplicable upon any other ground than that of a special Divine influence, that a preacher so uniformly grave, sober, and logical, should have produced such deep and lasting effects upon the minds of his hearers, as did so frequently, and to so great an extent, result from the preaching of Edwards. It is scarcely possible to bring into contrast two preachers of such opposite qualities as Whitfield and Edwards; and yet, the effects produced by Edwards's discourses, were often as great and extensive as any produced by Whitfield. There is also another view in which Jonathan Edwards may be compared with the apostolic Englishman. He gave a religious impulse to his age and to his country, which is yet felt. Whitfield was the instrument of producing a higher tone of religious sentiment and feeling, which, happily for England, has been gradually rising ever since the eminent man that produced it has been called to his reward. To him and his evangelical compeers is to be attributed a marked change in the character and condition of succeeding generations. Edwards, in like manner, though by somewhat different means, was the instrument of giving an impulse to the minds of his countrymen which they have never lost, and of placing evangelical truth in such a light as to exert an attractive and commanding influence over the spirits which were destined to guide and instruct the teeming population of vast districts of the American continent.

'The number of those men,' remarks his Biographer, 'who have produced great and permanent changes in the character and condition of mankind, and stamped their own image on the minds of succeeding generations, is comparatively small; and, even of this small number, the great body have been indebted for their superior efficiency, at least in part, to extraneous circumstances, while very few can ascribe it to the simple strength of their own intellect. Yet, here and there, an individual can be found, who, by his mere mental energy, has changed the course of human thought and feeling, and led mankind onward in that new and better path which he had opened to their view. Such an individual was Jonathan Edwards. Born in an obscure colony, in the midst of a wilderness, and educated at a seminary just commencing its existence; passing the better part of his life as the pastor of a frontier village, and the residue as an Indian Missionary in a still humbler hamlet; he discovered, and unfolded, a system of the Divine moral government, so new, so clear, so full, that while at its first disclosure it needed no aid from its friends, and feared no opposition from its enemies, it has at length constrained a reluctant world to bow in homage to its truth.'\*

Though there is a degree of exaggeration in the latter part of this extract, yet it is true in the main. Both in America and in

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\* Life prefixed to the American edition of his works.

England, Edwards's writings have done important service to the cause of Evangelical truth. Even where they have not produced entire conviction and agreement, they have moderated the views of his opponents, and restrained them from proceeding to extreme opinions on their own side. But we must recall ourselves to the Memoir. It is not possible to present to our readers any abridgement of this very complete and, upon the whole, admirable Life of Jonathan Edwards. It is exceedingly interesting, on account of the insight it affords into his early years, and into the formation of those habits of thought and study which, under his father's care, laid the foundation of that excellence to which he subsequently attained. It is especially curious to observe the metaphysical propensity of his mind in the very first effort of his pen which has been preserved, and probably the very first he ever made.

Some one in the vicinity, probably an older boy than himself, had advanced the opinion, that the soul was material, and remained with the body till the resurrection, and had endeavoured to convince him of its correctness. Struck with the absurdity of the notion, he sat down and wrote the following reply; which, as a specimen both of wit and reasoning in a child of about ten years of age, may fairly claim to be preserved. It is without date, and without pointing or any division into sentences; and has every appearance of having been written by a boy just after he had learned to write.

“ I am informed that you have advanced a notion, that the soul is material, and attends the body till the resurrection. As I am a professed lover of novelty, you must imagine I am very much entertained by the discovery; (which, however old in some parts of the world, is new to us;) but suffer my curiosity a little further. I would know the manner of the kingdom before I swear allegiance. First, I would know whether this material soul keeps with the body in the coffin, and if so, whether it might not be convenient to build a repository for it; in order to which, I would know what shape it is of, whether round, triangular, or four-square; or whether it is a number of long fine strings, reaching from the head to the foot; and whether it does not live a very discontented life. I am afraid, when the coffin gives way, the earth will fall in and crush it; but if it should choose to live above ground, and hover about the grave, how big is it? Whether it covers all the body, what it does when another body is laid upon it: whether the first gives way; and if so, where is the place of retreat? But suppose that souls are not so big but that ten or a dozen of them may be about one body, whether they will not quarrel for the highest place; and, as I insist much upon my honour and property, I would know whether I must quit my dear head, if a superior soul comes in the way; but above all, I am concerned to know what they do, when a burying-place has been filled twenty, thirty, or a hundred times. If they are a-top of one another, the uppermost will be so far off, that it

can take no care of the body. I strongly suspect they must march off every time there comes a new set. I hope there is some other place provided for them but dust. The undergoing so much hardship, and being deprived of the body at last, will make them ill-tempered. I leave it with your physical genius to determine, whether some medicinal applications might not be proper in such cases, and subscribe, —your proselyte, when I can have solution of these matters.”

At thirteen years of age, he entered Yale College, where he made a distinguished figure in all the branches of education to which he applied. At nineteen, he was licensed to preach. His talents and piety excited early attention, and gave promise of the eminence to which he finally rose. During the prosecution of his studies, he entered in his diary a number of admirable *resolutions*, full of wisdom and piety, and to which he paid a strict attention during subsequent years. From these we should be glad to make extracts, but our limits forbid. The whole Memoir is well deserving of the most careful perusal by all engaged in the sacred calling, or preparing for it. The Author has brought together every thing likely to prove interesting to the reader, and has supplied ample materials for reflection. It is altogether a most valuable addition to that class of biographies which impart a silent but salutary excitement to spirits of the purest and highest order, and retain a powerful and constant influence over those who are destined to be the benefactors and exemplars of their respective ages.

One of the most interesting passages in the narrative of Edwards's Life, is that which relates to the revival of religion at Northampton. He was ordained before he was twenty-four, and between seven and eight years afterwards, a deep and general impression prevailed throughout the town, among all classes. Religion became the subject of conversation in every family, and almost in every company. The sole business of the people seemed to be their salvation. Every one sought instruction, and all were inquiring, “What must I do to be saved?” So general and pervading was the excitement, that there was scarcely an individual, either young or old, who did not feel deeply and seriously concerned about the things of the eternal world. This was true, not only of the grave and thoughtful, but also of the gay and the licentious, and the very enemies of religion. The whole population seemed to be under the same common influence, and the work of conversion proceeded in the most astonishing manner. The pious were aroused to a deeper concern for their everlasting welfare, and the irreligious abandoned their pleasures and their gains to seek the grace of repentance. The word of God seemed to come to them with a voice from heaven, which left none careless, none inattentive. The gospel seemed to be the

only joyful sound. Every day increased its power and its triumph. Those who witnessed the state of the town, describe it as full of the presence of God, and like nothing so much as the state of Nineveh when it fell under the threatening of vengeance, and set itself to seek the favour of God by a universal and deep repentance of sin. ‘The town’, says Mr. Edwards, ‘was never so full of love, nor so full of joy, nor yet so full of distress, as it was then.’ ‘Whenever he met the people in the sanctuary, he not only saw the house crowded, but every hearer earnest to receive the truth of God, and often the whole assembly dissolved in tears: some weeping for sorrow, others for joy, and others for compassion. In the months of March and April, (1735,) when the work of God was carried on with the greatest power, he supposes the number, apparently of genuine conversions, to have been at least four a day, or nearly thirty a week, take one week with another, for five or six weeks together.’

Through the whole of that year, and into the spring of the following, this excitement extended. Numbers of persons from the neighbouring towns, and even to a considerable distance, came to examine the case on the spot, or to place themselves under the ministry which had produced such effects. Many of these were awakened, truly converted, and sent home rejoicing in the love of God. By these means, the sacred fire was spread abroad through many adjacent districts, and even to some places at a remote distance. It is stated on good authority, that not fewer than twenty-seven towns, some of them containing a large population, felt deeply and extensively the influence which had been spread abroad from Northampton, and displayed revivals equally astonishing and cheering. In a single half year, Mr. Edwards numbers about three hundred persons savingly converted. At one communion, about a hundred were received; at another, sixty; and at one period the number of communicants amounted to between six and seven hundred, *including almost the whole adult population of the town.* The chief feature in Mr. Edwards’s preaching at this period, which it is important to remark, was, the fallen condition of man, his condemnation by the law, and the duty of immediate repentance. He appears to have insisted much upon the fact, that God is under no manner of obligation to any renewed man; and that such an one ‘can challenge nothing, either in absolute justice, or by free promise, on account of any thing he does before he repents and believes.’ He was fully convinced that, if he had taught those who came to consult him in their spiritual troubles, any other doctrine, he would have taken the most direct course utterly to undo them. The discourses which, beyond measure more than any others which he preached, ‘had an immediate saving effect’, were se-

veral from Rom. iii. 19,—“that every mouth may be stopped”,—in which he endeavoured to shew ‘that it would be just with God, for ever to reject and cast off mere natural men.’

But this pleasing state of things lasted little more than a year. The physical excitement had been too great. There was a small mixture of delusion with the genuine influence: some few brought disgrace upon their profession, and some became increasingly hardened in their impenitence. The chief cause, however, of the decline of this high state of feeling appears to have arisen out of a local controversy about the ordination of a minister. Some of the ministers refused to assist at the settlement of a young man whose principles and conduct they deemed questionable; others, however, were induced to ordain him; and the consequence was, a controversy which withdrew the attention of the people and of the ministers in Hampshire from the revival of religion.

‘A revival of religion’, Mr. S. Dwight remarks, ‘is nothing but the *immediate result* of an uncommon *attention*, on the part of a church and congregation, to the truth of God;—particularly to the great truths which disclose the worth of the soul, and the only way in which it can be saved. Whenever and wherever the members of a church pay the due attention to these truths, by giving them their proper influence on their hearts, religion revives immediately in their affections and their conduct; and when the impenitent pay such attention, the kingdom of heaven immediately “suffereth violence, and the violent take it by force.” The only effectual way to put a stop to such a work of grace is, therefore, *to divert the attention* of Christians and sinners from those truths which bear immediately on the work of salvation.’

We must pass by the remaining part of this very instructive narrative of Pres. Edwards’s Life, and proceed to notice the “Essay on his Genius and Writings.” Mr. Rogers commences his Essay with an analysis of the peculiar propensity of Edwards’s mind.

‘The character of his mind was essentially logical; the dominant attribute was REASON.—He possessed probably in a greater degree than was ever before vouchsafed to man, the ratiocinative faculty; and in this respect, at least, he well deserves the emphatic admiration which Robert Hall expressed when he somewhat extravagantly said, that Edwards was “the greatest of the sons of men.”

‘Not only was this faculty, as we imagine, originally bestowed in immeasurably greater perfection than any other, and formed the characteristic feature of his intellectual organization; but it was cultivated and disciplined with an assiduity, an incessant, indefatigable diligence, which again doubled the disparity between this and his other powers. His other faculties, inferior though they were by comparison, (of which we shall speak more particularly hereafter,) never reached any thing like the expansion of which they were originally susceptible; they had no room to grow; they were withered and stunted beneath the

gigantic shadow of that intellect which, shooting its roots and spreading its branches in every direction, filled the whole cavity of the soul, and absorbed to itself every particle of nutriment which the soil could supply.

When we say that Jonathan Edwards was preeminently distinguished by his logical powers, we use these words in the strictest sense, as implying a mind peculiarly adapted for deductive reasoning; a mind whose delight it is to draw inferences from known or supposed premises; in other words, which has for its objects the relations between different propositions. The logical process, properly so called, has nothing to do with either the truth or the falsity of the premises, but merely with the connexion between the premises and the conclusion. Thus we speak very intelligibly of reasoning correctly from false premises, and of reasoning falsely from sound premises.—But the precise peculiarities of Edwards's mind will be better understood, after we have made one or two general observations.

It is obvious, that before the real truth of any proposition can be established, it is necessary both that the premises should be true, and that the conclusion should be logically deduced from them. If either of the above conditions be neglected, it is plain that the results of the whole process will be vitiated. If the premises be false, let the argumentation be ever so unexceptionably conducted, the conclusion will be false; or at all events can only be hypothetically established, that is, on the assumption of the premises; while, if a fallacy has been introduced into the reasoning process, the utmost caution in the establishment of the premises will avail nothing. Thus, it is evident that no conclusion respecting a matter of fact, no conclusion in physical science, using those words in their widest latitude, can be established, unless both the above conditions be strictly complied with.

But it is not so with hypothetical truth; this consists of conclusions deduced from premises, the soundness of which is already admitted, either really or for the sake of argument. Here it is only necessary to ascertain that the argumentative process has been accurately conducted; in other words, that no fallacy lurks between the premises and the conclusion. The stupendous piles of mathematical demonstrations all rest upon this foundation, and require no other. Certain propositions, called definitions, are first laid down, and assented to, and then, all the profound and mazy truths of that enchanting science are evolved by a process as unerring as it is beautiful; all that is required is, simply to compare the propositions which have been already conceded with one another; the conclusions thus arrived at forming new propositions, constituting by fresh comparison among themselves, or with the original propositions, the basis of an interminable series of demonstrations.

In the same manner, elaborated systems of ethics or political economy might be constructed (if hypothetical truth were worth anything on such subjects) by the concession of a few preliminary principles. It was this fact which led Locke into his splendid and, on first sight, perplexing paradox, that there is no reason why the science of Morals should not be made as strictly demonstrative as that of Mathematics. Of precisely the same stamp are many of the demonstrations of the schoolmen. It is true those writers are often given to the most

frivolous verbal reasoning; yet we also find in them trains of abstract reasoning, displaying the most prodigious subtlety and acuteness. But then they are hypothetical; and therefore generally useless.—Now it is in the purely deductive process, that the peculiar genius of Edwards displays its matchless vigour.

From the above remarks it must be obvious, that though correct premises (that is, premises absolutely true) and correct argumentation are necessary in the establishment of by far the greater part of truths which demand deductive reasoning at all, and correct argumentation in the establishment of any truth so established, yet that the two parts of this great process,—the investigation and establishment of premises, and a logical use of them, are so different, that it by no means follows that a mind most eminently adapted to the one shall be equally fitted for the other. It is true, indeed, that we find the qualities of mind necessary to both, generally conjoined in the same individuals, though it may be in very different proportions. When possessed together, in any considerable degree, they constitute conjointly the highest order of philosophic genius. Still they are not necessarily united; so far from it, that we sometimes see them almost totally disengaged; possessed singly by different individuals in great perfection; and if possessed in the same degree of strength by the same individual, would have made a philosopher of the very first class. In one man we may perceive much argumentative acuteness where the premises are not very numerous or complicated, but very inferior powers of observation, and scarcely any memory for facts; in another, acute observation and a retentive memory, but an utter incapacity for the higher exercises of intellect. Such a man holds not his multifarious and curious knowledge together by any of those grand and comprehensive relations, which it is the chief delight of a philosophic mind to discover and to contemplate. The facts which crowd the capacious memory of such a mutilated intellect resemble the rarities in an ill-arranged museum, before science has attempted her classifications. The principal use of such mere pioneers in philosophy, is to supply to minds of a superior order the materials for profounder speculation. We admit, however, that in the generality of instances, the habits of mind of which we have spoken are associated, at least in some degree, though they are found in very unequal proportions; proportions so unequal, that the preponderance of the one rather than of the other shall almost uniformly give the character to the mind. To this representation the use of common language precisely corresponds. Minds which are distinguished by that calm, enlarged, and far-sighted spirit of induction, which traverses the whole circle of a question, and views it in all its relations before it presumes to reason upon them, we designate comprehensive, however acute they may be; while those which are pre-eminently distinguished by subtlety of argument, we call acute, whatever their comprehensiveness. Those prodigies of intellect, Bacon, Butler, and Barrow, (acute as they were,) belong rather to the former class than to the latter. Descartes, Locke, and JONATHAN EDWARDS, (comprehensive as they were,) belong rather to the latter class than to the former.' pp. ii—iv.

The distinction here laid down is undoubtedly just, and the application of it perfectly fair. Grant Edwards his premises; and it is no easy matter to refuse assent to his conclusion; and this, not because the progress of his reasoning deprives of the power of objection, by its obscurity or its vastness, as in the steps of the celebrated demonstration of Dr. Clarke, but because we see at each stage, most distinctly, that the author has made clear every step of his way, and entitled himself to every inch of the ground he claims. Against Clarke, it is difficult to form an objection; but this is because his very propositions and words are unwieldy, and the ideas conveyed by them are either too subtle or too vast. They belong to a region and a nature so foreign to our own, that it is difficult either to affirm or deny anything concerning them. Even those who think they understand the author, and have followed him through the whole train of his argument, begin, on second thoughts, to doubt whether they have perceived the nice fittings and subtle links of his reasoning. But the case is widely different with Edwards. He forces conviction to attend him. He makes his attentive reader feel not only that it *is* so, but that it cannot possibly be otherwise, and that every attempt to force the mind to an opposite conclusion involves it in absurdity.

Mr. Rogers meets the objection alleged against Edwards's reasoning, with the view of neutralizing it, that, though his chains of reasoning be riveted with adamant, they are worthless, because hypothetical; 'that is, because they depend upon the admission of the premises; since, as we have already said, 'Edwards's premises are for the most part so few and so simple, 'that though his opponents are often hardy enough to question 'the solidity of his reasoning, they rarely dare to dispute the 'soundness of his preliminary propositions.' 'So far as we know, 'there are no trains of reasoning, out of the exact sciences, at 'all to be compared with many of those of Jonathan Edwards, 'in originality, continuity, and accuracy.' The Author admits, that the propensity of Edwards's mind to pursue its logical deductions from the merest filaments of abstract truth, led him, on some occasions, and in some departments, to overlook the requisite process of induction; but he insists, that this was chiefly in matters of physical science, where he proved himself but a sorry philosopher. In fact, Edwards's mind was evidently formed upon the better class of the schoolmen, rather than among the disciples of the Baconian philosophy.

Notwithstanding this propensity to construct theories, which, in physics, is the most useless and injurious of qualities, and which most effectually vitiated all Edwards's speculations upon the material world; yet, our Essayist insists, in his theologico-

métaphysical reasonings, he is not only clear and forcible, but his reasoning, being built on the most solid foundations, and proceeding from the most unquestionable principles, cannot be impeached, and never has been invalidated. Mr. Rogers supplies some striking illustrations of Edwards's incapacity for inductive philosophizing, in some short articles which he wrote upon matters of natural philosophy.

' In those papers we cannot fail to observe how ill adapted was the mind of Edwards for those extensive exercises of induction, that long and patient investigation of facts, that laborious collection of the mere materials and elements of reasoning before the process of reasoning and generalization begins, which are so absolutely necessary in every department of physical science ; without which, indeed, the profoundest reasonings, being purely hypothetical, must always, on such subjects, be worthless. As though not only conscious where his real power lay, but irresistibly impelled to exercise it, we find him perpetually escaping from the field of experiment and fact ; taking his premises for granted, and consequently reasoning absurdly from them : or else, as if aware of the insecure ground on which he trod when he attempted the induction of facts, and impatient to begin his favourite exercise of purely logical illation, he is continually retreating to those obscurest of almost all subjects, the metaphysics (if we may so speak) of natural philosophy ; to discussions on the elementary structure of matter, the forms of atoms, their laws of action, the *genesis* of motion, and the original principles of nature. Of the astounding assurance with which he could take facts for granted, and then dogmatize upon them, the following extracts may suffice as a specimen : we have selected them, first, because they are short ; and, secondly, because they so exactly illustrate the sentiment we have expressed.' p. v.

There is no occasion to quote these specimens : they display the remarkable similarity of the mind of Edwards to that of Descartes, in his hasty assumption of principles, and his propensity to acute and metaphysical reasoning. We perfectly agree with Mr. Rogers, that Edwards could not have been a successful philosopher in physics. Nothing could have suppressed his ratiocinative propensity. His mind was doubtless acute and observant in a high degree, but these properties were overbalanced by his dialectical passion. All the vigour of his mind ran out into reasoning, and we believe he never would have made a calm and patient disciple of the inductive philosophy. But the main question is, whether this defect, which appeared in all his attempts at reasoning on physical subjects, had any vitiating influence upon his metaphysical theorizing ;—or whether the simplicity, clearness, and indubitableness of his premises, do not, in these cases, place his reasonings on as firm a ground as the axioms of the mathematician, and make his conclusions as secure and unquestionable. Mr. Rogers thinks, that undeserved suspicion has been thrown

upon the conclusiveness of Edwards's reasoning, not by denying the soundness of the links, or the strength of the materials, but by charging his premises and principles with being hypothetical. This charge, Mr. Rogers examines with considerable ability; and as we are ourselves in some degree implicated in the opinions of the eminent writer to whom he alludes, (inasmuch as we have expressed, on a former occasion \*, our general approval of the criticism contained in the essay preliminary to a recent edition of Edwards on the Will, by the Author of the Natural History of Enthusiasm,) we cannot refuse to Mr. R. an opportunity of vindicating Edwards, whatever risk we may run of leading some of our readers to question the infallibility of our opinions. They shall at least be put into a condition to judge for themselves.

'There are', Mr. Rogers remarks, 'three distinct orders of truths: some (and they form immensely the larger class) consisting of facts derived from the senses, and which are gathered from observation and experiment; some relating to the operations of mind, and these are gained by consciousness and reflection; while others are elicited purely by processes of deductive reasoning, from a comparison of any propositions between which any mutual relations can subsist at all. Now, any man has a right to take any number of such propositions, and reason by inference from them; and if the purely ratiocinative process from such propositions be correct, the reasoning will always be, at least, hypothetically true; that is, if you admit the premises, you must also admit the conclusion. But if the premises be *in fact* true, the argumentation will also be *in fact* as well as *hypothetically* true. Its practical worth will therefore be measured by the *actual* truth of the premises. All that was requisite, therefore, to enable Edwards to give full scope to his peculiar powers, was, that he should select topics in which the propositions preliminary to reasoning should be exceedingly few, simple, and for the most part, obvious; and this, we affirm, he has *generally* accomplished. Thus his reasoning is seldom vitiated by any unsoundness in the premises; and as to any flaw in the *logical* process, let not his opponents hope for it. The movements of machinery are hardly more unerring, than the precision with which—when he has once laid down the propositions which constitute his premises—he proceeds to unfold their relations.' p. viii.

Further on, he enters more fully into the criticisms of the "Essayist." First, he meets what has been alleged as to the inutility of Edwards's speculations; but, as this is an unimportant matter, compared with the validity of his reasonings, we shall pass it by, to notice what Mr. R. has alleged against the objections of the "Essayist", touching the defects and the errors of the argumentation.

\* See Eclectic Review, Oct. 1831, Art. I.

' But we must now proceed, as we proposed, to consider those defects in the argumentation of this great work, which the Essayist to whom we have so often referred, professes to discover. In the "Introduction" to his Essay, he sums up what he deems the principal defects of Edwards in the vague charge, a charge which we shall consider more particularly hereafter,—that he "mingles purely abstract propositions—propositions strictly metaphysical, with facts belonging to the physiology of the human mind." This, the author affirms, is "fatal to the consistency of a philosophical theory;" "that the reader will be conscious of a vague dissatisfaction, or latent suspicion that some fallacy has passed into the train of reasoning, though the linking of syllogisms seems perfect." Since these charges are of so grave a nature, since, if they really exist, these errors must run through the whole tissue of Edwards's argumentation, and reduce it to dust, one would expect that the *meaning* of the Essayist would have been most copiously and perspicuously explained,—that every particular instance in which such worthless materials had been wrought into the woof of argument, would have been pointed out, and the feeble character of the texture demonstrated by just breaking up, as our author could easily have done, the sophisms which Jonathan Edwards has constructed out of such incongruous premises. Yet, strange to say, he has ventured upon no such specification; he seems to think it not too great a demand upon our credulity, that we should believe on his mere assurance, and in reference to such a work as the "Inquiry," that it is possible to point out such "errors of method," as in fact vitiate nearly the whole of the reasoning!

' The only attempt which, so far as we can find, he makes to illustrate and to substantiate his formidable charges, is in his fourth "section," (in which he considers the question of necessity as one "of the physiology of man,") and in a note or two appended to that part of his performance. We do not hesitate to say, that if the charge there adduced be a fair specimen of those other instances of defective logic, which he has concealed with such cautious mystery, the "Inquiry" may still be regarded as the same irrefragable piece of reasoning which the world has always considered it. In our opinion, his attempt is a signal failure. For what is his objection to Edwards in the passages to which we refer? Why, that he has not entered sufficiently into the physiological conditions of volition in different classes of voluntary agents, or the same agents at different times; he blames him that he has not taken into account the infinite diversity of circumstances, the endlessly varying degrees and limits within which the voluntary principle may be exercised amongst different classes of voluntary agents, from the lowest animals to the highest orders of created intelligence; or in the same voluntary agents at different periods of their existence, and possessed of varying measures of knowledge and experience. With all this, the question of the moral necessity of *all* volitions had nothing whatever to do. It is true, indeed, that owing to the causes the Essayist has specified, the processes of volition are endlessly complicated and varied; and in order to supply Edwards's imagined deficiencies, he has illustrated his meaning with much vivacity, but with a somewhat tedious amplification, by a reference to

the processes of volition in different classes of voluntary agents. Now all this is obviously quite foreign to the subject ; it has no connexion with the only aspects in which it concerned Jonathan Edwards to consider the question. Edwards's object was to consider volitions in *that* point in which they *all* resembled one another,—namely, as originating in *motives* of some kind or other ; no matter how those motives may vary in number and complexity in different orders of voluntary agents, or in the same agents at different periods. His design did not require that he should consider the *number* of causes which in particular cases control volition, but whether volition is not always *caused*. Yet the Essayist, *assuming*, apparently, that Edwards ought to have done this, and that his argument is defective because it touches no inquiries of such a nature, is amusingly copious in instances of *supposed* similar errors in reasonings on some of the mechanical arts. In these instances, the abstract principles of mathematics are imagined to be rigorously applied to a variety of complicated problems, that can be decided only by a cautious and extensive induction of facts in several departments of science.' pp. xxxvi—xxxvii.

We are under the necessity of omitting the illustration by the Author of the "Natural History", and Mr. Rogers's reply. The latter endeavours to shew, that Edwards has not fallen into the error alleged against him ; and that he has done all, with regard to volition in general, that was required for the sake of his argument, viz., to shew that it originated in motive. Edwards reasons, that all volitions, however simple, or however complex, are not uncaused ; a fact which the Essayist does not deny.

'How then,' Mr. R. continues, 'is his logic impaired by his not entering into the physiological conditions of volition in different classes of voluntary agents? Had he attempted anything of this kind, we quite concur with the Essayist, in thinking that he would have failed ; and for reasons which we have already abundantly specified in the analysis we have given of Edwards's mind. With his characteristic judgment he has, it appears to us, just confined his argument within those limits which were exactly adapted to the structure of his intellect. And to have gone further would have been not only entering upon a field for which we cannot but think he was not well qualified, but quite alien from the controversy in which he was engaged.'

The Essayist's chief objection against Edwards's reasoning is, that metaphysical propositions are mingled with physiological facts. But Mr. Rogers contends that, in itself, this implies no error, and indicates no fallacy. It is true, there *may* be fallacy in such a mixture of fact and reasoning ; but it by no means follows as a necessary result, that there must be such fallacy. He thinks, that the Author of the Essay should have made it his business to point out the fallacies, and not have urged a grave and general charge of merely mingling metaphysical reasoning with physiological facts ; which, in itself, is no act of logical

delinquency, but is done, and must be done, by every analyst of the mental phenomena.

The Essayist remarks :

"The attentive reader of Edwards will detect a confusion of another sort, less palpable indeed, but of not less fatal consequence to the consistency of a philosophical argument; and which, though sanctioned by the highest authorities, in all times, and recommended by the example of the most eminent writers, even to the present moment, must, so long as it is adhered to, hold intellectual philosophy far in the rear of the physical and mathematical sciences. For the present, it is enough just to point out the error of method alluded to, remitting the further consideration of it to a subsequent page.

"It is that of mingling purely abstract propositions—propositions strictly *metaphysical*, with facts belonging to the physiology of the human mind. Even the reader who is scarcely at all familiar with abstruse science, will, if he follow our author attentively, be perpetually conscious of a vague dissatisfaction, or latent suspicion, that some fallacy has passed into the train of propositions, although the linking of syllogisms seems perfect. This suspicion will increase in strength as he proceeds, and will at length condense itself into the form of a protest against certain conclusions, notwithstanding their apparently necessary connexion with the premises."

Upon this, Mr. Rogers offers the following strictures :

"That we may know what value our author attaches to these "abstractions," and what value those reasonings must have which are founded on them in reference to a *question of fact*, like this of the freedom of the will, the Essayist gives us to understand, that they stand parallel with "the abstractions of pure mathematics;" "that it may be said of both, that the human mind masters them, comprehends and perceives their properties and relations, and feels that the materials of its cogitation all lie within its grasp, are opposed to its inspection, and need not be gathered from observation." "These abstractions," he tells us, may be made "to pass through the process of *syllogistic reasoning*,"—as though all other propositions, of any nature whatsoever, that are capable of being made to yield logical inferences from their comparison with one another, were not capable of being made to pass through that process too; or as though the structure of the syllogism depended on the *kind of* propositions which constitute the premises, instead of the connexion between the premises and the conclusion.

"Now if Edwards has employed such abstractions as our Essayist here mentions, we should be glad if he would particularize them. It is incredible how much trouble may be saved by a little specification. This, however, he has not even attempted; he has not given us a *single instance* of those "abstractions," of which the author predicates so close an analogy to the definitions of pure mathematics. The simple fact is, there were none to give.

"In truth, if Edwards had employed any *such "abstractions"* as those the Essayist describes, (just as one might employ any conceiv-

able propositions on any subject for the mere purpose of logical illustration, *modestly assuming* that those preliminary "abstractions" are to be taken for granted,) he would have done a very absurd thing: however consecutive his argumentation might be, it would have been utterly worthless, because *purely hypothetical*; depending upon a concession of the premises, and those, too, "abstractions." So far from its being true, as the Essayist appears to imagine, that the treatise on the "Will" would have been more complete, "more philosophically consistent," if such *abstractions*, instead of being "mingled with facts belonging to the physiology of the human mind," had been adhered to throughout, they would have crumbled the whole stupendous structure of argumentation into dust.

'Abstractions, in this sense, Edwards never uses. The words "abstract truths" may be taken in two senses. They may mean, propositions *purely hypothetical*, or propositions which, though they *would* be true if the universe were annihilated, and are, therefore, called *abstract*, are not the *less* applicable on that account (but rather the more so) to actual existence. Thus, for example, when Edwards maintains the proposition, that every "effect must have a cause," he maintains what we suppose our Essayist would call an abstract proposition: it is so, because as soon as the mind has once comprehended the ideas of cause and effect, it perceives that it would be a contradiction to imagine such a proposition untrue, and that it would not be the less true were the universe annihilated. But *this universality of application* does not render the principle inapplicable to the universe as it is *actually* constituted, but rather the reverse.

'Thus, *abstractions* of this nature *may* be employed in questions of *fact*, and in conjunction with propositions asserting facts belonging to the physiology of the human mind, without any sort of impropriety; and for this simple reason, that they are employed not as *purely hypothetical* propositions, but for the very purpose of being applied, and because they *are* applicable, to actual existences. It is just so, in the case of that abstract truth to which we just now referred.

'For precisely the same reasons, the abstractions of mathematics are capable of application to actual existence, and enter so largely into the reasonings of the mixed sciences.

'The abstract propositions which Edwards brings forward, are so far from being *merely hypothetically* true, that they are actually true, and indeed are only called *abstract* propositions because it is supposed to imply a contradiction that they should be *untrue*.

'We may illustrate this by a reference to Edwards's great maxim, that every "effect must have a cause." This is supposed to be true as a *matter of fact*; and to be rendered available to his purpose, only because *it is such*. If only admitted to be *hypothetically* true, all the demonstrations founded upon it, being hypothetical too, would to any practical purpose be worthless. But so far from this, it is only affirmed to be an abstract proposition at all, because, in distinction from ordinary matters of fact, it would be a *contradiction* to suppose the contrary. If the universe were annihilated, it would still be true, that every effect, whether actually existent or possible, must presuppose a cause. But it is for the express purpose of applying it to

actual effects, (and of course it embraces these, since it embraces every *possible effect*,) that it is employed by Edwards. It would be true in mathematics, that every circle must possess certain properties, though no circle were in existence; yet it would be strange to imagine, that we could not reason from such a definition to any *actually existent* circle, when we have already admitted that it applies to every *possible* circle. It is as a *fact*, that Edwards submits his great postulate to his opponents; a fact which, if they deny, they must deny at the peril of being driven to concessions far more appalling than the admission of the doctrine of philosophical necessity. Now such propositions, being intended to apply to actual existence, and not merely affirmed to be *hypothetically* true, (although they *are* hypothetically true,) may certainly be conjoined with propositions respecting mere matter of fact, (as for instance facts connected with the physiology of the mind,) and the deductive processes of reasonings founded on such propositions, be in no degree vitiated by such conjunction.

'This charge of unsound reasoning, therefore, cannot for a moment be sustained by the mere fact, which is all upon which the Essayist has thought proper to rest it; that Edwards employs "abstract propositions," and "facts connected with the physiology of the mind," as conjoint elements of his ratiocination. This charge cannot be sustained, because Edwards never employs any "abstract principles," in the absurd way the Essayist imputes to him, but always with a reference to actual existences. By saying, therefore, that there is such a conjunction of different propositions, (which is all he *does* say,) the Essayist proves no reasoning of Edwards's to be unsound: his duty clearly was, to have pointed out the particular instances in which such propositions are fallaciously conjoined.' pp. xxxviii—xxxix.

We have now laid before our readers, as impartially as we could, the whole case between the Author of the "Natural History of Enthusiasm", in his Introductory Essay to the Freedom of the Will, and the Writer of the present Essay on the Genius and Writings of Edwards. It will not be expected that we should pronounce a judgement, for the reason already assigned. But we are quite sure that those readers who take an interest in such discussions, will be not a little pleased with the acute and chivalrous effort made by the Author of the present Essay to rescue the logical reputation of Edwards from the hand of a writer who has attained no mean eminence with the better informed and better disciplined of the reading public. We must be allowed, however, to express our surprise and regret that Mr. Rogers should have been betrayed into the occasional use of certain phrases which savour of contempt and scorn,—feelings neither justifiable nor creditable in reference to an author of so high and well-earned a celebrity: we mean such as the following, 'elaborate obscurity', 'rabid fury', 'absurdity', &c. These phrases, however, we are happy to say, are exceptions to the ordinary phraseology of the Author, which is not other than fair and respectful. They no doubt escaped his pen in the haste and

heat of composition, and subsequently eluded that revision to which they ought to have been subjected.

Having now endeavoured to discharge the more delicate part of our duty, in respect to that portion of Mr. Rogers's Essay in which he appears to be at issue both with ourselves and with the Author of the "Natural History of Enthusiasm", it only remains for us to say, that his further remarks upon the writings of Edwards are highly valuable. We could wish that those upon Edwards's Dissertation on the Nature of Virtue had been considerably extended. Right views upon that subject are, we hope, beginning to prevail; but it is encumbered with much confusion and verbiage, and greatly requires the vigour and distinctness of our ablest metaphysicians and divines to place it in a just and clear light. Upon the whole, Mr. R. has done admirably; and the value of this edition of Edwards's works is considerably enhanced by his Essay.

**Art. II. *An Essay towards an Easy and Useful System of Logic.***  
By Robert Blakey. 12mo. pp. 170. London, 1834.

**T**HREE is a perverseness in human nature which is ever leading it to extremes of error. When men once become prejudiced against each other's views and systems, there is no distance, within the given limits, to which they may not be found receding. Of this there are abundant examples in all those branches of human inquiry which have admitted the possibility of difference in opinion. Natural philosophy, medicine, chemistry, and, occasionally, even pure mathematics, have exhibited these repellent qualities; but they have found the widest range in theology, morals, politics, and the whole philosophy of human nature. Witness Pelagianism, and Supra-lapsarian Calvinism; the self-determining power of the Libertarians, and the fatalism of the most exclusive school of the high Necessarians; despotic toryism, and destructive radicalism; the pride of ecclesiastical domination that towered above the thrones of princes, demanding their servile homage, and the low democracy that would pronounce a Christian minister the mere chairman of the Church, with no vote, and no utterance of his own. *Incidit in Scyllam qui vult evitare Charybdis.*

Philosophy was anciently divided into Logic, Ethics, and Physics. Among these, logic had the precedence, being regarded as the grand instrument of all science. Indeed, nothing could exceed the estimation in which it was held, till the revival of learning introduced an entire revolution among the various branches of human knowledge. During the middle ages, the youthful aspirant after learning had no sooner entered the schools,

than he was taught to gird on the dialectic armour, and to be prepared, like the hero of Cervantes, to attack, indiscriminately, whatever opponent he might encounter. Victory, rather than truth, was the goal after which these logical knight-errants panted, with all the eagerness of the Roman charioteer. They went about from place to place, in quest of new fields on which to display their prowess : they challenged *every* body, on *any* subject, and on *either* side of the question. The celebrated controversy between the Nominalists and the Realists, was often carried on with so much violence as to interfere with the public peace. The Nominalist contended that there is nothing general but names, while the Realist maintained that the names of genera and species had real archetypes, distinct from all the individuals of the class. Both parties were undoubtedly wrong, as each overlooked the fact, that we give names to our ideas of the relations which objects bear to each other. To us, however, it appears ridiculous enough, that such a question should give rise to conflicts more serious than a mere war of words. Ludovicus Vives thus speaks of these disputes : 'I have seen the combatants, after 'having exhausted their stock of verbal abuse, proceed to blows ; 'nor was it uncommon, in these quarrels about metaphysical 'terms and ideas, which neither party understood, to witness the 'combatants first employing their fists, then their clubs, and 'finally their swords ; by which many were wounded and some 'killed.'

Of these 'seraphic,' 'redoubtable,' 'perspicuous,' and certainly 'most resolute' doctors, (so were they styled by their admiring disciples,) the chief instrument was Logic; until, being found, as seems often to have been the case, of too ethereal a nature to make a downright impression on flesh and blood, the more substantial and corporal weapons above alluded to were seized in its room. No epithet of eulogy, no extravagance of praise was accounted too expressive to be bestowed on this universal engine of learning, this great Dagon of all the schools. The syllogism was said to be 'the noblest and most useful invention ever produced 'by man ; the universal organ of science ; the eye of intellect ; 'and, like the sun, the light of the world.' One eulogist of the dialectic art was not content to compare it with the orb of day ; he strenuously asserted its superiority to that glorious luminary !

*' Utque supra Æthereos Sol aureus emicat ignes,  
Sic inter artes prominet haec Logica :  
Quid ? Logica superat Solem ; Sol namque diurno  
Tempore dat lucem, nocte sed hancce negat.  
At Logicæ Sidus nunquam occidit ; istud in ipsis  
Tum tenebris splendet, quam redeunte die.'*

The utmost exaggerations of prose, as well as the figures of

poetry, seem to have been exhausted, in order to dignify and recommend this grand and absorbing pursuit of the middle ages. It was said to be, '*ars artium, scientia scientiarum, organum organorum, instrumentum instrumentorum, ancilla, clavis, testa, murus philosophiae, docendi descendique magistra, veri falsique disceptatrix et judex.*' Aristotle, the great patron of Dialectics, was extolled in language the most extravagant that was ever lavished on mortal man. Father Pardies avowed, '*Que si, dans sa physique, il a parlé en homme, dans sa morale il a parlé en Dieu; qu'il y a sujet de douter si, dans ses morales, il tient plus du jurisconsulte que du prêtre; plus du prêtre, que du prophète; plus du prophète que de Dieu!*' And Averrois seriously informs us, that 'Nature was not altogether complete till Aristotle was born'; and that in him 'she received the finishing stroke, and could advance no further'!!

Many of the subjects that formed the materials on which the art of logic was exercised, were as extraordinary as the praises that were so freely bestowed on the science itself, and on its teachers and masters. It was gravely disputed, '*whether angels could see in the dark*'; '*whether they could pass from one place to another without passing through the intermediate space*'; '*how many angels could hang on the point of a needle*'; not to mention a variety of other theses equally learned and edifying.

It is no wonder that the deserved ridicule which an improved state of human knowledge, and a more accurate estimate of the limits of human inquiry, poured upon these absurd and useless vagaries, should, by a re-action not uncommon in the operations of the mind, be somewhat hastily transferred to every thing connected with them; and that the abuse of the syllogistic art should at once become identified with its very existence. Labourious thought and close discrimination are not palatable occupations to the multitude, even of writers on philosophy; and it is a far easier task to sweep away a profound and intricate system, at one blow, along with the rubbish that had for ages incrusted and pervaded it, than to engage in the pains-taking, and sometimes not very popular, labour of separating the precious from the vile.

Many of the modern decriers of Logic have evidently attached exceedingly vague notions even to the meaning of the term. It has usually been confounded with the general philosophy of the human mind, and has been supposed to lay a kind of claim to the whole domain of the mental faculties. Logic, however, is, in strictness, but one branch of the philosophy of mind, and has an immediate and exclusive reference to the process of reasoning. It is nothing more nor less than the analysis of nature,—an in-

vestigation of what really takes place in every instance of correct ratiocination. As an art, it furnishes rules to which all correct reasoning may be ultimately reduced. The idea which is entertained by some writers, that there are essentially different kinds of reasoning, is absurd. The only difference is in the topics : in the connection between the premises and the conclusion, there is none. The process is precisely the same, whether the materials of the reasoning be mathematical, or theological, or physiological, or of any other kind. To suppose that logical reasoning differs from other reasoning, is a vulgar error. The rudest peasant may reason logically without knowing it, and always does so when he reasons correctly ; just as he must speak according to the rules of grammar, when he speaks correctly, though he may never have formally learned the English tongue. To say that logic is futile, is to say that nature is futile, for it is the analysis of the process of nature, of which mind and its attributes are a part. To say that it is useless, is to say that the investigation of truth is useless ; and to say that men may and often do reason well without logic, and therefore that it does not require to be studied, is the same thing as saying, that men may and do sometimes speak well without having learned grammar and studied composition.

Whoever wishes to see the whole question relating to the nature and claims of Logic, its use and abuse, the arguments of its impugners, and its practical bearing, fully discussed, will do well to peruse carefully the excellent work of Archbishop Whately, which has just reached the fifth edition. Not that we mean to attach our unqualified assent to every part of that meritorious production. We think Dr. Whately has succeeded less on "Terms and Propositions" than on other subjects. In his account of the "Predicables," he has deviated from the most celebrated treatises on the Aristotelian logic, and we cannot felicitate him on the alteration. Our remarks apply chiefly to the last three predicables, *differentia*, *proprium*, and *accidens*, of which we think a much clearer and more consistent account may be found in *Du Trieu*, *Crackanthorp*, *Bugerdicius*, and others, than is given by Dr. Whately. His book, however, as a whole, is excellent. His "Analytical Outline" of the science, contained in the former part of his volume, clearly upholds the universal element of all reasoning, denominated by Aristotle, *το κατα πάντος η μηδενος κατηγορεισθαι*, and is a very happy attempt to facilitate the learner's progress, by pointing out to him in what manner the system must have arisen in the mind of its author, thus preparing the learner for the synthetical compendium which follows. The remaining parts of Whately's book are equally deserving of attention.

But we must now address ourselves to Mr. Blakey's book,

which, we must say, appears to us to be a very vague production, and to have totally failed of setting the subject in its true light. Throughout his volume, there is a great want of *analysis*: indeed, he seems rather to condemn it, as is sufficiently evident from the following extract.

' No man appears more unfit for argumentative discussion on the common and every-day topics which engage the attention of men of the world, than the profound thinker, or the man of mental abstraction; and this is perfectly agreeable to the nature of things: for a man who is daily and hourly observing the fleeting objects of his own consciousness, and whose sole pleasure it is to be conversant with those evanescent shades of difference which subsist between the various powers and faculties of his own mind,—becomes unfit, by reason of the constant use of subtle and minute detail, to grasp, upon the spur of the moment, the great and leading features of any interesting question, or to make a deep and lasting impression upon the minds of others by a powerful display of argumentative skill. His power of mental analysis is too refined for objects of a formidable and gigantic nature; and when he comes out into common life to measure his strength with the rustic minds around him, he too often finds, to his great mortification, that he is worsted and driven from the field by the athletic vigour of those who know nothing but what nature has taught them, about the abstract nature of mind, or the recondite rules of mental philosophy.' pp. 6, 7.

Now we are quite ready to acknowledge, that an *exclusive* attention to any one subject may, and often does, unfit a man for the investigation of others; but, as Logic, if it be any thing, is a 'recondite' and accurate analysis of the phenomena of nature, and a classification of those phenomena by technical rules, it does not augur well for the expounder of it, to begin by throwing any disparagement on that habit of close analysis, to which modern writers on various departments of human nature owe the chief part of their excellence.

Mr. Blakey, so far from viewing Logic as essentially consisting in the analysis of that mental process which takes place in every instance of conclusive reasoning, excludes, at once, half the empire of human knowledge from all connection with it. We have always been led to regard the reasoning employed in mathematics, as the purest specimen of logic, in consequence of the rigid uniformity of the terms employed. Physics, as involving the application of mathematics to ascertained facts in nature, with the view of deducing further conclusions, stand next, perhaps, in perfection of example. But pure mathematics are the most rigid logic. Euclid's Elements are nothing else than chains of virtual syllogisms; and the study of that celebrated ancient geometer, is frequently recommended for its own sake, as tending to strengthen the understanding, and fortify the reasoning powers. But

why is it calculated to answer this purpose? Precisely from its logical form, and its approximation to the ultimate principle to which all reasoning may be reduced. According to Mr. Blakey, however, there is no logic whatever in mathematics and natural philosophy; which is nearly the same as it would be to assert, that there is no accordance with the rules of grammar and composition in our finest writers; or that, in the most admired pieces of Handel, Beethoven, and Mozart, there is no latent correspondence with the fundamental principles of the science of music.

'Now it appears to me,' he says, 'that the art of logic is confined by its very nature to subjects connected with human nature; or perhaps, to speak more plainly, to the following four branches of knowledge, namely, mental philosophy, moral philosophy, the science of politics in its widest sense, including jurisprudence, and the art of government; and also religion, both natural and revealed.'

'These four branches of knowledge really contain every thing to which the science of logic can be applied. For it must be observed here, that these divisions include every thing of a debateable or argumentative nature. They give rise of themselves to discussion; their general principles are all liable to be received in different lights, and from this cause men are led to entertain very contrary, nay, opposite opinions on some of those important and vitally interesting topics.'

'On account of the disputable nature of these branches of knowledge, we need the assistance of some rules to enable us to come to a certain conclusion regarding their truth, and also to be able to convey that knowledge, in as easy and familiar a manner as possible, to others. We call these rules by the name of logic; and we require to have them collected together, and applied to the four divisions of knowledge alluded to, for the purpose of being better acquainted with them, to see on which side the truth lies, and to have fixed in our minds certain general and particular ideas relative to the several constituent parts. We are to bear in mind that we want these rules, not for helping us, if that were possible, to see the truth of a demonstration, the contrary of which we cannot conceive; but to guide our minds in those departments of knowledge, where opposite facts, and opposite arguments, clash against each other, and where the mind may become perplexed and confused, by the weighing and consideration of such conflicting materials as are submitted to its contemplation. It is for this purpose that the art of logic is wanted.' pp. 17, 18.

In short, the Author appears to us to have mistaken the whole nature and drift of the syllogism, which, we repeat, is simply the analysis of the process of nature in all sound arguments, an exhibition of what virtually takes place in every instance of correct reasoning. This is the basis of the system of Logic, which, as we have received it from the Aristotelians, consists partly of certain technical letters, words, and forms, with a view to facilitate a knowledge of the various ways in which arguments may be stated; to shew how they may be reduced to one universal principle, and to

detect the various kinds of fallacies. The want of acquaintance that is frequently betrayed with the real pretensions of the system of logic, considered in itself, apart from the extravagancies of its application, and the vague manner in which it is defined, lead us to imagine that the Author has neglected the fountain-heads of information, and has contented himself too much with those lax, erroneous, and unfair representations which he has obtained, at second-hand, from some of his fellow-countrymen in the north, where it has been the fashion to cry down logic for the last fifty years. The tendency, however, to despise the philosophy of the ancients, *en masse*, and to sweep it away bodily with the ideal theory that so deeply infected it, is now almost worn out; and if we mistake not, a re-action will be more and more manifest among those who look deeper than the mere surface of things, in favour of some of those remnants of ancient genius, among which even Dugald Stewart acknowledges that the Grecian logic holds a proud pre-eminence.

Mr. B.'s work contains a variety of remarks, many of them very useful, on topics connected with the more general philosophy of mind, as on the nature of mathematical evidence, on morals, on political philosophy, religion; on analogy, probable evidence, testimony, &c.; and it has the merit of being every where good in its moral and religious tendency.

**Art. III. *Travels into Bokhara*, being the Account of a Journey from India to Cabool, Tartary, and Persia; also, Narrative of a Voyage on the Indus from the Sea to Lahore, with Presents from the King of Great Britain; performed under the Orders of the Supreme Government of India in the years 1831, 1832, and 1833. By Lieut. Alex Burnes, F.R.S., of the E. I. Comp. Service, &c. In three Volumes, 8vo. Plates. London, 1834.**

**T**Hese Travels are of no ordinary interest. They describe regions hitherto unexplored by Europeans, at least in modern times, although familiarized to the imagination by the recitals of classic history and the florid descriptions of oriental romance. One of the most ancient lines of commerce between the extreme East and the western world lay through Khorasan and Transoxiana, the Iran and Tooran of Persian writers. Bactra, the 'mother of cities', the capital of dynasties whose history stretches back into the age of fable, the sacred city of the Magian idolatry, owed its origin and wealth to its position on this line of trade, which made it the great rendezvous of the caravans that penetrated by the route of the Caspian Gates to Sogdiana, the country of the *Indi*, and the more distant Serica. Samarcand, the capital of Timour, and Bokhara, 'the strength of Islam', have in more

recent times, risen to splendour from the same causes; and from being the emporia of trade, have become the seats of empire. Every where the caravanserai is older than the palace; and kings have built their power on the wealth of the merchant.

Other circumstances than those which give historical interest to these countries, now render them deserving of peculiar attention. Lying intermediate between the three great empires of Russia, China, and British India, it has become a subject of political inquiry, whether they are to be tributary to the gigantic ambition and cupidity of the Master of Eastern Europe and Northern Asia, or whether it is feasible to open an advantageous intercourse between the Indo-British cities and Central Asia. Russia has long been anxious to push not only her trade, but her conquests in this direction; and Mouravier, who, in 1819, penetrated from the Bay of Balkan to the oasis of Khiva, strenuously recommended the Russian Government to take possession of that state, with a view thereby to secure the commerce of Bokhara. In 1820, the Baron de Meyendorff was sent as an envoy to the latter city, by way of Orenburg and the steppes of the Kharquis Tatars. He was received with great favour by the Khan of Bokhara; but the physical difficulties of establishing a commercial intercourse by either of these routes would seem to be insuperable. There is a third route open to Russia; that of the Persian caravans, by way of Astrabad and Khorasan; but the Toorkman deserts which intervene, present obstacles scarcely less formidable to commercial, still more to any military enterprise. On the other hand, it is now ascertained, that the route over the Hindoo Koosh, by which the produce of India was, in ancient times, transported on the backs of camels from the banks of the Indus to those of the Oxus, whence they were conveyed to the Caspian Sea,—is practicable at all seasons, and might be made the channel of a direct and valuable communication between British India and the emporia of the trade of Central Asia.

In the year 1831, Lieut. Burnes, who had for some time filled a political post in Sindetic India, was nominated by the Supreme Government to proceed on a mission to the Court of Lahore, bearing presents to the Maharaja; and he was directed to proceed by the river Indus, to explore the course of that river being the main object of his expedition. After encountering and dexterously overcoming the obstacles opposed by the jealousy of the rulers of Sinde, he accomplished a navigation which, though attended with no physical obstructions, had never been performed by any European of modern times, and having ascended to the mouth of the Punjnoon, passed up the Chenaub to the Seik capital. It was from information which he obtained from some native merchants at Ooch in the Punjab, that he was led to form the design of undertaking the journey across the mountains

to Bokhara; a design which received the most liberal encouragement from the Governor-General, whom Lieut. Burnes joined at Simla, in the Himalaya mountains, after the discharge of his mission to Lahore; but, as it was deemed imprudent and objectionable to enter those countries as an accredited agent, the overland journey was performed in the undisguised character of a Captain in the British army returning by that route to Europe.

Not the least interesting portion of the narrative, is the voyage up the Indus, although the Author has thrown it into the third volume, as being of a less attractive character than the journey to Bokhara. No part of this river had hitherto been surveyed, except the sixty-five miles between Tatta and Hyderabad. Tatta, which is supposed to represent the ancient Pattala, and is identified by Lieut. Burnes with the Minagur of the Periplus, stands at the head of the delta of the Indus, about 55 miles from the sea. It was the ancient metropolis, as Hyderabad is the modern capital, of Lower Sind. Its commercial prosperity passed away with the empire of Delhi, and it does not now contain above 15,000 inhabitants. Few traces remain of its former greatness. It derives a portion of its present trade from a very curious frolic of superstition.

'Tatta stands on the high road from India to Hinglaj, in Mekran, a place of pilgrimage and great celebrity, situated under the barren mountain of Hala, (the *Irus* of the ancients,) and marked only by a spring of fresh water, without house or temple. The spot is believed to have been visited by Ram Chunder, the Hindoo demigod, himself; an event which is chronicled on the rock, with figures of the sun and moon engraven as further testimony. The distance from Tatta exceeds 200 miles; and the road passes by Curachee, Soumeeanee, and the province of Lus, the country of the Noomrees, a portion of the route of Alexander the Great. A journey to Hinglaj purifies the pilgrim from his sins. A cocoa-nut cast into a cistern, exhibits the nature of his career: if the water bubbles up, his life has been, and will continue, pure; but, if still and silent, the Hindoo must undergo further penance to appease the deity. The tribe of Goseins, who are a kind of religious mendicants, though frequently merchants and most wealthy, frequent this sequestered place, and often extend their journey to Seetadeep, not far from Bunder Abbass, in Persia. They travel in caravans of a hundred, or even more, under an *agwa* or spiritual guide. At Tatta, they are furnished by the high-priest with a rod, which is supposed to partake of his own virtues, and to conduct the *cortége* to its destination. In exchange for its talismanic powers, each pilgrim pays three rupees and a half, and faithfully promises to restore the rod on his return; for no one dares to reside in so holy and solitary a spot. The *agwa* receives with it his reward; and many a Hindoo expends in this pilgrimage the hard-earned wealth of a whole life. On his arrival at Tatta from Hinglaj, he is invested with a string of white beads peculiar to that city, and only found on the rocky ridge near it. They resemble the grains of pulse or *juwaree*:

and the pilgrim has the satisfaction of believing that they are the petrified grain of the Creator, left on earth to remind him of his creation. They now form a monopoly and source of profit to the priests of Tatta.'

Vol. III. pp. 32—34.

We do not clearly understand the latter part of the story; but Ram Chunder, we presume to be no other than Krishna, the Apollo and Dionysius of the Hindoo pantheon, whose worship appears to have prevailed all along this coast. Dwaraca, in the savage district of Okamundel, the land's end of Gujerat, is another famous place to which pilgrimages are made from all parts of India; but there, Runchor, the name given to the same deity, has a magnificent pagoda erected to his honour, with numerous subordinate temples, bearing on their flags representations of the sun and moon. What is most remarkable about the sacred spring of Hinglaj is, that it should have no temple erected over it. It derives, most probably, its original sanctity from its importance as a caravan station in the route to Kerman. Superstition has sometimes been the protector of commerce.

Lieut.-Col. Pottinger's work has made us acquainted with the geography of this part of the country; and we therefore pass over the Author's description of Sindé, and his interview with the Ameer of Hyderabad, the sovereign of Southern or Lower Sindé. Northern Sindé is subject to the Khan of Khyroopur, by whom Lieut. Burnes was received with much hospitality and all due honour. He holds the important insular fortress of Bukkur, which commands the navigation of the Indus on the Sindé frontier, as also the fertile territory of Shikarpoor, wrested from the Afghans. The country to the south-east of Hyderabad, is in possession of a third independent Ameer, who resides at Meerpoor. All three chiefs are branches of the Belooche tribe of Talpoor. The subversion of the Cabool monarchy, which has freed them from the payment of a yearly tribute, has greatly raised the importance of this principality, which comprises, altogether, an area of 100,000 square miles, with a population of about a million.

About 100 miles above Hyderabad, near the base of the Lukkee mountains, which there close upon the river, is Sehwun or Sewistan; a place of some importance in ancient days, and supposed by Lieut. Burnes to be the capital of the Sambus Raja of Arrian. The ruined mosques and towers which surround it, proclaim its wealth in the days of Mogul splendour, when it was the residence of a governor. In the centre of the town, stands the mausoleum of Lal Shah Baz, a Mussulman saint who was interred there about six centuries ago, and the odour of whose sanctity still survives.

\* The miracles of Lal Shah Baz are endless, if you believe the

people. The Indus is subject to his commands, and no vessel dares to pass his shrine without making a propitiatory offering at his tomb. Thousands of pilgrims flock to the consecrated spot, and the monarchs of Cabool and India have often visited the sanctuary. The drums which proclaim the majesty of the saint, are a gift from the renowned persecutor, Alla-o-deen, who reigned A.D. 1242; and the gate, which is of silver, attests the homage and devotion of a deceased Ameer of Sinde. The needy are daily supplied with food from the charity of the stranger; but the universal bounty has corrupted the manners of the inhabitants, who are a worthless and indolent set of men. *The Hindoo joins with the Mahomedan in his veneration of the saint;* and artfully insinuates *Lal* to be a Hindoo name, and that the Mahomedans have associated with the faith of their prophet the god of an infidel creed. A tiger, once the tenant of the neighbouring hills, partakes of the general bounty in a cage near the tomb.

By far the most singular building at Sehwun, and perhaps on the Indus, is the ruined castle which overlooks the town, and is in all probability as old as the age of the Greeks. It consists of a mound of earth 60 feet high, and surrounded from the very ground by a brick wall. The shape of the castle is oval, about 1200 feet long by 70 in diameter. The interior presents a heap of ruins, and is strewed with broken pieces of pottery and brick. The gateway is on the town side, and has been arched: a section through it proves the whole mound to be artificial. At a distance, this castle resembles the drawings of the Mujilebe tower at Babylon, described by Mr. Rich in his interesting Memoir. The natives afford no satisfactory account of this ruin, attributing it to the age of Budur-ool-Jamal, a fairy, whose agency is referred to in every thing ancient or wonderful in Sinde. It is to be observed, that the Arul river passes close to the castle; and we are informed by Quintus Curtius, that, in the territories of Sabus Raja, (which I imagine refers to Sehwun,) Alexander took the strongest city by a tunnel formed by his miners. A ruin of such magnitude, therefore, standing on such a site, would authorize our fixing on it as the very city "where the barbarians, untaught in engineering, were confounded when their enemies appeared, almost in the middle of the city, rising from a subterraneous passage, of which no trace was previously seen." So strong a position would not, in all probability, be neglected in after times; and in the reign of the Emperor Humaioon, A.D. 1541, we find that monarch unable to capture Sehwun, from which he fled on his disastrous journey to Omercote. His son Acbar also invested Sehwun for seven months, and, after its capture, seems to have dismantled it. There are many coins found in the castle of Sehwun; but among thirty, I could find no trace of the Greek alphabet. They were Mohammedan coins of the sovereigns of Delhi.'

Vol. III. pp. 56, 58.

A voyage of nine days from Sehwun, brought the Mission to Bukkur, (the ancient Munsoora,) a distance, by the river, of 160 miles. This singular fortress occupies an insulated rock of flint, about 800 yards in length, and 300 in diameter, dividing the Indus into two streams, each about 400 yards wide; and the

waters lash the rocks which confine them, with noise and violence. The fortified island is a beautiful object, its towers being shaded by lofty trees, and the tall date-palm droops its foliage on the mosques and walls. Over against it, on the left bank, the town of Roree is built on a precipitous flinty rock, and on the opposite shore stands the town of Sukkur : both towns have been considerable, owing their position to the insular fortress. A precious relic, a lock of Mohammed's hair, enclosed in a golden box, attracts the Mussulman pilgrim to Bukkur, though the inhabitants are chiefly Hindoos. There are several other islets near it, on one of which stands the shrine of Khaju Khizr, a Mussulman saint, under a dome, that contributes to the beauty of the scene. About four miles to the s.e. of Bukkur, a small hamlet, with ruined tombs, and a bridge of three arches thrown across the deserted channel of a branch of the Indus,—attest the existence and ancient importance of Alore, the capital of a Brahmin kingdom which is said to have extended from Cashmeer to the ocean, and from Candahar to Kanouj. It sank under the arms of Mohammedan invaders so early as the seventh century ; and Lieut. Burnes thinks, that it may be identified with the kingdom of Musicanus, which Alexander found to be governed by Brahmins, and the richest and most populous in India. Larkhanu, on the opposite side of the Indus, the capital of the *pergunna* of Chandkoh, and the rallying point of the Ameers of Sinde on their north-west frontier, is supposed to mark the country of Oxycanus. Alexander is stated to have despatched his superannuated soldiers thence, by the country of the *Archoti* and *Drangi*, to Carmania ; and the great road westward branches off from Larkhanu, crossing the mountains by the pass of Bolan, to Kelat and Kerman.

A hundred and twenty miles above Bukkur, Lieut. Burnes passed out of the territory of the Ameer of Khyrpoor, and entered the country of Bhawul Khan, the chief of the Daoodpootras (or Davidsons), who possesses a strip of land on the left bank of the Indus, extending southward to lat.  $28^{\circ} 33'$ . The district immediately below this chieftain's territory is named Oobaro, and is inhabited by aboriginal Sindees, called the Duhrs and Muhrs. On the right bank, the Sinde territory stretches higher up, to within fifteen miles of Mittunkote, where (in lat.  $28^{\circ} 55'$ ) the waters of the Punjaub, in one united stream, fall into the Indus, which there spreads to the magnificent width of 2000 yards. At that place, taking a farewell of its waters, Lieut. Burnes entered the Punjnoon, or Chenaub, and ascended it to Ooch, the capital of Bhawul Khan. This town, situated near the junction of the Garra (as the joint streams of the Beyah and Sutlej are called) with the Chenaub, is a place of considerable traffic, with a population of 20,000 persons. On the second day after leaving Ooch,

pursuing the navigation of the Chenaub, our Traveller passed into the Seik territory, where he was met by a *mihmandar* from the Maharaja, attended by a large retinue. In three days more, he came in sight of the domes of Mooltan. The Author's description of this ancient capital will, we think, interest our readers.

'The city of Mooltan is upwards of three miles in circumference, surrounded by a dilapidated wall, and overlooked on the north by a fortress of strength. It contains a population of 60,000 souls, one third of whom may be Hindoos: the rest of the population is Mohammedan, for, though it is subject to the Seiks, their number is confined to the garrison, which does not exceed 500 men. The Afghans have left the country since they ceased to govern. Many of the houses evidently stand on the ruins of others: they are built of burnt brick, and have flat roofs; they sometimes rise to the height of six stories, and their loftiness gives a gloomy appearance to the narrow streets. The inhabitants are chiefly weavers and dyers of cloth. . . . The tombs of Mooltan are celebrated. One of them, that of Bawul Huq, who flourished upwards of 500 years ago, and was a contemporary of Sadee, the Persian poet, is considered very holy; but its architecture is surpassed by that of his grandson, Rookn-i-allum, who reposes under a massy dome sixty feet in height, which was erected in the year 1323 by the emperor Tooghluq, as his own tomb. There is also, (in the interior of the fort,) a Hindoo temple of high antiquity, called Pyladpooree; mentioned by Thevenot. . . . It is a low building, supported by wooden pillars, with the idols Hooneeman and Guneesa as guardians to its portal. It is the only place of Hindoo worship in Mooltan: we were denied entrance to it.' Vol. III. pp. 110—12, 116.

Mooltan is one of the most ancient cities in India; and Lieut. Burnes thinks, there is no reason to doubt that it occupies the site of the capital of the ancient *Malli*, which Major Rennell would place higher up, and nearer the banks of the Ravee. Mooltan may be considered, he admits, to answer in some degree to the description of the Brahmin city and its castle which Alexander captured before attacking the capital of the *Malli*; but there are no ruins near Tolumba, (the site pointed out by Rennell,) to justify fixing upon that place as the capital.

'The manufactures of Mooltan and Bhawulpoor, the *kais* and *loom-gee* (silks) seem to assist in fixing the country of the *Malli*; for Quintus Curtius informs us, that the ambassadors of the *Malli* and *Oxydracæ* (Mooltan and Ooch) wore garments of cotton, lawn, or muslin (*lineæ vestes*) interwoven with gold and adorned with purple; and we may safely translate *lineæ vestes* into the stuffs of Mooltan and Bhawulpoor, which are interwoven with gold, and most frequently of a purple colour.' Vol. III. p. 115.

Above Mooltan, a desert stretches from the Chenaub to the Indus; and a greater part of Bhawul Khan's territory is a barren

waste of sand hills. Bhawulpoor stands on the left bank of the Sutlej, and contains a population of 20,000. The Rajpoot principality of Bicaneer bounds the territory on the east, and that of Jessulmeer on the south ; the Garra forms in part the northern frontier ; but at Bhawulpoor, the boundary crosses that river, running westward to Julalpoor.

On the fourth day after re-embarking at Mooltan, Lieut. Burnes quitted the Chenaub, and entered on the navigation of the Ravee or Hydraotes, ' still called by the natives, Iräotee.' The Bedusta, or Hydaspes, a smaller stream, falls into the Chenaub about forty-five miles to the northward. The timber of which the boats of the Punjaub are constructed, is chiefly floated down by the Hydaspes from the Indian Caucasus ; a fact which, our Author remarks, satisfactorily explains the selection of its banks by Alexander, as the site of a naval arsenal, in preference to the other rivers, by any of which he might have reached the Indus without a retrograde movement. About equidistant from the Ravee and the Bedusta, stands the town of Shorkote, near which are found ruins resembling those at Sehwun, but much more extensive ; and the brick wall surrounding the mound is so high as to be seen at the distance of from six to eight miles. Lieut. Burnes visited this site, which he fixes on as the place where Alexander received his wound in pursuing the *Malli* ; and he had the good fortune to procure some coins there, two of which have proved to be of Bactrian monarchs, and the Greek word Bazileos may be read. At length, on the 17th of July, (three months and five days after embarking at Tatta,) he came in sight of the minarets of the ancient capital of the Mogul empire, the termination of his protracted voyage ; and, as the sunset, saw for the first time the masses of mountain which encircle Cashmere, clothed in their mantle of snow. Lahore presents nothing very remarkable, and we shall not be tempted to dwell on the Author's presentation to the Maharaja, and the ceremonial of the Seik court. It is more interesting to learn, that to the s.e. of that capital are to be seen remains of a city, with a lake in the vicinity, answering to the ancient Singala.

On taking leave of Maharaja Runjeet Sing, Lieut. Burnes proceeded to Umritsir, the holy city of the Seiks, and the emporium of commerce between India and Cabool ;—distant from Lahore thirty miles. He then crossed the Sutlej to Lodiana, where he met the two ex-kings of Cabool, now pensioners of the British Government, Shah Zuman, and Shah Shooja-ool-Mookl. From this place he proceeded to Simla, in the mountains, a journey of 100 miles, to lay before the Governor-General the results of his mission.

We now proceed to take up the Author's narrative of his subsequent travels, as given in the first two volumes. It being

deemed prudent that, before crossing the boundaries of India, he should obtain the permission of Runjeet Sing, Lieut. Burnes returned from Simla to Lahore, and, after passing some weeks at the court of the Maharaja, again traversed the Punjaub, and having crossed its five rivers, marched up the right bank of the Hydaspes to Julalpoor. This has been conjectured to be the scene of Alexander's battle with Porus; but the mention of 'sunken rocks' by his biographer, seems, our Author remarks, to point higher up the river, near the village of Jelum. The high roads from the Indus pass this river at the two places, Julalpoor and Jelum; but the latter is the great road from Tartary, and appears to be the one followed by Alexander. About fifteen miles below Jelum, and about 1000 yards from the Hydaspes, are the ruins of a city that extended for three or four miles. They now bear the name of Oodeenuggur, but the vague traditions of the natives assign to the site a high antiquity. Lieut. Burnes conjectures, that it may represent the ancient *Nicæa*, while a mound near extensive ruins on the western bank, may mark the position of *Bucephale*.

'In our search for the remnants of Alexander's cities,' continues the Author, 'we are led into reflections on the state of the country in those days; and it is curious to compare them with our own times. We are informed that Porus, with whom Alexander fought on the banks of this river, maintained a force of 30,000 infantry and 4000 cavalry, with 200 elephants and 300 war chariots; and that he had subdued all his neighbours. Now if we change the war chariots into guns, we have precisely the regular force of Runjeet Sing, the *modern Porus*, who has likewise overwhelmed all his neighbours. The same country will generally produce the same number of troops, if its population be not reduced by adventitious circumstances.' Vol. I. p. 59.

Quitting the banks of the Jelum, (or Hydaspes,) our Traveller entered the Potewar country, inhabited by the Gukers, (Gickers?) a tribe claiming a Rajpoot origin, and, after winding for some time through the dismal defiles of the arid mountains, came suddenly in view of the celebrated fort of Rotas, deemed one of the great bulwarks between Tartary and India. Shere Shah was its founder in the sixteenth century; and twelve years and some millions of rupees are said to have been wasted on its construction. The route now leads into a rugged country of great strength, winding through ravines, amid a chaos of rocks, their vertical strata terminating in needles from decomposition, and presenting to the geologist some interesting features of the wildest scenery. In five days from Rotas, our Traveller reached the village of Manikyla, where there is a singular *tope* or mound of masonry, described by Mr. Elphinstone in his account of Caubul, and recently opened by M. Ventura, a general in Runjeet Sing's service. This immense barrow stands in a spacious plain, and

may be distinguished at the distance of sixteen miles. Lieut. Burnes, differing from M. Ventura, who identifies the site with *Bucephalia*, from a derivation which interprets Manikyala to mean, the 'city of the horse',—does not hesitate to fix upon it as Taxila, 'the most populous city between the Indus and the 'Hydaspes.'\* A variety of coins and other interesting relics were found in the *tope* itself; and Lieut. Burnes was so fortunate as to procure two antique gems and seventy copper coins.

Continuing his route to the Indus, about twenty miles beyond the town of Rawil-pindée, the Author struck out of 'the king's road,' to visit a similar *tope*, which stands on the neck of a range of hills, near the ruined village of Beloor. Its construction assigns it to the same era as that of Manikyala, but it is only fifty feet high, about two-thirds of the height of the former. He here learned that there were two buildings similar to these *topes*, beyond the Indus, between Peshawur and Caubul, which he was subsequently enabled to verify; and he had discovered the ruins of another, three miles east of Rawil-pindée. In both those of Manikyala and Beloor, a shaft descends into a chamber in the heart of the structure; and the Author 'inclines to the belief, 'that, in these *topes*, we have the tombs of a race of princes who 'once reigned in Upper India, and that they are either the se- 'pulchres of the Bactrian kings, or their Indo-Scythic successors 'mentioned in the *Periplus of the Second Arrian*.' The rudeness of the coins would point to the latter age, or second century of the Christian era †.

The situation of Beloor, or rather of the village of Osman, which has succeeded to it, appears to be most delicious,—at the mouth of a valley, close to the base of the outlying hills, its meadows watered by the crystal rivulets flowing from the mountains. Seven miles further down the valley is a spot which attracted the magnificent emperors of Hindostan,—'the Garden of 'Hoosn Abdall.' Its garden-houses are now mouldering to decay, and weeds conceal the flowers and roses; but the peach-tree and apricot-tree were glowing with blossom; the vines clung to their branches, and limpid water gushed in torrents from the rock. Some hundred springs rise in the narrow limits of this 'garden', and, after washing its beds, and forming pools, which are stored with fish, pay their tribute to a little stream which passes on to the Indus.

\* Major Wilford places Taxila at Rabbaut, and Bucephalia, agreeably to every historical authority, on the banks of the Hydaspes.

† He afterwards says, (p. 109.) 'They may, however, be Boodhist 'buildings'; and such appears to be Professor Wilson's opinion. (Vol. II. pp. 470.)

Our Traveller crossed the Indus at Attok, a place of no mean strength, built on a ridge of black slate, at the verge of the river. About 200 yards above the ferry, and before the Indus is joined by the Cabool river, it rushes through a confined channel with amazing fury, forming a rapid, where the water ‘hisses and rolls ‘with a loud noise’, dashing like the waves and spray of the ocean. But, immediately below the confluence, the Indus passes in a tranquil stream, about 260 yards wide, and 35 fathoms deep under the walls of Attok ; and it is navigable for a fleet of boats from this place to the sea. Runjeet Sing is accustomed to cross the river at Attok by a bridge of boats anchored in the stream. Such a bridge can be thrown across the Indus only from November to April, on account of the velocity of the stream when full. The method of constructing it is the more curious, from its closely resembling that described by Arrian as adopted by the Macedonian Conqueror. Four or six skeleton frame-works of wood, filled with stones to the weight of 250 *maunds*, and bound strongly with ropes, are let down from each boat ; and these are constantly strengthened by others to prevent accident. The Afghans farmed the construction of a bridge at Attok for 14,000 rupees, but the Maharaja now keeps up an efficient supply of materials.

At the fork of the Indus and the Caubul river, a very singular ignis fatuus was observed. ‘Two, three, and even four bright ‘lights are visible at a time, and continue to shine through the ‘night, ranging within a few yards of each other.’ The natives, unable to account for them, believe them to be the spirits of persons slain near the spot. Lieut. Burnes suggests, that they may be a gaseous exhalation from a fissure in the rock ; but the position of the phenomenon prevented his examining it. He found fishermen, both on the Indus and the Caubul, washing the sand for gold ; but some of the minor rivers yield more gold than the main streams.

The subjects of Runjeet Sing escorted the Author to their frontier, three miles beyond the Indus, where he entered the dominions of the Afghan Sultan, Mahommed Khan. By this potentate he was received with most gratifying urbanity ; and he passed a month at Peshawur very pleasantly. He met with equal kindness and generous hospitality from the Chief of Cabool (or Caubul), Sidar Dost Mahommed Khan ; and he imbibed from his intercourse with the people, a very favourable impression of their national character. We pass over this portion of the narrative, however, for the same reason that has led the Author to confine himself, in this part of his work, to the recital of his personal adventures. ‘The graphic and accurate descriptions of ‘Mr. Elphinstone’, he remarks, ‘require no addition ; and such ‘is the nature of the information contained in his valuable work,

'that I shall always avoid the ground on which he trod.' It is remarkable, that the Afghans, unlike other Moslem, appear to have no prejudice against Christians.

'I never heard from their lips,' says Lieut. Burnes, 'the name of dog or infidel, which figures so prominently in the works of many travellers. "Every country has its custom," is a proverb among them; and the Afghan Mohammedans seem to pay a respect to Christians, which they deny to their Hindoo fellow-citizens. Us, they call "people of the book," while they consider them as benighted and without a prophet.' Vol. I. p. 124.

At Cabool, among other visitors, Lieut. Burnes was called upon by an Armenian, who gave a sad account of the dispersion of his tribe.

'There are but twenty-one persons now remaining from a colony of some hundreds introduced by Nadir and Ahmed Shah from Joolfa (Isfahan) and Meshid, in Persia. During the Dooranee monarchy, they held offices under the government, and were respected till the time of Timour Shah's death. In the disputes about the succession, they have gradually withdrawn their families to other countries; and the present chief of Cabool, with the best intentions, has put a finishing blow to the Armenian colony, by a strict prohibition of wine and spirits. After a life by no means temperate, this chief has renounced wine, and, under the severest penalties, commands that his subjects should be equally abstemious. The Armenians and Jews of Cabool have therefore fled to other lands, as they had no other means of support, but in distilling spirits and wine. There are but three Jewish families in Cabool, the wreck of a hundred which it could last year boast.' *Ib.* p. 149.

From inscriptions in their burying-ground, it would appear, our Author says, that some Armenian merchants had settled in Cabool, even before the period above referred to. There is, indeed, a tradition, that Tamerlane (Timour Beg) transported numbers of Albanians to Candahar, where, according to Armenian authority, their descendants are now called Afghans. Mr. Smith, the learned American missionary, in his 'Researches,'\* after citing this statement from Father Chamich, adds: 'The nomadic tribes of Karabaugh are said to have, even now, a corresponding tradition, that the Afghans and they have exchanged countries. Difficult as it may be to believe in the transportation of an entire nation, we encounter almost as great a difficulty in whatever way we attempt to account for its total disappearance.' The Armenian orthography of Albanian is *Aghovan*, (the *l* in foreign names being changed into *gh*, and the *beta* being sounded as *v*.) and the mission library at Malta, Mr. Smith tells us, contains a history of the exploits of Nadir Shah, written in Armeno-Turkish,

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\* See Ecl. Rev. Nov. 1833. (Vol. X. p. 369.)

by an Armenian who accompanied him to Delhi, in which the Afghans are always called Aghovans. ‘It is certain, however, that a people of that name existed at Kandahar some centuries before the time of Timoor. (See Langles’s notes to Chardin).’ The coincidence between the name of the city to which the Albanians are supposed to have been transferred, and that of the ecclesiastical metropolis of Albania, Kántsasar, is not a little remarkable. Afghan is clearly not the proper national name of either the Patan (Pooktoun) or the Toorkish inhabitants of the country; and the tradition which derives the appellation from Afghan, the son of King Saul, proves that its true etymology was foreign, and had become lost\*.

Lieut. Burnes states, that the Afghans call themselves *Ben-i-Israeel*; that they have a tradition that Nebuchadnezzar, after the overthrow of the temple of Jerusalem, transplanted them to the city of Ghore, near Bameean; that they are called Afghans from their chief, Afghana, who was a son of the uncle of Asof, vizier of Solomon; that they lived as Jews till Khaleed summoned them, in the first century of Mahommedanism, to assist in the wars against the infidels; that, after the campaign, they were governed by a king of the line of Kyanee or Cyrus, till the eleventh century, when they were subdued by Mahmood of Ghiznee.

‘Having,’ adds the Author, ‘precisely stated the traditions and history of the Afghans, I can see no good reason for discrediting them, though there are *some anachronisms*. . . . The Afghans look like Jews; they say, they are descended from Jews; and the younger brother marries the widow of the elder, according to the law of Moses. The Afghans entertain strong prejudices against the Jewish nation; which would at least shew that they had no desire to claim, without a just cause, a descent from them. Since some of the tribes of Israel came to the East, why should we not admit that the Afghans are their descendants, converted to Mahommedanism?’ Vol. I. p. 164.

Why? Because there is no evidence to warrant the admission; and many things against it. Their language has no affinity to the Hebrew; and the supposed physiognomical resemblance, respecting which authorities differ, would equally prove many other nations to be descended from Israel. The fact is, that the whole story relating to the ‘lost tribes’, is a fable based upon a blunder. When St. James wrote his Epistle, the twelve tribes were still recognised as included in the extant Hebrew nation; and St.

\* Dr. Dorn, the learned Translator of a History of the Afghans from the Persian, (See E. R. 3d Series, Vol. II. p. 419,) has promised a full discussion of the historical and philological questions relating to the Afghans and their language.

Peter addressed his Epistles to the brethren of the Dispersion in Asia Minor. That there may be a mixture of Jewish blood in some tribes of the Afghan race, is not unlikely; for with what nation has not that blood been intermingled? The mother of Cyrus is supposed to have been a Jewess. We know that the queen-consort of Ahasuerus was. A Jewish dynasty once reigned in Abyssinia. The Bagratian princes of Armenia claimed a Jewish origin. Whether, then, we suppose the Afghans to be a colony from Arabia, or from Albania, nothing is more likely than that one or more of their *chiefs* may have been of Jewish descent; although the supposition that, as a race or people, they belong to the Hebrew family, cannot be received without far better evidence than has been adduced.

Lieut. Burnes had not been many hours in Cabool, before he received information that Mr. Wolff, the Jewish missionary, was detained at a neighbouring village; and he lost no time in despatching assistance to the reverend gentleman. Mr. Wolff joined the party the next day, and gave a long and singular account of his escape from death and slavery. He had been in Bokhara; and his subsequent misfortunes are stated to have originated in his styling himself a *hajee*, which implies a Mohammedan pilgrim, for which he had been plundered and beaten. Mr. Wolff accompanied our Author, when he was introduced to Sidar Dost Mohammed Khan; on which occasion, aware of the character and office of his reverend visiter, the intelligent chief had assembled several Mussulman doctors, prepared to engage in a theological disputation. Lieut. Burnes acted as Mr. Wolff's interpreter. As is usual on such subjects, he says, the one party failed to convince the other; and, but for the admirable tact of the chief himself, the consequence might have been disagreeable. The nature of the argument is not detailed, our Author abstaining from anticipating 'what the reverend gentleman will, no doubt, give to the world.' Mr. Wolff proceeded from Cabool on his journey to India. Although 'in search of the lost tribes,' we are told, he did not recognise them in the Afghans of Cabool.

After spending three weeks most agreeably in this city, our Author pursued his route up the valley of the Cabool river, and, by the pass of Oonna, 11,000 feet high, reached the summit of the first ridge of the Hindoo Koosh, which divides the waters flowing in opposite directions to the Indus and the Oxus. Here, in the middle of May, the Huzara mountaineers were only ploughing and sowing, while our Traveller had seen the harvest home at Peshawur, and the grain in ear, in Cabool. The pass of Hajeeguk, over the next step of the mountain barrier, is 12,400 feet above the sea; and on its summit the thermometer fell to 4° below the freezing point. The pass of Kaloo, beyond this, is

still 1000 feet higher ; but that was now blocked up with snow. They contrived to double it, by passing round its shoulder ; and took a side path through a valley watered by a tributary of the Oxus, to Bameean, which claims a particular description.

' Nothing could be more grand than the scenery which we met with in this valley. Frightful precipices hung over us ; and many a fragment beneath informed us of their instability. For about a mile, it was impossible to proceed on horseback ; and we advanced on foot, with a gulf beneath us. The dell presented a beautiful section of the mountains to the eye of the geologist ; and, though a bye-path, appeared to have been fortified in former years, as innumerable ruins testified. Some of these were pointed out as the remnants of the post-houses of the Mogul emperors ; but by far the greater number were assigned to the age of Zohauk, an ancient king of Persia. One castle, in particular, at the northern termination of the valley, and commanding the gorge, had been constructed with great labour on the summit of a precipice, and was ingeniously supplied with water. It would be useless to record all the fables of the people regarding these buildings.

' Bameean is celebrated for its colossal idols and innumerable excavations, which are to be seen in all parts of the valley, for about eight miles, and still form the residence of the greater part of the population. They are called "Soomuch" by the people. A detached hill in the middle of the valley is quite honeycombed by them, and brings to our recollection the Troglodites of Alexander's historians. It is called the city of Ghoolghoola, and consists of a continued succession of caves in every direction, which are said to have been the work of a king named Julal. The hills at Bameean are formed of indurated clay and pebbles, which renders their excavation a matter of little difficulty ; but the great extent to which it has been carried, excites attention. Caves are dug on both sides of the valley, but the greater number lie on the northern face, where we found the idols : altogether they form an immense city. Labourers are frequently hired to dig in them ; and their trouble is rewarded by rings, reliques, coins, &c. They generally bear Cufic inscriptions, and are of a later date than the age of Mahomed. These excavated caves, or houses, have no pretensions to architectural ornament, being no more than squared holes in the hill. Some of them are finished in the shape of a dome, and have a carved frieze below the point, from which the cupola springs. The inhabitants tell many remarkable tales of the caves of Bameean ; one in particular—that a mother had lost her child among them, and recovered it after a lapse of twelve years ! The tale need not be believed ; but it will convey an idea of the extent of the works. There are excavations on all sides of the idols ; and below the larger one, half a regiment might find quarters. Bameean is subject to Cabool : it would appear to be a place of high antiquity ; and is, perhaps, the city which Alexander founded at the base of Paropamisus, before entering Bactria. The country, indeed, from Cabool to Balkh, is yet styled "Bakhtur Zumeen," or Bakhtur country. The name of Bameean is said to be de-

rived from its elevation,—“bam” signifying balcony, and the affix “ean,” country. It may be so called from the caves rising one over another in the rock.

There are no relics of Asiatic antiquity which have roused the curiosity of the learned more than the gigantic idols of Bameean. It is fortunately in my power to present a drawing of these images. They consist of two figures, a male and a female; the one named Silsal, the other Shahmama. The figures are cut in alto relievo on the face of the hill, and represent two colossal images. The male is the larger of the two, and about 120 feet high. It occupies a front of 70 feet; and the niche in which it is excavated, extends about that depth into the hill. This idol is mutilated; both legs having been fractured by cannon; and the countenance above the mouth is destroyed. The lips are very large; the ears long and pendent; and there appears to have been a tiara on the head. The figure is covered by a mantle, which hangs over it in all parts, and has been formed of a kind of plaster; the image having been studded with wooden pins in various places, to assist in fixing it. The figure itself is without symmetry, nor is there much elegance in the drapery. The hands, which held out the mantle, have been both broken. The female figure is more perfect than the male, and has been dressed in the same manner. It is cut in the same hill, at a distance of 200 yards, and is about half the size. It was not to be discovered whether the smaller idol was a brother or son of the Colossus, but from the information of the natives. The sketch which is attached will convey better notions of these idols than a more elaborate description. The square and arched apertures which appear in the plate represent the entrance of the different caves or excavations; and through these there is a road which leads to the summit of both the images. In the lower caves, the caravans to and from Cabool generally halt; and the upper ones are used as granaries by the community.

I have now to note the most remarkable curiosity in the idols of Bameean. The niches of both have been at one time plastered, and ornamented with paintings of human figures, which have now disappeared from all parts but that immediately over the heads of the idols. Here the colours are as vivid, and the paintings as distinct, as in the Egyptian tombs. There is little variety in the design of these figures; which represent the bust of a woman, with a knob of hair on the head, and a plaid thrown half over the chest; the whole surrounded by a halo, and the head again by another halo. In one part, I could trace a groupe of three female figures following each other. The execution of the work was indifferent, and not superior to the pictures which the Chinese make in imitation of an European artist.

The traditions of the people regarding the idols of Bameean are vague and unsatisfactory. It is stated, that they were excavated about the Christian era, by a tribe of Kaffirs (infidels), to represent a king, named Silsal, and his wife, who ruled in a distant country, and was worshipped for his greatness. The Hindoos assert that they were excavated by the Pandoos, and that they are mentioned in the great epic poem of the Mahaburat. Certain it is, that the Hindoos, on passing these idols, at this day, hold up their hands in adoration: they do not make offerings; and the custom may have fallen into disuse

since the rise of Islam. I am aware that a conjecture attributes these images to the Boodhists; and the long ears of the great figure render the surmise probable. I did not trace any resemblance to the colossal figures in the caves of Salsette, near Bombay; but the shape of the head is not unlike that of the great trifaced idol of Elephanta. At Manikyala, in the Punjab, near the celebrated "tope," I found a glass or cornelian antique, which exactly resembles this head. In the paintings over the idols I observed a close resemblance to the images of the Jain temples in Western India, on Mount Aboo, Girnar, and Politana in Kattywar. I judge the figures to be female; but they are very rude; though the colours in which they are sketched are bright and beautiful. There is nothing in the images of Bameean to evince any great advancement in the arts, or what the most common people might not have easily executed. They cannot, certainly, be referred to the Greek invasion; nor are they mentioned by any of the historians of Alexander's expedition. I find in the history of Timeurlane, that both the idols and excavations of Bameean are described by Sherif o deen, his historian. The idols are there stated to be so high that none of the archers could strike the head. They are called Lat and Munat; two celebrated idols which are mentioned in the Koran: the writer also alludes to the road which led up to their summit from the interior of the hill. There are no inscriptions at Bameean to guide us in their history; and the whole of the later traditions are so mixed up with Ali, the son-in-law of Mahomed, who, we well know, never came into this part of Asia, that they are most unsatisfactory.'

Vol. I. pp. 183—188.

We must resist the temptation to offer any conjectures respecting these remarkable excavations, which recall a superstition probably more ancient than Boodhism itself. Boodh is never seen associated with a female companion; but here, as on the plain of Thebes, we find the same double object of worship that distinguishes the Egyptian mythology. That they are the trophies of foreign invasion and conquest, we think highly probable.

At the pass of Akrobat, about 15 miles beyond Bameean, the route leaves the dominions of the present ruler of Cabool, and enters Toorkistan. A wide belt of mountains lay before the Travellers, but of inferior elevation, and free from snow. At Syghan, on the other side of the pass, the Author found himself in the territory of an Uzbek border chief, whose allegiance vibrates between Cabool and Koondooz, as the power of either state preponderates.

' He satisfies the chief of Cabool with a few *horses*, and his Koondooz lord with a few *men*, captured in forays by his sons and officers, who are occasionally sent out for the purpose. Such is the difference between the taste of his northern and southern neighbours! The captives are Huzaras, on whom the Uzbeks nominally wage war for their

\$hiah creed; that they may be converted into Sonees and good Mahomedans.'—Vol. I. p. 189.

This gross infringement of the laws of the Prophet is found practised alike by the Tatar and the Moor, in the wilds of Toorkistan and the sandy plains of Central Africa. Under all latitudes, man preys on man. Nor can the Christian reproach the Mohammedan with a crime in which nations professing the true creed have been atrociously pre-eminent.

From the Kara Kouttul (Black Pass), the last pass of the Indian Caucasus, our Traveller descended into the bed of the river of Kholoom, and followed it to that town among terrific precipices, which, at night, obscured all the stars but those of the zenith. In some parts, the rocks rise to the height of from 2000 to 3000 feet; and near Heibuk, in a narrow defile called *Dura i Zindan* (the valley of the dungeon), the sun is excluded from some parts of it at midday. A species of arum grows here, which is poisonous to even a mule or a horse: it grows something like a lily, and the flower resembles the richest crimson velvet. Heibuk is a thriving village, commanded by a castle, situated at an elevation of only 4000 feet above the sea, where the valley opens, and the climate undergoes a visible change. The fig-tree is found here, which does not grow in Cabool or higher up the mountains. At Kholoom, the Traveller 'debouches into the plains of Tartary,' and obtains a noble view of the country to the northward, sloping down to the Oxus. It is the frontier town of the powerful Uzbek chief of Koondooz, who has reduced under his yoke all the countries immediately north of the Hindoo Koosh. He has but recently risen into power, but has made himself master of the whole valley of the Oxus. He had at one time possession of Balkh, and still stamps his coin with the title of that city. Kholoom contains about 10,000 inhabitants. Koondooz is situated in a marshy valley, near the junction of two streams tributary to the Oxus, about 40 miles south of that river, and 70 miles from Kholoom. It has been a large town, but its extreme insalubrity has reduced the population to about 1500 inhabitants; and the chief himself never visits it but in winter. It is quite out of the route to Balkh; but Lieut. Burnes had an opportunity of seeing the place, which he did not wish for. The arrival of the party at Kholoom being officially notified by the custom-house officers to the chief, a peremptory summons came, ordering the two suspected Europeans immediately to repair to Koondooz. Lieut. Burnes contrived to pass himself off as an Armenian from India, and thus made good his escape out of the mouth of the lion.

It was with heartfelt satisfaction he found himself again at

Kholoom, whence a stage of thirty miles over a barren and dreary country, infested by Uzbek banditti, conducted him to Muzar, ‘within the limits of the canal of Balkh.’ The ruins of aqueducts and houses prove that this tract has, at one time, been peopled; but it is now destitute of water, and consequently of inhabitants. On the following day, the Travellers entered the ancient city of Balkh, now in the dominions of the Ameer of Bokhara. They had to wind among the ruins of the city for nearly three miles, before reaching a caravanserai in the inhabited corner of this once proud ‘Mother of Cities.’ The ruins extend for a circuit of about twenty miles, but present few traces of magnificence, consisting of fallen mosques and decayed tombs, built of sun-dried brick, and none of them of an age prior to the Mohammedan æra. Its present population does not amount to 2000 souls, who are chiefly natives of Cobool, with a few Arabs; the greater part of the population having been ‘marched off’ by the Koondooz invader, or driven to take refuge in the neighbouring villages. In its wide area, Balkh appears to have enclosed innumerable gardens. A mud wall encloses a portion of the town, which excludes the ruins on every side for about two miles. The citadel, on the northern side, has been more solidly constructed, but is a place of no strength. A stone of white marble within it, is pointed out as the throne of Kai Kaoos, or Cyrus. The city itself, like Babylon, has become a perfect mine of bricks for the surrounding country. Most of the old gardens are now neglected and overgrown with weeds; of the aqueducts, by which water was formerly distributed with great labour, many are dried up and are no longer discoverable; others are suffered to overflow, and leave marshes, which render the climate very insalubrious. Balkh itself is not situated in a country naturally marshy, but on a gentle slope, declining to the Oxus, about 1800 feet above the level of the sea. Outside of the city, under a mud wall, our Author found the grave of poor Moorcroft and his companion Guthrie.

A march of thirty miles through a rich country intersected by canals, brought the Travellers to the limits of the water of Balkh. They then entered the desert of the Toorkmans, which is traversed by the high road to the ferry over the Oxus. On reaching the river, they were detained on its banks for two days, till it came to their turn of the ferry-boat, which transferred their caravan to the northern bank, or Toorkistan. The river is there upwards of 800 yards wide, and about twenty feet deep. Its waters are loaded with clay, and the current flows at the rate of about three miles and a half an hour. A very fatiguing and trying journey of ten days across the intervening desert brought the party to the gates of Bokhara. During the march, the Au-

thor overheard a controversy among some of the merchants regarding Christians,—whether they were or were not *kaffirs* (infidels).

' One person, who was a priest, maintained that they could not be infidels, since they were people of the Book. When it was asserted that they did not believe in Mahommed, the subject became more complicated. I learned from their conversation, that a universal belief prevails among the Mahomedans, of the overthrow of their creed by Christians. *Christ, they say, lives; but Mahommed is dead.* Yet, their deductions are curious, since Jesus is to descend from the fourth heaven, and the whole world will be Mahomedanized.'

Vol. I. p. 257.

There is nothing very striking in the approach to Bokhara, but the city itself is rich with the varied interest derived from the living scene; and we must make room for a somewhat lengthened citation from the Author's vivid description.

' Tradition assigns the foundation of the city of Bokhara to the age of Sikunder Zoolkurnuen, or Alexander the Great, and the geography of the country favours the belief of its having been a city in the earliest ages. A fertile soil, watered by a rivulet, and surrounded by a desert, was like a haven to the mariner. Bokhara lies embosomed among gardens and trees, and cannot be seen from a distance; it is a delightful place, and has a salubrious climate; but I cannot concur with the Arabian geographers, who describe it as the paradise of the world. Ferdoosy, the great Persian poet, says "that when the king saw Mawuroolnuhr, he saw a world of cities." Compared with Arabia and the arid plains of Persia, this may be true, but some of the banks of the Indian rivers have a like richness, beauty, and fertility. The circumference of Bokhara exceeds eight English miles; its shape is triangular, and it is surrounded by a wall of earth, about twenty feet high, which is pierced by twelve gates. According to the custom of the east, these are named from the cities and places to which they lead. Few great buildings are to be seen from the exterior, but when the traveller passes its gates he winds his way among lofty and arched bazars of brick, and sees each trade in its separate quarter of the city; here the chintz sellers, there the shoemakers; one arcade filled with silks, another with cloth. Every where he meets with ponderous and massy buildings, colleges, mosques, and lofty minarets. About twenty caravansarais contain the merchants of different nations, and about one hundred ponds and fountains, constructed of squared stone, furnish its numerous population with water. The city is intersected by canals, shaded by mulberry trees, which bring water from the river Samarcand, and there is a belief among the people, which deserves to be mentioned, that the loftiest minaret, which is about 150 feet high, rises to the level of that famous capital of Timour. Bokhara is very indifferently supplied with water, the river is about six miles distant, and the canal is only once opened in fifteen days. In summer the inhabitants are sometimes

deprived of good water for months, and when we were in Bokhara the canals had been dry for sixty days; the snow had not melted in the high lands of Samarcand, and the scanty supply of the river had been wasted before reaching Bokhara. The distribution of this necessary of life becomes therefore an object of no mean importance, and an officer of government is specially charged with that duty. After all, the water is bad, and said to be the cause of guinea-worm, a disease frightfully prevalent in Bokhara, which the natives will tell you originates from the water; and they add, that these worms are the same that infested the body of the prophet Job! Bokhara has a population of 150,000 souls; for there is scarcely a garden or burying ground within the city walls. With the exception of its public buildings, most of its houses are small, and of a single story; yet there are many superior dwellings in this city. We saw some of them neatly painted with stuccoed walls; others had Gothic arches, set off with gilding and lapis lazuli, and the apartments were both elegant and comfortable. The common houses are built of sun-dried bricks on a framework of wood, and are all flat-roofed. A house in an eastern city commands no prospect, for it is surrounded with high walls on every side. The greatest of the public buildings is a mosque, which occupies a square of 300 feet, and has a dome that rises to about a third of that height. It is covered with enamelled tiles of an azure blue colour, and has a costly appearance. It is a place of some antiquity, since its cupola, which once was shaken by an earthquake, was repaired by the renowned Timour. Attached to this mosque is a lofty minaret, raised in the 542d year of the Hejira. It is built of bricks, which have been distributed in the most ingenious patterns. Criminals are thrown from this tower; and no one but the chief priest may ever ascend it, (and that only on Friday, to summon the people to prayers,) lest he might overlook the women's apartments of the houses in the city. The handsomest building of Bokhara is a college of the King Abdoola. The sentences of the Koran, which are written over a lofty arch, under which is the entrance, exceed the size of two feet, and are delineated on the same beautiful enamel. Most of the domes of the city are thus adorned, and their tops are covered by nests of the "luglug," a kind of crane, and a bird of passage that frequents this country, and is considered lucky by the people.'

'There are about 366 colleges at Bokhara, great and small, a third of which are large buildings that contain upwards of seventy or eighty students. Many have but twenty, some only ten. The colleges are built in the style of caravanserais: a square building is surrounded by a number of small cells, called "hoojrus," which are sold, and bear a value of sixteen tillas, though in some it is so high as thirty. A fixed allowance is given to the professor, and each of the resident students; the colleges are well endowed; the whole of the bazars and baths of the city, as well as most of the surrounding fields, have been purchased by different pious individuals for that purpose. It is understood by the law, that the revenues of the country are appropriated to the support of the church; a fourth of the sum is distributed on that account in Bokhara; and the custom-house duties are even

shared by the priests. In the colleges people may be found from all the neighbouring countries except Persia ; and the students are both young and aged. After seven or eight years' study, they return to their country with an addition to their knowledge and reputation ; but some continue for life in Bokhara. The possession of a cell gives the student a claim to a certain yearly maintenance from the foundation, as well as the revenues of the country. The colleges are shut for half the year by order of the King, to enable their inmates to work in the fields, and gain something additional to their livelihood. What would the fellows of Oxford and Cambridge think of mowing down wheat with the sickle? The season of vacation is called "tateel," that of study "tuhseel." The students may marry, but cannot bring their wives to the college. In the season of study, the classes are open from sunrise to sunset ; the professor attends constantly ; and the scholars dispute in his presence on points of theology, while he guides their debates. One person says, "Prove there is a God!" and about five hundred set arguments are adduced : so it is with other matters. The students are entirely occupied with theology, which has superseded all other points : they are quite ignorant even of the historical annals of their country. A more perfect set of drones were never assembled together ; and they are a body of men regardless of their religion in most respects beyond the performance of its prayers ; but they have great pretensions, and greater show.' pp. 300—307.

' My usual resort in the evening was the Registan of Bokhara, which is the name given to a spacious area in the city, near the palace, which opens upon it. On two other sides there are massive buildings, colleges of the learned, and on the fourth side is a fountain filled with water, and shaded by lofty trees, where idlers and newsmongers assemble round the wares of Asia and Europe, which are here exposed for sale. A stranger has only to seat himself on a bench of the Registan, to know the Uzbeks and the people of Bokhara. He may here converse with the natives of Persia, Turkey, Russia, Tartary, China, India, and Cabool. He will meet with Toorkmuns, Calmuks, and Kuzzaks, from the surrounding deserts, as well as the natives of more favoured lands. He may contrast the polished manners of the subjects of the "Great King" with the ruder habits of a roaming Tartar. He may see the Uzbeks from all the states of Mawur-ool nuhr, and speculate from their physiognomy on the changes which time and place effect among any race of men. The Uzbek of Bokhara is hardly to be recognised as a Toork or Tartar from his intermixture of Persian blood. Those from the neighbouring country of Kokan are less changed ; and the natives of Orgunje, the ancient Kharasm, have yet a harshness of feature peculiar to themselves. They may be distinguished from all others by dark sheep-skin caps, called "tilpak," about a foot high. A red beard, grey eyes, and fair skin will now and then arrest the notice of a stranger, and his attention will have been fixed on a poor Russian, who has lost his country and his liberty, and here drags out a miserable life of slavery. A native of China may be seen here and there in the same forlorn predicament, shorn of his long cue of hair, with his crown under a turban, since both he and the Russian act the part of Mahomedans. Then follows a Hin-

doo, in a garb foreign to himself and his country. A small square cap and a string, instead of a girdle, distinguishes him from the Mahomedans, and, as the Moslems themselves tell you, prevents their profaning the prescribed salutations of their language by using them to an idolater. Without these distinctions, the native of India is to be recognised by his demure look, and the studious manner in which he avoids all communication with the crowd. He herds only with a few individuals, similarly circumstanced with himself. The Jew is as marked a being as the Hindoo : he wears a somewhat different dress, and a conical cap. No mark, however, is so distinguishing as the well known features of the Hebrew people. In Bokhara they are a race remarkably handsome, and I saw more than one Rebecca in my peregrinations. Their features are set off by ringlets of beautiful hair hanging over their cheeks and neck. There are about 4000 Jews in Bokhara, emigrants from Meahid, in Persia, who are chiefly employed in dyeing cloth. They receive the same treatment as the Hindoos. A stray Armenian, in a still different dress, represents this wandering nation ; but there are few of them in Bokhara. With these exceptions, the stranger beholds in the bazars a portly, fair, and well dressed mass of people, the Mahomedans of Toorkistan. A large white turban and a "chogha," or pelisse, of some dark colour, over three or four others of the same description, is the general costume ; but the Registan leads to the palace, and the Uzbeks delight to appear before their king in a mottled garment of silk, called "udrus," made of the brightest colours, and which would be intolerable to any but an Uzbek. Some of the higher persons are clothed in brocade, and one may distinguish the gradations of the chiefs, since those in favour ride into the citadel, and the others dismount at the gate. Almost every individual who visits the king is attended by his slave ; and though this class of people are for the most part Persians or their descendants, have a peculiar appearance. It is said, indeed, that three fourths of the people of Bokhara are of slave extraction ; for of the captives brought from Persia into Toorkistan few are permitted to return, and, by all accounts, there are many who have no inclination to do so. A great portion of the people of Bokhara appear on horseback ; but, whether mounted or on foot, they are dressed in boots, and the pedestrians strut on high and small heels, in which it is difficult for me to walk or even stand. They are about an inch and a half high, and the pinnacle is not one third the diameter. This is the national dress of the Uzbeks. Some men of rank have a shoe over the boot, which is taken off on entering a room. I must not forget the ladies in my enumeration of the inhabitants. They generally appear on horseback, riding as the men ; a few walk, and all are veiled with a black hair-cloth. The difficulty of seeing through it makes the fair ones stare at every one as in a masquerade. Here, however, no one must speak to them ; and if any of the king's harem pass, you are admonished to look in another direction, and get a blow on the head if you neglect the advice. So holy are the fair ones of the "holy Bokhara."

' My reader may now, perhaps, form some idea of the appearance of the inhabitants of Bokhara. From morn to night the crowd which assembles raises a humming noise, and one is stunned at the moving

mass of human beings. In the middle of the area the fruits of the season are sold under the shade of a square piece of mat, supported by a single pole. One wonders at the never-ending employment of the fruiterers in dealing out their grapes, melons, apricots, apples, peaches, pears, and plums to a continued succession of purchasers. It is with difficulty that a passage can be forced through the streets, and it is only done at the momentary risk of being rode over by some one on a horse or donkey. The latter animals are exceedingly fine, and amble along at a quick pace with their riders and burdens. Carts of a light construction are also driving up and down, since the streets are not too narrow to admit of wheeled carriages. In every part of the bazar there are people making tea, which is done in large European urns, instead of teapots, and kept hot by a metal tube. The love of the Bokharees for tea is, I believe, without parallel, for they drink it at all times and places, and in half a dozen ways: with and without sugar, with and without milk, with grease, with salt, &c. Next to the vendors of this hot beverage one may purchase "rahut i jan," or the delight of life,—grape jelly or syrup, mixed up with chopped ice. This abundance of ice is one of the greatest luxuries in Bokhara, and it may be had till the cold weather makes it unnecessary. It is pitted in winter, and sold at a price within the reach of the poorest people. No one ever thinks of drinking water in Bokhara without icing it, and a beggar may be seen purchasing it as he proclaims his poverty and entreats the bounty of the passenger. It is a refreshing sight to see the huge masses of it, with the thermometer at 90°, coloured, scraped, and piled into heaps like snow. It would be endless to describe the whole body of traders; suffice it to say, that almost every thing may be purchased in the Registan: the jewellery and cutlery of Europe, (coarse enough, however,) the tea of China, the sugar of India, the spices of Manilla, &c. &c. One may also add to his lore both Toorkee and Persian at the book-stalls, where the learned, or would-be-so, pore over the tattered pages. As one withdraws in the evening from this bustling crowd to the more retired parts of the city, he winds his way through arched bazars, now empty, and passes mosques, surmounted by handsome cupolas, and adorned by all the simple ornaments which are admitted by Mahomedans. After the bazar hours, these are crowded for evening prayers. At the doors of the colleges, which generally face the mosques, one may see the students lounging after the labours of the day; not, however, so gay or so young as the tyros of an European university, but many of them grave and demure old men, with more hypocrisy, but by no means less vice, than the youths in other quarters of the world. With the twilight this busy scene closes, the king's drum beats, it is re-echoed by others in every part of the city, and, at a certain hour, no one is permitted to move out without a lantern. From these arrangements the police of the city is excellent, and in every street large bales of cloth are left on the stalls at night with perfect safety. All is silence until morning, when the bustle again commences in the Registan. The day is ushered in with the same guzzling and tea drinking, and hundreds of boys and donkeys laden with milk hasten to the busy throng. The milk is sold in little bowls, over which the cream floats:

a lad will bring twenty or thirty of these to market in shelves, supported and suspended by a stick over his shoulder. Whatever number may be brought, speedily disappear among the tea-drinking population of this great city.' Vol. I. pp. 273—279.

Bokhara has its slave-market, which is held every Saturday morning. The Uzbeks manage all their affairs by means of slaves, who are chiefly brought from Persia by the Toorkmans. Russians and Chinese are also sold, but rarely. The Uzbeks affect to believe that they are conferring a benefit upon a Persian *Shiah* (sectary or dissenter) when they purchase him, and see that he renounces his heretical opinions! As to enslaving the Russians, they have a still better plea. First, the Russians worship idols; and secondly, Russia is but a country of slaves.

"If we purchase Russians," say they, "the Russians buy the Kuzzaks on our frontier, who are Mohammedans; and they tamper with these people by threats, bribery, and hopes, to make them forsake their creed, and become idolaters. Look, on the other hand, at the Russians in Bokhara, at their life, liberty, and comfort, and compare it with the black bread and unrelenting tyranny which they experience in their native country." Last, not least, they referred to their cruel banishment to Siberia, which they spoke of with shuddering horror, and stated that it had, on some occasions, driven Russians voluntarily to betake themselves to Bokhara. We shall not attempt to decide between the parties; but it is a melancholy reflection on the liberties of Russia, that they admit of a comparison with the institutions of a Tartar kingdom, whose pity, it is proverbially said, is only upon a par with the tyranny of the Afghan.' Vol. I. pp. 296, 7.

Of the capital of Timour, which is still regarded as the metropolis of Transoxiana, we have only a description from hearsay, as Lieut. Burnes did not deem it prudent to sue for permission to visit it.

The city of Samarcand has now declined from its grandeur to a provincial town of 8000, or at most 10,000, inhabitants, and gardens and fields occupy the place of its streets and mosques; but it is still regarded with high veneration by the people. Till a king of Bokhara has annexed it to his rule, he is not viewed as a legitimate sovereign. Its possession becomes the first object on the demise of one ruler and the accession of another. Some of its buildings remain, to proclaim its former glory. Three of its colleges are perfect, and one of these, which formed the observatory of the celebrated Ulug Beg, is most handsome. It is ornamented with bronze, and its bricks are enamelled or painted. I could hear nothing of the famous obelisk which he built, excepting some crude tradition regarding its erection, brick by brick, as the clock struck. There is another college, called Sheredar, of beautiful architecture. The tomb of Timour and his family still remains; and the ashes of the emperor rest beneath a lofty dome, the walls of which are beautifully ornamented with agate (yushm).

The situation of Samarcand has been deservedly praised by Asiatics ; since it stands near low hills, in a country which is every where else plain and level.' Vol. II. p. 317.

About 20 miles from Bokhara, are the ruins of Bykund, one of the most ancient cities of Toorkistan. In a manuscript history of the country obtained by the Author, it is described as older than the present capital, and as having had many merchants who traded to China and the sea. It would therefore seem to have stood on the ancient caravan route, and to have been deserted on account of its exposure to invasion from 'the infidels of the northern countries.' The walls of some of its buildings are the only remnants of its former greatness.

The Kingdom of Bokhara is described by Lieut. Burnes as an isolated tract of open, champaign country, surrounded with a desert. On the north it is bounded by the Sea of Aral, the Jaxartes (or Sir), and the country of Kokau or Ferghana. Eastward, it extends to the mountains which branch from the highlands of Pameer. On the south, the Oxus forms in part its boundary ; but it crosses the river on the south-eastern limit, and holds a supremacy over Balkh and the cantons of Andkho and Maimuna. On the west, it is separated by the desert of Kharasm from Orgunje or Khiva. Bokhara is now the only considerable place in respect to population, containing about 150,000 souls. Kurshee, situated in an oasis 60 miles S. of Samarcand, ranks next in population, containing more inhabitants than either Samarcand or Balkh ; yet, the number is under 10,000. These are the only towns. There are about 400 villages; but altogether, the whole population of the kingdom is estimated by Lieut. Burnes at less than a million, one half of which is composed of nomadic tribes.

'The great feature of the country is the Oxus, which bisects the desert, and renders it inhabitable. The river of Samarcand, in its lower course, flows at right angles to it, but expends its water before paying its tribute to the greater stream. Another rivulet below that of Samarcand shares a like fate, after it has watering the province of Kurshee. On the banks of these different streams lies the whole cultivable soil of the kingdom. The entire country is comprised between the parallels of  $36^{\circ}$  and  $45^{\circ}$  of north latitude, and the meridians of  $61^{\circ}$  and  $67^{\circ}$  east longitude. A very small portion of this extensive tract is peopled. From Eljeek on the Oxus, and on the western frontier, to Juzzak on the east, which is the line of cultivation across the country, the distance is 240 miles. From Balkh to Bokhara, it is but 260, almost altogether waste, and the desert commences about 15 miles beyond the capital.'—Vol. II. pp. 154, 5.

The valley of the river of Samarcand, called the Kohik and the Zurufshan (gold-shedding river), is the ancient valley of the Sogd, which has elicited admiration in all ages from the time of Alex-

ander. It was considered as an earthly paradise by the Arabian conquerors; and though its fame must be attributed in part to the effect derived from contrast with the intervening desert, it is a beautiful valley.

Lieut. Burnes has given us, in his second volume, a geographical and historical memoir on this part of Central Asia, from which these particulars are taken, and which will be found to comprise a very valuable mass of information. It is, however, one disadvantage of this arrangement of his materials, that a great deal of repetition has been rendered inevitable. We must say, too, that the purchaser of these volumes has good right to complain of not being provided with a map.

The sequel of the personal narrative describes the Author's journey homeward, through the desert of the Toorkmans to Merve, Meshid, and Koochan in Khorasan, and thence, by way of the Caspian Gates, to Tehraun and Busheer. The opportunities which he had of witnessing the manners of the Toorkmans, has enabled him to furnish a minute account of these modern Parthians, the terror of the Persian border. They are, like the Uzbeks, Toorks, but differ from them in being exclusively nomades. They are a nation of land-pirates, men-stealers and robbers, perfidious and pitiless, true centaurs, the wild offspring of the desert, at perpetual war with civilized men; and it will be found, we fear, more easy to extirpate than to tame them. The total number of their families is rated at 140,000. They have neither science nor literature, except their songs; they are even without mosques, though not altogether without religion, being professed Soonees, or orthodox Moslem. They are warlike; their domestic habits fit them for the hour of battle; and their horses possess some matchless qualities. The Toorkman is nothing without his horse; and the latter, one is tempted to regard as the nobler animal.

We cannot dismiss these interesting volumes without adverting to the curious fact, that the chiefs of Budukhshan and Durwaz, and some others in the Valley of the Oxus, claim a descent from Macedonian colonists. Marco Polo is the first author who mentions the tradition, informing us that the Meer of Budukhshan laid claim to a Grecian origin. The Emperor Baber corroborates the testimony; and Abool Fuzzul, the author of the Ayeen Acbary, points to the *Kaffer* country north of Pesha-wur, as the seat of these Macedonians. Lieutenant Burnes states, that the Chief of Budukhshan received, in recent times, the same honours as have been ascribed to him by the Venetian Traveller; but this ancient house has been subverted, within these twelve years, by the Meer of Koondooz, and Budukhshan is now ruled by a Toork family.

\* To the eastward of Budukhshan, and extending to Cashmere, lie

the hill states of Chitral, Gilgit, and Iskardo, where the claims to a Grecian descent are likewise conceded to each of the princes. The first of these has the title of Shah Kuttore. The present ruler is of small stature, and, in these countries, has as great a celebrity for his long beard as the Shah of Persia. The chief of Iskardo occupies a singular fortress on the Indus, which he has the hardihood to assert was constructed in the days of Alexander himself. The country borders on Little Tibet, or Baltee. Nor in this the ultimate limit of the tradition, for the soldiers of the Toonganee tribe, who are sent from the western provinces of Chinese Tartary, and garrison Yarkund and the neighbouring cities, claim also a Grecian origin. They, however, seek, with greater modesty, a descent from the soldiers of Alexander's army, and not from the conqueror himself.

' Such is a correct list of the reputed descendants of Alexander, and it is in some degree confirmatory of their claim, that the whole of these princes are Tajiks, who were the inhabitants of this country before it was overrun by Toorkee or Tartar tribes. But how shall we reconcile these accounts with the histories that have travelled down to our times, whence we learn that the son of Philip did not even leave an heir to inherit his gigantic conquests, much less a numerous list of colonies, which have survived a lapse of more than 2000 years in a distant quarter of Asia? Whether their descent is viewed as true or fabulous, the people themselves acknowledge the hereditary dignity of the princes; and they, in their turn, claim every royal honour, and refuse to give their children in marriage to other tribes. These Tajiks being now converted to Islam, view Alexander as a prophet; and to the distinction which they derive from his warlike achievements, they add the honour of being related to one of the inspired messengers of the Deity. I have had opportunities of conversing with some members of the Budukhshan family, but there was nothing in form or feature which favoured their Grecian lineage. They are fair-complexioned, and not unlike the Persian of modern times; while there is the most decided contrast between them and the Toorks and Uzbeks.'

' We learn from the historians of Alexander's expedition, that he warred in the kingdom of Bactriana. The city of Balkh, which lies in the vicinity of these territories, is readily fixed upon as the Bactra of the Greek monarchs. Setting aside every local identity, the modern inhabitants state, that the country between Balkh and Cabool had the name of "Bakhtur Zumeen," or the Bakhtur country, in which we recognise Bactria. The fact renders it by no means improbable, that a Grecian colony had some time or other existed in the country. It may, therefore, be supposed that the Grecian dynasty, which succeeded Alexander in his empire, ascended the valley of the Oxus, the fertility of which would attract them. They would have been conducted at Iskardo into Baltee, or Little Tibet, and the neighbourhood of Cashmere; and we may perhaps account for the early civilisation of that beautiful valley in such a migration of Grecian colonists. The introduction of the religion of Mahommed into every country seems to have been fatal to its historical annals; and I doubt not that any traces which here existed of the Macedonian inroad, or of the Seleucidæ, their successors, were effaced in that great revolution. I have already

observed, that the countries on the upper course of the Oxus seem to have lain out of the channel of Tartar invasion, and I infer, from their language and connection with Persia, that they followed the destinies of that country, which would be favourable to their having been conquered by Alexander. If we cannot bring ourselves to concede to these moderns the illustrious lineage of Alexander of Macedon, we must yet receive their tradition as the most concurring proof of his having overrun these countries; and, till some well-grounded arguments can be brought forward to the contrary, I cannot, for my own part, deny their title to the honours which they claim. I received the information fram several natives of the country; and, as they entertained no doubt of its being genuine and authentic, I have contented myself with recording that which will enable others to enlarge and speculate upon it.' Vol. II. pp. 215—19.

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**Art. IV. 1. *The Theological Library.*** Edited by the Ven. Archdeacon Lyall, M.A., and the Rev. H. J. Rose, B.D. Vols. IV. to VIII. Price 6s. each. London, 1832—1834.

**2. *The Sacred Classics:* or, Cabinet Library of Divinity.** Edited by the Rev. R. Cattermole, B.D., and the Rev. H. Stebbing, M.A. Vols. I. to VIII. Price 3s. 6d. each in cloth. London, 1834.

**3. *The Christian's Family Library.*** Edited by the Rev. E. Bickersteth. Vols. I. to X. Price 6s. each in cloth. London, 1832—1834.

**T**HE volumes of these periodical series have accumulated so fast upon our hands that we have no way left of bringing up our arrears, than by despatching a score of volumes on one article. We shall first notice the general character of each series, and then advert more specifically to such of the volumes as claim more distinct notice.

The "Theological Library," consisting as it does of original works, claims honourable precedence. As several volumes of this series have received due critical attention in our pages\*, and others will probably obtain it, we shall now briefly report the progress of the publication. Nos. IV. and V. contain the Life of Archbishop Cranmer, by Professor Le Bas; comprising a history of the Anglican Reformation up to the martyrdom of 'the great Master Builder of the Protestant Church of England.' Nos. VI. and VIII. comprise the second and third volumes of Mr. Smedley's History of the Reformation in France. No. VII. is a volume of Scripture Biography, by the Rev. R. W. Evans,

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\* No. I. Le Bas's Life of Wiclif. Ecl. Rev. June 1832, p. 522.  
No. II. Shuttleworth's Consistency of the Scheme of Revelation. Sept. 1832, p. 247. No. III. Smedley's Hist. of the Reformed Religion in France. March, 1833, p. 217.

beginning with Adam, and ending with Barnabas. It might with more propriety have been entitled, Scripture Characters; for there is something ludicrous in the idea of writing the life of Adam, or biographical memoirs of Demas, Onesimus, and Gallio. The Author is, in fact, a portrait-painter, not an historian; and his subjects furnish but a slender text for his diffuse, florid, sentimental commentary. Mr. Evans is a man of genius and fervent piety. There is occasionally much beauty in his imaginary sketches, and a fine tone of devout sentiment pervades his didactic writings. This volume will please and edify. Still, we cannot say that, as Scripture Biography, it is quite to our taste; nor do we think that it ranges well with the other volumes of the Theological Library. The style partakes of a juvenile fondness for ornament, and sometimes runs into glittering verbiage. For instance, in the Introduction, Mr. Evans, in dilating upon the advantages and disadvantages of sacred biography, breaks forth into the following reflections.

' How seldom (alas, how very seldom) in turning over the pages of Grecian history, do we see the national fickleness and vain-glory overcome by steadiness and solidity of principle, and even then the thing is done with an ostentatious air, with a theatrical effort, with the grimace of a complacent consciousness, which of itself confesses how far removed it was from his natural character. How seldom too do we find the cold, selfish, sternness of the Roman *relaxing its clotted mass, and melting into the milk of charity and human kindness*. Yet in Scripture history how continually are we at once instructed and delighted at beholding the inert lump of Jewish obstinacy and passiveness here refined by the Spirit's heavenly fire into adventurous enterprise, ardent sublime courage, wise well-considered perseverance, or there softened by the dew of celestial grace into most tender love, most enchanting sweetness.' p. 6.

Such a passage as this affords but poor promise of either correct taste, or vigorous thought, or philosophical analysis, in the subsequent pages. It would not, however, be fair to give this as a specimen of the volume; and we must therefore extract a passage which will shew the Author's skill in working up the brief indications of the sacred text into biographical composition. We take almost at random his sketch of Ezra.

' Ezra was of a sacerdotal family, and of the house of Aaron. Among his nearer ancestors he numbered the high-priest Hilkiah, who restored the lost word of God in the reign of Josiah, and Seraiah, also high-priest, who suffered martyrdom at the hands of the king of Babylon, when he burnt the Temple. Thus he had every incitement and generous motive which splendour of ancestry can bestow. He therefore gave himself up with all diligence to the study of that law which his forefathers had maintained with such zeal, and resistance even unto blood. He became a ready scribe in it, and was therefore

properly entrusted by the Persian king, with the conduct of a second body of returning Jews, and commissioned to settle, on a permanent footing, the civil and religious constitution of the country. It was indeed time. Fifty-seven years had elapsed since the completion of the Temple. And yet the nation could scarcely be said to be restored. The powers granted to Ezra were very ample. He had authority to appoint magistrates, and judges, and the infliction of capital punishment, even to death. He took with him a great quantity of silver and gold, to which not only the captive Jews, but even the king and his councillors largely contributed, expressly offering to the God of Israel. He was furnished also with vessels for the service of the Temple, some of which, perhaps, had belonged to the former house, and were now on their return with the people. Having completed his preparations, he quitted Babylon in the beginning of Spring, and in about a week joined the caravan which he had appointed to assemble on the river Ahavah. Here he spent three whole days in reviewing the people. He found but two families of priests, and to his grief and dismay not one of the Levites. With much difficulty and entreaty he prevailed upon some families to accompany him. This unwillingness of the sacred tribe arose, no doubt, from the consideration, that they could have no portion in the land, but must depend upon tithes, the receipt of which could not but be precarious in an unsettled country. This obstacle was but imperfectly met by the king excusing the whole tribe of Levi from tribute. Here too he delivered into the custody of the priests all the silver and gold, and vessels for the Temple. He then proclaimed a fast, that they might humbly entreat their God for guidance and protection. What an inestimable treasure would have been an account of the reflections of Ezra on this occasion. He was a scholar of celebrity in the history, and laws, and religion of his country. And now he was on his way to the land of his fathers, to the spots which were painted in his imagination in glowing colours, and associated with most heart-stirring events. He was going to breathe the same air, to look on the same scenes, to drink from the same wells, and rivers, to have all the same outward impressions as Abraham, and Isaac, and Jacob, and Samuel, and David, and Solomon; and Jerusalem, and Hebron, and Jordan, and Hermon, all the cities, and rivers, and mountains, sanctified by some work of God's mercy, rose to his mind. He was even proceeding to tread in the very track which Abraham had made when he first entered the land. But then he thought him, that he should every where meet with ruins, and monuments of God's wrath executed upon his fathers. He would find their very tombs rifled. Yet from these mournful thoughts he could turn to themes of overpowering joy. He was going to restore the civil and religious polity of his country, and this was in effect to restore the visibility of the kingdom of heaven upon earth. He was bringing back from captivity and abeyance the prophecies, the sacrifices, the people which were to announce, and to give the Redeemer to mankind. He was bringing all mankind out of spiritual captivity, he was carrying with him the regeneration of the world. The earthly Jerusalem was the end of his march, but the heavenly Jerusalem alone could terminate

his pilgrimage. After a stay of three days, the assembled caravan began its march, and after a journey of four months arrived at Jerusalem, about Midsummer.

' Deep and varied must have been the feelings of Ezra as he made his way through rubbish and ruins, which even his scholarship could scarcely identify, and gazed at last upon the temple, rising in solitary majesty above the fragments of palaces and walls, and towering over the ragged half-built town. How clearly had the abomination of desolation left the print of his foot-track ! And even that house had lost its essential furniture, the in-dwelling of the cloud of glory. Yet not for ever. The voice of prophecy proclaimed that the glory should return, though his eyes should not see it. Meanwhile he rejoined brethren, friends, and countrymen, all engaged in the same holy work, and welcoming him and his company with all the gladness of a triumph. The first three days Ezra assigned to collecting and arranging the gifts and treasures which he had brought with him, and on the fourth he delivered them into the hands of the priests, and verified his commission to the lieutenants of the king, and then the whole company offered sacrifice in behalf of themselves and all their dispersed brethren. What a moment was this to a mind like Ezra's ! It was the first time that he had offered sacrifice, and as he knew, if any one, the virtue of the rite, how must his soul have been overjoyed at regaining this inestimable and lofty privilege of the sons of God, this means of communication with his mercy, this embodied prophecy, which his eyes could see, and hands could handle, of redemption to life everlasting.'

pp. 197—201.

Mr. Evans often reminds us, both in his style and cast of sentiment, of the once popular writings of Dr. Collyer. As a specimen of the grave and impressive lessons which are interwoven with the slight tissue of narrative, we shall transcribe the concluding reflections on the character of Felix, which are excellent.

' The subsequent conduct of Felix proves how utterly lost upon him was the warning of the Gospel, how incurable was his profligacy. The pang of guilt was forgotten, and he often sent for Paul, and conversed with him, but not to hear the glad tidings of repentance and forgiveness of sins, but to endeavour to extort money from him as a bribe for his liberty. This money too, of which he thought Paul was possessed, he knew to be not his own, but put into his charge by different Churches for distribution to the poor brethren in Jerusalem. Thus he endeavoured to prevail upon Paul to be a sharer in his own iniquity of peculation and robbery, and probably often pretended a desire to hear the Gospel, when he only wished to sound him with regard to the quantity of the sum of money which he had, and his reluctance or readiness to part with it. He ranks with Ananias and Simon in insulting the Spirit of God, and making the hearing the Gospel an affair of money. For two whole years he thus detained Paul, although he knew his complete innocence of the charges brought against him. And when he quitted the province, he left him still a prisoner, because he wished to gratify the Jews, whom his extortions and rapine had so

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justly enraged. He did not, however, succeed thus in allaying their anger, and owed his safety to the interest of his brother Pallas, and not to their mollified indignation.

‘ Thus from first to last this wretched man maintained his consistency of guilt, and to him the Gospel of innocence and truth was the continual occasion of crime and fraud. Not a redeeming point appears in his character. He seems to have been an irreclaimable son of perdition. There can surely be few like him in the Church, however the bad be mingled there with the good. Yet all, bad and good, may take warning from him. All may take heed, and beware in what spirit they hear the Gospel of Christ. They may guard against those carnal motives which sometimes bring men to hear it. Such may be the itching ear of selfish curiosity, or the mere worldly-minded compliance with the decent habits of society. Upon such hearing the blessing of God cannot be expected. At the very outset they are not in the proper state of mind, and run the risk of hearing and not understanding, and of seeing, and yet being blind. The Gospel may then harden rather than soften, and inflict a curse where it had otherwise imposed a blessing. If the heart be open but through the channel of fear, there is danger of even this closing up, in the moment that it is touched. Every careless hearing too is succeeded by one more careless. The heart grows more and more insensible to appeal. The threats of the Gospel may not merely cease to disquiet with fear, but may raise a secret inward exasperation of which the hearer is scarcely conscious, while their familiarity may breed contempt. And thus he may, almost unconsciously, certainly undesignedly, become in the end an unbeliever. Let, therefore, all careless hearers and readers of the Gospel think of Felix, and tremble.’—pp. 313–315.

We have remarked, that this volume, whatever be its merit, is not in harmony with the character of the other numbers of the series, or with the proposed design of the publication, which is ‘to form, when completed, a digested system of religious and ecclesiastical knowledge.’ Yet it is more strictly *theological* than any preceding volume of the ‘Theological Library.’ This designation is, indeed, a misnomer. The series should have been styled, ‘The Ecclesiastical Library;’ for all the volumes hitherto published, as well as those announced \*, come under the head either of church history, or of ecclesiastical biography, with the exception of Dr. Shuttleworth’s argumentative defence of the Scheme of Revelation; and this relates to the outworks of Theology,—the evidences, rather than the doctrines of the Christian faith. We do not regret this, considering the *school* to which the

\* Among these are, a Life of Jewel, by Professor Le Bas, in continuation of the Lives of Wiclif and Cranmer; a Life of Grötius, by James Nichols, F.S.A., Author of “Arminianism and Calvinism compared”; a Life of Luther, by the Rev. H. Rose; and a History of the Church of Scotland, by Dr. Russell.

Editors of the series belong, the divinity of which, less subtle and scholastic indeed than that of the schoolmen of other days, is still not less trammelled by authorities, cramped by sectarian prejudices, and chilled by the polemic spirit. We will not say of the *Tomlinism* of the orthodox party of the Established Church, what Robert Hall so truly and finely observed of Socinianism, that ‘it is a ‘cold negation,’ the ‘whole secret’ of *that* creed ‘consists in ‘thinking meanly of Christ’; but it certainly may be affirmed of this so called ‘orthodoxy’, that a large proportion of the negative goes into its composition, and that a great deal of it consists in thinking meanly of Calvin. Even Professor Le Bas, one of the most candid and enlightened writers of the high-church party, and whose sermons shew him to be in the main a Biblical theologian, forgetful of Bishop Horsley’s caution to his anti-calvinistic clergy, betrays, as an historian, the spirit of the feud cherished by the Arminianised church towards that great Reformer. In his Life of Cranmer, he discovers a particular anxiety to shew that the archbishop, whom he represents to have been the chief compiler of the Thirty-Nine (or rather Forty-two) Articles, held a creed opposed to that of the Church of Geneva, which he characterizes as ‘a system of qualified fatalism.’ Nothing, he believes, ‘would be more hopeless, than the attempt to shew, that the doctrine of personal predestination, or any other opinion of the same kindred, ever, for an instant, darkened his (Cranmer’s) creed.’ This is a bold assertion, to which it might be sufficient to reply, that, if so, the xviith article could not have proceeded from the pen of Cranmer. Mr. Le Bas proceeds to say :

‘The spirit which animated his proceedings, was principally Lutheran ; and Melancthon was the representative of Lutheranism, to whom his thoughts were constantly directed. Now, there is no one point in the history of the Reformation more indisputable than this—that Melancthon was the adversary of every thing resembling fatalism, whether philosophical or Christian,—and that, when Calvin began to build up his scheme of predestination, the author of the Augsбурgh Confession was deaf to all the applications by which the “Zeno of his day” (as he was then frequently termed) endeavoured to win him over to something like conformity with his notions. It is true that Melancthon, (as well as Luther,) in the outset of his inquiries, got himself entangled in what he afterwards called, sometimes the *Stoical*, and sometimes the *Manichéan*, perversions. But it is also undeniable, that he very speedily extricated himself from the labyrinth, and intimated his deliverance to the world, by expunging the ungracious doctrines from his *Loci Theologici*, so early as the year 1535. Luther, indeed, made no formal retraction of any opinion : he was without leisure, or without patience, for a revisal of his writings. But in his last work of importance he laments that, after his death, his writings would probably fortify multitudes in their errors and “*delirations*,” and he therefore adds a solemn warning, that we are not to

inquire concerning the *predestination* of a hidden God, but, purely, to acquiesce in the things which are revealed by our vocation and the ministry of the word.

Such were the models which Cranmer had perpetually before his eyes: and there can be no reasonable doubt, that his own personal views respecting these questions, were, throughout, substantially in harmony with theirs. That he had no esteem for doctrines savouring of fatalism, may be collected from a letter of his to Cromwell, in which he mentions a turbulent and fanatical Priest, who, in spite of all that *his own Chaplains* could do with him in the way of reasoning, was immovably persuaded that, like Esau, he was created unto damnation, and was with great difficulty prevented from putting an end to his suspense by self-destruction. The same thing may further be concluded from his selection of the Paraphrase of Erasmus, as a book of popular instruction; for Erasmus was the rational champion of the freedom of the human will, and the adversary of all extravagance, whether in the shape of superstition or fanaticism. It is rendered next to certain by the general tenor of his own writings, in which he appears as the decided advocate of universal Redemption, and an election, through Baptism, to the privileges of the Christian covenant; doctrines conspicuous in the Liturgical offices of our Church, but at mortal variance with the whole theory of Calvin.

It must further be considered, that to claim the Articles of 1552, as monuments of a *Calvinistic* faith, is, in truth, little better than a downright anachronism. It was not till late in the year 1551, that Calvin began to be renowned as the great champion of the predestinarian doctrine. That he maintained this doctrine before that period, is, indeed, unquestionable: but his notions had, then, brought him any thing but homage and reputation. On the contrary, they exposed him to invective, even within his own narrow sphere, as the abettor of a system which made God the author of sin. The attack upon him, in his Church, by Jerome Bolsec, in 1551, was a signal for the formal commencement of the controversy, subsequently known by the denomination of *Calvinistic*: and it is the boast of Theodore Beza, (the disciple, and almost the worshipper, of Calvin,) that, in consequence of these debates, the questions relative to the free-will of man, and the decrees of God, were illustrated with a distinctness, *utterly unknown to the ancient Christian writers*. Combine with these circumstances, the fact, that the compilation of our Articles was completed early in 1552, and the absurdity of ascribing to them a *Calvinistic* origin, will be irresistibly obvious. The fame of the mighty master himself was, at that time, but just above the horizon. The way to his future supremacy, was, for the most part, still to be won. So that the world, as yet, was scarcely in full possession of the secret which, according to the confession of Beza, had well nigh escaped the sagacity of the primitive Doctors of the Church.

It is another important consideration, that, if the Articles were dictated by a reverential regard for the sentiments either of Calvin or Augustine, the framers of them must have made up their minds to pour contempt on their own Liturgy. A collection of offices like ours, followed up by a decidedly predestinarian confession, wquld have

been a perfect monster. No one, who has ever studied the character of Archbishop Cranmer, can believe that he would have lent his name to a combination so extravagant. Nothing can be more unlike the cautious and wary temper of his proceedings, than a sudden leap, from the ground on which he had laboured for the preparation of our Liturgy, into the dark abyss of Calvinistic fatalism. His mantle fell, at length, upon a Protestant successor, animated by a spirit similar to his own. Early in the reign of Elizabeth, the Articles were revised, under the superintendence of Archbishop Parker; but even then, no infusion of Calvinism was admitted. The source of the corrections was, manifestly, the confession of Wirtemberg, (a compendium of the Lutheran confession of Augsburgh,) drawn up in 1551, for the purpose of being exhibited to the Council of Trent, and not impressed with a single lineament of Calvinism. In the course of time, however, men of a different spirit succeeded. The Calvinistic fever became, for a while, almost epidemic; and towards the end of Elizabeth's reign, certain of our leading Divines, with our *truly* Catholic Liturgy before their eyes, laboured to perfect our Articles by an ample introduction of the Genevan Doctrine. A subsequent testimony to the liberal spirit of this confession was borne, at a later period, by the Westminster Divines, whose first attempt at remodelling the Church, was a review of the Articles, and this too with the avowed design of making them "more determinate in favour of Calvinism;" a design which was still cherished by the same party at the celebrated Savoy Conference after the Restoration. If, then, Archbishop Cranmer and his coadjutors intended to give a Calvinistic complexion to their performance, they must have wrought in that behalf like very timid or unskilful artists. The whole Anglican Reformation never found much favour in the eyes of the Genevan school, even at the period of its completion: and it appears that, subsequently to that period, the same school has been repeatedly at work to bring that Reformation to a more worthy conformity with their own model of exclusion.'

Vol. II. pp. 91—96.

Nothing, we must be allowed to say, can be more flimsy, in point of argument, or more partial and unjust than this whole representation. What better than a mean quibble is the observation, that to style the articles Calvinistic, is an anachronism, because the doctrines they contain had not at that time been identified with the name of Calvin? Who, but the bitter adversaries of those doctrines, ever maintained that they originated with Calvin? It is admitted, that Luther himself at one time held similar doctrines; nay, doctrines which it would be calumny to impute to the more judicious Reformer of Geneva; and nothing is more certain than that Zwingle, the precursor of Calvin, held the same tenets as those of which Calvin's learning and eloquence rendered him the more illustrious champion. The boast of Beza, insidiously displayed by Mr. Le Bas's italics, was, not that 'doctrines unknown to the ancient Christian writers' were

brought to light by those debates, but that the doctrines of Augustine and other preceding writers were illustrated with a superior clearness and distinctness, in consequence of debates which led to their vindication from unprincipled misrepresentations or sophistical objections. Upon this point, we are happy to be able to oppose to the Biographer of Cranmer, the Biographer of Luther and Calvin, and to cite, from a volume of the "Christian's Family Library," statements in correction of the above representation, by a clergyman of his own church.

' It has been clearly established concerning three of the very greatest reformers, Luther, Melancthon, and Zwingle, (and we know that many more thought with them,) that, at an earlier period, at least, of their course, they not only held those doctrines of election and predestination which have subsequently been denominated Calvinistic, but that they carried them to a length almost unknown among "modern Calvinists." Nor did those high doctrines originate with these persons. They held them in common with eminent writers who had preceded them, and were members of the Roman-catholic church ; and they would have been able to support even some of their boldest positions by the authority of St. Augustine himself. Why then is all the odium of these obnoxious doctrines to be accumulated upon the devoted head of CALVIN, who had never yet been heard of in public life, even at the latest period here referred to ?

' Yet further : surely none can be so blinded with prejudice, as not to acknowledge, even after this statement is made, and these facts confessed, the vast practical wisdom, the holy excellence, and the immense usefulness, which were found in the three great men now specially referred to, in combination even with that highly exceptionable form and measure of these doctrines with which they were chargeable. What real discernment, what value for Christian truth, and love of Christian virtue, can we allow to that man, who does not see, and irresistibly *feel*, that these persons still deserve our highest veneration, affection, and gratitude, notwithstanding the excess to which they may have gone on these subjects ? Yea, though we would be far from implying that any error is harmless, yet we may even ask, what great obstruction, or even alloy, to their actual usefulness do we *see* arising from their sentiments upon these abstruse points ? Those sentiments little affected their ordinary instructions and modes of address—than which nothing could be more impressive, nothing more practical, nothing more effective. And, if this must be admitted concerning the mighty dead, why should not some small measure of the same justice be dealt out to the humbler living ? Where have been found more holy, more laborious, more efficient men, in our own days, than those, whom the circumstance of their holding some very much moderated and tempered portion of the doctrines, taught by these great reformers, has exposed to almost unbounded animosity and obloquy ? What would have been thought of the *modern* spirit upon this subject, in times past ? What may we suppose will be thought

of it in times yet to come? In a review hereafter assuredly to be made, will bitter and contemptuous hostility be esteemed any proof of either our wisdom or our virtue?"

"The name of Calvin is so associated in the minds of most persons in the present age with the question of predestination, that they are apt to consider him in scarcely any other light than as the assertor of dogmas with respect to it, on which some delight disproportionately to dwell, and from which others revolt with horror. But, in the first place, his doctrines upon that deep and difficult subject were no *peculiarities* of his; and, secondly, this was not his great subject—that which mainly employed his powers; much less that on which he exclusively dwelt. It may be true that, by giving a more regular and consistent form to the tenets which he embraced upon this head, he might contribute to their wider and more permanent reception: but he seems on the whole rather to have softened than aggravated what had previously been taught with respect to it.

"We make these observations in the present connexion, because of the fact that we have now passed through more than half of the twenty-eight years that Calvin's ministry lasted, without even hearing of the question of predestination. We do not mean that he did not hold and teach the same doctrines during that time, as in the subsequent part of his life. His Institutes were before the public from the very commencement of this period, and they from the first asserted his predestinarian tenets: but no controversy, no discussion arose upon the subject, at least between protestants. Calvin had yet published nothing separately upon it. In his work on the will, in reply to Pighius, which obtained the approbation of Melancthon in the year 1543, the question of predestination is expressly reserved for a separate publication, which, as his opponent died soon after, never appeared during the period on which our remark is made. His work against the Libertines, which he published in 1544, is in great part employed in refuting and reprobating those avowed principles of their's, which are often charged as implied in his own doctrine—such as making God the author of sin, and destroying human responsibility. In fact, his main conflict at Geneva from the first had been, not against those who differed from him on such points; it had hardly been even against the errors of popery; but rather against the great practical evils which prevailed, and in enforcing upon men, that "every one who named the name of Christ must depart from iniquity," if he would be acknowledged as his disciple." pp. 266—8; 360, 1.

We have, on a former occasion, shewn that the language of the XVIIth Article is almost verbatim that of Calvin himself, both in his Institutes and his Commentary. One would have thought that this simple, incontrovertible fact might have put a stop to the petulant misrepresentations of anti-Calvinist polemics. How far Calvin would have approved of the Lambeth Articles, must be matter of conjecture; but to argue that those Articles, intended to explain the previous formulary, prove the non-Calvinistic character of the original document, is something worse

than ‘an anachronism.’ It appears from the proceedings at the Bishop of Lincoln’s, in 1641, ‘touching Innovations in the ‘Doctrine and Discipline of the Church of England,’ that the learned Divines then and there assembled, (including Archbishop Usher, Bishop Williams, and Drs. Prideaux, Ward, Brownrig, Feately, and Hacket,) considered Arminianism as repugnant to the original doctrine of the Church. The 13th article of *innovations* in doctrine is thus expressed: ‘Some have defended the ‘whole gross substance of Arminianism, that *Electio est ex fide prævisa*, that the act of conversion depends upon the concurrence of man’s free will, and that the justified man may fall ‘finally and totally from grace.’ Bold, indeed, but not wise must be the controvertist who, with the Xth, XIIIth and XVIIth Articles before him, supported by the writings of Tyndal, Fox, Hooker, and other luminaries of the English Church, can deny that these dogmas were innovations. No where is the doctrine of Final Perseverance more beautifully illustrated and vindicated than in Hooker’s Sermon on Justification.

It would not be difficult to shew, that, whether ‘the doctrines ‘conspicuous in the liturgical offices of Our Church’, are ‘at ‘mortal variance with the whole theory of Calvin or not,’ they are at least at variance with the doctrines of the Articles themselves. Mr. Le Bas speaks of ‘an election, through Baptism, ‘to the privileges of the Christian covenant,’ as the conspicuous doctrine of the offices. Is there one word about *Baptism* in the Article upon Election? Not a syllable. Again, there is an article treating expressly of Baptism: does it contain any reference to such election? Not a syllable. ‘They that receive ‘baptism rightly,’ (whatever that means,) ‘are thereby said to be ‘grafted into the Church,’ and the promises are by this ‘instrument’ ‘visibly signed and sealed;’—but not a word about Election. Equally silent are the Articles respecting Universal Redemption; which is, by the way, a doctrine more directly at variance with Baptismal Regeneration than with Predestination. Other discrepancies might be pointed out; but this is not our present object. We freely admit, that there are many things in the offices, and some in the ‘Catholic’ Liturgy of the Church of England\*, which Calvin would not have approved of, any more

\* Some of these things may be specified, in the language of a pious clergyman of the Established Church, who has zealously laboured to promote a revision of the Liturgy. ‘These inconsistencies of our own Liturgy and doctrinal scheme,’ he says, ‘refer to the indiscriminate and gregarious manner in which the members of a *national* church—gathering, as a matter of course, within its fold, the very dregs and refuse of mankind, both socially and spiritually—are addressed in our services. *All* sponsors are believers; *all* the baptized are regenerate;

than Luther, or Melancthon ; nor are we sure that Cranmer himself would have defended them. The ‘service-book’ was assuredly not the Archbishop’s composition ; but, had he been suffered to perfect his reform, he would never have left in the office for the visitation of the sick, a doctrine so carefully excluded from the liturgy, and which no sophistry can vindicate from the charge of rank Popery.

We have been insensibly led into polemical discussion. Alas ! why must biography, or church history, be written in this spirit of party ? Why must the eulogist of Crammer feel it necessary to deprecate Calvin ? And of what consequence is it to *us*, what either of them believed or taught. Was Cranmer “crucified for us,” or have we been “baptized in the name of” Calvin ? To their own Master and ours, they have long since gone to give account ; and we have “a more sure word of prophecy” than the articles or dogmas of either. The theology which calls Aristotle, or Calvin, or Arminius ‘Master’, is not fitted to become the universal creed, the triumphant instrument of regenerating the world.

A better promise of a ‘Theological Library’ seems presented to us in the series of ‘Sacred Classics,’ which have reached an eighth number, ‘under the especial patronage of her most gracious majesty, the Queen,’ and the able superintendence of two very estimable clergymen. The design is unexceptionable ; and nothing can be objected against the execution, either as respects the intrinsic value of the standard works themselves, or the catholic and liberal spirit which so obviously presides over the selection. Jeremy Taylor’s “Liberty of Prophesying” was a noble beginning ; and in the introductory essay by Mr. Cattermole, we had a further pledge that the series would be adapted to meet the general views, and to promote the common interests of the Church Catholic. We transcribe, with pleasure, the following manly statements.

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*all* the confirmed, forgiven ; *all* the catechumens, elect ; *all* kings religious ; *all* the dead, subjects of thankfulness ;—to the total oblivion of the present and eternal distinction between the saved and the lost. The consequence glares and blazes in the feelings of self-satisfaction which our poor, deluded, victims enjoy, as supposing all their sins to be blotted out—not, by having boldness to enter into the holiest by the blood of Jesus, by *that* new and living way—but, as obeying the demands of the Church ; and in such demands seeing nothing to disturb a guilty, nor to soothe a penitent, mind : I mean, seeing nothing of this with such *distinctness* as would be the case, if the liturgical language were as clear, cautionary, and guarded, as we adopt in protecting our worldly interests.

' It was fortunate for Bishop Taylor's peace, though not for the church's advantage, that the remoteness of his dioceses placed him far from the sphere of the profligate court of the second Charles, and secured him from any share in the public measures of his reign. This was one of the few periods—and the last—over which the filial admirers of the Church of England may desire to draw a veil. The age of the cruel persecutions in Scotland, and of the perfidious severities practised towards the nonconformists at home,—when the Church of England stooped to copy, against the Presbyterians, the worst parts of their own intolerant conduct, when the door of reconciliation was closed in the wantonness of power, and the foundations of modern dissent laid upon an ever-widening basis,—presents a spectacle, to which we still revert with sorrow not unmixed with shame. What, then, must have been the pain with which it was contemplated, at the time, by the zealous advocate of fraternal and enlightened toleration? He found his consolation, we may hope, in the careful discharge of his episcopal functions, in occasionally adding to the list of his invaluable writings, in the employments of a devotion as impassioned and seraphic, as is consistent with the salutary equilibrium of the faculties of the human mind, and, doubtless, in the reflection, which must ever attend the authors of those distinguished works of genius, whose object is the promotion of God's glory and the honour and welfare of his creatures, that though the work through which, in the prime of his mature faculties, he had endeavoured to instil into his divided country the wisdom of forbearance and Christian love, had as yet produced no visible fruits, it had not been "cast upon the waters" in vain; but would in due time be found, though "after many days," to have been concurring with other causes to secure for posterity the permanent blessings of religious peace.' pp. xxxi, xxxii.

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' It is not long since we witnessed the erasure from our statute-books of the only remaining acts of the legislature which could be regarded as restraints upon the most perfect liberty of conscience; and cordially shall we, for our part, rejoice in their removal, should the event prove, that sufficient care has been taken for the preservation of that venerable establishment, in which the deeply reflective writer just cited, "sees," he tells us, "the greatest, if not the sole safe *bulwark* of toleration." We cannot, however, shut our eyes to the fact of danger to be apprehended from the existence, in our times,—not indeed of a sect or party, but—of a multitude of persons, whose declared opinions place them beyond the pale of all parties and sects alike, who wilfully mistake for toleration, a license to overleap and lay waste all the defences of the public faith. Yet even here we are willing rather to hail a motive to exertion, than to acknowledge a ground of discouragement; inasmuch as out of even this pernicious error we look to find the beneficent hand of the Supreme Ruler of events extracting good: for his Providence has supplied the means of cure in the very excess of the evil, which in hurting some, offending and rousing many, and endangering the comfort of all, will be the means of bringing men back to reflection, and thence to a peaceable submission to such sober and reasonable regulations for securing the full effect of Christianity

upon this great nation, as will be found equally conducive to the welfare of the individual, and to the progressive improvement of the human race.' pp. xxxiii, xxxiv.

Cave's Lives of the Apostles, with an introductory essay by Mr. Stebbing, occupy the second and third volumes. We have next, Dr. Bates's Treatise on Spiritual Perfection, with an introductory essay by Dr. J. Pye Smith; Devotional and Practical Treatises, selected from the works of Bishop Hall, with an introduction and notes by Mr. Cattermole; Baxter's Dying Thoughts, with an essay by Mr. Stebbing; and Select Sermons from Jeremy Taylor, with an essay by Mr. Cattermole. The eighth volume (the last published) comprises Butler's Analogy, with a memoir of the author by Dr. Croly; and the next is to comprise Watts's Lyrics, with a life by Dr. Southey. Cave's Primitive Christianity, Waterland on the Trinity, Jeremy Taylor's Life of Christ, Owen on the Glory of Christ, Cudworth on Morality, Thomas à Kempis, Romaine on Faith, Boyle on Seraphic Love, Boston's Fourfold State, &c., &c., are announced among the works which are to follow.

We are loath to say one word in any other tone than that of warm commendation of this well-intended and useful undertaking. We are delighted to see the best works of our most venerated divines, conformist and non-conformist, reproduced in so cheap and elegant a form, under such auspices; and we think that the publication deserves encouragement from all quarters. Nevertheless, we must candidly express a qualified opinion as to the judiciousness of the scheme so far as developed.

We know not *who* is responsible for the choice of the publications to be included in this series, as we observe that, in the advertisement, 'the Proprietor' is spoken of as distinct from the Editors. 'No attempt,' it is remarked, 'has yet been made 'to form the noblest productions of our theological writers into 'a uniform library of divinity, and to present the collection to the 'public at such a price, that he who purchases at present the 'cheapest of ephemeral productions, may, for the same money, 'possess himself of works which cannot fail to afford him guid- 'ance and support in the highest exercise of his faculties, and 'under every vicissitude of life. It is the desire of *the Proprie-* 'tor, in undertaking "The Cabinet Library of Divinity," to 'effect this important object.' There is a little mystification in this. The important object proposed includes three *desiderata*; cheapness, uniformity of edition, and a judicious selection of the noblest productions. Cheapness is a comparative term; and though these volumes are certainly published at a low price, yet, if the works reprinted are such as can be had in a cheaper form, no benefit is conferred upon the public. Uniformity of size and appearance is a recommendation in respect to the produc-

tions of the same writer, or works connected in series, or belonging to the same class; but, as it is in the power of the binder to convert, at the purchaser's will, a shelf of volumes of various editions, agreeing only in size, into 'a uniform library,' we do not see that much is gained by including in this Cabinet works of which there are already several editions in the market. In order to effect any important object, it is requisite that the noble productions of our theological writers, brought together in this "Library," should be either such as are scarce, and demand to be reprinted, or such as are not to be had detached from the voluminous works of their author, or to be had only in a more expensive form, or such as may at once deserve and stand in need of being particularly recommended to the attention of the Christian public.

Unfortunately, if such a series is undertaken as a trading speculation, there is a temptation to select works of which new editions are the least wanted, because their popularity ensures a competition to supply the constant demand. A new edition of Butler's Analogy was certainly not required; yet, as no library of Divinity would be complete without that volume, we do not find fault with its being selected, more especially as it is introduced to us with a Life of the Author, from the pen of Dr. Croly. But why, in the name of common sense, present to us a new edition of Dr. Watts's Lyrics, edited by Robert Southey, who is not less unfit to be the biographer of Isaac Watts than Dr. Johnson was? We shall not be supposed likely to under-rate either the genius or the merit of the great Reformer of our Psalmody; but we do not scruple to deprecate as injudicious in the extreme, a reprint of all the Lyrics of Dr. Watts, many of them bearing marks of juvenility and the bad taste of the times, and not free from exception in point of religious propriety. There are editions enough extant to supply the demand of the religious public; they are to be found also in Watts's Works, and in all editions of the British Poets; the best of the Lyrics are moreover to be met with in various selections of devotional poetry. What object then can be answered by including them in these Sacred Classics?

Not less superfluous would be a reprint of several other works announced. Surely, there are editions enough of Leighton on Peter, of Bunyan's Pilgrim's Progress, of Doddridge's Evidences of Christianity, &c. If the 'Proprietor' does not wish to be mistaken for a speculating printer, and to have the whole undertaking blown upon as a trick of trade, veiled under a religious pretence, he will be a little cautious how he proceeds to crowd the market with reprints of works already multiplied in all shapes and at all prices.

We have in vain endeavoured to discover upon what principle

the selection is founded. We applaud, as we have already said, the liberal and catholic spirit which is apparent in the disregard of sectarian distinctions. Yet, if no discrimination is shewn, this impartiality may be mistaken for the operation of a mercenary policy. What but a drag-net could bring together Thomas à Kempis and William Romaine, Jeremy Taylor's Sermons and Boston's Fourfold State? To what extent must this Library run out, if formed upon this *omnium-gatherum* principle? Who that ranks Romaine on Faith among the 'noblest productions of Theology,' would care to have in his Library one half of the works enumerated, or would even endure them? On the other hand, what student of Cudworth, and Butler, and Ellis, would thank the Proprietor for a shelf of Scotch divinity? We feel assured that the reverend Editors have not been consulted in the preparation of this heterogeneous catalogue. They must know better than to extend the designation of "Sacred Classics" to all the unclassable and certainly unclassical works included in the enumeration.

Almost the entire value of such a "Library" depends, however, upon this most essential part of an Editor's duty,—the selection of the best works, the 'noblest productions.' Not such as may chance to have gained popularity with a particular class, but such as, from their intrinsic value, deserve to stand high with all classes of intelligent and devout readers. A selection formed upon this principle would comprise many works but little known; and it would demand on the part of the Editor, extensive bibliographical information, as well as a sound judgement and correct taste.

In the preparation of such a series, regard would be had to the proportion which could be allotted to works of the same author, or books of the same class. It would of course be requisite first to determine, whether the Library should extend to fifty, a hundred, or five hundred volumes; and then it would be advisable to consider how many of these should be occupied with 'Sermons of South, Howe, Bull, Fuller, Mede, Hammond, Barrow, Tillotson, Sherlock, Jortin, Farindon, Butler, Horsley, &c. &c.'; to say nothing of others from the 'select works of Jackson, Flavel, Charnock, Wilkins, Chandler, Kidder, Skelton, John Wesley, Watts, &c.' A Cabinet must be very large, that should include an assortment of sermons from all these divines in one of its compartments. If, too, it is to contain works upon ecclesiastical history, such as Cave's "Lives," and Stillingfleet's "*Origines Sacrae*,"—works upon the evidences of Christianity, such as Butler's *Analogy*, Locke's "Reasonableness of Christianity," &c.,—works of critical exposition and sacred literature, such as Lowth on the Sacred Poetry of the Hebrews, Newton on the Prophecies, Dean Stanhope on the Epis-

ties and Gospels, &c.,—as well as poetry, polemics, and pure ethics; the Editors have a very long job before them, and we wish them well through it.

But the present series has not yet proceeded too far to be rendered conformable to some intelligible selection and arrangement. And we take the liberty of strongly recommending the esteemed Editors, to insist upon having the entire plan submitted to their judgement.

We must say a few words as to the “Christian’s Family Library.” It commenced admirably well with a History of the Lutheran Reformation (Nos. I. and III.). Calvin and the Swiss Reformation, from the same competent historian of the Church, (No. V.) is another valuable volume. “A Harmony of the Four Gospels, founded on the Arrangement of the *Harmonia Evangelica* of the Rev. Edward Greswell, with the practical Reflections of Dr. Doddridge,” (No. IV.) has already received our hearty commendation. It is proposed that about half the series, (which is to extend to about fifty volumes,) shall be occupied with biography and church history, and the other half with works of a practical and devotional character. It is strange that the Biographical series should have begun with Payson’s Memoirs, and the Devotional with “Selections from Ambrose Serle”! Nos. VII. and XI. contain the Life of Legh Richmond, and a “Domestic Portraiture,” or Memoirs of three deceased children of Mr. Richmond. No. IX. is a ‘third edition’ of Taylor’s Life of Cowper; and No. XII. contains, ‘with some retrenchments,’ Dean Pearson’s Life of Buchanan. Pascal’s “Thoughts,” and the “Private Thoughts” of Adam of Wintringham, (misprinted Adams in the head-line,) are brought together in No. VIII. Of Pictet’s “Theology,” which classes under neither Practical nor strictly Devotional works, we gave our opinion in our last Number. The selection is evidently adapted for popularity; but, judging from these specimens, the series promises to consist of some half dozen volumes of original merit, a few useful abridgements and reprints, with an alloy of inferior productions; and certainly will form a very poor succedaneum for a Christian Library.

Art. V. *Philip Von Artevelde*; a dramatic Romance. In two parts.  
By Henry Taylor, Esq. 2 Vols. fcaps. 8vo. Price 10s. London,  
1834.

**N**O T only the form, but the very species of poetry to which this noble production of masculine genius belongs, has long since gone out of fashion in this country. In German literature,

a dramatised romance is no uncommon publication; but in this country, where our dramatists are rarely poets, or our poets dramatists, 'an historical romance cast in a dramatic and rythmical form,' and adapted for the closet, not for the stage, is a species of composition that has rarely been attempted. Southey's epics, which possess much of the dramatic spirit, though not the form, approach the nearest to it. But the stuff and texture of this poem are such as distinguish it, still more than the form, from the slight, gauzy fabrics of the present day. The Author anticipates, that his work may, on this account, occasion disappointment to the admirers of that highly coloured poetry which has been popular in these latter years. In fact, the poetical taste to which those once popular productions gave birth, has in great measure passed away, and been succeeded by a demand for a varied sort of excitement. The following remarks are admirably just, and account, very instructively, for the rapid subsiding of the passion which not long ago the reading world displayed for 'the luxuries of poetry.'

'Writers whose appeal is made so exclusively to the excitabilities of mankind, will not find it possible to work upon them continuously without a diminishing effect. Poetry of which sense is not the basis, though it may be excellent of its kind, will not long be reputed to be poetry of the highest order. It may move the feelings and charm the fancy; but, failing to satisfy the understanding, it will not take permanent possession of the strong-holds of fame.'

Mr. Taylor will be thought to have advanced a startling proposition, though it is a very old truth, that no man can be a very great poet, who is not also a great philosopher. The philosophy which is found in the page of Shakspeare is, indeed, as wonderful as his genius. It is only when the Poet is a teacher, that the intellect recognises the master mind, and yields that homage which is never rendered to the mere artist, although he be the idol of the day. Had Lord Byron united a philosophical intellect to his peculiarly poetical temperament, Mr. Taylor remarks, he would probably have been the greatest poet of his age. As it was, his command over the mechanism of poetry was so much beyond the materials with which he had furnished himself, that the splendour of his genius only serves to shew the poverty and stunted growth of his understanding. There is no moral wealth but truth; and genius without true knowledge lives upon its capital, and comes to intellectual beggary.

In our critiques upon Lord Byron's poetry, at the height of his popularity, we took occasion to point out the absence of any display of that creative imagination which can give to airy nothings a personal subsistence. His poetry is a perpetual monodrama. It is always 'Byron at home,' and the characters are but diversified

personifications of himself. There is little dramatic conception even in his dramas. His portraiture of human character, Mr. Taylor remarks, ‘have nothing in them of the mixture and modification,—the composite fabric which Nature has assigned to man. They exhibit passions personified, rather than persons impassioned.’

‘But,’ continues our truly poetical critic, ‘there is a yet worse defect in them. Lord Byron’s conception of a hero is an evidence, not only of scanty materials of knowledge from which to construct the ideal of a human being, but also of a want of perception of what is great or noble in our nature. His heroes are creatures abandoned to their passions, and essentially, therefore, weak of mind. Strip them of the veil of mystery and the trappings of poetry, resolve them into their plain realities, and they are such beings as, in the eyes of a man of masculine judgment, would certainly excite no sentiment of admiration, even if they did not provoke contempt. When the conduct and feelings attributed to them are reduced into prose, and brought to the test of a rational consideration, they must be perceived to be beings in whom there is no strength, except that of their intensely selfish passions,—in whom all is vanity; their exertions being for vanity under the name of love, or revenge, and their sufferings for vanity under the name of pride. If such beings as these are to be regarded as heroic, where in human nature are we to look for what is low in sentiment, or infirm in character?’

‘How nobly opposite to Lord Byron’s, was Shakspeare’s conception of a hero:—

“ Give me that man  
That is not passion’s slave, and I will wear him  
In my heart’s core; aye, in my heart of heart.”

‘Lord Byron’s genius, however, was powerful enough to cast a highly romantic colouring over these puerile creations, and to impart the charms of forcible expression, fervid feeling, beautiful imagery, to thoughts in themselves not more remarkable for novelty than for soundness. The public required nothing more; and if he himself was brought latterly to a sense of his deficiencies of knowledge and general intellectual cultivation, it must have been more by the effect of time in so far maturing his very vigorous understanding, than by any correction from without. No writer of his age has had less of the benefits of adverse criticism. His own judgment, and that of his readers, have been left equally without check or guidance; and the decline in popular estimation which he has suffered for these last few years, may be rather attributed to a satiated appetite on the part of the public, than to a rectified taste: for those who have ceased to admire his poetry so ardently as they did, do not appear in general to have transferred their admiration to any worthier object.

But our readers will begin to be impatient to know what sort of poetry it is, which is thus daringly, though tacitly, offered in

contrast to the poetry of Lord Byron. The Author's ideal standard may be correct, and yet his performance fall very far short of it; although we believe it generally holds good, that correct critical views 'result from composition, rather than direct it,' and that taste is in all cases a modification of genius. The elegant taste which is displayed in the criticism we have transcribed is, however, associated, in the present instance, with a vigorous and well cultivated intellect; and in the execution of the poem, the skill requisite to develop the mind's creation, has waited upon the conception of the fancy. Philip van Artevelde is no shadowy personification, but an historic person, an individualized combination of the real elements of human nature, exhibited in action and in progress. The portrait has even a degree of historic truth, being to a certain extent after Froissart, by whom the story is told on which the romance is founded. The scene is laid in Flanders, at the close of the fourteenth century, when a struggle had commenced between the opulent municipalities and their feudal lords, which led to a protracted and sanguinary warfare, and, as its eventual result, led to the enslavement of the Flemish provinces, and the triumph of republican liberty in the Batavian Netherlands. The tragical death of Launoy, one of the captains of the White Hoods of Ghent, is the immediate cause of the popular choice of Artevelde to be their leader, who had hitherto kept aloof from public life. News of his fate has just been brought to Ghent, when the poem opens; and Artevelde's reflections, vented in conversation with his aged preceptor, prepare us for the opening of his finely drawn character.

#### 'VAN ARTEVELDE.'

I never looked that he should live so long.  
 He was a man of that unsleeping spirit,  
 He seemed to live by miracle: his food  
 Was glory, which was poison to his mind,  
 And peril to his body. He was one  
 Of many thousand such that die betimes,  
 Whose story is a fragment, known to few.  
 Then comes the man who has the luck to live,  
 And he's a prodigy. Compute the chances,  
 And deem there's ne'er a one in dangerous times,  
 Who wins the race of glory, but than him  
 A thousand men more gloriously endowed  
 Have fallen upon the course; a thousand others  
 Have had their fortunes foundered by a chance,  
 Whilst lighter barks pushed past them; to whom add  
 A smaller tally, of the singular few,  
 Who, gifted with predominating powers,  
 Bear yet a temperate will, and keep the peace.  
 The world knows nothing of its greatest men.

## ‘ FATHER JOHN.

‘ Had Launoy lived, he might have passed for great,  
 But not by conquests in the Franc of Bruges.  
 The sphere—the scale of circumstance—is all  
 Which makes the wonder of the many. Still  
 An ardent soul was Launoy’s, and his deeds  
 Were such as dazzled many a Flemish dame.  
 There’ll some bright eyes in Ghent be dimmed for him.

## ‘ VAN ARTEVELDE.

‘ They will be dim, and then be bright again.  
 All is in busy, stirring, stormy motion ;  
 And many a cloud drifts by, and none sojourns. -  
 Lightly is life laid down amongst us now,  
 And lightly is death mourned : a dusk star blinks  
 As fleets the rack, but look again, and lo !  
 In a wide solitude of wintry sky  
 Twinkles the re-illuminated star,  
 And all is out of sight that smirched the ray.  
 We have no time to mourn.

## ‘ FATHER JOHN.

‘ The worse for us !  
 He that lacks time to mourn, lacks time to mend.  
 Eternity mourns that. ‘Tis an ill cure  
 For life’s worst ills, to have no time to feel them.  
 Where sorrow’s held intrusive and turned out,  
 There wisdom will not enter, nor true power,  
 Nor aught that dignifies humanity.  
 Yet such the barrenness of busy life !  
 From shelf to shelf Ambition clammers up,  
 To reach the naked’st pinnacle of all ;  
 Whilst Magnanimity, absolved from toil,  
 Reposes self-included at the base.  
 But this thou know’st.’ Vol. I. pp. 40—43.

The scene in which he is persuaded to accept the perilous post  
 is well managed :—

## ‘ ARTEVELDE.

‘ This is a mighty matter, Van den Bosch,  
 And much to be revolv’d ere it be answered.

## ‘ VAN DEN BOSCH.

‘ The people shall elect thee with one voice,  
 I will ensure the White Hoods, and the rest  
 Will eagerly accept thy nomination,  
 So to be rid of some that they like less.

Thy name is honour'd both of rich and poor,  
 For all are mindful of the glorious rule  
 Thy father bore, when Flanders, prosperous then,  
 From end to end obey'd him as one town.

## ‘ ARTEVELDE.

They may remember it—and Van den Bosch,  
 May I not too bethink me of the end  
 To which this people brought my noble father?  
 They gorged the fruits of his good husbandry,  
 Till drunk with long prosperity, and blind  
 With too much fatness, they tore up the root  
 From which their common weal had sprung and flourished.

## ‘ VAN DEN BOSCH.

Nay, Master Philip, let the past be past.

## ‘ ARTEVELDE.

Here on the doorstead of my father's house  
 The blood of his they spilt is seen no more.  
 But when I was a child I saw it there;  
 For so long as my widow-mother lived  
 Water came never near the sanguine stain.  
 She lov'd to show it me, and then with awe,  
 But hoarding still the purpose of revenge,  
 I heard the tale—which like a daily prayer  
 Repeated to a rooted feeling grew—  
 How long he fought, how falsely came like friends  
 The villains Guisebert Grutt and Simon Bette,  
 All the base murder of the one by many.  
 Even such a brutal multitude as they  
 Who slew my father—yea, who slew their own,  
 (For like one had he ruled the parricides,)  
 Even such a multitude thou'dst have me govern.

## ‘ VAN DEN BOSCH.

Why, what if Jacques Artevelde was killed?  
 He had his reign, and that for many a year,  
 And a great glory did he gain thereby.  
 And as for Guisebert Grutt and Simon Bette,  
 Their breath was in their nostrils as was his.  
 If you be as stout-hearted as your father,  
 And mindful of the villainous trick they play'd him,  
 Their hour of reckoning is well nigh come.  
 Of that, and of this base false-hearted league  
 They're making with the earl, these two to us  
 Shall give account.

## ‘ ARTEVELDE.

They cannot render back  
 The golden bowl that's broken at the fountain,

Or mend the wheel that's broken at the cistern,  
 Or twist again the silver cord that's loosed.  
 Yea, life for life, vile bankrupts as they are,  
 Their worthless lives, for his of countless price,  
 Is their whole wherewithal to pay their debt.  
 Yet retribution is a goodly thing,  
 And it were well to wring the payment from them  
 Even to the utmost drop of their heart's blood.

‘ VAN DEN BOSCH.

‘ Then will I call the people to the square,  
 And speak for your election.

‘ ARTEVELDE.

‘ Not so fast.

Your vessel, Van den Bosch, hath felt the storm :  
 She rolls dismasted in an ugly swell,  
 And you would make a jury-mast of me,  
 Whereon to spread the tatters of your canvas.  
 And what am I ?—Why, I am as the oak  
 Which stood apart, far down the vale of life,  
 Growing retired beneath a quiet sky.  
 Wherefore should this be added to the wreck ?

‘ VAN DEN BOSCH.

‘ I pray you, speak it in the Burgher's tongue ;  
 I lack the scholarship to talk in tropes.

‘ ARTEVELDE.

‘ The question, to be plain, is briefly this :  
 Shall I, who chary of tranquillity,  
 Not busy in this factious city's broils,  
 Nor frequent in the market-place, eschew'd  
 The even battle,—shall I join the rout ?

‘ VAN DEN BOSCH.

‘ Times are sore chang'd I see ; there's none in Ghent  
 That answers to the name of Artevelde.  
 Thy father did not carp nor question thus  
 When Ghent invok'd his aid. The days have been  
 When not a citizen drew breath in Ghent  
 But freely would have died in Freedom's cause.

‘ ARTEVELDE.

‘ With a good name thou christenest the cause.  
 True, to make choice of despots is some freedom,  
 The only freedom for this turbulent town,  
 Rule her who may. And in my father's time  
 We still were independent, if not free ;  
 And wealth from independence, and from wealth  
 Enfranchisement will partially proceed.

The cause, I grant thee, Van den Bosch, is good ;  
 And were I link'd to earth no otherwise  
 But that my whole heart center'd in myself,  
 I could have toss'd you this poor life to play with,  
 Taking no second thought. But as things are  
 I will revolve the matter warily,  
 And send thee word betimes of my conclusion.

‘ VAN DEN BOSCH.

‘ Betimes it must be, for the White Hood chiefs  
 Meet two hours hence, and ere we separate  
 Our course must be determined.

‘ ARTEVELDE.

‘ In two hours,  
 If I be for you, I will send this ring  
 In token I have so resolv'd. Farewell.

‘ VAN DEN BOSCH.

‘ Philip Van Artevelde, a greater man  
 Than ever Ghent beheld we'll make of thee,  
 If thou be bold enough to try this venture.  
 God give thee heart to do so. Fare thee well.

[Exit VAN DEN BOSCH.]

‘ ARTEVELDE (*after a long pause*).

‘ Is it vain glory that thus whispers me  
 That 'tis ignoble to have led my life  
 In idle meditations—that the times  
 Demand me, that they call my father's name ?  
 Oh ! What a fiery heart was his ! such souls  
 Whose sudden visitations daze the world,  
 Vanish like lightning, but they leave behind  
 A voice that in the distance far away  
 Wakens the slumbering ages. Oh ! my father ;  
 Thy life is eloquent, and more persuades  
 Unto dominion than thy death deters ;  
 For that reminds me of a debt of blood  
 Descended with my patrimony to me,  
 Whose paying off would clear my soul's estate.’

Vol. I. pp. 47—53.

In a subsequent scene, Artevelde's energy and firmness of purpose are finely portrayed. His bride has not before learned that he has accepted the call of the White Hoods to be their captain.

‘ ADRIANA.

‘ Alas ! and is it come to this !—ah, Philip !

‘ ARTEVELDE.

‘ This I foresaw, and things have fallen out  
 No worse than I forewarned thee that they might.

What must be, must. My course hath been appointed ;  
 For I feel that within me which accords  
 With what I have to do. The field is fair,  
 And I have no perplexity or cloud  
 Upon my vision. Every thing is clear  
 And take this with thee for thy comfort too,—  
 That that man is not most in tribulation  
 Who walks his own way, resolute of mind,  
 With answerable skill to pick his steps.  
 Men in their places are the men that stand,  
 And I am strong and stable on my legs ;  
 For though full many a care from this time forth,  
 Must harbour in my head, my heart is fresh,  
 And there is but this trouble touches it,  
 I know not what to do with thee.

## ‘ADRIANA.

‘With me,  
 Say’st thou ?—Oh never vex thy heart for that ;  
 Nor think of me so all unworthily.  
 As that some chubby merry-making boy  
 Were fittest for my mate. Nay, said I not—  
 And if I said it not, I say it now,—  
 I’ll follow thee through sunshine and through storm.  
 I will be with thee in thy weal and woe,  
 In thy afflictions, should they fall upon thee,  
 In thy temptations when bad men beset thee,  
 In all the perils which must now press round thee,  
 And, should they crush thee, in the hour of death.  
 If thy ambition, late aroused, was that  
 Which pushed thee on this perilous adventure,  
 Then I will be ambitious too,—if not,  
 And it was thy ill fortune drove thee to it,  
 Then I will be unfortunate no less.  
 I will resemble thee in that and all things  
 Wherein a woman may : grave will I be  
 And thoughtful, for already is it gone—  
 The boon that nature gave me at my birth,  
 My own original gaiety of heart.  
 All will I part with to partake thy cares,  
 Let but thy love be with me to the last.’

pp. 93, 94.

We shall not pursue the argument, but pass over the intervening scenes, to extract the following touching description of the famine prevailing in the city.

## ‘ARTEVELDE.

‘Look round about upon this once populous town ;  
 Not one of these innumerous housetops  
 But hides some spectral form of misery ;  
 Some peevish, pining child and doating mother ;

Some aged man that in his dotage scolds,  
Not knowing why he hungers ; some cold corse  
That lies unstraightened where the spirit left it.  
Look round, and answer what thy life can be  
To tell upon the balance of such scales.

\* \* \* \* \*

*' ARTEVELDE (to his sister.)*

' Where hast thou been to day ?

*' CLARA.*

' It is but little.

I paid a visit first to Ukenheim,  
The man who whilome saved our father's life,  
When certain Clementists and ribald folk  
Assail'd him at Malines. He came last night,  
And said he knew not if we owed him aught,  
But if we did, a peck of oatmeal now  
Would pay the debt, and save more lives than one.  
I went. It seem'd a wealthy man's abode ;  
The costly drapery and good house-gear  
Had, in an ordinary time, betokened  
That with the occupant the world went well.  
By a low couch, curtain'd with cloth of frieze,  
Sat Ukenheim, a famine-stricken man,  
With either bony fist upon his knees,  
And his long back upright. His eyes were fix'd  
And mov'd not, though some gentle words I spake :  
Until a little urchin of a child  
That call'd him father, crept to where he sat  
And pluck'd him by the sleeve, and with its small  
And skinny finger pointed : then he rose,  
And with a low obeisance, and a smile  
That look'd like watery moonlight on his face,  
So weak and pale a smile, he bade me welcome.  
I told him that a lading of wheat-flour  
Was on its way, whereat, to my surprise,  
His countenance fell, and he had almost wept.

*' ARTEVELDE.*

' Poor soul ! and wherefore ?

*' CLARA.*

' That I soon perceived.

He pluck'd aside the curtain of the couch,  
And there two children's bodies lay composed.  
They seem'd like twins of some ten years of age,  
And they had died so nearly both together  
He scarce could say which first : and being dead,  
He put them, for some fanciful affection,  
Each with its arm about each other's neck,

So that a fairer sight I had not seen  
 Than those two children, with their little faces  
 So thin and wan, so calm, and sad, and sweet.  
 I look'd upon them long, and for awhile  
 I wish'd myself their sister, and to lie  
 With them in death as they did with each other ;  
 I thought that there was nothing in the world  
 I could have lov'd so much ; and then I wept ;  
 And when he saw I wept, his own tears fell,  
 And he was sorely shaken and convulsed,  
 Through weakness of his frame and his great grief.

## ‘ ARTEVELDE.

‘ It was a thousand pities he deferred  
 So long to ask our aid.

## ‘ CLARA.

‘ It was indeed.  
 ‘ But whatsoe'er had been his former pride,  
 He seem'd a humble and heart-broken man.  
 He thank'd me much for what I said was sent ;  
 But I knew well his thanks were for my tears.  
 He look'd again upon the children's couch,  
 And said, low down, they wanted nothing now.  
 So, to turn off his eyes,  
 I drew the small survivor of the three  
 Before him, and he snatched it up, and soon  
 Seemed quite forgetful and absorbed. With that  
 I stole away.

## ‘ ARTEVELDE.

‘ There is a man by fate  
 Fitted for any enterprize of danger.  
 Alas ! of many such I have the choice.  
 Well ; next thou passedst to the hospital ?

## ‘ CLARA.

‘ With Father John ; but here he comes himself,  
 No doubt to bring you tidings of the sick.’ pp. 185—188.

In the Second Part, Artevelde is ‘ Regent of Flanders’ : and the change which has passed upon him is indicated in the following detached passages.

## ‘ FATHER JOHN.

‘ Might I use  
 The liberty of former days to one  
 That 's since so much exalted, I would tell  
 How it is said abroad that Artevelde  
 Is not unaltered since he rose to power ;  
 Is not unvisited of worldly pride  
 And its attendant passions.

## ‘ARTEVELDE.

‘Say they so?

Well, if it be so, it is late to mend;  
 For self-amendment is a work of time,  
 And business will not wait. Such as I am,  
 For better or for worse the world must take me,  
 For I must hasten on. Perhaps the state  
 And royal splendour I affect, is deemed  
 A proof of pride,—yet they that these contemn  
 Know little of the springs that move mankind.  
 ‘Tis but a juvenile philosophy  
 That casts such things aside,  
 Which, be they in themselves vile or precious,  
 Are means to govern. Or I’m deemed morose,  
 Severe, impatient of what hinders me?  
 Yet think what manner of men are these I rule;  
 What patience might have made of them, reflect.  
 If I be stern or fierce, ’tis from strong need  
 And strange provocatives. If (which I own not)  
 I have drunk deeper of ambition’s cup,  
 Be it remembered that the cup of love  
 Was wrested from my hand. Enough of this.  
 Ambition has its uses in the scheme  
 Of Providence, whose instrument I am  
 To work some changes in the world, or die.  
 This hasty coming of the French disturbs me,  
 And I could wish you gone.’ Vol. II. pp. 40—42.

\* \* \* \* \*

## ‘ELENA.

‘On your way hither, then, you passed through Ghent,  
 The city which you saved. How sweet a pleasure,  
 Revisiting a place which owes to you  
 All that it hath of glory or of ease!

## ‘ARTEVELDE.

‘Verily yes, it should have overjoyed me.  
 How diverse, how contrarious is man!  
 I know not wherefore, but I scarce was pleased  
 To see that town, now wallowing in wealth,  
 Which last I saw, and saw with hearty courage,  
 Pinched like a beggar wintering at death’s door.  
 Now, both the mart was full, and church; road, bridge,  
 River, and street, were populous and busy,  
 And money bags were tossed from hand to hand  
 Of men more thriftless than a miser’s heir.  
 I liked it not; my task, it seemed, was done;  
 The arrow sped, the bow unbent, the cord  
 Soundless and slack. I came away ill pleased.

' ELENA.

' Perhaps you suffered losses in the siege ?

' ARTEVELDE.

' Not in the siege : but I have suffered something.  
There is a gate in Ghent—I passed beside it—  
A threshold there, worn of my frequent feet,  
Which I shall cross no more. But wherefore thus  
Divert me from the topics I pursue ?  
Think once again upon the proffered choice  
Of French protection. Though my army wear  
This hour an aspect of security,  
A battle must be fought ere many days.

' ELENA.

' You have been very kind to me, my lord,  
And in the bounty of your noble nature,  
Despite those ineradicable stains  
That streak my life, have used me with respect.  
I will not quit your camp,—unless you wish it.

' ARTEVELDE.

' Am I in life's embellishments so rich,  
In pleasures so redundant, as to wish  
The chiefest one away ? No, fairest friend ;  
Mine eyes have travelled this horizon round,  
Ending where they began ; and they have roved  
The boundless empyrean up and down,  
And 'mid the undistinguished tumbling host  
Of the black clouds, have lighted on a soft  
And solitary spot of azure sky,  
Whereon they love to dwell. The clouds close in,  
And soon may shut it from my searching sight ;  
But let me still behold it whilst I may.

' ELENA.

' You are so busy all day long, I feared  
A woman's company and trifling talk  
Would only impure you.

' ARTEVELDE.

' Think not so.

The sweets of converse and society  
Are sweetest when they're snatched ; the often-comer,  
The boon companion of a thousand feasts,  
Whose eye has grown familiar with the fair,  
Whose tutored tongue, by practice perfect made,  
Is tamely talkative,—he never knows  
That truest, rarest light of social joy,  
Which gleams upon the man of many cares.

## ‘ ELENA.

‘ It is not every one could push aside  
A country's weight so lightly.

## ‘ ARTEVELDE.

‘ By your leave,

There are but few that on so grave a theme  
Continuously could ponder unrelieved.  
The heart of man, walk it which way it will,  
Sequestered or frequented, smooth or rough,  
Down the deep valley amongst tinkling flocks,  
Or 'mid the clang of trumpets and the march  
Of clattering ordnance, still must have its halt,  
Its hour of truce, its instant of repose,  
Its inn of rest; and craving still must seek  
The food of its affections—still must slake  
Its constant thirst of what is fresh and pure,  
And pleasant to behold.’

Vol. II. pp. 75—79.

Father John's embassy to England proves unsuccessful. Richard temporizes. The shrewd and trusty envoy tells the Regent, that the English nobles, though willing to make use of him, if victory should crown his arms, to encumber France, secretly disliked his cause.

‘ Jack Straw, Wat Tyler, Lister, Walker, Ball,  
That against servage raised the late revolt,  
Were deemed the spawn of your success: last year  
Has taught the nobles that their foes at home  
Are worthier notice than the French. In truth  
They should not be displeased at any ill  
That might befall you.

## ‘ ARTEVELDE.

‘ Father, so I think.

Lo! with the chivalry of Christendom  
I wage my war—no nation for my friend,  
Yet in each nation having hosts of friends!  
The bondsmen of the world, that to their lords  
Are bound with chains of iron, unto me  
Are knit by their affections. Be it so.  
From kings and nobles will I seek no more  
Aid, friendship, nor alliance. With the poor  
I make my treaty, and the heart of man  
Sets the broad seal of its allegiance there,  
And ratifies the compact. Vassals, serfs,  
Ye that are bent with unrequited toil,  
Ye that have whitened in the dungeon's darkness  
Through years that knew not change of night and day—  
Tatterdemalions, lodgers in the hedge,  
Lean beggars with raw backs and rumbling maws,  
Whose poverty was whipped for starving you,—  
I hail you my auxiliars and allies,

The only potentates whose help I crave !  
 Richard of England, thou hast slain Jack Straw ;  
 But thou hast left unquenched the vital spark  
 That set Jack Straw on fire. The spirit lives ;  
 And, as when he of Canterbury fell,  
 His seat was filled by some no better clerk,  
 So shall John Ball that slew him be replaced :  
 And if I live and thrive, these English lords  
 Double requital shall be served withal  
 For this their double-dealing.' Vol. II. pp. 189—191.

We must make room for the closing scene, which needs neither explanation nor comment.

' VAN RYK.

' Bring her away. Hark ! hark !

' PAGE.

' She will not stir,  
 Either she does not hear me when I speak,  
 Or will not seem to hear,

' VAN RYK.

' Leave her to me,  
 Fly, if thou lov'st thy life, and make for Ghent.

[Exit PAGE.

Madam, arouse yourself ; the French come fast :  
 Arouse yourself, sweet lady ; fly with me.  
 I pray you hear : it was his last command  
 That I should take you hence to Ghent by Olsen.

' ELENA.

' I cannot go on foot.

' VAN RYK.

' No, lady, no,  
 You shall not need ; horses are close at hand,  
 Let me but take you hence. I pray you come.

' ELENA.

' Take him then too.

' VAN RYK.

' The enemy is near  
 In hot pursuit ; we cannot take the body.

' ELENA.

' The body ! Oh !

' Enter DUKE OF BURGUNDY.

' DUKE OF BURGUNDY.

' What hideous cry was that ?  
 What are ye ? Flemings ? Who art thou, old sir ?  
 Who she that flung that long funereal note  
 Into the upper sky ? Speak.

' VAN RYK.

' What I am,  
Yourself have spoken. I am, as you said,  
Old and a Fleming. Younger by a day  
I could have wished to die ; but what of that ?  
For death to be behind-hand but a day  
Is but a little grief.

' DUKE OF BURGUNDY.

' Well said, old man.  
And who is she ?

' VAN RYK.

' Sir, she is not a Fleming.

*Enter THE KING, THE DUKE OF BOURBON, THE EARL OF FLANDERS, SIR FLEUREANT OF HEURLEE, THE CONSTABLE, TRISTRAM OF LESTOVET, THE LORD OF COUCY, and many other Lords and Knights, with Guards and Attendants.*

' KING.

' What is your parley, uncle ; who are these ?

' DUKE OF BURGUNDY.

' Your majesty shall ask them that yourself ;  
I cannot make them tell.

' KING.

' Come on, come on !

We've sent a hundred men to search the field  
For Artevelde's dead body.

SIR FLEUREANT.

' Sire, for that  
You shall need seek no further ; there he lies.

' KING.

' What, say you so ? What ! this Van Artevelde ?  
God's me ? how sad a sight !

' DUKE OF BURGUNDY.

' But are you sure ?  
Lift up his head.

' SIR OLIVER OF CLISSON.

' Sir Fleureant, is it he ?

' SIR FLEUREANT.

Sirs, this is that habiliment of flesh  
Which clothed the spirit of Van Artevelde  
Some half an hour agone. Between the ribs  
You'll find a wound, whereof so much of this

(Drawing his dagger)  
As is imbrued with blood, denotes the depth.

' KING.

' Oh me ! how sad and terrible he looks !  
He hath a princely countenance. Alas !  
I would he might have lived, and taken service  
Upon the better side !' Vol. II. pp. 265—268.

We need not tell those readers who can appreciate the poetry which is the analysis and interpretation of nature, that this is poetry of the most genuine quality ; and he who does not feel it to be so, may assure himself that there is something in poetry which he does not understand. The thrilling exclamation of Elena, is a master touch ; and many single lines and passages are marked by an unimprovable felicity which attest the hand of genius. The Author's versification is finely tuned to the old dramatic measure ; and the snatches of songs introduced, as well as more particularly, the lyrical 'Interlude,' shew that he is free of the minstrel's craft. We cannot venture to predict that the present poem will ensure extensive popularity, but Mr. Taylor has achieved that which will not die. Should he succeed in obtaining and fixing the attention and applause of the capricious, volatile public, his will be an enviable and beneficial triumph. But what Wordsworth says of the Poet, is true also of the art and its productions :

—‘ You must love *it* ere to you  
It will seem worthy of your love.’

Some over-sagacious critics have discovered in this Romance a latent political moral, a covert satire on contemporary persons and things, a design deeper than the Author's philosophy. We cannot pretend to equal penetration. We take the moral as we find it on the surface,—the genuine lesson of history. Artevelde is, perhaps, made to tower too far above his times ; and yet he is below the full heroic stature. He is what the Poet designed to make him,—a character of mixed and earthly elements, acting upon events and circumstances which re-act upon the agent, modifying, darkening, tarnishing, the intellectual and moral nature, and leaving, at last, the man how altered from the youth ! Who would be an Artevelde or a Cromwell ? Who would say that, in these circumstances, he would act a better part ? Happy is he who, by a wise choice of circumstances, and possessing the faith that alone can overcome them, can ‘keep himself unspotted from the world.’

## ART. VI. WORKS RECENTLY PUBLISHED.

### BIOGRAPHY.

Memoirs of the Life of the Rev. William Henry Angas, late Missionary to Seafaring Men. By the Rev. F. A. Cox, LL.D. 4s.

The Memoirs of Mrs. Hannah More. 4 vols. 12. 16s. in cloth.

### THEOLOGY.

A Discourse of Natural and Moral Impotency. By Joseph Truman, B.D. A New Edition, with a Biographical Introduction by Henry Rogers. 16mo. 8s.

The Way of Salvation. By H. F. Burder, D.D. 32mo.

The Ministry of Reconciliation ; a Discourse, delivered June 12, 1834, in Broadmead Meeting-House, Bristol, before the Bristol Education Society. By Edward Steane. 1s.

Christ the Resurrection and the Life ; a Sermon, preached on occasion of the Death of the Rev. William Vint, S.T.P., Idle, Yorkshire. By R. Winter Hamilton, Leeds.

The Negro Jubilee. A Sermon, preached at the Independent Chapel, Wallingford, Berks, on the Evening of Friday, the 1st of August, 1834. By William Harris. 8vo. 1s.

THE  
ECLECTIC REVIEW,  
FOR OCTOBER, 1834.

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Art. I.—1. *Chants Chrétiens.* 12mo. pp. viii, 368. Paris, 1834.

2. *Choix de Cantiques.* Troisième Edition. Paris, 1834.

**I**N the “*Archives du Christianisme*,” (June 28,) a religious journal well deserving of the patronage of British Christians, we find a notice of these publications, which we think our readers will thank us for placing entire before them in the form of translation, as it supplies some interesting general information.

“There are reckoned to be in the German language, more than eighty thousand poems adapted for singing (*cantiques*): in France, there might, perhaps, be reckoned a hundred and fifty thousand. On both sides of the Rhine, the people sing; but on one shore, the popular poetry is eminently religious, while on the other, it is not at all so. This difference has its origin in several causes, which it may not be uninteresting to touch upon in a few words.

‘Popular poetry is the most faithful interpreter of the national character; and to that is more especially applicable the celebrated definition, “*Literature is the expression of society.*” Now the nations of the North are distinguished by a character habitually serious, contemplative, self-reflective, loving to live in the interior world of the soul, seeking after new ideas rather than new sensations, and finding the same attractions in the phenomena of conscience, that other nations do in the phenomena of nature. This character, or, to speak more properly, this instinct of the northern nations, could not fail to conduct them to the discovery of a species of poetry unknown to the Greeks and Romans,—the inward poetry, (*la poésie intime,*) the poetry of the soul. All poetry of this description is serious, because man cannot enter within himself without reflection, without effort,

nor, perhaps, without pain; and all serious poetry necessarily refers to religion, whether to glorify or to revile it. The poetry of Byron finds its explanation, as well as that of Klopstock, among a northern people. The character of the southern nations is completely different: the mind loves to occupy a position external to itself, delights in living with the physical world, suffers itself to be governed by sensations much more than by ideas, and lends itself to the service of every species of material delight. Thence must needs spring up, exhaust itself, and be reproduced, a poetry of art or of artificial character, melodious, richly decorated, laboured in expression, but deficient in invention, soothing the ear and the passions, but not even aiming at touching the conscience. In this kind of poetry, the forms of religion may indeed find place; but the doctrines of religion can obtain no admission, unless as it regards mythology, which is but sensation embodied under all its metamorphoses.

'We may already easily understand, why Germany should produce thousands of hymns, at the same time that France saw produced thousands of songs. Although France does not belong, in the whole extent of its territory, to the Southern regions of Europe, its literature has been deeply impressed, since the era of the Crusades, with the character of the nations of the South. The Troubadours of Provence were the progenitors of the Trouveurs of the northern provinces. In later times, under the Medici, and in the brightest years of the age of Louis XIV., the literature of Spain and that of Italy exerted over our great writers an incontestable influence, which extended itself to the end of the eighteenth century. It is only within our own time, that the poetry of the North has endeavoured to produce a reaction in France against the poetry of the South. Our dramatic writers no longer borrow their inspiration, like Corneille, from Lopez de Vega, or from Euripides, like Racine: they seek to derive it now from Shakespeare or from Goethe; and our own Lamartine studies Byron with as much assiduity as our Lafontaine studied Ariosto.

'To return to the popular songs; Germany and France have presented, in this point of view, an aspect altogether different. The German Minnesingers were nurtured, as is admitted even at Weimar, under the genial rays of the poetry of the French Troubadours. The gentles of Suabia imitated those of Provence, in their devotion to beauty, in their pilgrimages from castle to castle, in the varied and learned forms of their poems. But the worship of love is more ideal, more inward, more pure, among the Minnesingers, than among the Troubadours. The poetry of the North can be considered as the daughter of the poetry of the South, only in its mechanical processes of composition and of outward form: it separates itself from its parent by

its idealism and by the religious sentiment which never deserts it. The Troubadours produced *canzonette*, pieces of a light and gay character, dedicated to sensual love. The Minnesingers composed *lieder*, hymns which breathe a spiritualised passion, and sometimes even divine love. The song and the hymn had already chosen their place, and performed their part among the two nations.

‘ But before long, a vast event, the Reformation, brought its powerful influence in aid of that of the national character. From the year 1524, Luther began to publish hymns in the German language; and the Protestant nations accustomed themselves to sing them, not only in their places of worship, but also in their houses, in their family meetings, over the tombs of their fathers and the cradles of their children. The sixty-three hymns of the Reformer of Wittenberg gave birth to a prodigious number of other religious songs, especially in the eighteenth century. The Germans of the Reformed Church, who had at first made use only of a bad translation of the Psalms, followed the example of those who adhered to the Confession of Augsburg, the Pietists, and the Moravians. The best poets of Germany (the most modern, Schiller and Goethe, excepted,) deemed it their duty and honour to compose hymns; and the result was, that the sacred poetry of Germany became superior to every other species of poetry, both in quantity, and in the excellence of its productions. Nothing similar to this is found in France. The small number of the Protestants, their incessant struggles with the House of Valois, the austere forms of the Calvinistic worship; in the two succeeding centuries, the persecutions of Richelieu and Louis XIV., the fugitive and obscure existence of Protestantism in the wilderness; finally, at the era of the French Revolution, the chilling influence which spread over the faith, the declension from religious habits, the predominance of political affairs;—all concurred in confining our churches to a bad translation of the Psalms of David, and in rendering hymns extremely rare. We have not had, up to the present time, more than was strictly necessary; and the greater part of our hymns, composed by theologians rather than by poets, are characterized by a sorry mediocrity.

‘ As to the French Catholics, they enriched themselves, during the seventeenth century, with some excellent Latin hymns; but good hymns in the vernacular language are not to be expected from that quarter. When the people sing in Latin in their public worship, the best sacred poetry naturally borrows the language of the sanctuary. Scarcely did the lyre of Racine, obedient to the austere voice of Port Royal, atone for its profane tragedies by some religious poems. I do not speak of John-Baptist Rousseau: his sacred poems are a sort of poetical manufacture, and nothing better. The Missionaries of Catholicism, since the

Restoration, have endeavoured to render hymns in the French language popular; but nothing could be more ridiculous than their attempts. Imagine the effect of miserable complaints, forced to rhyme at the expense of grammar, and sung to the tune of "*Catacoua*" or "*Folies d'Espagne*." To bring into eternal contempt the French hymns of the Romish Church, there only wanted, perhaps, those of the Missionaries of Charles X.

'From the preceding observations we may deduce one important inference; namely, that the language of sacred song must exist in Germany, while in France it has no existence, or at least has only just come into being; for languages are instruments which undergo transformation according to the use they are applied to. Poetry has but two modes of expressing itself in French, the tragic and the comic phrase, the sublime and the vulgar. That is to say, our language is above the proper style of the hymn in one of its forms of phraseology, and below it in the other. The hymn requires a phraseology simple yet dignified, popular but serious, at once easy to be understood and elevated. Alas! I appeal to all who are competent to form an opinion in this matter, and their reply will be, that the language which should unite these two conditions is yet to be created in France. Some persons may even be disposed to add, that it never will be created. If you choose to write the higher kind of sacred poetry, the French language will adapt itself to you in that walk; you will only need to have genius to become a Lamartine; but your poetry, I give you warning, will not be popular: hymns written in this style will be very bad hymns. If then you choose the popular kind of poetry, the greater part of the words in the Rhyming Dictionary will be at your disposal; with nerve, and especially with good sense, an indispensable requisite in addressing the people, you will succeed; but you will then produce, I can predict, songs, not hymns. I know not whether I am about to enunciate a paradox, but I believe it to be more easy to compose in French a passable epic poem than a good hymn, which, as Boileau said of the sonnet, is itself worth a long poem. The difficulty of a good hymn in our language is such, that even Frenchmen, imperfectly as they may be acquainted with German or English, succeed better and more easily in composing hymns in those foreign tongues, than in their own.

'The remarks we have just submitted to the reader, do not prevent our doing justice to the efforts made, of late years, to multiply the number of French hymns: we deem those efforts, on the contrary, the more laudable and deserving of encouragement, on account of the great obstacles which were to be overcome. A pastor of Geneva, a man of piety and talent, M. Malan, has led the way with a zeal which has been crowned with success; and his hymns, to which he brought the rare and precious advantage of composing both words and music together, have powerfully served

to popularize religious song in the reformed communions of Switzerland and France. We may expect not less from the Collection which we have now to announce. The airs have been chosen, with correct judgement, from the works of the greatest masters : Haydn, Paër, Beethoven, Mozart, and other composers equally illustrious, here lend the melody of their airs and the majesty of their harmonies to the effusions of Christian piety. The hymns are, for the most part, all that they can be in French. Devotional sentiment, the life of faith, experience of the blessings conferred by the Christian religion, are displayed in every page. Some few are remarkable for their poetic merit. The quality which is most rare in this collection, is the talent of versification, which, besides, is the less necessary as concerns pieces intended to be sung. In other words, the authors of these hymns are true Christians; among these Christians, there are some poets; among these poets, we have some difficulty in finding masters of versification, and we do not very much regret their absence.

'These "*Chants Chrétiens*," the typographical execution of which is extremely neat, will, we hope, be favourably received in our churches and in our religious assemblies. They will contribute to sustain the Christian life among them; and they will have no inconsiderable influence in developing that religious awakening which we now witness. The Editor of this Collection has deserved well of the friends of the Gospel; and we invoke upon his work every Divine benediction. The "*Choix de Cantiques*," of which the third edition has just appeared, is already well known to pious persons, and stands in no need of our recommendation. The best collections have been laid under contribution by the Editor. The profits of the sale are to be devoted to the Establishment at Chatillon sur Loire, designed for training school-masters. The purchaser of this book will therefore at once obtain possession of a good publication, and contribute to a good undertaking.'

Thus far the Reviewer in the *Archives*. In the Writer's remarks upon the distinctive character of the poetry of the northern and southern nations, there is, perhaps, something fanciful. The distinction between the two kinds of poetry must be recognized; and the difference between the national character of the Germans and that of their more gay and volatile neighbours, is decided and palpable. But the theory can hardly be sustained, which seems to ascribe to climate and physical circumstances, the diversity of character which is reflected in the literature and popular poetry of the Germans and the more southern nations. For, in the first place, the discovery of the more intellectual species of poetry, *la poésie intime*, was not reserved for the northern nations. Its earliest specimens are found in the literature of Judea; and next

to the inspired poetry of the Hebrews, in moral sublimity, are some of the loftier flights of the severe tragic poetry of Greece. How could the country and language of Plato be deficient in the poetry of the soul? On the other hand, what can be more completely sensual than the poetry of the Scandinavian bards? The truth is, that, under every climate and zone, we find both temperaments of mind, both species of production, co-existing and sometimes commingling in the national character and literature. The East has its mystical and esoteric poetry as well as its voluptuous songs. India has its austere Pythagorean philosophy as well as its pantheon, its Jina as well as its Krishna. It is a serious error to imagine that the creed and character of nations are determined or shaped by their physical circumstances; the influence of which, how powerful soever their operation, as it were, *in vacuo*, that is, in the absence of the influence exerted by political condition and religious tenets, are so easily overborne and counteracted by causes more directly operating upon the moral nature. The character of nations, as of individuals, is shaped by their creed, not their creed by their character. Had the Reformation maintained itself in Spain or Italy, as it did in Germany and England, we should have had a new sacred literature springing up under the fervid beams of the South. Castile and Tuscany would have produced both their Miltos and Klopstocks, and their Wetsteins and Michaelises. Wherever the inspired volume is naturalized in the vernacular language, and familiarized to the people, it must exert a powerful influence, not merely upon the religious belief, but even upon the literature of the nation.

The political circumstances under which Protestantism has always maintained a precarious existence in France, contrasted with the degree of religious liberty enjoyed by the Protestants of Germany, will, we think, sufficiently account for its never having given birth to a sacred literature and *hymnology* that might vie with that of their more fortunate neighbours. As to the capabilities of the French language, we scarcely feel competent to offer an opinion; but we concur with the Writer of the preceding remarks in his fine observation, that languages are instruments which undergo transformation according to the use they are applied to. The middle style between the stiff, set phraseology of French heroics and the popular idiom, which is, we are told, yet to be created in France, would be the natural result of the formation of a Protestant language and a religious literature. In our own country, we owe *Paradise Lost* to Puritanism, Watts to non-conformity, Cowper and Montgomery to the revival of the evangelical faith. To Cowper has been ascribed the foundation of the modern school of poetry, which has succeeded to the artificial style of Pope, and the florid, pompous phraseology of Thomson. From the time of the Restoration to the middle of

the last century, the French set our fashions in literature as in costume. The time is come for repaying our obligations in a better coinage. France has hitherto been half a century behind us in philosophy. It adopted the metaphysics of Locke and the atheism of Herbert and Spinoza, when they were beginning to be superseded or discarded here. We must not then be surprised if it is only just beginning to import our purer faith and more precious literature. It has given birth to its Pope in Boileau, to its Thomson in De Lille: its Cowper will appear hereafter.

We are glad to notice among these *Chants Chrétiens* several translations of well known hymns in our own language. By means of translation, the spirit of English psalmody is most likely to be transferred into French poetry. So great are the difficulties of poetical translation, that it would not be fair to take a translated hymn as a fair specimen of the poetical merit of the present Collection; but we think that our readers will be pleased to have an opportunity of comparing with the original the following imitation of Cowper's beautiful hymn,

' I thirst, but not as once I did.'

' Seigneur, mon âme est altérée,  
Mais ce n'est plus de vains plaisirs.  
Par ton Saint Esprit éclairée,  
Vers toi se tournent ses désirs.

' A l'aspect de ta croix bénie,  
Sont tombés mes impurs liens :  
Mes yeux n'ont plus vu que folie  
Dans ce que j'appelais des biens.

' Après ta grâce je soupire  
En mon cœur fais-la pénétrer,  
Fais que, soumis à ton empire,  
Je ne vive que pour t'aimer.

' O Jésus, tu peux toute chose !  
Par toi le désert va fleurir ;  
Ta main fera naître la rose  
Sur un buisson prêt à périr.

' Bon berger, tu sais ma faiblesse :  
Prends ton pauvre agneau dans ton sein ;  
Et, soutenu par ta tendresse,  
Il te suivra jusqu'à la fin.'

The last verse has no counterpart in the original, nor does it quite harmonize with the rest. Another of the Olney Hymns, beginning, ' When I lived without the Lord,' is more closely rendered, and we shall give both the translation and the original.

- ‘ While I lived without the Lord,  
If I might be said to live,  
Nothing could relief afford,  
Nothing satisfaction give.
- ‘ Quand je vivais sans le Seigneur,  
Si toute fois c'est une vie,  
Rien ne pouvait remplir mon cœur,  
Et toute paix m' était ravie.
- ‘ Empty hopes and groundless fear  
Mov'd by turns my anxious mind,  
Like a feather in the air,  
Made the sport of every wind.
- ‘ Comme une plume dans les airs  
Au gré des vents est ballottée,  
Ainsi par des soucis divers  
Je sentais mon âme agitée.
- ‘ Now I see, whate'er betide,  
All is well, if Christ be mine :  
He has promised to provide ;  
I have only to resign.
- ‘ Maintenant, O Jésus ! je vois  
La seule chose nécessaire,  
Et c'est de s'appuyer sur toi,  
Comme un faible enfant sur sa mère.
- ‘ When a sense of sin and thrall  
Forced me to the sinner's Friend,  
He engaged to manage all,  
By the way, and to the end.
- ‘ Depuis le jour où tu m'as pris,  
Me délivrant de l'esclavage,  
Tu t'es chargé de mes soucis  
Jusqu'à la fin de mon voyage.
- ‘ “ Cast,” he said, “ on me thy care ; ”  
“ Tis enough that I am nigh :  
I will all thy burdens bear,  
I will all thy wants supply.
- ‘ “ Repose-toi donc sur mes soins,”  
Me dit mon Dieu dans sa Parole.  
“ Ne sais-je pas tous tes besoins ?  
Et n'est ce pas moi qui console ?
- ‘ “ Simply follow as I lead ;  
Do not reason, but believe :  
Call on me in time of need,  
Thou shalt surely help receive.”
- ‘ “ Suis simplement, quand je conduis ;  
Sans raisonner prends confiance :  
Tu peux compter sur mon appui :  
Invoque-le dans ta souffrance ! ”
- ‘ Lord ! I would, I do submit,—  
Gladly yield my all to Thee :  
What thy wisdom seems most fit,  
Must be surely best for me.
- ‘ Seigneur, je veux abandonner  
Mon sort à ta volonté sainte :  
Donne ce que tu veux donner,  
Et je le recevrai sans crainte.
- ‘ Only, when the way is rough,  
And the coward flesh will start,  
Let thy promise and thy love  
Cheer and animate my heart.’
- ‘ Mais si tu vois mon lâche cœur  
Sous ta main murmurer encore,  
Tu lui parleras, bon Sauveur,  
Pour qu'il se taise et qu'il adore.’

### Of Cowper's exquisite hymn,

‘ There is a fountain filled with blood,’

two different versions will be found in the *Chants Chrétiens*, and the *Choix de Cantiques*; but neither of them is very happy.

No names of authors are given in this collection, and we are unable to distinguish those which are new. The Editors state, that, in publishing this new collection, they have thought it desirable to preserve those versions of the Psalms which have been most happily executed, and such ancient hymns as have acquired

the greatest popularity. Of the modern hymns, a certain number have already appeared, and are here reprinted with the consent of their authors or of the editors of the publications in which they were originally inserted.

'We might,' it is added, 'have drawn more largely from the "Chants de Sion" of M. Malan; but we have been unwilling to avail ourselves otherwise than sparingly of the express permission which the Author so readily granted. That work, which on so many grounds recommends itself to Christians, appeared to us to form a whole of itself; and we have therefore confined ourselves to borrowing from it a very small number. The hymns entirely new in this Collection are very numerous. We are indebted for them to friends who agree with us in appreciating the great advantages of uniting in a work of this kind, the experiences of many Christians. For, if such a collection ought to be the echo of the Word of God, it is desirable also, that it should be the echo of the Church; that is to say, that it should repeat the word of God as it has been *felt*, through successive ages, by different Christians; that it should, so to speak, reproduce their accent. Each hymn appears to us to be a voice raised in the name of the thousands of disciples who have been the most closely allied to the author in character and circumstances; and all these voices united, when millions of other voices shall come to join with them, will form, in some sort, that hymn of the Universal Church, of which some strains were heard by the Apostle John.'

This is a beautiful idea; and even now, the true succession and unity of the Church of Christ are displayed in nothing more conspicuously than in the hymns transmitted from age to age, from church to church, from language to language, and in which Christians of different communions are found maintaining, in spite of their various modes, a uniformity of letter, as well as of spirit in their worship. In the hymnology of the Church, the multitude of those who believe, how divided soever in sect, seem to have all things common. But why obscure this delightful fact by concealing the names of those who have contributed to this common stock? In our own Collections, it is honourable to the better spirit of our age, to see the hymns of Watts and Doddridge, Wesley and Montgomery admitted into the Psalmody of the Episcopal Church, and indiscriminately blended with those of Merrick, Kenn, Heber, and Noel. The suppression of the names, however, is a concession to bigotry, which conceals and weakens the force of the testimony thus borne to the Oneness of the Church. Let it not be said, that, if the hymn be excellent, it matters not who was the writer. The hymns written by departed saints, or which were sung by those who have already 'crossed the flood,' form one link between the Church militant and the spirits of the just made perfect. Nor is it possible for the most sectarian spirit not to be in some degree softened and con-

ciliated by finding the universal language of devotion spoken, with scarcely a difference of accent, by members of other communions. The very tunes, too, that have been composed by Luther, or Milton, or some venerated servant of God, or that we know to have been sung by armies of confessors or bands of saintly exiles, to have resounded in the edifices where our fathers worshipped, or to have cheered the solitary hours and dying moments of the pious who have gone before, have a charm beyond that of mere melody.

In the present Collection, we find several psalm-tunes by William Franc, bearing the date of 1552; and others by Henry Scheidemann, Neumarck, and Severus Gastorius, of the seventeenth century; also, Luther's well-known hymn, and several ancient German airs. With these are blended more modern compositions by Haydn, Handel, Pleyel, Viotti, Beethoven, Webbe, Borniansky, &c., and several tunes composed expressly for the words; among which are several very sweet compositions by M. Malan and M. Bost. We do not think the airs borrowed from the works of the great composers above mentioned in all cases happily adapted to the words. The dead march in Saul is injudiciously chosen for a version of the ciid Psalm; a *cantique* for Easter is set to the music of Luther's awful hymn, 'Great God, what do I see and hear'; and with an equal disregard of both rhythm and the character of the melody, Handel's touching air, 'He was eyes unto the blind,' is chosen for a hymn of which we give the first verse:—

‘Levons-nous, frères, levons-nous,  
Car voici notre Maître.  
Il est minuit, voici l'Epoux :  
Jésus Christ va paraître.’

As we are noticing the flaws in this otherwise beautiful selection of melodies, we may as well express our astonishment that a single air only is taken from the works of Mozart, and that one by no means well adapted for psalmody; and that the treasures of Continental Sacred Music should seem to be so little known to the Editors, that the name of Haydn, without any distinction of Christian name, is subjoined to the compositions of Michael and of Joseph. In the event of a new edition, we would strongly recommend to the attention of the Editors, Mr. Latrobe's invaluable selections from the Works of the great foreign Composers.

To return to the *Cantiques*. Among other estimable men who have contributed to the revival and improvement of French Psalmody, Felix Neff deserves honourable mention. We find in this Collection, a hymn of his, ‘*Ne te desoles point, Sion!*’ of

which Mr. Montgomery has furnished a translation\*. We should have been glad to know whether any others are by the Apostle of the French Alps. Not having M. Malan's "Songs of Zion" at hand, we are unable to detect his contributions; but there is a very pleasing version of Psalm xxxiv., the air for which (No. xciv.) is his composition, and, we presume, the words also. There is a free, but, upon the whole, happy version of a very difficult Psalm, the lxxxviiith. In general, the versions are feeble from diffuseness. The reader will be pleased, we think, with the following specimen.

## PSAUME CXXX.

1. ' Accablé de tristesse,  
Dans mes profonds ennuis,  
A toi seul je m'adresse  
Et les jours et les nuits.  
Grand Dieu ! prête l'oreille  
A mes cris éclatans !  
Que ma voix te réveille :  
Seigneur ! il en est temps.
2. ' Si ta rigueur extrême  
Nos péchés veut compter,  
O Majesté suprême !  
Qui pourra subsister ?  
Mais ta juste colère  
Fait place à ta bonté,  
Afin qu'on te révère  
Avec humilité.
3. ' En Dieu je me console  
Dans mes plus grands malheurs ;  
Sa divine Parole  
Apaise mes douleurs.  
Mon cœur vers lui regarde  
Brûlant d'un saint amour,  
Plus matin que la garde  
Qui devance le jour.
4. ' Qu' Israël sur Dieu fonde  
En tout temps son appui !  
En lui la grâce abonde ;  
Le secours vient de lui.  
De toutes nos offenses  
Il nous rachètera :  
De toutes nos souffrances  
Il nous delivrera.'

There is a free but not very happy version of the xxiid Psalm, (*cant. 152,*) and a more literal one in the "Choix de Cantiques."

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\* See Eclectic, July 1833, p. 57. (Vol. X. N.S.)

Our readers will be better pleased with the following simple stanzas, which happily imitate the metaphor without adhering to the form of the Psalm.

- ‘ Je ne connais pas la disette,  
Car L’Eternel est mon berger ;  
Je suis gardé par sa houlette,  
Et je ne crains aucun danger.
- ‘ O Jésus ! en toi je m’assure ;  
Rempli de paix, mon cœur te suit  
Dans la voie étraite, mais sûre,  
Qui seule au vrai repos conduit.
- ‘ Tu donnas et repris ta vie  
Pour le salut de ton troupeau ;  
Et jamais de ta bergerie  
Tu ne repoussas un agneau.
- ‘ Eternel, avec confiance  
Je me suis retiré vers toi.  
Tu ne romps pas ton alliance ;  
Augmente donc ma faible foi !’

The general character of these *Cantiques* is not so well adapted for congregational singing as for private and domestic worship ; and some of them savour a little too much, perhaps, of the mysticism of Madame de Guion. Upon the whole, however, we have been much pleased and interested with this Collection, which seems to indicate a new era, not only in French Psalmody, but in the annals of a Church which has produced in other days its reformers and martyrs. Long has this sister Church of the Reformation lain either prostrate and bleeding under persecution, or dormant through lethargy ; but she is now at length apparently awaking to ‘ put on strength, to put on her beautiful garments.’

- Art. II. 1. Reasons for Attachment and Conformity to the Church of England.** By the Rev. R. Meek, Rector of Brixton Deverill, Wilts. Second Edition, revised, corrected, and enlarged. 12mo., pp. xxiv. 300. Price 5s.
- 2. Letters to a Dissenting Minister,** of the Congregational Independent Denomination, containing Remarks on the Principles of that Sect, and the Author’s Reasons for leaving it, and conforming to the Church of England. By L. S. E. 12mo, pp. 379. London, 1834.
- 3. The Scriptural Provision for the Maintenance and Propagation of Christianity, stated ; and the Lawfulness and Necessity of Exclusive Ecclesiastical Establishments, examined :** a Sermon, preached in Zion Chapel, Attercliffe, on Lord’s Day, Feb. 23rd, 1834. By the Rev. J. W. H. Pritchard. 8vo. pp. 36. 1834.
- 4. The Connexion between Church and State unfolded ;** in an Essay. By G. Barrow Kidd, Minister of Roe-Street Chapel, Macclesfield. 8vo. pp. 32. 1834.

5. *Letters on Church Establishments, in Reply to the Rev. Hugh Stowell.* By William M'Kerrow, Minister in the Scotch Secession Chapel, Lloyd Street, Manchester. 12mo. pp. 34. 1834.

'BLESSED, thrice blessed, shall that man be in my esteem, whom God shall honour in uniting his church. I had rather be the happy instrument in advancing such a cause, though I laid but the smallest stone in the walls of the temple of peace, than enjoy all the fame of all the statesmen, and warriors, and philosophers, and poets, and orators who, by conferring temporal benefits on their species, have ever attracted the admiration of mankind; for the union of the church is the sum of human blessedness; and the highest object at which human wisdom and human charity can aim, is to bring every man to the vital confession, "I am not of Paul, nor of Apollos, nor of Cephas, but of Christ."

Such is the declaration adopted by the Reverend Rector of Brixton Deverill, from 'an esteemed writer and minister of the Establishment'; and who can refuse his approbation to the pious, conciliatory, and charitable attempt which language like this seems to promise? Before we proceed, however, to examine the claim of Mr. Meek to the benediction due to the man actuated by so pure and holy an aim, we must be allowed to correct the reference made to the language of St. Paul in the above inaccurate citation. It is clear, from the passage in question, (1 Cor. i. 12,) that those were equally regarded by the Apostle as schismatics, who said, "I am of Christ." This has been a stumbling-block to some critics, who have supposed there must have crept in an erroneous reading. But the question which immediately follows, "Is Christ divided?" proves that the present reading is genuine:—*q. d.* 'Thou who sayest, "I am of Christ," art thou only a Christian? Is the body of Christ divided? For by that assumption of being peculiarly of Christ, thou dividest against those who are of Paul or of Cephas. Dost thou then deny that they too are of Christ? If so, thou art the veriest and most intolerant schismatic of all.' Thus may the passage be fairly paraphrased. Or, if we might be allowed to accommodate the language to the circumstances of our own times, the spirit of the Apostle's argument would be expressed in some such terms as the following:—'It hath been declared to me that there are party contests among you. I hear this, that one says, I am a Calvinist; another, I am a Wesleyan; a third, I am a Baptist; a fourth, I belong to the Church. What, can the Church of Christ be divided? Was Wesley crucified for you, or were you baptized in the name of Calvin or Arminius?'

What if, in answer to the customary boast of the Episcopalian, 'I am a Churchman,' the Dissenter should reply, 'But I am a Christian,'—would not the implied inference be justly resented,

namely, that the Churchman was not a Christian? Yet, there is not more of party spirit and illiberality in the one assumption, than in the other. The *soi-disant* Churchman excludes the Dissenter from the Church of Christ; the *soi-disant* Christian means in effect but the same thing. To apply the term Church, exclusively and distinctively, to a section of the congregation of the faithful in any place or country,—a section *politically separated* from their fellow-members of the visible Church of Christ, is to be guilty of schismatically dividing the Church. With this every Churchman is chargeable, who denies that the millions of his fellow-subjects, holding the same Protestant faith, but worshipping in other buildings than those miscalled churches, form an integral part of the Protestant Church of England, the Church of God in England.

The Churchman complains, not without reason, of the offensive assumption involved in the name of Unitarian, by which the followers of Priestley choose to designate their misbelief, because it seems to imply, that they alone acknowledge the essential Unity of the Godhead. Evangelical Dissenters have not less reason to complain of the manner in which the mere fact of worshipping in a church, rather than in a chapel, is made the ground of assuming an appellation which ought to be common to all the members of Christ's Church. To be a Churchman was a distinction formerly denied to the layman: in Popish times, it was synonymous with clergyman. It is now confined to those who are of the king's Church, having become, instead of an ecclesiastical, a political distinction. Which of the two is the grosser or more dangerous misnomer, it were difficult to say. The Romanist uses the word church as synonymous with the sacerdotal hierarchy, of which the Pope is the Head; the Church-of-Englandist uses it as synonymous with the Establishment of which the king is the head. To bestow on a political estate or establishment the name of a Church, is to pervert and profane the scriptural word, not less than to restrict it to a Popish priesthood.

Again: there is not a more sectarian appellation than the one which is borrowed from the *catholicity* of the true Church of Christ. No Christians are so little catholic as those who distinguish themselves from Protestants by that appellation. Yet, our brother Protestants of the Establishment have little reason to complain of being stigmatized by the Papists as schismatics from the Catholic Church, while they persist in characterizing Dissenters as schismatics from the true churchmanship of our common faith.

The Established Church, viewed as a religious body, is but one among several non-established Churches of the Protestant faith in this country. The Moravian Church, the Wesleyan Church, the Evangelical Nonconformist Church, are, as much as the Episcopal Church, integral parts of the Church of Eng-

land. In ceasing to be an Establishment, the favoured denomination would not cease to be a Church, but would still retain every attribute which properly belongs to such an institution. Yet, owing to the vulgar error which the assumption of Episcopalianism have served to perpetuate till it has become rooted in our language, the essentials of the Church have come to be placed in its political accidents, so that to release the Christian ministry from its bondage to State-craft, and to recover the rights of Christ's congregation from feudal usurpation, is considered as pulling down and destroying the Church.

If secular prejudice did not blind the strongest eyes, or at least distort the vision, it would be seen, that, till the political sectarianism engendered by a State Establishment be removed, which has produced this vicious phraseology, the religious union of the Church is impracticable. What has dissolved 'the bond of charity which unites the genuine followers of Christ in distinction 'from the world,' but the bond of alliance with the world, which unites the political Church in opposition to all who do not wear the same state livery? The very terms by which the bond of Christian unity was wont to be denoted, are now, as Robert Hall has remarked, 'exclusively employed to express a predilection for 'a sect.' The secular bond has almost superseded the spiritual; hence, in the words Church and Churchman, the religious idea is merged in the political. We have a striking illustration of this in a tract lying before us, entitled "I am a Churchman. Intended particularly for the younger and more unlearned members of the Church of England. By the Rev. H. Stowell, M.A." (Manchester, 1834, Price 1*d.* or 7*s.* per 100.) The tenth reason put into the mouth of 'the more unlearned members' of the Establishment is as follows:—

'I am a Churchman—because the Scripture tells me to be subject to the "Powers that be;" the Church to which I belong is supported by the Government under which I live; that Government, whilst it permits, does not sanction Dissent; as a conscientious subject, therefore, I cannot, without the strongest reasons, abandon the Established Church.'

Very unlearned, indeed, must be the man, woman, or child, who is imposed upon by such a reason as this. Would Mr. Stowell venture to say in plain words, that St. Paul teaches obedience to heathen rulers, (the powers spoken of,) in the matter of religious belief? If not, why does he thus wrest Scripture from its true import? If religious conformity to the Church supported by the State, be a part of civil obedience, every man's common sense must teach him, that this must be as much the duty of a conscientious subject in Spain or Italy as in England. The

saving clause, ‘without the strongest reasons,’ is worth nothing, for there can be no sufficient reasons for acting contrary to Scripture. Such a purely political reason for embracing the Christian faith, however, the Apostles would have deprecated with abhorrence, as vitiating altogether the motives of the professed believer—as a rendering to Cesar the things that are God’s. That pious ministers of the Establishment should inculcate faith and obedience to Christ’s ordinances upon such grounds, and by such motives, is a striking and melancholy proof of the ascendancy of secular considerations induced by their connexion with the State.

The religion of the New Testament binds all the members of the Church of Christ to “pray for kings and all in authority,” to “honour kings” and governors, to be subject to the civil power, whatever be the form of government or the religion of the sovereign; but does it anywhere teach the duty of embracing the king’s religion, or of belonging to Cesar’s Church? Mr. Stowell’s words would seem to imply this, which is contrary to the truth.

But, if the Government sanction of a religion or a church were indeed an evangelical or worthy motive for embracing it, we might urge, on the part of Dissenters, that Government does *not* barely permit; it protects Dissenters; and to protect is to sanction. To deny that Dissent is sanctioned by Government, when Dissenting ministers are, in that capacity, received by the Sovereign on his throne, and when they enjoy, as ministers of religion, various civil immunities, is to assert what is at palpable variance with fact. The Established Church enjoys a preference,—an unjust preference, but not an exclusive sanction. Were it otherwise, conscientious subjects of other denominations ought not to rest till they had obtained the sanction to which they feel to be entitled; and Mr. Stowell has given a political reason for being a Churchman, which amply justifies all the anxiety of the Dissenters to obtain the recognition of their claims. To be content with less than the unequivocal sanction and countenance of Government, would be, according to Mr. Stowell’s argument, to acknowledge themselves political offenders, and to recognize the justice of penal disqualifications and prejudices that operate to their social disadvantage. If it be true, that Dissent, which has, at no cost to the State, covered the land with places of worship, with schools for the children of the poor, with associations of benevolence and religious zeal, to which the revival of religion within the Establishment is itself attributable, which is, on the same voluntary principle, planting missionaries on every shore,—if this is still only permitted, not sanctioned by Government, it cannot be that such a Government acts a just or wise part; and the enlightened patriot must desire to see every obstacle removed, which prevents

full justice from being done to those to whom both Government and the country are so deeply indebted for their unpatronized labours.

But the religious zeal and pious labours of Dissenting Ministers and churches are viewed with displeasency and jealous alarm, not by Government, but by the Church established. The politician cannot fail to appreciate their value and importance ; it is the ecclesiastic only who quarrels with the good that is done without the pale of his own communion, and who invokes the aid of the State to repress and discourage the services of those who follow not his mode. In former times, the Government has too much implicated itself in the internal feuds of the Church, and, by its intermeddling, has inflamed the animosity. But Governments, as well as nations, are growing wiser ; and hence the cry, *The Church is in danger.* The Established Church, which has hitherto taken her stand, not on the superior efficiency, not on the purity of her discipline, not on her evangelical labours, but on antiquity, prescription, and the exclusive sanction of the State, feels this ground giving way beneath her. Dissent, hitherto but tolerated, is beginning to be more directly sanctioned. Hence the clamour raised by conservative bigotry against a Reformatory Government and the Representatives of the People. The eye of the Church is evil, because the Government is good ; and, forgetful of their own lessons, the clergy, impatient of subjection to the powers that be, are loyal only to the powers that were, and vainly wish to recall the golden days of Charles the Second, when a Dissenter's dog durst not wag his tail without an ecclesiastical license.

'I am a Churchman,' says the Rev. Mr. Stowell, 'because the Scripture tells me to be subject to the Powers that be.' This is turning Scripture topsy-turvy ! Would St. Paul have taught an 'unlearned Churchman' to say, 'I am a Christian, because my religion teaches me to be subject to the Powers that be'? Or would he not have rather taught him to say, 'I am subject to the Powers that be, because I am a Christian'? The Scripture bases loyalty upon religion : our Churchman makes religion to rest upon loyalty. This is making sad work with both. For, after all, the common people are becoming too clear-sighted to be imposed upon by this spurious warrant for their faith. They have learned that Government supports many things which are of little benefit to them, and therefore they require some better sanction than Government support, to authenticate the claims of a Church to their implicit obedience. They have ceased to regard tithes as the holy credentials of an apostolic ministry ; and strange to say, the religious teachers who come to them divested of all secular authority, without any Government commission, are the only ones, generally speaking, which make their way among the working classes. What is more, while the clergy, who demand

conformity to the Establishment in the name of the State, find themselves unable to retain the population of rural districts in subordination to even the civil government, the Methodist and other Dissenting teachers, who insist upon civil obedience in the name of Religion, not upon religion as a part of civil obedience, succeed, wherever their congregations are numerous, in maintaining order and tranquillity. Thus, then, the Establishment policy, the Church-and-State system, which reverses the Apostolic mode, is demonstrated by facts to be a failure, as it is in theory a blunder. Mr. Stowell's political reason for being a Churchman is not only an unsound one, but it is worth nothing for his purpose, for it is scouted by the common sense of the people.

His other twelve Reasons, which we cannot now stop particularly to notice, may be briefly summed up as follows: 'I AM A CHURCHMAN,' because 'my Mother Church is old;';—because I know of no better;—because the primitive Church had bishops, priests, and deacons, very much like ours; (though how St. Paul came to leave priests out of his salutation, Phil. i. 1., I cannot tell;)—because no Church has produced more able champions and martyrs;—because no Church surpasses ours in moderation and charity;—because the Established Church is remarkable for the care she has taken to provide for the young, godfathers and godmothers, a catechism which makes them to be all members of Christ and children of God, and that 'most useful rite of Confirmation';—because 'I find nothing like the liturgy for public worship';—because 'our Church does so honour the Bible,' that she never likes it to go unattended by the prayer-book as a guard of honour;—'because I love unity';—because the Establishment is so much hated by the infidel and other bad people;—'because I see that God is blessing our Church,' by reviving his work in the midst of her;—because, 'though my Church has many faults, other Christian bodies have many blemishes also; and I feel persuaded too, that, since God is purifying the Establishment, her principal imperfections will be done away.' We have not the slightest wish to disturb the unlearned Churchman's attachment to his own Church, and will therefore leave him in quiet possession of these twelve most cogent and invincible Reasons. We would only take the liberty of suggesting, that several of them are borrowed from the Roman Catholics, and would be equally available as reasons for adhering to the unity of the more ancient Grandmother Church.

We must now turn to Mr. Meek's Reasons for Attachment and Conformity to the Church of England, which we find, at p. 132, summarily expressed as follows.

'The Church of England, of all the members of the universal true church, appears to the writer to present the only centre around which Christians in this country can rally and unite. Her articles of faith

serve as a standard of unity ; she enjoins no terms of communion which are sinful and anti-scriptural ; she secures to the people the fullest measure of Scriptural instruction ; she is established by that authority to which Christians are required to be subject ; she is the *body* from which all other denominations have sprung and separated ; and though last named, it is not the least among her many interesting claims ;—God is with her, and in a remarkable manner blessing her ministers, to the revival of religion in our own land, and for the extension of its triumphs throughout the world.'

All this appears so clear to the Writer, that he is quite at a loss to conceive how any one can be of a different opinion from the Rev. Robert Meek. His having conformed to the Church is itself a demonstration that she enjoins no terms of communion which can reasonably be objected to ; and the ejected Ministers who affected to think differently were a set of idiots and knaves to a man. There is an inimitable simplicity and naïveté in Mr. Meek's manner of reasoning, which marks the confidence of a man strongly fortified in his own self-esteem. The Church appears to the Writer to present the only centre round which Christians can rally and unite ; therefore it is the only centre, and all ought so to rally : *q. e. d.* What a short way of terminating a controversy of two centuries' standing ! There is nothing like a figure when you want to conceal the fallacy of an argument ; and this metaphor of a centre is a very considerably pretty one. But will Mr. Meek explain how any member of the universal Church can be a centre to the other parts ;—how a mere planet can be the centre of a system ? We had supposed that the Bible was the rallying point of all Protestant Christians in this country ; and before we can consent to accept the Thirty-nine Articles as a substitute, we must be made to see that they form a standard of unity among those who subscribe to them. When there is unity *within* the Establishment, then will be time enough to invite other denominations to make experiment of the virtue of a human standard of faith.

But let us examine the other claims of the Establishment to exclusive attachment. ' She secures to the people the fullest measure of Scriptural instruction. And yet, till Wesley and Whitfield raised the standard of Methodism, any thing but scriptural instruction was furnished by the Establishment, for the mechanical reading of the scripture lessons at church has never availed to instruct the people, in the absence of an evangelical ministry. Moreover, till societies of voluntary benevolence were formed, which the majority of the Established clergy, with their rulers, discountenanced, there was a shameful dearth of the Scriptures ; and it is not owing to the Establishment, that the people are now more generally furnished with the sacred volume.

' She is established by that authority to which all Christians

‘are required to be subject.’ We have already disposed of this anti-scriptural reason. Suffice it here to remark, that the authority which ‘establishes’ the Episcopal Church, has also firmly established on a basis of legal right, other denominations; and we desire nothing better than that all good churchmen will prepare themselves meekly to acquiesce in the decisions of that same civil authority in respect to the secularities of their own Church, and the claims of their loyal fellow-subjects, the Dissenters.

‘She is the body from which all other denominations have sprung and separated.’ What an unnatural Mother, to wish to see her daughters exterminated! There have been cases, however, in which a matronly belle has discovered a jealousy of the opening beauty of her blooming daughter, shrinking from the unwelcome conviction that her own reign was drawing to a close,—that she was, alas! growing old. But, if Mother Church would but tolerate a rival near the throne, and shew herself disposed to live on good terms with her grown-up daughters, and let them enjoy their honest earnings, while she reposes on her own rich jointure, why might they not live peaceably together as one family?

Lastly, ‘God is with her’;—Mr. Meek ought to have added, (to make good his argument,) And with no other denomination. If he does not mean, if he would not dare assert this, the Established Church can found no exclusive claim upon the allegation. That God is with all who faithfully preach the truth of his Gospel, whether they be of Paul or of Peter, no Dissenter will feel disposed to deny; but, that the Divine efficiency more remarkably attends the labours of the minority within the Established Church who preach the evangelical doctrine, than those of Dissenting and Wesleyan ministers,—or, that the Gospel Propagation Society has in a more remarkable manner extended the triumphs of the Gospel in other lands, than the Dissenting Missionary Societies have done,—is what we certainly are not prepared to admit. Nor should we deem very highly of the discretion or integrity of the Episcopalian who would affirm it.

Mr. Meek adduces one very curious argument in proof that the Church of England enjoys a peculiar measure of the presence and the blessing of God. Whitfield and Wesley, ‘the most active ‘in extending the effects of the great revival of religion some ‘years back, were ministers of the Establishment’!! And were not Owen, Howe, Baxter, and Bates ministers of the Establishment? Admirable proof of the apostolic character of the Church, drawn from the piety and zeal of those whom she persecuted to the utmost! By the same process, might the Reformation of Luther be made to furnish demonstration strong, that the presence and blessing of God were and ever have been with the

Church of Rome. *That* revival too began in halls and monasteries, in the midst of ‘forms and articles.’

Our readers will by this time be able to appreciate the argumentative powers of this new champion of wholesale conformity. Like all weak men who turn renegade to their former principles, Mr. M. can find no security for his new faith but in the extirmination of all difference of opinion. The existence of Dissent troubles him, like the apparition, in a dream, of an injured friend. It is not enough, that, with those who have been born and educated within the pale of the Establishment, he prefers and is attached to the communion of the Episcopal Church. Preference is not, with him, a feeling strong enough for that *only* allowable mode of worshipping God, that *only* church which ought to be suffered to exist in this land. In his estimation, that is not true love which is not exclusive, and which does not hate all other than the object of its fond idolatry. He has no notion of a unity that admits of diversity, of a union that is not subjection. He aspires to the blessedness of uniting God’s Church in this country, and his plan for effecting it is, the extinction of two thirds of the provision made for the evangelical instruction of the people, and the conformity of all religious teachers to a system which forbids the preaching of Christ in unconsecrated places, or by ministers chosen and supported by their own flocks. No body, no denomination of Protestants ought to exist or to be countenanced in these realms, but the Church of England as by law established and limited; for, as to any scheme of comprehension, we find not a word. Nay, Mr. Meek deprecates the mistaken zeal of certain of the clergy who have deplored the abuses in the Establishment, and shewn a ‘pious anxiety for ‘reformation.’ No, he doats on the moles and freckles on the fair face of the church, and would not wish one wrinkle less. The Church as it is, unreformed of a single abuse, unchanged in the slightest attribute, is to be like the rod in the hands of Moses, which swallowed up all the other rods, when they had first been converted into serpents: this one sect is to devour and to merge in itself every other. Would it be able to digest its prey? Has the Church a pouch large enough to receive back all her full-grown progeny?

Alas! for the interests of the Church of Christ, were this the only practicable plan for rendering visible in the eyes of the world its true and essential unity! The error of confounding unity with uniformity, communion with conformity, agreement with compulsion, the fundamental error of the church-polity of the English Episcopacy, would seem to have been pointed out by Lord Bacon, by Jeremy Taylor, by the wisest and best of churchmen, hitherto in vain. After trying the experiment of this compulsive scheme of union for more than two centuries,

still, the Church Established dreams of success in that miserable state-alchemy by which she hopes to transmute the iron and brass of other sects into her own pure gold !

Those advocates of the Established polity, however, who in the seventeenth century insisted upon the duty of conformity to the Church, when Dissent existed only as a proscribed fugitive, might entertain rational hopes of success. But in what other light can we now regard such Reasons for Conformity as are here adduced, than as miserable driveling, or worse than driveling, from the sinister purpose which blends with this madness ? Can there be a greater enemy to Christian union, than the man who has the folly and audacity to demand as the price of that union, the breaking up of a system of voluntary exertion in the cause of religion unparalleled in the history of the world, the abjuration by thousands of pious ministers of Christ of their sacred vows and office, and the prostration of religious freedom at the feet of an aristocratical despotism which has usurped the most sacred rights of the people ? If, before Wesley and Whitfield had sown the land with the seeds of evangelical truth which have matured into the compact form of Wesleyan Methodism and orthodox Non-conformity, it was found impossible to succeed in bribing or forcing the ministers and members of Dissenting churches to conformity, is it any thing short of insanity to imagine, that, the system of the Establishment remaining unchanged, Nonconformity can now be extinguished ? Yet, on this one point, many otherwise sane persons would appear to be stark mad.

The greater part of Mr. Meek's volume, consists, like the works of most modern advocates of the Establishment, of an indictment of the Dissenters. The stronghold of the pleader for conformity, who has himself had to shut his eyes when he opened his mouth, and bolted objections which it was not so pleasant to taste, lies in the alleged defects, abuses, and evils connected with Dissenting communions. We know of no one who can really gain any thing by this argument, but the infidel. The abuses of the Established Church are notorious and flagrant; they have been exposed by the great inquest of the nation ; they concern the whole nation, for every one, whatever be his sect, is interested in the abuses of a system towards which he is compelled to contribute, and which claims to be part and parcel of the State. The abuses of Dissenting churches concern only their own members. No conformist is injured by them ; no infidel or profane person is called upon to contribute to their support. To expose, then, with malignant exaggeration the defects of voluntary churches of Christ which maintain themselves, is to be guilty of a gratuitous violation of charity, at the expense not so much of the honour of a sect, as of the interests of Religion herself. Whatever the votaries of Establishments may think,

the popular conviction is in favour of the more decided sincerity and earnestness in religion of those who, instead of accepting the State provision, conscientiously pay for the enjoyment of their own mode of worship. The unbeliever will not be brought to think a whit the better of the Establishment, or of Christianity, by being made to think ill of the Dissenters; but will only infer that all are alike bad. Still, he will distinguish between abuses which cost him nothing and those he has to pay for. And this is the secret of the alleged alliance between Infidelity and Dissent. So far as it exists, it indicates nothing in common between them, but the unwillingness to be taxed for the support of ecclesiastical abuses.

But the plea of recrimination may be urged in defence of this most worthless reason for conformity. If Dissenters find fault with the Establishment, why may not its advocates retaliate? Without denying their right to do so, we must take the liberty of remarking, that the position of the two parties is very different. It is in answer to the exclusive claims and arrogant demands of the Established Church, that nonconformists refer to those abuses and defects which justify and render in their view imperative their religious separation. Other denominations put forward no similar claims, and call therefore, for no similar defence from those who decline to join their communion. No Wesleyan or Congregationalist is found contending that his Church or collective body is that in which all others ought to be merged, the true centre round which all ought to rally. No such exorbitant demands have ever been made by any churches but those of Rome and England.

The evils connected with Independency, were they a thousand times greater than, by any ingenuity of malice, they can be made to appear, would avail absolutely nothing to the advocate of Establishments. If the question were, which sect ought to be the established one, then the Episcopalian might urge the democratic or non-scriptural character of Independency as an argument for giving the preference to *his* Church. Or again, if the question were simply a case of individual choice, no one could be blamed who weighed the comparative advantages and disadvantages of the two systems of church-government, that in which the people are nothing, and that in which they are alleged to be everything. We can forgive the conformist who, when tempted to renounce the communion of his own Church, by those inherent vices of the system under which the pious clergy groan in secret, dwells with more zeal than charity upon the admissions of non-conformists respecting the defects found incidental to their system. In the absence of over-ruling considerations, if the defects of opposite systems seem at all to balance

each other, there may be good reason for not forsaking the one to which we have already attached ourselves. But we need not remind our readers, that the use made of the alleged defects of Independent Churches is widely different from this. The object of such writers as Mr. Cawood, Mr. Meek, *et hoc omne genus*, is to prove, not the superiority of the Episcopal polity, but the necessity of a State Church; not to prevent episcopalians from forsaking the Establishment, but to shew that nonconformity is a crime, that no other religious body than the State Church has any pretensions to exist, except by permission from the Establishment as a tolerated and degraded caste,—and that no union with Dissenters beyond that of a condescending civil intercourse is to be thought of. We have before us a book to which we shall presently advert, in which Dissent is represented to be as great a crime as drunkenness; and all Dissenters are made out to be knaves or fools. No doubt this is an apostolic way of attaining the blessedness and honour of uniting the Church. It is this spirit, manifesting itself, alas! in some who would fain pass among evangelical clergymen, which is giving to the contest at the present moment an unusual character of exasperation, leaving to the proscribed and insulted Dissenter no alternative but to pray for the downfall of a system bearing such fruits of insolent intolerance.

We have, upon former occasions, entered into the merits of the conflicting systems of church-government, and, when we meet with a worthy opponent, shall have no scruple in again defending the scriptural character of that polity to which our churches adhere; but we do not feel ourselves called upon to say a word in answer to the ignorant and often refuted allegations by which Mr. Meek seeks to justify, not simply his preference of the ministry of the Established Church, but his sweeping condemnation of every other. It is conduct like his, not the mere fact of a Dissenting minister's conforming, which marks the character and betrays the malignity of an apostate. Mr. Meek says: ‘It is singular that at the time when the *novel* discovery ‘has been made of the anti-Christian character and influence of ‘the Established Church, there should be *many* Dissenting ‘ministers of long approved piety, talents, and influence, who ‘are desirous of conformity to her communion and of admission ‘to her ministry.’ Our Author adds, that he could mention names. So could we. We have no doubt that we are in possession of every name and every case he could mention; and we are bold to affirm, that not a single Dissenting minister of long approved piety, talents, and usefulness, has conformed to the Establishment for the last twenty or thirty years, to go no further back. We defy him to mention a solitary instance that would justify such a description. Clergymen of piety and

talents there are, who have sprung from the Dissenters, some few of whom entered Dissenting colleges; but, with the exception of one or two ministers in Lady Huntingdon's connexion, who never identified themselves with the Congregational Dissenters, and a young minister of pleasing manners, who, having married a lady of a church family, first adopted the Liturgy in his chapel, and then conformed,—we do not recollect an instance in which approved piety and usefulness could be with truth predicated of the parties referred to \*. We will not say, however, that a Dissenting Minister of long approved piety and usefulness may not see it his duty to conform, although we deem it very unlikely. But this we assert without any hesitation, that no such minister could have written Mr. Meek's book. His conduct might, in the first instance, be conscientious: in this volume, he shews himself dishonest. We would not say this, had he been brought up in ignorance and prejudice; but no honest man, having the knowledge he pretends to, could have been guilty of the misrepresentations with which the volume abounds; and no pious man, sincerely anxious to promote the unity of the Church, could have taken such a way of effecting *his* object.

We shall give but a specimen or two of his disingenuousness, and then dismiss the volume. The following occurs in the preface:—

'The loud and bitter outcry against the Church of England on the score of tests and subscriptions to which her clergy, and members of her universities, are required to submit, comes with a very ill grace from those who demand of their own ministers, as necessary to the full enjoyment of the privileges of their body, submission to tests which they have enjoined. A melancholy proof of this has recently been exhibited in a vote of the Congregational Board. By this vote, certain dissenting ministers are excluded from membership, and from the privileges of that body; for the crime, not of immorality of conduct—that could not be alleged: not for holding false doctrine—that could not have been the objection; for Socinians who deny the Godhead of the Saviour, are recognized by these members of the Congregational Board, in the Redcross Street Union, as brethren!—Will the reader believe it, that the great offence of these pious ministers, which subjected them to the excommunicating edict of the Congregational Board, is, that in their chapels they use the liturgy of the Church of England!'

pp. xix.

The utter baselessness of this whole story was exposed, on its original appearance in that great laboratory of calumny, "The Record," both in the Congregational Magazine, and in the Patriot newspaper; and the introduction of it in the present

\* Mr. Hull, formerly of Norwich, has not conformed, otherwise his talents would outweigh those of all the 'many' put together.

volume, after that complete exposure, does little credit to the piety of the Writer. At a meeting of the Congregational Board, which, as most of our readers are aware, is a private association of the metropolitan ministers of the Independent denomination, the question was raised, whether dissenting ministers of orthodox sentiments, but not pastors of Independent churches, were eligible; and the majority found, that no precedent warranted their being chosen. Had the parties been Presbyterians or Baptists, the same decision would have been come to. That a submission to any test was required, is entirely false. The use of the liturgy in the chapels referred to is compulsory, by virtue of the trust-deeds; and their constitution, on this ground, was deemed irreconcileable with the Independent polity. Yet, with the ministers of those chapels, as with the ministers of the Baptist Board, the most affectionate intercourse and interchange of services is maintained. And yet, this vote is termed an excommunicating edict! The enemies of Dissenters must be hard pressed, when they have recourse to inventions like these, founded on the clumsy reports of spies and eaves-droppers.

Mr. Meek asserts, that 'at this day, the pulpits once occupied by the Baxters and Owens of the days of puritanism, are the strong-holds of Socinianism.' This is a grossly deceptive statement, and intended to deceive. The Independent churches, which rank Owen among their brightest ornaments, have never declined from orthodoxy; and but for Presbyterian endowments, which have operated too much with the fatal influence of State endowments, no pulpit occupied by the Baxters of other days would now be desecrated by heresy. But, wherever this is the case, a Congregational church has sprung up beside the *caput mortuum* of the Presbyterian interest. We know not where Mr. Meek obtains his information, that the Unitarian congregations of this country amount to 222: we have reason to believe they are under 200. Of these, 46 are stated to have been founded by Socinians, and the remaining 154 (or 176) to have been 'originally connected with orthodox Dissenters.' Now when it is considered that there are no fewer than 58 orthodox Presbyterian congregations in England and Wales, besides nearly 3000 orthodox congregations of the Independent and Baptist persuasions, what can we think of the regard for truth shewn by a writer who has the audacity to make such a statement as the above, upon the mere strength of the decline of Presbyterianism in this country, and the perversion of its endowments to the extent alleged?

With a similar regard to fair dealing, Mr. Meek cites some remarks by Bishop Blomfield on the religious statistics of America, taking no notice of the distinct refutation they have received from Mr. Colton, or of the exposure of the blunder which arose from mistaking the returns of Presbyterian congregations for the total

of all denominations. The following specimen of loose statement and bold assumption is quite in character.

' The present state of our own country, considered in a religious point of view, is such as to demonstrate the insufficiency of the voluntary system, for the purposes of national religious instruction. Ask the Dissenter himself, whether the people of this country are yet adequately supplied with religious teachers and places of worship? He will, without hesitation, reply, they are not. What then is the consequence of this one allowed fact? Why, that the united effects of the compulsory and voluntary systems together are insufficient to supply those wants which the Dissenters are urging the legislature to leave to the mercy of the voluntary system alone; and this after the voluntary system has been worked for nearly two centuries, with all the zeal and assiduity with which good and bad feelings could inspire its friends, and preached up through all the corners of the land. The voluntary principle in a city or town, where the religious feeling has been sufficiently called into exercise, may rear a place of worship, and support a standing ministry: but it would leave our thousands of villages, and the scattered population of our rural districts, destitute of the means of grace, or for the most part dependent on the casual instruction of itinerant teachers, many of whom should be content to learn, rather than assume the office of teaching the principles of religion to others.'

pp. 90, 91.

That the voluntary system has been worked for nearly two centuries, is an assertion which admirably tallies with the statement found in another part of the book, that it is quite a new and unheard of doctrine that is being preached up by the advocates of the voluntary principle! But in what terms shall we reprobate the baseness of mind which could suffer this renegade from Non-conformity to refer to the days when Dissent was struggling with active persecution, as illustrating the inefficiency of the voluntary system?—' Nearly two centuries!' Does not this reverend person even know the date of the Toleration Act? And then, he talks of the *united* effects of the compulsory and voluntary systems,—the united effects of counteractive forces! Because the Establishment has to the utmost discouraged and opposed all voluntary efforts on the part of the people to make provision for their own spiritual wants, it is logically inferred, that the people could and would have done nothing more, had no such system existed to depress and prevent their exertions. The pretence that the Establishment secures to the scattered population of rural districts any efficient religious instruction, is disproved by melancholy fact.

We shall notice only one more misrepresentation in this volume. At p. 235, Mr. Binney is referred to as having denounced the Church of England as anti-christian and 'a great 'natural (national?) evil,' and as wishing to substitute in its place a system of spiritual democracy which he himself reprobates, in his Memoirs of Morell, as fraught with practical mischief.

x x 2

Mr. Meek thus wishes his readers to believe, (and many will willingly believe,) first, that Mr. Binney has expressed a wish that the Episcopal Church should be destroyed; secondly, that another system should be made the Establishment in its room; and thirdly, that the system he would substitute is the pseudo-Independency which he complains of as having crept into some Congregational Churches. We need not say that each of these insinuations is at variance with Mr. Binney's published sentiments. Mr. Meek must know this. He must know too, that the definition he has given of the Independent mode of church government as 'declaring each congregation independent of all others,' in opposition to their being 'members of one body,' is an impudent libel. He cannot be so ignorant as not to know that such a sentiment has been distinctly repudiated by Dr. Owen, Lord Brooke, Burton, Cotton, and other eminent divines of that denomination in former days\*, and both in word and in practice by Congregational Dissenters of the present day. No churches are more closely associated in fact, or more united in spirit, than those which have been reproachfully styled Independent, because they reject synodical or prelatical control in matters of discipline. The 'pastor of several respectable Dissenting congregations' must have been well aware of this, when he indited the above tissue of infamous misrepresentations.

So much for the Rev. R. Meek. If our readers have been wearied or disgusted with the exposure we have felt it our duty to make of the disingenuous and deceptive statements contained in his volume, we know not with what feelings they will follow us through the still more dirty paths we have now to tread. Of all the scurrilous and audacious libellers we have had to encounter in our critical career, the anonymous Author of the Letters to a Dissenting Minister, who assumes the initials L. S. E., certainly bears away the palm. Those of our readers who have

\* 'Not that they claim an entire independency of other churches,' is the express language of the Independents of 1643, in an Apology presented to the House of Commons. (Neal, 8vo., Vol. III., p. 118.) 'No church is so independent as that it can always observe the duties it owes unto the Lord Christ and the Church Catholic by all those powers which it is able to act in itself distinctly without conjunction with others; and the church that confines its duty unto the acts of its own assemblies, cuts itself off from the external communion of the Church Catholic.' Owen's *True Nature of a Gospel Church*, p. 250. See also pp. 251, 259. 'You mightily mistake the matter, when you interpret Independency as not needing both the communion and assistance of other persons, nations, churches.' Burton's *Vindication of the Churches called Independent* (in reply to Prynne). See Orme's Life of Owen, pp. 229, 493, 496. Also Ecl. Rev., 3d Series, Vol. V., pp. 421—435.

occasionally looked at the John Bull or Age newspaper, or the frantic ravings of the Curate of Pudsey, in the Standard, may form some notion of the shameless effrontery with which truth and decency are set at defiance in these pages. The Writer may well conceal his name, which could be known only to be infamous. If he really is, what he professes to be, the son of Dissenting parents, for their sakes we hope that the veil will not be removed.\* What can we think of the son, who, in the first page of his work, slanders his own parents by charging them with having educated him in the belief that no person in communion with the Church of England could be spiritually safe; clutching the base falsehood, (for such it must be, unless his parents ranked among the very dregs of Dissent,) with the assertion, that the majority of Dissenters ‘arrogate to themselves ‘exclusively the appellation of the saints and the people of God’? From the first page to the last, these Letters are a continued strain of foul and malignant invective, occasionally supported by garbled citations from the writings of Dissenters, and sometimes by a cheap parade of quotations in Greek and Latin, but as impotent in point of argument as contemptible in every other view. The arrogant dogmatism of the Author’s assertions on every controverted point, is equalled only by the effrontery of his falsehoods when he has to speak of the Dissenters, against whom he seems to foam with a rage that only requires to be allied to power, to become as diabolical in act as in spirit. We would not sully our pages with any extracts from such a work, did we not deem it necessary to justify the strength of expression we have been compelled to employ in describing its true character. The following are specimens of the Billingsgate eloquence with which it teems.

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\* The Author pretends that he has, ‘on mature reflection,’ concealed his name ‘simply and solely’ because the individuals to whom he has referred in some of his scandalous stories would be inevitably known through the medium of his name, and ‘regard to their feelings,’ forsooth, has alone influenced him. This barefaced falsehood is disproved by the pains he has taken to point out the individuals by initials and other marks not to be mistaken. His own name could not supply a more distinct key to his filthy anecdotes. The preface is dated from Sheffield, probably as a blind. We cannot believe that the highly respectable body of clergy in that town would disgrace themselves by any association with such a person. By his own shewing, he is an ill-bred upstart, for he attempts to throw the blame and disgrace of his failure in points of courtesy (Angl. blackguardism) on his ‘Dissenting education, of the effects of which he fears his utmost endeavours have not yet entirely succeeded to divest his mode of expression.’ He has found it easier to divest himself of his principles than of his native manners.

' If they (the well disposed) will steadily view the " Dissenting interest" as it at present exists, they will not fail to see not only that it stands on a very unsafe foundation, but that in what they consider a spiritual point of view, it is widely different from what it once was. They will immediately discover not only that great numbers of their congregations, befooled and bewitched by their Dissenting principles, have fallen headlong into the hopeless gulf of Socinianism, and that others are verging towards it—but also that most of them are fast becoming nothing more than a kind of religio-political clubs, led on by their *interested* teachers, many of whom are little else than mere political demagogues, uniting with all the Radicals, Papists, Socinians, Deists, and Infidels in the country, in their hellish attempts to overturn its sacred and civil institutions ; bedazzling the ignorant and unwary with their empty oratory and tinsel eloquence, and bewildering them with their specious arguments and ridiculous sophistry, and leading them on, thus infatuated, to discontent, anarchy, and crime . . . . I would earnestly and affectionately exhort all those among the Dissenters who are truly pious and sincerely anxious for the welfare of their immortal souls, and desirous of living holy, righteous, godly, and peaceable lives, to adopt the course I have done, and " come out from amongst them, and be separate, and touch not the unclean thing." I can assure them, as one hoping for eternal life, that they would be amply repaid and fully satisfied with that increase of spiritual peace and solid comfort of mind which they would enjoy in communion with the Church. They would find there no incitements to the exercise of those deadly enemies of all true godliness, I mean spiritual pride and hypocrisy, and the uncharitable spirit of rashly judging others, which constitute the greater part of a Dissenter's religion. Dissent is indeed a religion of opposition and rash judgment ; the religion of a party implying and carrying upon the very face of it the illiberal condemnation of all those from whom it dissents. Opposition and excitement are the very life and soul of Dissent. It is entirely upheld by them—entirely supported by continually exciting those baser passions of the human heart, " envy, hatred, malice, and all uncharitableness." Dissenters themselves hesitate not to avow that " pure attachment to Dissenting principles requires to be kept up in minds of a certain class by a *keen hatred*, and now and then a little round abuse of the Church."\* Such, indeed, are the diabolical sen-

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\* These expressions are cited from a Number of our own Journal ; (E. R. 3d Ser. Vol. vii. p. 144;) and it is necessary to state in what connexion they occur, in order to shew with what shameless disregard of truth they have been perverted so as to speak a meaning opposite to the sentiment of the Reviewer. Speaking of the effect of the Bible Society on the Establishment and Dissenters, the Reviewer says : ' The bigoted partisan of the Establishment may lament that the Bible Society has had an effect unfavourable to the intolerant pretensions of the high-church clergy. But, whatever advantage has been gained by Dissent, the benefit has been as mutual as the concession ; and the cause of Religion has gained more from it than any party.

timents by which Dissenting Ministers are actuated, and they ought to be quite sufficient to disgust every truly pious Dissenter, and to drive him beyond the reach of their contaminating and deadly, and may I not say, damning influence.' pp. 14—16.

"The cause" and "the Dissenting interest" written in full would be "the cause of the Dissenting Ministers" and "the Dissenting Ministers' interest," for the teachers are certainly the only persons at all "interested" by Dissent, the people, out of whom they live by begging the money out of their pockets, are the very reverse of it.—p. 26.

'The principles of Independency are, indeed, the principles of depraved human nature, instilled into man and fostered in him by his great enemy the Devil—the first Dissenter. It was with the promise of their being Independents, that he deceived our first parents, and "brought death into the world and all our woe." "Ye shall be as Gods," says he, meaning that they should be Independent. And they believed him, and as one God of course would not obey another, they immediately shook off their allegiance to their kind and beneficent Creator. And all their degenerate offspring have been imbued with the very same principles of pride, Dissent, and licentiousness, and beguiled by the same promise of the Devil in some way or other. "Ye shall be as Gods," says he, to our modern Dissenters; and puffed up with the idea, they immediately and proudly respond, "We will be as Gods"—we will enjoy full liberty of conscience—we will do as we please—no man has any right to exercise any authority over us—we will choose our own Teachers; and as we are as Gods, they shall preach and act as we please—they are our servants, we hire them, and pay them their wages, and they shall do as we please; we have heaped them to ourselves, and they shall scratch our "itching ears;" if not, we will dismiss them, and choose others who will. Such are the unholy sentiments by which Dissenters are actuated; and the effects of which Dissenting Teachers constantly and *deservedly* feel. And can any one deny that the very same principles which now induce some to choose their own Teachers have induced others to choose their own Gods? If, as Dissenters contend, a man has a right to worship *as* he pleases, why has he not an equal right to worship *what* he pleases? And if a man has a right to choose his own Teacher, why has he not a right to choose his own God? Prove if you can that the former does

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*Some partizans of Dissent* have even attributed to this amicable alliance a declension of that pure attachment to Dissenting principles, which requires to be kept up in *minds of a certain class* by a keen hatred, and now and then a little round abuse of the Church.' It is impossible that any one could fail to perceive that the epithet pure is used ironically, or that the whole sentence is sarcasm;—that the Reviewer is deprecating the spirit of certain individuals, and that spurious attachment to Dissenting principles which requires to be sustained by such deleterious stimulants. Yet this L. S. E. has the audacity, again and again, to cite this passage as *recommending* the policy of upholding Dissent by abusing the Church!!

not include the latter ; and that when a man chooses his own Teacher, he does *not* choose his own God. Every Dissenter, in choosing his own Teacher, rejects and despises the commissioned and duly authorized Ministers of God, and through them God himself. When those old Dissenters, Korah, Dathan, and Abiram, whom the Apostle Jude considers as a kind of type of Dissenters under the Christian Dispensation, dissented from Moses and Aaron, Moses viewed their Dissent as an offence against God ; for, in addressing Korah as their leader, he said, “ thou and all thy company are gathered together *against the Lord.*” And that the Almighty viewed their offence in the same light is certain, from his destroying them. Our blessed Saviour also says to his Ministers, “ He that despiseth you despiseth me, and he that despiseth me, despiseth Him that sent me.” Every Dissenter, therefore, in choosing his own Teacher, despiseth and rejecteth God in despising and rejecting his regularly appointed Ministers; who are his representatives acting in his name, and in virtue of the authority which he has committed to them through a medium of his own appointment.

‘ In short, “ the principles of Dissent ” or Independency, influence every son and daughter of Adam, more or less, and are the source of all the evil of every kind on earth. Drunkenness, adultery, robbery, and murder, and every species of iniquity and vice, proceed from those infernal principles of licentiousness and liberalism, for which Dissenting Teachers contend under the specious names of “ liberty of conscience ” and liberalism. I know that *they* do not allow their principles to carry *them* to such lengths, but I also know that others do, and consistently so too ; for some, alas ! too many, claim and take liberty of conscience sufficient to allow them to practise deceit, falsehood, cheating, robbery, and even murder itself. And were it not for the wholesome restraints imposed upon the consciences of men, and their liberty circumscribed by ecclesiastical and civil laws, their number would be so much increased that the state of society would be intolerable.’ pp. 28—30.

‘ I cannot see how, in what way, or by what means, Dissenters can at all lay claim to be considered as Christians. Christians are those who submit to the laws and authority of Christ,—in other words, those who belong to the Church of Christ ; but Dissenters, by separating from the Church, turn their backs upon her, and thus reject her and her ministers, and through them Christ himself . . . . Dissenters may, some of them, possibly belong to the *invisible* Church ; with that, however, as we cannot discern spirits, we have nothing to do. They, by their schism, cut themselves off from the *visible* Church, and cannot, therefore, expect to be considered at the present day as Christians, but according to the command of Christ, as Heathens and Publicans. In a Christian point of view we have nothing to do with them—we must leave them entirely in the hands of God—they are without the pale of the *visible* Church of Christ, and we are to act in the spirit of what the apostle says, “ What have I to do to judge them also that are *without*? Them that are *without*, God judgeth.” The curse of God appears to me to rest heavily upon them. Every degree of heresy, and false doctrine, and wickedness of practice to-

gether with numerous discords, distractions, quarrellings, and divisions seem to be in existence amongst them.' pp. 176, 7.

'The Dissenters and the Political Unions have the same objects in view, and only make use of different means to accomplish those objects.' p. 178.

'In all the Word of God there is not the slightest intimation of commission or authority to examine, choose, ordain, appoint or oversee ministers being given to any collective body of men whatever; and, therefore, neither an assembly of unordained Ministers,—nor an union of ignorant, upstart religious fungusses,—nor a board of congregational teachers,—nor a club of Independents, has any right or authority from Christ to examine, choose, ordain, appoint, or oversee Ministers. And in claiming and exercising a pretended authority, such societies do rob the Saviour of his due honour—wrest the sceptre of Government from his hand—snatch the crown from his head—thrust him off from his throne, and impiously usurp his place and authority.' p. 179.

After citing some blasphemous expressions libellously attributed to some Presbyterian Ministers in 1643, this mendacious defamer adds:—

'I could produce many other instances of the blasphemous nonsense and monstrous iniquities of extempore praying schismatics; but enough, I am sure, has been said to satisfy any unprejudiced person, that if precomposed set Forms of Prayer had no other advantage than that of preventing the use of such irreverent and abominably wicked expressions, it would be amply sufficient to prove their vast superiority over extemporary prayers . . . I can truly say, that the more I hear and see of extemporary praying, and the more I reflect upon the pride and the irreverence and wickedness connected with it, the more heartily thankful do I feel for our excellent and incomparable Liturgy, acknowledged to be so even by our Dissenting enemies.' p. 253.

'Dissenters, in dissenting and separating from the Church, commit the heinous sin of schism, *which is, in my opinion, a greater sin than the sin of drunkenness*; and, therefore, a great deal more frequently spoken against in the word of God.' . . . 'I look upon schism, in fact, as tantamount to a renunciation of Christianity. What is it but a renouncing of the Church of Christ—a renouncing of her ministers, and through them a renouncing of Christ himself? Do not schismatics, in forsaking the Church of God, and thus abandoning that machine which God has placed upon earth for the accomplishment of this great work of redemption in the salvation of men, and inventing new schemes of salvation, prefer their own wisdom, and their own ways, to the wisdom and ways of God? And as schismatics forsake the Church, and cut themselves off from her, they ought to be the very first persons over whom the Church should refuse her Burial Service to be read.' pp. 263, 4.

'Dissent and Monarchy can never coalesce or stand together. Dissent is naturally opposed to Monarchy, and cannot be otherwise. Its very principles naturally generate, and ever must generate disloyalty

and disaffection to a King, and insubordination and rebellion to any form of Government that does not square with the Dissenting notions of Democracy. Dissenters do sometimes, to be sure, boast of their loyalty, but just as a criminal asserts his innocence—in such a way that the very manner of doing it is only calculated to excite suspicion. But actions always speak louder than words; why do not Dissenting Teachers, in Sermons from their pulpits and otherwise, enforce the duty of loyalty upon their followers? I have heard hundreds of Sermons preached by Dissenters, but never one upon that subject. But both in public and private, I have heard numerous anecdotes, observations, and insinuations, tending directly to disloyalty, and the breach of that positive command, “Honour the King.” And why do they not obey the injunction of St. Paul, and pray “for Kings, and for all that are in authority” under him? The late Mr. Abraham Booth, an eminent Dissenting Teacher, at London, would never pray for the King (George the Third) at all. And it is a well-known fact, that a great many Dissenting Teachers follow his example, and those who act otherwise, only do so occasionally, which manifests their disinclination to obey the Apostolic command at all. And, indeed, nothing of this kind can be surprising, when we recollect that they teach their Disciples that insurrection and rebellion are *pious* duties—that they may “*piously* lift their hands against the Government of their country.” This is the very same infernal doctrine that prevailed in the time of the Dissenting rebellion under the pious Cromwell.’ pp. 347, 8.

‘I hesitate not to say, that bad as Oxford and Cambridge may be, Dissenting Academies are ten times worse, uniting with their immorality the grossest hypocrisy. Besides, the means by which many enter these Dissenting hot-beds of vice, vanity, pride, and foppishness are not extremely pure.’ p. 371.

Part of the note from which we take this last extract, is so filthy as to require to be veiled in a learned language. The defamatory insinuations it contains, stamp the writer with the broad marks of a scoundrel, too contemptible for prosecution, and too vile for other notice. As a further specimen of his wilful fabrications, we may mention, that he insinuates that 20,000*l.* were ‘collected *pretendedly* for missionary purposes, but *actually* ‘pocketed by a few Dissenting teachers and others, and never ac-‘counted for to the public.’ The personal abuse lavished on Mr. James, Mr. Scales, Dr. Bennett, and other Dissenting Ministers, is in the same spirit. Lying, disloyalty, arianism, infidelity, venality, and hypocrisy, are charged upon them in round terms; and the most atrocious sentiments are put into their mouths by means of garbled sentences perverted from their obvious meaning. But it is useless to waste another word upon this frightful display of baseness and wickedness, which we will not say, in the writer’s own language, ‘require as their only remedy, *curationem car-‘nificis*,’ but which, unrepented of, will entail a more fearful punishment.

We should be glad to think that such a volume as this could find acceptance and credit with no class of readers; but there is reason to fear that many who will warmly disapprove of the Writer's low abuse and ribaldry, and others who will affect to be displeased with his spirit and style, though secretly enjoying the dirty sport of pelting the Dissenters with hard names,—will in different degrees be imposed upon by its apparent authority as king's evidence, and will not care to sift very nicely his misquotations and more audacious falsehoods. Those, however, can alone be deceived by the statements of such a witness, who are willing to be deceived; and the only injury which the book can do, is to the cause which it advocates.

In one point of view, indeed, the volume may be useful. It exhibits, throughout, as in a convex mirror, the distorted reflection of those sentiments which are found in the pages of High-church writers, broadened as it were into caricature, but still preserving the likeness. Except in the malignity of its spirit, and the entire abandonment of truth which it displays, it is a suitable companion to Mr. Meek's "Reasons for Conformity," which are quoted by his fellow-convert from schism with due honour. The genuine character of Church-of-Englandism could not have been more finely satirized, and at the same time more fully developed, than in the Letters of L. S. E., which might in some places be mistaken for an ironical defence of the Established Church from the pen of an enemy. We are quite sure that, had such been the real nature of the work, its author would have been charged with overacting his part, and exaggerating the intolerance and bitterness of those he wished to satirize. In this work, we have but the distilled spirit, the tincture instead of the infusion, of the bigotry which is found in a less concentrated form in the pages of Messrs. Cawood, Meek, and Co., in the British Magazine, the Christian Guardian, and the Record. To the liberal and pious ministers of the Establishment, such an exaggerated and hideous portrait of the ecclesiastical polity which they have embraced, may not be without its use. Let them ask themselves, whether Dissenters can be much to blame for any violence of opposition to a system bearing such fruits as these; whether they can be expected to rest content that the patronage of the State should continue to be given to a Church by which they are anathematized, although the equal protection of the State renders its anathemas impotent.

Our readers will bear witness that, to any thing approaching to violence or sectarian animosity, we have uniformly been opposed; so much so as, by our pacific counsels, to lay ourselves open to the unjust suspicion of favouring the enemy. We confess that, at one time, we did cherish the hope that a truce of God might have been maintained between the rival denominations

of the religious world, to allow of their making common cause against ignorance and infidelity ; but the position of stern, inflexible hostility which the evangelical clergy have taken in relation to the claims of the Dissenters, leaves no prospect of peace except as the fruit of fair conquest. Attempts are continually made to represent the Dissenters in the light of aggressors who first broke the truce. This is not the fact. No assault was made or meditated upon the Establishment, till it opened its batteries upon the peaceable petitioners for a redress of civil grievances. If Dissenters are become more political in spirit than they were, the political conduct of the Churchmen has made them so.

The recent Session has put to a test the spirit of the Establishment. ‘ It might have been hoped,’ to employ the language of a weekly journal\*, ‘ that sound policy and Christian feeling would have led the more liberal-minded portion of the evangelical clergy to take a different position. It would have cost them nothing to say to the Dissenters :—We acknowledge your grievances ; we sympathize with you as our Christian brethren ; we will aid you in obtaining relief as to your just claims ; but, as touching a separation of Church and State, we are at issue with you on the abstract question, and will resist your efforts as directed to that object to the utmost. By conceding thus far to the practical grievances of the Dissenters, they would have disarmed their opponents of every angry feeling ; they would have occupied a vantage-ground, and raised their own professional character by a conduct at once fair, manly, and conciliatory. This opportunity they have blindly thrown away. They have been betrayed by the secular prejudice engendered by an ecclesiastical monopoly into a course as impolitic as it is intolerant. They have thus lost a noble opportunity of vindicating before the world the spirit of the religion they profess. Had the evangelical clergy acted towards the Dissenters as became their platform professions, the world would have given them credit for disinterestedness, and for valuing the interests of religion more than the honour of their order. Dissenters themselves might have been induced to falter in their opposition to an Establishment producing the fruits of liberality. Was it unreasonable to expect as much as this from some portion of the pious clergy of “ our Apostolic Church ” in the nineteenth century ? What then must be the genuine tendency of an ecclesiastical establishment ? Under all the circumstances of the case, the uncompromising hostility manifested by the evangelical section of the Church Political to the claims of Protestant Dissenters, appears to us scarcely less decisive and flagrant an exemplification of the anti-christian spirit of the Institution, than the fierce

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\* *The Patriot.* Sep. 10.

bigotry which kindled the flames of martyrdom in Smithfield, and, under Protestant sovereigns, consigned Bunyan, and Baxter, and De Laune, and a whole army of confessors, to bonds and imprisonment.'

The best excuse that can be offered for our evangelical brethren of the Establishment, (if they will allow us still to claim any fraternal relation,) is, that they have taken alarm at discovering the unsuspected strength of the despised sectaries. The avowed opinions of the orthodox Dissenters are the same that they have ever been, on the subject of State interference with the Church of Christ: but it was scarcely deemed worth while to ascertain what those opinions were, or the grounds of them, till the Reform in the representation discovered the political and social strength of the hitherto unrepresented Dissenters. This is the true explanation of the sore, fretful, and bitter feeling which the pious clergy discover alike towards the Dissenters and the House of Commons. The Record Newspaper, which at once reflects and panders to this feeling, striving with accursed zeal to widen as much as possible the breach, has adopted a tone in politics equally opposed to the powers that be, and hostile to the Dissenters. Before the agitation of the Reform Bill, however, all classes of the clergy, evangelical and heterodox, were not less unanimous in resisting the repeal of the Sacramental Test. The life principle of the Establishment being the political ascendancy of the clerical order, every concession to the Dissenters is resented as an injury to the Church. Till that ascendancy be destroyed, there can be no religious peace in the Protestant brotherhood. The clergy have unsheathed the sword; their watchword is, No concession: before the sword can be beaten into a ploughshare, it must be wrested from the hands of these churchmen militant; and when disarmed, they will discover that they have no enemies to fight against.

We have in a former article exposed the entirely unfounded nature of the assertion, that, till within the last thirty or forty years, the lawfulness of religious Establishments was unquestioned, and their expediency and necessity admitted by Dissenters themselves. If this were true, how came it to be deemed necessary to defend the Church, as an Establishment, against the opinions of Dissenters? Why did Warburton vindicate the Alliance, or Paley invent his theory of an Establishment? Mr. Pritchard, the minister of Attercliffe Chapel, near Sheffield, puts a very home question to one of the Sheffield clergy who have been indiscreetly making the pulpit the organ of invectives against the Dissenters. 'I would,' he says, 'ask the Preacher, who, having been born and educated under the roof of a Dissenting minister, cannot but be well acquainted with the subject, whether he was not aware that it has always been a fundamental and distinctive principle with the Independents, that every sect should stand

' upon the same level with regard to the civil power ; and that each separate Church should arrange its own affairs without the interference of the State.' The only way in which the opinions of modern Dissenters can be made to appear novel, is by disingenuously misrepresenting them ; an expedient too often had recourse to.

It is an unhappy circumstance, that the pulpit should be made a drum ecclesiastic. In this respect, the conduct of the evangelical clergy is utterly indefensible and discreditable. Instances have come to our own knowledge, of offences of this description, which have both grieved and surprised us, as committed by men of whom we should have hoped better things. Mr. Pritchard's sermon was occasioned by a simultaneous attack which seems to have been made by the clergy of Sheffield on the alleged principles of the majority of their fellow townsmen. The question of Ecclesiastical Establishments had never, we believe, been mooted in Dissenting pulpits ; and it was therefore setting a bad example, to commence the controversial brawl in consecrated places. But what Mr. Pritchard chiefly complains of is the disingenuous manner in which the question is stated ; and as there is very general reason for a similar complaint, we shall transcribe his temperate and judicious remarks.

' It would appear as if the essence of the controversy lay in the question, whether the State should, or should not, afford general countenance and support to religion—to pure religion, and the public worship of the true God. Who ever denied this? Who ever contended for "the absolute *exclusion of all and every form*" of religion? Surely no one would be so absurd as to say that civil government should not extend its protection to religion in all its forms, and render it every legitimate support. If this is all that our brethren contend for, yiz. "such a constitution of things in regard to pure religion and the attendant worship of God, as secures to these the protection and support of the Civil Power;" for my part, I have no controversy with them. But you must observe that there is a careful and studied avoidance of the main points of dispute; namely, what kind of support the State shall render to religion—how far it may interfere—and whether it shall maintain, at the public cost, an *exclusive* Establishment, and impose disabilities and fines, and subject to unmerited disgrace those who may conscientiously refuse to subscribe to the doctrines which it has sanctioned, attend the services which it has authorized, and approve of the ministers which it has appointed.'

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' I put the case in this form, because this is really the question at issue. I have no controversy with my brethren, when they say "that it is the duty of the civil power to protect, support, and defend religion;—that kings ought to feel it to be their bounden duty to make provision, not only that their subjects might lead a quiet and peaceable life, but that they might lead such a life 'in all godliness and honesty';"

that Christian rulers must not leave it as a matter of indifference, so far as they are concerned, whether God is known and reverenced among their subjects, or whether he is not; but that this would be inconsistent with their responsibility to Him from whom their authority is derived, or with the obligations under which they lie to promote the best interests of those over whom his Providence has placed them: that so far as outward decorum is concerned, it is the indispensable duty of the Legislature to exercise its authority, that those who are truly desirous to wait upon God, and to serve him in the public ordinances of the sanctuary, may in no respect be impeded in carrying their desires into effect, by the irregular and irreligious conduct of others—in short, that it is right and meet, and the paramount and peremptory duty of every Government, to support and defend, by all Scriptural means, the religion of Jesus Christ."

With these positions we entirely agree. The points in dispute are not necessarily involved in them. The question is, whether the State shall undertake to decide on matters of faith and practice; whether it shall compile, or order to be compiled, certain articles of doctrine and formularies of worship, and enjoin the belief and observance of them under civil penalties; whether it shall single out a particular Sect, and distinguish it by exclusive privileges, and lay the whole country under compulsory contribution to support, in worldly splendour, that sect; and whether it shall place a brand and stigma on all those who prefer an adherence to the convictions of their own conscience, in matters of religion.

'I have already observed, that there are no *intimations*, the most remote, in the *New Testament*, in favour of such Establishments.'

Pritchard, pp. 19—21.

The question, put in this shape, has never been fairly met by any writer or partisan on the side of the Establishment. Nay, there is an indisposition to look at it. All discussion is spurned at, and the attempt is made to bear down the Dissenters by angry invective. It will not succeed. The question is a vital one, and the dearest and most sacred interests of the country will not be secure till it has been fairly set at rest. There is not an association for the common purposes of Christian benevolence, not an Institution founded upon the broad basis of Christian charity, which is not endangered by the anti-catholic principle of the Establishment. The Dissenters must prepare for a long and patient conflict with the errors and prejudices which are arrayed against them. A considerable time may elapse, Mr. Kidd warns them in his ingenious Essay, before the bonds and associations can be dissolved, which have been the offspring of time and ignorance; the bonds of secret attachment, not to the religion which has been the 'accident' of the Establishment, but to 'the outward and cumbrous appendages of that religion.' A separation must be effected between Church and State in the minds of those who have long been taught to entertain false views of

both \*. ‘The legislative connexion between the State and the ‘Church,’ he remarks, ‘is nothing when compared with their ‘moral connexion; nothing as relates to the erroneous and ‘dangerous effect produced upon the minds of men.’

‘Between the church, scripturally considered, and between the state, considered as it really is, there can be no connexion. This can only be, on the one hand with the state, and on the other hand, not with the church of Christ itself, but with the frequently needless, and therefore obstructing things around it; with buildings which are monuments of a lie; with salaries of hirelings which are the pavement of the broad way to destruction; with forms of worship which, like ornamented windows, exclude, instead of admitting the light of heaven; with pomp that may adorn the bodies of distinguished men, in order to mark, not their conformity to the church, but their conformity to the world; and with the mental associations of ignorant and distant beholders, whose notions of what is right being all falsely founded upon custom, time, and appearances, are hurtful, if not ruinous to their souls:—these are all the kinds of connexion which there can be between a thing which is composed of perishable materials, as all earthly state is, and between that eternal thing—that mass of pardoned and purified intelligence, the church of the living God, which is the pillar and ground of the truth.’ *Kidd*, pp. 29, 30.

This is strikingly, though somewhat obscurely put. The connexion between the mere forms of religion and State patronage, the connexion between the endowed order and the aristocracy, which is the union of Church and State in common parlance, denotes no real conjunction between the State and that Church which is the body of Christ, nor any such connexion as secures the ascendancy of Christian principles in civil or ecclesiastical affairs. It is, in fact, by an unhappy misuse of terms, as Coleridge has well remarked, that the title of the *ecclesi*, the Called of God, has been given to an estate of the realm, a clerical Establishment, which is in no proper sense a Church, but, at best, a provision for the benefit of the Church. That philosophical Apologist for the Establishment has admirably expressed the opinions which Dissenters hold, in opposition to the Church and State system, when he says: ‘It is a fundamental principle of all legislation, that the State shall leave the largest portion of personal free-agency to each of its citizens, that is compatible with the free-agency of all, and not subversive of the ends of its own existence as a State. And, though a

\* We do not agree with Mr. Kidd, however, that such intellectual separation must precede a repeal or alteration of obnoxious statutes. The mass of the people have always been opposed to great moral reformations; and wise legislation must be in advance of popular prejudice.

' negative, it is a most important distinctive character of the Church of Christ, that *she asks nothing for her members as Christians, which they are not already entitled to demand as citizens and subjects.* The Church of Christ asks of the State neither wages nor dignities. She asks only protection, and to be let alone.\*

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**Art. III. *The Poetical Works of the Rev. George Crabbe;* with his Letters and Journals, and his Life. By his Son. In Eight Volumes, f.cap. 8vo. Vol. VIII. *Posthumous Tales.* London, 1834.**

**I**N reviewing the Life of the Poet, whose complete works† are now before us, we so fully expressed our opinion respecting the characteristic merits and defects of his productions, as to render it unnecessary to say much more respecting these Posthumous Tales, than that they will neither raise nor depress our previous estimate of his talents. Had Mr. Crabbe lived to edit these compositions, he would doubtless, as remarked in the advertisement prefixed to them, have considered it necessary to bestow on them a good deal more of revision and correction before finally submitting them to the eye of the world. A harshness of expression, an obscurity arising from an incomplete development of the idea, will be found occurring more frequently in these tales than in the former series; but we fully susbscribe to the opinion, that, 'though not so uniformly polished as some of his previous performances, these Posthumous Essays will still be found to preserve, in the main, the same characteristics on which his reputation has been established;—much of the same quiet humour and keen observation; the same brief and vivid description; the same unobtrusive pathos; the same prevailing reverence for moral truth and rational religion; and, in a word, not a few things which the world would not willingly let die.'

Apart from the merits of the poetry, the Tales possess intrinsic interest, as the lessons of a grey and reverend Moralist, who, if wont to take a sombre view of life, was far removed from misanthropy, and moved with cheerful benevolence in the sphere of unpoetical realities, which he has compelled Poetry to recognize and record. His very benevolence served to arm his mind, and sheathe his feelings, against the painful impressions which the scenes and facts he describes are in themselves adapted to produce, and thus rendered him, perhaps, in some degree insensible

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\* Constitution of Church and State, p. 135.

† We refer to his Poetical Works. Two volumes of Select Sermons and Essays from his MSS. are announced, as preparing for publication.

of their unpleasing character. There is no reason to think that he delighted in satirizing human nature. He took the subjects as they turned up to his observation, and preferred those which presented the stronger lines and deeper shades. Like a true botanist, who bestows equal attention on the weed and the flower, and is less at home in the garden, where the very beauty is artificial, than in the lane or meadow, our Poetical Anthropologist found equal luxury in analysing and copying the most unsightly and worthless and the most lovely specimens of human nature. There is a pleasure in observation, as an exercise of the faculties, apart from that which may be derived from its results. Such pleasure Crabbe seems to have found in observing what he has so accurately delineated with the fidelity of a Teniers or a Cuyp; the love of nature, in his mind, standing in stead of the love of beauty, and the homeliest background being as pleasing to his eye as the loveliest landscape. Such was the mind, and such, accordingly, is the poetry of Crabbe.

By far the most interesting tale in the present volume is the first, which almost partakes of an autobiographical character. The story (if such the description of a happy holiday may be termed) is believed to have been suggested by the Poet's recollection of his own boyish visits, when an apothecary's apprentice, to Cheveley; a seat of the noble family with whom, in after years, he was domesticated as chaplain.

'Through rooms immense, and galleries wide and tall,  
He walked entranced—he breathed in Silford Hall !  
Now could he look on that delightful place  
The glorious dwelling of a princely race ;  
His vast delight was mixed with equal awe ;  
There was such magic in the things he saw,  
Oft standing still, with open mouth and eyes  
Turn'd here and there, alarm'd as one who tries  
T' escape from something strange that would before him rise.  
The wall would part, and beings without name  
Would come—for such to his adventures came.  
Hence undefined and solemn terror press'd  
Upon his mind, and all his powers possess'd.  
All he had read of magic, every charm,  
Were he alone, might come and do him harm ;  
But his gaze rested on his friendly guide :  
"I'm safe", he thought, "so long as you abide."

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' Much had he seen, and every thing he saw  
Excited pleasure not unmix'd with awe.  
Leaving each room, he turn'd as if once more  
To enjoy the pleasure that he felt before —  
" What then must their possessors feel ? how grand  
And happy they who can such joys command !

For they may pleasures all their lives pursue,  
 The winter pleasures, and the summer's too—  
 Pleasures for every hour in every day—  
 Oh ! how their time must pass in joy away !”

‘ So Peter said.—Replied the courteous Dame :  
 “ What you call pleasure scarcely owns the name.  
 The very changes of amusement prove  
 There's nothing that deserves a lasting love.  
 They hunt, they course, they shoot, they fish, they game ;  
 The objects vary, though the end the same—  
 A search for that which flies them ; no, my Boy !  
 'Tis not enjoyment, 'tis pursuit of joy.”

‘ Peter was thoughtful—thinking, What ! not these,  
 Who can command, or purchase, what they please—  
 Whom many serve, who only speak the word,  
 And they have all that earth or seas afford—  
 All that can charm the mind or please the eye—  
 And *they* not happy!—but I'll ask her why.

‘ So Peter ask'd.—“ 'Tis not,” she said, “ for us,  
 “ Their Honours' inward feelings to discuss ;  
 But if they're happy, they would still confess  
 'T is not these things that make their happiness.”’

In the poem as left for publication, the story ends with the happy boy's return home after his day's pleasure ; but in the first draft, the following lines supply a conclusion which we are sure the reader will think ought not to have been suppressed. We thank the Editors for having preserved them :

‘ Dream on, dear Boy ! let pass a few brief years,  
 Replete with troubles, comforts, hopes, and fears,  
 Bold expectations, efforts wild and strong,  
 And thou shalt find thy fond conjectures wrong.  
 Imagination rules thee : thine are dreams,  
 And every thing to thee is what it seems :  
 Thou seest the surfaces of things, that pass  
 Before thee, colour'd by thy fancy's glass.  
 The fact below is hidden ! What is true  
 In that fair mansion comes not in thy view ;  
 And thou wouldst feel a new and strange surprise,  
 Should all within upon thy mind arise.  
 Thou think'st the lords of all these glorious things  
 Are blest supremely ! so they are,—like kings !  
 Envy them not their lofty state, my boy ;  
 They but possess the things that you enjoy.

“ Nay, but they're lords of all you see around—  
 Ring but a bell, and men obey the sound ;  
 Make but a motion, with the hand or eye,  
 And their attendants at the signal fly.”

‘ True, my fair lad ! but this is contract all,  
 For James is paid to heed his Honour’s call :  
 Let wages cease, and lay the livery by,  
 And James will heed no more than you or I.  
 Service has lawful bound, and that beyond  
 Is no obedience — ’t is not in the bond.  
 Footman, or groom, or butler, still he knows,  
 So does his lord, the duty that he owes.

‘ Labourers, you say, are grieved with daily toil —  
 True — but the sweater goes not with the soil ;  
 He can change places, change his way of life,  
 Take new employments, — nay, can take a wife ;  
 If he offend, he knows the law’s decree,  
 Nor can his judge in his accuser see ;  
 And, more than all the rest — or young or old,  
 Useful or useless, he can not be sold :  
 Sorrow and want may in his cot be found,  
 But not a Slave can live on British ground.

‘ Nor have the Lords of all this wealth you see,  
 Their perfect freedom : few are truly free :  
 Who rank the highest find the check of fate,  
 And kings themselves are subject to their state.

‘ Riches, and all that we desire to gain,  
 Bind their possessors in a golden chain —  
 ’T is kept in peril, and ’t is lost with pain.

‘ And thou too, Boy ! wilt pass unheeding by  
 The scenes that now delight thine eager eye.  
 Dream on awhile ! and there shall come a strange,  
 And, couldst thou see it, an amazing change.  
 Thou who wert late so happy, and so proud,  
 To be a seat with liveried men allow’d,  
 And would not, dared not, in thy very shame,  
 The titles of their noble masters name —  
 Titles that, scarcely known, upon thy tongue  
 With tremulous and erring accent hung — —

‘ Oh ! had they told thee, when thou sat’st with pride,  
 And grateful joy, at Madam Johnson’s side,  
 And heard the lisping Flora, blue-eyed maid,  
 Bid thee be neither bashful nor afraid,  
 When Mrs. Jane thy burning blush had raised,  
 Because thy modesty and sense she praised —  
 Couldst thou have seen that in that place a room  
 Should be thine own, thy house, thy hall, thy home,  
 With leave to wander as thou wouldest, to read  
 Just as thy fancy was disposed to feed,  
 To live with those who were so far above  
 Thy reach, it seem’d to thee a crime to love,

Or even admire them ! — Little didst thou know  
 How near approach the lofty and the low !  
 In all we dare, and all we dare not name,  
 How much the great and little are the same !

‘ Well, thou hast tried it — thou hast closely seen  
 What greatness has without it, and within ;  
 Where now the joyful expectation ? — fled !  
 The strong anticipating spirit ? — dead ! ’

The sixth and following tales were originally designed for a separate volume, to be entitled, “The Farewell and the Return.” The Poet supposes a young man to take leave of his native place, and to exchange farewells with his friends and acquaintance there, whose several situations and prospects are briefly sketched in the first section of each tale. After an interval of twenty years, he is supposed to return ; and the interest consists in the completion of the history of each person to whom he had bidden farewell. We select the following, not as the most interesting story, but as partaking more of the picturesque than is usual in the Author’s poetry, and because it closes with a lyrical specimen which is both spirited and elegant.

#### THE ANCIENT MANSION.

##### I.

‘ To part is painful ; nay, to bid adieu  
 Even to a favourite spot is painful too.  
 That fine old Seat, with all those oaks around,  
 Oft have I view’d with reverence so profound,  
 As something sacred dwelt in that delicious ground.

‘ There, with its tenantry, about, reside  
 A genuine English race, the country’s pride ;  
 And now a Lady, last of all that race,  
 Is the departing spirit of the place.  
 Hers is the last of all that noble blood,  
 That flow’d through generations brave and good ;  
 And if there dwells a native pride in her  
 It is the pride of name and character.

‘ True, she will speak, in her abundant zeal,  
 Of stainless honour ; that she needs must feel ;  
 She must lament, that she is now the last  
 Of all who gave such splendour to the past.

‘ Still are her habits of the ancient kind ;  
 She knows the poor, the sick, the lame, the blind.  
 She holds, so she believes, her wealth in trust ;  
 And being kind, with her, is being just.  
 Though soul and body she delights to aid,  
 Yet of her skill she’s prudently afraid :

So to her chaplain's care she *this* commends,  
And when *that* craves, the village doctor sends.

' At church attendance she requires of all,  
Who would be held in credit at the Hall ;  
A due respect to each degree she shows,  
And pays the debt that every mortal owes ;  
'Tis by opinion that respect is led,  
The rich esteem because the poor are fed.

' Her servants all, if so we may describe  
That ancient, grave, observant, decent tribe,  
Who with her share the blessings of the Hall,  
Are kind, but grave, are proud, but courteous all—  
Proud of their lucky lot ! behold, how stands  
That grey-haired butler, waiting her commands ;  
The Lady dines, and every day he feels  
That his good mistress falters in her meals.  
With what respectful manners he entreats  
That she would eat—yet Jacob little eats ;  
When she forbears, his supplicating eye  
Intreats the noble dame once more to try.  
Their years the same ; and he has never known  
Another place ; and this he deems his own,—  
All appertains to him. Whate'er he sees  
Is ours !—“our house, our land, our walks, our trees !”

' But still he fears the time is just at hand,  
When he no more shall in that presence stand ;  
And he resolves, with mingled grief and pride,  
To serve no being in the world beside.

“ He has enough,” he says, with many a sigh,  
“ For him to serve his God, and learn to die :  
He and his lady shall have heard their call,  
And the new folk, the strangers, may have all.”

' But, leaving these to their accustom'd way,  
The Seat itself demands a short delay.  
We all have interest there—the trees that grow  
Near to that seat, to that their grandeur owe ;  
They take, but largely pay, and equal grace bestow :  
They hide a part, but still the part they shade  
Is more inviting to our fancy made ;  
And, if the eye be robb'd of half its sight  
Th' imagination feels the more delight.  
These giant oaks by no man's order stand,  
Heaven did the work : by no man was it plann'd.

' Here I behold no puny works of art,  
None give me reasons why these views impart  
Such charm to fill the mind, such joy to swell the heart,  
These very pinnacles, and turrets small,  
And windows dim, have beauty in them all.

How stately stand yon pines upon the hill,  
 How soft the murmurs of that living rill,  
 And o'er the park's tall paling, scarcely higher  
 Peeps the low Church and shows the modest spire.  
 Unnumber'd violets on those banks appear,  
 And all the first-born beauties of the year.  
 The grey-green blossoms of the willows bring  
 The large wild bees upon the labouring wing.  
 Then comes the Summer with augmented pride,  
 Whose pure small streams along the valleys glide :  
 Her richer Flora their brief charms display ;  
 And, as the fruit advances, fall away.  
 Then shall th' autumnal yellow clothe the leaf :  
 What time the reaper binds the burden'd sheaf ;  
 Then silent groves denote the dying year,  
 The morning frost, and noon-tide gossamer ;  
 And all be silent in the scene around,  
 All save the distant sea's uncertain sound,  
 Or here and there the gun whose loud report  
 Proclaims to man that Death is but his sport :  
 And then the wintry winds begin to blow,  
 Then fall the flaky stars of gathering snow,  
 When on the thorn the ripening sloe, yet blue,  
 Takes the bright varnish of the morning dew ;  
 The aged moss grows brittle on the pale,  
 The dry boughs splinter in the windy gale,  
 And every changing season of the year  
 Stamps on the scene its English character.

‘ Farewell ! a prouder Mansion I may see,  
 But much must meet in that which equals thee !

## II.

‘ I leave the town, and take a well-known way  
 To that old Mansion in the closing day,  
 When beams of golden light are shed around,  
 And sweet is every sight and every sound.  
 Pass but this hill, and I shall then behold  
 The Seat so honour'd, so admired of old,  
 And yet admired.—

‘ Alas ! I see a change,  
 Of odious kind, and lamentably strange.  
 Who had done this ? The good old Lady lies  
 Within her tomb : but who could this advise ?  
 What barbarous hand could all this mischief do,  
 And spoil a noble house to make it new ?  
 Who had done this ? Some genuine Son of Trade  
 Has all this dreadful devastation made ;  
 Some man with line and rule, and evil eye,  
 Who could no beauty in a tree descry,

Save in a clump, when stationed by his hand,  
 And standing where his genius bade them stand ;  
 Some true admirer of the time's reform,  
 Who strips an ancient dwelling like a storm,  
 Strips it of all its dignity and grace,  
 To put his own dear fancies in their place.  
 He hates concealment : all that was enclosed  
 By venerable wood, is now exposed,  
 And a few stripling elms and oaks appear,  
 Fenced round by boards to keep them from the deer.

‘ I miss the grandeur of the rich old scene,  
 And see not what these clumps and patches mean !  
 This shrubby belt that runs the land around,  
 Shuts freedom out ! what being likes a bound ?  
 The shrubs indeed, and ill-placed flowers are gay,  
 And some would praise ; I wish they were away,  
 That in the wild-wood maze I as of old might stray.  
 The things themselves are pleasant to behold,  
 But not like those which we beheld of old,—  
 That half-hid mansion, with its wide domain,  
 Unbound and unsubdued !—but sighs are vain ;  
 It is the rage of Taste—the rule and compass reign.

‘ As thus my spleen upon the view I fed,  
 A man approach'd me, by his grandchild led—  
 A blind old man, and she a fair young maid,  
 Listening in love to what her grandsire said.

‘ And thus with gentle voice he spoke—  
 “ Come lead me, lassie, to the shade,  
 “ Where willows grow beside the brook ;  
 “ For well I know the sound it made,  
 “ When dashing o'er the stony rill,  
 “ It murmur'd to St. Osyth's Mill.”

‘ The Lass replied—“ The trees are fled,  
 “ They've cut the brook a straighter bed :  
 “ No shades the present lords allow,  
 “ The miller only murmurs now ;  
 “ The waters now his mill forsake,  
 “ And form a pond they call a lake.”

‘ “ Then, lassie, lead thy grandsire on,  
 “ And to the holy water bring ;  
 “ A cup is fasten'd to the stone,  
 “ And I would taste the healing spring,  
 “ That soon its rocky cist forsakes,  
 “ And green its mossy passage makes.”

‘ “ The holy spring is turn'd aside,  
 “ The rock is gone, the stream is dried ;

- “ The plough has levell'd all around,  
   “ And here is now no holy ground.”
- “ Then, lass, thy grandsire's footsteps guide,  
   “ To Bulmer's Tree, the giant oak,  
   “ Whose boughs the keeper's cottage hide,  
     “ And part the church-way lane o'erlook ;  
   “ A boy, I climb'd the topmost bough,  
     “ And I would feel its shadow now.
- “ Or, lassie, lead me to the west,  
   “ Where grew the elm-trees thick and tall,  
   “ Where rooks unnumber'd build their nest—  
     “ Deliberate birds, and prudent all :  
   “ Their notes, indeed, are harsh and rude,  
     “ But they're a social multitude.”
- “ The rooks are shot, the trees are fell'd,  
   “ And nest and nursery all expell'd ;  
   “ With better fate the giant-tree,  
     “ Old Bulmer's Oak, is gone to sea.  
   “ The church-way walk is now no more,  
   “ And men must other ways explore :  
   “ Though this indeed promotion gains,  
     “ For this the park's new wall contains ;  
   “ And here I fear we shall not meet  
     “ A shade—although, perchance, a seat.”
- “ O then, my lassie, lead the way  
   “ To Comfort's Home, the ancient inn :  
   “ That something holds, if we can pay—  
     “ Old David is our living kin ;  
   “ A servant once, he still preserves  
     “ His name, and in his office serves.”
- “ Alas ! that mine should be the fate  
   “ Old David's sorrows to relate :  
   “ But they were brief ; not long before  
     “ He died, his office was no more.  
   “ The kennel stands upon the ground,  
     “ With something of the former sound.”
- “ O then,” the grieving Man replied,  
   “ No further, lassie, let me stray ;  
   “ Here's nothing left of ancient pride,  
     “ Of what was grand, of what was gay,  
   “ But all is chang'd, is lost, is sold—  
     “ All, all that's left is chilling cold.  
   “ I seek for comfort here in vain,  
     “ Then lead me to my cot again.”

In the former volumes, there are inserted a few smaller pieces hitherto unpublished. The most interesting is a lyrical com-

position, entitled, ‘The World of Dreams,’ (in vol. iv.,) which is not unworthy of the Author of *Eustace Grey*, although not equal in power and beauty to that remarkable production. It has been remarked, that the present volume, if inferior in vigour to any other volume of the Author’s poetry, is perhaps more amusing than any other, and displays more mild good-humour. ‘A man,’ said Johnson, ‘grows better-humoured as he grows older.’ This depends, however, upon the qualities of the man. Age mellows some tempers, and sours others.

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*Art. IV. A Paraphrastic Translation of St. Paul’s Epistle to the Romans.* By Laicus. 12mo. pp. 110. London, 1834.

WE regret to be unable to speak in terms of approbation of this apparently well intended publication, the proceeds of which, we are informed, are to be given to the British and Foreign Bible Society. We should be sorry to deprive the treasury of that excellent Institution of the smallest contribution; but we cannot withhold our opinion, that this Translation is a failure, and that, as a paraphrase, it is open to serious exception.

The title-page does not state, that the Translation is accompanied with very copious notes, taken, with few exceptions, from Professor Stuart’s Commentary, recently reviewed by us. The very free use made of that work, may justly be complained of by the Publishers, unless it is with their permission that so large a portion of the Professor’s Commentary is reprinted in the present shape. The chief design of the publication, indeed, would seem to be, to give circulation to those notes. Ample use has also been made of Mr. Stuart’s Translation. Yet, in those very parts of the Epistle which have received from the American Professor the most important illustration, the Editor deserts his authority; as in the exposition of Ch. vii.

We do not find fault with the translation as being too paraphrastic, but as failing, in many places, to convey the genuine sense. Take, for instance, the following rendering of part of the viith chapter, in which some of the Apostle’s expressions are completely misinterpreted, and the scope of his argument obscured.

‘For those who act upon natural principles and in their own strength, do in the end yield to their natural propensity to sin; while those who seek the assistance of the Spirit, have their wills and consequently their actions conformed to the dictates of the Spirit. For the impulses of the flesh lead to eternal misery, while the influences of the Spirit lead to eternal happiness. And this is the case, because carnal appetites are hostile to God, for they are neither subject to God’s law, nor can they by any possibility become so: so that they who act according to their natural propensities cannot please God.

But you are not living under the influence of the flesh but of the Spirit, provided the Spirit of God has his residence in your hearts (for if any one has not the Spirit of Christ, he is none of His). And if Christ be in you, the old man is crucified as to his sinful appetites, but the spirit is rendered happy on account of righteousness. And if the Spirit of Him who raised Jesus from the dead dwell in you, then He, who raised Christ from the dead, shall also animate your mortal bodies in the service of God through his Spirit, who now resides in you.

' Well then, brethren, having such assistances, we are not constrained by the corruption of our nature to become slaves to that corruption. Wherefore if ye live according to the lusts of the flesh, ye must perish everlasting; but if through the Spirit of God ye are enabled to mortify these lusts, then shall ye live in eternal blessedness.' pp. 50—52.

We do not see what is gained by turning certain portions of the Epistle into dialogue, in the following manner :—

' *Jew.* What then is the superior excellence of the Jew? or what is the benefit of circumcision.'

' *Apostle.* It is great in every way, but chiefly because the inspired word of God was intrusted to them.'

' *Jew.* If then some of them have disbelieved, shall not that disbelief nullify the faithful promises of God?'

' *Apostle.* By no means! for let God be found faithful to his word, though every man be proved a liar, as it is written (Psalm li.), "That thou mightest be justified in thy sayings and prevail when thou judgest."

' *Jew.* But if our unrighteousness exhibit God's justice in a clearer light, shall we not say (I speak in the character of an unbelieving Jew) is not God unjust in visiting upon the Jews his anger?'

' *Apostle.* By no means. For if so, how shall God ever judge the world?'

' *Jew.* For if the truth of God has been, in consequence of my lie, manifested much more clearly, why should I still be convicted as a sinner?'

' *Apostle.* And why not say further, "Let us do evil that good may come." Of these the condemnation is just. (For it is thus that we are slanderously reported to say.)'

' *Jew.* Well then, do we excel the Gentiles?

' *Apostle.* Certainly not. For we have made the charge above against Jews and Gentiles, that they are all sinners.' pp. 13, 14.

It must be through mere inadvertence that grammatical improprieties have been suffered to occur in the Translation; but it indicates the absence of a due care in revising it: e. g. ' If 'thou dost lean upon the law, and can distinguish,' &c. p. 11. ' Do you suppose, that on doing the very same acts for which 'you condemn others, that you shall escape,' &c. p. 9. As an

instance of unwarrantable departure from the text, we may refer to Rom. v. 4.—‘Knowing that afflictions produce resignation, ‘and resignation *a purer state of life*,’ &c. We had marked other instances, but it is needless to particularize them. We took up the publication with a predisposition to commend any attempt to promote the better understanding of this difficult, but most important portion of the Apostolic writings; and it is because we do not deem it adapted to answer this end, that we have felt it to be our duty to point out the very defective and incompetent character of our worthy Layman’s well-meant performance.

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**Art. V. 1. *The Spirit of the Psalms*, or the Psalms of David adapted to Christian Worship. By the Rev. H. F. Lyte, A.M., Minister of Lower Brixham. 24mo, Brixham, 1834.**

**2. *Church and Home Psalmody*, being a Collection of Psalms from the Old and New Versions, and Original Hymns for Congregational and Domestic Purposes. By the Rev. Thomas James Judkin, M.A., Minister of Somers-Chapel, St. Pancras. 18mo., pp. 340. London, 1831.**

A PRECEDING Article in the present Number has invited the attention of our readers to the reform of French Psalmody; and it may have occurred to some of them, that English Psalmody is not unsusceptible of improvement. In the *number* of our hymns, we seem to be likely to vie with the Germans; in the devotional and poetical beauty of a certain proportion of those which are found in our collections, we need fear no comparison with those of any other language; yet, there is ample scope for the genius and piety that may be consecrated to this service of the sanctuary. It is remarkable how few, comparatively, of the hundreds and thousands of hymns that are extant in print, have struck deep root in the heart and memory of Christian people, so as to become the classical language of devotion, or to deserve to be so. A hymn may be full of faults, but must have redeeming excellencies, which pious people of different denominations love to have by heart; and that can hardly be a good hymn which few can retain or are anxious to commit to memory. Tried by this test of popular merit, the bulk even of Watts’s Psalms and Hymns, and certainly the majority found in our Collections, cannot be regarded as having established their claim to a permanent place in our hymnology. By degrees, as accessions are made to the stock of hymns, those which are not wanted will be dropped; of the new contributions, those which

please chiefly from their novelty, will in their turn be displaced; but there will always remain a few, (fortunate the poet who can contribute but one or two to the number,) which will live and give life, and be used in the church and the closet, as long as the language, that is to say, as long as the world shall last.

Mr. Lyte is well-known to our readers, and we announced this work as preparing for publication in our notice of his Religious Poems. The design and character of the volume will best be learned from his own explanation. After remarking that, notwithstanding some happy occasional specimens, a good metrical translation of the Psalms is still a desideratum in our language, Mr. Lyte says :

' The Author of this little volume has not had the temerity to hope that he could supply this deficiency. Instead of attempting a new Version of Psalms, he has contented himself with endeavouring to condense the leading sentiments of each into a few verses for congregational singing. The modern practice of using only three or four verses at a time would render the great majority of the Psalms, if literally translated, unfit, on the score of length, for public worship; and a few ill-connected verses detached from the rest can scarcely give a more just view of the harmonious whole, than a few bricks can of the building, of which they may have formed a part. The Author has therefore simply endeavoured to give the *Spirit of each Psalm* in such a compass as the public taste would tolerate, and to furnish, sometimes, when the length of the original would admit of it, an almost literal translation, sometimes a kind of spiritual paraphrase, and at others even a brief commentary on the whole Psalm. He feels in truth that, in order to render the Psalms fully applicable to a Christian audience, considerable liberties must be allowed in the way of adaptation. They ought, he thinks, to be made to express all that David himself would have expressed, had he lived under the superior light which we enjoy, and beheld, not the mere twilight of the yet unrisen "Sun of Righteousness," but, like ourselves, the splendour of His meridian day. What therefore he darkly intimates respecting Christ and His Gospel, (and the Psalms are full of such intimations,) the Author has in many instances endeavoured to unfold and expand, and adapting the whole in some degree to present times, usages, and circumstances, he has sought to preserve the spirit of the originals, while he has somewhat altered the letter.' pp. iii—v.

For our own part, we much prefer, for the purposes of Christian worship, free imitations of the Psalms to accommodated versions which neither retain the language and sentiment of David, nor yet possess the genuine character of a Christian hymn. We could wish to see more of the Spirit of the Psalms—of those especially which were composed for worship—transfused into our hymns; but we question the propriety, and certainly must deny the good effect, of putting force upon the compositions of the inspired Psalmist, in order to make them speak evangelical

language, and to adapt to the purpose of Psalmody, what would never have been intended for the general worship of the Church.

Mr. Lyte has, however, been very happy in his spirited imitation of some Psalms which, though, in the letter, not applicable to the circumstances of the Church, admit of an accommodation of the sentiment. We may instance the XXth., which primarily refers to some military expedition and victory; and Dr. Watts has accordingly turned it into a psalm, ‘for a day of ‘prayer in time of war.’ Mr. Lyte’s can hardly be called a version,—it is a perversion of the Psalm, but a beautiful and allowable perversion, for which he must not only be forgiven, but thanked.

‘The Lord in trouble hear thee,  
And help from Zion send ;  
The God of grace be near thee  
To comfort and befriend !  
Thy human weakness strengthen,  
Thy earthly wants supply,  
Thy span of nature lengthen  
To endless life on high !’

‘Above his own anointed  
His banner bright shall wave :  
Their times are all appointed ;  
The Lord his flock will save :  
Through life’s deceitful mazes,  
Their steps will safely bear ;  
Accept their feeble praises,  
And hear their every prayer.

‘Go on, thou heir of glory !  
No ill can thee betide.  
The prize is full before thee,  
Thy Guardian at thy side.  
Who trust in mortal forces  
Their weakness soon shall see ;  
But God a sure resource is,  
And God shall succour thee.’

Our readers may not be displeased at having the opportunity of comparing with this free imitation, a more literal version, in French, of the same Psalm, taken from the ‘*Chants Chrétians*;’ and another in English, in which the attempt has been made to preserve the lyrical spirit of the original.

‘Que le Seigneur tes vœux entende  
Dans ta nécessité !  
Que son puissant nom te défende  
Dans ton adversité !’

- ‘ Que de Dieu, quand tu fais ta plainte,  
Te vienne un prompt secours !  
Que de Sion, sa maison sainte,  
Il t'écoute toujours !
- ‘ A tes dons se montrant propice,  
Que par le feu du ciel  
Il consume le sacrifice  
Offert sur son autel !
- ‘ Qu'il daigne exaucer tes prières,  
Et notre camp joyeux  
Déploira toutes ses bannières  
En son nom glorieux.
- ‘ Le voila ce Dieu favorable  
Qui délivre son Oint.  
Sa droite toujours secourable  
Au roi ne manque point.
- ‘ L'un en ses chars a confiance,  
Et l'autre en ses chevaux ;  
Mais nous implorons ta puissance,  
Seigneur ! en tous nos maux.
- ‘ Aussi voyons-nous abolie  
Leur fière vanité,  
Et notre force rétablie,  
O Dieu de sainteté !
- ‘ Eternel ! veuille nous défendre !  
Et daigne, ô puissant Roi !  
Au jour de danger nous entendre,  
Et calmer notre effroi.’

## PSALM XX.

In the day of thy distress,  
May Jehovah hear thee !  
In the hour when danger press,  
Jacob's God be near thee !  
Send thee from his holy place,  
Timely aid or strengthening grace.

May thy prayers and offerings rise  
By thy God recorded !  
Thine oblations reach the skies,  
Graciously rewarded.  
Granted be thy heart's request ;  
All thy purposes be blest !

Thy success our hearts shall cheer :  
 We with glad acclaim  
 Will our grateful trophies rear  
 In Jehovah's name.  
 Go beneath his guardian care,  
 And the Lord fulfil thy prayer.

Now am I assured, the Lord  
 Will his servant shield,  
 Succour from the heavens afford,—  
 Guard me in the field.  
 Let them trust their vaunted force,  
 Scythed car and marshalled horse :—

Be our trust HIS mighty name  
 Who outspread the skies.  
 Theirs shall be defeat and shame ;  
 We shall victors rise.  
 Save the king, O God most high !  
 Hear us in our fervent cry.'

As a further specimen of Mr. Lyte's 'Spirit of the Psalms', we take two Versions of the Ninety-first Psalm, both very pleasing, although the first is best adapted for public use.

- ‘ There is a safe and secret place  
 Beneath the wings divine,  
 Reserved for all the heirs of grace ;—  
 O be that refuge mine ! ’
- ‘ The least and feeblest there may bide  
 Uninjured and unawed ;  
 While thousands fall on every side,  
 He rests secure in God.’
- ‘ The Angels watch him on his way,  
 And aid with friendly arm ;  
 And Satan roaring for his prey  
 May hate, but cannot harm.’
- ‘ He feeds in pastures large and fair  
 Of love and truth divine.  
 O child of God, O Glory's heir,  
 How rich a lot is thine ! ’
- ‘ A hand Almighty to defend,  
 An ear for every call,  
 An honoured life, a peaceful end,  
 And heaven to crown it all ! ’

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- ‘ O how safe, how happy he,  
 Lord of Hosts, who dwells with thee ! ’

Sheltered 'neath Almighty wings,  
Guarded by the King of kings !  
Thou my hope, my refuge art ;  
Touch with grace my rebel heart ;  
Draw me home into thy breast ;  
Give me there eternal rest !

' Many are the ills and foes  
Which the child of God enclose ;  
Plagues that walk the sullen night,  
Shafts that fly in noonday light.  
Here his snares the fowler plies,  
There the world's pollution tries  
Lord, while thousands round me fall,  
Help, and I am saved from all.

' How to him should evil come,  
Who has found in thee a home ?  
Angels round him take their stand,  
Guide him with unerring hand ;  
Safe he speeds his conquering way  
Where the lion lurks to slay,  
Treads the crested dragon down,  
Hasting to his heavenly crown.

' Hark the voice of love divine !  
" Fear not, trembler, thou art mine !  
" Fear not, I am at thy side,  
" Strong to succour, sure to guide.  
" Call on me in want or woe,  
" I will keep thee here below ;  
" And, thy day of conflict past,  
" Bear thee to myself at last ! " ' pp. 130—132.

The versification of these psalms is in general so smooth and musical, that we are surprised at finding any instances of unreadable and unsingable lines: e. g.

' Is man's, fallen man's, without, within.' p. 78.

We must beg Mr. Lyte to dismiss the uncouth abbreviation, '*neath*. Will he accept the following emendation of a verse in his version of the xciiid Psalm, in which this inelegance occurs, and the last line of which is rendered more smooth and more emphatic by a simple transposition ?

' Hark, the deep winds lift up their voice ;  
Beneath his feet the waves rejoice :  
The elements are in his hands,  
And rage or rest as he commands.'

We shall give one more specimen from this very pleasing and acceptable volume. The following is one of the most perfect of the series.

## ‘PSALM XIV.

‘O that the Lord’s salvation  
Were out of Zion come,  
To heal his ancient nation,  
To lead his outcasts home.

‘How long the holy city  
Shall heathen feet profane?  
Return, O Lord, in pity,  
Rebuild her walls again.

‘Let fall thy rod of terror,  
Thy saving grace impart;  
Roll back the veil of error,  
Release the fettered heart.

‘Let Israel home returning  
Her lost Messiah see;  
Give oil of joy for mourning,  
And bind thy Church to thee.’ pp. 18, 19.

Mr. Judkin’s volume has been for some time before the public, but has only recently fallen in our way. The Psalms in this Collection are arranged from ‘the authorized metrical versions,’ excluding such parts as are purely narrative or descriptive, and retaining only those which are devotional. The number of the Psalm is not given; and the reader will not easily recognize, in all cases, what psalm the metrical version is meant to represent; more especially as Mr. Judkin has taken very unauthorized liberties with the authorized originals. We cannot think that this portion of his labours, which is but a bungling attempt to supersede Dr. Watts’s Psalms, will gain him either credit or approbation. The hymns are original; and from these we shall have no difficulty in selecting some simply beautiful compositions. The first that forces itself on our choice is

## ‘HYMN LXXI.

‘Tis hard, when we are sick and poor,  
And they who lov’d us, love no more—  
When riches, friends, and health are gone,  
To say, “O LORD! Thy will be done.”

‘Tis hard, when they in death are laid  
O’er whom we watch’d, and wept, and pray’d,  
The wife—the parent—sister—son—  
To say, “O LORD! Thy will be done.”

‘Tis hard, when, in our soul’s distress,  
All, all around is wilderness,  
And herb and quick’ning stream are none,  
To say, “O LORD! Thy will be done.”

‘ And yet how light such sorrows be  
 To His, in dark Gethsemane—  
 Who drank the cup with stifled groan,  
 And said, “ O LORD ! Thy will be done.”

Our next specimen must be the XXXIIId. Hymn, which is a very beautiful one.

## ‘ I.

‘ If, holy Lord ! the pure in heart  
 Thy blessed face alone may see,  
 In guilty shame I must depart,  
 And hide myself afar from Thee.

## ‘ II.

‘ Or shouldst Thou be, O Lord ! extreme,  
 To mark my soul’s iniquities,  
 My hopes were but a mocking dream,  
 My refuge but a house of lies.

## ‘ III.

‘ Thus speaks the humbled man of sin,  
 Thus speaking feeds his deep despair,  
 Until Thy grace his heart may win,  
 Until Thy Spirit enter there.

## ‘ IV.

‘ Until within that light of old  
 That shone upon Damascus’ road,  
 Like Saul’s his open’d eyes behold  
 A God in Christ, a Christ in God ! ’ p. 139.

We cannot pass over the following, though obviously not adapted for psalmody.

## ‘ HYMN LVII.

## ‘ I.

‘ Own I a name—which I by works deny ;  
 Am I the living—and yet counted dead ;  
 Have I a lamp—and lack its due supply ;  
 Move my lips Godward—when my heart hath sped ?

## ‘ II.

‘ And do I bow my knees—whilst full of pride,  
 And do I pray—when not a want I feel,  
 And seem to trust—where I in truth deride,  
 And seek a balsam—with no wound to heal ?

## ‘ III.

‘ Make I the house of pray’r—the mart of gain ;  
 Hear I God’s curse—yet cherish still the sin ;  
 Walk I with saints—while leagu’d with Satan’s train,  
 Make Christ my boast—yet feed a hate within ?

## ‘IV.

‘O Lord ! arise with mercy all thine own :  
 O Lord ! these solemn mockeries forgive :  
 With pow’r convert to flesh a heart of stone :  
 Upon the dry bones breathe and let them live.’ p. 165.

Of two hundred original hymns from the same pen, it cannot be expected that the merit should be at all equal ; and we might point out instances of false taste, and other faults. We shall content ourselves, however, with remarking, that the Author is somewhat too fond of making the same line end every stanza, as in the first specimen, and in Hymns IV., XIV., XXVIII., CVI., CLXV., &c. ; or with iterating the same words, slightly varied, in each verse, like the heads of a sermon ; e. g., in Hymn V., ‘a *living* ‘shepherd’,—‘*a gentle* shepherd’,—‘*a faithful* shepherd,’ &c. These little artifices of versification require to be very sparingly and delicately used, and displease when they occur again and again. In Hymn CLXVII., the effect of this iteration is ludicrous, and the metre itself is burlesque. Hymn CXLV., on the other hand, affords a happy specimen of an antithetical repetition of the same leading word.

## ‘I.

‘We look *around*—and what is there  
 But tears and travail, grief and care ?  
 A shifting scene, whose changes show  
 That human guilt is human woe !

## ‘II.

‘We look *behind*—and what were we ?  
 The bound in sin’s captivity,  
 The blind of eye, the deaf of ear,  
 The sear’d in heart, the rack’d with fear.

## ‘III.

‘We look *before*—and who shall climb  
 The rugged steep, the mount sublime,  
 On which the living temple stands,  
 Eternal, and not made with hands ?

## ‘IV.

‘We look *above*—whose harps are they  
 But angels’—‘mid the flooding ray  
 Of Him, the victor Lamb of God ?  
 —Lord, wash us with Thy precious blood !’ p. 266.

We must make room for one more specimen.

## ‘HYMN LXXXVII.

‘I.

‘Thron’d high is Jesus now,  
Upon His heav’ly seat ;  
The kingly crown is on His brow,  
The angels round His feet.

‘II.

‘In shining white they stand,  
A great and countless throng ;  
A palmy sceptre in each hand,  
On every tongue a song !

‘III.

‘They sing the Lamb of God,  
Once slain on earth for them ;  
The Lamb by whose atoning blood  
Each wears his diadem !

‘IV.

‘Thy grace, O Holy Ghost !  
Thy blessed help supply,  
That we may join the radiant host,  
Who circle Christ on high !’

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Art. VI. *Letters to a Member of Parliament on the present State of Things*: the Land, the Church, the Dissent, Church Reform, Liberalism, &c. In Reference to Scripture Truth. 8vo. pp. 111. London, 1834.

THIS pamphlet has been sent to us accompanied with a request of an ‘early notice.’ What sort of notice the Writer expects from us, we cannot divine; but he shall have justice done to him: he shall speak for himself.

‘Now dissent does this—sets up a ministry and ordinances of a kind which God has not warranted, and is therefore a sinful system even where Christ, the TRUE Christ, is truly preached thereby.’ p. 58.

‘Dissent is the natural principle of unconverted man, which the purest church-form can never uproot. . . You see this truth exemplified every where in Scripture, in the midst of the full shining out of God from his own forms. You see it in the dissent of Cain, Korah, and his party, Hymeneus, Philetus, Alexander, Demas, Diotrephes, and others.’ p. 93.

‘Let us examine the ‘grievances,’ one by one, by the principles through which we have gone.

‘The public registration of Births.—This demand of itself is unimportant. But it breaks the oneness of faith as regards the truth of infant Baptism, the present legal registration being that of the admission of infants to the outward church by a Christian rite. Grant

it, and you sanction the error and schism of the Anti-paedobaptists, who reject infant baptism ; of the Quakers, who reject all Baptism ; and of the Independents and others, who baptize infants without scriptural ministerial authority, no authority being given by the Word to unscripturally-ordained ministers to administer ordinances. A public registration of births, therefore, is inadmissible on gospel principles.' p. 42.

Nevertheless, this sapient person thinks, that it might be managed, in spite of its opposition to Gospel principles, by allowing courts of justice to receive *any* proof of births as evidence !! The demand not to pay church-rates, he will not 'waste time in 'arguing : the very proposition (proposal) includes the destruction 'of the national religion'!!! The Writer's politics may be learned from the following paragraphs.

'Changes in the Ministry have been going on upon questions involving the principles and truths of God. Not for the better, but for the worse. Every turn of the wheel only serves to throw off another portion of right principle. Let no child of God be looking for changes for the better, but let him be well instructed in the Word, and wait patiently and assuredly for the unfolding of the Lord's purposes according to the Word. The Spirit of the age, as one, who so lately fell before it, called the God-denying Spirit abroad all over the earth, will allow no changes for the better. Truly did he call it a Spirit. It is a *Spirit*. It is "*the Spirit*" of the age gone forth with his fellow-spirits unto the kings and powers and people of the earth and of the whole world, gone forth out of the mouth of the Liberal-Infidel Beast to do his master's universal work, Rev. xvi. 13, 14. It is "*the Spirit*," who will give power to the presumptuous and self-willed dreamers, that despise government and speak evil of dignities, and will cause them to walk upon the high places and trouble the heritage of God. It is "*the Spirit*," who, if the Conservatives, with whom is *political* truth, were conducting the Government to-morrow, would so press on them with the power of the filthy dreamers without, that, not being rooted in *spiritual* truth, they would either yield to him, as they did in the Papist Relief Bill, or be soon swept away by him. It is "*the Spirit*" of the Father of lies, who was a murderer from the beginning, sending forth the promise of great earthly good to poor sensual man, ever minding the things of the flesh and of the earth, and poor man shall follow the Boaster's bubble till it is burst by the thunder of the Lord's dreadful day. It is "*the Spirit*," who gives out the lie in the mouth of the world's prophesiers of good, and makes them break out with taunts and smitings upon the Lord's prophet of evil ; and stirs up the world to hate him and feed him with bread and water of affliction till the good come to pass ;—but the good will not come to pass, but as Ahab listened to the lying spirit in his prophesiers and went up and fell at Ramothgilead, so will the world listen to the lie of "*the Spirit*" of the age in the mouth of all its prophesiers, and go up and fall in the battle of that great day of God Almighty.'

'Above all, let no child of God, deceived by appearances and flat-

tering promises, be found aiding and abetting the rising Antichrist. Let him mark the triumphant progress of "*the Spirit*." The Papist Relief Bill brought us into the condition and guilt of a Papal nation before God, inasmuch as it admitted Antichrist in his *spiritual* form into the Government of the country. The Reform Bill next brought us into the condition and guilt of a Liberal-Infidel nation before God, inasmuch as it admitted Antichrist in his *civil* form into the government, by the principle of *Vox Populi, Vox Dei*. Since this completed guilt in our two-fold standing of Church and State, the onward march of "*the Spirit*" has been steady and unceasing. The latest manifestation of his triumphant domination is the sting, which by a righteous retribution the cockatrices, hatched into life and power by the two bills, have given to some among his followers, who formed and fostered the bills, because they shrunk from the next advance upon the yawning gulf, just opening upon their startled sight. His march will be onward, steady, and, although from temporary incidental causes occasionally checked, unceasing. The present advancing step is the giving up Ireland to Popery, the spiritual Antichrist, which the Father of lies calls, and teaches the followers of "*the Spirit*" to call, reforms in the Irish Church. Others and others will follow in due time and order, to bring on the full revelation of the many-formed and many-coloured Lawless One, whom the Lord shall destroy with the brightness of his coming, together with all to whom God shall send strong delusion that they may believe the lie of the Lawless Antichrist, 2 Thess. ii. 3—12.

'Oh, let no child of God be found in the wake of this latter-day Lawless One, so soon to be revealed. "*The Spirit*" of the age, who is his spirit, has at present cast his shadow over many of the children of God, and they are walking in it. But the Lord shall deliver them. He has set his everlasting love upon them, and he cannot leave them to be consumed and damned with those who believe not the truth but have pleasure in unrighteousness.' pp. 107—110.

Our readers will be aware, by this time, to what religio-political school the Writer belongs. One more extract will complete the exposure. Taking his text from John vi. 37. and v. 44, 'All 'shall come,' our most orthodox, catholic, and profound Theologian proceeds to apply it as follows.

'Take a parish where, or take it at a time when, the Father has given it to *none* to come to Christ, and all the exertions of all the Dissenters in the world would not bring out one soul to Christ, if those words be true. You may ascribe all the sin and perdition you there see to the want of a Church minister, or to the faithlessness of the one who is there, and, as one of the links of the chain of God's great purposes, you will ascribe it rightly; but if you stop there, and do not rise up to the sight of the truths contained in our Lord's words above, you will unquestionably miss the real facts of the case. Dissenters might do much outwardly, and "glory in appearance"—they might form a company of seeming worshippers, with all the accompaniment of the outward things of their sect—they might reduce

much of what was disorderly into order, and establish much of what is moral to rejoice over—and yet not one soul would be saved. For, in spite of all the reasonings and cavils of men, those words of Christ will stand true in their fulfilment. And as, on the one hand, not one soul in that parish, given to Christ of the Father, shall be kept from coming by the faithlessness of the minister, or the lack of one; so, on the other hand, not one, not so given to Christ, shall come by all the exertions and seeming work of Dissenters. Doubtless, the lack of a minister, or the faithlessness of the one appointed, is working out the eternal purpose of God; and who or what can disannul that purpose?

'Change the scene. In the same parish, at another period, the Father has some whom he has given to Christ, and to whom he gives it to come to Christ, and then he sends a faithful minister to bring them out. But still the fact, the glorious fact, is, that the Lord has his people, even in a parish where there is a faithless minister, and he works out their salvation in the exercise, simply, of the office of the minister of his own ordained order.' pp. 60—62.

Thus, the preaching of the Gospel would seem to be a matter of very little consequence or utility; and this being the case, the exertions of Dissenters may well be dispensed with. Education and the means of knowledge are, in like manner, deemed of little value. 'The Spirit of God is ever at work in dark ages as well as in light, to bring out his eternally-ordained children to Christ.' Moreover, 'Mental light is not spiritual light, and has not the slightest tendency to become so.' It is clear, therefore, that mental darkness is as favourable to religion as 'the light of the flesh;' consequently, 'the Papists were not far wrong in making ignorance the parent of devotion.'

There is a harmonious congruity in these opinions, which our readers will not fail to admire, as well as an unflinching consistency in following out the premises to their most revolting conclusions. A hyper-Calvinist in theology, a fanatic in politics, a bigot in temper, a Papist in spirit, the Writer here presents himself at full length, a capital specimen of a genus which forms an interesting subject for the contemplation of the psychological philosopher, though more curious than useful. He is moreover a student in prophecy of the "Morning Watch" school, and has probably studied at Albury, and practised the tongues at Mr. Irving's chapel. The name of Mr. Nisbet, as publisher, vouches for his being one of the illuminated.

The pamphlet reminds us of an observation made to us in serious simplicity, by one who 'wore a coronet and prayed,' and who was well acquainted with the religious world at the West end of the town—'Satan has become so very religious!'

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Art. VII.—1. *The Church Divided*; a Sermon preached in Zion Chapel, Wakefield. By J. D. Lorraine. 12mo, pp. 32. London, 1834.

2. *The Unity of the Church*; a Sermon, delivered in Claremont Chapel, Pentonville, before the Monthly Association of Congregational Ministers and Churches. By J. Robinson, Minister of Chapel Street Chapel, Soho. 8vo, pp. 43. London, 1834.

**T**HREE is a sense in which the Church is one, and cannot be otherwise. There is another sense in which, as an inference from the first proposition, it ought to be one, but is actually far otherwise. Notwithstanding appearances to the contrary, however, we rejoice to believe, with Mr. Lorraine, that the subject of Union among Christians is beginning to be better understood, and more influential. The only basis of that Union which will bear the superstructure, is the relation of the genuine disciples of Christ to their common Head. If any other relation, ecclesiastical or political, be taken as the basis, the Union will at best be hollow, partial, and secular. The first step to a closer union is, to perceive this; to recognize the Divine law of Union as paramount to every ordinance of man, which, by circumscribing, divides the Church. The next step is for those parties to draw together in closer alliance and more cordial co-operation, whom neither any essential disagreement in doctrine, nor any political barrier prevents from uniting. The Oneness of Dissenters would be a testimony and argument of invincible force against an exclusive and excluding establishment. An Established Church, by the inevitable narrowness of its basis, must divide those whom Christ has united; while, as a political institution, it unites and amalgamates parties never intended to coalesce. The pious Members of the Established Church are slow to perceive this. They would fain cast all the blame of our divisions on those above whom they exalt themselves. But the veil must be torn from their eyes.

'It is the more important,' remarks Mr. Lorraine, 'that, at present, all causes of division in the church of Christ should undergo a thorough investigation, in a Catholic and kindly spirit, because, while petitioning the legislature for an equalization of religious privileges, there are many belonging to the Episcopalian body, who imagine we are seeking their destruction as a religious community. Were this our aim, we should deserve to be denounced as antichrist. Our heart's desire and prayer to God for them is, that they may be increasingly useful; and our conviction is, that if they were freed from their worldly and secular association, their spiritual lustre would shine forth with more unsullied glory. No good man can have any reason to fear such a separation; and no ungodly man should be permitted to minister at the altar of any sanctuary dedicated to the Most High.'

'It is to be lamented, that in the agitation of a question, which appears so easily decided by the simple principles of equity, any further suspicions and estrangement should have arisen among those, who still are united in the Head of the spiritual church. But why

should any, who love the same Lord, be alarmed at our claims? We ask for no temporal emoluments; we beg for no superior privileges. Can brethren grudge us what the Saviour intends all his disciples to enjoy? We only wish that all his followers may be, where he has placed them, on the broad basis of equality. Then all true Christians might coalesce; then they might walk together as partakers of the same hope; then the "kingdom that cometh not with observation" would increase by its own expansive power; then the reproof would not be so pointed, "Is Christ divided?" It would be felt that the prediction was nearer its accomplishment; "In that day there shall be one Lord, and his name one."

'The elevation of one sect above every other, has no doubt done much to excite and to continue in this country, the unhappy feeling which has prevailed among different bodies of Christians. If an established religion did harm in no other way, than by hindering free ministerial intercourse among those who preach the same truths, and thus preventing the general union, which should exist among all the true disciples of Christ, it would be an irresistible argument against it. That cannot be of divine ordering, which keeps up a state of feeling contrary to the spirit of the gospel, and a state of separation opposed to the prohibitions of Scripture. Let all that are united in Christ, be equal in the sight of earthly rulers, as they are in the sight of the Supreme Ruler; then "The envy of Ephraim shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim."

'It is almost impossible, as things are at present constituted, for the holiest men, who have been educated amidst the prejudices of an Establishment, to regard with cordial feelings, the success of those who differ from them on questions of church order. There is a fascination in civil superiority, which it requires a strong mind and eminent piety to resist. But the ministers of Christ should be exposed to no such temptation; and, for the benefit of the whole church, we should earnestly desire the time when all political religions shall cease. Let the world no longer be permitted to intrude its flattering honours into the temple of God; and then, instead of declining in the esteem of the country, Episcopacy, by ministering in virtuous independence—neither being fettered by temporal domination, nor harassed by the refusals of those who do not support it of a "willing mind"—will command its due share of respect; and in proportion to the holy fidelity of its ministers, and the pious exertions of its members, will extend its usefulness and influence.' *Lorraine*, pp. 21—25.

The invidious and sectarian exclusion of faithful ministers of other communions from the pulpits of the Episcopal Church, is not less pernicious in its effect on the spirit of its own ministers, than it is on other grounds injurious. Mr. Robinson remarks, that 'it is by no means agreeable to the feelings of some good and great men who worship at its altars.'

'This may, perhaps,' he proceeds to say, 'be inseparable from a national establishment; but it is one of the great evils which render

such anomalous creations of the civil power, an injury rather than a benefit to the cause of genuine Christianity. This I feel bound to say, that an exclusive spirit, coupled with the questionable and unscriptural method by which the revenues of the established church are raised, form a serious obstacle to actual unity. It might be deemed presumptuous in me to offer a suggestion to the many excellent men who are ministers and members of that hierarchy; but if conscious, as they must be, of the many serious objections which exist among all classes as to the mode in which it is supported, and the many restrictions under which they are placed by its canons, especially in their intercourse with many whom they frankly acknowledge as brethren; would it not be magnanimous, and display the noble superiority of a Christian mind, to seek and pray the legislature for such alterations as would relieve them from the odium of an unpopular assessment, and restrictions that cramp and chill the best and most generous sentiments of the heart? ' Robinson, p. 41.

We cordially recommend these well-timed discourses to the perusal of our readers.

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Art. VIII. 1. *Copies and Extracts of Letters from Settlers in Upper Canada.* 8vo, pp. 12. 1833.

2. *Letters and Extracts of Letters from Settlers in Upper Canada.* pp. 20. London, 1834.

AS these pages, though unpublished, have fallen in our way, we deem it worth while to lay a few extracts before our readers, with a word or two of comment. We profess ourselves friends to Emigration, because we think that it was the design of Divine Providence, that the earth should thus be replenished; and because we see no reason why the ocean should be made, any more than the Tweed, a forbidden boundary to our redundant population. Scotland has, for centuries, indemnified herself for the poverty of her soil by the intelligent enterprise of her sons, who have dared every clime, and are found domesticated in all regions. At the same time, there can be no greater barbarity than decoying from their quiet homes, by fallacious representations, those who are ill qualified to struggle with the difficulties of 'life in the wilds', and no conduct more reprehensible than emptying ship-loads of helpless emigrants upon a foreign shore. Let no one leave his native country because he is discontented with it, or he will find that he has taken out with him a spirit that will prove his punisher. The reasons for emigration ought to be peremptory; and the decision ought to rest upon a careful balance of opposite evils. An emigrant ought to be one who not merely prefers a state of independence, but is able to be self-dependent, and willing to work harder for independence than he

would do in the old country for rent and taxes. ‘Plenty to eat and nought to pay’, is a tempting bill of fare; but a man may have this within the walls of a prison and yet sigh for liberty. And most men would rather have much to pay out of good profits, than nothing to pay, and next to nothing to pay with. The man who cannot secure an industrious livelihood in this country, or who has not the prospect of rearing his family in the same sphere of life as that in which he has moved, on account of the too strenuous competition of a dense population, acts wisely in going where there is more room; but then he should be one who can endure *great hardships* more patiently than *great cares*, since the probability is, that he will lessen his cares, but increase his hardships. In the homely language of the following sensible Letter, he must not expect more, in the first instance, than to make an escape from the fire to the frying-pan. We like the honest Yorkshireman all the better for not advising others to follow him, because so many have found themselves disappointed, although he seems to be one who can stand wind and weather, and take root in any soil.

‘ Paisley Block, Guelph.

‘ **MY DEAR COUSIN,**— It is with pleasure I sit myself down on the bare floor, as I have nothing else to sit upon, to write a few lines to you. I shall not trouble you with a lengthened prologue or preface; I shall, therefore, as my paper is so small, proceed to inform you of what I think you are most anxious to know, in as concise a manner as possible. I do not think it would be at all interesting were I to enumerate all our privations and hardships from the time we left England to our arrival here; I will therefore pass over that part of our history, and confine myself to what we at present are, and what we at present enjoy. When we got to Guelph we opened our eyes and gained information before we located; and the property that we have purchased we considered to be of all that we had seen the most likely to suit us; we have 108 acres of good land, fifteen acres of which are cleared; we have five acres of wheat, which is looking as well as can be wished, and which I believe will be ripe for the sickle about the middle of August: we have five acres of oats and nearly two acres of potatoes, the greater part of which we have planted ourselves; for this we have given £175 currency; £100 we paid to the man whom it belonged, which paid him reasonably for the clearance and crop, and an instalment that he had paid to the Canada Company on purchasing; we paid an instalment of £15, so that we have £60 to pay in five years, viz. £15 in two years, £15 in three years, £15 in four years, and £15 in five years. We have about eight acres of swamp. We have a fine spring of water, which rises in and runs through our lot. We have bought two good cows with their calves; the calves we are rearing, the cows yield us a most plentiful supply of milk, they give on an average eighteen quarts a day; we gave for them fifty-three dollars; a dollar here is 5s. Od. currency, (or 4s. 6d. sterling); they live entirely in the woods, and cost us nothing keeping;

they come up to be milked morning and evening regularly, for which we reward them with a trifle of bran. We have a lot of fowls which my wife has had given her; we have also four dogs; we are busy getting in some turnips for winter fodder; we are about buying a yoke of oxen, they are about seventy dollars a yoke; we intend having a couple of horses in the spring; horses are on an average eighty dollars each, good ones. We are erecting a beautiful frame house, which will be the finest in this part of the country; we contracted with a carpenter to do the wood work for £85. The house will be built entirely of wood after the fashion of the country, but I do assure you they look much more neat and respectable than brick houses do. The length of it is thirty-two feet, the breadth twenty feet, five sash windows to the front and four to the back; a passage runs through the centre, with a door front and back, and the stairs go up in the passage; the roof will project over twelve inches, and the outside will be painted white; there will also be a chimney at each end. We lads have dug a cellar twenty by fourteen and six feet deep. I expect the house will be finished in a short time, or as brother Jonathan says, "right off." We have got all the stone ourselves, and done a variety of jobs that has saved us a great deal of money. I should have mentioned that we have sown our five acres of wheat with grass seeds. We live at the present in places called shanties, which are mere temporary cobblements put up in a rough manner, viz. boards piled up and a hole in the side to creep in at. Now in such a duck hull as this, myself and wife contrive to live; we have our bed on the floor, and whenever we have a fire we are nearly poisoned with smoke; when it rains, also, it comes into bed to us delightfully; but never mind that, I do not care a fig. My father and brothers live in a much better place; it consists of four poles driven into the earth and boarded at the sides, and is in every respect genteel compared to mine.

' It now remains for me to say something of the country, and how we like it, &c. Now this I apprehend is what you want to know most about; then, to tell you in one word, we are all perfectly satisfied; we have not hopped out of a frying-pan into a fire, but out of a fire into a frying-pan. I have found things as I expected I should do; and what I read at home concerning Canada has proved to be correct; in this I am not mistaken, it is a solid fact. My father's property at home, which was doing us no good, has here purchased for us a maintenance for life, as well as put us in possession of independence and comfort. We have exchanged a life fraught with care and anxiety, a life of bubble bubble, toil, and never-ceasing trouble, for one in connexion with which there is no care, no anxiety, and no dismal forebodings as to the future, for to-morrow here taketh care for itself. My father says, he would never mind encountering the same privations over again to put us in possession of the same independence; he feels more than satisfied; he says, moreover, that he never felt so rich in his life, and never knew what riches were until now. We feel rich; we are little kings, and do enjoy such health as we perhaps never did before. We can here work a day beneath the rays of a burning sun; we can in turn be wet to the skin three times a day, and still enjoy it all. We live here as the patriarchs of old, on

plain and homely fare ; whilst the lowing of the cattle, and other rural sounds, impress my mind with a conviction that these are such times as they experienced, and which I have impatiently and ardently longed and hoped for. We are here farmers to all intents and purposes ; the land appears to me to bring forth its increase abundantly, and will continue to do so to the end of time. We do not go about here soliciting orders, and bowing and endeavouring to please and serve this man or the other ; no, no ; the scene has changed altogether ; we are all rich people here, and all independent ; we feel here our importance as men, as rational beings endowed with the power of thinking and acting ; we do as we like, for there is none to control us. We have here the wild woods in which to rove at will, together with the advantage of shooting what we like, as here is game of all sorts, bears, wolves, foxes, pheasants, deer, partridges, and nobody knows what besides, and nobody cares ; I would not exchange the life that I lead with the best mechanic that ever breathed, or ever will do. Canada, as I have said before, is a land of peace and plenty, blest with everything that can render it delightful to an independent spirit ; here is no poverty here, a beggar was never known.

“Plenty to eat and nought to pay, this is the land we live in.”

‘ In a short time, if Providence continue to bless us with health, we shall have herds of cattle of all kinds ; in another year, all being well, I hope to have my expectations fulfilled or realized, as by that time we shall have some outbuildings finished, together with barns, stables, &c. It is, as I said before, the best place for the industrious of all classes to come unto, for according to the extent of their labour will be the extent of their riches, and these riches will not merely consist of cleared farms, and flocks, and herds, but of money too, for here is a market for every commodity that the farmer can raise, and a good market too : potatoes are selling now at 2s. 6d. per bushel, wheat 5s. per bushel ; it is all humbug to suppose there is no money market, for if the farmer should not feel disposed to sell in Guelph, he can take his produce to Hamilton or Dundas, and get money for it there too, so that, whenever you hear any one speak contrary to this, contradict them, and do not let them to be led away with such folly. There is another thing I will just set you right in, and that is the *tree-stumps* ; it is said that these require twenty or thirty years to destroy them ; now know from me that five years will destroy some of the largest stumps, and some will rot out in three years. Our clearance is not a year old, and a number of our stumps are already so far decayed that I have pulled them up myself. Out of the number of instances that I could bring forward of persons getting rich in this country I will only mention one, and that is our neighbour, a Yorkshireman ; he came here three years ago ; he then had but 2s. 6d., and an axe : well, he set to work mightily, and now he has 100 acres of land, a herd of cattle, fine crops, &c., and what he has done at his land is worth 375*l.*, and he has cleared this last year 100*l.* ; now this has been done in this short time—where now is there a man in England that can do or get one-fourth of this ? We, in like manner, must get rich, for we save all our wages, our cattle will continually increase, and thus every thing will go on progressively and prosperously ; but as fine a country

as this is, I would never advise any individual to come here, on account of so many coming and find themselves disappointed, and who never would be satisfied with any thing in nature. Now here is a man in Guelph employed by a gentleman who related to me the story, who, when in England, could only get 12s. per week, and this gentleman was giving him 10s. a day, yet the man grumbled ; the fact is, the country cannot suit all, and for the reason already given, I should never advise any person to come for fear they should feel disappointed. There is another little matter I wish to set you right in, and that is society here ; now I would not have you think that there are none here but pauper lunatics, for when we first reached Guelph we were agreeably surprised to see a number of gentlemen dressed in white trousers, flannel jackets, and straw hats, plying at cricket on the green, and they were quite adept at the game ; they meet to play every Saturday. And then again the people are all civil and well behaved, more so than ever I found them at home ; even in the most remote townships you will find them quite polite and agreeable. A Scotch church is already built at Guelph, as well as a Catholic church, an English church is building ; and when things get put to rights we intend having a light waggon to take us to town, the Scotch, the Church of England, and the Methodists, all at present preach and worship in one place by turns.

' I can now tell you how hot it has been since we have been here. Once my thermometer stood at 88, but the average heat is 82 to 84, and sometimes it will drop to 50 in the night, and sometimes to 40, yet it is all right and all comfortable, we feel nothing of these great changes. We intend making a dam on our stream for water-fowl, &c. ; we go here without stockings, handkerchief, coat, and waistcoat, and this altogether through choice, and we are just as comfortable with only trousers, shoes, and straw hats, as you with all your clothing on. I see now that I must be bringing matters to a conclusion ; you must tell Mr. D., that if ever he thinks of coming here, he had better do so as soon as possible, or else for ever be nothing more, and his children after him, than humble obedient slaves ; my reason for saying so is, land is getting dearer every succeeding year, and in a few years there will be no purchasing land but at an enormous price ; if, therefore, he should ever think of coming, it would be well for him not to do so without first receiving from me a letter of instructions.

' Your affectionate cousin,  
(Signed)      ' JOHN NEWTON.'

' P.S.—When a person comes to Canada, it requires great resolution in order to prevent himself from being heartbroken at the sight of such a number of big trees, which are all to be tumbled to the earth by his arm alone. I have seen a tree three yards in diameter.

' To Mr. Joseph Mappin,  
Far-Gate, Yorkshire.'

This plain, unvarnished account can deceive no one ; and if all emigrants brought out the same spirit, they would hardly fail to

do well. The Letters of settlers who dwell upon having to pay no taxes, no tithes, no rates, no rent, always awake the suspicion that they feel uncomfortable, and have recourse to these consolations to sustain their cheerfulness. Such is the impression produced by several of these Letters. The following extracts give a fair view of the rough and the smooth of a settler's life. The Writer is a Naval Officer settled in the London district.

' I am happy to say that I am already fairly installed as a farmer, for I have got my little crop of wheat and rye into the ground; I am owner of a capital waggon and team of oxen, and I have bought and sold both live and dead stock in a small way. I certainly have accomplished as much as I expected to do, and am very well satisfied with my labours, hard enough as they are from morning to night: how delightful, indeed, is my life of vigorous exertion now to the drudgery and harassing cares I left behind me in England. This is not yet a country where much money is to be made except by those who can afford to speculate largely in land, and wait for some years for a large return upon the outlay; but then the finest land is so cheap yet, (though it is rapidly rising), and the necessities of life are to be procured so easily, that after the bustle and discomfort of getting settled are over, a man with a family, who has a little capital to begin with, feels a perfect load shaken off his mind and spirits, and he breathes in an atmosphere of ease and cheerfulness, to which, in England, he was an *utter stranger*: these, at least, have been my sensations, and I do not think I am of an over sanguine disposition. It is to be sure, not all sunshine here, for we have very considerable disadvantages to contend with, such as the want of good servants and the general scarcity of labourers; but these evils are decreasing yearly as emigration goes on, and really in this country a person is thrown so much upon his own ingenuity and resources, that he soon learns to be much less dependent upon the help of others than at home. On the score of respectable neighbours we are very fortunate, for I can count eight or ten naval or army officers, with their families within a few miles of us; we are to have a large importation, too, next year, for Admiral Vansittart is coming here with all his establishment, and will bring a clergyman with him, who is to have the new church which my friend Captain Drew, R.N. is building, about a mile from where we live, which I look upon as a great comfort and blessing to us. In the way of provisions we are much better off than I expected; we have excellent beef at 3d. and the finest venison at 2d. per lb.; our bread, butter, and milk, are not as cheap in proportion; but next year I shall have my own dairy establishment, and send my own grain to the mill, which will remedy that. On the whole, I consider I have greatly bettered my circumstances by coming to this part of the world, and though I should hardly like the responsibility of *advising* others to follow my example, I give my candid opinion on my own case, and I should further say that if the advantages of Upper Canada were understood and appreciated in England as much as I value them, thousands instead of tens would come out here.' pp. 17—18.

' You request details which may assist your friends in their way hither, and I shall be glad to be of any use in that way. As a general caution, let me advise all who intend coming here to call into requisition a little of their common sense, and not expect in this New Country all the comforts, natural and artificial, of a highly polished society, for such anticipations can only terminate in disappointment, and more probably in disgust. Greatly indeed do I wish that I could inoculate all Emigrants with a spice of my own liking to Canada ; a liking, perhaps, much strengthened by finding that the rational plain sense hopes with which I started, have been in no way disappointed, but rather exceeded. I certainly think that most writers upon Canada have understated the sum which is necessary for a *gentleman* with a family to set out with comfortably, and there is a vague sort of impression amongst the public that if a person lands with a few hundreds in his pocket he is at once comfortably provided for : this is a gross mistake, and must lead some into intolerable difficulties, for a time at least, when they may at last struggle through and succeed : but I should think with less than £1000 or £1200 much hardship and privation may be expected by those who have brought up their families genteelly in England : to be sure some people can bear these things better than others, and there must be different degrees of suffering according to habit and disposition in the parties ; but in this country, even in the smallest way, with a few acres of your own, there is a feeling of independence a thousand per cent. better than the *exterior show* of comfort at home, while one is really pressed to the very earth with positive want and embarrassment. Those people who have grown up boys have a great advantage ; they are so much wealth or money saved in the shape of labour, that is if they are under good discipline and made to be useful in the various ways they can be here.'

What is independence ? It is generally understood of the circumstances of a man who has property enough to live upon independently of his earnings or profits. A proprietor of land is independent, if he can obtain rent for it. This is not, however, such independence as can alone be looked for in a new country. Here, independence means being able to depend upon the labour of others : there, it means being able to depend upon the results of one's own labour. The 'feeling of independence,' the conscious satisfaction of self-dependent industry, must be admitted to be a much more wholesome feeling than the aristocratic feeling gendered by the possession of that wealth which commands others' industry. Still, it is worth while to put the question, whether a man may not be substantially independent, and feel himself to be so, in the old country, who, though he owns not a rood of land, can command by his industry a sufficiency of the comforts of life, and fears neither creditor nor landlord.

Art. IX. *The Literary and Theological Review.* No. I. March, 1834. Conducted by Leonard Woods, jun. 8vo., pp. 164. New York. 1834.

**T**HIS is the first Number of a new Quarterly Journal, undertaken by Mr. Woods, ‘with the advice of an Association of gentlemen in the city of New York, and its neighbourhood,’ and having for its leading object, ‘the statement and vindication of the doctrines of the Christian Religion as held by the great body of the Reformed Church.’ We so cordially approve of the object, that we willingly lend our aid to make the publication known on this side of the Atlantic, although we fear that it is of a character far too grave and weighty for English readers.

The present Number contains nine articles. I. An Introductory Article, by the Editor. II. Letter to the Editor, from Rev. Heman Humphrey, D.D., President of Amherst College. III. God without Passions. By the Rev. John Woodbridge, D.D., New York. IV. Review of Anti-slavery Publications, and Defence of the Colonization Society. By Hon. Theodore Frelinghuysen, Senator. V. Mental Philosophy. No. I. By the Rev. Leonard Woods, D.D., Andover. VI. Economy of Christian Missions, as developed in the Apostolic Age. By Rev. Horatio Bardwell, formerly Missionary to India. VII. Christian Sanctification. By the Rev. Gardiner Spring, D.D., New York. VIII. Theology and Natural Science, a review of Bretschneider’s “Letters to a Statesman.” Translated from the German, by the Editor. IX. Review of Olshausen’s Commentary on the New Testament, by the Editor. To these articles are appended two brief literary notices.

Of these nine articles, three only are reviews, in the usual acceptation of the word: the greater part are papers in the form of Essays on the several topics. Dr. Woods promises a series of Essays on the Philosophy of Mind, in which his design is, to attend especially to those parts of Mental Philosophy which have usually received a less degree of attention than they seem to deserve,—to those parts also which are attended with uncommon difficulties,—and most of all to those which have an important bearing on moral and theological subjects. The present paper treats of the classification of mental acts, and of the use of the words *volition*, *will*, *affection*, and *voluntary*. Dr. Woods thinks it to be evidently necessary, that we should carry the classification of the intellectual operations and powers further than has commonly been done, and more definitely mark the different classes by appropriate words.

‘The mind perceives things in the natural world, and is conscious of its own actions; has ideas of the relations of things, such as cause and effect, etc.; and of general abstract truths, such as the principles

of mathematical, metaphysical, and moral science. Now it seems desirable that we should have a single word for the former class of these mental acts, and another for the latter; and that we should have distinct words for the different mental faculties developed in these different classes of mental acts. The word *understanding* might be used to denote the faculty to which the former class are referable, and *reason*, the faculty to which the latter are referable. Indeed this, or something like this, is already, to some extent, the prevailing sense of these words. It would manifestly do much towards clearing mental science of the doubts and difficulties which have generally cleaved to it, if the operations of the mind to be classed under the word *understanding*, and those to be classed under *reason*, should be exactly defined and settled; so that we could distinguish as well between what is meant by acts of *understanding* and acts of *reason*, as we now do between what is meant by *seeing* and what by *hearing*.

'It is unnecessary in this place to extend these remarks to the other operations of the mind. My object is, to expose the unsoundness of the opinion sometimes advanced, that there *are* and *must* be just so many faculties of the mind, and no more; and to show that if we would cultivate in ourselves and others a just and accurate habit of thinking and speaking, we must carefully notice the smaller as well as larger differences among the operations of the mind, and must make new and more particular classifications, and employ new and appropriate terms to express them, as occasion requires; and that we must proceed in this way, till all the important relations among our mental acts, whether more minute and recondite, or more obvious, are distinctly and clearly marked. All this, which is desirable and necessary in regard to the operations of the mind generally, is specially so in regard to those which are of a moral nature, and stand in direct relation to God and his law. Here the want of a just and careful discrimination will expose us to dangerous mistakes respecting our character and our eternal welfare. It is with an ultimate reference to the affections which we exercise as moral and accountable beings, and to the general interests involved in them, that I have entered on the consideration of the present subject.' pp. 88, 89.

We regret that a new Quarterly Journal devoted to the interests of religion, should have committed itself in the first Number, by a feeble and sophistical article in defence of the Colonization Society, and consequently in opposition to the advocates of emancipation. 'When we are urged,' says the Honourable Theodore Freylinghuysen, 'to the immediate abolition of Slavery, the answer is 'very conclusive, that duty has no claims, where both the right and the power to exercise it are wanting.' Very conclusive, truly! The same argument would have applied with equal force to the earlier efforts of the Abolitionists in this country to put down the Slave Trade. What hinders each State of the Union from performing its duty in this matter, seeing that the state legislatures at all events have the full right and power to comply with the claims of duty in this particular? These hollow pleas will

not long avail the Americans. Slavery must fall; and let the Carolinians look to themselves in time, for they will be able to obtain no twenty millions of compensation from Congress. The insertion of this article does no credit to the judgement of the Editor.

The article on the Economy of Christian Missions, attempts to answer the question, What was the cause of the immediate and powerful progress of the Gospel in the Apostolic age? That cause is resolved into the principle of entire consecration to Christ which actuated the primitive Churches; and it is inferred, that when Christian Churches shall be animated with the same spirit, the success will be equal. The article would make a good platform speech, but is far from being a satisfactory discussion of the subject. The concluding paragraphs shew that the same specious objections are raised against Missionary enterprises in New York, that are sometimes heard in this country.

' It has been said that our country is looked upon by the world, as an example of the tendency of a free, elective government; and that the progress of free institutions through the world, will be accelerated or retarded by the experiment our country is now making. And as the success of this experiment depends on the moral and religious character of our growing population, it is thought to be of immense importance for the world, as well as for ourselves, that all our resources, of a religious character, should, at least for the present, be retained and employed within our own borders,—that we should first save ourselves; and that in this way we shall do the world the greatest good in our power.

' It is readily conceded, that consequences of vast importance to the world, are suspended upon the experiment which our country is now making; and it is equally true, that to be successful, we must rely, under God, mainly on the progress of morality and religion in our community. Every thing, then, that tends to enfeeble or diminish our moral strength, has a portentous aspect; and every thing that increases it, brightens our hope and prospect of success. Now the foreign missionary enterprise *is just such an object* as is suited to impart tone and vigour and strength to that morality which is necessary to give complete success to our free institutions. The reflex moral influence which this work exerts upon our churches, and which is thrown back from our foreign missionary stations through our community, is great and eminently salutary. The tone of morality and piety is not only elevated, but diffused through the length and breadth of the land. This Christian community needs just such an object as the foreign missionary work, as a means of self-preservation. If our country is ever saved from the pollutions of infidelity and the withering blasts of popery, it is to be done by that spirit of enlarged benevolence "that seeketh not her own,"—that spirit which aims at nothing less than the conversion of the whole world to Christ.'

pp. 102, 3.

We pass over the homily on Sanctification, which opens in the

style of a schoolboy's essay,—‘ Sin is the source of all the mischiefs which have, with such unpitying severity, scourged the family of man.’ Such vapid prosing can surely contribute little to ‘the investigation, dissemination, and defence of the doctrines of the Christian religion.’ There is not a sentiment in the paper above common-place, and the style is heavy and flat in the extreme.

The most valuable article in the Number, is the VIIIth, which is translated from the Evangelical Church Journal, published at Berlin, under the direction of Dr. Hengstenberg. In his Letter to a Statesman, Dr. Bretschneider takes the ground, that there must be some compromise between the antiquated doctrines of theology, and the results of modern scientific pursuits. To effect this compromise, he regards as the office of Rationalism. Selecting uniformly those results of scientific discovery which seem to militate against the statements of Revelation, and presuming these results to be infallibly true, although in many cases merely hypothetical, he arrives at the conclusion, that the doctrines of theology must be so modified as to agree with the progress of science, or fall into contempt. The writer of the article in the Berlin Journal has fairly closed with this insidious champion of masked infidelity, on his own ground; and we shall insert as much of the article as our limits will admit, not doubting that it will be equally acceptable to our own readers.

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#### I. GEOLOGY AND THE BIBLE.

“ ‘Geology,’ according to Dr. Bretschneider, ‘can no longer succeed in reconciling the Mosaic account of the Creation, with the revolutions which our globe has experienced. It teaches, without enquiring how the theologian can extricate himself in this matter, that the earth has passed through many great epochs of formation, of indefinite, but long duration, and that the first creations upon it afterwards perished.’ If the Bible speaks of a flood, which was universal, and covered all the mountains of the earth, ‘this is now known to be *mathematically impossible*, since we have become acquainted with the entire globe, and understand the laws by which the swelling of the sea is governed.’ ”

“ To begin with the last point, we wish to know who has shown, or is able to show, this mathematical impossibility? A late distinguished geologist\* says, ‘ We have attempted to penetrate as far as possible beneath the surface, into the interior of the earth. But if we compare the depth to which we have actually penetrated, with the real diameter of the earth, it will be seen, that we have scarcely broken the surface, and that the scratch of a

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\* Brognart.

needle on the varnish of one of our common terrestrial globes, is proportionally much deeper, than the deepest perforations with which we have ever penetrated into the interior of the earth." If now at the time of the flood, there was not only a rain of forty days upon the earth, but all the "fountains of the great deep were broken up," is it a mathematical impossibility, that a gush of water from the interior of this monstrous ball, should cover the mountains, which, in comparison with the diameter of the earth, are exceedingly diminutive? The production of water in the dropsy and other diseases, would seem to be far more mathematically impossible; and yet the fact is plain. Equally certain must the fact of a former flood, overflowing the mountains, appear to the naturalist, (even independently of the Bible, and of the traditions of many ancient nations agreeing with it,) when he finds millions of sea-shells upon the highest mountain tops,—when he knows that the avalanches in the Himalaya mountains in Central Asia have brought down skeletons of horses from an elevation of 16,000 feet, from summits which no man, not to say beast, is now able to reach. And how many facts are there of a similar nature to these!

' In many cases it would be better, if men would not put on so much the appearance of knowing to a very hair, what is possible, and what is impossible in the universe. Some forty years ago, when a learned man read in Livy that it had rained stones; or heard that in the church at Ensisheim a stone was shown, which, judging from its inscription, had fallen from heaven; he would shrug his shoulders at the honest credulity of our worthy ancestors in believing something *mathematically* impossible. But after it had repeatedly rained stones in our own day, the Academicians were obliged to allow, that what they had so long regarded as mathematically impossible, had actually taken place, and the raining of stones was then put down as a fact in natural history. Many of them now assume the air of understanding the process of the thing from the very bottom, and shrug their shoulders at the honest peasant who cannot understand the thing as well as they do, and who expresses modest doubts at their explanations.' Thus it goes in the world.

' Geology now, according to Bretschneider, can no longer assent to the Mosaic account of the Creation, and professes this, unconcerned how theologians may proceed in the matter. The theologian, too, might take his stand upon the book of Genesis, unconcerned how the geologist could reconcile himself with this. Such, however, is not the opinion of Dr. Bretschneider. He says (p. 77), "That the theologian can refute the sciences which depend upon experience, and are independent of theological principles, appears of itself to be impossible, and the attempt, should it be actually made, must be wholly fruitless." Should there be

a collision, therefore, between the Bible and—mark well—not *Nature*, but *natural philosophers*, Dr. Bretschneider would not hesitate a moment to declare himself against the Bible, and in favour of the infallible philosophers,—proving himself decidedly unbelieving as to the Bible, and superstitiously confident in natural philosophy, as if it had never erred. But how often has philosophy erred, and how often does it still err every day !

' Let us consider now more particularly the alleged collision between Genesis and Geology. The Geologist has to do especially *with the present*, with the mountains and what concerns them, as they are spread out before his eyes. From the observation of that which now is, he refers back to the manner in which it has become thus ; and here his fancy, which naturally plays a principal part in this calling up of the past, often seduces him to an unbridled deduction of consequences. A small, a very small part of the solid land, has been explored with any tolerable accuracy. The bottom of the sea, which covers two thirds of the surface of the earth, is wholly unknown. How trifling are the depths below the earth's crust into which we have penetrated, we have already seen by the comparison of the scratch in the varnish of the globe. Since, then, the amount of our knowledge of the present surface of the earth is so small, the merest tyro might hence conclude, how far we are removed from the point, in which we should be able to make out any thing definitely of the past condition of the entire globe. This is rendered doubly difficult by the fact, that the formation of the mountains cannot be explained from the manner in which the elements now act upon each other. "The necessity," says the celebrated Cuvier\*, "in which Geologists saw themselves, to seek for causes different from those which we now see in operation, is the reason why they have adopted so many extraordinary hypotheses, and wandered and lost themselves in so many opposite directions." Cuvier proceeds to mention ironically some ten of the boldest of these hypotheses, and then says : "But how much difference and contradiction is there even among those geologists who have proceeded with more reserve, and who did not seek for their means (*moyens*) beyond the department of ordinary physics and chemistry." He then mentions six other hypotheses, and says, "I could mention twenty more, quite as distinct from each other as those which have been already named. Let me not be misunderstood, It is not my design to criticise their authors ; on the contrary, I perceive that these ideas have belonged generally to men of genius and science, who have well understood facts, many of whom have travelled a long time with the design of testing them, and who

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\* ' Discours sur les revolutions de la surface du Globe, p. 43, 1828.

have themselves furnished many and important facts for science." So Cuvier. And now these Geologists, so totally disagreed among themselves, and, like Sisyphus, tasking themselves in vain, are, according to Bretschneider, to sit in judgement upon Moses.

"With these declarations of Cuvier agree the views of all the greater geologists. The celebrated *Alexander Brogniart* concludes the work already cited, on the formation of mountains, with these words: "if any suppose themselves possessed of sufficient knowledge of geological phenomena, and are endued with so bold and penetrating a spirit as to be able, with the few materials which we possess, to set forth the *manner* in which our earth was created; we leave to them this splendid undertaking; as for ourselves, we feel that we are in possession neither of sufficient means nor strength, to erect so bold, and probably so perishable a structure."

"Exactly in the same spirit does the distinguished *Humboldt* express himself. "True geognosis," he says, "acquaints us with the external surface of the earth, *as it now is*; and is a science as certain as any science descriptive of natural phenomena can be. On the contrary, every thing relating to the *former* state of our planet, is *as uncertain*, as the manner in which the atmosphere of the planets is formed. And yet it is not long since geologists employed themselves chiefly with these problems, the solution of which is almost impossible, and seemed to prefer to resort to these fabulous times in the physical history of the world,"\*

"When we read these humble acknowledgments of some of the greatest naturalists respecting their knowledge, or rather ignorance, of the former states of the earth, and especially of the history of the creation, we cannot forbear to wonder, that a theologian,—a layman in natural science,—should rush on so boldly in the attempt to confute Moses by Geology. Dr. Bretschneider knows neither what natural history has done, nor what it can do, if he supposes that in its present state it can give any certain disclosures respecting the history of the creation. Does it understand even the work of preservation,—the daily production of men, animals, and plants? The greatest zoologist of our times, *Cuvier*, confesses, "that the origination of organic being is the greatest mystery in the household of nature, into which mortal spirit has never been able as yet to penetrate. We see only that which is already formed, never the first formation itself... The deepest investigations have never as yet unveiled the mystery of

\* "Essai geognostique sur le gisement des roches," by *Humboldt*, p. 5.

the origin of being."\* If then the greatest naturalist must humbly confess, that what lies before his eyes, indeed his own origin, is the deepest mystery, ("who knows whence he came,")—shall we imagine ourselves capable of understanding how the heavens and the earth were formed in the beginning? "Where wast thou, when I formed the earth; tell me, if thou art so wise?"

But some one may ask, (and a Christian divine *ought* to be the first one to ask such a question,) Have there been no results from these diligent geological inquiries which *agree* with the Bible? Yes, we respond; exactly those geological facts which are most certainly and indubitably established agree with the Bible. It is by facts of this nature, that the flood is proved. Upon this geological certainty of a flood, Brognart founds the two principal divisions in his book which has been already cited. The first comprises the present, as he calls it *postdiluvian* world; the second, the former, or *antediluvian* period. Buckland's excellent work, "*Reliquiae diluvianæ*," which obtained a prize from the royal society in London, follows, as its title implies, the Mosaic narrative of the flood, and in a most admirable manner places this great catastrophe before our minds by a multitude of observations made with great diligence, and combined together soberly, and without any unnatural force.

We rejoice in these clear results of Geology agreeing with the Bible. And no geological facts can be pointed out, which *in themselves*, contradict the Bible †. An apparent contradiction can result only from immature hypotheses built precipitantly upon premises wholly unable to support them. It was this precipitancy which gave birth to those innumerable geological systems of which Cuvier speaks, as we have seen. We must thoroughly understand the account of Moses, and also the mountains of the earth, before we shall be able to compare them with each other. But as Buckland well remarks, "thorough geological investigations lead back to the Holy Scriptures, while superficial investigations lead from them."

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\* Cuvier's "Animal Kingdom."

† As, for example, the appearance of Fossils.—As the geologists now connect the Volcanic with the Neptunian theory, there is no possibility of fixing the epochs of formation, with any tolerable degree of probability. One example may suffice to show this. Brognart, in the work before cited, considers Granite as a body sometimes projected, sometimes precipitated. Suppose a granite summit, to project above a layer of clay, which encircles it. If it is regarded as precipitated, it is older than the layer of clay covering it, and cast upon it. If it is regarded as projected, it is more recent than the layer of clay which covers it, and through which it broke forth from beneath. The ambiguity and arbitrariness of the geological interpretation is clear. I mention this in reference to Dr. Bretschneider's "indefinite, but long epochs of formation."

**'II. ASTRONOMY AND THE BIBLE.'**

'The second alledged opponent of the Bible, according to Bretschneider, is *Astronomy*. He says (p. 70,) "It was this exalted science which first made a fatal assault upon the notions of antiquity respecting heaven, earth, hell, resurrection, judgement, and the end of the world, which still remained unaltered at the time of the Reformation. Whereas," he says (p. 73,) "the ancients felt a necessity of having an *under world* for the souls of the deceased, because they could neither leave them upon the surface of the earth, nor transport them to heaven; this necessity ceased now to be felt any longer. Indeed the whole notion of an *under world* and a *hell*, was destroyed by Astronomy and Geology, and with it all the traditional notions about the punishments of the damned. With the loss of the old belief about heaven and hell, the Devil also, with the Evil spirits, lost his place as a fallen angel, banished from heaven. The idea, too, of Christ's descent to hell became very troublesome to theologians, after the under world had been taken from them." "It now became a question with our theologians, where the soul of Christ was, while his body lay in the grave." This seems then to imply the thought, that Christ was only *apparently* dead.

'The reader will perceive that Bretschneider understands the art of drawing consequences. Were the premises only true, the conclusion would certainly be so. The premises are, that the notion of an *under world* is destroyed by Astronomy and Geology. But what does the Astronomer or the Geologist know of the interior of the earth? I must refer again to what has been said before, that the depth to which the miner has penetrated, may be compared with the scratch of a needle on the varnish of a common globe. Can the texts, Eph. iv. 9, and 1 Pet. iii. 19, 20, be so easily set aside?

'But how comes it to pass, every intelligent reader will be ready to inquire, that these inconsistencies between the Copernican system and the Bible, if they really exist, have been unobserved during nearly three centuries? The three great heroes of Astronomy, Copernicus, Keppler, and Newton, were certainly Christian believers, and any thing but indifferent to such contradictions. Newton's firm and pious adherence to the Bible is too well known, to make it necessary for me to dwell upon it here. His work on *Chronology* is based upon the Bible. This man, whom his age admired as its greatest genius, wrote a commentary on the Prophet Daniel and the Apocalypse. Hence we may infer (*a majori ad minus*), what was the degree of his orthodoxy.

'What Keppler thought of the apparent contradictions between the Bible and the system of Copernicus, appears from the

following passage. "Astronomy," he says \*, "unfolds the causes of natural things; it professedly (*ex professo*) investigates optical illusions. The Bible, which teaches higher things (*sublimiora tradentes*) makes use of the common modes of speech in order to be understood,—speaks only in passing of natural things, according to their appearance, since it is upon their appearance, that human language is built. And the Bible would speak in the same way, even if all men had insight into these optical illusions. For even we astronomers do not pursue this science with the design of altering common language; but we wish to open the gates of truth, without at all affecting the vulgar modes of speech. We say, with the common people, *the planets stood still, or go down,—the sun rises and sets, it comes forth from one end of heaven, like a bridegroom from his chamber, and hides itself at the other end;—it mounts into the midst of the heavens*,—these forms of speech we use with the common people; meaning only, that so the thing appears to us, although it is not truly so, as all astronomers are agreed. How much less should we require that the Scriptures of divine inspiration, setting aside the common modes of speech, should shape their words according to the model of the natural sciences, and by employing a dark and inappropriate phraseology about things which surpass the comprehension of those whom it designs to instruct, perplex the simple people of God, and thus obstruct its own way towards the attainment of the far more exalted end at which it aims."

Thus plainly and excellently does this great Astronomer answer the objections which were made at his time, from the apparent inconsistencies between the Copernican system and the Bible. Still more readily does Copernicus himself dispose of those who attempted to prove such inconsistencies. He had so good a theological conscience in the construction of his system, that he dedicated his celebrated work, *de revolutionibus orbium celestium*, to Pope Paul III. In this dedication he says, "Should there, perchance, be any foolish prater (*ματαιόλογοι*), who, while they know nothing of mathematical matters, yet assume to pronounce judgment concerning them, and on account of some texts of Scripture which they wickedly pervert to their own purposes, venture to blame and denounce my work;—for such persons I concern myself not at all, and despise their opinion, as stupidly impudent" †.

\* Epitome Astronomiae Copernicanae, p. 138.

† The passage is thus in the original: "Si fortasse erunt *ματαιόλογοι* qui cum omnium mathematum ignari sint, tamen de illis judicium sibi sumunt, propter aliquem locum scripturæ, male ad suum propositum detorsum, ausi fuerint meum hoc institutum reprehendere ac insectari, illos mihi moror, adeo at etiam illorum judicium tamquam temerarium contemnam."

'Copernicus, like Kepler, and afterwards Newton, were therefore firmly persuaded, that the new system of the world was not opposed to the Bible. But the monks who condemned Galileo thought differently, and agreed with Dr. Bretschneider. He and the monks place the matter in this position, either the doctrines of the Bible, or the doctrines of Copernicus are true,—one or the other must give place. The monks, and with them the Pope, decided for the Bible; Bretschneider for Copernicus, and *against* the Bible; "since it is obvious," as he says, "that the sciences, which rest upon experience, cannot be refuted." "And even the Pope," he says, (p. 77,) saw himself compelled, after a number of years, to allow the condemned Copernican system in Rome." Does Bretschneider then really think, that in allowing the Copernican system, the Pope at the same time pronounced, as carelessly as he himself does, many of the doctrines of the Bible erroneous, and that he assailed the book of Joshua? On the contrary, science rather appeals *de papa male informato, ad papam melius informandum*—from the Pope ill-informed, to the Pope better informed, and the Pope is now convinced, that those who find such contradictions between the Bible and Copernicus, are foolish praters (*ματαιόλογοι*), and it is on this account that he now allows of the Copernican system.

### 'III. ANTHROPOLOGY AND THE BIBLE.'

'The third alleged enemy of the Bible, is, according to Bretschneider, the Natural History of the human race, founded upon the more recent information we possess respecting the different people of the earth. "Natural philosophers and writers of travels," says Bretschneider, (p. 68,) "communicated unsuspectingly the results of their inquiries respecting the human race, and the nations in all parts and corners of the earth. They described the difference of the races in form, colour, and intellectual powers, and the varieties arising from the mixture of the races. They pointed out the great and permanent distinctions between them, showing that these differences cannot be laid to the account of climate or mode of support, but depend upon an original difference of origin. Blumenbach collected skulls from all parts of the world, and brought the results of his observations into a system. Into what perplexity was the theologian now thrown! If it is made to appear, that instead of *one* Adam for the whole human race, there is an Adam for the Caucasians, another for the negroes, a third for the American tribes, a fourth for the Malays, a fifth for the Mongoli, etc.; what can theology do with the *one* Adam of the Bible, with the doctrine of the Fall, and the guilt imputed to all men through Adam, with the whole doctrine of original sin as a consequence of the Fall, and an infirmity

derived to all men, by ordinary generation from Adam? And if these doctrines were set aside, where was the necessity of the vicarious satisfaction of Christ,—the second Adam, in order to remove the guilt of the first? Where was now the ground of the condemnation of the heathen, if they did not descend from Adam?" And—since we are put on so good a course of questions by Bretschneider,—I would proceed to ask, where, if it is true that the theologian cannot refute the sciences which depend on experience,—where could he find any ground left, on which to construct a system of Christian Theology? This must be as difficult an undertaking, as for a cutler to make a knife, in which nothing but the handle and blade should be wanting.

' That the human race is divided into many species, is not derived from one Adam, but from as many Adams as there are species, was said long ago by another man, with whom more lately some German and French writers have agreed. This man was Voltaire, of whose contempt for religion Bretschneider elsewhere speaks. But how can he dare to cast a stone against Voltaire? Indeed, where is there so great a difference between them? Has not Bretschneider, as well as Voltaire, attacked the fundamentals of the Christian doctrine,—the truth of the divine word, our only consolation in life and death? I see no difference but this, that Voltaire attacks religion with wit, and Bretschneider without wit.

' But Voltaire has been corrected in this matter by the great Haller, who thus writes \*: "Voltaire attempted to throw suspicion upon the narrative of Moses, and to make the derivation of all nations from a single man ridiculous. The pretext for his notion is derived from the fundamental error, that the different people,—the whites and the negroes,—are distinguished from each other by as essential characteristics in their organization, as a palm-tree is from a pear-tree. *This principle is plainly false.* All men with whom we are acquainted, in the South and in the North, or who are every way discovered in the great sea which extends from Patagonia to the Cape of Good Hope, and so around the Patagonia, encircling the known world, have countenances, teeth, fingers, toes, breasts, their whole inward structure, and all the entrails, invariably alike, without the least distinction. We are acquainted with many sorts of animals, between which there are vastly greater differences than are ever found between two men, and which are yet unquestionably of the same origin." Thus the great physiologist Haller.

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\* "Briefe über einige, &c. Letters on some objections of free-thinkers of the present day. Pt. III. p. 70.

• In this respect *Cuvier*, the great zoologist of our times, perfectly agrees with him. "Man," he says\*, "consists of but one genus." In another place he says, "Although there is only one genus of men, since all nations of the earth can fruitfully intermingle, yet we observe that different nations have a peculiar organization, which is propagated in a hereditary way, and that these differences of organization constitute the different races."

'Dr. Bretschneider refers us, however, on this subject to Blumenbach. After saying, as quoted above, that the differences among men must not be laid to the account of climate or of food, but must be traced to a fundamental difference in their origin, he proceeds to say : "Blumenbach collected skulls from all parts of the world, and brought the results of his observations into a system. Into what perplexity was the theologian now thrown? If it was made to appear, that instead of *one Adam*, etc." I ask my unprejudiced reader not familiarly acquainted with this subject, whether, after reading this passage, he would not certainly have supposed, that Blumenbach affirmed in his system, that there is a difference among men, which cannot be laid to the account of climate, etc., but which depends upon a difference in their origin,—in short, that there were many Adams?

'What then will the reader think, when he is assured, that he may find the very opposite of all this in Blumenbach's work, *De generis humani varietate*†. This work concludes with the following words: "It cannot be doubted that each and all the varieties of men, as far as they are now known, belong in all probability (*verisimilime*) to one and the same species." To prove this is the object of the whole book,—to prove that the varieties among men do not result from a difference of origin, but from climate, food, etc. And not only in the work already named, but also in his contributions to natural history, has Blumenbach carried through this his characteristic doctrine. He says here, (p. 56,) "There have been persons who have protested vehemently against seeing their own noble selves placed by the side of negroes and Hottentots, in one common genus in the system of nature. An idle dreamer,—the celebrated *philosophus per ignem Theophrastus Paracelsus Bombastus*, could not understand how all the children of men should belong to one

\* The Animal Kingdom, by Cuvier, Pt. I. pp. 72, 87.

† *De generis humani varietate nativa*, auctore Blumenbach, 1795. Compare Blumenbach's "Handbuch der Naturgeschichte," p. 55, 1825.

and the same genus, and therefore, to solve his doubts, made on paper his two Adams. It may conduce to quiet the minds of many in this matter, which is an universal family concern, for me to name three philosophers of quite a different sort, who, however they may have differed on other points, still perfectly agreed in this; doubtless because it is an object in natural history, and they all were the greatest natural philosophers which the world has recently lost, viz. HALLER, LINNEUS, and BUFFON. All three of these held, that all true men, *Europeans, negroes, etc.* are mere varieties of one and the same genus."

Blumenbach says farther (p. 80), "I see not the least reason, why, considering this subject physiologically, and as a subject in natural history, I should have the least doubt, that all the people, in all the known parts of the world, belong to one and the same common family. Since all the differences in the human race, however striking they may at first appear, on nearer examination run into each other by the most unobservable transitions and shades, no other than very *arbitrary* lines can be drawn between these varieties."

These quotations, I think, will suffice. And now I ask the reader, (for I know not myself what I ought to say,) what he thinks, when a Protestant divine proceeds as Bretschneider here does: in the first place, setting aside the authority of the creeds of our Church (p. 43), and pretending that "the divine doctrine of the Holy Scriptures" ought to take precedence with every one over the Augsburg Confession, which is merely the word of man; and then turning himself about, and representing this same word of God, as full of falsehoods, and for proof of this representation, resorting frivolously to futile and baseless arguments, from sciences to which he has never seriously attended!

#### IV. NATURAL RELIGION.

" May the Lord be with us, for it will soon be midnight around us,"\* we must be ready to say, when we consider the various efforts which are made to disturb the faith of Christians in the Bible, and point them only to the revelation of God in nature, i. e. to lead them back to heathenism, and even further (Heb. vi. 4, 6). PASCAL, who was a man equally great as a natural philosopher and a theologian, clearly shews, with thorough knowledge of himself and of nature, where this will end. "When I see," he says, "the blindness and misery of men, and the striking contradictions which we observe in our own nature,—when I see the whole creation silent, and man *without light, left to himself,*

\* The Translator appears to have missed the sense of this allusion: It is near midnight, the Bridegroom must be at hand.

and as it were lost in a corner of the universe, without knowing who placed him there, for what object he is there, or what will become of him at death ; I am seized with horror, like a man who had been carried while asleep to a waste and desolate island, and who awakes without knowing where he is, or without having any means of escaping from the island. And then I can only wonder, why we do not fall into despair at so miserable a condition.—I look around me on every side, and see every where only darkness. Nature affords me nothing which does not fill me with doubt and disquiet. Did I see absolutely nothing to point me to God, I would determine on entire infidelity. Could I find every where the traces of the Creator, I would rest in the peace of faith ; but since I see too much to deny, and too little to be certain, I am in a most deplorable state."

"It is in vain," says Pascal, in another passage, "to attempt to convert the wicked by pointing to the works of God, to the course of the moon, of the planets, etc. The creation preaches the Creator to those only who already have a lively faith in their hearts." Compare with this the accordant sentiment of the first chapter of the Epistle to the Romans ; how, according to Paul, the foolish, darkened heart of the heathen turned from the worship of God to the worship of the creature, and how the most shameful vices went hand and hand with this idolatry. How is it possible that so many divines, in the very face of these historical facts, should undertake to preach God and virtue to men, without any reference to Christ ! It is the same as to immortality, about which many gaily dream in times of health, while they are unable, when it comes to that, to comfort a poor Christian when dying."

Among those who thus dream is Dr. Bretschneider, when he speaks of Astronomy as follows : "This sublime science, which enlarges our conceptions of immortality by views so inspiring, and which, by opening a view of innumerable worlds, offers the surest pledges of our spiritual life beyond the grave." . . Pledges ! What if we had no other pledges of immortality ! In view of the stars could I, poor man, bound to the earth, and struck with horror at mouldering corpses, build hopes or rather claims for immortality ? This would be enthusiasm indeed !

Instead of this astronomical phantasy about immortality, which resembles some sentimental sermons we hear, let the reader refer to the language of that horrible feeling, to which contemplation of nature, so far as it is just, must lead the man who turns away from Christ. "There has," writes Werther, "as it were, a curtain drawn itself round my soul. And the theatre of a boundless life has changed before me into the abyss of an ever open grave. Canst thou say that any thing is, since every thing

passes away ;—since every thing rolls along with the speed of a tempest, and seldom outlasts the whole power of its being,—hurried along by the stream, whelmed beneath the waves, or dashed against the rocks !—since there is no moment which does not waste thee, and thine around thee ! . . . My heart is undermined by that consuming power, which lies concealed in universal nature, which has formed nothing which does not destroy what is nearest to it, and itself. Thus disquieted, I reel along,—the heavens and earth, and their moving powers around me ; I see nothing but a monster ever devouring, and ever again reproducing ! ”

“ Thus does death sport with all these heathen phantasies of immortality, and shows his fearful power, which destroys the tender grass of the spring and the new-born infant alike, it may be sooner or later, but yet inevitably. “ In the midst of life, we are surrounded by death. Whom shall we seek for help, that we may obtain mercy ? Thou, Lord, *alone*, art able to succour us.” Yes, thou *alone* ! In the wide, wide world, there is no other help. Therefore thanks be to God, who hath given us the victory, through our Lord Jesus Christ.’

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#### ART. X.—LITERARY INTELLIGENCE.

In the press, Professor Vaughan’s New Work on the Causes of the Corruptions of Christianity, being the Second Volume of the Congregational Lecture.

In the press, The Truth and Excellence of the Christian Revelation, demonstrated in two Addresses to the Young and the Unlearned, by W. Youngman.

Preparing for publication, Illustrations, with a Topographical and Descriptive Account, of Cassiobury-Park, Hertfordshire; the Seat of the Earl of Essex. By John Britton, F.S.A., &c. The Work will consist of about Forty Pages of Letter-Press, in Folio, and at least Thirty Embellishments. The Publication will be limited to 150 Copies, price Three Guineas, and a few coloured at Six Guineas.

In the press, A Series of Essays on Revealed Characteristics of God, by G. Barrow Kidd, Minister of Roe St. Chapel, Macclesfield, in 1 volume, 8vo.

“ The Country Town,” will form the fifth number of the popular and useful series of Treatises on Domestic Economy, now publishing by the Rev. Charles B. Tayler, under the Title of “ Social Evils and their Remedy,” and will appear early this month.

In the press, *Redemption; or the New Song in both worlds*, by Robert Philip, of Maberly Chapel, Author of the Experimental Guides, *Manly Piety*, &c.

Dr. Southey is engaged upon a life of Dr. Watts, to accompany a new Edition of the '*Hœre Lyricæ*', forming the ninth Vol. of the 'Sacred Classics.'

The Rev. Ingram Cobbin has just published the first volume of an Evangelical Synopsis, for the use of Families; or, the Holy Bible, with notes explanatory and practical, selected from the most eminent Biblical authorities, and interspersed with original remarks. This work will give the spirit of many hundred authors, and is adapted both for families and private students, &c. It will be completed in three vols.

In the press, "The present state of Aural Surgery, or methods of treating Deafness, Diseases of the Ears, the Deaf and Dumb, &c. Addressed to the honorable the Members of the Committee, for inquiring into the state of the Medical and Surgical profession. By W. Wright, Esq., Surgeon Aurist to her late Majesty, Queen Charlotte, &c. &c. &c."

In the press, Baucroft's History of the United States from the discovery of the American Continent to the present time.

In the press, *The Gun*; or, a Treatise on small Fire-Arms, from the damascus down to the musket, or common iron barrel; with the various processes, suggestions for improvements, experiments, &c. &c., by William Greener.

Mr. Rowbotham has in the press, a New Guide to the French Language, in Conversations, Dialogues, and a Copious Vocabulary with the pronunciation to the most difficult words, for the use of schools and travellers.

In the press and shortly will be published, a Treatise on Physical Optics: in which 300 phenomena are stated and explained, on the Principles of Gravitation; including the most interesting and difficult relation to the Motion, Reflection, &c., of Light; the Solar Spectrum; Colours of Thin and Thick Plates; Diffraction; Polarisation; Colours of Thin Crystals; Vision; Colours of Natural Bodies, &c.

A History of British Fishes, with wood-cuts of all the species and numerous illustrative Vignettes, intended as a companion to Bewick's British Birds, is in a forward state. The descriptions by William Yarrell, F.L.S. This work will contain about 50 species more than the last published catalogue of British Fishes.

The Van Diemen's Land Annual and Guide, for 1834, has just been received from Hobart Town, and will be published in a few days, containing valuable information for the guidance of Emigrants; a brief History of the Colony, its Commerce, Institutions, Schools, Agriculture, &c., with other useful and important intelligence connected with that flourishing Colony.

Preparing for publication, a Selection of Three Hundred Psalm Tunes, suitable for congregational and family worship, and adapted to the Hymn Books in general use in Churches and Chapels, arranged for four voices, with a separate accompaniment for the organ or piano-forte. The whole newly harmonized by Vincent Novello, Esq., or other eminent composers, with many originals by Novello, Samuel Wesley, Samuel Webb, Horsley, Atwood, and others contributed expressly for this work. To be published in three Parts. The first Part is expected to be ready by the 1st of November.

In the press, *Human Physiology*. By John Elliotson, M.D: Cantab. F.R.S. President of the Medical and Chirurgical, and of the Phrenological Societies of London, Professor of the Practice of Medical and Clinical Medicine, and Dean of the Faculty, in the University of London, Physician to the London University Hospital, Fellow of the Royal College of Physicians, &c. With which is incorporated much of the *Institutiones Physiologie* of J. F. Blumenbach, M.D. F.R.S. Professor of Medicine in the University of Göttingen. Fifth Edition ; with a large number of Anatomical Woodcuts, for illustration to the general reader. The last edition has been taken to pieces, and the contents arranged in a new and natural order ; and a large quantity of fresh matter has been added which has not yet found its way into any physiological work.

Preparing for publication, *Observations on the Preservation of Hearing, and on the choice, use, and abuse of Ear-Trumps, &c.* By I. H. Curtis, Esq., Aurist to the King.

The Autobiography of a Dissenting Minister will be ready for Publication about the middle of October.

Friendship's Offering for 1835, will appear on the 1st of November, in its usual style of elegant binding, and with an array of highly finished Engravings, after celebrated paintings, by Chalon, Parris, Wood, Purser, Stone, Barrett, and other eminent artists. Its carefully selected Literature will also comprise contributions from the most popular writers, thus preserving that high character of superior excellence for which this old and favourite annual has always been distinguished.

## ART. XI. WORKS RECENTLY PUBLISHED.

## BIOGRAPHY.

**Memoirs of Captain James Wilson.** By the late Rev. John Griffin, Portsea. Fourth edition. With portrait. 18mo. 4s. cloth.

## MISCELLANEOUS.

**Summer Rambles;** illustrative of the Pleasure derived from the Study of Natural History. With plates. Plain, 3s. 6d. boards; or coloured, 5s. silk.

**The Trial of Captain Augustus Wathen,** of the Fifteenth, or King's Hussars. 8vo, 5s. boards.

**The British Critic and the Rev. Richard Watson:** Strictures upon the British Critic, No. XXXI., Article I.: Review of Jackson's Memoirs of the Life and Writings of the Rev. Richard Watson. 8vo. 1s.

**Byroniana.** The Opinions of Lord Byron on Men, Manners and Things; with the Parish Clerk's Album, kept at his burial-place, Hucknall Torkard. 18mo. 2s. 6d. boards.

## NATURAL HISTORY.

Cattermole's illustrated edition of Dr. Aikin's Calendar of Nature; or Natural History of each Month of the Year. With a few additions to the text, by a Fellow of the Linnaean and Zoological Societies. 4s. 6d. cloth lettered.

## POETRY.

**The Deity,** a Poem, in Twelve Books. By Thomas Ragg, Author of "The Incarnation and other Poems." With an Introductory Essay by Isaac Taylor, Esq., of Ongar. 12mo. 8s.

**Philip Van Artevelde;** a Dramatic Romance, in 2 parts. By Henry Taylor, Esq. 2 vols., 10s. boards.

## THEOLOGY.

**The Truth and Excellence of the Christian Revelation,** demonstrated in two Addresses, intended principally for the Young and the unlearned. By W. Youngman. 12mo. 8s cloth.

**A Discourse of Natural and Moral Impotency.** By Joseph Truman, B.D. A New Edition, with a Biographical Introduction by Henry Rogers. In royal 16mo. 8s. cloth.

**Redemption; or the New Song in Heaven, the Test of Truth and Duty on Earth.** By Rev. R. Philip, of Maberly Chapel. 18mo., cloth lettered, price 2s. 6d.

**On the Atonement and Intercession of Jesus Christ.** By the Rev. William Symington, Stranraer. 8vo, 10s.

**The Philosophy of the Evidences of Christianity.** By James Steele. 8vo, 7s. 6d.

## TOPOGRAPHY.

**The New British Province of South Australia;** or, a Description of the Country. Illustrated with charts and views, and an account of the principles, objects, plan, and prospects of the New Colony. In a small pocket volume bound in cloth. 2s. 6d.

## TRAVELS.

**Travels into Bokhara;** being the Account of a Journey from India to Cabool, Tarry, and Persia; also Narrative of a Voyage by the Indus, by routes never before taken by any European, while on a Mission to the Court of Lanore with Presents from the King of Great Britain. By Lieut. Alexander Burnes, F.R.S. With numerous Plates, 3 vols. 8vo.

THE  
**ECLECTIC REVIEW,**  
FOR NOVEMBER, 1834.

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Art. I. *The Deity*. A Poem, in twelve Books. By Thomas Ragg.  
With an Introductory Essay by Isaac Taylor. 12mo. pp. 330.  
Price 8s. London, 1834.

WE have a very gratifying duty to perform in bringing this remarkable production under the notice of our readers. The tenth book was published last year, as a specimen of the entire poem, under the title of "The Incarnation", the Author's means being too scanty to allow of his taking upon himself the risk of a larger adventure. In reviewing that modest shilling publication\*, we expressed our hope, that such a man would not be left without the means of gratifying his honourable ambition, and something better than ambition,—his pious desire to bear his eloquent and feeling testimony, as a converted infidel, against the abounding infidelity of the age. We rejoice to say that our appeal was not made in vain. From two different quarters we received generous tenders of assistance to the Poet, whose name and wants we had been instrumental in making known, of which we were requested to become the medium. We should not have felt at liberty to disclose the name of either gentleman, had it not already been stated in an article which recently appeared in *The Times*, that the Author had found a friend in Mr. Mann, a solicitor of Andover, who has gratuitously undertaken all the risk of failure in the present edition. The other gentleman also is resident in the west of England. Nor are these the only friends whom Mr. Ragg's modest merit have commanded. Mr. Montgomery, to whom the volume is dedicated, with his characteristic kindness of feeling, readily consented to inspect the

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\* Eclectic Rev. 3rd Series, Vol. X. p. 241. Sept. 1833.  
VOL. XII.—N.S.

manuscript, prior to its being committed to the press; and Mr. Taylor, of Stanford Rivers, the Translator of Herodotus, &c., has contributed an Introductory Essay which does as much honour to his heart as to his intellect. We cannot refrain from transcribing the following admirable remarks.

‘ His proper merits apart, (of which the public have already agreed to think highly,) the author of the poem now given to the world, will be hailed by enlightened lovers of their country, and by every philanthropist, as coming forward to furnish implicit yet conclusive evidence on the question, whether the British manufacturing economy, evidently as it presses upon the operative class, is actually as incompatible as it may seem with that personal dignity, intelligence, and feeling of which we must mourn to see any of our fellow men and brethren hopelessly deprived. The tremendous manufacturing system of modern times, still untried as it is in the whole of the influence it may exert over our national destinies, does not (as we see) necessarily degrade and vilify the parties whose physical agency puts it in movement. Even if we had no other proof, we have one now, not merely that A MECHANIC may think and feel as a poet and a philosopher, but (which is of more moment) that MECHANICS may do so; and that many who ply the shuttle or urge the furnace, are members of the intellectual and literary commonwealth; and, moreover, stand ready to receive the benefit of any generous and well-concerted endeavours that might be made for laying open to them the intellectual wealth with which the English language is fraught.’

Mr. Taylor contends, that it is a fair presumption, that the class, whether high or low, which produces poets, contains also many more who are, or ought to be, readers of poetry;—that where there is one poet, there are hundreds of lovers of verse.

‘ A Burns, a Bloomfield,’ (an Elliott, a Hogg, a Clare, a Millhouse,) ‘ and others easily named, prove what one would fain believe, that among the tens of thousands crowded round the steam-engine, as well as among our rural population, toil, privation, and care have not altogether crushed fine sensibilities, nor prevented the expansion of delicate and ennobling tastes.

‘ Our fellow-countrymen of the labouring class, let us believe it, are more of men than we, in our self-conceit and pride, may have thought them. Burdened indeed, and care-worn, but not crushed, they would communicate with us in whatever cheers, refines, and ennobles existence; nay, would perhaps generously contend with us for the laurel of literary and philosophic fame. Far from wishing jealously to repress their ambition, those competent to do so would use every means in their power to cherish it. If we would fain abate the fruitless and dangerous vehemence of political feeling, and would gladly soften the ferocity belonging to impatient penury and despair, let intellectual tastes be awakened, and let the mild pleasures of the imagination be copiously supplied with materials.

‘ The zealous friends of religion need not fear lest, in such under-

takings, Christianity should be superseded or forgotten. *Christianity is in peril on many sides rather than on the side of popular intelligence*; and our solicitude for truth might be better directed than in anxiously watching the advance of knowledge. Knowledge must advance, and our only reasonable fear is, lest it should be poisoned at the spring. To preclude so fatal a mischief, prompt and efficacious encouragement should be offered to whatever is found to be free from the taint we dread, and much more to whatever breathes the purity of truth.'

Never was such efficacious encouragement better deserved than by this noble effort of a gifted son of toil and penury, to invest the argumentative evidence of the Christian revelation with the attractions of poetic diction and the melody of rhythm, and to communicate, by the electric medium of genius, his own deep conviction of the certainty and excellence of the faith to which he has become a convert. The aim and purpose of the Author would give dignity to the poem, even if its literary merit were far inferior; but his success is in every respect most extraordinary. We confess that, on first learning that the poem, of which the tenth book was published as a specimen, was to extend to twelve books,—and this a didactic poem in blank verse,—we trembled for the result. It seemed to us so bold, so rash an enterprise, as to excite a distrust of the author's judgement. How few didactic poems of any length are readable—or, at all events, are read through! The subject, too, had been repeatedly attempted without success; and had Thomas Ragg possessed tenfold the poetical talent he has exhibited, but *only* the inspiration of natural genius, he would but have added one more to the catalogue of failures, from Prior, Blackmore, and Boyce, down to Robert Montgomery. But the most extraordinary feature of the present poem is, the instructive manner in which the argument, and the interest of the argument, are carried on and sustained throughout; so that the poetry is felt to be subsidiary to the main design; and the mind of the reader, which soon tires of rhetoric and declamation, is held captive by the genuine interest and authority of truth. The argumentative skill which is displayed, and the sound, clear, scriptural views which light up the poetry with the light of heaven, are still more surprising than the cultivated taste, the command of diction, and the well-tuned ear which the Author must be acknowledged to possess. The arguments are for the most part confessedly borrowed; but this circumstance detracts nothing from the merit of the admirable ingenuity with which they are handled and applied, the clearness and perspicuity of the reasoning, the force and beauty of the illustration. Should any reader suspect us of forming a too favourable estimate, we will presently afford him the means of judging for himself; but in the mean time, to shew that we are not singular in our opinion, we shall adduce the judgement passed upon the poem in the ar-

ticle already referred to, in *The Times* of Aug. 11, and which cannot be mistaken for ordinary newspaper criticism.

' The works of uneducated poets are usually esteemed less for intrinsic excellence than on account of their rarity, and criticism is called upon to make large abatements in its demands on this score ; but in the present case few or no such allowances need be claimed. Many an individual decorated with academical triumphs would think it no degradation to own this poem with its petty blemishes. Every page discovers proofs of a vigorous understanding, a correct taste, great stores of fancy, a wonderful flow of elegant and appropriate language, and very considerable powers of versification. Mr. Ragg, must, indeed, be classed amongst uneducated poets with some reservation ; his mind has evidently ranged over at least a surface of learning of some extent.

' A severe and parsimonious critic might probably find nothing in the poem, either in argument or illustration, which is positively original ; but the powers of the author are evinced in the use of the materials he has borrowed, and especially in his comprehension and judicious selection of his arguments, often profound and philosophical, which he manages with great precision and perspicuity. He may not have invented or fashioned the arms he wields, but it is no slender merit to be able to use them with such ease and dexterity. Above all, the skill he displays in the difficult art of " reasoning in poetry," an art in which, according to Johnson, Pope himself was deficient, entitles Mr. Ragg to high praise ; and this quality obviates an objection as to the extent of assistance the humble poet may have received from others, because it is a strong evidence that the fabric of the poem, the web and the woof, must be his own.

The name of Johnson recalls the absurd opinion expressed by that acute, but rash and capricious critic, that sacred subjects are unfit for poetry, unsusceptible of poetical embellishment ;—an opinion sufficiently refuted by the fact, that a considerable portion of the volume of *Revelation* is poetry—poetry of the sublimest kind. But we recur to the opinion, for the sake of remarking, that, if the sentiment had not already been amply disproved, since Johnson's day, by the rich accessions which have been made to our religious literature, such a volume as the present would alone prove it to be false. There are some profound remarks on this subject in Mr. Taylor's introductory essay, which are well worthy of being dwelled upon as a text for meditation. In speaking of the perfections of the Deity, 'it may be,' he remarks, (and he gives the reason,) 'that the poet shall approximate to the eternal glory nearer than the most exact philosopher can do ;' because he bends at once upon the contemplation the whole of his faculties and affections.

' At least, it is certain, that the combination of the reasoning faculty with imaginative tastes and the poetic sentiment, peculiarly favours

the apprehension of those sublime doctrines wherein the highest abstractions are intimately blended with conceptions of vastness, harmony, felicity, and goodness.—The poet then perhaps shall outstrip the theologian and the philosopher, in essaying the attributes of **HIM**, whose perfections indissolubly combine whatever reason can grasp, whatever the imagination can conceive, and whatever the moral sense apprehends.'

Mr. Ragg's poem divides itself naturally into three parts. Part I. has for its general argument, 'the being of God asserted 'by Creation and Providence,' occupying the first four books. Part II., comprising the next four, treat of the nature of God, or the manner of the Divine subsistence. Part III. has for its subject, 'A God revealed.'

In the First Part, the Author combats the cavils of the Atheist. The principal assistance of which he has availed himself in this portion of the poem, he has derived, he says, from the writings of Messrs. Allin, Unwin, Drew, and Barclay. The poem opens with the following invocation, which evidently proceeds from no feigned lips: the reference to the Author's former state of moral blindness is becoming one who feels, that by the grace of God he is what he is.

' Great Power Supreme ! of life the fountain-spring,  
 Of life and all things; whose almighty hand  
 Has decked immensity with countless worlds,  
 To tell of thine existence ;—increase,  
 Ineffable I AM ! assist my tongue  
 To sing, and on me shed thine influence down  
 In rich profusion ; while my daring Muse,  
 Though young, and unsupplied with classic lore,  
 From those full stores of learning, where the youth  
 Of Britain bask in its delightful beams,  
 Uplifts itself to Thee. To Thee my song  
 Aspires. Thy kindly hand, great God of love,  
 That reach'd from th' empyreal realms of bliss  
 To hell, and manhood in its grasp upbore,—  
 Snatch'd me, a rebel, from destruction's jaws,  
 When I denied thee. And shall I be dumb,  
 And look with cold indifference on the scene,  
 While thousands still run wildly in the paths,  
 Where late my footsteps moved ; blaspheme Thy name,  
 And seek for knowledge of all else but Thee ?  
 Ah, no ; the great, th' exalted task be mine,  
 To shew from nature its primeval source ;  
 Through finite things to trace the infinite ;  
 To testify His word's unfailing truth,  
 Despite th' aspersions of its vaunting foes ;  
 And sing His praise who taught me first to sing.'

In the first book, the marks of infinitely wise design in the works of nature are strikingly illustrated. After taking a view of the starry firmament, the Poet, by a natural transition, adverts to the beauties revealed by morning, in the clothing of earth and the phenomena of vegetation. He then proceeds to adduce the evidence of the Creator's boundless wisdom and goodness which the elements afford.

‘ Nor less the elements these act upon  
 Their Maker’s skill display. Think what you please  
 Of their peculiar nature. With the schools  
 Of former ages, deem them, if you will,  
 The ingredients, permanent in quality,  
 Of which material things are all compos’d ;  
 Or, in the light of modern science, view,  
 As merely combinations in themselves  
 Of smaller atoms, which as well had form’d  
 One mass of either element alone,  
 Or, (mingled with chaotic dissonance,)  
 An universe of everlasting waste.  
 In either case their evidence is firm ;  
 The wisdom that created or combin’d  
 Is still the same, while peerless beauty, joined  
 With indescribable utility,  
 Is manifest in them.

‘ Survey the *air*,  
 Thou stumbling Atheist, nature’s great canal,  
 Through which her choicest blessings she conveys  
 To her unthankful children ; solar rays  
 And showers refreshing. Note its qualities—  
 Light, fluid, clear, elastic ; well consider  
 Its vital influence, its sustaining power,  
 And mark the way in which ‘tis purified,  
 E’en by the bounties it to earth brings down,  
 Returned upon itself in fume and fragrance.

‘ View the devourer *fire* ; its properties  
 Observe : its powers to purify and cleanse,  
 To rarify the atmosphere, release  
 Fluids condens’d, warm and invigorate  
 All animated creatures, and diffuse  
 A lively radiance with its cheering heat.

‘ Plunge in the *secret deep* ; its restless floods  
 Examine well. Behold the wat’ry world  
 Composed of particles of size and weight  
 To run between the larger grains of earth  
 With vegetative aid, and saturate  
 The sun-bak’d clods ; yet capable withal  
 Of rarefaction to extent so great  
 As through the undulating tides of air  
 To rise in passing lightness.

‘ Turn thine eyes  
On *earth*, that hides beneath its grassy robe  
Such treasured stores of lasting good for thee.  
Search through its strata—thou hast found their use  
In all the dear conveniences of life ;  
And from its rifled bowels gained relief,  
When writhing ‘neath the keen assaults of pain.  
‘ And see’st thou nothing of contrivance here ?  
Were things like these produc’d without design ?  
Whence then their properties, short-sighted one,  
Those properties which are the very life  
Of being—one of which, if short, or one  
Added, all nature were confusion wild ?  
‘ Mark their dispersion, too, as in this world  
Displayed : see valleys sink, and hills arise,  
Pregnant with beauty and with usefulness :  
See bracing rocks, like nature’s ribs, spread forth,  
To hold together its extended frame,  
And bounteous rivers run through every land,  
To fill it with luxuriance. Mantled o’er  
With hanging clouds, see chains of mountains rise,  
As boundaries of nations : else, perhaps,  
Embroil’d in bloody wars and deadly feuds,  
Far more than earth, much vex’d by rapine’s sons,  
Has known them ; while the ocean’s vast domains  
At once connect and disunite them all :  
Itself a world of wonders.’

pp. 22—25.

In the second book, the subject is pursued, and the proof of an all-wise Creator is drawn from the creation of man, and the internal testimony of the human soul. The following lines are full of feeling and beauty :—

‘ Oh memory ! thou sculptor of the soul !  
That form’st her statues in a moment’s space,  
Mirror of by-gone days, certificate  
Of all our marriages with earlier scenes,  
Thy evidence is true. The conscious mind,  
‘Ware of its nature, laughs at all the shocks  
Of its decaying frame, at all the storms  
Which, thickly gathering, bellow through the air,  
Tear up its tabernacles’ stakes, and spread  
Its canvass on the wind. And oft, how oft !  
When outward causes have with clouds enwrapt,  
For seasons long, and hid its lovely ray ;  
To shew its native strength is unimpaired,  
Just ere the hour, when its encircling shell  
Must meet with dissolution, has it burst  
In all its splendour forth ? as oft the sun,  
Who all day long has battled with thick clouds,  
And striv’n in vain to cheer the drooping earth,

Breaks forth, effulgent, at its setting hour,  
And gives the promise of a fairer dawn.' pp. 41, 42.

Towards the close of this book, and in the succeeding one, the folly of the Atheistic speculations is exposed with keen satire. In the following passage, the reader will, we think, admire the clearness and terseness with which the Author states the concurrent deductions of reason and testimony of revelation, and the powerful manner in which he proceeds to bring into broad contrast the senseless vagaries of the Atheist.

"Matter," says Reason, "is a wond'rous mass,  
Call'd into being by some foreign cause,  
From absolute and perfect nothingness ;  
And by that foreign cause, who must have been  
Immense, eternal, and immutable,  
Modell'd, according to his sovereign will,  
Into those various systems which exist  
In the illimitable realms of space;  
And seem to us like brilliant sparks of fire,  
Floating along the night's empurpled vault,  
Countless as dew-drops on the breast of morn :—  
These, modell'd thus, to beautify and make  
Displays of his own attributes, that Cause  
Supplied with living things possessing power  
To procreate their kind ; and them supplied  
With vegetation, for their nourishment,  
And for each other purpose which might keep  
Life's every function in its proper tone :—  
And motion is a general accident  
Of matter, an imparted property,  
Giv'n to it by the same Eternal Cause,  
To beautify the outspread universe,  
Make it convenient for its habitants,  
And regulate times, seasons, days, and years.  
Which Cause, in wisdom infinite, ordain'd  
That gravitation and projectile force  
Should rule, as His inferior magistrates,  
Through these His works, and lovely order reign."  
"Matter," says Revelation, "was a huge  
And shapeless mass, a dark chaotic void,  
Brought into being by the living God ;  
Who said 'Let there be light,' and there was light ;  
Then spread the heaven, and fill'd it with its worlds,  
And fill'd those worlds with their predestin'd things,  
By the mere fiat of His mighty word :—  
And motion an imparted property  
Of matter, given by the same High Power  
To beautify the outspread universe ;  
Make it convenient for its habitants,  
And regulate times, seasons, days and years.

Which Power, by name, call'd forth the starry host,  
Taught them their mystic dance, and bade them run  
Their course, rejoicing to perform His will."

"Matter," says Mirabaud, "is nature's frame ;  
Eternal, self-existent, uncontrolled,  
Composed of particles of various kinds,  
Each having its peculiar properties,  
Which, by affinity, analogy,  
Attractive aptitude, repulsive force,  
Decompositions, combinations firm,  
And joint proportions, of themselves can form  
Suns, planets, comets, and all things that dwell  
Within the region of those various worlds.  
And motion is a generative thing,  
With which all matter somehow is instinct,  
But its propensities so diverse are  
As give old headlong Chance the power to make  
Strange revolutions in the realms of space ;  
Turn planets into comets, comets back  
To planets, crust suns' brilliant bodies o'er,  
Cast off the sordid crusts that cover them,  
To form another little world or two,  
Teach other planets how to form themselves,  
And other suns to kindle up a blaze  
In places unillumin'd heretofore,"  
And such a train of metamorphoses  
As scarce the mind can follow through their maze.'

pp. 60, 62.

' And is this true philosophy ? are these  
The full conclusions of an honest mind,  
Of an unprejudiced, unbiass'd man,  
Who gazed on nature but to seek for truth ?  
Did he, for lack of evidence, reject  
The doctrine of a Power Supreme, who made  
At first, and governs now, and guides the whole ;  
And, on such evidence as he would think  
Quite strong enough to rest his soul upon,  
Found such absurd hypotheses as these ?  
If so, then to the dust with thoughtful care !  
Up, Folly, up ! dance, Error, on the tomb  
Of your inveterate foe ! for Truth is dead !  
Reason is the tomb of other years ;  
And stern Philosophy's turn'd lunatic,  
By some unusual motion of the moon ;  
And the vagaries of this child of chance  
Are the wild wanderings of her fevered brain  
When in the strongest of her raving fits.'

pp. 63, 64.

' Hail, mighty Chance ! thou thin and vapoury shade !  
Nay, less than vapoury, thou ideal thing !

Hail, great magician ! glorious progeny  
 Of error and imagination, wed  
 Before Delusion's shrine ! Well, well, may man  
 Adore thee, wondrous vision ! paradox  
 E'en among nondescripts ! Omnipotent,  
 Yet powerless ! destitute of intellect,  
 Yet acting with appearance of design ;  
 Maker at once of all things and of none,  
 Thing nowhere present and yet **everywhere**,  
 Existence which is neither infinite  
 Nor finite, negative nor positive,  
 I'll call thee Nature, if thou hear'st it rather,  
 For man has oft so called thee ; or has given  
 The name of pure Necessity to thee,  
 Thou headlong wonder-worker ; and, with songs  
 Sublime and beautiful, has told thy praise.  
 Receive the worship of thy votaries ;  
 Accept their incense ; and reward, with stores  
 Of every thing that emanates from thee.  
 Almighty, powerless nothing ! that their hearts  
 May, like their heads, be filled with thee and thine.  
 For whether thou'rt a jealous God, or not,  
 Thy worshippers are jealous of thine honour ;  
 And will not let the glory of thy works  
 Be given unto another ; great creator,  
 Who, rife with being, yet possessing none,  
 Hast brought, without design or consciousness,  
 This vast material universe to birth.  
 Yes, with a **jealous** ear, they list the praise  
 Of other gods ; and when the superstitious  
 Would trace the actings of some foreign cause,  
 Their dignity is roused ; and, with new zeal,  
 They strive to shew that these effects are thine,  
 All thine ; by whom, and of whom, all things came !  
 For he whom strong delusion holds in chains,  
 (Delusion which will give the passion vent,  
 And let him range wherever impulse leads,)  
 Gazes on all things as with jaundic'd eyes ;  
 Like a bribed judge, give sentence on the case  
 Before opposing evidence is heard :  
 Fancies, whene'er to urge his mad pursuit  
 Still farther, some fair phantom form appears,  
 He's found the substance he has left behind ;—  
 As sometimes in our visions of **the night**,  
 We think realities are very dreams,—  
 And very dreams are full realities ;—  
 And though at times conviction makes a rush  
 Upon his soul, from some unguarded point,  
 Oft hugs his fatal error to the last ;  
 As, in his deep convulsive agonies,

The victim of self-murder firmer grasps,  
In his clenched hand, the reeking, crimson'd blade,  
With which he made an opening for his soul.

' But oh ! ye votaries of this idle dream,  
Are such things possible as ye conceive,  
And is it not *as possible*, at least,  
That there may be a great Almighty mind ?  
The very supposition tells it is.  
Reflect then ; oh reflect, if you *should* find  
Your souls immortal, if by chance you find  
There is a God, whom justice makes your foe,  
Where shall ye seek a hiding-place secure—  
If that voice which would shake the firmament,  
Run through the veins of nature like a shock  
Electric, make the adamantine hills  
Tremble like children at a father's wrath,  
And pour forth all their rills in floods of tears,—  
That voice, which spake all nature into birth,—  
Should loud rebuke you, in a strain which hell  
Must, from her lowest vaults, reverberate  
For ever and for ever, for his laws  
And fane despised ; his love and mercy scorned ;  
Rejected the salvation of his arm ;  
And his existence laughed at as a dream ? ' pp. 65—68.

Who could have supposed that these passages proceeded from the pen of a young mechanic, accustomed, at the very time he was giving birth to these effusions, to work fourteen hours a day in a twist-machine ? The information they display would be creditable to an individual in any rank of life ; but the ease with which he works up that information, and the force with which he makes it tell, will be best appreciated by those who are aware of the extreme difficulty of the Author's task. That this is the highest kind of poetry, no one would contend : as Mr. Ragg himself remarks, in apology for the severely didactic character of this book,

——— ' The sphere of abstract argument  
Is far too dense for full poetic beams.'

But, aiming at something higher than mere poetic effect, he has at the same time succeeded in rendering polemics poetical.

In the fourth book, the being of a God is shewn to be asserted by Providence.

' The kind supplies  
Of full provision for all living things  
Declare a general Providence ; and loud  
The seasons speak the same in varied strains ;  
Varied, but their great object ever one ;  
Their themes, the burden of their songs, the same.  
*Spring*, leaping from the lap of Winter, smiles

Rejoicing in her glad escape ; and bids  
 All nature smile in sympathy. She gives  
 The early promise of profusion full,  
 Calls on the herbage and the tender grass  
 To pierce the soften'd bosom of the earth,  
 And from their wintry torpor wakes the trees,  
 Quick circulating through each bough and twig  
 The vital sap, whose rich exuberance  
 Bursts out in blossoms and in foliage green.  
 The strength of *Summer* pushes into life  
 Fruits and the seeds of herbage ; to the blade  
 Of the young harvest adds the stalk and ear,  
 Confirming Spring's first promise ; and rewards  
 With store of provender the patient brute,  
 Man's fellow labourer in the round of toil.  
*Autumn* her signet stamps upon the whole,  
 That signet whose inscription is—" 'Tis done."  
 The face of plenty is in smiles arrayed ;  
 The peasant, joyful, sees his wishes crown'd ;  
 And the broad land is with abundance stored.  
 Last, *Winter* comes, and with his freezing breath,  
 As in an egg-shell, closes up the earth ;  
 While Nature, brooding, sits to germinate,  
 And preparation make for Spring's return.

' These then, in ever-changing lays, proclaim  
 The being of a Providence ;—and these  
 Now whispering soft the incense of sweet youth ;  
 Now lifting up a louder note to heaven,  
 With the hoarse thunder for its swelling base ;  
 Now in the jocund songs of harvest-home ;  
 Now bellowing in Winter's dreary blast ;  
 Tune their high anthem for the ear of man.' pp. 92, 3.

From the exemplification of a general providence, the Poet proceeds to the illustration of a particular providence, as relating to individuals and to nations. He then adverts to the *experimental* evidence of the truths he has thus far been vindicating. There is much of the spirit of Cowper in the following lines.

' But there is stronger evidence than all  
 Enumerated yet, superior still,  
 As much as light is to the dusky hue  
 That ushers in the fullness of the day.  
 Which (and if haply' it gain for me the badge  
 Of superstition, and the' Enthusiast's name,  
 I'll gladly bear it for the sake of Him  
 Who wore a crown of piercing thorns for me,) )  
 I will uphold, as proving of itself  
 Sufficiently the being of a God.  
 I mean the experience of Christians' hearts,  
 Teeming with almost miracles.

‘Talk not

To me of causes and effects,—what cause  
 Could make a man forget his native self,  
 And start to life anew? What cause could wake  
 A hatred of the things which erst he lov'd  
 And revell'd in, and rolled beneath his tongue  
 As a sweet morsel, and did look upon  
 As all that he should ever find of joy?—  
 And love of what he hated theretofore  
 With perfect hatred, persecuting oft  
 With all the zeal that malice could impart?  
 What cause could turn the vilest of the vile  
 To the most moral; the opinions change,  
 Of heady men, blasphemers, infidels,  
 Wandering as once I wandered, 'neath the blaze  
 Of false philosophy, whose dazzling beams  
 Blinded my young eyes to the light of truth,  
 And turn them from dumb idols unto God?  
 Could make hypocrisy sincere; the thief  
 Honest; the liar love the truth; the slave  
 Of brutal passion chaste; the miser free  
 And liberal; the spendthrift prone to save  
 That he may have a portion wherewithal  
 To give relief to others in distress;  
 Yea, murderers love their neighbours as themselves?  
 These things accompany the christian's faith;  
 And though I grant there are some counterfeits,  
 Yet to be counterfeits there needs must be  
 The sterling coin they imitate so well.  
 Nor are these all. What wondrous cause could cleanse  
 The conscience from its stains? could set it free  
 At once from guilt and fear? give liberty  
 To the condemned? bear witness with our souls  
 That we are children of the Holy One?  
 And demonstrate to a sane, thinking man,  
 He hath received a spirit in his heart,  
 A spirit he possess'd not heretofore,  
 Which makes him look with confidence towards God,  
 Exclaiming “Abba! Father!” What high cause  
 Could make us see (what erst we did not see)  
 In what seem'd chaos, order? what appeared  
 Foolishness, wisdom? what we once beheld  
 As but the ravings of absurdity,  
 A picture of our souls' experience  
 Drawn even to perfection? What great cause  
 Could make a passage of the word of God  
 Run like a flash of lightning through the veins,  
 Revive the drooping, give the mourner ease,  
 Pierce guilt more keenly than a two-edged sword,  
 O'erflow the heart with love, or waken joy,  
 Such joy as none but Sons of God can know,

A foretaste of eternal blessedness ?  
 What cause could give such answers unto prayer  
 As Christians find, direct, propitious, clear,  
 From the full storehouses of heaven and earth  
 Supplying physical and mental wants ?  
 Such answers as they scarcely dared to hope,  
 Although they craved them, giving them relief  
 In trouble, counsel when they need it most,  
 Bringing to nought the malice of their foes,  
 And lifting bulwarks 'gainst the tempter's rage ?  
 What cause, except the power of God,—that power  
 That made and rules all nature ?' pp. 106—9.

This book closes with an address to the Deity, which does not less deserve the epithet sublime, because its sublimity is borrowed from the fountains of all that is appropriate in thought and expression in respect to the ineffable theme.

Thus far, with the exception of an expression here and there which might be objected against on the score of taste, as more bold than pleasing, we have found no occasion or room for critical animadversion. But it might be anticipated, that, in treating of the *manner of the Divine subsistence*, the author's judgment would be put to the severest test. If, however, he has certainly wandered too far into the cloudy region of metaphysical reasoning, the fault lies at the door of those writers whom he has followed as authorities. One cannot, indeed, but feel astonishment at the lofty daring with which he has endeavoured to shape into verse the transcendental reasonings of Professor Kidd,\* as well as the erudite, though unsatisfactory arguments of Faber and others, who have attempted to trace a trinity-worship in the mythology of pagan nations.

Mr. Ragg has prefixed as a motto to his second Part, the verse from 1 John, v. which never can be cited with the weight of argument in the controversy with Anti-trinitarians, so long as the majority of orthodox scholars are decidedly of opinion that it is

\* 'Any person,' says Mr. Ragg, 'who has read Professor Kidd's "Views of the Trinity," will see that I am greatly indebted to him for the subject matter of the first three books of this second part of the poem. That splendid production of human reason furnished me with a great part of the historical and traditional evidence gathered together in the fifth book; and in a large portion of the sixth, and a small part of the seventh, I have endeavoured to compress the substance of his elaborate treatise, interspersing it, wherever opportunity occurred, with poetical flowers.' Whoever put Professor Kidd's book into Mr. Ragg's hands, did him assuredly a disservice. All that is good in his book is borrowed,—a fact of which Mr. Ragg could not be aware: all that is not borrowed is worth little. See a notice of his strange production in E. R. 2d Ser. vol. vii. p. 346. (April, 1817.)

an interpolated gloss, and not scripture. We regret, therefore, that it has been selected. With regard to the supposed indications of the primeval doctrine of a Trinity in Unity in the obscure phraseology of heathen philosophy, any attempt to build an argument in favour of the truth of the revealed doctrine upon such premises, is open to the obvious objection, that it supplies infidels with a plausible ground for representing the doctrine as a corruption of Christianity. Thus Eichhorn contends, that the Jews, before the coming of Christ, began the refinement of their religious philosophy and sacred books with notions taken from Zoroaster, and that they proceeded in it with others borrowed from Plato. To this double source, the Christian infidel would ascribe the phraseology of the apostle John, the *λόγος* of the Hellenistic Jews being, as he contends, equivalent to the *πνεῦμα τοῦ Θεοῦ* of those of Palestine !\* We may refer our readers, and Mr. Ragg himself, to Mr. Conybeare's Lectures (reviewed in our number for August last) for some erudite and very judicious observations upon this subject. Many of the authors of a former century, it is remarked, appear most injudiciously 'to have 'imagined, that they were conferring a benefit on Christian 'theology, if they could illustrate it by pointing out the coincidence of its doctrines with the tenets of Gentile philosophy; 'and such writers were particularly fond of placing the fictitious 'Platonic Trinity in a prominent point of view. An effect followed which they apparently little foresaw, though it might seem 'sufficiently obvious to a judgment endowed with a slight degree 'of penetration. The opponents of the Trinitarian doctrine 'readily enough admitted their premises, *that such was the doctrine of the Platonic schools*: but from hence they drew the conclusion, that it was a *corruption* introduced into the Christian system by those who, like Justin and Origen, had passed over 'from these schools to the faith, and whose superior acquirements 'of course increased their influence.† Had the real facts of the case been such as they were most inadvertently represented to be, such a supposition, Mr. Conybeare confesses, would offer a highly plausible explanation; so plausible, that to demonstrate the contrary would have been impracticable, and to assert it, useless. But the learned Author proceeds to shew, that the actual state of the case was far otherwise;—that the later Platonists coined their Trinity by an adaptation of the mystical phrases of

\* See "A Chapter from Eichhorn." By the Earliest Translator of Schiller's Song of the Bell, 8vo. pp. 24. Printed at Bath, and published by Hunter, the Unitarian Bookseller, 1834. Eichhorn was one of the most celebrated supporters of the German Neologism; and he naturally finds his admirers among English anti-supernaturalists.

† Conybeare's Lectures, p. 217.

Plato so as to resemble the Christian doctrine. Ammonius, who flourished about A. D. 240, the first distinguished leader of the revived Platonic sect, was bred in the Christian faith, from which, however, he appears to have apostatised. ‘ It was obviously his object, to reform the new Platonism into some resemblance with the purer doctrines which he had learned among the Christians ; and his endeavour throughout appears to have been, to impart to the new philosophy, or rather, as Brucker justly terms it, new religion, which he constructed out of such various materials, such a character as might present a rivalry to Christianity. From this source the later Platonic doctrines flowed.\* In Plotinus, the disciple and successor of Ammonius, in Iamblichus, the biographer of Pythagoras, in Hierocles and Simplicius, we find the peculiar phrases of the Christian Scriptures, previously unknown to philosophers, perpetually occurring. Origen and some other Alexandrian Christians were connected with this sect ; and Christianity derived no benefit from the circumstance ; but that the pseudo-Platonism borrowed its doctrines, or at least its phraseology, from the purer faith, is capable of being most fully demonstrated.

Had Mr. Ragg been aware of these facts, his strong native sense would have led him to see the extreme inexpediency of citing tradition as a witness, in the controversy with infidelity, to truths which Revelation alone could establish. As to the trains of reasoning introduced in the following books, he is aware that they are liable to objection, not from infidels so much as from Christians of tender conscience on the one hand, and of argumentative minds on the other. To the latter his apology, expressed in a note, is, that, although these reasonings are only analogical, and could not be deemed conclusive in proving what was not already known,—(reasonings, indeed, they are not, but at best mere illustrations)—still they furnish a sufficient reply to objections drawn from analogy. Analogical reasoning, however, is of force, only when there is an undeniable likeness in the two parts of the parallel, for likeness is the only connecting link of such reasoning. All analogical reasoning in reference to the mode of the Divine subsistence must of necessity be unsatisfactory, if not fallacious.

But the objection drawn from the repulsiveness of such ratiocinations to devout feeling, is, we think, not to be got over. Nothing can be more foreign from the scriptural mode of exhibiting that which is to be believed concerning the Father, the Son, and the Holy Ghost, than this attempt to construct an *à priori* demonstration of a plurality in the Essential Godhead. Such a strain of argument can never produce faith, or assist devotion.

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\* Conybeare, p. 222.

Useless for the purpose of confuting infidelity, because they have neither the force of evidence nor the sanction of Divine wisdom; such reasonings tend to interfere with the simplicity of the believer's feelings, and darken, rather than assist, his spiritual perceptions of the Deity.

Upon these grounds, then, we must honestly say, that we could have wished to cancel and suppress nearly the whole of Mr. Ragg's Second Part. There are some splendid passages, which we should have been glad to rescue from their connexion; and the four books might furnish materials for a single beautiful one. But we much fear that the usefulness and popularity of the whole Poem will be seriously diminished by the introduction of this metaphysical matter. We admire the ingenuity and skill which Mr. Ragg has displayed in managing so unmanageable a train of reasoning; but it is ingenuity misplaced. These four books, interposed between the Evidence from Creation and Providence, and the Evidence from Revelation, will form, we fear, not a link between the two Parts, but a gulf, which the reader must either leap, or he will flounder in it, so as never to get any further. The Poem would be sufficiently long, and quite as complete, were these four books omitted; and the volume would be, in our judgement, better adapted to secure the Author's pious and honourable object. We do not require Mr. Ragg to abide by our decision; but we hope that he will speedily have occasion, in preparing a new edition, to take it into his serious consideration.

There are some passages of the ninth book which lie open to the objections already stated; and, if we are not mistaken, this book is the least happily and vigorously executed in the poem. The tenth is 'the Incarnation', which the Author did well to put forth as a specimen of the entire work. It is a noble poem of itself. The eleventh book contains a sketch of the history of the Church. The last has for its theme, the Millennium, and 'the last apostasy', by which, according to the Millenarian theory, it is to be succeeded. Here Mr. Ragg has been anticipated by the Author of the Course of Time; and both have been, in our opinion, led astray by mistaking for the sure word of prophecy, the false light of expositors. The theme was a seductive one; yet, it has transported the Author beyond the proper bound of his argument; and a poem characterized by the severe majesty of truth, ought not to have terminated with descriptions that run into the license of conjecture. Shall we be thought very ruthless critics, if, having already proposed to cancel four entire books, we suggest, as a still further improvement, the consolidation of the ninth with the tenth, and of the last two, by means of copious excisions? It is not that the passages we should omit, are inferior in merit to the rest of the poem, or do discredit to the

Author in any respect, but that they are either not in harmony with the character of his production, or not likely to subserve his ultimate object. It is because we think too highly of Mr. Ragg to flatter him, and too highly of what he has achieved, to be willing it should obtain a limited or transitory popularity,—because we wish it to be read, and to live, and think that it has in it a vigorous principle of life,—that we would thus unsparingly prune it of those parts which, though they may look specious, are in fact a redundant growth, which it will be injurious to let remain. Mr. Ragg is as yet a young poet, and it cannot be expected that he should have hitherto attained to the Sybilline secret of enhancing the value of his productions by reducing the number of his leaves.

Without dwelling any further on exceptions, we shall give one more specimen of the poetical talent, elevated sentiment, and fervent piety which are so conspicuous throughout this remarkable production. It must be the conclusion of the poem.

‘ In some way  
 Is evil’s being, reconcileable  
 With all the moral attributes of God,  
 Since it is manifest that both exist  
 Though to each other opposite as light  
 And darkness are \* \* \*  
 \* \* \* And surely *it may be*,  
 We’re now but in creation’s vestibule,  
 And acting the mere prelude unto joy  
 Immortal, universal. *It may be*  
 That it was needful for the Deity,  
 His being and His nature first to prove,  
 And try the creature in forms and ways,  
 To shew his innate mutability,  
 To shew his innate utter nothingness,  
 Ere by inhabiting his inward parts,  
 His goodness can flow free. And when at length  
 The great preliminary work is done,  
 When every obstacle hath been remov’d,  
 When the short season that he must endure  
 The hardness of the vessels fit for wrath,  
 Who on their own heads drag damnation down,  
 Has pass’d away,—when time, woe-speaking time,  
 That fragment of duration is no more,  
 When conservation and destruction shew,  
 Shew perfectly, the creature and the God,  
 Then as THE GOOD ONE can he freely act,  
 And keep His moral creatures safe from ill,  
 By dwelling with, and dwelling in them all,  
 For ever and for ever.

‘ Lord of all !  
 Author of all but evil, which is Thy

Creation's own creating, King of kings,  
 Unsearchable, Incomprehensible,  
 Be this conjecture right, or be it nought  
 Except an idle dream, Thy ways are just,  
 And my weak lips Thy goodness shall confess,  
 E'en though Thou smite me. If I've miss'd my way,  
 Or only sung a little part of Thee,  
 What marvel? I am but a worm on earth;  
 And who by searching can discover Thee,  
 Or understand Thee to perfection? God  
 Of gods! Jehovah! sacred Trinity!  
 Essentially existent One! Being,  
 And source of beings! who can turn his eyes  
 On Thee, and gaze undazzled? who can muse  
 On Thee, and not be wilder'd, lost in thought,  
 E'en as a vagrant atom would be lost  
 In the vast fathomless immensity?  
 Begun in weakness, carried on alone  
 By strength imparted to the present hour,  
 I know my song imperfect, incomplete,  
 But how should it *not* be? seeing I sing  
 A mystery wonderful, ineffable!  
 Oh, had I worn a thousand harp strings out,  
 Till by the friction of the sacred wires  
 All my heart's life-blood from my fingers flow'd;  
 Could all my breath be spent in singing Thee,  
 And the last word that falter'd on my lips  
 And died with me in utterance be Thy name,  
 It were imperfect still. Thy praise! Thy praise!  
 Who shall declare it fully? Here! ah! here  
 Dread immortality itself is lost,  
 And everlasting ages sink beneath  
 The burden of the all-absorbing strain.

‘ Farewell then, harp, a season; here we'll close  
 This section of our song; section indeed  
 How small! for oh! the great, the exalted theme  
 (Thanks be to Him that sitteth on the throne,  
 And to the Lamb) shall dwell upon my lips  
 For ever. God!—ah! yes, He made me first;  
 And when I wander'd in the wilds of sin  
 He too redeem'd me; nor shall He cease to hear  
 The feeble murmurs of my feeble praise,  
 While one hour of duration yet remains,  
 And lives the spirit that can never die.

‘ 'Tis done! the lay is finish'd, mot without  
 Great toil perform'd; much sacrifice of ease,  
 Grateful to him who labours hard and long,  
 Much loss of needful rest; but duty call'd  
 For protest of the' emancipated muse,

'Gainst the delusion that enthralld me long.  
 And now, oh God Most High ! if such Thy will,  
 Let this small tribute of a sinner's thanks  
 Be made a lasting blessing to my kind,  
 And all the praise and glory shall be Thine  
 For ever and for ever more, Amen. pp. 327—330.

We need not, we feel persuaded, add one word either of comment upon these lines, or in recommendation of the volume to our readers. It will be a deep disgrace to the religious public, if such a poem as this fails to secure the most extensive encouragement.

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*Art. II. Thirty Years' Correspondence between John Jebb, D.D., F.R.S., Bishop of Limerick, Ardfert, and Aghadoe, and Alexander Knox, Esq., M.R.I.A. Edited by the Rev. Charles Forster, B.D., formerly Domestic Chaplain to Bishop Jebb. In two volumes. pp. x., 1186. London, 1834.*

**I**N our Number for last December, we noticed the late Bishop of Limerick's new edition of Burnet's Lives, with Mr. Knox's Prefaces ; on which occasion we could not but acknowledge the obligations which the students of sacred literature had been laid under by the learned and amiable Prelate's useful labours. Scarcely had that Number left the press, when we heard of the Bishop's decease. On opening the present volumes, the first thing which caught our notice was the dedication to Judge Jebb, the Bishop's elder brother, who has died since their publication. The pensive feeling these circumstances had awakened, was deepened as, in turning over this familiar correspondence of thirty years, well-remembered names met our eye, of public men and private friends, who have also passed away. A correspondence carried on for so long a period between any two individuals of vigorous understanding, and moving in the higher sphere of active life, could not fail to furnish an interesting memorial to a reader who could look back upon that distance as already travelled in his own course. But this is no ordinary correspondence. Although the epistolary freedom of the style, and the entire absence of reserve, which characterize throughout the interchange of thought between the two friends, preclude the suspicion that the correspondence was conducted with any view to meet the public eye, the letters on both sides exhibit all the accuracy of finished compositions, and, from the learned criticisms and materials for thinking with which they abound, possess an intrinsic value, independent of the peculiar interest which will attach to them in the minds of those who knew and admired the parties.

The value of the letters does not indeed consist, we are bound to state, in the soundness of the theological opinions which are avowed and inculcated by Mr. Knox, and embraced by his willing disciple. The only drawback upon the pleasure which we have received from perusing the letters, has been regret at finding a man of such commanding talents and unfeigned piety as the elder Correspondent, holding religious opinions so much tinged with anti-evangelical prejudice, and clouded with mysticism. Mr. Knox was, in the cardinal article of the Reformed faith, but half a Protestant; and under the name of Calvinism, he continually combats the evangelical doctrine of Justification as held by Luther and Zwingle, and Calvin, by Tindal, and Latimer, and Fox. In one letter, we find him affirming that, after having done what he could to trace the meaning of the word δικαιοσύνη through the various passages where it is used, he felt 'confident 'that, in *every* instance, it expresses the inward principle and 'vital habit of moral rectitude, in its trihal aspect to God, our 'neighbours, and ourselves';—that 'justification implies a vital 'insertion of the root of righteousness.' (Vol. II. p. 348.) Yet, in this same letter, he directly contradicts what above he has seemed to assert. 'If', he says, 'I am asked, do I understand 'justification, exclusively, in the sense of making morally or 'spiritually righteous? I answer, no. I wish to understand this 'term exactly as St. Paul uses it; *and he certainly applies it to 'the reckoning which God makes of us, as well as to the work 'which he effects in us.*' If so, how can it be true, that the word δικαιοσύνη in every instance expresses the inward principle and vital habit of moral rectitude? Unless, indeed, Mr. Knox meant, (what we may perhaps be allowed to hope was his real opinion, though obscurely held,) that justification *includes*, in every instance, the moral cure of the pardoned believer, since the faith which lays hold of the atonement, derives life also from the Saviour. But, that a term applied to 'the reckoning which God 'makes of us', *means* only the insertion of a holy principle, is obviously a contradiction.

Mr. Knox apparently imbibed his notions upon this point from a writer to whom he refers with high admiration, qualified, however, by a very just discrimination. In a letter of an earlier date\*, which has already appeared in Bishop Jebb's Introduction to Burnet's Lives, and from which we gave an extract in our notice of that volume, Mr. Knox strongly recommends to his friend the Discourses of John Smith, of Cambridge; especially his discourse 'Of Legal and Evangelical Righteousness.' In that discourse, we meet with the following passages, which we

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\* Jan. 29, 1801. Vol. I. p. 13.

Jebb and Knox's Correspondence.

transcribe, as serving to throw light upon Mr. Knox's own sentiments.

'This νόμος δικαιοσύνης, "law of righteousness", may fairly be paralleled with that which before he called νόμον πνεοματος, "the law of the spirit", and which he therefore calls δικαιοσύνη πίστεως, "the righteousness of faith", because it is received from God in a way of believing. For I cannot easily think that he should mean nothing else in this place but merely the righteousness of justification, as some would persuade us; but rather that his sense is much more comprehensive, so as to include the state of Gospel dispensation, which includes not only pardon of sins, but an inward spirit of "love, power, and of a sound mind", as he expresseth it.'

'We may, in a true sense, be as legal as even the Jews were, if we converse with the Gospel as a thing without us; and be as far short of the righteousness of God as they were, if we make the righteousness which is of Christ by faith to serve us only as an outward covering, and endeavour not after an internal transformation of our minds and souls into it . . . . Far be it from me to disparage in the least the merit of Christ's blood, his becoming obedient unto death, whereby we are justified. But I doubt, sometimes, some of our dogmata and notions about justification may puff us up in far higher and goodlier conceits of ourselves than God hath of us; and that we profanely make the unspotted righteousness of Christ to serve only as a covering wherein to wrap up our foul deformities and filthy vices.'

*Select Discourses*, 8th ed. pp. 341, 350.

Of the school to which John Smith must be referred, Mr. Knox observes:—

'Scougal, Burnet, Lucas, and John Smith excelled in their views of the religion of the heart, as embracing habitual devotion, internal purity, and active charity. In these respects, they are, perhaps, the first writers in the world. But the excesses of some of the puritanical men of that age led them to be much on the reserve as to some of the peculiar doctrines of Christianity. *On what concerns the Christian πνευμα and its most precious fruits, they are unrivalled: respecting the Christian πίστις, its nature and its exercise, they are, perhaps, somewhat deficient.* Who is perfect?' Vol. I. p. 29.

It is remarkable that, in this just and accurate distinction, Mr. Knox should have defined the very deficiency which is observable in his own theological tenets. Must we then infer that, as he grew older, he unconsciously receded further and further from those views which are generally termed evangelical, and fell into the error which he detected in his favourite divines? The earlier date of the last cited letter, compared with the one written seventeen years after, favours this supposition; and Bishop Jebb's remark, 'that in later years Mr. Knox's views underwent some modification respecting the writings of the excellent Doddridge,' converts conjecture into certainty. We should have liked to ascertain the process by which the mind of this gifted and able

man became more and more warped from the sounder and simpler views he appears once to have held;—not from idle curiosity, but, because it would have been instructive to trace the operation of those repellent or attractive influences, whichever they were, that gradually assimilated his views more and more to the Romish theology. That this change, this declension, was not conducive to the vigour of his piety, or to his religious enjoyment, the later letters strongly indicate. Yet, of Mr. Knox's sterling piety and substantial orthodoxy, we cannot for a moment allow ourselves to doubt. Of these, as well as of his high-church and semi-Romish prejudices, we shall have occasion to supply illustrations in the extracts we are about to make from the Correspondence. But, not wishing to make those extracts a text for controversial discussion, we have deemed it best, at the outset, to offer these general remarks upon the character of Mr. Knox's religious tenets.

Mr. Jebb appears to have possessed a mind of less vigour and originality, but of great elegance, and finely tempered. He was made for friendship; and nothing can be more amiable than the deferential attachment which he cherished for his accomplished Correspondent, his friend, philosopher, and guide. He seems, in turn, to have been, not with Mr. Knox only, but with all who were admitted to his intimacy, the object of no ordinary esteem and regard. His letters, Mr. Knox, we are told, carefully preserved, because, as he said, he knew no such letter-writer in the English language. Public opinion cannot be expected to ratify the superlative praise implied in this partial decision; but they are assuredly letters which it must have been most gratifying to receive, and inexcusable not to preserve. The entire Correspondence will be found well worthy of perusal; and although the direct usefulness of the work will be materially affected by the erroneous tendency of some of the opinions conveyed; still, there is much to be learned, both from the acute and erudite remarks with which the letters abound, and from the ingenuous exhibition of character which they present to us with all the distinctness and fidelity of an autobiographical portraiture. The very errors of such a man as Mr. Knox are instructive. The implicitness with which they were taken up by his amiable and admiring friend, shew that, had Mr. Jebb been more fortunate as regards the entire soundness and competency of his master, he would not have been slow to embrace the evangelical faith in all its unambiguous simplicity. All that he seems to have stood in need of was, like Apollos, to meet with an Aquila and Priscilla, to ‘expound to him the way of God more perfectly.’\*

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\* Acts xvi. 26.

We shall now proceed to give some specimens of the contents of these volumes. The first letter of the series is dated July 25, 1799, and conveys to Mr. Jebb the offer made to him by the Bishop of Kilmore, through Mr. Knox, of the curacy of Swanlinbar, in that diocese. The next letter, dated May 29 of the following year, is from Mr. Jebb, whom we find installed in his curacy. In the next, we find him expressing his intention to study Greek with some care, chiefly with a view to make himself acquainted with the New Testament! An honourable purpose; yet, what must we think of a system of education which had failed to impart this most important pre-requisite for the office with which Mr. Jebb was already invested? In a subsequent letter, he writes to his friend :

'I should be very thankful for a few ideas on what *Christian* preaching should be. It is a complaint with many, and I believe in some measure just, that clergymen do not sufficiently preach the peculiar doctrines of our religion. What do you conceive to be the mean between cold morality and wild enthusiasm in preaching?' Vol. I. p. 12.

It was in reply to this modest inquiry, that Mr. Knox addressed to the young clergyman the very valuable letter already referred to, and from which we must indulge ourselves in some further extracts. To the first question, as to what Christian preaching should be, Mr. Knox returns this admirable answer.

'Christian preaching can arise only from a Christian mind and heart. This is the great want in the preaching of to-day: there is no spirit in it. It is the result of a kind of intellectual pumping; there is no gushing from the spring. Our Saviour, speaking to the woman of Samaria of the happiness which his religion would bring into the bosoms of those who cordially embraced it, elegantly and expressively represents it by a well of water in the breast, springing up into everlasting life. Where this is in a minister, it will spring out, as well as spring up; and it will be felt to be living water, from the pleasure and refreshment which it conveys, almost even to minds hitherto unaccustomed to such communications.' Vol. I. p. 14.

'But you also ask', Mr. Knox proceeds to say, 'what do I conceive to be the mean between cold morality and wild enthusiasm.'

'To this I answer, that *the mean between all extremes is Christianity as given in the New Testament*. An attention to the exhibition of Christ's religion, as taught by himself, as exemplified in the Acts of the Apostles, and as expanded and ramified in the Epistles, particularly of St. Paul, is the best and only preservative against coldness, against fanaticism, and against superstition.'

'But, let me tell you, that this simple, direct view of Christianity has very seldom been taken. Most men, in all ages, have sat down to the gospel, with a set of prejudices, which, like so many inquisitors,

have laid the Christian religion on a bed like that of Procrustes ; and, as it suited them, either mutilated it by violence, or extended it by force.

' I agree, however, with Mrs. Chapone, in her ingenious essay on the subject, that coldness is a far more dangerous extreme, than overmuch heat. The one, may consist with real goodness : nay, may be the consequence of real goodness, commixing with a perturbed imagination, or an ill-formed judgment. But coldness can be resolved, only, into an absolute want of feeling. Enthusiasm is excess, but coldness is want of vitality. The enthusiast, in a moral view, is insane ; which implies the possibility of recovery, and, perhaps, a partial or occasional recurrence of reason. The cold person is like the idiot, where reason never shows itself, and where convalescence is desperate.

' But, let it ever be remembered, that he who has really found the mean, between the two extremes, will, and must be reckoned enthusiastic, by those who are in the extreme of coldness. You can easily conceive, that, when any one stands on a middle point, between two others, who are, with respect to him, strictly equidistant, he must, from the inevitable laws of perspective, appear to both, not to be in the middle, but comparatively near the opposite party. He therefore,

Auream quisquis mediocritatem  
Diligit,

must make up his mind, to be censured on both sides : by the enthusiast, as cold ; by those who are really cold, as an enthusiast.

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' Christianity, then, in this view, is really what St. Paul calls it,—  
**THE POWER OF GOD UNTO SALVATION.** When thus pursued, I mean, when a deep sense of inward depravity and weakness excites a man, to seek divine knowledge, and divine grace, in order to the enlightening of his mind, and the renewing of his heart,...when this view produces conscientious watchfulness ; excites to fervent, habitual devotion ; and presents to the mind, in a new light, God's inestimable love, in the redemption of the world by HIS SON,...then, by degrees, sometimes more rapidly, sometimes more slowly, the true Christian character begins to form itself in the mind. Then, the great things spoken of Christianity, in the New Testament, begin to be understood, because they begin to be felt. The vanity of earthly things, becomes more and more apparent : that divine faith which gives victory over the world, begins to operate : religious duties, once burthensome, become delightful : self-government, becomes natural and easy : reverential love to God, and gratitude to the Redeemer, producing humility, meekness, active, unbounded benevolence, grow into habitual principles ; private prayer is cultivated not merely as a duty, but, as the most delightful exercise of the mind : cheerfulness reigns within, and diffuses its sweet influence, over the whole conversation and conduct : all the innocent, natural enjoyments of life, (scarcely, perhaps, tasted before, from the natural relish of the mind being blunted by artificial pleasures,) become inexhaustible sources of com-

fort : and the close of life is contemplated, as the end of all pain, and the commencement of perfect, everlasting felicity.

'This, then, I conceive, is a faint sketch of that state of mind, to which, the Christian preacher, should labour to bring himself and his hearers. This, I take to be, 'true religion ;' our Saviour's, 'well of water, springing up into everlasting life ;' St. Paul's, 'new creature,' and 'spiritual mind ;' and St. John's, 'fellowship with the Father, and with his Son, Jesus Christ.'

'These points, therefore, I take to be the great features of Christian preaching :

'1. The danger and misery of an unrenewed, unregenerate state ; whether it be of the more gross, or of the more decent kind.

'2. The absolute necessity of an inward change : a moral transformation of mind and spirit.

'3. The important and happy effects which take place, when this change is really produced.

'But, how little justice have I done the subject ! what a meagre outline have I given you ! But, if it sets you on thinking for yourself, and leads you, like the Bereans, to search the Scriptures, 'whether these things be so,' it is the utmost I can look for.' Vol. I. pp. 16—22.

The two prevailing errors, Mr. Knox remarks, are, 1. that 'Christianity is represented, in most pulpits, as a scheme of external conduct, rather than as an inward principle of moral happiness and moral rectitude ;' and 2. 'that preachers exhort men to *do*, without impressing on them a sense of their natural inability to do any thing that is right, and their consequent need of Divine grace ; first, to create them anew unto good works, and then to strengthen them by daily and hourly assistance.'

'The second error, is, in fact, the natural consequence of the first. For, where an inward, spiritual principle is not insisted on, as primarily and essentially requisite in religion, there, the whole system must be vague, extrinsic, and superficial.

'It is remarkable, but I believe, it will be found a fact, that the meditations of Marcus Antonius contain a much stricter plan of moral self-government, than is set forth by most modern Christian preachers. He seems to have looked much more to the state of his mind and temper, than the generality of pulpit instruction insists upon. And certainly, Cicero's beautiful picture of a virtuous man, (*de Legib. lib. 1. ad fin.*) comes nearer the New Testament, than the view taken by the far greater number of existing Christian moralists. But, can this be just, and right ? If Christianity amounts to no more, than a heathen moralist could, by philosophic discipline, attain to, we may well ask, to what purpose did the Son of God, take our nature upon him ? Why did he suffer death upon the cross ?' Vol. I. pp. 25, 26.

A reader disposed to cavil at this question, might be led to remark, that it seems to exclude the idea of propitiation as the primary object of Our Lord's sufferings. We are persuaded

that Mr. Knox did not mean this, but that he refers to the ultimate object, which was, to "purify unto himself a peculiar people, zealous of good works." And if we must admit, that the pious and gifted Writer often seems too exclusively taken up with this view of Christianity as consisting in the renewal of man's nature, so as to overlook and even undervalue that vital doctrine which is the very *instrument* of regeneration,—the doctrine of what he terms forensic justification, the doctrine of the Cross,—still, the error was a defect of judgement, not of piety. Rarely do those parties who hold unsound views on the subject of justification by faith, maintain such clear, scriptural, impressive views of the doctrine of regeneration.

It might be presumptuous to attempt to determine, which of the two branches of the Christian doctrine is the more essential, or in respect to which point, defective or exclusive views are more to be deprecated. Yet, we may perhaps be warranted in remarking, that while the doctrine of the Cross, relating to the mode and ground of acceptance with God, is found to be the only doctrine which converts, subdues, and reforms society,—so that that preaching which gives prominence, even a too exclusive prominence to this doctrine, is best adapted to have an awakening effect, and to *extend* the triumphs of the Church;—the doctrine of Regeneration and Divine Influence is the only doctrine which will build up the believer in purity, and give stability and permanence to the conquests that have been achieved. The progress of Christianity will be hindered most by keeping out of sight the former doctrine. The life and purity of religion in the individual will be most endangered by defective views respecting the latter.

How strange it is, that there should be such a proneness to exalt one doctrine to the neglect or suppression of another! Howe has a striking passage on this very subject, in his sermon on the "Carnality of Religious Contention", which is so much to the point, that we think our readers will not be displeased at the citation. Referring to this perverse tendency in theologians of opposite schools, he instances these two great doctrines,—'both of most apparent and confessed necessity to the salvation and blessedness of the souls of men.' Yet, 'is it not too common', he continues, 'to magnify one of these above or against the other? to contend and dispute with great fervour concerning the higher value and excellency, the dignity or pre- cedency of this or that, and to which the preference belongs; 'to be so much taken up about the one, as seldom to think of the other, and, it may be, not well to savour and relish the mention of it? Some are so taken up about the business of justification, '(that admirable vouchsafement of grace to sinners!) that they care not to hear of sanctification; and so all their religion is

'foreign to them, or lies in somewhat without them, or in a mere relative thing, that alters not their spirits. A strange religion ! that makes a man nothing the better man : or notwithstanding which, he is, in the habitual frame of his soul, as bad as ever,— vain, terrene, worldly-minded, proud, passionate, wrathful, malicious, vindictive, false, deceitful, perhaps (for that is not worse than the rest) very impurely sensual. But, no man can tell, nor to be sure he himself, why he takes himself to be a justified person : and perhaps his imagination of it raises in him a sort of rapturous, unaccountable joy, without ground or root, and which will not only wither, but turn (without a seasonable and merciful change) into endless horror, weeping, wailing, and gnashing of teeth ! A fearful and most surprising issue and disappointment of a high and unmisgiving confidence and expectation to be saved ! With others, whose temper, circumstances, or temptations have less inclined them to rejoicing, their religion is made up of tormenting anxieties and fears, and consists in the daily revolving of perpetual, endless doubts, whether they are justified or no ; without any direct, formed design of being or doing good ; by which they might, in due time, come to have more truly comfortable apprehensions of the goodness of their state. They more care to be pardoned for being bad, than to become good !

'Again, on the other hand, there may be some so wholly taken up about what they are in themselves to be and do, and in the earnest, but too abstract, or less evangelical (and therefore less fruitful) endeavour after higher pitches of sanctity, without due reference to the grace, Spirit, and blood of a Redeemer, that they neglect and look not after their justification and acceptance with God in him; nor do relish and savour as they ought, the doctrine of the gospel herein ; do more incline to a philosophical (and scarcely Christian) Christianity; forgetting Christ to be their Redeemer, their Lord, and vital Head, and that they are (or ought to be) under his conduct, and, through his mediation, daily tending to God and blessedness.'\*

This latter passage, most accurately describes the deficiency in Mr. Knox's theological views. In his own theology, we find sufficient internal evidence that Howe had, in early life, studied in the school of Cudworth, Smith, and More, from whom, as his Biographer remarks, he received that '*Platonic tincture*' which runs through his writings. But with this he combined the most explicit and evangelical views of the great Initial doctrine of the Christian faith. He had too sound a judgement to err on either side. Truth is never, indeed, the opposite of error, al-

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\* Howe's Works, stereotype ed. p. 467.

though always contrary to it. ‘Over-disgust’ at puritanism, Mr. Knox says, drove Tillotson into the preaching of cold and barren ethics; and the same ‘over disgust’ at the exclusive preaching of forensic justification, under one aspect of Christian truth, by a certain class of preachers, seems to have driven Mr. Knox into mysticism. Thus it is that sects and heresies have their origin in the exaggeration, by a sort of re-action, of neglected doctrines. Experience, however, has amply shewn, that the most effectual way to combat and put down error, is *to go as near it as truth will permit*. This is, if we recollect right, Baxter’s advice; and it will apply to all doctrinal errors, which are but the opposites of other errors. As long as Antinomianism or hyper-Calvinism is combated by Arminianism, or Socinianism by Hutchinsonianism, the opposite errors will continue to thrive. It requires much prudence, and some magnanimity, to take the wiser course of opposing the error by preaching the cognate doctrine with the more explicitness; yet it is, we are persuaded, the more excellent way.

We have been led to dwell much more at length than we intended, upon Mr. Knox’s theological views, because they have been made the subject of very severe and somewhat ungenerous strictures. We shall now select from the Correspondence a few extracts on various topics, as they occur. The following character of Bishop Hall is from the pen of Mr. Knox.

‘Bishop Hall was a thoroughly Christian man; of great powers of mind and genuine piety. It is remarkable, how his piety brightens towards the close of his life. It might be supposed, that there was something to be overcome in him, and therefore such sharp sufferings were permitted to come upon him; but his Free Prisoner, and his Soul’s Farewell to Earth and Approach to Heaven, or some such name, shews a completely humble, spiritual, and heavenly mind. He was of a different school from my greatest favourites; but he had in him the root of the matter, and was an excellent man.’

Vol. I. pp. 98, 9.

The following passage in another letter from Mr. Knox, is too characteristic to be passed over.

‘Yesterday, as I was walking in the streets, I asked myself, “What is Christianity?” It is, answered my mind, a divine system of spiritual attractions, by which, whosoever gives himself honestly to them, is effectually drawn out of, the otherwise invincible entanglements, and inextricable intricacies, of this dark, miserable, polluting, heart-lacerating world, (the *αιων του κοσμου τωντου* . . the *εξουσια των κοσμοκρατερων*, *του σκοτους*, *του αιωνος τωντου*); and led forth into what David has described, as ‘green pastures, beside the still waters’; or what Saint Paul has emphatically called ΖΩΗ ΚΑΙ ΕΙΡΗΝΗ, LIFE AND PEACE. The truth is, to a person of any sensibility, this world is a wretched place. There is not a step in life, where we can be sure of not meet-

ing some latent, lurking thorn ; and when we fall in with those various adventurers, described by Lucretius above, . . if they are in pursuit, they rudely shove us by ; if they are in possession of their prize, they despise us in their hearts, and tell us by their looks and manner that they do so. A hard, selfish, thorough-paced mind, goes on, and cares not ; but the sensible, delicate, feeling spirit, is ever pushed to the wall. To such a spirit, then, what a gentle, blessed relief is afforded, by a heart-knowledge of Christianity ! There is no abatement of feeling : the vivid perception is as great as ever. But the heart and mind are so occupied, so filled, so richly compensated, and so deeply tranquillized, by the pursuit, the contemplation, the confident, affectionate, filial apprehension, of God ; the scripturally revealed God, Creator, Redeemer, and Sanctifier ; the incarnate God, touched with the feeling of our infirmities ; and all this infinitely harmonizing, or rather identifying, with the philosophic view of the *first good, first perfect, and first fair*, while it is practically and experimentally evinced, by undeniable, invaluable, never-failing influences and effects within ; all this together, forms such a set-off against, and such a refuge from, the common pains and penalties of mortality, as often makes the naturally vulnerable mind rejoice in its quickness of feeling, because this serves to enhance the preciousness of the blessing.

'Perhaps this view may appear to you too highly coloured. It would be so, were it to be taken as the hourly state of a Christian's mind : but all this, to its extent, is the cloudless meridian state. Many partial obscurations occur, to diminish this clearness. But they only diminish it ; the substance still remains. A kind of mental rain and storm may, also, be often experienced ; and the weather-beaten pilgrim may tremble, to find himself driven, as he thinks, to the very edge of some dangerous precipice. But he does not fall over. He recovers his footing, and his confidence ; and, in a little time, the sky is cleared ; and the air becomes calm and genial. Amid all this, however, there is sensible progress. And this variety has its great use. In order that the mind may maintain its victory over sin, it must be kept on the alert by temptation. In order that it may continually look to heaven for strength, it must be made to feel its own entire imbecility. And, it is, on the whole, necessary, that nothing here should be perfect, in order to the eternal sabbatism being rightly pursued, and habitually anticipated.' Vol. I. pp. 103—5.

Some striking remarks on St. Bernard's writings occur shortly after.

'If St. Bernard's works be in the Cashel library, look out for, and read, a short tract, near the middle of the book (if it be the Antwerp edition, 1616, you will find it p. 1127). I never saw a more complete piece of methodism ; and though it rises higher in that way, than my taste goes, or, rather, describes a methodistic conversion, to which nothing I have felt closely approaches, yet I think it is curious and interesting ; and I am glad to find such feelings, so distinctly narrated, by so eminent a writer of the twelfth century.'

'It is remarkable, that St. Bernard's piety derived much of its

pabulum from the *Cantica Canticorum*. I also remember, that Dr. Watts apologizes for having imitated that sacred poem, so much as he had done, in his earlier days; but declares his more matured judgment to be for more rational language, in matters of devotion. But, may not the wonderful turn of that poem, have peculiarly fitted it for aiding piety, in darker, and coarser times: for, in short, forcing some subtle schoolmen, to think of what was inward and experimental? For be it observed, that; if that book be divine at all, it can be interpreted only in an experimental way; I mean, in suddenness (?). Every thing else, I know something about, I hope. It must describe the spiritual varieties of the inner man, . . . or nothing at all. To hold this book, therefore, to be divine, was the admission of inward religion, in that sense, which methodists hold, at this day. And to sit down to study this book, was, of course, to investigate, to dwell upon, and to particularize, spiritual feelings. From this, I fully grant, much fancifulness could not but arise: yet, was not such fancifulness, better than formal superstition? in which all outward religion then consisted. In short, if inward piety had not laid hold of their imagination, it had little else to work upon. And to provide, beforehand, a medium, through which, as through a prism, it might be coloured, in a way fitted to that ignorant age, was a design worthy of divine condescension.' Ib. p. 126, 127.

The next letter but one to this is unfinished, but is extremely interesting and valuable, containing some remarkable admissions, and some profound observations. 'To say nothing of my friends, 'the Wesleians,' writes Mr. Knox, 'I own, with all their error and perplexity, I have a deep respect for Calvinists, or rather, 'Augustinians. Their system, faulty as it is, has, in my judgement, served noble purposes in the world. *Nor can I well conceive how experimental religion could have been maintained in those dark ages without it.*' 'Even at this day, I fear, the corporeal integuments of Calvinism could scarcely be spared. Augustinian orthodoxy has formed, as it were, the interior membrane and temporary vascular apparatus of the invisible Church.' We are surely justified in styling these, remarkable admissions from a philosophic opponent of Calvinism, or, as he correctly terms it, Augustinianism, but which he certainly very imperfectly understood. We do not of course concur with the learned writer in his observations upon either Romanism or Calvinism; but there is a considerable portion of truth in his acute and profound reflections. His opinion of Wesleyanism is given in another letter, which breaks off in the midst of a sentence.

'I would ask any person of seriousness and candour, who knows well the ecclesiastical history of Britain, during the by-past century, where would, or what would, our religion, at this day, be, if the methodists had not made their appearance? With all their foibles, I

own I think they have been grand instruments of good, far beyond the limits of their own societies. I feel this, I hope, not without gratitude to the Author and Giver of all good things ; and, therefore, am most cordially disposed myself, and cannot avoid persuading others, to deal gently and indulgently with them. Not, surely, to overlook their errors ; but to touch them with all possible mildness, so as to compel, both themselves, and all others, to feel, that it was love of truth, alone, and not any unkind temper, which dictated the censure.

‘ But I have another motive for such caution, respecting the Wesleyan methodists ; and that is, that I really do think them so wonderfully right, in most of their views, as to render them, on the whole, much more the object of my estimation, than my blame. Nay, the very point you look at in them, I mean, their view of Christian perfection, is, in my mind, so essentially right and important, that it is on this account, particularly, I value them, above other denominations of that sort. I am aware that ignorant and rash individuals expose what is in itself true, by their unfounded pretensions, and irrational descriptions ; but, with the sincerest disapproval of every such excess, I do esteem John Wesley’s stand for holiness, to be that which does immortal honour to his name. And I am assured, too, that, while numbers, in the methodist society, abuse his doctrine, (to which his stress on sudden revolutions in the mind has, I think, contributed,) perhaps a still greater number (but a greater number I am sure) are excited, by what he has taught, to such inward and outward strictness, such deep self-denial, and such substantial piety and spirituality, as are scarcely to be found in any other society. In John Wesley’s views of Christian perfection, are combined, in substance, all the sublime morality of the Greek fathers, the spirituality of the mystics, and the divine philosophy of our favourite platonists. Macarius, Fénelon, Lucas, and all of their respective classes, have been consulted and digested by him ; and his ideas are, essentially, theirs. But his merit is (after all just allowances for mixtures of the fanatical kind), that he has popularized these sublime lessons, in such a manner, in his and his brother’s hymns, that he—(*Unfinished*).’ Vol. I. pp. 142—4.

Several references to the Eclectic Review occur, which we shall throw together, as they will probably not be uninteresting to the readers of our Journal. In a letter dated, Cashel, April 23, 1805, Mr. Jebb thus writes to his friend :—

‘ A letter lately received from my friend Mr. G. Sharp, has the following P. S. “A new monthly review of books is proposed to be published, by a society of gentlemen, under the title of the ‘Eclectic Review.’ I am not at all acquainted with Mr. Greatheed, the chairman of the committee ; nor, indeed, even with the names of the other gentlemen, who form that committee ; but I am desired by a worthy friend, who is well acquainted with them, to request, that you will favour them with such occasional remarks as you may think proper, from time to time. And, if you desire a more particular account of the intentions and views of that society, I am desired to refer you to Alexander Knox, Esq., of Dublin, with whom I understand you are acquainted, as he can give you information on that head.”

'The original cause of this application, you well know ; and you are, certainly, the best judge how far it can be complied with. It appears to me very indefinite ; and I need not tell you, that the range is very limited, in which I could supply any thing worth notice. Now, probably, the line in which I would have either ability, or inclination, to give my mite of assistance, is already filled up. At your discretion, however, I leave the matter. If you think there are any works newly afloat, which would afford me an opportunity of throwing out hints of a useful tendency ; and if, also, you deem the Eclectic Review a fit medium of doing so ; I would gladly endeavour to do my best. I certainly do not think very highly of the work ; but it may mend.'

Vol. I. pp. 187—188.

From a letter dated Nov. 12, 1805, it appears that Mr. Knox was then engaged in an Article for the Eclectic. He says to Mr. Jebb :—

'Mr. Greatheed wishes to make it the first article, in the first number of the new year ; in which, though of most entire unconcern to me, yet it shall be my wish and endeavour to gratify him.'

'I must now say no more, lest I should be too late for the post of this evening. I will only add, that I am always most cordially yours,

A. K.

'P. S. Do you not think that Foster, in the first article of the Ecl. for Nov., is, in prose, a match for Shee, in verse ? What can be bolder, or more just, than the demonstration of the absurdity of atheism ? Tell me, also, do you not think those two last numbers improved, and the whole very respectable ; particularly, the beginning of the above-quoted article ? I mean, the introductory remarks ? Surely, the temper is wonderfully good ; and, considering they are dissenters, wonderfully liberal and catholic.' *Ib.* p. 216.

Mr. Jebb writes in reply :—

'I am so pleased with Foster's Essays, that I have commissioned a friend to buy them for me. I cordially coincide with the criticism of the Eclect. Rev., both as to its excellencies and defects. I do indeed see with pleasure an improvement in that publication. I shall now recommend it where I can, as its merits will do full justice to my recommendation.' *Ib.* p. 219.

From Mr. Knox, Dec. 10, 1806 :

'I have just been able to look over the two Reviews ; which, I believe, we both take, the Eclectic, and the Christian Observer. I am pleased with many things in the Ecl. Review. There is a good deal of sound sense, and wonderful liberality. Mark, particularly, the Review of Thornton Abbey, and of Gordon's Hist. of Ireland. That Temple of Truth, must be a great book. The writer may be now isolated ; but he was not always so : as such opinions as he conveys, I imagine, are seldom, if ever, the indigenous growth of the Γη αυτομάτην of the human mind. There must have been some seed, if not some scion, from a Calvinist nursery, in order to produce these fruits : but

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what I mean to observe is, that the reviewer makes some good observations. The quotations, however, contain some things, that make me wish to see the volume itself.

'The C. O. goes on in a strange way: cautious, almost to tepidity, in what concerns feeling; and stiff, to a scholastic nicety, in what concerns doctrines. And, in reviewing books, strangely praising, where I think little praise is due; and dwelling on supposed doctrinal defects, with so exclusive an anxiety, as to imply a sort of opiniative pharisaism. I wish they could dwell more on the weightier matters of the law; and talk in less technical language.' *Ib.* pp. 318, 319.

In reply from Mr. Jebb:

'I coincide with your remarks on the Reviews. But I must observe, that in the C. O., there every now and then appears, something very ably written: for instance, in two of the late numbers, are some masterly strictures on the Edinb. Rev.: though doubtless there is something strangely romantic in the supposition, that, without some next to miraculous conversion, the Edinburgh reviewers could become powerful advocates of Christianity. The Eclectic is evidently gaining ground, and manifests an excellent spirit; some things, however, do not please me. In the last two numbers is contained a review of Carr's Stranger in Ireland; which seems to proceed from some very sour sectary; from one, too, who harps in with the general cry about the state of Ireland, without well knowing what he says. His general censure on the clergy of our establishment, with the exception, I suppose, of the Ossorian clergy, is far from liberal; and there are, in the first part of his review, some not very good-natured observations, on the charity of a lady in the county of —, whom I strongly suspect to be our friend; nor do I think it becomes a Christian, and a strict one too, to pronounce so unqualified an eulogium on Mr. Curran.

'I have been much struck, much gratified, and set not a little a thinking, by a reperusal of Foster's Essays. That man is, surely, of a very peculiar mental frame. See what he says, in his fourth essay, about Lucas's Episode of Vulteius, (I have not the book now by me, to refer to the page,) and then turn to the passage, in the sixth book of the Pharsalia. It is, indeed, tremendously sublime: but, then, what must be the temperament of that soul, which could, even for a moment, *sympathize* with such sentiments, as are there expressed? For instance, a thousand men, about to devote themselves to death, and to become mutually the executioners of each other, wishing that their parents and children were added to the sacrifice, in order to strike a deeper terror into the foe; and this savage heroism, the result of a mistaken principle of honour, which disdained captivity. If Mr. F. could feel all this, it is not wonderful, that he expatiates on the anti-christian tendency of classical literature. But I am much mistaken, if, not merely the decided Christian, but even the generous young student, who has not yet begun to think of religion, however enthusiastic his admiration of sublime poetry, would not soberly congratulate himself, on reading this terrific passage, that he lives in an age, when sounder views prevail, even amidst the horrors of war . . . . (*Unfinished*).'  
*Ib.* pp. 322—4.

From Mr. Knox :—(Oct. 10, 1807) ‘ Is not the first article in the Eclectic a lively kind of thing? I take it to be Foster\*. But if so, how curious is it to observe his tenderness to Southey ; as if there was a latent congeniality between their minds and views. Read what is said of the same thing in the B. C., and mark the difference. My friend, I own I fear that a time will yet come, when the now multiplied Dissenters will act as odd a part as any that have gone before them. I almost think that the mystery of iniquity already worketh.’

Vol. I. pp. 375, 6.

It will be esteemed a mark of liberality, that Mr. Knox, nevertheless, was an occasional contributor to the Eclectic Review, which was at that time under the able editorship of the late Daniel Parken, Esq. The following extract from a letter of Mr. Jebb, May 17, 1810, will shew that Mr. Knox had written two articles before the one referred to, viz., on the works of Jeremy Taylor. (Vol. VI. 1st Series, p. 385.)

‘ —— said to me, “ Mr. Jebb, did you ever read any thing more beautiful than the review of Taylor ? ” I replied, that I liked it exceedingly, but that I had read what pleased me as much. I had no time for further explanation, but shall recall the subject to-day. You know my cordial and decided opinion of the review. But we are both fond of being appropriately discriminative in our approbation. I think I shall satisfy ——; but I hope to see, from you, many papers equally good, and some more beautiful than the review; which, be it observed, I think better executed than either of your former articles in the Eclectic.’ Vol. I. p. 584.

Mr. Knox’s reply is, through mistake, of the same date, although it begins by referring to his friend’s letter as received on the yesterday. He says to Mr. Jebb :—

‘ I am gratified by your unqualified liking of the review ; I must give you an extract from Parken’s letter to me.

‘ “ It is impossible I should speak of the remarks on Taylor in terms, that would not expose me to the suspicion of flattery. The beauty of the critical opinions, the elegance of the style, the unquestionable accuracy, as well as depth, of many observations, will probably protect the passages which bear hard upon the systematic theologians, from any great severity of censure. Hitherto, I have heard nothing but approbation expressed. But I cannot doubt, that many zealous, good men, who preach the primary truths of religion, and deal in con-

\* The article alluded to is a review of Southey’s “ Specimens of the later English Poets,” and was, we believe, from the pen of Mr. Montgomery. Mr. Knox was quite out in his guess, (the style of the article is not at all Foster’s,) as well as in the speculation he built upon it. It is amusing to find him predicting danger to the Church from the ‘ latent congeniality’ between the Reviewer, Dr. Southey, and the Dissenters!

troversy, will give me their opinions in a different tone. In deference to them, as well as from a wish to print nothing I thought capable of injurious misrepresentation, I have presumed to qualify one phrase; which is the only instance of alteration, I believe, in the whole article. Instead of ‘those who had never wandered,’ it reads, ‘those who, in some sense, had never wandered’”.

‘I will not fall out with him, for that single qualification.’

*Ib.* pp. 585, 586.

We must now turn back to an earlier letter of Mr. Knox’s, which claims to be given entire.

‘June, or July, 1806.

‘My dear Mr. Jebb,

‘I HAVE actually begun something, with an eye to a more digested exposition of my sentiments, which, if I succeed in it, I shall most probably publish. I have not seen the work you mention: but shall look out for it: though, probably, I should not find the excellent Whichcote expressing himself just as I should like. I conceive him to be the head of two stocks: the great leaders of the one, our well known friends; those of the other, Wilkins and Tillotson. Burnet was not aware of this twofold character: and, therefore, ascribes to all of them, what belonged to one class only. For instance, he says, that ‘they read Episcopius much.’ This was clearly true (as I conceive) of such as Wilkins and Tillotson; for no writer, I imagine, is more un-platonic than Episcopius; nor, probably, did any more contribute to spoil English theology.

‘I have this day engaged Keene to reprint Mrs. Barbauld’s essay on devotional taste; and promised, if he should lose by it, I would indemnify him. I will next try to engage him in reprinting Cudworth’s two sermons. And shall lose no time in setting Dugdale upon Smith.

‘Yesterday, at the visitation of the country part of this diocese, a parish clerk and schoolmaster was displaced, for being a methodist. This was most impolitic, considered as a voluntary act; and most strange, considered as an event: most impolitic, because the secession ought not, on any account, to be either accelerated, or made appear excusable; not accelerated, because left to themselves, they will every day become less formidable enemies, and can be formidable only from being thrust out, while they retain some portion of their original energy. Besides, while they continue in the church, their non-methodist children continue professing members of the church; but once make them dissenters, and the schism will absorb their children, though the [*part torn away by the seal.*]

‘But it is strange as an event. It is a new symptom of the times being out of joint: such a thing has not been done for many years, perhaps, never. In England, most certainly, the dissenting interest increases: and not only a disrespect for, but an ignorance of, the establishment, seems to spread. Even this might not ensure the downfall of the established church, if matters were left in quietness. But if, while dissenters are multiplied, they are also exasperated, what

can be looked for, but some such thing as Bishop Laud brought about, an actual pulling down of the church and the hierarchy.

‘ Believe me to be most cordially yours,

‘ ALEX. KNOX.’—Vol. I. p. 257.

This letter was written eight and twenty years ago; during which period, Dissenters have assuredly increased far beyond what Mr. Knox would then have anticipated. Yet, has the Established Church learned wisdom? What is at present her policy?—To exasperate the Dissenters, and set them at defiance. What then can be looked for?

Some valuable remarks upon the Alexandrian Platonists occur at pp. 295—301; and on the mixture of scholasticism and mysticism in the Latin Church, at p. 308. At p. 469, we find a PS. worth detaching.

‘ In one of the discourses by Silvester, I have happened on a curious little paragraph. “ Heart-awakening and love-quickenings truths are to be duly and intimately considered. And this is, indeed, in part, to *truthify* in love, if I may make an English word to express the value” (misprinted valor) “ of the Greek word, *ανθευοτες ει αγαπη*.”’

Some remarks upon the Liturgy occur in Letter lix, from Mr. Jebb, (pp. 368—372,) which will be particularly interesting to Episcopalianists, and they would supply an ample text for extended comment, but we must content ourselves with pointing them out to our readers. Before we lay down this first volume, we shall select two or three extracts from letters of different dates, by Mr. Jebb, referring to physical indisposition, and breathing a sweet spirit of devout resignation to the Divine will.

‘ Cashel, July 12, 1806.

‘ My dear Sir,

‘ I wish I had an excuse for not answering your last letter, which it would give you pleasure to receive; but this not being the case, I must plainly state the fact. I did not write, because sunk as I was in mental power of exertion, while we were at B—, I have been much more so, since my return to Cashel. “ I know,” said poor Cowper, “ and know most perfectly, and am, perhaps, to be taught it to the last, that my power to think, whatever it be, and consequently my power to compose, is, as much as my outward form, afforded to me by the same hand, that makes me, in any respect, to differ from a brute.” Now, what Cowper said, I can say, with no less truth. The visitation of God, which has been, and which still is upon me, I trust is not suffered to pass unimproved. I feel that I strictly hold every thing from Him: and that, when He is pleased to with-hold his influence, I can do nothing. A feeling, which I hope may pluck up by the roots, every working of pride, every undue complacency in the fruits of my own exertions. I am, however, aware, that there may be another danger; . . . that, so wonderfully are we disposed to deceive ourselves, it is possible to shelter ourselves, from the self-accusation which must

accompany wilful indolence, under the idea, that exertion is put out of our power. On this point, I have taken myself to task ; and think, that, notwithstanding occasional misgivings, which I believe attributable to nervousness, I can fairly and honestly acquit myself of a disposition to be idle. The truth is, some kind of mental activity is necessary to my enjoying any comfort ; and were I well, no manner of exertion would more fall in with my tastes and wishes, than preparation for the pulpit. But I feel that the hand of God is upon me ; and, so feeling, I submit in patience. Since my return, I have been obliged to preach a segment of my last charity sermon, somewhat modified ; to give two borrowed ones, and an old one. And to-morrow I am obliged to give one, preached the 4th of last August. Could you furnish me with a text and hints ? I will strive to begin a sermon on Monday.

' Under this malady, my spirits have, thank God, been less depressed than formerly ; and though not able *to give out*, I have *taken in* a little. Reading has been my great resource, with some exercise, and the variety of a little active duty as rural Dean.' p. 260.

' 1808.—I was employing myself on the road, in retracing the delight and instruction I derived from your conversation, during the last ten weeks : and though I could not but feel some unpleasant drawbacks, from my own mental, and bodily indispositions, the retrospect, on the whole, was satisfactory and cheerful. Whatever partial obscurations my views have undergone, I feel a sober conviction, that they are more clear and vivid, than before your visit to Cashel. I have had an experimental proof, that views of no other nature, would suit the turn of my mind and dispositions. Calvinism, I believe, would make me mad ; and any *doing* system, would be altogether inadequate, to cure any moral and intellectual maladies. However trying the discipline was, I rejoice in the doubts and difficulties of the last three days. They have discovered, what I had before an inadequate conception of, . . . the weakness of my mental powers ; and clear I am, that the discovery of weakness is an indispensable pre-requisite, towards attaining the wisdom from above. My only fear is, that I annoyed you, (not personally, but through the kind interest you take in me,) by wrongnesses of manner and expression: for such errors, I know I have your pardon ; and, on reflection, it is not amiss, that you shou'd be in tolerable possession of my failings ; in order, that, like a wise physician, you may prescribe such alteratives, as may produce a good effect, in subserving to what I am convinced is the grand alternative, *heart devotion* : prayer, is, undoubtedly, the life and soul of spirituality. I cannot now recall particular passages of scripture on the point, being rather fatigued ; but I can safely say, that so many presented themselves, to my mind to-day, as to give an impression, that the whole scope and tenor of both Testaments, is in your favour ; while all that is solidly practical, is effectually secured, by the " *Quis legem dat amantibus?*" pp. 403, 4.

' Feb. 7, 1809.

' My dear Friend,

' For some time past, I have been wishing to write to you ; but you will not wonder that the execution of my wish has been suspended

per force, when I tell you, that it will have been precisely one fortnight to-morrow, since I have stirred out of doors. It is one of my old attacks; and, after I had thought myself quite recruited, I inadvertently brought on a relapse last week, by over-exertion in conversation. When quite recovered, which is not yet the case, I trust that this illness will have proved serviceable.

' Last Saturday I suffered extremely, under the most dispiriting languor, and the most alarming apprehension that all intellectual power was forsaking me. In this frame, I took my pen in search of relief, and wrote the lines, which you will read in the opposite page; it is needless to say that they do not claim the title of poetry.

' O Thou, whose all enlivening ray  
 Can turn my darkness into day,  
 Disperse, great God, my mental gloom,  
 And with thyself my soul illume.  
 Though gathering sorrows swell my breast,  
 Speak but the word, and peace and rest  
 Shall set my troubled spirit free  
 In sweet communion, Lord, with thee.  
 What though, in this heart-searching hour,  
 Thou dim'st my intellectual power;  
 The gracious discipline I own,  
 And wisdom seek at thy blest throne:  
 A wisdom, not of earthly mould,  
 Not such as learned volumes hold,  
 Not selfish, arrogant, and vain,  
 That chills the heart, and fires the brain:  
 But, Father of eternal light,  
 In fixt and changeless glory bright,  
 I seek the wisdom from above,  
 Pure, peaceful, gentle, fervent love!  
 Let love divine my bosom sway,  
 And then my darkness will be day;  
 No doubts, no fears, shall heave my breast,  
 For God himself will be my rest!

' Yours ever,

' J. J.' Vol. I. pp. 478—9.

It would have been injustice to the deceased Prelate, to suppress these interesting illustrations of his interior character.

We must be sparing in our extracts from the second volume. A letter from Mr. Knox, under the date of Nov. 26, 1810, alluding to an attack of nervous indisposition, affords an occasion for the introduction of the following highly curious and interesting note, from the Editor.

' Throughout the correspondence, Mr. Knox frequently makes allusion to his own providential trials, some notice of which, may, therefore, interest the reader. From his earliest years, he had been afflicted with attacks of epilepsy, attended by depression of spirits,

amounting, frequently, to mental distress of the most painful character. This visitation continued to return, at intervals, until Mr. Knox had passed his fortieth year, when (as the editor has had it from his own lips) on his taking the resolution to retire from public life, or as he expressed it, "to give up the world", the disorder totally disappeared; nor did he experience a single recurrence of his constitutional malady, or of mental dejection, from that period, to the day of his death, July 18, 1831. But the remarkable feature of this very remarkable case, is, that Mr. Knox's venerable guide, Mr. Wesley, so early as the year 1776, foresaw and foretold the course of things, which actually took place; as will appear from the following extracts of his letters to Mr. K., then a boy. A copy of these letters, in Mr. Knox's handwriting, and given by him, many years ago, to the Bishop of Limerick, is now in the editor's possession.

‘ London, Jan. 27, 1776.

“ “ MY DEAR ALICK,

“ “ Your illness will continue just so long as is necessary to repress the fire of youth, to keep you dead to the world, and to prevent your seeking happiness, where it never was, nor ever can be found. Considered in this view, it is a great blessing, and a proof of God’s watchful care over you. I cannot but admire the wisdom and goodness of divine Providence with regard to you. As you have all the necessaries and conveniences of life, as you have a tender indulgent parent, as you have a natural sprightliness and flow of spirits; you must, in all probability, have excited the admiration or affection of your relations and acquaintance, and have placed your happiness therein, had not so wonderful a counterpoise been prepared for you. A common illness, and especially a transient one, would by no means have answered the intention, or saved you either from admiring yourself, or being admired by others. Therefore, God keeps you long in his school, the very best wherein infinite wisdom could place, that you may thoroughly learn to be meek and lowly in heart, and to seek all your happiness only in God.”

“ “ Wishing every blessing to my dear Mrs. Knox, and the little ones, I remain,

“ “ Yours affectionately,

“ “ J. WESLEY.”

‘ Again, in a letter dated April 1, of the same year: “ Your depression of spirit is a bodily, as well as spiritual malady. And it is permitted, to repress the fire of youth, and to wean you from the desire of earthly things, to teach you that happy lesson,

“ “ Wealth, honour, pleasure, and what else  
This short-enduring world can give;  
Tempt as ye will, my heart repels,  
To Christ alone resolved to live.”

“ “ Edinburgh, May 28, 1776 . . . I judge your disorder to be but partly natural, and partly divine; the gift of God, perhaps by the ministry of angels, to balance the natural petulance of youth, to save you from foolish desires, and to keep you steady in the pursuit of that

better part, which shall never be taken from you. Whether you have more or less sorrow, it matters not; you want only more faith. This is the one point . . . Dare to believe! On Christ lay hold! See all your sins on Jesus laid, and by his stripes you are healed."

"Bristol, March 19, 1777... If the returns of your disorder are more and more gentle, there is reason to hope it will be, at length, totally removed. Very probably if you live to five or six-and-twenty, your constitution will take a new turn. But it is certainly the design of Him that loves you to heal, both body and soul; and possibly he delays the healing of the former, that the cure of the latter may keep pace with it. As it is a great loss to lose an affliction, he would not have you lose what you have suffered. I trust it will not be lost, but will be for your profit, that you may be a partaker of his holiness. It is a blessing that he has given you, . . . that fear which is the beginning of wisdom; and it is a pledge of greater things to come. How soon? Perhaps to-day!"

"Bristol, July 29, 1777... No! God hath not forgotten you. You must not say he hideth away his face, and he will never see it. Surely God hath seen it, and he cannot despise the work of his own hands. But he frequently delays giving bodily health, till he heals both body and soul together. Perhaps this is his design concerning you. But why do you not go to the salt water? If you are short of money, let me have the pleasure of assisting you a little. Meantime I give you a word for your consideration. "Why art thou so heavy, oh my soul, and why art thou so disquieted within me? Oh put thy trust in God, for I shall yet give him thanks, who is the help of my countenance and my God." Peace be with all your spirits!

"I am yours, affectionately,

"JOHN WESLEY."

'However to be accounted for, the fact is certain, that Mr. Knox's health of body, and peace of mind, were restored in the one hour, after a last severe illness, which revived all his best early impressions, when in England, about the close of the last century. As he expressed himself to the editor, . . . "It is now thirteen years since I gave up the world, for conscience sake; and from that hour to the present, I have never had a return of my illness, either of body or mind, but have enjoyed uninterrupted peace." And so it was to the end. It was the editor's happiness to know, from a common friend, who witnessed the departure of this eminent servant of God, that all was at peace at the last.' Vol. II. pp. 24—26.

The following is from Mr. Knox, dated Jan. 23, 1811.

'I will not attempt to write a long letter, for at this moment I am engaged in one of my voluminous ones to Mr. Parken, the editor of the Eclectic. The subject is Fénelon, whose new life he wished me to review. As he sent me a present of the book (2 vols. 8vo.) I felt myself bound to make some return; and being resolved against it, in his way, all that remained was, to shew gratitude in a way of my

own. My object is, to detect the faults in Fénelon's system of devotion, by showing the oppositeness of its leading features, to *that* nature, which God has formed us with; that word, which he has provided to be our guide; and that providence, by which he 'ordereth all things, both in heaven and in earth.' Mysticism, or quietism (in a word) would have the mere mind itself, without any of its instrumental powers, not exercised upon (for how could that be, without memory, reflection, conception, &c.) but absorbed in God; and to make this absorption simple, as well as effectual, the instrumental powers are not merely *left* out, but they are *shut* out. They may still serve purposes in this life, but they have no place in perfect religion. This consists in one simple act, or habit, which becomes the more genuine and pure, the less we think about it. In fact, to think about it, is to adulterate it; for we cannot think about it, without employing, more or less, the instrumental powers of our mind, which are discarded by the leading principles of the system.

'Christianity, on the contrary, takes mankind as it is, and in its purview, leaves out nothing; affording an antidote, for every moral poison; a medicine, for every moral disease; and providing, at the same time, unfailing aid, attraction, and occupation, for every faculty, and every taste of the soul. 'The occasion,' says William Law, 'of persons of great piety and devotion having fallen into great delusion, was, that they made a saint of the natural man; my meaning,' adds he, 'is, they considered their whole nature, as the subject of religion, and divine graces.' But how signally does St. Paul do this very thing, in that luminous prayer for the Thessalonians, v. 23. This single verse overthrows mysticism; I mean, in that transcendental notion of it, which Fénelon, and Law, and all the German mystics, have inculcated.' Vol. II. pp. 29, 30.

At p. 181, we find a singularly inaccurate criticism on a passage in the Eclectic Rev. for May, 1814, in which the reviewer of Collinson's Work remarks very properly, that 'the direct commission of Christ, accompanied by the extraordinary illumination of the Holy Spirit, alone constitutes authority in religion'; and that 'this character belongs exclusively to the Apostles.' Mr. Knox affects to be amused with this *faux pas*, the designation being, as he contends, 'not strictly applicable to St. Paul', and absolutely failing to the ground in the instances of St. Mark and St. Luke. Was then St. Paul destitute of the direct commission of Christ and the extraordinary illumination of the Holy Spirit? If so, he was assuredly no apostle, for he rests his own claims to the apostolic authority upon these grounds. The inspiration of the Evangelists Mark and Luke is quite another matter. No one has ever ranked them with apostles; but ancient tradition, for which the learned writer professed such unbounded reverence, has set an apostolic seal on their Gospels, derived from the contemporary sanction of St. Peter and St. Paul. The high-church notions of this eccentric man carried him so far

as to render him decidedly opposed to even the operations of the Church Missionary Society.

'Dean Graves,' writes Mr. Knox, 'seemed strongly impressed with a persuasion, that either those movements ought to be aided, or something of the same nature, among the regular clergy, should be adopted. "For," said he, "what will be said, if we neither favour the exertions made for Christianizing the heathen world, nor make the effort ourselves? The character of our establishment will be lost, if we, its clergy, clearly subject ourselves to the charge of indifference, on a matter of such vitality?"'

'My answer was, "That the church of England would not be served, by a dereliction, from whatever plausible motives, of its essential principle: that it was an essential principle of the church of England, that, whatever was done in its name, should be done regularly and responsibly, under the authority of its chiefs, and harmonically with its organization. But this," I observed, "could not be the case with missions, voluntarily undertaken, by unaccredited individuals. This would be the work, not of the church, but of self-directed, irresponsible agents." "If individuals," I added, "would act in this way, let them do it; and let those whose conscience impels them, unite in the undertaking, if they will. But let no one talk of serving the establishment, by exertions irreconcileable with its essential principles; nor call that a church mission, which the church could not recognize without self-contradiction. In a word, a bishop of the anglican church, is now to be established in the east: he was of course to be the regular superintendant of all ecclesiastical movements, in that quarter; through him, therefore, alone, would it seem, that a church of England mission could now be set on foot; or, if set on foot, could be conducted with consistency or safety."

'He did not deny the force of this reasoning; but Graves is too much disposed to be, not in charity only, but in unison with all men. There is some good in the wish, but there is more weakness.'

Vol. II. pp. 186—188.

Could a Christian bishop of the nineteenth century have had a more unsuitable adviser? This mild censure of Dean Graves is high eulogy. The following extract from Mr. Jebb's reply is abundantly *instructive*, though not in the exact way which the writer contemplated. We abstain from all comment.

'I grant, indeed, that there is such a thing as an awakening, exciting department. But this department is not in our church. And assuredly it is not to be produced within our church, by the superinduction of a dull, vapid, spiritless morality, upon a dry, stern, disputatious dogmatism. Such people will be always learning, and never coming to the knowledge of the truth. Such people must inevitably remain nondescript and amphibious entities, without the stability and elevation of a hierarchy, without the magnetism and energy of a sect.'

'The fact is, that one can feel infinitely more disposed to congenialize, with an honest, orthodox, pious dissenter, than with a perhaps equally honest, orthodox, and pious evangelic, who professes to love, and who thinks he supports our establishment, whilst, in reality, he

both deteriorates and undermines it. And the reason is obvious. The strict dissenter properly fills his providential function ; the evangelized churchman does not. Nor is this a mere theoretic distinction. For assuredly, whosoever departs in any degree from his proper providential sphere, in so departing, must suffer loss. His movements cannot be steady ; his principles cannot be rooted and grounded ; his conduct cannot be free, from more or less of trimming, or obliquity. There is a certain sobriety of conviction, a sort of absence of all conscientious misgiving, which cannot be purchased by any lower price, than a wise study of the principles, and a steady adherence to the lawful course, of 'that state of life into which it hath pleased God to call us.' When, therefore, I see a spurious liberality, either in churchmen, or dissenters, . . . when I see the one, ready to view as merely subordinate, and almost indifferent, the goodly order of the hierarchical institution, . . . or the other, ready to scoff at the conscientious scruples, which kept their forefathers without the pale, I cannot help apprehending, in each instance respectively, that the light is turning into darkness, and the salt is losing its savour. Amongst dissenters, such departure from the old ground, engenders arianism, socinianism, and unbounded scepticism. Among Church-of-England men, the diffusion of evangelical indifference is of too late a growth, to give us a complete result ; but the tendencies are, in my judgement, by no means equivocal. The reviews which have lately reached me, place it in my power to offer some illustration. There is much, of course, to which I strongly object, in the Eclectic. Yet, when I compare the moral tone of the best articles in that publication, with the moral tone which pervades the Christian Observer, I am obliged to say, that I could far more cordially mingle minds with the avowed dissenter, than with the soi-disant churchman. You are well aware of the neutralized spirit, and compromising caution, evinced by the Christian Observer, respecting public amusements. Look, on the other hand, at the bold, nervous, manly, and philosophical tone, in which, on this delicate subject, the Eclectic Reviewer (No. for July, p. 84—86.) castigates Miss Hamilton. You must also recollect that indifferentism, which would 'merge all minor differences, in the pursuit of a common object', on which the Christian Observer delights to expatiate. This conciliatory project is carried to its height, in the charge of the Bishop of —, from which I must cite a passage, sanctioned by the Christian Observer (No. for May, p. 303.) 'The [Bible] Society is constituted on this simple and comprehensive principle, that it may not exclude the aid of any persons, professing to be Christians. Indeed, no contribution for the distribution of the Bible can be unacceptable, whether it come from a churchman, or a dissenter, from a Christian, Jew, Mahometan, or heathen.' Thus speaks a Bishop of the church of England ! And thus feel the whole body of the evangelical clergy ! Let us now turn to the Eclectic Review for August. I cannot but feel greatly struck with that fine and masterly article, upon 'Belsham's Memoirs of Lindsay.' It were easy here to dwell on felicities of thought, of argument, of indignant reprehension, of playful wit, of cool irony, and of retributive sarcasm, which mark the mind, the hand, and the undaunted spirit, of a controversial hero. But the passage to which my attention was especially

attracted, as contradistinguished in a peculiar manner to the new-fangled indifferentism of to-day, is from the top of page 130, to the end of the article. The reference, towards the very conclusion, to the practice of the primitive church ; and the quotation from Eusebius, &c. mark out, to me at least, most clearly, a far nearer approach to the genius of a hierarchy, than we can at all discern in our evangelic churchmen. There is here no ‘merging of minor differences’, . . . no disposition to commingle with ‘Jews, Mahometans, or heathens.’ Had the writer of this article not been born a dissenter, he would have been a noble churchman. But, on the whole, I rejoice that such men are to be found in the dissenting ranks. They may, under providence, preserve their body, from adopting ‘the system of Socinus, or any other cold negation.’

‘The truth is, that both amongst dissenters, and among the Church-of-England men, we shall invariably find the most unsophisticated piety, and the most zealous attachment to catholic verities, where there is least disposition to recede from the proper ground of their respective callings. Dissenters have, in too many instances, receded and diverged ; and, in none of those instances, have they failed to make shipwreck of their faith. Among churchmen, to recede, or to diverge, is a new thing. We have had coldness, indeed, and ignorance, and profligacy, and total disregard for every thing connected with religion. But, in the Church of England, strictly so called, (that is, putting methodism out of the question,) religion cultivated in the sectarian manner, . . . the forms of the church retained, but its spirit neglected ; the doctrines of the church (as they explain them) strongly asserted, and its order lightly regarded ; constituted authorities moved aside, and self-elected bodies usurping their jurisdiction ; the ancient distribution of parishes repealed, and the clergymen of those parishes bearded, by the miscellaneous committee of some newly-apportioned district ; swarms of dissenters intruded, and intruded by laymen, and clergymen, and nobility, and bishops of the church of England, . . . all this is a new thing upon the earth ; and its consequences who can venture to foretell ? One thing is certain, . . . that the result cannot be trivial. In one way or other, it must produce some great change. And the nature of that change, though sagacity may shrewdly conjecture, time alone can thoroughly disclose. Meanwhile, I have good hope, that, even now, some beneficial effect has been produced, among those who wish well to our hierarchical establishment. Jealousy has been awakened ; and a spirit of inquiry has been set on foot, as to the nature, the functions, the privileges, and the safe-guards of the church. And though the subject is yet but very inadequately apprehended, its revival, at a period certainly of greater light, and more generalizing powers, than any period in which it was a matter of much thought, or interest, can hardly fail to answer a most valuable purpose. In the British Critic for June, though originating with a man one cannot like, there are some capital observations from ‘Daubeny’s Sermon.’ I had almost thought him on the true ground ; . . . that the Bible, to be an efficient instructor, DOES need collateral aid. He is, indeed, substantially on the ground ; but he does not plant his foot firmly. Perhaps we may live to see our own Dodwells, and Hickes’s, and Collier’s, divested of

the old peculiarities, shorn of some excrescences, and enlarged by a philosophic apprehension of the Scripture. And perhaps too, a little of persecution, or of somewhat resembling persecution, may be providentially permitted, to train up men with an attachment towards the church, as a hierarchy ; as distinct from the state ; and as dignified only by its intrinsic excellence, by its venerable antiquity, and by its apostolic institution.' Vol. II. pp. 195—199.

At page 326, we find Mr. Knox expressing his fear, that the result of the Bible Society's labours would 'expose the sacred volume to depreciation, in one class from disappointment, in another class from familiarity !' Popery again ! We must not pass over the following passage in letter 139 from Mr. Knox, which is in a strain of liberality that would not have been looked for.

'I am slowly reading Dr. Ryland's (of Bristol) Life of Andrew Fuller. He was an interesting man ; one of the wisest and most moral-minded Calvinists in his day. But it is strange that, within the narrow sphere of that prejudiced party, the boldest new-modelling of Calvinism which the present day has seen, as bold as that of Baxter himself, should have been effected. In this view, and for other reasons, the book is worth your attention. I think of ordering his entire works. He possessed wonderful strength of mind ; and is an instance how Providence can draw forth instruments from the most unlikely quarter.' p. 307.

Upon Southey's Life of Wesley, we have the following strictures from Mr. Knox.

'The life of J. W. is a valuable record of many things, which must otherwise have passed away. But he is not happy in his remarks, on the emotions of early methodism ; and I think he has brought them needlessly, and somewhat disgustingly forward. Why need he have copied what John Wesley has told, about Mr. Beveridge, at Everton ? I think Mr. S.'s not believing the existence of the devil, is greatly against him. J. W. was in one extreme about the devil ; Mr. S. is in another. J. W.'s extreme was the less anti-christian. The devil is so prominent a personage in the Bible, that to take him out, is to derange the tableau of revelation ; it is to take the shade out of the picture, by way of improving it.' Vol. II. pp. 430, 431.

'Now I speak of the Quarterly, how I am provoked, in reading the first article, at those tasteless allegations of ambition and vanity, on which the reviewer, leaving S. behind, rings the changes (nay, I might say, what ringers call a bob-major) on those supposed vices of my old friend's character. Why will they not see, that the virtues which they ascribe to him, are incompatible with the vices which they seem to take a perverse pleasure in imputing ? "No man can serve two masters." To suppose, as they do suppose, that John Wesley acted, at one and the same time, in one and the same exertion, from love of God and man, and a love, which was just as opposite to these, as a love of money or of sensuality, is to imagine a monster, in the moral world, less credible than the centaur, in the natural. I wish I knew how best to stamp on this evidence of reason, *my* peculiar

evidence of fact, before I follow my venerable old friend into that country, where only, as yet, his worth and moment can be adequately appreciated.'

'The article on the Life of John Wesley, is abundantly able; but very unenlightened, and not a little unphilosophical. I could find in my heart to write some remarks on it, if I thought I could please myself, and that the C. O. would afford me a place. My whole soul rises against those vile allegations, of ambition, and vanity; above both of which, my precious old friend soared, as much as the eagle above the glow-worm. Great minds are not vain: and his was a great mind, if any man can be made great, by disinterested benevolence, spotless purity, and simple devotedness to that one supreme Good, in whom, with the united  $\alpha\sigma\theta\eta\sigma\iota$ ; of the philosopher and the saint, he saw, and loved, and adored, all that was infinitely amiable, true, sublime, and beatific. How little do they know of the human mind, who could imagine such a spirit, liable to the petty gravitations of animal man.' pp. 453, 455.

There is a strange passage at page 466, in which Mr. Knox expresses his opinion, that the real motive which drove Wesley into final secession from the Establishment, was 'the dread of Calvinist infection, then beginning to grow ripe (ripe?) in churches'!!! Here again, are some admirable remarks.

'I dare say,' says Mr. Knox again, 'you have read the article in the last Quarterly Review, on the lives of Newton and Scott. It is evidently from the same hand, as that in a former number, on the late publication of Cowper's Letters. The spirit of both compositions, is very like that of ——'s tract on Baptismal Regeneration; and I conceive is little less semi-deistical, than the theology of Göttingen, in the last century. A more profane expression, short of gross blasphemy, than that in the former article, 'the orgasms of theopathy,' could scarcely have been uttered; and though the terms are less audacious in this latter article, the doctrine is equally revolting. 'Man cannot,' we are told, 'distinguish, between that love of God, of virtue, and of man, which proceeds from human principles and motives, and that which flows from the influence of the divine spirit.' That he cannot do so in every instance, much less draw a line of demarcation, between that which is natural, and that which is divine, must indeed be allowed; but if Christian virtue contained no evidence, in its feelings, or in its fruits, of a more than human source and sustenance, the claim of Christianity itself to our esteem or attention, could hardly be supported: since, in that case, what would it do for us, to engage our regard? or to account for its own lofty professions, and ponderous arrangements? In no conceivable case, could it be more fairly asked,

'Quid tanto feret promissor dignum iatu?'

'A belief in Providence, beyond that general system, by which virtue is made 'its own reward, and vice its own punishment,' seems the second object of this writer's contumely. That there should be rash and fanciful conclusions, respecting divine agency, in matters of providence, as well as in matters of grace, is a necessary consequence of human weakness; and it is the part of religious wisdom, to afford to intelligent minds, such rules and principles, as may guard equally

against excess, and defect. But thus to confine providence to mere pre-adjustment, and to exclude all present operation (for to this I conceive, the reviewer's doctrine amounts) is to undermine natural, not less than revealed religion. There is a machinery which works well, but we have no more to do with the mechanist, than the possessor of an excellent clock, which never goes out of order, has to do with the artist from whom he purchased it!

'There is a deplorable consistency, in these two views of grace, and providence; and the spirit which conceived and propounds them, appears portentously to resemble that of the ' scoffers,' who should come in the last day, and say, 'where is the promise of his coming?' for, since the fathers fell asleep, all things continue, as they were from the beginning of the creation.'

'It strikes me that this reviewer is the same, who wrote the article on Southey's Life of Wesley; which life, by the way, I hope your friend will one day be inclined to revise. His liberal, and not seldom profound remarks, are so strangely blended with ridicule and levity, as to expose himself to the charge of very great inconsistency. He again and again, intimates, that the history, both of Wesley, and Whitefield, is marked with a mysterious designation; and yet he so jumbles together their extravagances and their better principles, as to give no aid to his reader, in making an estimate of the eventual advantage to the interests of religion; though he himself is continually admitting, that some degree of advantage must be allowed to their labours.'

Vol. II. pp. 505—507.

What a living paradox was this learned, accomplished, pious, wrong-headed, semi-Papistical dogmatist!

Critical justice compels us to notice with regret the publication of some letters which do small honour to the late Prelate's memory. At page 132, occur some remarks on private judgement, which betray a strange misapprehension of the very import of the term. 'How would the astronomer, the mathematician, the chymist, laugh at the asserter of private judgement!' says the Bishop! How still more justly, it may be replied, would either laugh to scorn the asserter of authority in opposition to the results of private investigation! Truly, the amiable Prelate was no reasoner. In the next letter, we meet with this startling, yet too consistent avowal.

'It is my wish and prayer, that I may be saved from *the simplicity of Bible religion*. I love system, antiquity and authority. I read, during my illness, much of *Alison*. I am taking more to *imagination*.'

Vol. II. p. 134.

Alas! alas! is this the language of a minister of the Gospel of Christ? How came Mr. Forster to publish such drivelling as this? Letter cxxix contains an attack upon the Bible Society, not less discreditable to the good sense, the Christian feeling, and the temper of the writer. In letter cli, the subject is again brought up in connexion with some not very fair remarks on a

passage cited from the Eclectic Review, which leads Mr. Jebb to exclaim—‘ Is not here a good result of Bible Societies and ‘ Parliamentary religion ? ’

In 1815, Mr. Jebb visited London ; and on one occasion, he attended Divine Service at Percy chapel, where the hymn exceedingly annoyed him.

‘ I felt,’ he says, ‘ like a stranger dropped from another world into an assembly of strange worshippers, *with whom I could no more join, than I could join in the worship of Juggernaut.* In the morning indeed, the Psalms displeased me ; they were *Christianized*, and no *Gloria Patri* was either sung, or indeed existed in the printed psalm-book. I forgot to mention that, before sermon — gave a long prayer of his own, and altered the Lord’s Prayer ; and after the sermon took a still greater liberty, in lengthy alterations of a liturgical collect. *Oh innovatores!*’ Vol. II. p. 215.

Ought this to have been printed by a *friend* of the Writer’s ? Had nothing more been known to us of the character of Bishop Jebb, than this extravagant sally of prejudice and illiberal feeling discloses, we should have been led to set him down as a very weak, and not a very pious man. A Romish priest could not have expressed a stronger nausea at the services of Protestant worship. But even mild and amiable men are subject to intolerant *dislikes* ; and strange to say, the Editor of Burnet’s Lives, who could read and admire the writings of Howe, and Baxter, and Doddridge,—who carried his liberality towards Roman Catholics to excess, and towards Wesleyan and other Dissenters, discovered more tolerance and candour than are often to be found in persons of his order,—yet, retreated with aversion and disgust from the evangelical party in his own Church. In his diocese, the late Bishop of Limerick discountenanced and repressed the zealous exertions of some of his own clergy, and thereby, in some quarters, brought almost his Protestantism into suspicion. But in this he acted consistently as a high-church man ; and the blame ought not to fall on the individual, but upon the system. He was mistaken, but sincere ; influenced by no sordid or secular motives, but by honest prejudices ; and swayed by ecclesiastical theories which, though flimsy as cobwebs, have had power to fetter more powerful minds than his. While we lament the errors which obscured Bishop Jebb’s theological views, and contracted his usefulness, let us do justice to his pious, disinterested efforts to promote the interests of sacred literature and practical Christianity, nor refuse his due meed of honour to a Protestant Kempis.

Art. III.—*Illustrations of Heath's Picturesque Annual for 1835;*  
*Jennings's Landscape Annual for 1835;*—and, *The Oriental Annual for 1835.*

THE Picturesque Annual has this year started upon a novel and striking plan. Mr. George Cattermole has been long distinguished for the skill with which he blends the figure with landscape—historical and romantic groupes with local and characteristic scenery. The first subject we recollect to have seen from his designs, was the ‘Treasure-seeker’; a single, but expressive figure in a subterranean chamber, lighted by a single lamp, amid ranges of massive columns fantastically carved, and conveying, in the brief compass of a vignette wood-cut, a lively idea of indefinite extent. He has more recently made, as we believe, an advantageous impression on the public mind, by other well-adapted subjects of the same general character, though less decidedly imaginative. We have now before us the proofs of an extensive series illustrating, through the medium of ‘Heath’s Picturesque Annual’, the works of Sir Walter Scott, under the jingling title of ‘Scott and Scotland’. With only one or two exceptions, the whole may be characterised as displaying conspicuous talent, both in design and execution, while some exhibit excellences of a high and rare description. When we have said that the Maid of Neidpath is a sprawling figure of mawkish expression, and that the sternly vindictive Hamilton of Bothwell-haugh is ill-represented by a crazy *imbecille* in a singularly awkward and hesitating attitude, we have exhausted all disposition to unfavourable criticism. The very first glance infused complacent feelings, while we looked upon an expressive vignette, representing a gallery in an old feudal castle, with the heavily armed trooper under the double temptation of a Jacobus and a dark eye. ‘The West Bow,’ is a rich and well-peopled street scene, with admirably managed light: Bonington or Prout has nothing better. There are some excellent Interiors. The highly ornamented tomb in Melrose Abbey, surrounded by gorgeous accessories, and the profuse decoration of Roslin Chapel, are touched by a pencil at once delicate and bold, while the characteristic personages moving or reposing amid those scenes of ruined grandeur, add much to the particular effect. But the Crypt of Glasgow Cathedral, with Frank Osbaliston listening to the mysterious voice, is our especial favourite, for the fine management of the light and shade among the massive arches and the skilfully drawn figures. Scarcely, if at all inferior to this, and something in the same way, are the Guard-room in Stirling Castle, and the Great Hall in Craignethan Castle, with Claverhouse and Edith, and the other actors in that striking

scene where Moreton's life seems to hang upon that slender thread, the relentings of a man of blood. Queen Mary's Closet at Holyrood, and her Bedchamber, with Walter Scott happily introduced in meditation on the strange transactions connected with the surrounding memorials of by-gone times, are less striking as subjects, but equally skilful as drawings. Linlithgow Palace, surrounded with old and shattered pines, the foreground enlivened by a festive party of dames and gallants, pages and falconers, is good; the Falls of the Clyde, better; but to our mind, the view of Craignethan Castle, with the skirmishes at the foot of its precipice, is best. Mr. Cattermole, indeed, excels in the management of water, whether quiescent or in tumult. Lochleven, with the calm lake and the light passing shower, is beautifully treated, and as beautifully rendered by Brandard; while, in the same view by moonlight, the lake stirred by a breeze, and the spray thrown up by the shots fired at the boat in which Mary is making her escape, are expressed with equal skill. Glendearg, with the mule and its clerical rider in the foreground, and Christie of Clinthill in the distance, is a fine specimen of ability in the artist. To a common eye, the subject would present small promise of the picturesque: a bank of no great height on the left, a strong rivulet winding round its base, a low brae and two stunted trees on the right, with a few weeds and sedges in the front, are so combined and blended by the subdued shadows of a calm sunset, as to produce an effect of singular beauty and truth. It is well engraved by Willmore, with the exception of a little *scratchiness* in the water. A sailing-boat crossing the Forth in a gale, Edinburgh Castle from the Grey Friar's Church Yard, and the rock and towers of Stirling, being mentioned with general praise, we believe we shall have gone through the whole series. We cannot afford room for an equally minute analysis of the various degrees of skill manifested in the engraving; but it were unjust to omit the observation, that we have not often met with a work, in this respect, of more equal and more satisfactory execution. On turning over the plates again, we perceive that we have omitted to notice the scene in Crichtoun Castle, where Marmion is represented as relating to Douglas the circumstances of his ghostly combat; it is spiritedly expressed, and Heath has made of the engraving a perfect gem; the armour is metal itself, and the silver cups and flaggons have the finish of a miniature.

Our readers may recollect that, some time since, tired of the endless repetition of Venice and Naples, Switzerland and the Rhine, we suggested that matter less familiar, and more acceptable to eyes somewhat fatigued with a perpetual succession of canals and gondolas, glaciers and *chateaux*, might be found in Spain, especially in its southern provinces, where the magnifi-

cence of the Moorish sovereigns yet survives in the towers and courts and galleries of the Alhambra. Sequence and consequence are things distinct and different ; but it is certainly remarkable, that 'hard upon' this suggestion of ours, two able artists, at least, should have started for those regions of romance. Of one, Roberts, we have in our hand the first sample : the other, Lewis, has not yet come formally before the public, but we have seen two or three specimens of his lithographed and tinted sketches, and if these be fair averages, there can be no question of the brilliant success of a work so judicious in selection and so spirited in execution. Mr. Lewis has happily seized upon those striking portions which exhibit, perhaps, more impressively than a larger scope, the singular character of Moorish architecture. Views of entire and extensive subjects may be found in Murphy, Taylor, and, if we remember right, Laborde ; but these 'bits'—doors, balconies, gates, courts, galleries, are the exploration of a new and inexhaustible mine, valuable to the antiquary, and inestimable to the artist. We take it, however, for granted, that the collection will include the general as well as the particular, although it so happens that we have as yet seen only the latter. In fact, every 'hole and corner' of this splendid monument of Saracenic taste deserves investigation, not only as connected with the study of antiquity, but as exhibiting at every step some fresh combination of picturesque and architectural beauty.

Mr. Roberts is a pleasing and assiduous artist, not perhaps strikingly original or vigorous in his handling or effect, but ready, dexterous, and always fairly encountering the difficulties of his subject. The portfolio which now lies before us, containing the proof-impressions of 'Jennings's Landscape Annual' for 1835, exhibits a series of views chiefly connected with Granada, but including some of the more striking features of the neighbouring towns and country. The vignette title, had it been published thirty years ago, would, by itself, have made the book's fortune; but we have, of late years, had so much in the same way, that we need only characterise it as a wild and comprehensive view of tower and rock, winding ramparts and mountain-pass—a scene like those which the bold pencil of Stanfield, the skilful crayon of Harding, and the magic wand of Turner, have long since made familiar as our chamber-walls. 'The Tower of Comares,' and the general view of the Alhambra from the Albaycin; are pleasing pictures ; but a more decided and expressive treatment would have made them, in a far higher degree, interesting and effective. The view of the Generalife has a rich and striking fore-ground in the bastions and rocks of the Alhambra, and the 'Vermillion Tower' is skilfully combined with terraces, balconies, and trellis-work. The 'Gate of Justice' is simply and beautifully treated, and the engraver, Carter, seems to have entered

into the spirit of the drawing. In the ‘Descent into the plain of Granada,’ Mr. Roberts has shewn that he knows both how to choose, and how to manage, a singularly wild and romantic scene. If Mr. R., instead of being a clever artist, which he is, had been a mere mechanic, which he is not, we would have forgiven him for the sake of his ‘Court of the Alberca:’ without that vile affectation of ‘making a picture,’ to which so many fine subjects have been sacrificed, he has given a highly interesting architectural subject, just in the way that it ought to be given, in the best point of view, and with strict regard to the laws of perspective. Of the ‘Remains of a Moorish bridge on the Darro,’ Wallis has made a beautiful engraving from what we are quite sure must have been an exquisite drawing. The ‘Casa del Carboa’ exhibits a whimsical association of heterogeneous materials; a profusely ornamented horse-shoe arch,—a modern specimen of church architecture, supporting, if our eyes see right, a Doric frieze by a Corinthian pilaster,—a *caleche* constructed on principles utterly beyond our science,—and other accompaniments not less picturesquely blended. ‘Ronda’ is a romantic scene of rock and bastion, precipice and clouds, and reminds us of a romantic book, written by a sort of hero of romance, M. de Rocca, the second husband of Madame de Staël. Alcala el Real is a glorious view of ultra-romantic scenery; it is well engraved by Allen, and would be all the better without the clap-trap sun that overhangs the central summit. Then comes a Moorish fortress, Gaucin, forming an integral part of the crags on which it stands, and looking out, like a watch-tower, towards Gibraltar and the Barbary coast. Next we have a subject of singular beauty and attractive title—‘Tower of the Seven Vaults;’ a calm, quiet, lovely scene of ruins and foliage, lit up, after Turner’s fashion, with moon and setting sun. Loxa, a rugged view of fortress and mountain, is well engraved by Willmore. The ‘Moorish gateway leading to the great square of the Viva Rambla’ does credit to Mr. Roberts as a skilful draughtsman: complicated, but clearly rendered, without artifice of light and shadow, it expresses admirably that mixture of Moorish and Christian architecture which gives so much interest to these localities. The Court of the Lions is excellent, and Higham has done justice to a difficult subject. The Bridge of Ronda is a sort of Spanish Tivoli, without a temple, and with but a slender stream, but displaying bold precipices, crowned with buildings to the very edge. Two exquisite interiors, the Hall of Judgement and the Hall of the Abencerrages, complete the work: as architectural amateurs, we might prefer somewhat more of distinctness in the details, especially in the first-named plate, but, as picturesque subjects, they can hardly be exceeded in richness and beauty. There are several wood-cuts, of clear and satisfactory execution.

We presume that the next volume will contain the Mosque of Cordova, and the Alcazar of Seville.

A common but unsuspected cause of deficient interest in many of the graphic productions which are from time to time offered to public admiration and patronage, is, we are persuaded, to be found in the neglect of exercising a due discrimination between a print and a drawing. The latter may appear, and may intrinsically be, a beautiful and attractive production : it may possess every desirable quality of colour and execution ; it may, to a certain extent, be interesting in its subject ; and yet it may wholly fail to exhibit these characters when it comes to be transferred to steel or copper, though the engraver may have done his part with fidelity and skill. This is a matter in which it is not at all surprising that publishers and dilettanti should err, since it requires not only general knowledge, but specific discernment. We confess, however, that we have often felt astonishment at the want of sound judgement displayed in such affairs, by artists of high talent both in painting and engraving. The absence of decided colour is the first and most obvious consideration that presents itself in the comparison : this, specifically, the *translator* cannot render, though he may shew a strong feeling and an expressive indication of its effect, and even of its gradations and combinations. It would then, one might suppose, be a very simple question in the preliminary inquiry,—How far is the colouring of this picture capable of expression by the processes of engraving ? What will be the general effect when these beautiful tints and mingling hues melt away into a cold medium, while the rich *impasto* of the brush is represented by the lines, curves, angles, and dots of the engraver ? Nor are these questions always easy to be answered. So much depends on the skill and science of the artificer, that a very considerable degree of tact, much more than we usually see manifested, is required in the appropriation of the work. We have touched on these points chiefly for the purpose of observing, that they seem to us applicable in part to one of the Annuals—the Oriental—now before us. Mr. Daniel, by whom all the drawings were made, is an artist of great ability ; and several of his subjects, both in the present and the former volume, are likely to be highly popular, while others are conspicuous for the higher qualities of art. But there are also not a few which, however beautiful they may have been as paintings, come but tamely off in their translated state.

Independently, however, of these considerations, we are getting a little tired of the Hindoo and Mussulman picturesque, at least as it is commonly managed. We are grown somewhat fastidious about mosques and mausoleums, choultries, pagodas, and caravanserais ; and we require more of that clear and expressive detail, without which general forms soon become exhausted of

variety. The dome, that striking, but questionable feature, recurs incessantly in the structures of Islam, while the conical form predominates with little variation in the Brahminical temple; and we have a quite sufficient supply of these in most of our Oriental illustrations. But we want something deeper than this; something that shall let us more into the secret of Asiatic invention and execution. Interiors, for instance, would be well suited to this purpose; and, from the difficulty of their management by dilettanti makers of sketches, they are not likely to be speedily exhausted of novelty. We cannot withhold an expression of regret, that Mr. Daniel's science and skill have not been more extensively exercised in this way: there is one admirably treated interior of a mosque at Juanpore, which has keenly whetted our appetite for more exhibitions of the same kind. The Rhinoceros, engraved, as well as the former, by Redaway, though the scenery strikes us as African rather than Asiatic, forms the subject of a highly interesting print; and the Tartarian Yak, amid the hills and mountain-dwellings of Tibet, is scarcely less attractive. But the '*Lion*' of the book will, we imagine, be the Boa-constrictor, with the boatman in his coil, and the wood-cutters hacking his body and tail with their axes: it is a novel subject, spiritedly expressed, and Brandard has done justice to it. The Gates of Goor and of Rotas are bold and well chosen specimens of their class. The figure subjects, '*The Salaam*', and '*The Favourite of the Haram*', will, no doubt, be popular, as interesting illustrations of Eastern character and customs. The Indian girl with her fruit-stall, and the grove scenery of the distance, makes a beautiful vignette. The '*Rajpootni*' is, we suppose, a portrait. The Mausolea of Nujib-ud-Dowlah, in Rohilcund, and Sufter Jung, at Delhi, with a similar structure built by Asoph-ud-Dowlah, at Lucknow, well illustrate the sepulchral architecture of the Mohammedans. The '*Gate of the Chauter-Serai*' is chiefly remarkable for the skilful management of the foreground. A representation of the Moah-Punkee, or state barge of the Lucknow Nawaab, reminds us of the ninth of November; and the '*Garden of the Palace*' affords us a glimpse of the domestic pomp of the same sovereign. The Mosque of Muttra, and another in the Coimbatore, are specimens of the religious structures of Islam; while the temples at Benares, Muddunpore, and Bode Gyah, with equal interest, exhibit the sacred architecture of Brahminism. '*Calcutta, from Garden-House Reach*', does not particularly please us.

**Art. IV. 1. *The Act for the amendment and better Administration of the Laws relating to the Poor, in England and Wales*, with explanatory Notes, and a copious Index. By John Tidd Pratt, Esq. Barrister at Law, who assisted in preparing the Bill. Second Edition, with Preface. 12mo. pp. xxviii. 140. Price 2s. 6d. London, 1834.**

- 2. *Report from His Majesty's Commissioners* for inquiring into the Administration and Practical Operation of the Poor Laws. Published by Authority. 8vo. pp. 128. London. 1834.**
- 3. *Four Lectures on the Poor Laws, delivered in Trinity Term, 1834.* By Mountifort Longfield, Esq. Professor of Political Economy in the University of Dublin. 8vo. pp. 100. Dublin, 1834.**

**T**HE Poor Law Amendment Bill was the redeeming act of an unproductive session; and never did a more beneficial measure receive the sanction of the Legislature. The conduct of Government with respect to this Bill merits the highest praise. In the first instance, a Commission was appointed to collect evidence from all quarters, that might serve as a safe basis for general principles. The results of their indefatigable and judicious labours were laid before the public in a cheap form. Inquiry was thus invited, and the communication of opinion challenged in the most open manner. After this, the Report of the Commissioners, with the Evidence, was also reprinted in a portable form, and at a low price, so as to render every person inexcusable who should neglect to avail himself of this accessible source of information, and yet through ignorance oppose the beneficial reform contemplated. At length a Bill, in harmony with the Report of the Commissioners, and founded upon that valuable mass of evidence, was brought forward by his Majesty's Ministers. Their object could not be mistaken. It could not even be supposed to have any relation to party interests, to political theories, or to any sinister views. The virulent clamour raised against the Bill proceeded chiefly from a quarter which had hitherto given its support to the measures of Government. The objections with which it was assailed, were such as, whether through affected ignorance or studied misrepresentation, did not really touch the merits of the Bill. They were addressed chiefly to the passions of the populace, and had no claim to attention as argument. Of this description were the hypocritical alarms expressed as to the injury which the Bill would work to the morals of the lower orders, and the ravings of the Times and Herald about the worse than Turkish despotism that was about to be created in the persons of the Central Commissioners,—a sort of English pashas! In spite, however, of these obviously dishonest and malignant attempts to impede the passing of the Bill, it received the sanction of both Houses without encountering any material or very respectable opposition, and certainly without receiving from the wisdom elicited in debate much improvement.

It has now become the law of the land, and our readers will perhaps not be displeased to have laid before them a succinct account of the nature and provisions of this great measure of economical reform.

Its main design may be described, in a word, as an attempt to *restore* the English Poor Laws to their original shape and operation; to re-enact the principle of Elizabethan Poor Law; and to repeal and abolish that monstrous growth of quarter session legislation, and statutory innovation which have reversed altogether the operation of the original statutes. Mr. Tidd Pratt tells us, that the objects of the Poor Law Amendment Bill are two:—

‘ 1st. To raise the labouring classes, that is to say, the bulk of the community, from the idleness, improvidence and degradation into which the ill administration of the laws for their relief has thrust them.

‘ 2d. To immediately arrest the progress, and ultimately to diminish the amount, of the pressure on the owners of lands and houses.

‘ It is to be observed, however, that these two objects are intimately connected.

‘ The Act aims at effecting these objects, not by denying relief, not by affecting in the slightest degree the grand principle of the Poor Laws, that no man, whatever be his misconduct shall want the means of subsistence, but by providing an administration by which that subsistence shall be given in a way which shall be favourable, instead of destructive to the welfare of society.

‘ The administration of the Poor Laws has been as yet intrusted to three sets of functionaries:—

1. Annual overseers.

2. Vestries.

3. Magistrates.

‘ All of whom have been proved, by the most extensive experience, the unfit for the duties confided to them.

This is very plain and bold language, Mr. Tidd Pratt, but is it quite correct? Had each of the three classes confined themselves to the duties originally confided to them, and the poor laws remained unchanged in principle, there would have been little occasion for introducing a new administrative body. In fact, Mr. Pratt’s language would convey the idea, that the Act proposes to set aside these functionaries altogether. It does no such thing; and if it did, it would be a very foolish and impracticable Act. It does *not* abolish the annual overseers, but it provides for the appointment of a permanent assistant overseer, elected by the owners and rate-payers, with a salary chargeable upon the rate; a plan already authorized by the 59 Geo. III. c. 12, and extensively adopted with the greatest advantage. It appears from the returns of 1831, that paid assistant overseers were then employed in no fewer than 3249 parishes; but in the *worst* parishes,

no such officer was appointed, because the adoption of the plan was made dependent on the will of the vestry. All that the new Bill does, then, is to give power to the commissioners to enforce what the statute of 59 Geo. III. permitted, in respect to the appointment of such an officer.\*

Then the Act does *not* take away the *administrative* power of the magistrates, but, to employ the words of Mr. Tidd Pratt, ‘it converts the magistrate from a functionary without jurisdiction, ‘until an appeal has been made to him, into an administrator.’ ‘It enables him to form and carry into execution his own plans ‘of improvement, instead of being a passive spectator or a ‘mischievous opposer of the improvements made by others.’ It constitutes him an *ex officio* member of the body of guardians,—a modification of the old vestries,—in which capacity he may be useful; but deprives him of the mischievous prerogative which he was able to exert as a court of appeal.

‘That the parochial authorities must be under superintendence,’ observes Mr. Tidd Pratt,—‘that they cannot be allowed to give or refuse relief to an indefinite extent, according to their partialities or interests, has always been admitted. And, therefore, from the 43d of Elizabeth, and, indeed, from an earlier period, the parochial authorities have been placed under the control of the justices. But there is this most important difference between the powers hitherto exercised by the justices and those now confided to the Commissioners. The justices could not lay down any general rules, but they could make an order, and that an order from which there was no appeal, in every individual case. The Commissioners can lay down general rules, but cannot interfere in any particular case.’

But the justices *did* lay down general rules, and act upon them, and enforce them; and hence originated the allowance system. We are surprised that Mr. Tidd Pratt should state the case so inaccurately in point of fact, however correct in technical law. The Report of the Commissioners expressly states, that the practice of giving a stated weekly allowance to families—a regular parish pension in aid of income,—‘has been sometimes matured into a system, forming the law of a whole district, sanctioned and enforced by the magistrates, and promulgated in the form of local statutes, under the name of SCALES.’ (See copies of some of these Scales at p. 21 of Report.) Now we beg to ask, whether these are not ‘general rules’ with a vengeance; rules made in defiance of common sense, in direct contravention of the spirit of the poor laws, and, in many cases at least, there is reason to fear, from motives not so respectable as mistaken humanity. The injustice done to those among the industrious poor who re-

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\* See Report, p. 105.

frained from accepting of this bounty upon pauperism, by such a system as this, is too palpable to have escaped the notice of these Quarter Sessions Solons. And the following extract from the Evidence warrants the suspicion, that the real object of the allowance system was to *keep down* the rate of wages;—in other words, to defraud the labourer under the pretence of relieving him.

“ ‘In obedience,’ says Mr. Villiers, ‘to the Instructions, I made inquiry into the origin, in these counties, of the system of applying the parish rates in aid of wages; and I found the period usually referred to was during the years of scarcity towards the close of the last century. In Warwickshire, the year 1797 was mentioned as the date of its commencement in that county, and the scales of relief giving it authority were published in each of these counties previously to the year 1800. It was apprehended by many at that time, that either the wages of labour would arise to a height from which it would be difficult to reduce them when the cause for it had ceased, or that during the high prices the labourers might have had to undergo privations to which it would be unsafe to expose them. To meet the emergency of the time, various schemes are said to have been adopted, such as weekly distributions of flour, providing families with clothes, or maintaining entirely a portion of their families, until at length the practice became general, and a right distinctly admitted by the magistrates was claimed by the labourer to parish relief, on the ground of inadequate wages and number in family. I was informed that the consequences of the system were not wholly unforeseen at the time, as affording a probable inducement to early marriages and large families, but at this period there was but little apprehension on that ground. A prevalent opinion, supported by high authority, that population was in itself a source of wealth, precluded all alarm. The demands for the public service were thought to ensure a sufficient draught for any surplus people; and it was deemed wise by many persons at this time to present the Poor Laws to the lower classes, as an institution for their advantage, peculiar to this country; and to encourage an opinion among them, that by this means their own share in the property of the kingdom was recognized; and to these notions, which were prevalent at that time, must be ascribed the spirit in which the Poor Laws have been administered for thirty years past. The Rev. Mr. Broomfield, of Napton, in Warwickshire, stated to me, that he remembered that in the year 1797, when a meeting was called in that parish, to take into consideration the best means of supporting the labourers during the high prices, and that a regular distribution of flour by the parish, in aid of wages, had been agreed upon, his father, who was then the incumbent of the same living, warned the meeting of the system they were introducing, reminding them of the feeling which then existed among the poor with regard to being supported by the parish, and the probable result of confounding in their mind all distinction between alms and wages, saying, that if their pride upon this subject was once destroyed, the Poor Laws would become a most formidable engine directed

against the morals and the property of the country ; a prediction, the fulfilment of which, Mr. Broomfield lamented to say, he had long since survived." p. 126.

Mr. Longfield has, in his fourth lecture, exposed the pre-eminently mischievous effect of this most abominable and fraudulent system, which reflects deep disgrace upon the Great Unpaid who originated, and the Legislature which suffered it.

' Norfolk and Berkshire may dispute for the credit of having originated the allowance system. The motives which first led to its introduction, may also be made the subject of dispute. It is said to have commenced in a season of scarcity in the year 1795. Provisions rose in price, and it was feared that they would soon rise so high, that the wages of a labourer would be inadequate to the support of himself, and his family. At the same time, great apprehensions were entertained of the spread of the opinions which the French Republic was endeavouring to propagate, and the progress of discontent among the labouring classes was viewed with great alarm. It was falsely supposed that to raise the wages of labour, might mitigate the evils of a scarcity, and enable the labourer to purchase his usual meal. It was also supposed that the wages of labour were naturally, or ought to be artificially regulated by the price of provisions, but it was feared that if an addition to meet the exigency was made to the wages, it could not be taken off when the prices fell without exciting general dissatisfaction. To steer clear of all those difficulties, the magistrates, who were entrusted by the law with the power of ordering relief in urgent cases, invented the allowance system, or that of scales, as it is frequently called. They fixed upon a certain scale of wages, varying according to the price of flour, and the number of the labourer's family. These scales varied in different districts, some making the wages vary directly as the price of flour, and others making them consist of two parts, of which one was to be fixed, the other to vary according to the price of flour, but in all cases they were to increase with the number of persons composing the labourer's family. These scales were most prevalent in those districts where the labourers were dependent principally upon agriculture for employment.

' But it is manifest that in many cases a farmer would find it more for his interest to leave some of his work undone, than to employ a labourer with a large family, and pay him the high wages prescribed by the scale of allowance. In such cases, which would be most numerous, men with families would be thrown entirely out of employment, and the parish must be burthened with the expense of their maintenance. To prevent this consequence, farmers were allowed to make the best terms in their power with their labourers, and if the sum paid was less than the sum prescribed by "the scale," the difference was paid by the overseer on the part of the parish. This was the allowance system in full vigour; and certainly no system could more effectually fix upon a standard of comfort, below which the condition of the labourer could not fall. In seasons of plenty, or of scarcity, whether his family was large or small, whether the demand for labour was

slack or brisk, his condition remained the same. The scale prevented it from sinking ; we shall presently see that, at the same time, it prevented it from rising.

' Let us examine its consequences in detail. First, single men are thereby deprived of employment, or else sustain a considerable reduction of wages. If a farmer has work to employ one man, it will be made his interest to employ some labourer with a large family, rather than an unmarried man. Suppose that the farmer can afford to keep one man in employment at the wages of 10s. a-week, and that the scale for a single man is 6s. a week, but is 14s. for a married labourer with six children. If the farmer employs the former, the parish must give the latter an allowance of 14s. a week. But if he employs the latter, the parish will give him 4s. to make up his allowance, and will give the other 6s. for his allowance, and thus save 4s. a week by depriving the unmarried man of employment. The same motives induce them to employ those who otherwise must be supported as paupers, in preference to those who, having by prudence and economy saved a little money, will, for a short time, be able to live on what they have thus saved. It might be supposed that the farmers would employ those whose labour was most valuable in proportion to their wages, and that no single farmer would sacrifice his own interest to effect a slight reduction in the burthens of the parish, of which only a small portion would be borne by himself. This is neutralized in two different ways : First, the farmers frequently, by agreement among themselves, regulate the wages of labour, and fix them so low for a single man, that he shall be reduced to the small allowance fixed for him by this scale, being in general much less than the value of his labour. The married man, with a family, will either directly receive larger wages, or have the difference between their amount and that fixed by the scale paid to him by the parish. It is vain for the single man to stand out in the expectation of receiving higher wages ; he will always be underbid by the married man, who is perfectly indifferent to the amount of wages he receives from his employer, and who must work for hire at the command of the parish. It has accordingly been found in England, that wherever the allowance system was established, wages sunk to the lowest limit of the scale, that is, to the sum fixed for the maintenance of a single man without a family. A farmer has been known to dismiss his labourers, to throw them on the parish, and then to receive them again from the parish at wages reduced one half, the parish paying the difference according to the family of each. It is easy to conceive what encouragement such a system gives to improvidence, and to early marriages, and an excessive increase of population in parishes where it prevails. Labourers have frequently been refused employment, because they had saved money, and had some small property or pension which would disentitle them, while it lasted, to parish relief. The farmers prefer employing those whom they must otherwise support out of the poor rates ; and they say that they cannot afford to employ those for whom they are not bound by law to provide. The knowledge that this would be the case, acts as a preventive against saving.

' The next effect of the allowance system was to equalize the condition of the skilful and industrious; with that of the negligent and the idle. The worst workman who undertook to labour received his allowance; the best could obtain no more. All those whose labour at any time was worth less than the amount prescribed for them by the scale, were placed in the same state. If the scale for two men was 10*s.* a week each, and that one could do 9*s.* worth of work and the other only 4*s.*, the difference was, that the one received 4*s.* from his employer and 6*s.* from the parish, the other got 9*s.* from his employer and 1*s.* from his parish, and the income of both was the same. In such a state of things it is evident that the better workman would soon learn to toil less, and to attend less to his business, since he could not suffer from any reduction made in his wages. It is not unusual to see a steady good labourer who happens to be a single man, receiving 4*s.* or 5*s.* a week, and working in company with an idle good-for-nothing labourer with a large family, who therefore receives 15*s.* a week. This is felt as the greatest grievance, and is a constant and natural and just source of discontent among those who see their labour undervalued, or themselves thrown out of employment by the manner in which the poor laws are administered.

' Is it wonderful that, where this system prevails, the skill and industry of the labourer should be in a *continual state of decline?* In those parishes where it has been lately adopted, it is remarked, how much inferior this generation is to the preceding one, in skill and industry. Could it be otherwise, where every motive to skill and industry has been destroyed? How can those habits which form a valuable workman be created in *him*, who from his earliest youth had nothing to hope or fear from his conduct? Severe toil, excited and cheered by hope, is preferable to the dreary monotonous task of one who is obliged to remain at work, but has no motive to exertion. Task-work is the most laborious, and at the same time the most agreeable species of work, since every exertion is accompanied with its reward, and every acquisition of skill produces a certain increase of income. Even the day labourer in a natural state of things is rewarded for his skill and industry. Being known to be skilful and attentive he is more sure of constant employment, and frequently will procure better wages. But on the allowance system, his wages will depend upon his poverty, not his industry. Poverty is rewarded, and industry is neglected. What wonder is it then, that poverty should increase, and industry diminish? It produces early, injudicious marriages, since the allowance increases with the family. It engenders improvidence and want of economy, since the labourer who by the exercise of these qualities has saved any thing, is deprived of the allowance, and is unable to find employment. It encourages idleness and inattention, since the idle and negligent workman is placed on a level with the skilful and industrious. And it deprives the labourer of every motive of hope or fear to animate him to exertion. The demoralization of the labourer is now complete. Legislative interference, without the assistance of Satan, the professed enemy of mankind, can do no more than to render him thoughtless, idle, negligent, and im-

provident, fraudulent, discontented, and desperate. In the absence of every virtue suitable to his condition, there is little reason to doubt that every vice will quickly take possession of his mind.

‘These evils are so great, that other bad consequences appear comparatively insignificant. To instance a few—for I will not consume your time by a vain endeavour to enumerate them all—the free circulation of labour is impeded, and a labourer is almost confined to the parish in which he was born. Every labourer is considered as an incumbrance to his parish, and the exertions made to prevent a stranger from obtaining a settlement in it, prevent him from disposing of his labour to the greatest advantage. The frauds and perjuries to which the allowance system gives rise are innumerable. Labourers conspire with their employers to impose upon the parish by representing their wages as less than they really are, and obtaining the difference from the parish, in the form of an increased allowance. pp. 73—80.

‘Last of all comes the crowning and most unexpected evil, to the existence of which it is probable that England will ultimately be indebted for her deliverance from the system. It engenders the fiercest spirit of discontent among the labouring classes. This evil, perhaps, could scarcely have been anticipated from poor laws which allow a liberal measure of relief to the pauper!!! In a natural state of things, a man feels that he is paid for his labour according to its value, and that his master would not find it profitable to employ him at higher wages. The contract between him and his employer is a free contract which each enters into for his own advantage. He sells his labour to the highest bidder, and he cannot reasonably feel angry with the employer who pays him wages which he could procure from no other person. But with the pauper the case is different. His allowance is settled by his wants, not by the value of his labour. If he thinks the pittance he receives too small, he naturally resents it as an injury and an insult. He sees himself condemned to a fare which he detests, because, he says, his superiors think that good enough for him. If prices fall, his allowance will be reduced, lest he should be made more comfortable. If prices rise, his income will be increased, but still only to the same miserable and detested standard; because, he says, the rich dare not make his condition worse. Can any thing be more calculated to embitter the feelings of a population, than to know that their condition depends upon the decision of their superiors; that the wages of the labourer are given to him, not as the price of his labour which he is permitted to dispose of, when he chooses, to the best advantage, but as his right, to enable him to enjoy a certain degree of comfort to which he is entitled; that the measure of this right, and of this comfort, is determined by those whose own enjoyments are of a more expensive nature, and who are interested in keeping his enjoyments as low as possible? The contrast and the cause are incessantly forced upon the pauper. The rich think this good enough for me, how would they like it themselves? Am not I as good as they? The idea of property is necessarily left out of the question, as well as that of contract. The doctrine is, that the rich and the poor have by law an equal right to the soil; and it is unjust that the proportion in which its produce is distributed should be

settled by a combination of the richer classes. The pauper claims his rights, and finds that their fears will sometimes yield what he could not obtain from their justice. The incendiary and the destroyer of property deter men from giving unpopular votes, and produce the desired increase in the scale of allowance.

‘These are the evils of the allowance system, under which the strength of England has tottered, and almost sunk.’ pp. 82—84.

Such is the giant evil with which the Amenders of the Poor-law system, not of the statute-book, but of the justice-made law, had to grapple. In one of the series of vituperative attacks made upon the Bill by a certain *autrefois* leading journal, it was urged, in depreciation of its utility, that the whole machinery of the Central Board of Commissioners in chief, sub-commissioners, &c., was to be created simply for this object, and no other; that they may be able to refuse relief or assistance to the poor, unless they go into the district workhouse. Now even were this a true representation, it has been remarked, instead of being a wilful mis-statement, when it is recollectcd that the mixture of relief with wages, under the allowance system, by which a tenth or twelfth part of the population of England have been pauperized, is the very root of the enormous mischief which it is sought to repair, one might have thought it would have been deemed worth while to create, at any expense, a machinery which promised to put a stop or check to that practice.

The poors’ rates of England and Wales have at length come to absorb from the industry of this country between eight and nine millions annually; ‘a sum equal to the entire revenues of Russia, ‘and to five times that of Sweden or Denmark.’ It must, therefore, have been one ultimate object of any amendment of the poor-law administration, to reduce this enormous amount of parochial taxation which is pressing upon the springs of industry, or to equalise the pressure. Although some diminution might have been effected by a more economical management of the funds, and by lessening the prodigious expense occasioned by litigation, the only effectual reform of the system must consist in the withholding of that fatal assistance from the able-bodied labourer, which has led him to look to the parish vestry for a portion of his wages, and has transformed the most industrious agricultural labourers into paupers. In order to accomplish a thorough change in this respect—in order to render the law of relief compatible with the interests of the working classes themselves—the pauper must be altogether withdrawn, as such, from the market for labour: otherwise he will inevitably compete unfairly with the labourer who has nothing to depend upon but his wages. The only terms upon which the farmer ought to be able to procure labour are, purchasing it at the fair market price—the rate at which it would stand, if not unnaturally depressed below the

price at which human labour can be permanently supplied. The object sought to be realized by the Amendment Act is, to secure to the employed labourer his natural wages, by withdrawing pauper labour from the market. If it effects this to any extent, it will prove the greatest boon that any Government could confer upon the class most entitled to, because most needing, its protection.

We have described the main evil of the poor law system, which has imperceptibly grown up within the past forty years, in the place of the salutary system of relief established by the legislature of Elizabeth, and approved by the experience of two centuries. But two other fertile sources of political and moral mischief, having their origin in bad legislation, have been pouring their feculent streams into the main channel. The law of settlement is one; the bastardy laws are another.

The law of settlement has been a productive mischief to all who trade in parochial litigations; but the cost of these has not been the worst consequence. By allowing a settlement to be acquired by hiring and service, the law deterred the employer from making a permanent engagement with the labourer who did not already belong to the parish. It has thus operated to the disadvantage of both parties; has tended to relax still further the already loosened social ties between master and servant; and has narrowed the fair and natural demand for labour. The effect of those clauses in the present Bill which abolish settlement by hiring and service, and impose additional restrictions on settlement by renting a tenement, has already, Mr. Tidd Pratt says, been perceptible in throwing open the labour market.

The other cognate branch of this demoralizing system has had a still more active and direct effect in undermining the relations which are the cement of society. Upon this delicate point, we shall, without apology, avail ourselves of some observations which have already met the public eye.

The law of marriage was intended chiefly as a security to the woman against the deceit, caprice, or tyranny of the stronger party: it was also intended, however, to afford a security to the husband as to the paternity of his offspring. Accordingly, marriage is held to be in law a sufficient proof of paternity; nor can any other be safely relied upon. In this respect, the Bastardy laws, which made the simple oath of the woman a proof of paternity, were at variance with the spirit and practice of our legislation; and were often the occasion of inflicting upon the putative father one of the greatest wrongs. Every one knows that the charge of affiliation was brought, in a large proportion of cases, under circumstances which rendered certainty unattainable, and imposition easy. Besides, by leading the woman to regard marriage itself, *not as a security, but as reparation*, the law

deprived the institution of its true character, and converted the protection of virtue into the penalty of crime. Thus has marriage come to be regarded among numbers of the lower classes as a necessary evil, except as it affords a plea for demanding higher wages or parish relief. *Any law which substitutes for marriage a security of a different description, must tend to supersede the Divine law, and to lessen the popular regard for that sacred institution which is the great bond of society.* The plea of humanity is always suspicious, when it dictates a policy unfavourable, on the broad scale, to the interests of morals. That cases of hardship will occur under the amended law, for which there will be no available remedy, we do not doubt; but the fact is, that the present law does not secure to the victim of perfidy any adequate indemnification, while it allows the shameless to reap a profit from the fruits of their shame. Such we know to be the notorious effect of the repealed laws. And we cannot, therefore, but entertain a sanguine hope, that the attempt to check the demoralization arising from the lax notions of marriage fostered hitherto by the law itself, will prove beneficial to the country. We admit that the whole subject is as difficult as it is delicate; but the affected alarm for the interests of morality expressed by certain vehement opponents of the Bill, ill agrees with the ridicule bestowed in the same journals upon every measure adapted to improve the morals of the lower classes.

The light in which the Allowance system has led the poorer classes to regard marriage, is scarcely less degrading than that in which it has been placed by being made the penalty of crime. Whether a man was forced into marriage, to avoid being sent to gaol, or bribed to it by the prospect of higher wages or the parochial allowance, the effect would be almost equally unfavourable to morality or domestic virtue. The design of the Divine Institution has, as regards our rural population, been frustrated by the operation of this two-fold perversion. Marriage, the object of hope to the virtuous and industrious, has been forced upon the vicious and dissolute. Marriage, the security of female honour, has been postponed to a protection irrespective of marriage;—has been to a certain extent superseded by the immoral security created by the law of relief. The present Act may not, upon this difficult point, be altogether unexceptionable; but it is an incalculable improvement upon the repealed law. The clause which enables the order on the father to be enforced, not as it now is, by imprisonment, but only by distress or attachment of wages, is itself an important amendment. And the moral benefit which will accrue from the repeal of the former laws, will not, perhaps, be immediate, but we trust it will be decisive and permanent.

Mr. Pratt's 'Popular Outline of the Act' is intended to correct some of the gross misapprehensions which have been formed

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respecting some of the provisions of the Statute. We refer our readers to his publication for the details. The following is a brief analysis of the Act, which comprises 110 clauses. The first twenty-one regulations are of a general nature, defining the province and powers of the Commissioners; the next three relate to the erection of workhouses; then follow twelve regulations respecting Unions of Parishes; we have next various provisions relating to the appointment of guardians, who are to have the entire management of the poor, to the mode of voting, and to the regulation of workhouses and parish officers; then come the clauses which class under the heads of Relief, Emigration, Settlement, Bastardy, Removals, and Appeals; and, lastly, we have a number of Miscellaneous Regulations. The principal features of this comprehensive measure may be thus summarily stated:—

1. The placing the entire administration of relief to the poor under the control of the Board of Commissioners.
2. The Union of Parishes for the relief of the poor, with a common poor-house.
3. The prohibition of relief in money to able-bodied paupers and families out of the workhouse, except upon special orders of the Commissioners.
4. Certain alterations in the law of Settlement.
5. Certain alterations in the law relating to Bastardy.
6. Regulations relating to Removals and Appeals.

As the 52d clause is one of the most important in the Bill, we shall give Mr. Tidd Pratt's exposition and history of it.

' The 52d clause, after a preamble reciting the prevalence of the allowance system, the existence of other mischievous modes of administering relief, and the difficulty of applying an immediate and universal remedy, enables the commissioners to direct to what extent, and for what period, and in what manner, out-door relief may be afforded to the able-bodied or their families, and declares all relief given in breach of such directions to be unlawful. It then enables the parochial authorities to suspend for thirty days compliance with the directions of the commissioners, reporting the special circumstances on which their objections are founded; and the commissioners may then withdraw, or modify, or peremptorily enforce their regulations. If however, the parochial authorities, in particular instances of emergency, depart from the rules of the commissioners, and within fifteen days report to the commissioners such departure and its grounds, the relief given by them, if approved of by the commissioners, or if given in food, temporary lodging, or medicine, and if otherwise lawful, is not subject to disallowance.

' The history of this clause is curious. The enacting part of it was originally a modification of a clause proposed by the commissioners of inquiry, but rejected by his Majesty's Government, prohibiting, after a fixed period, all out-door relief to the able-bodied. When that clause

was expunged, it was proposed to omit the enactment in question. It was retained, however, as a check on the powers given to the commissioners by the 15th clause, and a clause was added, and passed the House of Commons, prohibiting allowance after the 1st of June 1835, but giving power to the commissioners to sanction it under particular circumstances. In the House of Lords, however, that clause was struck out, and the present preamble to the 52d clause substituted. It was thought that the prohibition of allowance, after a given period, would sanction, for the interval, a mischievous practice now generally admitted to be illegal, and that the best mode of extirpating it would be to leave that extirpation to the parochial authorities, sanctioned and assisted by the commissioners.' pp. xv., xvi.

We had intended to advert more particularly to Mr. Longfield's Lectures, as they bear upon the subject of a Poor Law for Ireland; but we must reserve this for another opportunity.

- Art. V. 1. *Heath's Picturesque Annual* for 1835. Scott and Scotland. By Leitch Ritchie. 1l. 1s., morocco.
2. *The Landscape Annual* for 1835, or Tourist in Spain; commencing with the Ancient Moorish Kingdom of Granada, including the Palace of the Alhambra. Illustrated with Twenty-one Engraved Plates and Ten Wood-cut Vignettes, from Drawings by David Roberts, Esq.; the Literary department by Thomas Roscoe, Esq. 1l. 1s.
3. *The Oriental Annual*, 1835, or Scenes in India; comprising twenty-two engravings, from Original Drawings by William Daniell, R.A., and a Descriptive Account. By the Rev. Hobart Caunter, B.D. 1l. 1s. in morocco. Royal 12mo., pp. 263. London, 1835.
4. *Fisher's Drawing-Room Scrap-Book* for 1835. With Poems by L. E. L. 36 Plates. 4to., 1l. 1s.
5. *The Christian Keepsake and Missionary Annual*. Edited by the Rev. William Ellis. 12s., morocco.
6. *Friendship's Offering; and Winter's Wreath*: a Christmas and New Year's Present for 1835. 12s., morocco.
7. *The Amulet*. Edited by S. C. Hall. 12s., morocco.
8. *Forget me not*. Edited by Frederick Shoberl. 12mo.

HAVING elsewhere spoken of the Illustrations to the first three of this year's 'Annuals' on the above list, and which claim precedence as works of Art, we shall at once proceed to notice the execution of 'the literary department,' as the Advertisements style that very subordinate portion of the joint production which assumes the shape of letter press;—or, as children call it, 'the reading,' which tells us what the plate 'is about.'

Mr. Leitch Ritchie has executed his task with his usual tact and vivacity. His aim has been, he tells us, ‘to illustrate Scott and Scotland in illustrating the *Historical Manners of the People.*’ Such a subject almost precluded novelty, but he has presented to the reader a very agreeable *mélange* of historical anecdote, legend, poetic citation, and scenic description. Upon the hackneyed, yet seemingly inexhaustible topic of Queen Mary, Mr. Ritchie dwells with a sort of chivalrous enthusiasm.

‘ Of all the personages of history,’ he remarks, ‘ Mary Stewart, at the distance of two centuries and a half, is the nearest and the most palpable. There are few of our Scottish youths who have not fought for her, as for a lovely and calumniated mistress. I myself, when a boy, have more than once been covered with blood in her cause.

‘ Mary’s life was a series of calamities: and yet, perhaps, were the computation accurately made up, she enjoyed more of happiness than her prosperous rival. Her brief but frequent gleams of sunshine were bright and beautiful. She enjoyed the triumphs of love and beauty; at the most disastrous period of her life she was surrounded by warm and faithful friends; her death was religious, tranquil, almost joyful. Elizabeth, on the contrary, though a great and fortunate queen, was an unhappy woman. Her life was spent in a struggle against nature, and when the dreams of ambition were dissipated by the approach of death, she found that her existence had been a blank. The discovery was made too late. The years that had fled could not be recalled—nor the blood of Essex, which she had spilt; and she closed a loveless, joyless, yet brilliant existence, in melancholy and despair.’

As a further specimen of the volume, we give the description of ‘the ancient and royal borough’ of Linlithgow,—once the favourite residence of the Scottish kings.

#### SCOTT AND SCOTLAND.

‘ Of all the palaces so fair  
Built for the royal dwelling,  
In Scotland far beyond compare,  
Linlithgow is excelling;  
And in its park in jovial June,  
How sweet the merry linnets’ tune;  
How blithe the blackbirds’ lay!  
The wild buck bells from ferny brake,  
The coot dives merry in the lake,  
The saddest heart might pleasure take  
To see all nature gay.

‘ Ascending from Edinburgh, in a line parallel with the Forth, we reach the ancient and royal borough of Linlithgow. The description in the lines prefixed to this chapter is now only half true, whatever it might have been in the days of Marmion and Sir David Lindsay. Nature is still the same; but the palace is a ruin.

‘ The town lies in an amphitheatre of hills ; and is bounded on the north by a lake, into which the eminence projects, on which the palace stands. The streets—or rather the single street, running east and west, for the diverging avenues are merely lanes—consists of a double range of tall, black, and grim-looking houses ; carrying the imagination back, by their ruinous and antique appearance, to the time when Linlithgow was a favourite seat of the Scottish kings, and when such simple but stately buildings were the town residences of the nobles of the court. The modern houses interspersed, only serve to bring home these associations more forcibly ; while they impress us with a disagreeable consciousness that the memorials of the olden time—the mute yet eloquent witnesses of history—fast crumbling away before our eyes.

‘ In the time of David I. this was a very considerable borough ; and the size of the church, still extant, would seem to prove that the population must then have been at least double its present amount. Its prosperity increased under the princes of the house of Stewart, who loved to listen to the “ wild buck bells ” in its woods and parks ; it was in its palace that Mary opened upon the world those beautiful eyes, destined to be so often filled with tears ; it was in its church that her chivalrous grandfather saw in vain the apparition which warned him back from the fatal field of Flodden. The very trees as they murmur in the wind, whisper of the past ; the very air seems thick with the shadows of history. Every sod around is classic ground to the Scot, who, while rejoicing in the modern prosperity of his country, yet looks proudly and devotedly back to the days of her stormy and blood-bought independence.

‘ In the exterior of the palace you look in vain for any remains of the magnificence which the description in Marmion would lead us to expect : and for this sufficing reason, that such never existed externally. In the time when it was built, men looked to safety more than show ; and the pomp of a court could hardly be displayed any where else than within the walls of a fortress. If the reader will glance at the engraving prefixed to this chapter, he will discover at once the purpose of the building. In the upper part of the walls he will see a few narrow windows—since then the inhabitants might indulge themselves in a view of the country with comparative impunity : lower down there are only slits in the walls, whence those literal arrows might be discharged, which are darted from bows instead of ladies’ eyes.

‘ In the inner court, however, enough remains to bear out the eulogium of Sir David Lindsay ; for there the architects had opportunity to display their taste. The stones are polished and richly sculptured, and at each corner a tower, containing a spiral staircase, gives an air of castellated dignity to the whole. The well in the middle of the court, erected by James V., and said to have been extremely splendid, is a pile of ruins. The last time it ran wine instead of water, was in honour of Prince Charles Stewart in 1745 ; and in the following year, as if in revenge for this Jacobitism, it was utterly destroyed by the Georgean army.

‘ The western side is the most ancient ; dating from Edward I., who constructed a fort on the spot, when engaged in the task of attempting

the subjugation of Scotland. It was lost to the English by a stratagem not uncommon ; a number of armed men being introduced within the walls in a wain of hay. The stories of necromantic *glamour* related by the old chroniclers owe their origin, in all probability, to some such realities as this. A garrison would think it more dishonour to acknowledge that they had been cheated by an enemy, than to say that they had been imposed upon by a spectral illusion, by means of which a body of warriors entered their walls in the form of a waggon. The spell read by the goblin-page in the book taken from the tomb of Michael Scott, was of a similar kind.

“ It had much of glamour might,  
Could make a ladye seem a knight ;  
The cobwebs on a dungeon wall  
Seem tapestry in lordly hall ;  
A nut-shell seem a gilded barge,  
A sheeling seem a palace large,  
And youth seem age, and age seem youth—  
All was delusion, nought was truth.”

‘ In this part of the palace Queen Mary is supposed to have been born, and the room is pointed out to the visitor. “ The hall an oblong room, of about twenty feet by twelve. Its floor being formed by the vaulted ceiling of the apartments below, has never been covered by wood, like the floors of modern apartments ; but is framed with large square flags or bricks, after the fashion of the kitchens of the present day. It has thus an uncomfortable aspect, though a spacious fire-place at one extremity, where a whole ox might be easily roasted, tends a good deal to obviate that impression. The roof and windows are now gone, the floor is broken, and the dews of heaven descend upon its blackened and haggard walls.” A bed-chamber adjoins, but tradition points to the hall as the place where Mary first saw the light.

‘ The bed-chamber is remarkable by the orifice of a trap-door at one of the corners, from which a narrow stair descends into the vaults. An improbable story is told of James III. being obliged to take refuge from his rebellious nobles in this hiding-place, where it is said he remained for three days. A lady of the court sat upon the trap-door all the time spinning, in order to cover the place with her skirts, like Leah (Rachel?) squatting upon the stolen images.

‘ The stair-tower at the corner of this court is surmounted by a kind of turret, which is remarkable on account of its height, overlooking the whole of the palace. This, no doubt, was used as a watch-tower : and there is no reason for disbelieving the beautiful tradition connected with it ; which tells, that when the fated James, in spite of every kind of dissuasion, set out on that wild expedition which terminated at the field of Flodden, his disconsolate Queen retired there to gaze and weep alone. This brave and unhappy prince seems to have been the victim of too ardent an imagination. He ventured kingdom and life for a “ Ladye-love ” whom he had never seen, and lost both by the treachery of another whom he ought to have known too well to have trusted.

“ And yet the sooth to tell,  
 Nor England’s fair, nor France’s Queen,  
 Were worth one pearl-drop bright and sheen,  
 From Margaret’s eye that fell.—  
 His own Queen Margaret, who in Lithgow’s bower,  
 All lonely sat, and wept the weary hour.”

‘ The turret to this day retains the name of Queen Margaret’s bower. If the tradition be untrue, I honour the inventor.

‘ On the eastern side of the quadrangle is the parliamentary hall, a very splendid room, which, by the niches between the windows, appears to have been adorned with statues. On the south side are the ruins of the royal chapel; and on the north, the dining room, and other public apartments constructed by James V. after his accession to the double crown. The roof of this vast edifice is entirely gone. It was set fire to in 1746, by Hawley’s dragoons—a deed worthy of the men, who a fortnight before, had fled hither from Falkirk.

‘ The church is almost entire, and is reckoned a very fine specimen of Gothic architecture. It was here that the apparition appeared to James IV.

‘ Opposite the town house, is the cross well, a very curious and elaborate structure. It is a modern fac-simile of one which was erected in 1620; and is remarkable for the richness and intricacy of the carving. It further excites the envy of the citizens of Edinburgh by the copiousness of its supply of water.’

Mr. Roscoe has the disadvantage of coming after Washington Irving; but he has produced a very pleasing running accompaniment to the picturesque subject, in which the outline of history is filled up with the colouring of romance. Who would expect sober writing, when the theme is the Moors of Spain? Mr. Roscoe describes himself as occupying ‘ a position midway between history and tradition;’ and his very style is midway between prose and poetry. The ‘ impassioned interest’ inspired by his task has given a somewhat ambitious elevation to his diction, which will not, however, be deemed too florid to suit with a description of the gorgeous beauty of the Alhambra and the pomp of the Arabian monarchs of Granada. Here is a specimen.

‘ —Who can wonder at the rapture with which the Moor looked upon the bright and beautiful city of his princes! In the dewy twilight of morning, breathing the soft spirit of its southern sea, mingled with the pure breezy freshness of its snowy sierra, in the radiance of the noonday sun, in the solemn shades of evening, Granada burst upon his sight with a splendour unknown to any other city in the world. Loved with a species of idolatry without parallel, perhaps, except in the glory of the Syrian Damascus, or the marble Tadmor in the palmy days of its famed queen; far around her swelled the mountains which appear to have been raised by nature for her lordly barrier, their snow-bound crests emulating in whiteness the crystal of the moon-beams—their deep dark woods bending in bold contrast to the glistening cloth-

ing of the summits, and the not less exquisite splendour of the golden roofs of palaces and mosques that shone on the plains below. Wide spreading along the sunny sides of the delicious site of this queen of cities, the murmur of its golden river, the bloom of gardens and orchards vied with the luxury of an eastern Eden. Immediately on the skirts of those pleasure grounds which appeared only lavishly adorned to skreen in their sylvan recesses, the most lovely of women from the too ardent rays of the sun, extended yellow corn fields and purple vineyards far as the eye could reach over fertile lands, richly peopled with busy hamlets, strong thriving towns, with innumerable castles, and fortresses in the distance.

In the midst of this spacious glowing scene of fertility, encircled with all the gems of art, lay Granada, like some proud beauty, calm and stately, seated secure in her own spangled halls. From the two hills which she crowned with her numerous sumptuous edifices, the Darro and the Xenil were seen mingling their limpid waters, in which the peasants not unfrequently gathered the purest grains of gold and silver. The most conspicuous objects in the direction of the Darro, flowing through the valley of the two hills, and dividing the city, were the palace of the Alhambra, and the vermillion towers,—the former venerable in the eyes of the Moor, as the grand citadel of his country's glory ; the latter, as one of those monuments which seem to defy the calculations of time, still glowing midst the surrounding ruins of a fallen empire. To the northward of the river rose the stern rude-looking towers of the Albaycin, and of Alcazaba ; while the broad intervening plain was covered with the light, airy, and variously adorned dwellings of the wealthy population. The city of Granada, thus beautiful in itself as in its situation, was probably founded by one of those colonies of Phœnicia, which the adventurous merchants of that country had established in several provinces of Europe. The Romans appear to have regarded it as a place well worthy of their attention—calculated for a strong military station ; and it was transmitted from them to the Goths. But it was reserved for the Saracens to invest it with all the strength and magnificence which it was naturally so well fitted to receive. Having, in the early part of the eighth century, fallen beneath the arms of the victorious Ommiades, it gradually assumed the character of a city, which had for its rulers the most polished and luxurious people in the world. It was not, however, till the close of the thirteenth century, that the Moorish people conceived the magnificent idea of the Alhambra. Their coffers were then sufficiently well stored to enable the monarch to carry through his noble design. The plans adopted by Muley Mohammed Abdallah were further pursued by his successor ; but the marble walls of the palace, the splendid shrines of the mosque, rose not without stains of blood upon their glittering decorations. Mohammed, the successor of Muley, was an usurper and a murderer ; the money itself which defrayed the cost of the sacred edifice, was wrung by oppression from Christians and Jews. For several years subse-

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quently, not a reign is described by the historians of the Moors, without the record of some deed of blood,—the work of princely hands....

p. 17.

Christian historians are not always to be trusted when they narrate the deeds of Mussulman sovereigns or heroes ; but there can be no doubt that the fall of the Moorish kingdoms of Andalusia was precipitated by the profligacy of the reigning families. Mr. Roscoe's page becomes quite phosphoric when he describes the waning fortunes of the intrusive Arabs.

' As the Moslem crescent waved in the heavens before the glorious light of the cross, the minds of men were impressed with a mysterious feeling of solemnity and awe at the extent of the eventful changes now in progress. It was displayed in the more frequent councils, and still oftener recurring ceremonies and celebrations of religious faith. With all its pompous and spiritual observances, were conjoined those of an expiring chivalry, and the savage, iron institutes of religious hatred and persecution by which it was to be replaced. The Christian camp, now constantly under arms, prepared to meet the new contingencies and vicissitudes of the war, from whatever quarter they might arise.

' Nor were the apprehensions of change of fortune, or some sudden reverse, unfounded. In the depth of night, amidst the silence and repose of the vast wide-spreading camps, with their white pavilions glittering round the City of the Faith,—amidst all the splendours and luxuries of regal residence and sway—the cry of fire went through the tents of the besieger, and soon the whole scene of the spacious vega was illuminated with the unnatural vividness of death-fires, which cast their baneful hues over tower, and hill, and stream. It rose with more terrific grandeur from the centre of the royal pavilions, fed by the thousand combustible materials supplied by the luxurious tastes and refined genius of that golden age of chivalry and art.' p. 250.

We shall make room for his account of the final expulsion of the Moors, although we cannot say that we think Mr. Roscoe's *improved* style the best adapted to historical writing.

' Ferdinand and Isabella took possession of Granada with all the pomp which could give splendour to their conquest ; and thus expired, never again to rise, the empire of the Moors in Spain. But, though the kingdom had perished, the native vigour of the Moorish character still survived, and operated on the remnant of the nation ; and at the close of the eventful drama, and when the curtain had fallen on the busy stage where princes and nobles ended their blood-stained career, a new scene of terror was commenced, in which the actors seemed guided by a yet fiercer, sterner, and more enduring spirit.

‘ Ferdinand and his consort, during their abode at Granada, beheld with disgust the freedom which the Jews enjoyed in the conquered city. In this feeling they were cheerfully met by many of their courtiers, who, strongly partaking of the spirit of the age, rejoiced at the idea of subjecting the Israelites to the alternative of conversion or death. A decree was accordingly passed, by which the intended victims were commanded to submit without delay to the rite of baptism, or to be deprived of their wealth, as the forfeit of their blindness and obstinacy. The consequence of this ordinance was, the submission of the weak,—the exile and ruin of the more conscientious. In a short time, the pretended converts found that, notwithstanding the sacrifice they had made, the same danger was hovering over them which had overwhelmed their brethren. An institution was erected which might claim the praise of novelty, even in the gloomiest annals of persecution. It was now, for the first time, that inquisitions were heard of, and that Christians assumed the ensigns of death, in order to act the part of guardians to divine charity. The miserable Jews who had subjected themselves to the Catholic law, could scarcely fail of falling into some offence against the doctrine or discipline of the church.

‘ In the expectation of this result, the lynx eye of the holy office was ever directed towards them with all the vulture-like keenness of un pitying bigotry. Instances of a supposed relapse soon became frequent; the sword was drawn, the book of judgment opened in the secret vaults of the Office, and crowds of victims were poured forth, to lay their already mangled bodies on the heaped up faggots. While the persecuted Jews were thus suffering, the Moors looked on with a gloomy presage of coming ill. Nor were they mistaken in their apprehensions. The principle which had led to the persecution of the Jews, gathered strength from the victims on which it fed. When Ferdinand again held secret council with his bigoted ministers, they did not scruple to pour forth the most contemptuous expressions of hate against the enfeebled Moors. The ears of the sovereign drank in their words with evident delight; but to diminish the privileges which had been formally confirmed to the vanquished people, was a dangerous experiment. It was to break the most solemn engagements,—to violate kingly honour, and overturn the foundations of all national confidence. How were the difficulties thus opposed to be overcome? The grand inquisitor and Ferdinand soon learned the way of silencing the scruples which had hitherto kept him true to his treaty. First one, and then another instance of oppression occurred in the commerce of the Moors with his government. The laws which protected them were then repealed, and the insulted Moslem felt himself scourged on to madness. This was the state of mind in which the crafty politicians of the court desired to find them. Pretending to avenge the insult put upon his laws, Ferdinand gathered his forces about Granada, and, by one exertion of power, drove the hated people, like a flock of sheep destined for slaughter, from the city.

‘ A portion, however, of the exiles, as they looked back upon the scenes of their happy youth, sank into the hopelessness of heart-breaking grief; and in that moment of agony professed their desire to

purchase a permission to return, by immediately adopting the faith of the conquerors. The offer was accepted, and several hundred Moors received the sign of the cross. But this only served to plunge them in deeper misery. No sooner had they adopted the name of Christians, than they were subjected to all the laws and enactments of the strictest ecclesiastical polity. They committed numerous offences against the rule to which they were thus exposed ; some from obstinacy, others from ignorance. But they were now bound to the church, and their offences, regarded as treason, were punished as such.

'The Inquisition spread wide the doors of its subterranean dungeons to receive them, and they now every where occupied the place of the unfortunate Jews. Dreadful was the rage with which the bands that had escaped to the mountains beheld this heartless persecution of their brethren. Secure amid the inaccessible rocks, in which they found shelter from the cruelty of the conqueror, they were now urged irresistibly forward to try their strength with so execrable an enemy. In vain, however, did these brave men shed their blood. Successive princes watched and laboured for their destruction. Their doom was written in the gloomiest vaults of the Inquisition, and in the sanctuary of royalty ; and a doom thus pre-determined was not to be rescinded on any appeal. Hundreds after hundreds perished, either openly by the sword, or at the bidding of the inquisition. They had fought for a time, with the heroism of their fathers, but no impression was to be made on the serried ranks of the Castilian cohorts. Those who survived, retreated to their mountains, their souls still breathing vengeance, and their hands eagerly clutching their scymitars which yet remained,—the only sign of their early greatness and valour.

'Years gave them strength, and renewed the spirit which had prompted them to such mighty deeds in their brighter and palmier days. Once more they descended the mountains, and the sound of their tread was like the rushing of a torrent newly replenished by the waters of the hills. But neither Charles the Fifth, nor his son Philip, was of a character to leave them unresisted. The provinces through which the Moors had to carry their operations were summoned to arms ; and, in a brief period, even the remnant of the Moorish race was no longer to be seen.

'Thus closed, in the two-fold darkness of a religious and political doom, the eventful career of this high-spirited and remarkable people. Distinguished above all of Eastern or even European descent, by their deep religious devotion, their brilliant valour, their unrivalled ingenuity, and their renown in arts and learning,—the influence they exercised on the mind of Europe, roused her from the torpor and barbarism of ages, to an energy, a spirit and glory of enterprise, which we attribute too little to its primary source. But the poet still bewails their fall, because in the days of their prosperity they were great and heroic ; the philosopher contemplates it as the result of necessary causes ; the Christian, better and more truly, as one of the acts in the mighty scheme of a divine, mysterious Providence.' pp. 271—273.

The Oriental Annual is occupied, this year, with descriptions of scenes in Bengal. Last year, our readers may recollect, the

scene was laid in Madras; and the next volume is to be devoted to Bombay, and of course Elephanta. In the present, we start from Hurdwar, ascend the hill country to Serinagur, and are favoured with a sight of the Yak of Tibet and the Ghoorkar of Nepaul; and thence descend to Delhi, Agra, Lucknow, Benares, Calcutta. Mr. Caunter has produced a very light and agreeable volume, rich in varied interest. We are not in a temper for criticism, or we might remark upon the happy facility with which he disposes of the much controverted question relative to the comparative antiquity of Brahminism and Buddhism, affirming that the latter creed 'can be deduced from Brahminism by logical "sequence!"' We might also point out some slight blunders which he has committed; but few of his readers will care either about Sakia Muni or any of the four Buddhas. We find it difficult to detach an extract; but the following may serve as specimens of the miscellaneous contents.

' Before we quitted this temple, a circumstance occurred which strikingly displayed the selfish and equivocal casuistry of the mercenary Hindoo. I happened to take a fancy to one of the little brazen gods, which was placed upon a sort of altar in the most sacred part of the edifice. It was a very clumsy cast in brass; but one which I had never before seen, and was therefore anxious to possess. Knowing that these deities had been occasionally sold by the Brahmins from their very altars, I proposed to purchase this, and made for it what I imagined a very liberal offer. The obsequious priest, bowing his head, placed his hand upon his breast with the most ludicrous humility, and said that he could not sell, since that would be a desecration of the holy sanctuary of which he was an unworthy minister, and that he could not give, because he was too poor to replace the treasure of which the temple would be thus deprived; but, he continued, "suppose Sahib take, what can a poor Brahmin do?" Upon this hint I acted; and, without the slightest opposition from the good-tempered priest, took possession of the image. The holy man did not even offer a rebuke; but, on the contrary, extended his open palm towards me; into which I dropped a pagoda that I had previously held between my finger and thumb; and upon which he closed his hand with a courteous smile, bowing with the profoundest reverence the moment his flesh felt the delectable pressure of the gold.' pp. 97, 98.

It is generally supposed that the Cobra di Capello, exhibited by the Indian jugglers, is rendered harmless by having its fangs extracted, before they venture to try their skill in charming them. Mr. Caunter says this is altogether a mistake.

'The dexterity of the jugglers in managing these dangerous reptiles is truly extraordinary. They easily excite them to the most desperate rage, and by a certain circular motion of the arms appease them as readily; then, without the least hesitation, they will take them in their hands, coil them round their necks, and put their fingers to their mouths, even while their jaws are furnished with the deadliest venom,

and the slightest puncture from their fangs would produce not only certain but almost instant death.

'The power which the people exercise over this species of the venomous snake, remains no longer a mystery when its habits are known. It is a remarkable peculiarity in the Cobra di Capello, and, I believe, in most poisonous reptiles of this class, that they have an extreme reluctance to put into operation the deadly powers with which they are endowed. The Cobra scarcely ever bites unless excited by actual injury or extreme provocation; and even then, before it darts upon its aggressor, it always gives him timely notice of his danger not to be mistaken. It dilates the crest upon its neck, which is a large flexible membrane having on the upper surface two black circular spots, like a pair of spectacles, waves its head to and fro with a gentle undulatory motion, the eye sparkling with intense lustre, and commences a hiss so loud as to be heard at a considerable distance; so that the juggler always has warning when it is perilous to approach his captive. The snake never bites while the hood is closed; and so long as this is not erected, it may be approached and handled with impunity. Even when the hood is spread, while the creature continues silent there is no danger. Its fearful hiss is at once the signal of aggression and of peril.

'Though the Cobra is so deadly when under excitement, it is nevertheless astonishing to see how readily it is appeased even in the highest state of exasperation, and this merely by the droning music with which its exhibitors seem to charm it. It appears to be fascinated by the discordant sounds that issue from their pipes and tomtooms.

'I confess, for some time after my arrival in India, I laboured under the general delusion that the fangs of these reptiles were always drawn out by the persons who carried them about, and had often fearlessly ventured within their spring with a feeling of entire security: I, however, took especial care never to approach a captive snake, after I discovered that it still retained its powers of destruction. The jugglers who gain a precarious subsistence by showing these creatures, will bring them in from the jungles by the neck, and an instance of their being bitten is scarcely heard of. They themselves appear not to have the slightest apprehension of danger; for it is not often that the snake, though so rudely seized, manifests any symptoms of irritation.'

The 'Drawing Room Scrap Book' is certainly one of the most elegant and attractive of the Annuals. It contains something of every thing—picturesque, architectural, continental, oriental, portraits, grave and gay—a most singular but amusing medley of prints and subjects, to which the versatile and facile pen of L. E. L. supplies a running illustration. The following interesting communication, obtained, probably, through the same medium, appears both in the Scrap Book and in Mr. Caunter's volume.

'Kasiprasad Ghosh is of high Braminical extraction, and of independent fortune. . . At the age of fourteen he was sent to the Anglo-Indian College, where he made rapid progress. He soon shewed a marked predilection for our literature. Indeed, he himself says, "I

'have composed many songs in Bengalee, but the greater portion of my writing is in English, and, indeed, have always found it easiest to express my sentiments in that language.' An essay that he wrote at a very early period, on Mr. Mills's History of India, attracted much attention; and since then, he has published a volume of poems called "The Shaier," the Indian word for Minstrel. English readers must bear in mind the prejudices which a Bramin had to surmount in order to appreciate the acquirements of this highly gifted stranger. At Calcutta, Kasiprasad Ghosh is universally beloved and admired: and we cannot but think that a vast field lies before him. The following little poem will give an idea of his fervid imagination and Oriental style.

‘THE BOATMAN’S SONG TO GANGA.

- ‘Gold river! gold river! how gallantly now  
Our bark on thy bright breast is lifting her prow.  
In the pride of her beauty, how swiftly she flies;  
Like a white winged spirit through topaz-paved skies !
- ‘Gold river! gold river! thy bosom is calm,  
And o’er thee the breezes are shedding their balm ;  
And Nature beholds her fair features portrayed  
In the glass of thy bosom—serenely displayed.
- ‘Gold river! gold river! the sun on thy waves  
Is fleeting to rest in thy cool coral caves ;  
And, thence, with his tiar of light, at the morn,  
He will rise, and the skies with his glory adorn.
- ‘Gold river! gold river! how bright is the beam  
Which brightens and crimsons thy soft flowing stream ;  
Whose waters beneath make a musical clashing ;  
Whose ripples like dimples in childhood are flashing.
- ‘Gold river! gold river! the moon will soon grace  
The hall of the stars with her light-shedding face ;  
The wandering planets her palace will throng,  
And seraphs will waken their music and song.
- ‘Gold river! gold river! our brief course is done,  
And safe in the city our home we have won ;  
And now, as the bright sun, who drops from our view,  
So Ganga, we bid thee a cheerful adieu !’

A Portrait of Dr. Olinthus Gregory serves as an occasion for the introduction of some touching lines alluding to the melancholy death of Mr. Boswell Gregory, the Doctor’s eldest son, who was recently drowned in the Thames, through the upsetting of the boat which was conveying him ashore.

Many circumstances conspired to render this event peculiarly afflictive and distressing. Mr. Gregory was in the flower of life, a young man of most amiable manners and high promise, and had recently obtained an appointment in the East India House,

which he had just held long enough to afford proof of his steadiness and ability. He had been absent on an excursion through Switzerland, and had not seen his mother since his return. The meeting was fondly anticipated on both sides:—it was to be postponed till mother and son meet in the better home of the spirits of the just. Happy the parents who sorrow not as those who have not this hope. The indications of piety afforded by this estimable young man were such, we have been informed, as to supply a mournful source of satisfaction. Here are the stanzas.

- ‘ Is there a spot where Pity’s foot,  
Although unsandalled, fears to tread,  
A silence where her voice is mute,  
Where tears, and only tears are shed?  
It is the desolated home  
Where Hope was yet a recent guest,  
Where Hope again may never come,  
Or come, and only speak of rest.
- ‘ They gave my hand the pictured scroll,  
And bade me only fancy there  
A Parent’s agony of soul,  
A Parent’s long and last despair ;  
The sunshine on the sudden wave,  
Which closed above the youthful head,  
Mocking the green and quiet grave,  
Which waits the time-appointed dead.
- ‘ I thought upon the lone fire-side,  
Begirt with all familiar thought,  
The future, where a Father’s pride  
So much from present promise wrought ;  
The sweet anxiety of fears,  
Anxious from love’s excess alone,  
The fond reliance upon years  
More precious to us than our own :
- ‘ All past——then weeping words there came  
From out a still and darkened room,  
They could not bear to name a name  
Written so newly on the tomb.  
They said he was so good and kind ;  
The voices sank, the eyes grew dim ;  
So much of love he left behind,  
So much of life had died with him.
- ‘ Ah, pity for the long beloved,  
Ah, pity for the early dead ;  
The young, the promising, removed  
Ere life a light or leaf had shed.

Nay, rather pity those whose doom  
It is to wait and weep behind ;  
The Father, who within the tomb  
Sees all life held most dear, enshrined.'

The Missionary Annual has a character of its own, and one which will peculiarly recommend it to the readers of our Journal. The present volume is very superior to its predecessor, in its general appearance, and in the beauty and interest of its well-chosen embellishments. 'Dr. Adam Clarke, and the priests of Buddha 'from Ceylon,' from an original painting in the possession of the Royal Asiatic Society, forms an appropriate frontispiece ; and Cowslip Green, the early residence of Mrs. Hannah More, the vignette title. There is a view also of Wrington Church, where Mrs. More is buried. There are three beautiful landscapes illustrative of sacred scenery ;—Aaron's Tomb, Mount Hor, from a drawing by Count de Laborde, engraved by Kernot; Puteoli, engraved by Varrall, from a drawing taken on the spot by Bartlett; and Sidon, engraved by Goodall. Infanticide in Madagascar ; the sacred temples of Dwarka; the Pass of the Great Fish River, South Africa ; and the Feast of Lanterns ; combine the intrinsic interest attaching to them as *Missionary* illustrations, with a skilful combination of the pencil and the graver. To these are to be added two portraits—Mrs. Stallybrass, the lamented wife of the Missionary to Siberia, and Leang Afa, 'the Chinese Evangelist,' from an original painting in the possession of Mrs. Morrison. Of this first-fruits of China, Mr. Ellis has supplied an interesting memoir. His very physiognomy bespeaks the Christian soul, beaming through and transfiguring, as it were, the hard, pagan visage of the native China man. The plate is excellently engraved, and forms one of the most valuable of the varied collection.

Among the contents of this delightful volume are, 'Thoughts on the Temper and Employments of the Lord's Day, by the late Mr. Wilberforce,' and some devotional lines by the late Rev. Joseph Hughes, which will be valued as relics and memorials of the venerated writers ;—several valuable papers illustrative of the scenes of Missionary operations ;—and some pieces of an imaginative character. The Burial of Aaron, 'a legend from the Arabic' is powerfully written—in the style of Salathiel and of Melekartha. Some poetical contributions are interspersed, from which we can have no hesitation in selecting the following

## 'CENTENARY ODE,

Sung in several of the Moravian congregations on the 17th of June, 1822, at the hundredth celebration of the revival of the Ancient Mo-

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ravian Brethren's Church, at Hernnhuth in Lusatia, on the 17th of June, 1722.

BY JAMES MONTGOMERY, Esq.

' Thine arm, O Lord ! of old,  
     In lands of desolation,  
     Enclosed an humble fold,  
         Redeem'd a congregation :  
     Our fathers, like a flock,  
         The great good Shepherd led ;  
     Gave water from the rock,  
         With heavenly manna fed.

' A poor, afflicted race,  
     But in thy name confiding,  
     They walk'd before thy face,  
         Thou in their midst residing ;  
     While Satan's fellest rage  
         Firm in the faith they bore,  
     Consum'd from age to age,  
         Till known on earth no more.

' Yet was a remnant saved :  
     Still wrestling with affliction,  
     Their foes they singly braved,  
         Beneath thy benediction :  
     Again went forth the Word ;  
         Abroad thy Spirit flew ;  
     The voice of God was heard,  
         Creating all things new.

' An hundred years are past  
     Since that revival glorious ;  
     And still thy church stands fast,  
         O'er earth and hell victorious.  
     The path our fathers trod  
         Lay through Gethsemane :  
     Thither, O Lamb of God !  
         This day we follow Thee.

' Thence borne to Calvary's brow,  
     Thy griefs and sorrows viewing,  
     With heart, soul, spirit, now  
         Our covenant renewing ;

Thy love we here record,  
Our sins with tears bewail ;  
Thy blood pleads for us, Lord !  
That plea can never fail.

‘ Through suffering, shame, and loss,  
Through honour, wealth, and pleasure,  
To glory in thy cross,  
As an eternal treasure ;—  
That cross with joy to bear,  
Through realms that know Thee not,  
And thus thy way prepare ;—  
Still be thy Brethren’s lot ! ’

“ Friendship’s Offering ” for 1835 bears stamped upon it the melancholy interest of a parting gift from the able and accomplished Editor, who, having exhausted his physical energies in the literary and philanthropic labours which have indissolubly connected his name both with South Africa and with the emancipation of the African race in the Western Isles, is about to sail once more for the Cape, with a faint hope of recruiting his shattered constitution by the voyage. We cannot refrain from making choice of some beautiful stanzas of his own, written in South Africa, which we find among the varied contents of his well edited volume.

#### ‘ TO THE OSTRICH.

‘ BY THOMAS PRINGLE.

‘ Lone dweller of the wild Karroo,  
Sad is thy desolate domain,  
Where grateful fruitage never grew,  
Nor waved the golden grain.  
What seek’st thou midst these dreary haunts,  
Where mourning Nature droops and pants  
Beneath the burning skies ?  
“ Freedom I seek ; mankind I shun,  
Tyrants of all beneath the sun ! ”  
Methinks the bird replies.

‘ Yes—this forsaken, silent waste,  
Where only bitter herbs abound,  
Is fitly furnished to thy taste,  
And blooms thy garden ground.

A fountain, too, to thee is given,  
Fed by the thunder-cloud from heaven,  
And treasured in the clifts ;  
For thee boon Nature plants and sows :  
Thou reap'st the harvest as it grows,  
Rejoicing in her gifts.

‘ For ruthless foes thou reck'st not here.  
In vain the slot-hound tracks thy foot :  
The huntsman, should he wander near,  
Soon flags from the pursuit.  
Like wingéd galley o'er the main,  
Thou speed'st across the boundless plain  
To some deep solitude,  
By human footstep never pressed,  
Where faithful mates have scooped the nest  
That screens your callow brood.

‘ Thus thou art blest, shy, wandering bird :  
And I could love to linger, too,  
Where voice of man hath ne'er been heard,  
Amidst the lone Karroo—  
Free o'er the wilderness to roam,  
And frame, like thee, my hermit home  
In some untrod recess ;  
Afar from turmoil, strife, and folly,  
And misery, and melancholy,  
And human selfishness.’

The Annals are not rich in poetry. Nothing has pleased us better than two poems by Laman Blanchard; one in the Amulet, the other in the Juvenile Forget-me-not. The latter we shall venture to transcribe, notwithstanding that the subject connects it with the Nursery.

#### ‘ SATURDAY NIGHT. ’

‘ BY LAMAN BLANCHARD. ’

‘ The water ! the water, who brings ?  
Run, Lucy, the water, while yet there is light—  
You can go to the first of the springs ;  
To-morrow, remember, the Sabbath bell rings,  
And this (how the week's fly !) is Saturday night.

‘ Where’s the pitcher ? there’s water within it—  
Not half enough ;—here, skim away down the path,  
The rogue will be stript in a minute,  
His little heart, feel, how it pants to be in it,  
And longs, like a frolicsome bird, for the bath.

‘ Now, then, all is ready, and here,  
Ah ! here is the water, a feast for the sight,  
Pour it in till its sparkles appear—  
Why the child’s very forehead is scarcely more clear,  
And his eye, though it glistens, is only as bright.

‘ There’s a bath for young beauty ! so in,  
In, sweet little bather, one splash and its o’er ;  
We’ll sprinkle you just to begin—  
There, there, now its over, he’s up to his chin,  
And the silver-drops down from his gold ringlets pour.

‘ With his wet hand he rubs his wet nose,  
And he shuts up his eyelids and lips like a book ;  
And as down each drop trickling goes,  
His flushed cheek resembles a dew-dripping rose,  
And his brow seems a lily just snatched from a brook.

‘ Now his other hand dashes away  
The drops that are tickling his forehead and chin ;  
And he opens his eyes in his play,  
Like some quaint little water-sprite peering for day,  
With glances that seemed to ask how he got in !

‘ But anon comes his time of delight :  
The bather begins to breathe after the dip ;  
Much more is he now like a sprite,  
And now will he celebrate Saturday night  
With the play of his limbs and the power of his lip.

‘ Just hear how his small voice can shout,  
While he sparkles and splashes there, much like a fish ;  
How he scatters the bright drops about—  
How he laughs, and leaps up, and looks prankish ! no doubt  
He would turn o’er the bath, if he had but his wish !

' At last the ablution is done ;  
 The wild little innocent's gambols are o'er—  
     The dripping limbs dried one by one ;  
 And the mother breathes kisses all over her son,  
 And thinks he was never so lovely before.

' Her arms round her darling she twines,  
 And his flower-like senses in sleep are up-curled ;  
     So he lies—till the Sabbath sun shines,  
 When, waking, his Saturday dress he resigns,  
 And puts on the prettiest frock in the world.

' May he, when his childhood's resigned,  
 With its dress, and the rough paths of life are in sight,  
     As immediately wash from his mind  
 The dust and the stains of the world—may he find  
 Before him, a Sabbath of love and delight !'

Ackermann's *Forget-me-not* has just reached us ; but we have not had time even to peep at it, and must reserve all further comment and extract till our next.

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#### ART. VI.—LITERARY INTELLIGENCE.

Lieutenant Holman, the Celebrated Blind Traveller, has nearly completed the second volume of his singular and highly interesting *Voyage round the World*, an undertaking which has justly been designated, "one of the most extraordinary that has occurred in any age or country."

In the Press, a new volume of Sermons by the Rev. Thomas Arnold, D.D.

Early in November will be published, in demy octavo, the History of Evesham, its Benedictine Monastery, Conventual Church, Existing Edifices, Municipal Institutions, Parliamentary Occurrences, Civil and Military Events : by George May, Bookseller, of that town.

Pryse L. Gordon, Esq., the Author of "A Guide to Italy," &c. &c. has just completed a highly interesting work on Belgium and Holland, in which he has vividly depicted the Manners, Customs, and Habits of the Belgians and Dutch, and given an animated Account of the late memorable struggle at Brussels, of which he was an eye-witness ; also a Sketch of the Revolution in 1830, and of the causes which led to the Independence of the Belgians.

Early in November will be published, Six Lectures on the Atheistic Controversy, delivered at Sion Chapel, Bradford. By the Rev. B. Godwin, Author of Lectures on British Colonial Slavery.

Early in January will be published, a new edition of the Bible, which has been long in preparation, to be entitled, "The Treasury Bible." It promises to combine copiousness of Scriptural Illustration, with perspicuity of arrangement to a degree surpassing every preceding edition of the Sacred Scriptures. The plan is new, the paper also has a feature of novelty in its fabric, which will both adorn the page, and add greatly to the utility of the volume.

Roman Coins. On the 1st of January 1835, will be published, in 4to, price 7*s.* 6*d.* (to be continued quarterly,) the first part of a Series of 143 plates of Roman Coins and Medals, comprising all the important varieties of the Consular or Family Series, and those of the Empire from Pompey the Great, down to Trajan Decius. Including many of those struck in the Colonies and Imperial Greek Cities, embracing a period of 475 years. With Introductory observations, by the late Rev. John Glen King, D.D. F.R.S. F.S.A. &c.

Mr. Bent is preparing for Publication, a New Edition of the London Catalogue of Books, with their Sizes, Prices, and Publishers' Names; containing all the Books published in London, and those altered in Size or Price, from the Year 1810 to December 1834, inclusive.

Mr. Sharon Turner is preparing a second volume of his Sacred History of the World, which will be published about Christmas.

Mr. William Wordsworth is about to publish a new volume of Poems, which is now in the Press.

## ART. VII. WORKS RECENTLY PUBLISHED.

## HISTORY.

**A History of China, Ancient and Modern;** comprising a Retrospect of the Foreign Intercourse and Trade with China. Illustrated by a New and Corrected Map of the Empire. By the Rev. Charles Gutzlaff, now, and for many years past, resident in that Country. 2 vols. demy 8vo. 1L 8s. boards.

**View of the Origin and Migrations of the Polynesian Nation;** demonstrating their Ancient Discovery and Progressive Settlement of the Continent of America. By John Dunmore Lang, D.D. post 8vo. 7s. 6d.

## MISCELLANEOUS.

The Library of Entertaining Knowledge. The Hindoos, containing Parts 48 and 49, and forming the Twenty-fifth Volume of the Series. Illustrated with Engravings on Wood, from Drawings by W. Westall.

Thirty Years' Correspondence between John Jebb, D.D. F.R.S. Bishop of Limerick, Ardfert, and Aghadoe, and Alexander Knox, Esq. M.R.I.A. Edited by the Rev. Charles Forster, B.D., Perpetual Curate of Ash next Sandwich, formerly Domestic Chaplain to Bishop Jebb. 2 vols. 8vo. 1L 8s.

## NATURAL PHILOSOPHY.

Scientific Dialogues; intended for the Instruction and Entertainment of Young People in the First Principles of Natural and Experimental Philosophy. By the Rev. Jeremiah Joyce. A New Edition, greatly improved and enlarged, by Olinthus Gregory, LL.D. 3 vols. post 12mo. with numerous Cuts. 12s. handsomely half-bound.

## POETRY.

**The Lyre and Sword of Charles Theodore Korner.** With a Life of the Author, and Extracts from his Letters. Translated from the German by W. B. Chorley. 5s. silk; 4s. cloth.

Translations into English Verse from the Poems of Daveth ap Gwilym; with a Sketch of his Life. 3s. boards.

## THEOLOGY.

**The Preacher's Manual;** or, Lectures on Preaching: containing the Rules and Examples necessary for every species of Pulpit Address. New Edition, revised, augmented, and newly arranged; with all the essential parts of the Author's "Letters and Conversations." By S. T. Sturtevant. 2 thick vols. 12mo. 18s.

Divine Providence; or, the Three Cycles of Revelation; shewing the perfect parallelism, civil and religious, of the Patriarchal, Jewish, and Christian Eras; the whole forming a new Evidence of the Divine Origin of Christianity. By the Rev. George Croly, LL.D. Rector of Bondleigh. In 1 large vol. 8vo. 15s.

## TRAVELS.

Jaquemont's Journey in India, in Thibet, Lahore, and Cashmere, in the Years 1818, 1831; undertaken by order of the French Government. 2 vols. 8vo. accompanied with a New Map of India, and Portrait of the Author, 1L 4s.

An Account of the Present State of the Island of Puerto Rico. By Colonel Flinter. 8vo. 9s.

THE  
**ECLECTIC REVIEW,**  
FOR DECEMBER, 1834.

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- Art. I.—1. *Memoirs of the Life and Correspondence of Mrs. Hannah More.* By William Roberts, Esq. In Four Volumes. 12mo. London, 1834.
2. *The Works of Hannah More.* Foolscape 8vo. Vols. I. to IV. (To be completed in Eight Volumes.) Price 5s. each. London, 1834.

WE reviewed, in our last Number, a ‘Thirty Years’ Correspondence’ between two learned and accomplished friends, which presented to us some interesting retrospective glimpses into the past. Here is a work which takes us back nearly ninety years, and brings once more upon the stage, Garrick and Johnson, Walpole and Lord Lyttleton, the *beaux esprits* and *bas bleus*, the fashionables and literati of the days of our grandfathers; and from that period leads us forward through the social changes which, could they start to life again, would make them feel as foreigners in their native land. The history and character of Hannah More, her Biographer remarks, ‘belong to and represent ‘an age, the form and pressure of which has of late been rapidly ‘disappearing, to give place to a new order of things and a very ‘different system of manners; whether better or worse may be ‘variously affirmed; in some points probably better, in others ‘not so good; but certainly very differently constituted, and dis- ‘closing very different tendencies.’ In ‘the twilight of the old, ‘and in the dawn of the new era,’ Mrs. More accomplished her term on earth;—a figure, by the way, which would make the greater part of the interval to have been night. Mr. Roberts did not, perhaps, intend that we should interpret his metaphor as conveying this intimation. Yet, we cannot but think that, in some respects, the new era and the precursive one differ as night from day-break. ‘Say not thou, What is the cause that the

'former days were better than these? for thou dost not enquire wisely concerning this.'

Mrs. More was one of those efficient moral instructors, who laboured to make the present generation wiser and better than its predecessors. To deny that it is so, would be to assert that she laboured in vain. Her influence was considerable as a reformer of the manners and education of the great; and she contributed a powerful impulse to the exertions since made for promoting the instruction of the poor. She enjoyed, during life, a brilliant reputation, and an ample measure of homage from the public, so that her usefulness, if not equal to her pious wishes, was commensurate with her exertions, and she lived to see their results. Her memory will always be loved and honoured, but she belonged to the day in which she lived, and had her good things of fame in her life-time. She had become, as an author, posthumous to the present age, long before she quitted life; and her writings have probably produced very nearly the full amount of good they are adapted to effect; except that all good seed is reproductive, and usefulness is thus propagated in infinite succession. But what we mean to say is, that, while Mrs. More will continue to live as a character, and to shine as an example, the great merit of her writings consisted in their adaptation to the transitive state of society during which she reigned as an authority; and she comes under the class of authors who are in danger of not being duly appreciated in consequence of that very advancement which they contributed to produce. It would be as unjust to try her productions by the taste and advanced knowledge of the present day, as it would be absurd to maintain, that no improvement has taken place since the times for which she wrote. Our present business will lead us, however, to dwell upon the character of Mrs. More, rather than upon her writings, and to merge the critic in the biographer.

'Her life and social intercourse will be developed in the correspondence about to be presented; in which it will be seen, how violent was the assault made upon her principles by flatteries and distinctions; and how the convictions which religion brings to the conscience struggled with the world, and brought her safe out of the conflict, into that humble path of moderation, circumspection, and trust, which made her example so profitable, and her teaching so efficacious.'

Hannah More was descended from a respectable family at Harleston, in Norfolk. Her father, Mr. Jacob More, was educated at the Grammar-school of Norwich, and designed for the church; but, his early expectations being defeated by the failure of a law-

\* Eccl. vii. 10.

suit in the family, he was unable to prosecute his studies, and was glad to accept the mastership of a foundation school, obtained through the patronage of Lord Bottetourt, at Stapleton, near Bristol. Soon after his removal thither, he married the daughter of a respectable farmer, a woman of plain education, but vigorous intellect; and of their five daughters, Hannah was the youngest but one. Mr. More was a staunch Tory and high-churchman; but his family had been originally Presbyterians, and two of his great-uncles were captains in Oliver Cromwell's army. His mother was a pious woman, and used to tell her younger relatives, that they would have known how to value gospel privileges, had they lived, like her, in the days of proscription and persecution, when, at midnight, pious worshippers went with stealthy steps through the snow, to hear the words of inspiration delivered by a holy man at her father's house; while her father, with a drawn sword, guarded the entrance from violent or profane intrusion; adding, 'that they boarded the minister, and kept his horse, for "ten pounds per annum." The old lady was a staunch Presbyterian,—remarkable for her simplicity and integrity. She always rose at four, even in the winter, after she had reached her eightieth year; and she survived her ninetieth. We presume that Mr. Jacob More got rid of his Presbyterianism at Norwich school; but, although we do not believe that religion runs in the blood, we generally find, however it may be explained, that when piety springs up in a high-church family, there has been a non-conformist *cross* in the breed not far back.

Hannah, the fourth daughter of the master of Stapleton school, was born in the year 1745,—nearly ten years before George Crabbe, whose memoirs we have recently been tracing. From her earliest years, she was distinguished by quickness of apprehension, a retentive memory, and a thirst for knowledge. Her nurse, a pious old woman, had lived in the family of Dryden, whose son she had attended in his last illness; and the inquisitive mind of the little Hannah was continually prompting her to ask for stories about the poet Dryden. Mr. More had a strong dislike of female pedantry, but he had nevertheless begun to instruct his daughter in the rudiments of Latin and the mathematics, when he became 'frightened at his own success.' The study of mathematics was not pursued; but the little taste of them his daughter had thus acquired, she often said, was of sensible advantage to her in her subsequent intellectual progress. Her acquaintance with the Latin classics, she ever carefully cultivated. She acquired some knowledge of French from her eldest sister, who, upon her weekly return from a French school at Bristol, sedulously imparted to her younger sisters the lessons she had received. For her correct acquaintance with its idiom and pronunciation, Hannah was indebted to frequent intercourse, at her father's table, with some

French officers of cultivated minds and polished manners, who were on their parole in the neighbourhood.

' In her days of infancy, when she could possess herself of a scrap of paper, her delight was, to scribble upon it some essay or poem, with some well-directed moral, which was afterwards secreted in a dark corner where the servant kept her brushes and dusters. Her little sister, with whom she slept, was usually the depository of her nightly effusions ; who, in her zeal lest these compositions should be lost, would sometimes steal down to procure a light, and commit them to the first scrap of paper which she could find. Among the characteristic sports of Hannah's childhood, which their mother was fond of recording, we are told, that she was wont to make a carriage of a chair, and then to call her sisters to ride with her to London to see *bishops and booksellers* ; an intercourse which we shall hereafter shew to have been realized.'

It was the wish of their parents, that their daughters should be qualified to maintain themselves in respectable independence by establishing a boarding-school ; and the eldest Miss More was not quite twenty-one, when this long projected undertaking was actually commenced under the most flattering auspices. Hannah, then scarcely twelve years of age, was taken under the care of her sister, that she might have the benefit of masters. She had just reached her sixteenth year, when the elder Sheridan came to Bristol, to give lectures on eloquence ; and such was the impression made upon her young imagination by an exhibition so novel and intellectual, that her feelings could find utterance only in 'a 'copy of verses,' which was presented to the lecturer by a friend of both parties, and led, of course, to an introduction and acquaintance. About the same period, illness brought her under the care and friendly notice of Dr. Woodward, an eminent physician ; and she derived no small advantage from an intimacy formed with Ferguson, the popular astronomer, then engaged in giving public lectures at Bristol.

' But among her early acquaintance, to none does she appear to have been more indebted for her advancement in critical knowledge and the principles of correct taste, than to a linen-draper of Bristol, of the name of Peach, of whose extraordinary sagacity and cultivated intellect she was often heard to express herself with great admiration. He had been the friend of Hume, who had shewn his confidence in his judgement, by entrusting to him the correction of his history, in which, he used to say, he had discovered more than two hundred Scotticisms. But for this man, it appears, two years of the life of the Historian might have passed into oblivion, which were spent in a merchant's counting-house in Bristol, whence he was dismissed on account of the *promptitude of his pen in the correction of the letters entrusted to him to copy!*'

Another of Miss More's early literary acquaintance was Dr. Langhorne, with whom a very lively 'intellectual intercourse' was

sustained, ‘until a habit of intemperance, in which he had vainly sought relief under the pressure of domestic calamity, raised a barrier between him and persons of strict behaviour.’ Several sprightly letters from his pen to his young correspondent are given in this first volume. In one of these, describing the constant regimen of his life, ‘a pint basin of *punch* and to bed,’ are mentioned as the regular close of the day. Family worship is not hinted at. Yet, Dr. Langhorne speaks of himself as ‘a spiritual person,’ meaning, a clergyman! Alas! the professional spirituality conferred by orders, is too much like the regeneration conferred by baptism. This accomplished, but unhappy man, died in the prime of life, when the brilliant promise of his youth seemed on the verge of its accomplishment!

At this time, there existed few or none of these unexceptionable and judicious Selections from our best authors, which are now introduced into all schools; and even young ladies, it seems, were taught to commit to memory parts of plays, ‘not always sound in principle or pure in tendency.’ In the hope of giving to this practice a safer direction, Miss More wrote, in her *seventeenth* year, her pastoral drama of the “Search after Happiness.” And the attempt, her Biographer adds, ‘succeeded as it deserved.’

‘At the age of twenty, having access to the best libraries in her neighbourhood, she cultivated with assiduity the Italian, Latin, and Spanish languages; exercising her genius, and polishing her style in translations and imitations, especially of the Odes of Horace, and of some of the dramatic compositions of Metastasio, which were shewn only to her more intimate literary friends, of whom some have left their testimonies to their spirit and elegance. She was not, however, in sufficient good-humour with these or any of her very early compositions, to allow them to live. The only one which was rescued was Metastasio’s opera of Regulus, which, after it had lain by for some years, she was induced to work up into a drama, and publish with the title of “The Inflexible Captive.” It is related of her, in proof of the ease with which she transfused the spirit of the Italian authors into her own language, that, being present at an Italian concert, to gratify one of the company who was desirous of knowing the subject of some parts of the performance, she took out her pencil, and gave a translation of them, which was snatched from her, and inserted in the principal Magazine of the day. She ranked among her literary friends at this time, Dean Tucker, Dr. Ford, and Dr. Stonehouse; persons, to mix with whom upon equal terms, was proof sufficient of her early maturity of understanding.’

Dr. (afterwards Sir James) Stonehouse, having relinquished the medical profession and taken orders, had fixed his residence in the same street in which Hannah More lived with her sister. A friendship soon commenced between them, which was interrupted only by the death of Sir James; and he became a useful guide to Miss More in her study of divinity, and her choice of

theological writers. To this estimable man, she was also greatly indebted for his friendly interposition in an affair of a very delicate and trying nature. At about the age of twenty-two, Miss More received the addresses of a gentleman of fortune, more than twenty years older than herself. He was a man of strict honour and integrity, but, her Biographer says, of indifferent temper. However this may have been, the match went off; and as various unfounded explanations have been given of the circumstances, we shall transcribe a letter giving an account of the whole affair, from 'a lady whose early and long intimacy with Mrs. 'More, and personal knowledge of this delicate transaction, coupled 'with the great respectability of her character, entitle her testimony to the fullest credit.'

"I knew the late Mrs. Hannah More for nearly sixty-four years, I may say most intimately; for during my ten years' residence with her sisters, I was received and treated, not as a scholar, but as a child of their own, in a confidential and affectionate manner; and ever since the first commencement of our acquaintance, the same friendly intercourse has been kept up by letters and visiting. I was living at her sister's when Mr. Turner paid his addresses to her; for it was owing to my cousin Turner, (whom my father had placed at their school,) that she became acquainted with Mr. Turner. He always had his cousins, the two Miss Turners, to spend their holidays with him; as a most respectable worthy lady managed and kept his house for him. His residence at Belmont was beautifully situated, and he had carriages and horses, and everything to make a visit to Belmont agreeable. He permitted his cousins to ask any young persons at the school to spend their vacations with them. Their governesses being nearly of their own age, they made choice of the two youngest of the sisters—Hannah and Patty More. The consequence was natural. She was very clever and fascinating, and he was generous and sensible; he became attached, and made his offer, which was accepted. He was a man of large fortune, and she was young and dependent: she quitted her interest in the concern of the school, and was at great expense in preparing and fitting herself out, to be the wife of a man of large fortune. The day was fixed more than once for the marriage, and Mr. Turner each time postponed it. Her sisters and friends interfered, and would not permit her to be so treated and trifled with. He continued in the wish to marry her; but her friends, after his former conduct, and on other accounts, persevered in keeping up her determination not to renew the engagement.

I am, dear Madam, &c."

'In this difficulty, (we borrow still from the same authentic source,) Sir James Stonehouse was applied to for his timely interposition, and his assistance was promptly afforded. In the counsel of such a friend, she found resolution to terminate this anxious and painful treaty. The final separation was amicably agreed upon, and the contracting parties broke off their intercourse by mutual consent. At their last conversation together, Mr. T. proposed to settle an annuity upon her; a proposal which was with dignity and firmness rejected, and all in-

tercourse appeared to be absolutely at an end. Let it be recorded, however, in justice to the memory of this gentleman, that his mind was ill at ease till an interview was obtained with Dr. Stonehouse, to whom he declared his intention to secure to Miss More, with whom he had considered his union as certain, an annual sum, which might enable her to devote herself to her literary pursuits, and compensate, in some degree, for the robbery he had committed upon her time. Dr. Stonehouse consulted with the friends of the parties, and the consultation terminated in a common opinion, that, all things considered, a part of the sum proposed might be accepted without the sacrifice of delicacy or propriety, and the settlement was made without the knowledge of the lady, Dr. Stonehouse consenting to become the agent and trustee. It was not, however, till some time after the affair had been thus concluded, that the consent of Miss More could be obtained by the importunity of her friends.

'The regard and respect of Mr. T. for Miss More was continued through his life ; her virtues and excellences were his favourite theme among his intimate friends, and at his death he bequeathed her a thousand pounds.'

The distress and disturbance which Miss More suffered from these circumstances, are stated to have led her to form the resolution of avoiding any similar entanglement. Not long afterwards her hand was again solicited, and refused ; and as in the former case, 'the attachment of the proposer was succeeded by a 'cordial respect,' which was returned with a corresponding sentiment.

It was in the year 1773 or 1774, when she had not yet reached the important age of thirty, that Miss More paid her first visit to London, in company with two of her sisters. Her introduction to Mr. and Mrs. Garrick took place about a week after her arrival in the metropolis. Garrick had seen a letter from Miss More, describing the effect produced on her mind by his performance of the character of King Lear, which excited his curiosity to see the writer. The interview was easily procured ; and it led to Miss More's sudden introduction to the brilliant circle of which Garrick was at this time the centre. He was of course prepared to be pleased with her, and he found her extremely pleasing. On the next day Miss More and Mrs. Montagu met at his house ; and it was afterwards Mr. Garrick's delight to introduce his new acquaintance to the most gifted of his friends. The desire she had long felt to see Dr. Johnson, was speedily gratified. Her first introduction to him took place at the house of Sir Joshua Reynolds. A letter from Miss Sally More thus describes a second interview.

'(London, 1774.) We have paid another visit to Miss Reynolds. She had sent to engage Dr. Percy, (Percy's collection,—now you know him,) quite a sprightly modern, instead of a rusty antique as I

expected. He was no sooner gone, than the most amiable and obliging of women (Miss Reynolds) ordered the coach to take us to Dr. Johnson's *very own house*; yes, Abyssinia's Johnson! Dictionary Johnson! Rambler's, Idler's, and Irene's Johnson! Can you picture to yourselves the palpitation of our hearts as we approached his mansion? The conversation turned upon a new work of his, just going to the press, (*The Tour to the Hebrides*,) and his old friend Richardson. Mrs. Williams, the blind poet, who lives with him, was introduced to us. She is engaging in her manner; her conversation lively and entertaining. Miss Reynolds told the doctor of all our rapturous exclamations on the road. He shook his scientific head at Hannah, and said, "she was a *silly thing*." When our visit was ended, he called for his hat (as it now rained) to attend us down a very long entry to our coach; and not Rasselias could have acquitted himself more *en cavalier*. We are engaged with him at Sir Joshua's, Wednesday evening. What do you think of us?

'I forgot to mention, that, not finding Johnson in his little parlour, when we came in, Hannah seated herself in his great chair, hoping to catch a little ray of his genius: when he heard it, he laughed heartily, and told her it was a chair on which he never sat. He said, it reminded him of Boswell and himself when they stopped a night at the spot (as they imagined) where the Weird sisters appeared to Macbeth: the idea so worked upon their enthusiasm that it quite deprived them of rest: however, they learned the next morning, to their mortification, that they had been deceived, and were quite in another part of the country.'

Such was the first introduction of Hannah More into the world of literature. To booksellers and bishops she was to be introduced hereafter. After spending six weeks in London, she returned with her sister to Bristol; but she had tasted of the Circean cup, and was naturally eager to drink again and deeper. In February of the following year (1775), we find her again visiting the metropolis, dining at Sir Joshua's, Mrs. Montagu's, &c., with Johnson, the Garricks, Dean Tucker, Mrs. Boscawen, Mrs. Carter, Mrs. Chapone, &c. &c. In January 1776, she paid a third visit to London, previously to which she had ventured upon offering to Cadell for publication, her legendary tale of 'Sir Eldred of the Bower,' with a little poem, entitled, 'The Bleeding Rock.' The worthy bookseller offered her for this trifle a price which 'exceeded her idea of its worth;' very handsomely adding, 'that if she could hereafter discover what Goldsmith obtained for the "Deserted Village," he would make up the sum, be it what it might.' Thus was commenced a connexion between Miss More and her bookseller, which was carried on through an intercourse of nearly forty years to mutual advantage. Mr. Cadell ran no great risk, however, in undertaking to publish these poems of the fair friend of Johnson and Garrick. Sir Eldred of course became the theme of praise 'in all polite

'circles'; and one of her sisters writes: 'If Hannah's head stands 'proof against all the adulation and kindness of the great folks 'here, I will venture to say, nothing of this kind will hurt her 'hereafter.' Garrick not only *read* Sir Eldred, but indited complimentary verses upon the much praised, but now forgotten production. At Hampton and at Richmond, Miss More met Mr. Gibbon, Mr. Elliott, 'the three Burkes,' Lord Mahon, Lord Pitt, and in short, all the world. We must transcribe a letter describing a judicial pageant, which, for the time, disputed possession of the London mind with the American war itself; although the reader will probably be at a loss to see, with the fair writer, why so much ceremony should have been used in ascertaining 'whether an infamous woman had one or two husbands.'

'I wish it were possible for me to give you the slightest idea of the scene I was present at yesterday. Garrick would make me take his ticket to go to the trial of the Duchess of Kingston; a sight which, for beauty and magnificence, exceeded any thing which those who were never present at a coronation, or a trial by peers, can have the least notion of. Mrs. Garrick and I were in full dress by seven. At eight we went to the Duke of Newcastle's, whose house adjoins Westminster Hall, in which he has a large gallery, communicating with the apartments in his house. You will imagine the bustle of five thousand people getting into one hall! Yet in all this hurry, we walked in tranquilly. When they were all seated, and the king-at-arms had commanded silence on pain of imprisonment, (which, however, was very ill observed,) the gentleman of the black rod was commanded to bring in his prisoner. Elizabeth, calling herself Duchess Dowager of Kingston, walked in, led by black rod and Mr. La Roche, courtesying profoundly to her judges. When she bent, the Lord Steward called out: "Madam, you may rise;" which, I think, was literally taking her up before she was down. The peers made her a slight bow. The prisoner was dressed in deep mourning, a black hood on her head, her hair modestly dressed and powdered, a black silk sacque with crape trimmings, black gauze deep ruffles, and black gloves. The counsel spoke about an hour and a quarter each. Dunning's manner is insufferably bad, coughing and spitting at every three words; but his sense and his expression pointed to the last degree; he made her grace shed bitter tears. I had the pleasure of hearing several of the lords speak, though nothing more than proposals on common things. Among these were Lyttleton, Talbot, Townsend, and Camden. The fair victim had four young ladies in white behind the bar. She imitated her great predecessor Mrs. Rudd, and affected to write very often, though I plainly perceived she only wrote as they do their love epistles on the stage, without forming a letter. I must not omit one of the best things; we had only to open a door to get at a very fine cold collation of all sorts of meats and wines, with tea, &c., a privilege confined to those who belonged to the Duke of Newcastle. I fancy the peeresses would have been glad of our places at the trial, for I saw Lady Derby and the Duchess of Devonshire with their work--

bags full of good things. Their rank and dignity did not exempt them from the “villanous appetites” of eating and drinking.

‘ Foote says, that the Empress of Russia, the Duchess of Kingston, and Mrs. Rudd, are the three most extraordinary women in Europe; but the duchess disdainfully, and I think unjustly, excludes Mrs. Rudd from the honour of deserving to make one in the triple alliance. The duchess has but small remains of that beauty of which kings and princes were once so enamoured; she is large and ill shaped; there was nothing white but her face, and had it not been for that, she would have looked like a bale of bombazeen. There was a great deal of ceremony, a great deal of splendour, and a great deal of nonsense: they adjourned upon the most foolish pretences imaginable, and did *Nothing* with such an air of business as was truly ridiculous. I forgot to tell you that the duchess was taken ill, but performed it badly.

\* \* \* \* \*

‘ I have the great satisfaction of telling you, that Elizabeth, calling herself duchess-dowager of Kingston, was this very afternoon *undignified* and *unduchessed*, and very narrowly escaped being burned in the hand. If you have been half as much interested against this unprincipled, artful, licentious woman as I have, you will be rejoiced at it as I am. All the peers but two or three (who chose to withdraw) exclaimed with great emphasis, “ Guilty, upon my honour!” except the Duke of Newcastle, who said, “ Guilty erroneously, but not intentionally.” Great nonsense, by the bye,—but peers are privileged.’

This was not the last Duke of Newcastle who exercised the privilege of talking nonsense. At Mrs. Boscowen’s, Miss More was introduced to splendid conversaziones, where duchesses and bishops, lords and wits, persons of quality and persons of note, formed the galaxy of fashion. In subsequent letters, the names of the Norfolk Wyndham, Sheridan, Lord Palmerston, the Great Seal (Lord Apsley), Professor Kennicott, &c. occur in the enumeration of the personages with whom she was brought into contact. All this might have been sufficient to turn the head of any young authoress; but, in the winter of 1777, Hannah More was enthroned on the very pinnacle of fame, by the success of her tragedy of *Percy*, at Covent Garden. It had a run of we do not know how many nights, to crowded houses; and the first printed edition of some four thousand was gone in a fortnight. Garrick took the liveliest interest in its success. The proceeds of the Author’s nights, sale of the copy, &c. amounted to nearly 600*l.*, which he invested for her in good securities, so as to make ‘a decent little addition’ to her small income. Nothing could exceed the kindness of the English Roscius to his young friend; and in a letter written on occasion of his death, which took place in Jan. 1779, Miss More says:—

‘ I can never cease to remember with affection and gratitude, so warm, steady, and disinterested a friend; and I can most truly bear this testimony to his memory, that I never witnessed, in any family, more deco-

rum, propriety, and regularity than in his : where I never saw a card, or even met (except in one instance) *a person of his own profession at his table* : of which Mrs. Garrick, by her elegance of taste, her correctness of manners, and very original turn of humour, was the brightest ornament. All his pursuits and tastes were so decidedly intellectual, that it made the society, and the conversation which was always to be found in his circle, interesting and delightful.'

Can any thing much more degrading be said of a profession, than is implied in the encomiastic remark we have distinguished by italics? John Kemble, a man immensely inferior to Garrick in every respect, held his brothers of the profession in similar contempt ; and the anecdote is told of him, that his pride was considerably mortified, on the occasion of his being invited to dine with the Prince Regent, to find Munden and Bannister included in the same party ! Garrick was honoured with a splendid funeral, and laid in Westminster Abbey. Sheridan was chief mourner ; ten *noblemen* and gentlemen were the pall-bearers ; ' the very 'players' who followed among the mourners, 'shed genuine tears' ; a bishop read the service ; and—

' The very night he was buried, the playhouses were as full, and the Pantheon was as crowded, as if no such thing had happened ; nay, the very mourners of the day partook of the revelries of the night ;—the same night too !'

What an emphatic comment upon the declaration, that ' the 'fashion' (the pageant) 'of this world passes away' !

Encouraged by the great success of *Percy*, and by the praises of Garrick, Miss More had completed a second tragedy some time before his death, four acts of which had been read and much approved by him. " *Fatal Falsehood* " was brought out under some disadvantages, towards the close of the season ; but, though it had by no means so great a run as " *Percy* ", it was received with high applause. Miss More, however, was beginning to feel satiety with the pleasures of the world. Repeated attacks of illness contributed, no doubt, to counteract, in some degree, the fascinations of the brilliant scenes amid which she was moving. ' The brightest circles,' she says in one letter, ' do not amuse 'me' ; and in another, ' My distaste of these scenes of insipid 'magnificence, I have not words to tell.' A sentiment expressed in writing to her friend, Mrs. Boscowen, must often have forced itself upon her reflections :—' Yet, as Ganganielli said to Count 'Algarotti, " I wish these shining wits, in spite of all their philosophy, would manage matters so, that one might hope to meet 'them in heaven ; for one is very sorry to be deprived of such 'agreeable company to all eternity." For my own part,' adds Miss More, ' I am willing to compound for less wit and more ' faith.' One may forgive the levity of the Pope's remark for its

sarcasm and its truth. In a letter to the same correspondent, dated Bristol, 1780, we are startled by a reference, in a tone of warm approval, to good John Newton's Letters.

' I am to thank you for " Cardiphonia." I like it prodigiously ; it is full of vital, experimental religion. I thought I liked the three first letters best, but I have not read half the book. Who is the Author ? From his going a little out of his way to censure the Latin poets, I suspect that he is of the calumniated school, though I have found nothing but rational and consistent piety.'\*

From a letter dated London, 1781, we find that Miss More's father was, at that time, still living, and capable of writing verses to his daughter at the age of eighty-one.† In the same letter, we find the following amusing reference to Johnson.

' Think of Johnson's having apartments in Grosvenor Square ! (At Mr. Thrale's.) But he says, it is not half so convenient as Bolt Court. He has just finished the poets ; Pope is the last. I am sorry he lost so much credit by Lord Lyttleton's ; he treats him almost with contempt ; makes him out a poor writer and an envious man ; speaks well only of his " Conversion of St. Paul," of which he says, " it is sufficient to say it has never been answered." Mrs. Montagu and Mr. Pepys, his two chief surviving friends, are very angry.'

We shall throw together a few other anecdotes of this Colossus of literature, which present him in a very amiable and interesting light.

' 1780. I spent a very comfortable day yesterday with Miss Reynolds ; only Dr. Johnson, Mrs. Williams, and myself. He is in but poor health, but his mind has lost nothing of its vigour. He never opens his mouth, but one learns something ; one is sure either of hearing a new idea, or an old one expressed in an original manner. We did not part till eleven. He scolded me heartily, as usual, when I differed from him in opinion, and, as usual, laughed when I flattered him. I was very bold in combating some of his darling prejudices : nay, I ventured to defend one or two of the Puritans, whom I forced him to allow to be good men and good writers. He said, he was not angry with me at all for liking Baxter. He liked him himself : " but then," said he, " Baxter was bred up in the establishment, and would have died in it, if " he could have got the living of Kidderminster. He was a very good

\* A warm recommendation of the work occurs in another letter, Vol. I. p. 236.

† His death took place in Jan. 1783, as we find from a letter of that date, p. 270. Miss More's mother survived him. We find the first mention of her name in a letter dated May 5, 1783 ; but we presume that the family notices are for the most part omitted in the selections from the correspondence, and that the letters to and from the sisters contained much more numerous references to their parents than appear.

"man." Here he was wrong; for Baxter was offered a bishoprick after the restoration.

'I never saw Johnson really angry with me but once; and his displeasure did him so much honour that I loved him the better for it. I alluded, rather flippantly, I fear, to some witty passage in Tom Jones. He replied: "I am shocked to hear you quote from so vicious a book. I am sorry to hear you have read it: a confession which no modest lady should ever make. I scarcely know a more corrupt work." I thanked him for his correction; assured him, I thought full as ill of it now as he did, and had only read it at an age when I was more subject to be caught by the wit, than able to discern the mischief. Of Joseph Andrews I declared my decided abhorrence. He went so far as to refuse to Fielding the great talents which are ascribed to him; and broke out into a noble panegyric on his competitor, Richardson, who, he said, was as superior to him in talents as in virtue, and whom he pronounced to be the greatest genius that had shed its lustre on this path of literature.'

Those readers who do not concur in this decision, must respect the critic who made it. We continue our extracts.

1781. 'Johnson came to see us, and made us a long visit. . . . He reproved me with pretended sharpness for reading "*Les Pensées de Pascal*," or any of the Port Royal authors; alleging that, as a good Protestant, I ought to abstain from books written by Catholics. I was beginning to stand upon my defence, when he took me with both hands, and with a tear running down his cheeks, "Child," said he, with the most affecting earnestness, "I am heartily glad that you read pious books, by whomsoever they may be written."

On another occasion, when the conversation ran upon religious opinions, chiefly those of the Roman Catholics, Johnson took the part of the Jesuits, against his fair friend, who declared herself a Jansenist. He was very angry, because Miss More quoted Boileau's bon mot upon the Jesuits, that they had *lengthened the creed, and shortened the decalogue*; but she continued sturdily to vindicate her 'old friends of the Port Royal.' In another conversation,

. . . 'I accused him of not having done justice to the "Allegro" and "Pensero." He spoke disparagingly of both. I praised Lycidas, which he absolutely abused, adding, If Milton had not written Paradise Lost, he would have only ranked among the minor poets: he was a Phidias, that could cut a Colossus out of a rock, but could not cut heads out of cherry-stones.

'I dined very pleasantly one day last week at the Bishop of Chester's (Porteus). Johnson was there, and the Bishop was very desirous to draw him out, as he wished to shew him off to some of the company who had never seen him. He begged me to sit next him at dinner, and to devote myself to making him talk. To this end, I consented to talk more than became me, and our stratagem succeeded. You would have enjoyed seeing him take me by the hand in the middle of dinner, and repeat with no small enthusiasm many passages from the "Fair

"Penitent," &c. I urged him to take a *little* wine. He replied: "I can't drink a *little*, Child, therefore I never touch it. Abstinence is as easy to me as temperance would be difficult."

The very principle of our Temperance Societies anticipated by this great moralist! In a letter, dated May, 1783, Johnson's fast declining health is referred to, with the remark, 'He is more "mild and complacent than he used to be: his sickness seems to have softened his mind without having at all weakened it. I was struck with the mild radiance of his setting sun!"' A letter of the following year thus refers to his state of mind.

'I am grieved to find that his mind is still a prey to melancholy, and that the fear of death operates on him to the destruction of his peace. It is grievous—it is unaccountable! He who has the Christian hope upon the best foundation; whose faith is strong, whose morals are irreproachable! But I am willing to ascribe it to bad nerves and bodily disease.'

At length, we approach the closing scene. The following letter is dated, Hampton, Dec. 1784.

'Poor dear Johnson! he is past all hope. The dropsy has brought him to the point of death; his legs are scarified: but nothing will do. I have, however, the comfort to hear that his dread of dying is in a great measure subdued; and now he says, "the bitterness of death is past." He sent the other day for Sir Joshua; and, after much serious conversation, told him, he had three favours to beg of him, and he hoped he would not refuse a dying friend, be they what they would. Sir Joshua promised. The first was, that he would never paint on a Sunday; the second, that he would forgive him thirty pounds that he had lent him, as he wanted to leave them to a distressed family; the third was, that he would read the Bible whenever he had an opportunity, and that he would never omit it on a Sunday. There was no difficulty but upon the *first* point; but at length, Sir Joshua promised to gratify him in all. How delighted should I be to hear the dying discourse of this great and good man, especially now that faith has subdued his fears. I wish I could see him.'

A letter found among Mrs. More's papers, contains a touching and highly instructive account of the last days of this giant in literature, and novice in Divine knowledge, which we cannot refrain from transcribing.

**'MY DEAR FRIEND,**

'I ought to apologize for delaying so long to gratify your wishes; and fulfil my promise, by committing to paper a conversation which I had with the late Rev. Mr. Storry, of Colchester, respecting Dr. Johnson. I will now, however, proceed at once to record, to the best of my recollection, the substance of our discourse.

'We were riding together near Colchester, when I asked Mr. Storry, whether he had ever heard that Dr. Johnson expressed great dissatisfaction with himself on the approach of death, and that, in re-

ply to friends who, in order to comfort him, spoke of his writings in defence of virtue and religion, he had said : “ Admitting all you urge to be true, how can I tell when I have done enough?”

‘ Mr. Storry assured me, that what I had just mentioned was perfectly correct ; and then added the following interesting particulars.

‘ Dr. Johnson, said he, did feel as you describe, and was not to be comforted by the ordinary topics of consolation which were addressed to him. In consequence he desired to see a clergyman, and particularly described the views and character of the person whom he wished to consult. After some consideration, a Mr. Winstanley was named, and the Doctor requested Sir John Hawkins to write a note in his name, requesting Mr. W.’s attendance as a minister.

‘ Mr. Winstanley, who was in a very weak state of health, was quite overpowered on receiving the note, and felt appalled by the very thought of encountering the talents and learning of Dr. Johnson. In his embarrassment, he went to his friend Colonel Pownall, and told him what had happened, asking him at the same time for his advice how to act. The Colonel, who was a pious man, urged him immediately to follow what appeared to be a remarkable leading of Providence, and for the time argued his friend out of his nervous apprehension : but after he had left Colonel Pownall, Mr. W.’s fears returned in so great a degree, as to prevail upon him to abandon the thought of a personal interview with the Doctor. He determined, in consequence, to write him a letter : that letter, I think, Mr. Storry said he had seen, —at least a copy of it, and part of it he repeated to me as follows :—

‘ Sir—I beg to acknowledge the honour of your note, and am very sorry that the state of my health prevents my compliance with your request : but my nerves are so shattered, that I feel as if I should be quite confounded by your presence, and, instead of promoting, should only injure, the cause in which you desire my aid. Permit me, therefore, to write what I should wish to say were I present. I can easily conceive what would be the subjects of your inquiry. I can conceive that the views of yourself have changed with your condition, and that, on the near approach of death, what you once considered mere peccadilloes, have risen into mountains of guilt, while your good actions have dwindled into nothing. On whichever side you look, you see only positive transgressions or defective obedience, and hence, in self-despair, are eagerly enquiring, “ What shall I do to be saved ? ” I say to you in the language of the Baptist, “ Behold the Lamb of God ! ” ; &c. &c.

‘ When Sir John Hawkins came to this part of Mr. W.’s letter, the Doctor interrupted him, anxiously asking, “ Does he say so ? Read it again, Sir John.” Sir John complied ; upon which the Doctor said, “ I must see that man ; write again to him.” A second note was accordingly sent : but even this repeated solicitation could not prevail over Mr. Winstanley’s fears. He was led, however, by it to write again to the Doctor, renewing and enlarging upon the subject of his first letter ; and these communications, together with the conversation of the late Mr. Latrobe, who was a particular friend of Dr. Johnson, appear to have been blessed by God in bringing this great man to the renunciation of self, and a simple reliance on Jesus as his Saviour ; thus

also communicating to him that peace which he had found the world could not give, and which, when the world was fading from his view, was to fill the void, and dissipate the gloom, even of the valley of the shadow of death.

' I cannot conclude without remarking, what honour God has hereby put upon the doctrine of faith in a crucified Saviour. The man whose intellectual powers had awed all around him, was, in his turn, made to tremble, when the period arrived at which all knowledge is useless, and vanishes away, except the knowledge of the true God, and of Jesus Christ whom he has sent. Effectually to attain this knowledge, this giant in literature must become a little child. The man looked up to as a prodigy of wisdom must become a fool that he might be wise. What a comment is this upon that word: "The loftiness of man shall be bowed down, and the haughtiness of men shall be laid low, and the Lord alone shall be exalted in that day."

In a letter from Miss More to her sister, dated shortly afterwards, we have the following interesting particulars.

' . . . Mr. Pepys wrote me a very kind letter on the death of Johnson, thinking I should be impatient to hear something relating to his last hours. Dr. Brocklesby, his physician, was with him. He (Johnson) said to him, a little before he died, " Doctor, you are a worthy man, and my friend, but I am afraid you are not a Christian ! What can I do better for you than offer up in your presence, a prayer to the Great God, that you may become a Christian in my sense of the word." Instantly he fell on his knees, and put up a fervent prayer: when he got up, he caught hold of his hand with great earnestness, and said, Doctor, you do not say Amen ! The Doctor looked foolish, but, after a pause, cried Amen ! Johnson said: My dear doctor, believe a dying man ; there is no salvation but in the sacrifice of the Lamb of God. Go home, write down my prayer, and every word I have said, and bring it me to-morrow. Brocklesby did so.

' A friend desired he would make his will ; and as Hume in his last moments had made an impious declaration of his opinions, he thought it would tend to counteract the poison, if Johnson would make a public confession of his faith in his will. He said, he would ; seized the pen with great earnestness, and asked what was the usual form of beginning a will. His friend told him. After the usual forms, he wrote: " I offer up my soul to the great and merciful God ; I offer it full of pollution, but in full assurance that it will be cleansed in the blood of my Redeemer." And for some time, he wrote on with the same vigour and spirit as if he had been in perfect health. When he expressed some of his former dread of dying, Sir John (Hawkins?) said: " If you, Doctor, have these fears, what is to become of me and others ? " " Oh ! Sir," said he, " I have written piously, it is true ; but I have *lived* too much like other men." It was a consolation to him, however, in his last hours, that he had never written in derogation of religion or virtue. He talked of his death and funeral at times with great composure. On the Monday morning,

he fell into a sound sleep, and continued in that state for twelve hours, and then died without a groan.

‘No action of his life became him like the leaving it. His death makes a kind of era in literature. Piety and goodness will not easily find a more able defender; and it is delightful to see him set, as it were, his dying seal to the professions of his life, and to the truth of Christianity.

‘I now recollect with melancholy pleasure, two little anecdotes of this departed genius, indicating a zeal for religion, which one cannot but admire, however characteristically rough. When the Abbé Raynal was introduced to him, upon the Abbé’s advancing to take his hand, Doctor J. drew back and put his hands behind him; and afterwards replied to the expostulation of a friend: Sir, I will not shake hands with an infidel! ’

Before we dismiss this first volume, which closes with the year 1785, we must turn back to a few passages which we had marked for citation or comment. Among the characters which pass before us in this epistolary phantasmagoria, one is that of an atheist, who was at the same time a complete fatalist; the absence of faith being, as is not unfrequently the case, supplied by an excessive credulity, resulting from the dominance of imagination over reason. ‘He always confessed he was a coward, and had a ‘natural fear of pain and death.’ There is an affecting account, in one of Miss More’s letters, of the melancholy death of an amiable and accomplished person, of the name of Chamberlayne, whose mind seems to have been overthrown by the nervous terrors induced by having political office forced upon his acceptance. He had long refused it;—‘he would not be conspicuous, ‘would not be in parliament.’ In a fatal moment, he consented to accept the place; after which he never enjoyed a moment’s peace, and had little or no sleep. This brought on a low, nervous fever; and in a moment of phrenzy he threw himself out of the Treasury window. The narration reminds us of the kindred case of poor Cowper, whose insanity was first brought on by similar circumstances, operating upon a mind of apparently kindred cast and texture. Sir William Jones is described in the following terms:

‘Oriental Jones was with us: he is one of those great geniuses whom it is easier to read than to hear; for, whenever he speaks, it is with seeming reluctance, though master of many languages.’

General Paoli is thus characterized:

‘I believe I never told you that Paoli is my chief beau and flirt this winter. We talk whole hours. He has a general good taste in the belles lettres, and is fond of reciting passages from Dante and

Ariosto. He is extremely lively when set a-going ; quotes from Shakspeare, and raves in his praise. He is particularly fond of Romeo and Juliet ; I suppose because the scene is laid in Italy. I did not know he had such very agreeable talents ; but he will not talk in English, and his French is mixed with Italian. He speaks no language with purity.'

The same letter contains the following amusing picture of a great assembly—at a Bishop's too.

' On Monday, I was at a very great assembly at the Bishop of St. Asaph's. Conceive to yourself one hundred and fifty or two hundred people met together, dressed in the extremity of the fashion ; painted as red as bacchanals ; poisoning the air with perfumes ; treading on each others' gowns ; making the crowd they blame ; not one in ten able to get a chair ; protesting they are engaged to ten other places, and lamenting the fatigue they are not obliged to endure ; ten or a dozen card-tables, crammed with dowagers of quality, grave ecclesiastics, and yellow admirals ; and you have an idea of an assembly. I never go to these things when I can possibly avoid it.'

Among the absurd fashions of the year 1782, was that of powdering the hair with turmeric, which falling on the skin, left a yellow stain, turning the lilies of the beau-monde into crocusses ! By the way, there is a very curious and amusing letter from Mr. John Henderson to Miss More, praying to be exempted from being new-modelled, in his attire, into a fashionable gentleman. (p. 256.) We cannot pass over the following touching anecdote, the relation of which is stated to have made Lord Monboddo himself burst into tears, the Lord Monboddo who thought Home's Douglas ' a better play than Shakspeare could have written !'

' The other morning, the captain of one of Commodore Johnson's Dutch prizes, related the following anecdote :—One day he went out of his own ship, to dine on board another : while he was there, a storm arose, which in a short time made an entire wreck of his own ship, to which it was impossible for him to return. He had left on board two little boys, one four, the other five years old, under the care of a poor black servant : the people struggled to get out of the sinking ship into a large boat, and the poor black took his two children, tied them into a bag, and put a little pot of sweetmeats for them, slung them across his shoulder, and put them into the boat. The boat by this time was quite full, and when the black was stepping into it himself, he was told by the master, there was no room for him ; that either he or the children must perish, for the weight of both would sink the boat. The exalted, heroic negro did not hesitate a moment. " Very well," said he, " give my duty to my master, and tell him I beg pardon for all " my faults ;" and then—guess the rest ; he plunged to the bottom, never to rise again till the sea shall give up its dead ! '

' The greatest lady in this land,' adds Miss More, ' wants me

‘ to make an elegy of it, but it is above poetry.’ And so are all the best subjects, was the comment of a high poetical authority on this remark : how then can they be subjects? We answer, that the simple narrative of a touching fact may produce an effect which no poetical embellishment could heighten ; while yet the same fact, when once familiar to the mind, may be rendered poetically affecting, by being used as the subject of reference or allusion. For poetry is not the appropriate vehicle of new ideas or new facts : its office is, to present to the mind the reflected image of familiar ideas, and to call up the recollections of former feelings,—to awaken the emotions of taste, which are always reflected ones, rather than what may be called primary emotions. And the more indirect the allusion to a well-known incident in poetry, the more striking, as well as the more elegant, will be the effect. But this is a metaphysico-critical digression. Another incident, less poetical, but not less affecting, is recorded in a subsequent letter. An Earl’s daughter perished of hunger, in an obscure street near Cavendish-square (p. 275)! Crabbe alone could have succeeded in turning this story into poetry. In a letter containing a sketch of the character of Professor Kennicott, we meet with a stroke of true poetry, though its form is pure prose : nay, we question whether the pen of the writer ever gave birth to a more thrilling expression.

‘ This imperfect character of an excellent man was drawn by one who affectionately esteemed him ; who, two days ago, heard from him *the groan which could not be repeated*, and who is just now going to see him deposited in the grave. May the recollection of that awful scene long rescue her heart from the vanity and weakness to which it is too subject ! ’

During the last thirty years of his life, Dr. Kennicott was laboriously and unweariedly employed in collating the Hebrew Scriptures ; and it is recorded to his honour, that he resigned a valuable living because his learned occupation would not allow him to reside upon it. The following anecdote of him also has been preserved.

‘ During the time that he was employed on his Polyglot Bible, it was Mrs. Kennicott’s constant office, in their daily airings, to read to him those different portions to which his immediate attention was called. When preparing for their ride, the day after this great work was completed, upon her asking him what book she should now take, “ Oh,” exclaimed he, “ let us begin the Bible.” ’

Mrs. Kennicott, ‘ the object of his pride as well as of his affections,’ took the pains to acquire a knowledge of the Hebrew, merely to qualify herself to be useful to her husband.—Here is a portrait of Soame Jenyns and his lady.

‘ Mr. and Mrs. Soame Jenyns, gay, gallant, and young as ever, are

really delectable to behold, so fond of each other, and so free from characteristic infirmities ; I do not know such another pair. I think they make up between them about 165 years. There is this peculiarity in Mr. Jenyns's character, that though he has the worst opinion of human nature, he has the greatest kindness for the individuals who compose it ; and such a conformity in his temper to every thing and every body in common things, that he seems equally pleased in societies the most opposite. Whatever scepticism he might once have been charged with, I believe him now to be a real believer. The doubts entertained by some persons of his sincerity, appear, in his late work on the Internal Evidence of Christianity, to be quite unfounded. I think him very sincere, but, not having been long acquainted with the doctrines of Revelation, the novelty of them has excited his love of paradox. The book is very ingenious : perhaps he brings rather too much ingenuity into his religion. I know, however, an instance in which this little work has converted a philosophical infidel, who had previously read all that had been written on the subject, without effect.'

Another personage of no small note in his day, of whom a portrait is given, is General Oglethorpe, foster brother of the Pretender; but we must pass him by. The Charles James Fox of 1784 is thus described :—

‘ Unluckily for my principles, I met Fox canvassing the other day, and he looked so sensible and agreeable, that, if I had not turned my eyes another way, I believe it would have been all over with me.’

We cannot refrain from transcribing so good a thing as the following repartee.

‘ Hutton, the Moravian, has the honour of being occasionally admitted to the royal breakfast table. “ Hutton,” said the King to him one morning, “ is it true that you Moravians marry without any previous knowledge of each other ? ” “ Yes, may it please your Majesty,” returned Hutton, “ our marriages are *quite royal*. ” ’

‘ Many of the reflections and animadversions of a sternly virtuous complexion,’ which occurred in the portion of Miss More’s Correspondence we have been reviewing, have been withdrawn by her Biographer, because they ‘ fell with great weight upon passing events and existing characters.’ This explanation will account for what the pious reader will feel to be deficiencies ; but the letters contain indications of a growing conviction of the unsatisfactoriness of worldly pleasures and distinctions. Having become the possessor of a little secluded spot which had acquired the name of Cowslip Green, near Bristol, we now find her resolving to evade all *summer* invitations, with a view gradually to escape from the gay world ;—the next best step to enduring it from the high motives which led the Saviour to mingle with publicans and sinners. One circumstance which powerfully contributed to keep her mind in a healthful state, while living within the magic circle of fashion, was her strict observance of the

Sabbath,—that day when, as she remarks in one letter, ‘ those ‘ who fear their creditors go abroad, and those who fear God stay ‘ at home.’ In reference to this subject, we must introduce an additional anecdote of Johnson, which we fear Mr. Croker will not care to treasure up in his forthcoming Johnsoniana.

‘ I remember asking him,’ writes Miss M., ‘ if he did not think the Dean of Derry a very agreeable man; to which he made no answer; and, on my repeating the question, “ Child,” said he, “ *I will not speak any thing in favour of a Sabbath-breaker*, to please you, nor any one else.” ’

In 1787, we find Miss More, who continued to pass her winters in London, going into the city one Tuesday, to hear ‘ good Mr. ‘ Newton’ preach. Afterwards she sat an hour with him, and re-turned ‘ with two pockets full of sermons.’ Thus was commenced an acquaintance of a very different character from the splendid intimacies which had hitherto engrossed her time and affections. In the same year, we find her taking a warm interest in the cause of the abolition of the slave-trade. She writes from Cowslip Green to her friend, Mrs. Carter :

‘ The young gentleman who has embarked in it with the zeal of an Apostle, has been much with me, and engaged all my little interest, and all my affections in it. It is to be brought before Parliament in the Spring. Above one hundred members have promised their votes.’

That ‘ young gentleman’ was Wilberforce! In connexion with his name, we pass over some intervening pages to introduce the following anecdote.

‘ I have got an extract of Mr. Fraser’s evidence before the Committee of the House of Commons—*le voici*. “ I was on shore with my linguist for the benefit of my health. He conducted me to a spot where some of the country men were met to put a sucking child to death. I asked them why they murdered it? They answered, because it was of no value. I told them that, in that case, I hoped they would make me a present of it: they answered, that if I had any use for the child, then it *was* worth money. I first offered them some knives, but that would not do; they, however, sold the child to me for a *mug of brandy*. It proved to be the child of a woman whom the captain of our ship had purchased that very morning. We carried it on board; and judge of the mother’s joy when she saw her own child put on board the same ship; *her child*, whom she concluded to be murdered. She fell on her knees, and kissed my feet.” In what a light does this anecdote place this detestable trade !’

What an insight, too, does it give into human nature! Mark the shrewdness of villainy in these barbarians; and how the mere animal man becomes an intellectual being, at least a calculating one, the moment the stimulant of self-interest is presented to him!

The year 1788 forms a new era in the literary life of Miss

More, as it gave birth to her “Thoughts on the Importance of the Manners of the Great to General Society,” originally published without her name. At first, it was currently ascribed to Mr. Wilberforce; and before its real author was generally detected, it had rapidly passed through several editions!

‘I am astonished,’ writes Miss More to her sister, ‘at the unexpected and undeserved popularity of the “Manners:” it is in the houses of all the great. The fifth edition has been in the press above a week.’ ‘In this little book,’ she says in another letter, ‘I have not gone deep: it is but a superficial view of the subject; it is confined to prevailing practical evils. Should this succeed, I hope, by the blessing of God, another time to attack more strongly the principle.’ In order to appreciate the value of this effort at reform, so honourable to the moral courage of the writer, as well as to the strength of her religious principles, we must recollect, that the strictures contained in the work did not proceed from a censorious recluse, but, as Mr Roberts remarks, ‘from one who was flattered, admired, and courted by the very people whose vices and follies she was about to reprove; and these, too, persons whom she was in the daily habit of meeting, and whose attentions were supposed to confer distinction.’ A letter addressed to the Rev. John Newton about this time, discloses her state of feeling, in reference to the gay world; and it points out, with admirable good sense, the insidious process by which secularity of spirit may be induced, in those who flatter themselves with having retired from the scene of temptation. There may be ‘the world in the house,’ or in the garden, as well as in the drawing-room or the senate. Miss More writes from Cowslip Green.

‘I have been now some weeks in the quiet enjoyment of my beloved solitude, and the world is wiped out of my memory as with the sponge of oblivion. But, as I have observed to you before, so much do my gardening cares and pleasures occupy me, that the world is not half so formidable a rival to heaven in my heart, as my garden.

‘I trifle away more time than I ought, under pretence, (for I must have a creditable motive to impose even upon myself,) that it is good for my health; but in reality, because it promises a sort of indolent pleasure, and keeps me from thinking and finding out what is amiss in myself. The world, though I live in the gay part of it, I do not actually much love; yet friendship and kindness have contributed to fix me there, and I dearly love many individuals in it. When I am in the great world, I consider myself as in an enemy’s country, and as beset with snares, and this puts me upon my guard. I know that many people whom I hear say a thousand brilliant and agreeable things, disbelieve, or at least disregard, those truths on which I found my everlasting hopes. This sets me upon a more diligent inquiry into those truths; and upon the arch of Christianity the more I press, the stronger I find it. Fears and snares seem necessary to excite my circumspection; for it is certain that my

mind has more languor, and my faith less energy here, where I have no temptations from without, and where I live in the full enjoyment and constant perusal of the most beautiful objects of inanimate nature, the lonely wonders of the munificence and bounty of God. Yet, in the midst of his blessings, I should be still more tempted to forget him, were it not for frequent nervous head-aches and low fevers, which I find to be wonderfully wholesome for my moral health. I feel grateful, dear Sir, for your kind anxiety for my best interests. My situation is, as you rightly apprehend, full of danger; yet less from the pleasures than from the deceitful favour and the insinuating applause of the world. The goodness of God, will, I humbly trust, preserve me from taking up with so poor a portion: really, I hope what he has given me is to shew that all is nothing, short of himself; yet there are times when I am apt to think it a great deal, and to forget Him who has promised to be my portion for ever.

‘I am delighted, as you rightly conjectured, with the Pilgrim’s Progress.’ I forget my dislike to allegory, while I read the spiritual vagaries of his fruitful imagination.’

In a previous letter to the same valued Correspondent, Miss More cites, as ‘a very significant, though very odd saying of one ‘of the Puritans,’ that ‘hell is paved with good intentions.’ This is often so quoted, but, we apprehend, incorrectly. At all events, the expression is inconsiderate, and the figure, as here used, preposterous. It ought to have been said, and probably was originally so worded, ‘The *way* to hell is paved with good ‘intentions.’ The sentiment obviously is, that we may go down to destruction with the best intentions and resolutions, but resolutions never realised, the intended reform never begun.

In the year 1788, Hastings’s trial was proceeding, and Miss More was present when Burke made his famous oration of three hours and a quarter.

‘Such a splendid and powerful oration,’ she says, ‘I never heard; but it was abusive and vehement beyond all conception. Poor Hastings sitting by and looking so meek, to hear himself called *villain* and *cut-throat*, &c.! The recapitulation of the dreadful cruelties in India was worked up to the highest pitch of eloquence and passion, so that the orator was seized with a spasm, which made him incapable of speaking another word, and I did not know whether he might not have died in the exertion of his powers, like Chatham. I think I never felt such indignation as when Burke, *with Sheridan standing on one side, and Fox on the other*, said, “Vice incapacitates a man from all public duty; it withers the powers of his understanding, and makes his mind paralytic.” I looked at his neighbours, and *saw they were quite free from any symptoms of palsy!*’

From a letter to Mr. Walpole of the same year, it appears that, half a century ago, there were some who pretended to miraculous gifts, and found the same ready credulity to work upon, that

Mr. Irving and the people of the unknown tongue have in the present day.

‘ Mesmer has got a hundred thousand pounds by animal magnetism in Paris. Mainaduc is getting as much in London. There is a fortune-teller in Westminster who is making little less . . . . *Devils are cast out by seven ministers*: and, to complete the disgraceful catalogue, *Slavery is vindicated in print, and defended in the House of Peers!* Poor human reason, when wilt thou come to years of discretion?’

In letters to Mr. Walpole of the date of Sept. 1789, we find Miss More thus adverting to the first movements of the French Revolution.

‘ Poor France ! though I am sorry that the lawless rabble are so triumphant, yet I cannot help hoping some good will arise from the sum of human misery having been so considerably lessened, at one blow, by the destruction of the Bastile. The utter extinction of the Inquisition, (unless the fire is only sleeping under the ashes, and not totally quenched,) and the redemption of Africa, I hope yet to see accomplished ; and when I shall have seen these three great engines of the Devil crushed, demolished, exterminated, my greatest wishes on this side heaven will be gratified.’

‘ I am edified by your strictures on the French distractions. These people seem to be tending to the only two deeper evils than those they are involved in ; for I can figure to myself no greater mischief than despotism and popery, except anarchy and atheism. I could find in my heart to forgive Louis Quatorze all the spite I owe him, if he could know that the throne of the grand monarque has been overturned by fisherwomen.’

Some admirable remarks upon the same subject occur in a letter from Mrs. Carter, and must be transcribed.

‘ I am sure you sometimes think with compassion on the miserable situation of our poor neighbours on the continent. Every benevolent mind would wish that all the nations of the earth might enjoy the advantages of civil and religious liberty ;—yet, however desirable the end, the heart sinks at a view of the present confusion and horrors with which great revolutions are usually attended. Yet so it must be; since they are most commonly brought about by bad men. The scrupulously conscientious dare not submit to such practices, nor will they condescend to use such instruments as, in the corrupted state of mankind, are necessary to procure great important changes in the constitution of the moral world. Let our pride confess that it is not human wisdom, it is not human virtue, to which we are indebted for remarkable public reformations ; but to the Providence of God, which makes the selfish and ambitious passions of men his instruments of general good.’

This is both historically true and didactically just ; and yet, how little considered ! How opposite to the shallow philosophy of the Deontologists and Utilitarians ! It deserves inquiry,

however, how far good men may be to blame, through their supineness and want of moral courage, (which, in them, is want of faith,) for the very necessity thus created of employing bad men to do, from vile motives, and with all sorts of attendant mischief, the work of reformation. Let it not be thought that Divine Providence, for the sake of manifesting the wise and beneficent sovereignty of his dispensations, would prefer to work by evil instruments, (if we may be allowed so to speak,) were his own servants found doing their part. It is not *so* that this will of God is done *in heaven*.

It was in the summer of this year (1789), that Miss More first began to take a lively interest and an active part in the instruction of the neglected population in the neighbourhood of Bristol. The state of our rural districts at this time, under the almost undisturbed reign of the *Establishment*, seems to have been, in a moral and intellectual respect, little beyond the condition of the inhabitants of Japan, and far below that which now characterises the islanders of the South Seas. The following extracts furnish a picture of actual English manners, within ten miles of the second city of the kingdom in commercial wealth and importance at that time, not five and forty years ago !

' I was told we should meet with great opposition if I did not try to propitiate the chief despot of the village, who is very rich, and very brutal ; so I ventured to the den of this monster, in a country as savage as himself, near Bridgewater. He begged I would not think of bringing any religion into the country ; it was the worst thing in the world for the poor, for it made them lazy and useless. In vain I represented to him that they would be more industrious as they were better principled ; and that for my own part I had no selfish views in what I was doing. He gave me to understand that he knew the world too well to believe either the one or the other. Somewhat dismayed to find that my success bore no proportion to my submissions, I was almost discouraged from more visits ; but I found that friends must be secured at all events, for, if all these rich savages set their faces against us, and influenced the poor people, I saw that nothing but hostilities would ensue ; so I made eleven more of these agreeable visits ; and, as I improved in the art of canvassing, had better success. Miss Wilberforce would have been shocked had she seen the petty tyrants whose insolence I stroked and tamed, the ugly children I praised, the pointers and spaniels I caressed, the cider I commended, and the wine I swallowed. After these irresistible flatteries, I enquired of each, if he could recommend me to a house, and said that I had a little plan which I hoped would secure their orchards from being robbed, their rabbits from being shot, their game from being stolen, and which might lower the poor-rates. If effect be the best proof of eloquence, then mine was a good speech, for I gained, at length, the hearty concurrence of the whole people, and their promise to discourage or favour the poor in proportion as they were attentive or negligent in sending

their children. Patty, who is with me, says she has good hope that the hearts of some of these rich poor wretches may be touched : they are as ignorant as the beasts that perish, intoxicated every day before dinner, and plunged in such vices as make me begin to think London a virtuous place. By their assistance, I procured immediately a good house, which, when a partition is taken down and a window added, will receive a great number of children. The house and an excellent garden of almost an acre of ground, I have taken at once for six guineas and a half per year. I have ventured to take it for *seven years*,—there is courage for you ! It is to be put in order *immediately* ; “for the night cometh” : and it is a comfort to think, that though I may be dust and ashes in a few weeks, yet by that time this business will be in actual motion. I have written to different manufacturing towns for a mistress, but can get nothing hitherto. As to the mistress for the *Sunday school*, and the religious part, I have employed Mrs. Easterbrook, of whose judgement I have a good opinion. I hope Miss W. will not be frightened, but I am afraid she must be called a Methodist. I asked the farmers if they had no resident curate ; they told me they had a right to insist on one ; which right, they confessed, they had never ventured to exercise, for fear *their tithes* should be raised. I blushed for my species.’

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‘It is grievous to reflect, that while we are sending missionaries to our distant colonies, our own villages are perishing for lack of instruction.’

‘We have in this neighbourhood thirteen adjoining parishes, without so much as even a resident curate. I am deeply convinced how very poor and inadequate any miserable attempts of mine can be, to rectify so wide-spread an evil ; yet I could not be comfortable till something was attempted. We have, therefore, established schools and various little institutions, over a tract of country of ten or twelve miles, and have near five hundred children in training.’

‘As the land is almost pagan, we bring down persons of great reputation from other places ; and the improvements are great for the time. But how we shall be able to keep up these things with so much opposition, vice, poverty, and ignorance, as we have to deal with, I cannot guess. I should not enter into these details, but I know you expect an account of what I have been doing.’

A letter written to Mr. Wilberforce in 1791, gives the following detailed account of the progress of the benevolent experiment at Cheddar.

‘Perhaps it is the best answer to your question, to describe the origin and progress of one of our schools detached from the rest. And I select Cheddar, which you were the immediate cause of our taking up. After the discoveries made of the deplorable state of that place, my sister and I went and took a lodging at a little public house there, to see what we could do, for we were utterly at a loss how to begin. We found more than two thousand people in the parish, almost all very

poor ; no gentry ; a dozen wealthy farmers, hard, brutal, and ignorant. We visited them all, picking up at one house (like fortune-tellers) the name and character of the next. We told them, we intended to set up a school for their poor. They did not like it. We assured them, we did not desire a shilling from them, but wished for their concurrence, as we knew they could influence their workmen. One of the farmers seemed pleased and civil ; he was rich, but covetous, a hard drinker, and his wife a woman of loose morals, but good natural sense : she became our friend, sooner than some of the decent and formal ; and let us a house, the only one in the parish, at £7 per annum, with a good garden. Adjoining to it was a large ox-house ; this we roofed and floored ; and by putting in a couple of windows, it made a good school-room. While this was doing, we went to every house in the place, and found every house a scene of the greatest ignorance and vice. We saw but one Bible in all the parish, and that was used to prop a flower-pot. No clergyman had resided in it for forty years. One rode over, three miles from Wells, to preach once on a Sunday, but no weekly duty was done, or sick persons visited ; and children were often buried without any funeral service. Eight people in the morning, and twenty in the afternoon, was a good congregation. We spent our whole time in getting at the characters of the people, the employment, wages, and number of every family ; and this we have done in our other nine parishes. On a fixed day, of which we gave notice in the church, every woman with all her children above six years old, met us. We took an exact list from their account, and engaged one hundred and twenty to attend on the following Sunday. A great many refused to send their children, unless we would pay them for it ; and not a few refused, because they were not sure of my intentions, being apprehensive that at the end of seven years, if they attended so long, I should acquire a power over them, and send them beyond sea. I must have heard this myself in order to believe that so much ignorance existed out of Africa. . . . . We are now in our sixth year at Cheddar, and two hundred children, and above two hundred old people, constantly attend. God has blessed the work beyond all my hopes. The farmer's wife (our landlady) is become one of the most eminent Christians I know ; and though we had last year the great misfortune to lose our elder mistress, her truly Christian death was made the means of confirming many in piety ; and the daughter proceeds in the work with great ability.'—p. 300.

### In September 1796, Miss More writes to Mr. Newton.

' You will be glad to hear that our work rather increases. I think our various schools and societies consist of about sixteen or seventeen hundred. This would comparatively be little fatigue, if they lay near together, but our ten parishes lie at considerable distances, so that poor Patty and I have a diameter of above twenty miles to travel in order to get at them. In some of these parishes we dare not do all we wish, by reason of the worldly clergymen, who are now quiet and civil, but who would become hostile if we attempted in *their* parishes what we do in some others. In some of the most profligate places, we have had

the most success ; and where we chiefly fail, it is with your *pretty good kind of people*, who do not see how they can be better. I think it has pleased God to give us the most rapid progress in the parish we last took up, not above a year ago. This place has helped to people the county gaol and Botany Bay, beyond any I know of. They seemed to have reached a sort of crisis of iniquity. Of near two hundred children, many of them grown up, hardly any had ever seen the inside of a church since they were christened. I cannot tell you the avidity with which the Scriptures were received by numbers of these poor creatures. Finding the heads of the parish (farmers) quite as ignorant as their labourers, we devised a method, at the outset, of saving their pride, by setting apart one evening in the week on purpose for their instruction. Above twenty of them, including their wives, attend, and many seem to be brought under serious impressions.

' One great benefit which I have found to result from our projects is, the removal of that great gulf which has divided the rich and poor in these country parishes, by making them meet together ; whereas before, they hardly thought they were children of one common Father.'

With the progress of her benevolent exertions for the salvation of others, it is highly remarkable how her own advancement in spirituality kept pace. Thus it is, that active usefulness is generally found to be a *means* of holiness : " he that watereth, shall himself also be watered." Nor can we doubt that her religious comfort also was advanced by her ministries to others. We obtain from a letter to Mr. Wilberforce, (Vol. II. p. 408,) a glimpse into her very heart : she there complains that she has little sensible joy, having ' a stronger sense of sin than of ' pardon and acceptance,' though entertaining ' the firmest be- ' lief of both on the gospel terms.' This was doubtless owing, in some degree, as she was herself aware, to the influence of natural temper; 'doubt and fear' being, she says, (who would otherwise have suspected it?) her 'governing principles in com- ' mon life.' How far it might be traced to theological bias, is a delicate point, which we scarcely venture to touch upon. We use the term bias, because her creed was assuredly purely evangelical. Even where this is the case, there may be habits of thinking or of feeling, the result of early prejudice, association, or other circumstances, which prevent the acknowledged creed from exerting its full and natural influence. Miss More had been much indebted to the Port Royal authors, at an earlier stage of her religious history ; and she retained a preference for that school of divinity in which the religion of the heart is more accurately analysed and more prominently displayed, than the doctrines which are the instrument of regeneration, and the secret nourishment of the spiritual principle \*. She appears to have had

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\* See page 378 of our last Number.

something approaching to a morbid dread of Calvinism, which dread would tend to keep her at a distance from something better than any *ism*, not in creed, but in habits of feeling. Thus we find Mr. Newton writing to her in the following terms:—

‘ I give you full credit, Madam, that you are not an enemy to the Calvinists; *I believe you are one yourself, though you are not aware of it*\*. There are schemes of Calvinism, so called, which you disapprove of, and so do I. The talk of some reputed Calvinists is no more musical in my ear than the mewing of a cat. If the world so pleased, I had rather be called a Petrist or a Paulist, than a Calvinist; but, reproachful as the last term is deemed by fashionable folks, I must not be ashamed of it, because I believe Calvin to have been an eminent servant of God, and his writings, especially his latter writings, are scriptural, judicious, and accurate.’

In the letter above referred to, Miss More ingenuously confesses, that ‘God’s mercy in Christ Jesus, though’ her ‘acknowledged trust,’ she was ‘obliged to seek for’: that is, it did not, like a consciousness of her ‘sinful estate,’ ‘readily present itself.’ Hence, her very desire after perfection, she felt to proceed too much from ‘impatience and self-love.’ ‘I do not,’ she says, ‘I think, *at all* lean on my own wretched performances; yet, I have a coldness in doing, and a sensible anxiety in omitting them.’ Now, while admitting, as we have done, that natural temper had much to do with this, (as it has with all the operations of mind and character,) yet, since the medium through which the natural temper generally exerts itself, is the opinions, we must think that such a temper more peculiarly required the remedial and sanative influence of the doctrines of grace. Those only can “joy in God”, who constantly realize having “received the reconciliation.”

In this respect, however, Miss More found the benefit of her labours of love. Some extracts from her diary are given under the date of 1794, from which we must select a few sentences.

‘ I find much pleasure and profit in a course of Henry’s Exposition of St. Luke. It is now, I think, five or six years since I have been enabled by the grace of God in a good degree to give up all human studies. I have not allowed myself to read any classic or Pagan author for many years,—I mean by myself. These are but small sacrifices that I am called to make. Give me grace, O God, for greater, if thou callest me to them. I desire to ascribe it to thy grace, that I have long since had much pleasure in serious books. I now willingly read little of which religion is not the subject.

‘ I desire to remember with particular gratitude in my devotions, that on this day five years my colleague and myself set up our first re-

\* Whitfield is reported to have said the same thing of Fletcher.

ligious institution at Cheddar. Bless the Lord, O my soul, for the seed that was that day sown ! Bless the Lord for the progress of christianity in that region of darkness, where many have been brought to "know the truth as it is in Jesus !" Do thou daily turn more hearts from darkness to light, and preserve them from falling back again. O Lord, I desire to bless thy holy name for so many means of doing good, and that, when I visit the poor, I am enabled to mitigate some of their miseries. I bless thee, that thou hast called me to this employment, which, in addition to many other advantages, contributes to keep my heart tender.'

We must now turn back to notice a few circumstances of biographical interest, which belong to an earlier date.

In the year 1790, Miss More published her " Estimate of the Religion of the Fashionable World," in which, assuming a bolder strain than in her " Thoughts on the Manners of the Great," she animadverted on the absence of religion from the education and habits of the higher classes. The work was bought up and read with the same avidity as its predecessor. Within two years it had reached a fifth edition. The name of the author was not on the title-page, but good Bishop Porteus gallantly declared it to be *aut Morus, aut Angelus*, and tells his fair correspondent, that she had taken the wise ostrich for her model of concealment. Her next publication was of a humbler, but not less useful cast. Called upon by friends from all quarters to produce some popular tract in counteraction of the pernicious writings of the day, which were disseminating revolutionary and atheistic principles, Miss More, although she had publicly refused compliance, through distrust of her own abilities, resolved to make an attempt in secret. Having composed " Village Politics, by Will Chip," she clandestinely sent it by a friend to Mr. Rivington, instead of to her own publisher, in order to avoid suspicion.

' In three or four days, every post brought her from London a present of this admirable little tract, with urgent entreaties that she would use every possible means of disseminating it, as the strongest antidote that could be administered to the prevailing poison. It flew with a rapidity which may appear incredible to those whose memories do not reach back to the period, into every part of the kingdom. Many thousands were sent by Government to Scotland and Ireland. Numerous patriotic persons printed large editions of it at their own expense ; and in London only, many hundred thousands were soon circulated.

' Internal evidence betrayed the secret ; and when the truth came out, innumerable were the thanks and congratulations which bore cordial testimony to the merit of a performance by which the tact and intelligence of a single female had " wielded at will the fierce democratic of England," and turned the tide of misguided opinion.'

Her next publication was, " Remarks " on the atheistical speech of Dupont to the National Convention ; the profits of the sale of

which (amounting to about £240) she devoted to the fund raised for the relief of the French emigrant clergy. The success of "Village Politics" encouraged her, in 1794, to commence her monthly series of cheap repository tracts for the instruction of the lower classes, with a view to counteract the poison which was continually flowing through the channel of vulgar, licentious, and seditious publications. The success surpassed her most sanguine expectations. Two millions of the tracts were sold in the first year; a circumstance at that time unprecedented. But, as they were sold below cost price, her object being to undersell the trash she wished to supersede, the expense was considerable, which was promptly met by subscriptions from her friends. The great exertion which this noble undertaking involved, materially undermined her health, besides occupying the time which she might have employed in producing writings that would have increased her income; 'an increase,' her biographer remarks, 'which her large disbursements for her schools must have rendered expensive.' These Tracts made their way, not only into kitchens and nurseries, but even into drawing-rooms; and the Author at length judged it expedient to print a handsome edition of the whole series in three volumes. Compare, remarks a friend who knows how to write both for great and small, the polished and the peasant,—'Compare Hannah More's labours for the poor, and her Tracts, with Harriet Martineau's very ingenious, but very ineffective compositions; the latter scarcely ever reaching the poor at all. Christianity alone stoops to *them*, even from the third heaven; and to that elevation the mind of the philanthropist must be caught up, before he will ever be *able* to stoop so, after the example of the Son of God, who came from the throne of the universe, to preach good tidings to the poor.' This fine remark, pencilled in our copy, warm from the heart, by one who ought to have been the reviewer of these volumes, we durst not pass off as our own, even though secure against the charge of plagiarism.

Two volumes are yet before us, abounding with passages marked for citation or comment; but the length to which this article has already extended, compels us to resist the temptation to pursue our abstract; and we must take some other opportunity of noticing the works which have chiefly established Miss More's reputation as an ethical writer. In 1799, she published her *Strictures on Female Education*, which had the honour of being attacked for the religious opinions maintained in it, by Archdeacon Daubeny; a circumstance Mr. Roberts does not advert to. As Miss More prudently declined to reply, the Archdeacon's miserable remonstrance has vanished, and is forgotten; while the treatise he proscribed has become a standard work. She was, however, doomed to encounter a more serious and formidable

opposition from another quarter; and for three years, a violent warfare of calumny and malevolent persecution, chiefly promoted by the Curate of Blagdon, was carried on against her, from the pulpit and the press, at a time when her health appeared to be giving way under the pressure of a severe ague of seven months. Mr. Roberts has declined to ‘unravel the details of this disgusting history,’ and though it is not uninstructive, we do not regret that we have no room to enter upon the subject. Bere, the curate, seems to have been just such a clerical ruffian and firebrand as the *Reverend Mr. Gathercole\**. He sunk, at last, into deserved contempt, and died in 1814. Mr. Roberts has certainly not done his part as a biographer in this part of the narrative, as the reader is left to guess out, as he may, how the whole affair was conducted and terminated.

Part IV. opens with the removal of Miss More and her sisters to Barley Wood, in 1802, where she sought to enjoy that retirement and leisure for which she had long sighed, and which the state of her health demanded. Here, however, she was not idle; and in the spring of 1805, appeared her “Hints towards forming the Character of a Young Princess;” anonymously, but, from internal evidence, the author was discovered immediately. The Edinburgh Review made it the subject of a furious and virulent attack; notwithstanding which, the work went through three editions in the course of the same year. In 1806, Mrs. More, as she is now styled by her Biographer, was seized with a dangerous and tedious illness, which long rendered her restoration to life doubtful; and nearly two years elapsed before she was able again to turn her thoughts to literary exertions. Her next production was “Cœlebs in search of a Wife,” which appeared in 1809, without her name. ‘It was written,’ she says, ‘to amuse the languor ‘of disease.’ The sale of ‘ten large impressions in the first six months,’ indemnified the Author for the severe and, in some cases, rancorous criticism which this work met with. In 1811, Mrs. More published, with her name, “Practical Piety,” in two volumes. This was followed, within a year, by “Christian Morals.” In 1815, appeared her “Essay on the Character and Writings of St. Paul.” Its Author had then completed her seventieth year! The writer of this article had the high gratification of visiting her in that year, and of seeing her with eye undimmed by age or

\* A letter from Miss More to Sir W. Pepys, (Vol. III. p. 253,) refers to ‘two jacobin and infidel curates, poor and ambitious,’ who sought, by attacking Miss More and her schools, to ‘get preferment.’ Who Bere’s compeer was, does not appear. The charges brought against Miss More, now seem too gross and monstrous to have been ventured upon.

suffering, and a mind unspent by incessant labours. In a letter written in June of the following year, to Mr. Knox, (Bishop Jebb's correspondent,) after mentioning the domestic affliction she had been called to endure, from the continued illness of her beloved sisters, Martha and Sarah, and her own ill state of health, she thus expresses the spirit of calm resignation by which she was sustained in cheerfulness.

'I am so far your disciple, that is so much of an optimist, as to see a graciously providential hand in all these dealings. I feel, even at my age, that I stand in need of reiterated correction. My temper is naturally gay. This gayety, even time and sickness have not much impaired. I have carried too much sail. My life, upon the whole, must be reckoned an uncommonly prosperous and happy one. I have been blessed with more friends of a superior cast, than have often fallen to the lot of so humble an individual. Nothing but the grace of God, and frequent attacks, through life, of very severe sickness, could have kept me in tolerable order. If I am no better, with all these visitations, what should I have been without them? No, my dear Sir, I have never yet felt a blow, of which I did not perceive the indispensable necessity; in which, on reflection, I did not see and feel the compassionate hand of Divine mercy,—the chastisement of a tender Father!'

In September 1819, Mrs. More was bereaved of her beloved and devoted sister Martha, in the 67th year of her age,—the last that remained of the four; a loss irreparable, but sustained with Christian fortitude. She had just completed for the press, her last literary performance, which she published shortly afterwards, under the title of "Modern Sketches." An impression of 1500 was speedily consumed, and a second edition was soon called for. As the 'lively and perspicuous product of her intellect,' at the age of seventy-five, it is not the least remarkable of her works. The spring and summer of 1820 were, to Mrs. More, a season of severe and continued illness, which confined her to her chamber. In October 1821, she received the report of the death of her 'ancient and valuable friend,' Mrs. Garrick, then in her hundredth year! Her own life hung in suspense, during great part of the following year; and for six months, she was confined to her bed by continued fever. But again she rallied. She says, in a letter to her old friend, Sir W. Pepys, in June 1825, 'I lately reckoned up *thirty* physicians who had attended me in numberless successive illnesses—all taken!—I left.' For more than twenty years before her death, she had been deprived of both smell and taste; a privation which, with happy alchemy, she converts into an occasion of gratitude; terming it, in another letter, 'a mercy, as all Divine appointments are.'

'For, having been compelled to live on medicine for many years, rather than food, what disgusts have I been spared. Then how richly

has it been made up, in the more valuable, I may say intellectual senses, for my sight and hearing are perfect. We shall always find mercy behind a cloud, if we look for it; and the doctrine of *compensation* is a favourite theme with me.'

In 1828, Mrs. More was led by the discovery of the ingratitude and villany of her confidential servants, to quit for ever her beloved retreat at Barley Wood, and to remove to Clifton, near Bristol. She had then reached the age of eighty-three, and she survived five years and a half longer. Towards the end of 1832, the decay in both her mental and bodily powers, which had been slowly going on, became more observable. On the 7th of September 1833, after having for some weeks lain in a state bordering on unconsciousness, without any pain or convulsive effort, she placidly breathed her last. We shall not add a word of our own, but transcribe the remark of the literary friend to whom we have alluded, on closing this most interesting and instructive biography. 'Hannah More, in these volumes, has passed through 'the severest ordeal to which talents and virtue can be submitted; and it is only justice to say, that her character, progressively purified, has come out of the flames lighted up by the "sparks of her own kindling," as nearly perfect as man can have evidence to prove. This is the sincere testimony of one who was (from too little acquaintance with her works) a prejudiced person, rather than a partial reader at the beginning, but has been so far improved by the perusal of these Memoirs as to confess his fault at the end, and abjure it.' Many readers will, we believe, sympathize in this sentiment. Of Hannah More we might almost venture to say, in the words of Sacred Writ, "Many daughters have done virtuously, but thou excellest them all."

**Art. II. *An Introduction to the Critical Study and Knowledge of the Holy Scriptures.*** By Thomas Hartwell Horne, B.D. of St. John's College, Cambridge, Rector of the united parishes of St. Edmund the King and St. Nicholas Acons, Lombard Street. Prebendary of St. Paul's. Seventh Edition, corrected and enlarged. Illustrated with numerous Maps and Facsimiles of Biblical MSS. 4 vols. 8vo. London, 1834.

**T**HIS highly meritorious and valuable compilation must be ranked among the services which have been rendered to the church by *lay* theologians. At the time that we had the satisfaction of first recommending it to the attention of our readers, Thomas Hartwell Horne was known only as the pains-taking, indefatigable bibliographer, filling the office of librarian to the Surrey Institution. The work is therefore substantially the pro-

duction of a layman ; and it served as the passport of the Author to Episcopal ordination, although he did not graduate at Cambridge till ten years after he was admitted to orders. In the dedication of this edition to the Archbishop of Canterbury, Mr. Horne says :—

‘ While you, my Lord, presided over the Diocese of London, when I was unknown except by the publication of the first edition, you were pleased to consider the production of a layman, who, by the death of his parents, had been deprived of the opportunity of prosecuting his studies at one of the Universities, sufficient to authorize your Grace to admit me to Holy Orders ; and I was thus enabled to realize the long cherished wish of devoting myself to the service of our Reformed Church, in attachment to whose principles I had been educated at the Royal and Ancient Foundation of Christ’s Hospital. Your Grace has since honoured my various publications with your approbation ; and in presenting me to the benefice which I now hold, your Grace has enhanced the value of the favour conferred by the manner in which it was bestowed ; kindly and promptly, without expectation, without solicitation.’

The modest preferment which Mr. Horne has at length obtained, has been well bestowed and gratefully received ; and the Archbishop has done himself honour by the spontaneous act of justice to a literary workman, by whose useful labours the clergy have been benefited. Well would it have been for the Establishment, had similar considerations more frequently regulated the disposal of its gifts and honours. Deeply persuaded as we are, that Christianity stands in no need of a dowry from the State, and that an efficient ministry can be secured only by the voluntary system,—that when State protection runs into patronage, it inevitably first enslaves, and then corrupts the Church,—we cannot, nevertheless, escape from the conviction, that learning can be perpetuated and maintained only by means of endowments and generous rewards. Nor do we wish to deny that the ecclesiastical establishment of this country has, incidentally, and to a certain extent, contributed to the encouragement of learning. Notwithstanding the gross abuses which have crept into both the collegiate and the parochial branches of the Establishment, in consequence of its abject bondage to aristocratical ascendancy, the halls and stalls of the Church have, like the cells and cloisters of the monastic orders of other days, answered the purpose of harbouring learning, better than that of promoting the purity and extension of the faith. Before, however, we can admit this consideration to have much force as an argument in favour of the ecclesiastical polity which blends the Church and State, we require to be persuaded that the most appropriate reward of literary industry, in any branch, is the charge of the souls of men, and

that the fair rewards of learning ought to be confined to those who have no scruples at accepting them burdened with such conditions.

In the present instance, Mr. Horne became a clergyman through choice, and the honours of the Church have slowly followed upon the substantial fruits of his industry reaped from the public. To his case of singular good fortune, therefore, our remarks will not apply. But we cannot help regarding it as an unhappy circumstance, that, in this country, the Church alone holds out to literary men any prize to stimulate their exertions, any permanent provision as the reward of useful and self-denying labours. The consequence of this is, on the one hand, that secular and irreligious men are tempted to become candidates for ecclesiastical offices and dignities ; and, on the other, that the pastorship of the flock of Christ is consigned, with all its awful responsibilities, to editors of Greek tragedies, or writers of English plays,—to learned scholars, such as Parr, and Porson, and Maltby, who, in assuming the sacred office, are most deplorably out of their element. The only way in which a secular patron can provide for a man of real genius or learning is, by presenting him to a living ! Whatever be his habits or character, he must take orders to obtain anything. This is a system which works ill both for learning and for religion. The duties which are annexed to the benefice, are of a nature for which mere learning but ill qualifies ; and if adequately discharged, they would leave little leisure for the prosecution of laborious studies. Sinecures are blots upon the Church ; but the rewards of learning ought to be sinecures. No responsible office, we admit, ought to be of this description. Offices involving professional duty and responsibility are not, however, the appropriate reward of those who have consecrated themselves to such pursuits as, of all, are the most inadequately remunerated, because the public cannot appreciate them. Political and religious sinecures work mischief both to Church and State, by harbouring corruption and formalism ; but literary sinecures, judiciously and fairly awarded, are open to no such ground of objection ; and the niggard spirit of democracy which would grudge to literature the snug endowment or scanty pension, miscalculates the interests of the State, and proves itself a bad economist.

While, then, we wish to see literary honours and rewards separated from religious duties and religious concerns,—deeming it not less absurd to make a mere Greek scholar a bishop, or a man of letters a sinecure rector, than to confer degrees in divinity upon generals and diplomatists,—we must contend, that collegiate endowments and State patronage are both useful and requisite for the encouragement of letters and learned men ; and that sound policy will make just this *one* exception in favour of learning, while maintaining, as a general rule, the superior efficiency of the

voluntary principle. And the reason of this exception is obvious. The public is the fairest paymaster of its own servants, the best supplier of its own wants, so far as it can be made sensible of those wants. But learning and learned men are not *wanted* for any specific purpose which the public can take into its calculation. Education is perceived to be a want; religious instruction and consolation are felt by all men to be a moral want, or rather to meet a universal want; the public, therefore, may be safely trusted to support and reward its schoolmasters and religious teachers who immediately purvey to its intellectual and moral necessities. But the scholar does not come in contact with the minds and tastes of the many. His labours bear only remotely upon the interests of society. He cannot calculate upon either the justice or the gratitude of the public, because he cannot make them appreciate the value of his apparently trivial studies or superfluous labours. For this reason, either he must stoop to ignoble means of propitiating public favour, and must become a mere tradesman or a mere artist, or he must obtain the rewards of a liberal patronage from the few who are able to appreciate his merits; — or, as the only alternative, he must struggle with penury, and perhaps sink as the victim of fatal mental endowments.

We have been led into this train of remark by the rare instance of judicious and disinterested kindness on the part of the Lord Primate, which has installed the worthy Compiler of these volumes in the rectory-house of St. Nicholas Acons, with the additional honour (though, we believe, a barren one) of a prebend of the metropolitan cathedral. Far from grudging him these ecclesiastical favours, we only regret that the useless and pernicious wealth of the Establishment is not more available for the benefit of poor scholars, whether brought up at Christ's Hospital or in other foundations, as well as for the encouragement and reward of laborious authors or men of science. We sincerely wish Mr. Prebendary Horne a long enjoyment of his preferment, and the pleasure of editing many future impressions of this "Introduction". We shall now address ourselves to our proper business, by briefly stating the amendments and additions introduced into the present impression.

The first volume, comprising a Critical Inquiry into the Ge-nuineness, Authenticity, and Inspiration of the Scriptures, remains much the same as in several previous editions, with the exception of some immaterial corrections. The least satisfactory portion of the volume is that which treats of the nature and extent of Inspiration at p. 202, and in No. II. of the Appendix. Mr. Horne would have gained some valuable hints from Professor Woods's Lectures on the Inspiration of the Scriptures\*; and we should

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\* See Eccl. t. Rev. 3d Series, vol. viii. p. 156.

have taken the liberty of directing his attention, had the opportunity been afforded us, to the brief considerations submitted to the theological reader, in our review of that able publication. We must also be allowed to express our surprise, that Mr. H. should have neglected to avail himself of Mr. Taylor's two admirable volumes, the "History of the Transmission of Ancient Books," and, "The Process of Historical Proof," which contain so much to his purpose, bearing on the genuineness and authenticity of the Scriptures.

In the second volume embracing the general heads of Scripture Criticism and Scripture interpretation, considerable additions are introduced. The second chapter, on the Critical History of the Sacred Text, contains some valuable new matter. It comprises, 1. a history of the Hebrew text; 2. a history of the Samaritan Pentateuch (which formed Sect. 2. of Chap. I. in the second edition); 3. a history of the text of the New Testament, and an account of the different theories of recensions; and 4. an account of the divisions and marks of distinction in the MSS. and printed editions. In the fifth and sixth editions of his work, Mr. Horne gave a brief account of the system of recensions adopted by Scholz; but he has now (at pp. 58—65) presented to the English student a faithful abstract of the learned Critic's matured conclusions. It appears that Dr. Scholz has, in fact, proposed two systems of recensions. The first, which was the result of his examination of forty-eight MSS. in the Royal Library at Paris, was developed in his "*Curae Criticae*," &c. published at Heidelberg in 1820. According to this his first theory, there are vestiges of five distinct families of codices; *viz.* two Egyptian, one of which corresponds to the Alexandrian recension of Griesbach, and the other to his Occidental recension; and two Asiatic, one corresponding to the special Asiatic instruments of Griesbach, and the other to the Byzantine recension. To these, Dr. Scholz added a fifth, which he denominated the Cyprian, because it contained the text exhibited in the *Codex Cyprus*, a MS. of the eighth century brought from the Island of Cyprus. More extensive and laborious researches, unremittingly prosecuted during ten years, have induced Professor Scholz to abandon this theory of five distinct families, and to adopt the conclusion, that the extant codices and editions may be reduced to two great classes.

To the first of these classes belong all the editions and those numerous manuscripts which were written within the limits of the patriarchate of Constantinople; that is, in Asia or in the eastern parts of Europe, and which were destined for liturgical use. The second class comprises certain manuscripts written in Egypt and the western part of Europe. Transcribed, unquestionably, from copies which were valuable on account of their age and beauty, they were intended only

to preserve the contents of those copies ; but, as they presented a different text from that which was generally received, they could not be employed in divine service : hence they were for the most part negligently written, with an incorrect orthography, and on leaves of vellum of different sizes and qualities. To this class, Professor Scholz gives the appellation of *Alexandrine*, because its text originated at Alexandria : it is followed by several Latin and Coptic versions, by the Ethiopic version, and by the ecclesiastical writers who lived in Egypt and in the west of Europe. The other class he terms the *Constantinopolitan*, because its text was written within the precincts of the patriarchate of Constantinople : to this class Dr. Scholz refers the Syriac versions (*Peshito* and *Philoxenian*), the Gothic, Georgian, and Slavonic versions, and the quotations from the New Testament which occur in the works of the ecclesiastical writers, who flourished in Asia Minor, Syria, Palestine, and the eastern part of Europe, especially Greece and Constantinople. There are, moreover, extant other manuscripts, which belong sometimes to one class, and sometimes to the other, and which also exhibit some peculiar varieties ; but, after repeated examinations of them, he is of opinion that they do not possess sufficient characters to constitute them distinct classes. The conclusion to which Dr. Scholz has arrived, is, that the Constantinopolitan text is almost always faithful to the text now actually received, while the Alexandrine text varies from it in innumerable instances ; and this conclusion he finds, not only upon the actual collation of six hundred and seventy-four manuscripts, but also upon an induction of historical particulars, of which the following is an abstract.

' The separation of the MSS. of the New Testament into two classes, in the manner just stated, (Dr. Scholz argues,) is so conformable to the real state of the text, that it is secure from every attack : there would, indeed, be very little ground for the objection, in order to combat this classification, that the text of the greatest number of manuscripts is not yet known, and consequently uncertain. This objection can only be repelled *a posteriori*. For this purpose, after having determined the text of a great number of manuscripts by actually collating a few chapters, Dr. Scholz proceeded to collate them nearly at length. When, therefore, eighty manuscripts exhibited, almost constantly, the same additions, the same omissions, and the same various readings, with the exception of a few obvious mistakes of the transcribers and some unimportant modifications ;—when, further, after taking here and there fifteen or twenty chapters, he uniformly found in three or four hundred other manuscripts the same various readings as in the first eighty ;—he considered himself authorized to conclude, that the remainder of the uncollated manuscripts would present the same results as in these fifteen or twenty chapters ; and that like results would be presented by all the manuscripts written in the same place and under the same circumstances as these four hundred manuscripts were written : that is to say, that all the manuscripts which were written within the patriarchate of Constantinople, and were destined to be used in divine service, followed the text of the Constantinopolitan class.

' It is by no means surprising that this classification should be thus

clearly connected with ecclesiastical jurisdiction. The history of the propagation of Christianity shows us with what strictness, especially within the jurisdiction of the patriarch of Constantinople, missionaries enjoined on their converts the minutest rites of the principal church, and also to what warm disputes the least deviation from them gave rise. These discussions always terminated in reducing them to the most entire conformity with the metropolis.

‘ Further, from the fifth to the middle of the fifteenth century, a greater number of copies of the sacred books was made at Constantinople than in all the rest of the patriarchate. Transcribed and collated in the same convents under the eyes of the superiors, then sold and resold by the monks and priests to distant churches, all these copies presented the same text, as well as the same characters and the same menologies, (or calendars of Greek saints for every day in the month throughout the year,) in all the provinces which were subject to the influence of the metropolitan church, of its literature, book-sellers, and monks.

‘ When Islamism was diffused from India to the Atlantic Ocean;—when thousands of Christians were imprisoned, driven to apostasy, or sold as slaves;—when the flames had devoured a prodigious number of Greek manuscripts;—when the use of the Greek language was interdicted and the capital of Greek literature was overthrown,—THEN the influence of Constantinople extended, without a rival, over almost every thing that remained to the Christians who spoke Greek. The text of the Constantinopolitan church, and the manuscripts which contained it, were generally adopted. The text of the other class, on the contrary, which had till then been used for divine service within the limits of the patriarchate of Alexandria, and the manuscripts belonging to that class, disappeared almost entirely. The copyists ceased to transcribe them: the most ancient and valuable perished; and their text was preserved only in a few libraries, or by a few lovers of literature, as curiosities, or as venerable relics of ancient and lost documents.

‘ Although the Alexandrine text is sometimes found in liturgical books or in lectionaries, Dr. Scholz cannot believe that the manuscripts, which contained it, were ever destined for divine service: they have, in fact, been written with so much haste and incorrectness, that such could never have been their destination. The manuscripts of both families ordinarily have few corrections and no various readings in the margins: every thing, on the contrary, indicates that they are not exact copies of ancient exemplars.

‘ That so few very ancient manuscripts of the Constantinopolitan text are now extant, is a circumstance which ought not to excite surprise. They must necessarily have been worn out, and have perished, in consequence of the daily use made of them for divine service. In the fourth century the text may be regarded as equally fixed with the canon of the New Testament; after which time the veneration of believers for the sacred books would not allow the introduction of any change. Before that period, therefore, the alterations must have taken place, which gave rise to the division of manuscripts into two classes.

Since that period manuscripts have been collated and even corrected, but never arbitrarily and always after ancient documents; besides, the corrections so made were of little importance, and had only a limited influence. Although different manuscripts may be of the same country, it does not necessarily result that their text exhibits an absolute identity, but only a general conformity in the greatest number of cases.

' What then, it may be asked, was the origin of the Constantinopolitan text? Dr. Scholz is of opinion that it was the original text, nearly in all its purity, and derived directly from autographs. This he regards as certain as any critical fact can be: history leads us to admit it; external evidence confirms it; and it is completely demonstrated by internal proofs.

' The greater part of the writings of the New Testament were destined for the churches in Greece and in Asia Minor, where the idea of forming a collection of them would originate, as is evident from Saint John's approbation of the collection of the first three Gospels. These writings were, from the beginning, read in the religious assemblies of the Christians; and when the originals were worn out or lost by use or by the calamities which befel many of the churches, apographs or correct transcripts from them were preserved in private libraries as well as in the libraries attached to the churches. These holy writings were further multiplied by numerous copyists for the use of private individuals. In transcribing the text, the Constantinopolitan scribes certainly did not imitate the audacity of the grammarians of Alexandria: this would be in the highest degree improbable, if the question related to profane authors; but it becomes utterly incredible as it regards the New Testament. On the contrary, these writings were cherished with increasing religious veneration. The long series of venerable bishops who presided over the numerous churches in Asia, the Archipelago, and in Greece, transmitted to the faithful the instructions which they had received from the apostles. Far from altering in *any* degree that sacred deposit, they laboured with pious vigilance to preserve it pure and unmarred. In this state they left it to their successors and to new churches; and, with the exception of a few errors of the copyists, the text remained without alteration until the reigns of Constantine and of Constans. At that time, however, some Alexandrine MSS. were dispersed at Constantinople, whence alterations were introduced in many Byzantine manuscripts. This circumstance accounts for a tendency in the Constantinopolitan family to approximate nearer to the Alexandrine text than we should otherwise expect.

' Let us now examine the complaints of the ancients relative to the alterations made in the text of all literary productions, generally, and particularly in the text of the New Testament. These complaints have no relation to those countries in which Christianity existed during the first three centuries with the greatest purity. The fathers who lived and wrote in those countries, did not participate in these accusations. If they did not bring to the study of the New Testament the critical acumen of Origen, the greater part of them were not destitute of a truly classical education; and such important diversities

of readings, as are sometimes discernible in the Egyptian or Alexandrine copies, could not have escaped them. Consequently, they were unknown to them ; and the manuscripts which were made use of for public worship must have been transcribed with sufficient exactness, so as to give no cause for discontent.

' We have extant critical documents, some of which were written in Palestine, and others in Syria, which agree with those of Greece and Asia Minor, even in readings that are utterly insignificant. This is the case with six Palestine manuscripts (and particularly with the Codex Regius Parisiensis 53) which were copied in a convent at Jerusalem after very ancient manuscripts. Consequently, they make known to us the text of that country for a long period of time. The text of these six exemplars is not absolutely identical, which circumstance still further corroborates the argument, and shows that they faithfully represent to us the ancient witnesses for the text of the New Testament.

' We do not here appeal to the testimony of Justin Martyr, as he frequently cites from memory or alludes to apocryphal gospels : but the writers of Palestine, who are less ancient than he was, exactly follow a text conformable to that of Constantinople. In Syria, besides some Greek manuscripts already referred to, and which appear to have been written in that country, we find the Peschito and the Philoxenian Syriac versions ; the first executed in the third, and the second in the sixth century : both these versions follow the Constantinopolitan text ; no doubt therefore can now remain on this subject. The text which prevailed in Asia and in Greece during the first ages of Christianity also prevailed in Syria. It is the same text which somewhat later prevailed at Constantinople, whence it was diffused throughout the eastern empire, and which has been preserved to us with a greater degree of purity than any other text, and without any important alterations. . . . From all these facts and arguments Dr. Scholz concludes, that the Constantinopolitan text, as it is actually found either in manuscripts, or in the Evangelisteria, Lectionaria, and other ascetic books, must be regarded as the purest text ; especially as it is that which has in every age received the sanction of the church, and has always been employed in divine service.

' There exists no difference between the manuscripts of the Alexandrine family and those of what may be called the Occidental or Western Family. Both, in Dr. Scholz's judgement, form but one class : they vary, however, from each other in so many instances, that, if we do not confine ourselves to one single family, and to its general character, we must institute as many classes as there are manuscripts. Instead, therefore, of dividing the Egyptian documents into two classes as he had formerly done, on the authority of the distinguished critics who had preceded him, Dr. Scholz now re-unites them together under the name of the Alexandrine Family, because they exhibit the corrupted text of Alexandria, whence they have originally issued.

' Egypt, then, is the country whence the alterations of the text of the New Testament principally originated. They commenced in the very first century. This is demonstrated by the most ancient monuments of the text ; for instance, the Codices Vaticanus, Alexandrinus,

and Ephremi, which unquestionably are copies of very ancient exemplars, and exhibit Egyptian interpolations. Witness, also, the Egyptian and Latin translations made in the second and third centuries after exemplars of the same description; and, finally, the quotations of the fathers and ecclesiastical writers of the same country. Clemens Alexandrinus, Origen, and Dionysius Alexandrinus, all made use of this text. The complaints of the ancient doctors of the church, and of Origen in particular, relate to these manuscripts, and to the conduct of the Alexandrian copyists. The ecclesiastical writers who indicate or discuss various readings made use of manuscripts of the same description, of which only they consequently spoke. Jerome, who certainly employed manuscripts of both families, seems to have had but a very obscure apprehension of the difference subsisting between them. His notice of them, therefore, is sufficiently vague. To this obscure apprehension it should seem that we must refer the passage of his letter to Damasus, bishop of Rome, in which he condemns upon hearsay the exemplars of Lucian and Hesychius. He speaks of their labours in an uncertain and unsatisfactory manner: he mentions neither the city nor the country where their text was adopted; and the expressions "*asserit perversa contentio, . . . nec in Novo*" [*Testamento*] "*profuit emendasse,*" shew in what horror Jerome and his contemporaries held such corrections; and consequently, what little chance they had of being adopted, even if they had been preferable to the Egyptian text.

'Enough has been said concerning the origin of this text. At Alexandria, where it is well known that great numbers of manuscripts were transcribed, the grammarians were accustomed to correct in the margins whatever displeased them in the authors whose productions they copied, which alterations were subsequently introduced into the text. Most of the Egyptian alterations were made in the first two centuries, and consequently they are found in all the manuscripts of that family. A sufficiently large number of new interpolations, some of them very considerable ones, had a later origin. Such is the source of the principal differences observable in the Alexandrine family. This corrupt text was diffused more or less in the West, either in Greek manuscripts or in the Latin versions; and this circumstance accounts for its being constantly used by the Italian and African doctors, as well as by Irenæus in the south of France. When, however, Jerome does cite the writings of any of his Asiatic fellow-countrymen, he gives the purest text which they used, that is, the Constantinopolitan text.

'Although Professor Scholz's system of classing manuscripts seems, at first view, to contradict those of his predecessors in this department of sacred criticism, (except Bengel,) yet this contradiction is only apparent—not real; for he actually recognizes the same facts as other critics, he only denies the importance of some, and explains others in a different way. With respect to the results, however, there is no difference. The grand—the final—result of the principle of families, viz. the certainty, and (in any thing material) the inviolability of the sacred text, is expressed more distinctly by Scholz than by any of his predecessors. His system, moreover, appears generally to offer—more

than any other theory or system of recensions—a remarkable character of simplicity and universality. It is less complicated, and it also possesses a greater degree of probability (probability approximating to certainty) than either of the theories noticed in the present section; and it is supported by profoundly learned and laborious researches, the result of which (it must be candidly admitted) shews the great pre-eminence of the Asiatic or Constantinopolitan text over the African or Alexandrine text, and, consequently, the real VALUE, GENUINENESS, AND INTEGRITY OF THE PRESENT RECEIVED TEXT OF THE NEW TESTAMENT.' pp. 58—64.

This abstract of Scholz's theory is itself so condensed an abridgement, that we could not have comprised the extract in fewer words, and have therefore given the entire passage. Mr. Horne has earned the cordial thanks of Biblical students, for the laborious pains which he must have expended upon these few pages, in order to present to the English reader the results of the German Professor's extended researches.

In the former impressions, Mr. H. had described the principal Hebrew and Greek MSS. In the present edition will be found a complete catalogue of all the MSS. of the entire New Testament, of the Four Gospels, and of the *evangelisteria* hitherto known to have been collated. This has been drawn up from a careful examination of the Prolegomena of Mill, Wetstein, Griesbach, and Scholz, from Griesbach's *Symbolæ Criticæ*, from Hug's Introduction to the New Testament, and from Michaelis's chapter on the Manuscripts that have been used in editions of the Greek Testament, with Bishop Marsh's supplementary Annotations. This Catalogue occupies *eighty pages*. It was the Editor's wish, to give a list of all the MSS. known to have been collated, containing the Acts, Epistles, and Apocalypse; but this he has been compelled to defer till the appearance of the long expected completion of Dr. Scholz's critical edition of the New Testament, when Mr. Horne proposes to complete his catalogue, and to have the additional list printed and paged so as to bind up with this edition of his work. Among the Codices which yet remain to be collated, a brief account is now for the first time given, of the *Codices Burneiani* in the British Museum, which are of the eleventh and thirteenth centuries, and of a choice collection in the possession of Archdeacon Butler, of about the same date.

The Second Part of Vol. II. consists of a Bibliographical Appendix, which was newly arranged for the sixth edition, and has received in the present, very numerous additions. Among these is the account of the apocryphal Book of Jasher, of which, some copies having been printed separately, we inserted a notice in our No. for January last. Mr. Horne has also furnished a list (occupying nearly five pages!) of the treatises that have been written on the genuineness of the disputed clauses in 1 John v.

The account of the Modern Versions of the Scriptures is necessarily brief, but might in some instances have been more particular. Mr. Horne ought not to have forbore to expose the highly exceptionable character of the Hebrew New Testament, published by the London Society for Promoting Christianity among the Jews, the history of which would, we suspect, not bear the light. Mr. Greenfield's Translation is noticed without a single word of commendation, although a production displaying a profound scholarship; nor are his extraordinary philological labours specifically referred to, as they claimed to be. We must believe that Mr. Horne is very imperfectly acquainted with their magnitude and importance. His early death has deprived Biblical literature of one who united the most surprising aptitude for the acquisition of languages with critical acumen, minute accuracy, sound judgement, and the most laborious diligence, crowned with fervent piety and unaffected modesty. At the time of his death, he was employed in *critically defending* against the invidious attacks of opponents, the Serampore Mahratta version of the New Testament, the Arabic version, and the Romaic; while he was also revising or examining, as superintendent of the Bible Society's publications, the Persian, Cingalese, Berber, Chippeway, Hungarian, German, Welsh, and Catalonian versions\*. Among his latest labours, was the transcription for the press of a considerable portion of St. Matthew's Gospel in Berber, upon the study of which he was entering with his characteristic enthusiasm. We have in our possession the Lord's Prayer in that difficult language, transcribed by his own hand, in Arabic characters and English letters, with an interlinear translation, together with some remarks on the ascertained affinity of what he calls the Libyan to the Coptic, Ethiopic, and Amharic; a fact of the highest interest both in a philological and in a physiological point of view.

Mr. Horne's third volume, comprising Biblical Geography and Antiquities, has received numerous minute additions; but the principal alteration is the combining in one alphabet, the Geographical Index, with an index of historical names and of the miscellaneous matter comprised in the volume. Were we reviewing the work for the first time, we should offer some observations upon this portion of it, which, upon the whole, is the least accurate and satisfactory. Mr. Horne has not been choice in his authorities, and his statements are sometimes copied from works exhibiting a very defective state of information. We will only specify as instances, the articles Arabia, (Armenia is altogether

\* See a Memoir of this extraordinary and amiable man in the Imperial Magazine, Jan. and Feb. 1834.

omitted in the Index,) Calvary, (that spot which ‘now groans beneath monastic piles’, could never have been ‘open ground’ without the city,) Euphrates, Greece, Parthia, Persia, Rome: these are not such as we should have expected to find in the seventh edition of Mr. Horne’s work; more especially after what had been done ready to his hand in the way of geographical illustration by a writer he cautiously abstains from citing.

The most important addition which the fourth volume has received, is an abstract of Professor Hengstenberg’s elaborate vindication of the Book of Daniel against the objections of recent German neological writers (pp. 214—219). One of these objections is founded upon its being placed, in the Hebrew Bibles, in the Hagiographa, and not among the Prophets. This circumstance, Bertholdt explains on the supposition, that this third division of the Old Testament was not formed until after the other two were closed. Against this explanation, Dr. Hengstenberg justly objects, that it rests on mere assumption, and is flatly contradicted by all Jewish authorities. His own solution is thus briefly stated.

‘The distinction between the Prophets and the Hagiographa is not of a chronological kind at all, but is founded on the peculiar character and office of the writers. The prophetic gift must be discriminated from the prophetic office. The one was common to all who were inspired; the latter, to the regular, official prophets, who communicated the Divine will to the Jewish nation. The books written by these prophets, as such, formed the second great division. The third, Dr. H. thinks, contains the unofficial prophecies. Why else should Jeremiah’s Lamentations be disjoined from his prophecies? As to the relative position of the book among the Hagiographa, (near the end,) it evidently proves neither one thing nor another: as the Book of Ezra is placed *after* it, and a slight inspection shews that no regard was had to date in the arrangement of the parts.’

Although other explanations might be assigned, this is, we think, the most satisfactory we have seen, and solves every difficulty. Like Daniel, the patriarch Joseph was distinguished by his eminent possession of the prophetic gift; and yet, he is not ranked among the prophets. Both were *laymen*. As to the other objections combated by the learned Professor, they are mere cavils easily refuted.

We regret that Mr. Horne has not deemed it advisable to avail himself, in his analysis of the Four Gospels, of the learned and ingenious illustration thrown upon the critical questions relating to them, in Mr. Greswell’s Dissertations. Much that is contained in this part of his work (Vol. IV. Part II. Chap. II.) in the shape of positive assertion, would have received modification at least, had he done justice to those volumes; and it is a serious omission, not to have given a more distinct account, in this

place, of Mr. Greswell's hypothesis, and of the arguments by which it is sustained. He has relied too much on the dangerous authority of Michaelis. We recommend him carefully to revise this whole section, previously to committing the work again to the press. The Section on the Epistles to the Hebrews is carefully drawn up, chiefly after Stuart, but is open to the objections pointed out in our notice of his work.\* In his second edition, Mr. Horne had stated, that, of all the MSS. hitherto collated, which contain the First Epistle of John, amounting to 151, three only have the disputed text, of which two are of no authority. To these three is to be added, the *Codex Ottobonianus*, in the Vatican, which is of the fifteenth century, has been altered in many places to suit the Vulgate, and is, therefore, of no value. That this is the only other MS. which contains the clause, may be presumed with reason, since Professor Schelz states, that he has examined the MSS. in the Royal Library at Paris, in the libraries of Milan, Florence, and Rome, and in Greece and Palestine; and he has not communicated to the public any notice of his having discovered the disputed clause in any other. Mr. Horne had, however, mistaken the number of MSS. in the Lambeth library, which are to be included in the enumeration; and the state of the fact is thus correctly given in the present edition.

'Of all the MSS. hitherto discovered and collated which contain this Epistle, amounting to *one hundred and forty-nine*, (comprising one of the MSS. collated by Dr. Scholz, and three MSS. in the archiepiscopal library at Lambeth, which were brought from the Greek Islands by Professor Carlyle,) if we deduct several that are either mutilated or imperfect in this place, it will be found, that four only have the text, and two of these are absolutely of no authority.'

Vol. IV. p. 449.

In fact, this remark might be extended to all four. The *Codex Guelpherbytanus* is a MS. of the seventeenth century. The *Codex Ravianus* 'is obviously a forgery.' The *Codex Montfortii* or *Dublinensis* is a Latinising MS., and has, in the clause in question, followed the Vulgate. The fourth is the *Codex Ottobonianus* already mentioned. After a very careful and impartial summary of the evidence on both sides, Mr. Horne very properly intimates his opinion, that the clause must be abandoned as spurious.

Upon the whole, the additions and improvements in this edition do great credit to the Author, as exhibiting his anxiety to

\* Eclect. Review, Third Series, Vol. III. pp. 399—414. See also Vol. IX. pp. 163—167.

justify and support the high estimation in which his work has been generally held. To those already in possession of a copy of the former editions, we have thought it might be useful to indicate their nature and extent, as, though they form many sheets of new matter, they do not add to the bulk of the volumes, a larger page being employed. Considerable as they are, however, the possessor of a copy of any previous edition after the first, has no occasion to be dissatisfied. Yet, if he can afford to treat himself with the more complete and handsome book, we recommend him to follow our example, and make a present of the older copy to some poor student, to whom these volumes will be a most valuable repertory of Biblical lore and apparatus of critical study.

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**Art. III. *Outlines of Lectures on the Book of Daniel,* by the Rev.  
F. A. Cox, LL.D. Second Edition. London.**

**W**E owe an apology to Dr. Cox for not giving an earlier notice of this unpretending little volume. We are glad, however, to observe that it has made its own way, without any recommendation of ours; and we should like to see the outlines filled, the general contents enlarged, and the book assume a magnitude worthy of the subject and the able manner in which, for the most part, it has been elucidated.

The Lectures, of which these are the outlines, were delivered by Dr. Cox to his own church and congregation during the winter of 1832 and 1833; with 'a more immediate design', says the Author, 'to guard them, by a clear and unsophisticated exposition of this sacred book, against the prevalent misconceptions of the day, on the subject of prophecy, and especially of the prophecies of Daniel.'

To be a clear expositor of prophecy, implies qualifications of a very high order. To a severe and accurate judgement must be united a profound knowledge of the Scriptures and of general history, the most patient investigation of the style and manner of each of the prophets, the specific nature and design of their predictions, and the greatest possible caution in applying them to the state of the world and of the church at any given period, and especially to recent or passing events, which may have occurred, or are occurring, in our own or any other country. Unfortunately, many of the modern writers on prophecy, by their weak puerilities, their wild extravagances, and gross absurdities, have brought the study which they have so much abused into contempt; and this contempt has operated so powerfully on certain minds, that, though

perfectly competent to the task, and thoroughly persuaded of the importance of studying the prophecies with a view to their elucidation, they have been altogether deterred from pursuing it. To most persons who have engaged in it, it has proved seductive and absorbing. To ministers of the Gospel, it has been especially injurious, drawing them away from the paths of useful labour, till they have lost themselves in theories and speculations, which, though founded in truth, are comparatively of little practical value. Dr. Cox has happily avoided each of these perils, and has furnished his own congregation and the Christian world with a judicious and popular exposition of those very prophecies which men of a heated imagination and an unsound judgement have made the occasion of so much fanaticism and delusion. The Lectures which treat on Nebuchadnezzar's great image, and the little stone cut out of the mountain without hands, are peculiarly interesting. The concluding observations of the fifth Lecture, as they are illustrative of the spirit and execution of the work, and bear upon the remarks we have ventured to offer, we shall lay before our readers.

' 1. We should be careful to avoid giving a *disproportionate attention* to one part of inspired truth, so as to neglect or disparage the rest. This is undoubtedly a source of error; and to this we are in various ways strongly tempted. Our solicitude to defend what is attacked, or to elucidate what to many seems obscure, or to indulge the pleasure of contemplating what is magnificent, may have an ensnaring effect upon the mind. Most men are more easily captivated by what is imaginative or beautiful, than by what demands patient investigation and profound thought; or than by what more directly involves considerations of immediate duty. Hence multitudes, who disregard the most solemn appeals of religion, are willingly led at once into the regions of theory and speculation. That Prophecy is a very important study, and has been too much overlooked, is readily admitted; but it is to be feared, that it has of late engrossed too exclusively an attention, and, as in other times, a mistaken zeal, or the pride of singularity, has drawn many away.

' 2. Nothing, besides, is more essential to the peace of the Christian world, the comfort of our own minds, and the proof of our personal religion, than avoiding the *language and the spirit of censoriousness*. That it is one of the prevalent vices of the present day, which has been generated and inflamed by religious controversy, and particularly by the discussion of what is termed the *millenarian question*, cannot be doubted. It appears to have originated, as it is natural that it should, in that disproportionate regard to the prophetic portion of Scripture to which we have adverted. We first regret, then remonstrate, then censure, and often, alas! despise those who cannot be induced to attribute the same degree of importance to a subject which we deem of overwhelming magnitude, and which we have in our ardour erected into a standard of orthodoxy, and a test of religion. When the subject too is of a brilliant

and imaginative character, the senses are dazzled, the judgement overruled, and the mind impatient of doubt or contradiction. Hence some soar even into wild enthusiasm, and dictate to their companions the language of reproach against those who lag behind them, in the less glowing regions of sober and sedulous enquiry. Even truth itself is held in unrighteousness when it is associated with slander; and when the tongue is calumnious, we can hardly believe it 'to be set on fire' of *Heaven!*

'3. It may be worthy of consideration, whether those who advocate the setting up of Christ's kingdom as still future, do not deduct considerably from the *motive to exertion* which arises out of the opposite sentiment.'

Dr. Cox has pressed this part of his subject with great force, and we are glad to perceive, throughout the volume, an ardent concern to promote the interests of a pure, elevated, and practical piety. With regard to the prophecies already fulfilled, the Doctor, substantially agrees with Bishop Newton, Sir Isaac Newton, Mede, and other celebrated and venerable writers of former times, adhering to their rules of interpretation, but availing himself of subsequent information, and using his own judgement in applying it.

The portion of the Book of Daniel which consists of unfulfilled prophecies, the Lecturer has treated with a modesty and reserve becoming the mysterious nature of a subject on which Providence does not appear as yet to have shed its revealing light.

We are glad that Dr. Cox has set the example to his brethren of soberly and judiciously introducing the prophecies of scripture into his course of public instruction. If it is the duty of Christians to study the prophecies, as well as other parts of the sacred volume, (and we conceive that it is, for the obvious reason, that prophecies are so scattered up and down throughout the whole of it, that we must close its pages, if we will not bestow some attention upon them,) then surely those whose office it is to expound the Scriptures in their length and in their breadth, ought not slightly to pass over so considerable a portion of them as that which is devoted to prophecy.

But it becomes both lecturers and their hearers ever to bear in mind, that mystery, to a certain degree, will always hang over even that large field of prophecy which has been accomplished; that the unfulfilled prophecies are at present a sealed book; and that both the former and the latter will not be perfectly manifested and understood, until the great consummation of all things shall unravel the web of the divine counsels. That event only will roll away the dark curtain through which the strongest mortal sight has hitherto but dimly penetrated.

Our modern fanatics, indeed, maintain, that the prophecies

relating to past, to present, and to future events, are alike adapted to receive a satisfactory explanation. This task they have imposed upon themselves, and they seem much pleased with the result: to others, their labours present only a melancholy exhibition of presumption and folly.

It is important, in the study of the prophecies, to entertain a just notion of the great end which prophecy, in general, is intended to answer; not, surely, to communicate to us an exact knowledge of future events, but to be a standing evidence of the truth of Christianity, making the word of God correspond with his works,—the book of nature with the book of grace. By this also, as the cloud gradually rolls away, we see the same light shining both on the end and the beginning; the same hand guiding every part, to form a whole; making every shallow rivulet, every wandering brook run into the great stream of time, till it falls into the ocean of eternity. By means too of prophecy, which is constantly fulfilling, there is gained a still increasing testimony to the divine origin of Revelation; and future ages will derive as convincing arguments from this source, as we ourselves do from those prophecies which the event has fully interpreted. These appear to be the uses which God intends should be made of Prophecy; and with this view it ought to be studied; and in this pursuit, we should learn to throw our chief strength and attention towards the past,—to study prophecy and history together. This course is likely to be attended with fewer difficulties than any other. A distant view of an event, after the lapse of a century or centuries, will much more, probably, resemble a symbolical one, than another which is immediately before our eyes. It will be more comprehensive and more abstract, more disengaged from the lesser interests and prejudices which must always accompany recent or present circumstances, and prevent their being seen in their true light and character. The consequences, too, which it has left behind, will be more likely to shew both its real and its relative importance.

The latent errors and fanatical follies with which we are surrounded, will operate as warnings to those Christian teachers who, like Dr. Cox, are determined to bring the grand subject of Prophecy before their people: they will be modest and cautious in expressing their opinions; they will not, like Mr. Irving, pronounce their interpretation to be so certain, that 'another like it hath 'not by any Commentator been found, nor can be found.' They will likewise learn to keep only the Divine precepts for their rule of duty, and only the great outline of Prophecy for their encouragement in Christian endeavours and undertakings: and above all, they will be careful to walk in the steps of those pious men who have gone before them in this path, and to follow their ex-

ample of charity, in applying their predictions and interpretations. We do not find them fulminating and anathematizing, nor vainly and presumptuously attempting to imitate the denunciations of Divine vengeance, though it does not appear that such declaimers were more wanting at that time than they are now. Howe takes occasion, from some writers or preachers of this kind, to declare, and to prove that by their invectives, they are indulging a bad ‘ carnal spirit,’ instead of zeal for the glory of God. It is certain, indeed, that this is not the business of mortal fallible men. Divine Justice has not put into our hands the sword and the balances. The command is to love one another, and this is the design of Prophecy as well as of every other part of Scripture. Such too will be the effect, if we view and study it according to the purpose for which it was given; remaining satisfied with beholding the great and glorious light which beams upon the distant mountains, and not seeking too curiously to penetrate the shadows, clouds, and darkness that lie between.

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**Art. IV. 1. *The Christian Keepsake, and Missionary Annual.*** Edited by the Rev. William Ellis. Price 12*s.* in morocco.

2. *The Biblical Keepsake:* or, Landscape Illustrations of the most remarkable Places mentioned in the Holy Scriptures, made from original Sketches, taken on the spot. With descriptions of the Plates, by the Rev. Thomas Hartwell Horne, B. D., &c. 8vo, 32 plates. Price 21*s.* in morocco.
3. *The Forget-me-not for MDCCCXXXV.* Edited by Frederick Shoberl. Price 12*s.*
4. *The Keepsake for MDCCCXXXV.* Edited by Frederic Mansel Reynolds. 8vo. Price 1*l.* 1*s.* in morocco.

**W**E had scarcely time to examine several of the Annuals which reached us on the eve of our last publication\*. “The Christian Keepsake,” which is equal to any in the attractiveness of its embellishments, possesses a specific character which raises it far above the level of the elegant literary toys which in outward shape it resembles. Mr. Ellis has, we think, hit upon the happy medium between the would-be-serious character of the Amulet, and the over serious air of the Amethyst; and has presented to the public a volume decidedly religious without being all about religion. The greater part of the contents are articles of solid and

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\* The Literary Souvenir, advertised to appear on the 1st of December, has not yet reached us.

interesting information. The notices of foreign customs and heathen society, are furnished by individuals who have themselves resided abroad, or engaged in Missionary pursuits, and who have been, for the most part, eye-witnesses of what they describe. Among the papers of this class are ‘ Infanticide in ‘ Madagascar,’ by the Rev. D. Jones; ‘ Hindoo Shrines in Gu-‘ jerat,’ by the Rev. A. Fyvie; Missionary Perils, by the Rev. John Williams; and Traits of the Aborigines of New South Wales, by the Rev. L. E. Threlkeld. Among the lighter pieces, the most brilliant contribution, unquestionably, is that which Mr. Ellis has discreetly placed in front of the collection. We had but glanced at a paragraph or two, when we referred to it in our last month’s notice, but we now can have no doubt as to the author of this splendid legend. If our readers are unable to find it out from the following extract, we cannot compliment their discernment.

### ‘ THE BURIAL OF AARON.

#### ‘ A LEGEND.—FROM THE ARABIC.

‘ The great sandy desert of Shur, which divides Egypt from the land of Canaan, stretches from the Mediterranean to the forks of the Red Sea. On its eastern side, a chain of mountains, now called Jebel Tor, extends from the Lake Asphaltitis to the Elanitic, or eastern gulf of the Red Sea. This chain forms the western limit of Arabia Petræa, and its central portion is called in Scripture Mount Hor, and Mount Seir, it having been conquered from the Horites by Esau and his descendants, his eldest being Seir. Mount Hor, to which the Arabs still pay homage, as the burial-place of Aaron, has been visited within these few years by Burckhardt and Laborde, the latter of whom has given the design of the accompanying plate.

‘ In his memoir, he says:—On leaving the road by which we had arrived, to our right, and ascending to a little plain on the south, we saw a lofty mountain which overlooks all the surrounding hills, and of which tradition has preserved remembrances of extreme antiquity. In my researches relative to the route of the Israelites through the wilderness, I have found remarkable coincidences between this mountain and the Mount Hor of the Scriptures. The Arabs, who are so constant in their traditions, venerate at this day the summit of the mount as the burial-place of the Prophet Haroun (Aaron). Burckhardt adopted the pretext of a vow to sacrifice a goat to this holy man’s memory, to attempt the journey from Wady Mousa. But his guide refused to lead him any further than this plain, and he was compelled to perform his ceremony within view of the hill, probably at the point given in the design. An old Arab, who acts as a protector to the sacred spot, lives high up among the rocks, and receives the people of Gaza and the Fellahs of Wady-Mousa, who come here sometimes with a religious object, but oftener to cultivate the frag-

ments of garden ground, which the terraees of the mountains offer in these regions of sterility. (Laborde's Description.)

‘ Why shall the children doubt the wisdom of the fathers? Have they not seen; have they not heard? Have not the secrets of the desert been opened to them? Have they not heard the voice of the winds, when they bring the sounds of Paradise down to the ears of men? Have they not read the leaves of the palm-trees on the hills, when they are written with the pen of the watching angels? Have they not looked night by night upon the stars, when they mark in fire upon the vault of heaven the fates of nations? Listen, then, sons of the wilderness, to your father. Listen, bold riders of steeds swift as the wind. Listen, wielders of the lance that never fails, and shooters of the arrow that flies like thought. A hundred years are on my head; my hair is white and thin; I leave my lance and bow to the sons of my sons. My head is bowed down, as one who sees nothing but the grave. But I once was a warrior. I once rode at the head of horsemen, swift as the clouds of the desert, and fearless as the whirlwind. I shall ride at their head no more. Never again shall I bring home the spoil from the Syrian. Night is around me. I hear the voices of the tomb. My brothers call me to sleep their sleep. But I have seen mighty things. Shall the grave close upon them? Shall not my lips tell their wonders? Shall not the feeble light that still lingers in my soul shine upon my children's children? Then, Beni Harmah, hear the last words of Chemash, the son of Arnon, the son of Abarina.

‘ Arad, King of the tribes of our fathers, whose name had reached to the extremities of the desert, was fierce, splendid, and a conqueror. While he ruled over the wilderness as thou goest from Kadesh to Elath, his was the pleasant land by Jareer to Ashdod and the borders of Ascalon. He had fought the giants of Hebron; he had taken spoil from the Amorite; Midian shook when his name was heard in her tents; and at the sound of his trumpet, the princes of Moab turned pale and threw dust on their heads. Arad gave a feast to his lords on the day when the image of Ashtaroth was first placed in her temple. The image was brought from Sidon—such was its beauty that all eyes were dazzled. Gold, ivory, and precious stones covered it with radiance. All the chief warriors of the tribes, the priests, the ancient divines, and the princes, were assembled in the temple; and when the altar blazed, and the incense rose in clouds, all cried out: “ Worthy is Ashtaroth to be the queen of heaven !”

‘ Evening fell, and all was feasting; the Sidonian minstrels filled the air with harmony; the most beautiful of the daughters of the land, the priestesses of the temple, with their raven locks wreathed with roses, and their naked arms bound with gems, striking harps and timbrels, or scattering perfume from Sidonian urns, danced before the king. The chief priestess stood on the steps of the altar, gazing into the cloudless blue of the heavens, for the coming of Ashtaroth on the east. From time to time, waving a golden wand bound with myrtle, she stood uttering her incantation, in a sweet low voice that thrilled through all the sounds of feasting and dance, and thrilled to the soul. At length her wand pointed to the horizon. All was silent as death.

The priests prostrated themselves; the dance ceased. Ascending to the topmost step of the vast altar, the enchantress poured her golden censer on the flame. It flashed a broad illumination on every countenance. The spell was wound; in the next moment the horn of the crescent was seen rising in silvery splendour above the horizon. "Ashtaroth, Ashtaroth," was the chorus of the rich voices of the minstrels. "Ashtaroth" was the shout of the adoring priests, princes, and warriors in the temple. "Ashtaroth" was the roar of the mighty multitude on the plain beneath. "Ashtaroth," was the echo of the thousands on every hill, till it was heard rolling away through the twilight land, doubling and redoubling in distant thunder.

'The king was descending from his throne to pour the last offering from his cup on the altar, when the tramp of horses feet struck on his ear. Arad heard it with strange terror. I saw his cheek grow deadly pale. "It comes from the desert," were his faint words. But its rapid sounds told that the rider came in haste and fear. The king flung the cup from him, and grasped, but with a trembling hand, his sword. His gesture caught the general eye, and the princes crowded eagerly round him. The assembly gazed in wonder. Arad stood like a man of stone. But the moon was already above the horizon when the rider appeared; so quick had his ear been. He had rode since the day-dawn, and was worn out with fatigue. "Mattaniah, son of Mahaniel," murmured the impious king, "what are thy tidings?" He could say no more; pain had fixed his features, and his eye looked vaguely, as if he saw the spirit of the dead. "King of my fathers and their sons," was the answer of the fainting horseman, "I come from the South, and my tidings are strange. A nation fierce and terrible, a people many and strong, tribes that roll over the land like the waters of the ocean, and that destroy all things, like the wing and the tooth of the locust, are come." The king was silent; he drew his turban over his brow, and continued gazing on the ground. But his nature was daring and violent; he suddenly unsheathed his sword, and exclaiming, "I must dream no more," ordered that the trumpets should sound through the land, that every warrior should take up arms; and that the diviners should be summoned to inquire of Baal, Ashtaroth, and Dagon, by what means he was to repel this most terrible of all enemies.

'The night came in storm. The sky was covered with sudden clouds, as if in omen of the coming fates of Canaan. Thunder pealed through the hills, lightning ran along the ground, and set the forests in flame. No man could slumber during that dreadful night. I stood by the king's feet in his chamber. At midnight he sprang from his couch: "Evil is come," said he, in a hurried voice. "Our gods are helpless. Our oracles are dumb. The stars of heaven refuse to give us their light. The days of Canaan are numbered." The storm at this moment seemed to answer his gloomy thoughts in tenfold gloom. All was the rage of the whirlwind:—the palace shook; ancient trees were torn up by their roots, and sent flying through the air; the heavens poured down torrents. While the king stood bewildered, gazing at the flashes which tore their way through the world of clouds, and then left the earth in indescribable darkness, I

dared to ask him, if he knew the name or powers of the invader. "Egypt well knows their names," he answered, with wild impatience. "It is written deep in her sepulchres. It will live while the waters of her sea cover her kings, her princes, and her warriors. But of their powers, who can tell? All is mysterious, strange, and mighty. In the days of the past generations, they struck the blow on Egypt, a single blow, more dreadful than a long course of ruin: a blow which in a moment extinguished the whole soldiery of the land. "They then plunged into the heart of the wilderness. Through that wilderness the Arab flies, lest he should perish of thirst or famine. The soil naked of all fruits, the wells few and bitter, the mountains wild rocks, the valleys beds of sand, the lion dares not cross it, the vulture will not wing the air. The serpent alone, the feeder on the dust, lives in the soil. All is barrenness, fire, tempest, and death." "Madness alone," said I, "could have led them into that accursed land. But my king must have been deceived. I have traversed the borders of the desert, at the head of my horsemen, when I marched with the caravan from Egypt to the shores of the great western waters. None dared to enter the fiery region that lay between the gulfs of the Red Sea. They gazed on it from the flowery skirts of Canaan, as on a furnace where none can tread and live. The nation which entered that desert, must have instantly covered it with their bones." "In that furnace," said Arad solemnly, and with a countenance of terror and wonder, "that nation has lived forty years." He saw my look of incredulity. "Yes," said he, with growing fury, "the slaves of Egypt have lived there, till they have learned to be the conquerors of Canaan. More than human power must have done this. By what incantations they have made the elements their ministers; by what knowledge, superior to all the wisdom of Egypt, they have lived where the solitary Arab dies of hunger; by what command of beings whom it is awful to name, the dark kings of the regions below the world, or the princes of the stars, they have made man and nature, time and space, life and death, do their bidding; who shall tell?".... The sun stood on the verge of the wilderness. The vapours rose up and were dissolved. The host of the strangers suddenly spread before the eye. What words of man shall tell the grandeur of that sight? As far as the eye could reach, the wilderness was covered with life. Countless masses of warriors, each of which would have made an army, were in motion. The symmetry of their encampments filled the eye with the sense of beauty; the vastness of their numbers overwhelmed it with the sense of power. In the centre of each of their hosts rose a standard, of colossal size, waving to the air, and glittering with the emblem of the tribe. Hundreds and thousands of smaller banners, of every rich colour of earth and sky, shone among the tents, and the moving lines of spears, numberless as the ears of the harvest corn, flashed to the sun: all was life, splendour, and power. But in the centre of all stood an object on which, even distant as it was, I could not glance without an involuntary and indescribable awe. It was a large and lofty tent, separated from all the others by a wide interval. As the sunlight struck upon it, I could see that its workmanship was worthy of princes; that its curtains were of royal dyes, and its pillars of gold.

At length, a slight smoke ascended from the summit of this magnificent tabernacle. It was the incense of the morning altar; and instantly the whole mighty multitude burst out into a hymn of transcendent harmony. Its words were simple and sublime. They told of the unwearyed mercy which had brought the people from the dungeons of Egypt, of the resistless power which had vanquished man and nature before their steps, and of the boundless love which had bestowed on the sons of their Father Abraham the inheritance of a land of peace, a career of endless triumph, and the promise of blessings in which all the nations of the earth were yet to own the victory of the King of Israel.'

The account of Leang Afa, by the Editor, is interesting in the highest degree, but will not admit of extract. There is a very pleasing historico-romantic sketch, entitled "The Mission of Telemachus," from the elegant and graphic pen of the Rev. Charles B. Tayler. But the paper which we wish more especially to recommend to the attention of our readers, as possessing an interest above fiction, and the unaffected pathos of fact and nature, is "City Missions," by the Author of "Pictures of Private Life." We should gladly insert the whole paper, but it is too long for our limits, and will not admit of being abridged without injury. We must confine ourselves to one more extract from the present volume, and having already spoken in commendation of the merit and beauty of the engravings, shall then dismiss it with our cordial recommendation, and the thanks of our family circle to the Editor. The devout spirit of the following stanzas, and the name of the much esteemed writer, combine to recommend it to selection.

#### ' COMMUNION WITH THE HEART,

' BY THE LATE REV. JOSEPH HUGHES.

' Replenished from the stores divine,  
Oft would I ask this heart of mine,  
Dost thou with holy ardour burn,  
To make thy best, though poor return ?  
Dost thou in confidence and love,  
Rise daily to thy Friend above,  
And there, beyond the vaulted skies  
Present thyself a sacrifice ?  
Art thou, amidst the scenes of earth,  
Still mindful of thy heavenly birth ?  
Is it thy privilege to pray,  
And offer praises, and obey ?  
Canst thou, recovered from the fall,  
Pronounce the Saviour 's all in all ?

' It is the Saviour's out-stretched hand,  
That bows thy will to His command,

And brings thee to thy dear retreat,  
 Beneath the eternal mercy-seat :  
 There be it thine to seek thy rest,  
 And there remain for ever blest.'

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"The Biblical Keepsake" comprises the first eight numbers of the Landscape Illustrations of the Bible, the first two parts of which were reviewed with approbation in our Number for May last. The volume contains two and thirty plates, the subjects of which are taken from scenes in the Holy Land, with the exception of the following: Ararat; Palmyra; Philæ; Thebes; Temple of Isis at Ghertasher; Babylon; Assos; Pergamos; and Syracuse. There are four views of modern Jerusalem, but, unfortunately, only one of them illustrates the fixed features of the sacred locality. We are not, however, just now in critical humour, and will not even quarrel with the *Via Dolorosa*, given as an illustration of Mark xv. 1, though we should have liked to see introduced a portrait, by Landseer, of the cock that crowed in the ears of Peter, after his denial of his Lord, in order to authenticate the scene. Taken altogether, however, it is a delightful volume; and 'the magic wand' of Turner, and the not less skilful pencil of Callcott, have been adequately and beautifully expressed by the graver of the Findens. It is surprisingly cheap.

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The Forget-me-not ought this year to have appeared in mourning, if flowers could mourn when the hand which planted them is cold in death. Since the publication of the previous volume, the enterprising Publisher, to whom the whole tribe of Annuals in English literature owe their existence, has terminated his honourable career. An appropriate and elegant tribute to his memory, closes the present volume. Mr. Ackermann was much esteemed for his benevolence; and to his spirited exertions on behalf of the famishing population of extensive districts of Germany, in 1813, laid waste by the desolating sword, the extraordinary exertions of British liberality owed their impulse.

'As secretary to the Western Committee, the principal portion of the labour attending this subscription fell upon him. The conduct of the correspondence, and the arrangement of the claims of the sufferers, occupied his day, and frequently the greater part of the night; but he had the satisfaction to know that his exertions were instrumental in saving thousands of his fellow-creatures from destruction.'

'Thine the task, from Britain's shore,  
 Charity's rich stream to pour;  
 Till thy country's wounds were balmed,  
 Till the sweeping storm was calmed;  
 Till upon the German plain  
 Life's rich sunshine beamed again.'

Among the very miscellaneous contents of this pleasing volume, we find nothing more suitable to our pages than

#### 'THE PROTESTANT BURIAL GROUND AT ROME.'

'There is something extremely picturesque in the pyramid of Caius Cestus, the best preserved monument at Rome; and the most splendid piece of ancient sepulchral building there. It is to the ostentation of one individual that we owe this magnificent relic of antiquity. "A stranger amongst strangers, it has stood there until the language around it has changed." The idea of eternity is attached to the form of a pyramid, and although the wild plants have taken root and flourish among the enormous stones of that of Caius Cestus, it does not appear that its beauty has yet suffered any injury. It has a character of impressive grandeur that is very striking. Built of marble, it is more than one hundred feet high; and though time has changed its colour to grey, yet as that grey outline is marked against the bright blue sky, and gay coloured flowers hang in festoons from its crevices, it is a thousand times more beautiful in the eye of the painter and the poet than it could ever have been in its former state of magnificence. This ruin adjoins the walls of Rome. The Emperor Aurelian, fearful that the pyramid might serve as a fortress for attacking the city, caused it to be enclosed in the ancient walls, which still exist as the walls of modern Rome. At the base of the pyramid stand two marble columns, which were found underground, and which have been set up again by one of the Popes.—And before the pyramid lay the Prati del Populo Romano, now meadows covered with verdure and wild flowers, and having here and there a large tree growing in unrestrained beauty..... It was on a beautiful summer's evening, about sixteen years ago, that I went to see this monument of Caius Cestus. I lingered long about the ruined walls of the city. The verdure of the surrounding meadows, and of the fine large trees formed a contrast in colour with the sombre ruins, as the long shadows of evening fell, and the soft blue sky was streaked with the vivid tints of an Italian sunset. A flock of sheep were grazing under the stately trees, and the shepherd and his large dog at his feet, were peacefully seated near. A look of tranquillity and repose not to be described hung over every object around. I inquired the meaning of some huge stones that were rudely placed near the trees where the sheep were grazing; and was answered, "There the protestants who die at Rome are interred." On examining them, I found some tombstones for Prussians and Germans, and a few for my own country-people, who had died at Rome, having probably during the war come to Italy in search of that health which their own climate denied them. The names, rudely inscribed on the stones, were half effaced, and the whole had an air of studied neglect, so as to render them as little conspicuous as possible; for Europe had not been long at peace at that time, and Protestant and Heathen were then synonymous terms. There was something in these neglected graves, in these rudely-carved stones, in these half effaced inscriptions, in the tranquil look of the scenery, that forcibly brought to my mind those beautiful lines of Pope's—perhaps the most beautiful he ever wrote:

"No friend's complaint, no kind domestic tear," &c. &c.

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Under what privations and miseries did not these foreigners end their days—far from friends and the comforts of home! And there was a humility in these stones which strongly contrasted with the magnificence of the monument near, and struck me as a type of that Protestant religion in which they had died. .... From these reflections I was roused by the bells of the churches of Rome, which, as evening fell suddenly, as it does in a southern climate, burst forth at “Ave Maria,” and the sound of the bells in the distance seem to pity and bewail the day that is lost and past. The result of my musings was a strong wish to be interred under the trees near the pyramid of Caius Cestus, if I should die abroad, a wish I never ceased referring to, in illness or in health..... Being at Rome in the summer of 1832, I again visited the spot that had so powerfully laid hold of my imagination in my younger years. I found it totally altered. The English had become a colony at Rome; and out of the crowds who had come thither, some in the pursuit of health, some of pleasure, and some of forgetfulness, many had found a grave under her ancient walls. Pope Pius VII., and his minister, Cardinal Gonsalvi, being both partial to the English nation, and full of gratitude to their King and government, had granted permission for two enclosures to be made, so as to form a proper Christian burial-ground for Protestants. These walls had in some degree spoiled the picturesque beauty of the place, which was now divided into a higher and lower burial-ground; the lower ground being the spot where the first tombs were situated in front of the pyramid of Caius Cestus; the upper, on a sloping hill near and immediately under the massy walls of ancient Rome. Both are exceedingly interesting, independently of their picturesque beauty.

‘To begin with the lower burial-ground.—It is on a flat space before the pyramid, and close under the trees. Cypresses and stone-pines have been planted there, and they are now of great size and beauty; while the aloe and the rose grow close round the graves: some of them are highly interesting.....’

The higher burial-ground is in a sloping direction from the ruined walls of ancient Rome; walls now decorated for the stranger’s remains with roses, the leaves of which fell in luxuriant showers and strewed the tombs. Entering the large iron gates of the enclosure, gates wide enough to admit a funeral procession, a walk rises gradually to these walls: the walk is between rows of aloes and rose-trees, and rosemary hedges. The tombs at present occupy only the highest part of the enclosure, and several of the graves are dressed out with little edges of violets and low-growing flowers, or white roses; and some are entirely neglected, undecorated, and unheeded. Many of the graves evince the care of friends, in the way that the flowers are placed and cultivated. From the high ground is a lovely view of Rome, with the dome of St. Peter’s and the cypresses of the Villa Millini on the horizon. Between this rich outline of distance and the burial-ground lie verdant meadows, and the large trees which I had viewed with admiration many years before.

‘I passed many hours of a beautiful summer day looking at the tombs, and then sat down upon part of the ancient ruined wall close to Shelley’s tomb-stone. What a scene for reflection—past, present, and to come !

'Close by were the gates of the greatest city of ancient times, and near were its finest monuments ; and before me, in the distance, the dome of St. Peter's, and that beautiful and graceful outline of ruins and of more modern buildings, beautiful as Rome only can show. At my feet were the graves of many whom I had known, of wits and scoffers, of the learned, the beautiful, and the gay—all gone to answer for their follies, and for those very sins which caused them in this world to be sought, followed, worshipped !

'All was a warning !—the dead at our feet—the ruins within view—death in every flower ! All was a warning ! Here were youth and beauty cut off in their gayest career, without one little moment for reflection ; and manhood's prime, and talent and genius mis-employed, and age and infancy both helpless alike !.....Twilight came on, and while I sat musing, a distant chant was heard in the direction of S. Paolo *fuori della mura*. It was a dirge for the dead, and a funeral procession passed near enough for me to see the light of the torches flashing through the branches of the trees. The chant was low-toned, solemn, slow, feebly sung by the old monks. A moment passed and the sounds died away. I rose, and followed the procession.'

Among the contributors to the volume whose names appear, are, H. D. Inglis, Miss Landon, Charles Swain, T. K. Hervey, Mrs. Lee, Miss Agnes Strickland, Mary and William Howitt, H. F. Chorley, Mrs. C. Gore, Mrs. C. B. Wilson, Miss Isabel Hill, Captain M'Naughten, Captain Calder Campbell, N. Michell, G. A. Hansard, the Rev. R. Polwhele, and W. L. Stone, of New York. The last named gentleman has furnished a very humorous American story, 'Uncle Zim.' In short, the volume is full of amusement, if not of instruction, and the above catalogue of names will vouch for its varied merit and interest. We must make room for a poetical specimen, and we take the very pleasing lines

#### • TO A TRAVELLING MONKEY.

' BY CHRISTOPHER COOKSON, ESQ.

'In soldier's coat of British red,  
In chains, like captive warrior led,  
A dog thy war-horse, and thy pride  
A sabre dangling from thy side ;  
Dost ever think of distant Ind,  
Thy balmy groves of tamarind,  
Where once thou wert a joyous brute,  
Feasting in those bowers of fruit,  
Now with munching, now with leaping,  
Dance and revel hourly keeping ?—  
Say, dost ever ponder now  
On the citron's spicy bough,

Gambols in the palmy shade,  
 Stealthy jaunts at even made  
 To the guava's juicy crop,  
 To the mango's golden top,  
 Where once thou wert a pilferer free  
 With thine old fraternity?—  
 Have not drum and viol drowned  
 Every airy, leafy sound?  
 Pleasures of the mart and street,  
 Weaned thee from thy green retreat?  
 Pageantry and plaudit vain,  
 Puffing up thy witless brain,  
 To a counterfeit grimace  
 Altered e'en thy mimic face?—

' Yet, methinks, the zany's art  
 Is to thee no painless part.  
 Let them mask her as they will,  
 Nature masked is Nature still.  
 Nay, beneath thy showy vest,  
 There's a sorrow at thy breast,  
 And a rebel wish to be,  
 As thou wert, a rover free.  
 There's a sense of suffered wrong  
 Sharper than thy master's thong.  
 These will haunt thee to thy grave,  
 Gay, dissembling, hapless slave !

There are ten plates. An Interior of Milan Cathedral, by Prout, and Madeira, by W. Westall, are gems. Mabel Grey, by Cattermole, is good. Eulione is a fright, begging Sir Thomas Lawrence's pardon. The other engravings require no notice.

The Keepsake maintains its aristocratic character. Among the contributors we find one Countess, three Ladies of birth, two Lords, two Baronets, two M.P.s, an Hon. Mrs., and an Archdeacon. Now, considering the intellectual disadvantages under which such persons labour, we cannot but deem their contributing to such a volume as this, a meritorious effort, and one which the public ought to take kindly. We do not agree with Hannah More, that it is as well *de ne rien faire as faire des riens*. *Des riens* are sometimes very pretty somethings; and composing them is doing something. As to the quality of the *quality* productions, we must honestly say, that they exhibit an approach to plebeian cleverness. Of the poetry, we cannot speak very highly, though we think Lady Emmeline improves, and the Hon. Mrs. Norton's versification is always elegant and melodious. 'The Sledge,' and 'The Well of Beauty,' are clever and well turned *jeux d'esprit*. But the staple of the volume is the Tales. Mr. Bernal reminds us of Miss Mitford, and they would make an

intellectual match. ‘Anger and Retribution,’ by Lady Julia Lockwood, and ‘Kellingham House,’ by Miss Charlotte Norman, are two well written stories, as horrific as stories ‘founded on fact’ usually are. Miss S. C. Hall has contributed one of her spirited and dramatic tales, ‘The Fortunes of Blanche Bolton;’ and Mrs. Charles Gore, Miss Agnes Strickland, and the Author of Frankenstein, have each a story. The volume will please, and we think, ought to satisfy, the class of readers for whom it is intended. As the annual of the boudoir and the drawing-room, it will maintain its pretensions. The plates are not so good as might be expected from Mr. Charles Heath. The Viscountess Beresford, after Lawrence; My Aunt Mansfield, a design which reminds us of the quiet humour of Smirke; the ‘Earl of Surrey and the fair Geraldine,’ a clever drawing by Cattermole; and a groupe before an altar, by Miss L. Sharpe, are the best things in the volume. Several of the engravings are very mediocre.

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**Art. V. 1. *A Letter to a late Cabinet Minister on the present Crisis.***

By Edward Lytton Bulwer, Esq., M.P. Author of “England and the English,” &c. 8vo. pp. 86. Price 2s. 6d. London. 1834.

**2. *The Quarterly Review.* No. civ. Nov. 1834. *Postscript.***

OUR well-meaning and patriotic monarch, by a misguided exercise of his undoubted prerogative, has given another sudden check to the progress of those measures which are indispensable in order to place the laws and institutions of the country in harmony with the present aspect of society, and the just claims of the British people. The result of this check, it requires no sagacity to predict. It is like laying a stone in the track of a locomotive, in order to arrest its progress, or grappling with the wheels of a steam-engine. The state is on the verge of a frightful collision, which threatens to strain every part, and to work sore mischief to the unskilful hands which have adopted such a method of moderating the movements, at the rapidity of which they had taken alarm. Our present Number leaves the press while the country is still in suspense, with only a provisional Cabinet, virtually consisting of a single minister, filling every office with the ubiquitous powers of the fabled Kehama. Such a state of things is, we believe, without precedent. It has arisen without necessity. For the sudden, contumelious dismissal of the late ministry, no reason has been assigned; none can be given. The ostensible cause is the necessity of appointing a

new Chancellor of the Exchequer and leader of the House of Commons, in consequence of the death of the late Earl Spencer. In finding an efficient finance minister, there could be no difficulty. Even the Tory prints admit that Lord Althorp's place might have been, in this respect, easily supplied. In choosing an equally competent leader in debate, there was confessedly greater difficulty, since the post demands the union of great personal weight and parliamentary experience, readiness and tact in debate, physical powers of sustaining almost incessant fatigue, and of course, political prominence and responsibility. Powers of oratory are not sufficient to qualify a Cabinet minister for this laborious and responsible function. It is not enough that, like Mr. Grant, Mr. Rice, or Lord Palmerston, the individual is capable of *getting up*, now and then, a powerful display of eloquence. The leader must be, if not an orator, a ready debater, prompt in reply, and moreover, a clever tactician, capable of watching his opportunity, and shaping his decisions by the aspect of parties, and the turns and accidents of debate. So admirably qualified was Lord Althorp for the post he occupied, by his experience, temper, readiness, aristocratic influence, and the general confidence reposed in his honour and integrity, that Sir Robert Peel is stated to have expressed high admiration of his skilful management during the progress of the Reform Bill, and to have confessed that no other member of the House could have carried through the measure with equal success. Yet, his Lordship is very far from being an orator; in fact, only an indifferent speaker.

It is, however, quite absurd to suppose, that no suitable person could be found, in the late cabinet, to supply the place of Lord Althorp in the House of Commons. The precedence would seem to have been due to the Paymaster of the Forces: his high birth, (which has weight even with a liberal House of Commons,) his unimpeachable consistency and public integrity, parliamentary experience, and popular character, combined to designate him as a suitable successor to the late Chancellor of the Exchequer; a feeble state of health and deficiency of physical energy being the principal, if not the only drawbacks on these qualifications. The Quarterly Reviewer, having a more especial spite against his Lordship, chooses to say, that the proposing Lord John Russell as leader of the House, 'looks like a joke.' Why so? Setting aside Sir Robert Peel and Lord Stanley, whom could the Tories produce better fitted to fill the post?—Oh, we forgot *Mr. Croker*.

Had Lord John Russell, however, been deemed unequal to the labour, Mr. Abercromby, who was formerly named as a fit person to occupy the chair of the House, could not have been excepted against; and rather than dissolve the ministry on the

ground of this imaginary difficulty, other individuals in the Cabinet might have been found not incapable of taking the lead among the Commons of England.

At all events, the King's Ministers did not feel this to be an insuperable difficulty, or, so far as appears, a source of any perplexity. Lord Melbourn did not repair to Brighton to disclose any embarrassments, nor, whatever the Quarterly may choose to say, to announce any differences of opinion, or divisions of party in the Cabinet. We have reason to believe that the statement in the 'Postscript' on this point is entirely fictitious and apocryphal. Lord Melbourn felt in no 'dilemma' with respect to his colleagues: his only dilemma related to the unofficial Cabinet behind the throne, and to the position in which any Minister must be placed who has to mediate between a people calling for Reform, and a Court and Church opposed to all liberal concessions. The Duke has already found himself in a similar dilemma.

The Quarterly Review and the Standard have favoured their readers with two very different, but equally veritable and authentic expositions of the interview between the late Premier and his Royal Master, which led to the unexpected dismissal of the entire cabinet. The former states, that the majority of the Cabinet thought that they could not meet Parliament, 'without announcing some strong measures of what they called *Church Reform*, or, to speak more truly and plainly, *Church Spoliation*.' This we believe to be *quite true*. But a section of the Cabinet, it is pretended, to whose opinion Lord Melbourn himself is said to have inclined, 'were reluctant to pledge themselves to this exact, and declared they must resign if such measures were proposed.' On the great and vital question of the *Church*, these two sections of the Cabinet were so irreconcileable, that, whenever that question should be brought into discussion, the dissolution of the ministry was inevitable. This being frankly admitted by Lord Melbourne, his Majesty thought it far better to dissolve the 'incoherent and distracted' Cabinet at once!

This audacious fiction can surely impose upon no one. The names of the Ex-Ministers furnish a sufficient refutation. Our readers would be puzzled to fix upon the names of the anti-reform section. The late Cabinet consisted of sixteen ministers, seven peers, viz. Lords Melbourn, Brougham, Lansdown, Mulgrave, Holland, Auckland, and Duncannon, and nine members of the Commons' House, viz. Lords Althorp, Palmerston, and John Russell, and the Rt. Hon. T. S. Rice, C. Grant, E. Ellice, E. J. Littleton, Sir J. Hobhouse, and J. Abercromby. Which 'three or more' of these shall the dishonour light upon, of being suspected by the Tories capable of dividing against their colleagues? If Lord Lansdown, Lord Auckland, and Mr. Rice, are intended as the three, we are sure that they are undeserv-

ing of the stigma. Their conduct at the time that Mr. Stanley, Sir James Graham, the Earl of Ripon, and the Duke of Richmond seceded from the Cabinet on this very point, sufficiently disproves the calumnious supposition. To any other members of the Cabinet, who have subsequently taken their seats at the council board, the imputation obviously cannot attach. We have no doubt that Lord Lansdown is chiefly pointed at; but to those who heard, as we did, his Lordship's manly and statesman-like speech in the House of Lords, in the debate which preceded the last division of the Irish Church Bill, the representation of his being adverse to an effective Church Reform, must appear unworthy of notice.

Had there been the slightest atom of truth in this artful statement, still, the loss of Lord Althorp as a leader, could not have been a source of additional embarrassment. It will not be pretended that his Lordship is more of a conservative, or less of an aristocrat, than Lord John Russell. Or take it the other way, and, for argument's sake, suppose that Lord Melbourne, (who is stated to have inclined to the views of the minority,) Lord Althorp, (whose removal from the House of Commons is the alleged source of the whole difficulty,) Lord Auckland and his friends, and we must add Lord Brougham, were all *indisposed* to concede the reform measures which some of their colleagues deemed indispensable; that is to say, that they had all turned their backs upon reform principles; whence could have arisen any difficulty, had the more liberal members of the ministry resigned, of recalling Mr. Stanley and his friends to resume their places. In such a case, Lord Melbourn ought to have been the last man to resign, or to have been dismissed. Will it be said, that a *majority* of his colleagues were adverse to his moderate policy? Of whom could that majority be composed? Was the resignation of Lord Palmerston and Mr. Grant apprehended in case Lord Melbourne pushed things too far? Could not their places have been supplied? That Lord Melbourne was disposed to go further than the majority of his colleagues is not pretended, and we need not bestow a word upon such an absurd supposition. View the matter in any light, the palpable falsehood of the Quarterly Reviewer's insidious representation is manifest.

We had written thus far when the Chronicle \* of this morning (Friday) reached us, in which we find the following reply, in a leading article, to the allegations of the Quarterly Review.

\* This truly independent and ably edited Journal has been doing infinite service to the cause of Reform, and is fast rising, under its present improved management, in sale and political influence. It deserves the gratitude and cordial support of every friend of reform and religious liberty.

' In the postscript to *The Quarterly Review*, which was yesterday copied into *The Times*, and called an authorized statement, we find the following assertions :—

" The Cabinet has been dissolved, not by the removal of Lord ALTHORP from the House of Commons, but by its own internal and irreconcileable dissensions." **POSITIVELY FALSE** in both respects.

' The principal pretext assigned was the removal of Lord ALTHORP from the House of Commons ; and there were no dissensions of any kind in the Cabinet—no, not the slightest difference of opinion either then or since the formation of the MELBOURNE Cabinet.

' 2. " That in consequence of these dissensions, Lord MELBOURNE waited on the KING, and made a proposal of *remodelling* the Cabinet, for the sake of establishing unanimity between the two sections of the Cabinet who disagreed on the Irish Church Question." **POSITIVELY FALSE.**

' Lord MELBOURNE made no such proposal, there being no such disagreement upon the Irish Church measure then in contemplation.

' 3. Lord MELBOURNE "*candidly informed* his MAJESTY that his propositions, even if agreed to, would have the effect of establishing unanimity," &c. **POSITIVELY FALSE.** The Cabinet were unanimous. It is superfluous, therefore, to contradict the other part of this falsehood.

' 4. " In this state of things, his MAJESTY, with equal frankness and good sense, suggested that if the proposal then submitted to him was avowedly to settle nothing, but, on the contrary, to render another and early crisis inevitable, there could be no use in patching up a provisional expedient ; and that it would be better to do at once, that which was admitted to be unavoidable at last, namely—to dissolve the incoherent and distracted Cabinet." **FALSE IN EVERY PARTICULAR.** His MAJESTY made no such suggestion—no such proposal was submitted to him ; nothing was said of another and early crisis, or any crisis at all. No admission of the sort was made ; nor was the Cabinet said, by either party to the conversation, to be incoherent and distracted. We repeat, there was no difference between them, on any point whatever.

' 5. " The late Premier conveyed to the Duke of WELLINGTON his MAJESTY's letter, summoning his Grace to Brighton." This is " lying like truth." A gentleman about the Court requested that Lord MELBOURNE's servant might carry a letter to Sir HENRY WHEATLEY, inclosing another to the Duke of WELLINGTON ; and of this fact the monstrous inference has been fabricated—that Lord MELBOURNE was a party to the sending for the Duke of WELLINGTON.

' 6. " His MAJESTY has already reaped some of the fruits of such upright conduct, in the full admission, as we have heard, of various Members of the late Cabinet, that they have nothing to complain of".

' Certainly his MAJESTY has already reaped the fruits of such conduct, but not the full admission here talked of. We are likely to know more of the parties in question than the writer of the Postscript ; and we must contradict him as flatly as to this assertion, as we have with respect to every particular of his statement.

' A simple misrepresentation of what passed between his MAJESTY and Lord MELBOURNE has been already contradicted on the authority of his Lordship himself, but the repetition of such a fable in *The Quarterly Review* requires a second exposure. Oh ! that Parliament were sitting '.

It is scarcely worth while to advert to the counter-fiction of the Standard. In an article which appeared on Wednesday last, an imaginary dialogue is introduced between the King and Lord Melbourn, in which his Majesty is made to resent, with the utmost warmth, the proposal to appoint the Chief Secretary for Ireland to the Exchequer, as an insult to the Crown and the people, and to intimate the dismissal of the Administration upon that ground. This is meant, no doubt, for a coarse joke at the expense of Mr. Littleton, who, the Standard chooses to forget, had already a seat in the Cabinet. Whether he was even thought of as the future Chancellor of the Exchequer, we cannot say. Of the two offices, that of Secretary for Ireland, if not the higher in rank, requires not the less of those qualifications which command public confidence ; and the individual who was a responsible member of the Administration in one capacity, could not have been offensive to his Majesty in the other. The Standard means only to insult and vilify Mr. Littleton : it libels in effect the King.

We return then to our first position ; that, for the dismissal of the late Administration, no other cause can be assigned than the royal determination, to get rid of them at the first opportunity. That his Majesty would choose this *untoward* moment, when Earl Spencer was as yet unburied, and no time had been afforded for consulting the Chancellor of the Exchequer on the subject of the requisite changes—that the train, long prepared, would have been fired at that precise moment,—was not, perhaps, looked for even by those who were privy to the court intrigue. It is certain, however, that there were omens, perceptible to certain instincts, of the coming change. The event ' cast its shadow before.' From the cause we turn to the effect. Instead of criticising the resolution of the King, or discussing the limits of prerogative, let us look at the circumstances of his situation, as forcibly depicted by Mr. Bulwer, and the circumstances in which it has placed the country.

' Called to the throne in times of singular difficulty—the advisers of his predecessor, whose reign had been peaceful and brilliant, on one side—a people dissatisfied with half reforms on the other—educated to consider the House of Lords at least as worthy of deference as the popular will—disappointed at finding that one concession, however great, could not content a people who demanded it, but as the means to an end—turning to the most powerful organ of the Press, and reading that his liberal Ministers were unpopular, and that the country

cared not *who* composed its government—seeing before him but two parties, besides the government party—the one headed by the idol of that people he began to fear, and the other by the most illustrious supporter of an order of things which in *past times* was the most favourable to monarchy;—I cannot deem it altogether as much a miracle as a misfortune that he should be induced to make the experiment he has risked. But I do feel indignation at those—not women, but men—grey-haired and practical politicians, who must have been aware, if not of its utter futility, of its pregnant danger; by whose assistance the King now adventures no holiday experiment.—For a poor vengeance or a worse ambition they are hazarding the monarchy itself; by playing the Knave they expose the King. For this is the danger—not (if the people be true to themselves) that the Duke of Wellington will crush liberty, but that the distrust of the Royal wisdom in the late events—the feeling of insecurity it produces—the abrupt exercise of one man's prerogative to change the whole face of our policy, domestic, foreign, and colonial, without any assigned reason greater than the demise of old Lord Spencer—the indignation for the aristocracy, if the Duke should head it against Reform—the contempt for the aristocracy if the Duke should countermarch it *to* Reform—the release of all extremes of more free opinions, on the return which must take place, sooner or later, of a liberal administration;—the danger is, lest these and similar causes should in times, when all institutions have lost the venerable moss of custom, and are regarded solely for their utility—induce a desire for stronger innovations than those *merely* of reform.

“ ‘Nothing,’ said a man who may be called the prophet of revolutions, ‘destroys a monarchy while the people trust the King. But persons and things are too easily confounded, and to lose faith in the representative of an institution, forbodes the decease of the institution itself.’” Attached as I am by conviction to a monarchy for this country—an institution that I take the liberty humbly to say I have elsewhere vindicated, with more effect, perhaps, as coming from one known to embrace the cause of the people, than the more vehement declamations of slaves and courtiers—I view such a prospect with alarm. And not the less so, because Order is of more value than the Institutions which are but formed to guard it; and in the artificial and complicated affairs of this country, a struggle against monarchy would cost the tranquillity of a generation.

‘ We are standing on a present, surrounded by fearful warnings from the past. The dismissal of a ministry too liberal for a King—too little liberal for the people, is to be found a common event in the stormiest pages of human history. It is like the parting with a common mediator, and leaves the two extremes to their own battle.’—

pp. 36—39.

After advertiring to the blunders of the Grey ministry, Mr. Bulwer continues:—

‘ But these were the faults of a *past* Cabinet. The Cabinet of Lord Melbourne had *not been* tried. There was a vast difference between the two administrations, and that difference was this—in the one the

more liberal party was *the minority*, in the other it was *the majority*. In the Cabinet of the late Premier, the weight of Sir John Hobhouse, Lord Duncannon, and the Earl of Mulgrave was added to the scale of the people. There was in the Cabinet just dissolved a majority of men whose very reputation was the popular voice, whose names were as wormwood to the Tories, and to whom it is amusing to contrast the language applied by the Tory Journals with that which greeted "in liquid lines mellifluously bland," the luke-warm reformers they supplanted. Lord Melbourne's Cabinet had not been tried—*It is tried now—THE KING HAS DISMISSED IT IN FAVOUR OF THE DUKE OF WELLINGTON!* His Majesty took the earliest opportunity and the faintest pretext in the royal power to prove that he thought it more liberal than the Cabinet which preceded it.' pp. 41, 42.

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' With Lord Melbourne himself, it was my lot in early youth to be brought in contact, and I still retain a lively impression of his profundity as a scholar—of his enthusiasm at generous sentiments—and of that happy frame of mind he so peculiarly possesses, and of which the stuff of Statesmen is best made, at once practical and philosophical, large enough to conceive principles,—close enough to bring them to effect. Could we disentangle and remove ourselves from the present, could we fancy ourselves in a future age, it might possibly be thus that an historian would describe him:—"Few persons could have been selected by a king, as prime minister, in those days of violent party, and of constant change, who were more fitted by nature and circumstances to act *with* the people, but *for* the King. A Politician probably less ardent than sagacious, he was exactly the man to conform to the genius of a particular time;—to know how far to go with prudence—where to stop with success; not vehement in temper, not inordinate in ambition, he was not likely to be hurried away by private objects, affections, or resentments. To the moment of his elevation as premier, it can scarcely be said of his political life that it affords one example of imprudence. '*Not to commit himself,*' was at one time supposed to be his particular distinction. His philosophy was less that which deals with abstract doctrines than that which teaches how to command shifting and various circumstances. He seldom preceded his time, and never stopped short of it. Add to this, that with a searching knowledge of mankind, he may have sought to lead, but never to deceive, them. His was the high English statesmanship which had not recourse to wiles or artifice. He was one whom a king might have trusted, for he was not prone to deceive himself, and he would not deceive another. His judgment wary—his honour impregnable. Such was the minister who, if not altogether that which the people would have selected, seems precisely that which a king should have studied to preserve. He would not have led, as by a more bold and vigorous genius, Lord Durham, equally able, equally honest, with perhaps a yet deeper philosophy, a more masculine and homely knowledge of mankind, and a more prophetic vision of the spirit of the age, might have done;—he would not have *led* the People to good government, but he would have marched with them side by side."

‘ Such I believe will be the outline of the character Lord Melbourne will bequeath to a calmer and more remote time. And this is not my belief alone. I observe that most of those independent members who had been gradually detached from the cabinet of Lord Grey, looked with hope and friendly dispositions to that of his successor. In most of the recent public meetings and public dinners where the former Cabinet was freely blamed, there was a willingness to trust the later one. And even those who would have wreaked on the government their discontent upon the Chancellor were deterred by Lord Durham’s honest eulogium on the Premier. This much then we must concede to the Melbourne administration. First, it was a step beyond Lord Grey’s, it embraced the *preponderating*, instead of the *lesser*, number of men, of the more vigorous and liberal policy. The fault’s of Lord Grey’s government are not fairly chargeable upon it. Men of the independent party hoped more from it.

‘ Secondly, by what we know, it seems to have been in earnest as to its measures, for we know this, that the Corporation Reform was in preparation—that the Commission into the Irish Church had produced reports which were to be fairly acted upon—that a great measure of justice to Ireland was to be based upon the undeniable evidence which that commission afforded of her wrongs. We know this,—and knowing no more, we see the Cabinet dissolved,—presumption in its favour, since we have seen its successor !’ pp. 44—47.

The King can do no wrong. It is an admirable provision of the Constitution which secures inviolability and irresponsibility to the Crown, and throws the magic shield of the national faith round the person of the monarch. But why can the King do no wrong ? Because, as king, he can do nothing but through the instrumentality of responsible advisers. Wrong may be done to the nation, and the punishment of that wrong may justly follow its committal ; but the minister of the royal prerogative is in such a case the only culprit. He it is who is responsible to the people. The king is sovereign in his prerogatives. The Commons are sovereign in their prescriptive rights. They hold the national purse. It cannot be wrested from them. The king may dismiss his Cabinet, may dissolve the Legislature ; but the Government cannot go on without supplies, and supplies cannot be had without a parliament, and a parliament will not vote supplies unless they have confidence in the minister. All this is as trite and familiar as the axioms of Euclid ; and yet the first lessons of the Constitution are sometimes forgotten. The Tory parasites argue as if, because the royal prerogative is unquestionable and invulnerable, no responsibility attached to those who as advisers or instruments, have been accessory to a determination which involves the tranquillity and political interests of twenty-four millions of people. Under the mask of loyalty to the person of the king, they conceal treason to the State, disloyalty to the Constitution. The country has suffered wrong in the dismissal of his Majesty’s ministers ;

and it feels it. Murmurs loud and deep are escaping from the people of the three kingdoms. But we do not say that the king has done the country wrong; not in intention, for we believe his Majesty's intentions (if we may speak of them) to have been upright;—not in act, for the royal act would have been null and frustrate, had it not been put into effect by the parties who were eagerly watching for the signal of accomplishing their long meditated project. The king cannot have done wrong; for he is not responsible to his people for his actions; but for those actions, adopted and realised by his ministers, *they*, the only wrong doers of whom the Constitution takes cognizance, must be called to account. We insist upon these distinctions with earnestness, because to lose sight of them is to endanger the stability, as well as to offend against the majesty of the throne,—the throne, *which is greater than he who fills it*, and which, in opposition to the shallow, vulgar philosophy of the cheap-government men, we must maintain to be the key-stone of the arch upon which our constitutional liberties depend for their security.

What then is the present duty of the British people? It is, with unabated loyalty to the throne, to combine a firmness and united resistance to the monstrous and desperate effort to deliver them over again to Tory misrule and oligarchical encroachments. The intrigues of the court must be baffled at the hustings and defeated in the senate. Let the people be true to themselves, and the Commons be true to the people, and all must come right. The interests of three kingdoms are not to be sacrificed to maintain the Irish hierarchy in its bloated wealth, nor are the Commons of England to be ruled by the horse-guards. We shall conclude these hasty observations with another eloquent extract from Mr. Bulwer's well-timed and spirited pamphlet.

'We are still that people, who have grown great, not by the extent of our possessions, not by the fertility of our soil, not by the wild ambition of our conquests; but, by the success of our commerce, and the preservation of our liberties. The influence of England has been that of a moral power, derived not from regal or oligarchic, or aristocratic ascendancy; but from the enterprise and character of her people. We are the great middle class of Europe. When Napoleon called us a *bourgeois* nation, in one sense of the word he was right. What the middle class is to us, that we are to the world!—a part of the body politic of civilization, remote alike from ochlocracy and despotism, and drawing its dignity—its power—its very breath—from its freedom. The Duke of Wellington and his band are to be in office: what to the last hour have been their foreign politics?—wherever tyranny the grossest was to be defended—wherever liberty the most moderate was to be assailed—*there* have they lent their aid! The King of Holland trampling on his subjects was "our most ancient ally," whom "nothing but the worst revolutionary doctrines could induce us to desert." Charles X: vainly urging his ordinances against the parliament and the

press at the point of the bayonet, was an "injured monarch," and the people a "rebellious mob." The despotism of Austria is an "admirable government"—with Russia it is "insolence" to interfere in behalf of Poland. Miguel himself, blackened by such crimes as the worst period of the Roman empire cannot equal, is eulogized as "the illustrious victim of foreign swords." Not the worst excesses that belong to despotism, from the bonds of the negro to the blood of a people, have been beneath the praise of your present government—not the most moderate resistance that belongs to liberty has escaped their stigma. This is no exaggeration; chapter and verse, their very speeches are before us, and out of their own mouths do we condemn them. Can we then be insensible, little as we may regard our more subtle relations with foreign states—can we be insensible to the links which bind us with our fellow creatures; no matter in what region of the globe? Can we feel slightly the universal magnitude of the interests now resting on our resolves? Believe me, wherever the insolence of power is brooding on new restraints, wherever—some men, "in the chamber of dark thought," are forging fetters for other countries or their own—*there* is indeed a thrill of delight at the accession of the Duke of Wellington! But wherever liberty struggles successfully, or suffers in vain—wherever opinion has raised its voice—wherever enlightenment is at war with darkness, and patience rising against abuse—*there* will be but one feeling of terror at these changes, and one feeling of anxious hope for the resolution which you, through whose votes speaks the voice of England, may form at this awful crisis. Shall that decision be unworthy of you?' pp. 65-68.

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Art. VI.—1. *A Charge delivered to the Clergy of the Diocese of London,* at the Visitation in July, MDCCCXXXIV. By Charles James, Lord Bishop of London. 8vo. pp. 67. London, 1834.

2. *A Remonstrance addressed to the Lord Bishop of London,* on the Sanction given in his late Charge to the Clergy of that Diocese, to the Calumnies against the Dissenters, contained in certain Letters signed L. S. E. Second Edition. By Charles Lushington, Esq. 8vo. pp. 51. London, 1834.

WHEN, in our October Number, we laid before our readers some specimens of the vulgar and malignant ribaldry of L. S. E., and expressed our willingness to believe that so infamous a production could find acceptance with no class of readers, little did we imagine that it had even then received the recommendation, *ex cathedrā*, of a prelate of the Established Church, and that prelate no other than Bishop Blomfield. 'A publication,' says his Lordship, in a note to his late charge, 'which I recommend, as containing a great deal of useful information and sound reasoning, set forth with a little too much sharpness of invective against the Dissenters.' This note had escaped our observation, when our attention was called to it by a provincial journal

(the Bradford Observer)\*, in an article which first made us acquainted with the real name of the reverend vituperator. Not only has his book obtained the seal of episcopal approbation, but we learn from the Observer, that a considerable number of the clergy in the neighbourhood of Bradford, with Prebendary Roberson at their head, toasted the health of L. S. E. at a public dinner, with thanks to him for his book !! These circumstances have given to the work a notoriety and importance to which it has no intrinsic pretensions, as indicating the state of feeling in certain quarters, and as a sign of the times. It would have been, indeed, an uncandid conclusion, even had no protest been put forth on the part of the more liberal members of the Established Church, that the foul invectives and calumnies of this vulgar renegade, and his episcopal and clerical abettors, could be approved of by the majority of those who bear the name of churchmen. The " Remonstrance " addressed to the Lord Bishop of London by " a Member of the Church of England," shews that the more discreet and enlightened friends of the Church, are deeply mortified by the discreditable conduct of the Bishop of London, which has so unhappily committed the episcopal character. We are spared the pain of commenting upon his Lordship's gross offence against charity and gentle manly feeling, by the respectful yet forcible language of remonstrance employed by an able and generous auxiliary.

' The public have before them a book teeming with erroneous statements, on matters of the most grave and solemn interest, and with vituperation of a large body of the nation, the most unqualified, the most ill-founded, and the most flagitious. They naturally inquire, on such a production, what are the suffrages of the learned, the religious, and the dignified part of the community ; they anticipate their instant and unmitigated condemnation of a work, calculated to excite animosity throughout the whole kingdom, and to exacerbate every sentiment of difference into a passion of hatred and hostility. But they have predicted wrongly. The impure and malevolent volume is hailed with delighted acclamation by a body of clerical admirers, and the Bishop of London scarcely awards to the most objectionable passages of it, the hesitation of his dispraise :—" A publication which I recommend as containing a great deal of useful information, and sound reasoning, set forth with a *little too much* sharpness of invective against the Dissenters."

' We are taught in the Scriptures, in which your Lordship is so well versed, " Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice ; and be ye kind to one another;"—and, " above all things have fervent charity among yourselves." And, if I mistake not, there is a whole chapter, in one of the Epistles, devoted to the inculcation of brotherly love. How do those precepts comport with the Rev. Author's denunciations against

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\* See Bradford Observer, Oct. 9. Patriot, Oct. 15.

his brethren, the Dissenters, that they are hypocrites and demons, and belong not to the pale of Christianity? How, my Lord, would I ask, does the enforcement of these blessed commands coincide with your gentle and reluctant censure of such frightful malice? A junior priest would never have ventured thus to commit the character of his order, had he not previously been satisfied that the act would not be unacceptable to some of his superiors, with whose inveteracy against Dissenters he was acquainted, though they did not absolutely suggest the attack. But the circumstance alone of your not having branded the shameless book with immediate reprobation, involves the suspicion that you indulged a smile of complacency, while you thus negatively sanctioned such cruel insults—such indiscriminate execration. "A little too much sharpness of invective."

‘————— *Hæc ego nunquam  
Mandavi, dices olim, nec talia suasi.  
Mentis causa male tamen est, et origo penes te.*’ pp. 18, 19.

We are much mistaken if, by this time, his Lordship of London is not ready to bite his fingers with vexation for having so grossly committed himself. Henceforward, however, the names of Gathewal and Blomfield, the patron and the protégé, will be indissolubly associated.

The letter to the Bishop is, substantially, a modest but manly and biting apology for not thinking ill of the Dissenters,—for not bowing to the authority of the Diocesan in his estimate of the merits of L. S. E.'s letters, and for not yielding assent to the “reasonings,” or credence to the scurrilities which they contain. The first impression bore the signature of A Member of the Church of England; but the second edition discloses the name of the author; a gentleman who, for many years, occupied with honour a situation of trust and high responsibility, in the administration of our Indian Government, and who, since his return to this country, has been more heard of in the retired walks of philanthropy, than in the arena of polemical or political strife. Having become acquainted with the Dissenters of this country, chiefly by means of their missions in India, and the printed reports of their religious institutions, and their exertions in the cause of education and general philanthropy, he appears to have been perfectly unprepared for the scurrilous and virulent attack made upon them by a man sustaining the office of a clergyman; and still less disposed to acquiesce, as a gentleman and a Christian, in the sanction given to such a pestilent production by the Bishop of his Diocese. The pamphlet breathes throughout an amiable spirit, and does great honour to the writer's sense of justice and independence of feeling. The testimony it bears to the claims of the Dissenters, is the more valuable, as coming from one who has only looked on from a distance, totally unconnected with any denomination of Dissenters, except as officially cognizant of some of

their missionary operation in India, or as brought into contact with individual Dissenters in the British and Foreign School Society, and other philanthropic committees, on which Mr. Charles Lushington's name appears as a member. What his Lordship of London may think of this Remonstrance we cannot pretend to say ; but the public will not fail to appreciate the force of this protest against clerical illiberality and episcopal petulance. In the name of the Protestant Dissenters of England, we return our warmest thanks to this liberal and generous member of the Church of England, for his vindication of their collective character from unmerited obloquy. Towards the close of the pamphlet, the *impolicy* of prosecuting such a mode of party warfare as the Bishop of London has sanctioned, is very forcibly argued ; and the alternative presented to the advocates of the Establishment is placed in a very clear and striking light.

' Admitting, however, for the sake of argument, that the Dissenters are as unprincipled as L. S. E. asserts, and as contemptible as your Lordship's indifference implies, there is a numerous and influential body, still more formidable to the enemies of improvement than these despised seceders. I allude to the large and predominating number of members of the Church of England, both in and out of Parliament, who are determined that justice shall be done to their Dissenting brethren, and who are indignant that their section of the Church of Christ is yet disgraced by intolerance, and tainted by abuses. This catholic spirit is rife and strong, my Lord ; and unless your party conciliate it by prudent concession and timely sacrifices, you will have to yield to arguments which I am too cautious or too courteous to specify. Surely I need not, in confirmation of my assumptions, remind your Lordship of the recent votes of the House of Commons, for removing the disabilities of the Dissenters ; nor should it be necessary for me to draw your attention to the sentiments of the immense body of constituents who delegated the components of those overwhelming majorities. *Fiat justitia ruat cælum*, is a quotation which every school-boy is apt to make ; but it should not be forgotten, that there are plenty of liberal and enlightened men ready and willing to apply and act upon it. It can scarcely be supposed that the people will be satisfied with the *conversation* of the last session, and, in the next, allow the public time to be frittered away in talk about abuses, instead of its being devoted to their abolition. No ; reform, both in Church and State, must pursue an onward course towards completeness. What the reforms in the former should be, it hardly falls within the scope of my purpose to touch upon ; and if it were, I have no room for the discussion. The matter, however, must be seen through a different medium since the abolition of the Test Act, which went so far to dissever the union between Church and State, and the passing of the Reform Bill ; more especially when reference is made to the constantly-increasing multitude, for whose spiritual wants it is indispensable to provide, and to which the present establishment of clergy, giving them credit for the best activity and the most fervent zeal, is confessedly unequal. If,

then, these religious wants are to be adequately supplied, it must be by one of three plans ;—

- ‘ 1. Either by the Establishment and other sects, as at present ;
- ‘ 2. Or by the Establishment alone, all other sects being merged, comprehended, or put down ;
- ‘ 3. Or by the Episcopal Church and other denominations, without an Establishment.

‘ Do any parties deem the second alternative practicable ! Could our Establishment, in the present aspect of political affairs, be extended, on the basis of taxation, so as to meet the wants of the population ? Could the sects, now become so powerful be put down ? Is any scheme of comprehension feasible ? If not, we may dismiss the second. Do we accept the first, then confessedly sects are necessary ; their co-operation, as *auxiliaries*, being indispensable. If so, the part of wisdom would be to acknowledge them as such, to conciliate them, to concede their reasonable claims. If this be not done, I do not perceive how we can escape from the conclusion, that the third will be the inevitable result. The Establishment, evidently insufficient of itself, and by itself, yet hostile to other sects, and disdaining their aid ; incapable of adequate extension by taxation, yet rejecting and opposing the expansive principle of voluntary support ; outnumbered now in the large towns by the sects ; must, I fear, become more and more unpopular, and no way of saving the Church will remain, but reducing it to the level and dimensions of an Episcopal, but *Non-established* Church, like the Episcopal Church in Scotland or in America. If the friends of our Establishment really wish to avert this consummation, they must strenuously unite to cement and foster that combination of effort which is involved in the first alternative, and hold out the hand of fellowship to their dissenting brethren with cordiality and faithfulness. They, I should hope, would still be willing to grasp it, when replaced on the footing of equality, to which they will never abandon their pretensions. A contrary course on the part of ourselves will defeat every attempt to prop up our tottering edifice. To join in, or even to countenance, by an exhibition of cold neutrality, the vulgar abuse in which some misguided zealots are wont to indulge against the Non-conformists, partakes of fatuity ; for, be it remembered, such imprudence not only commits the dignity of our profession, but, while it aggravates the bitterness of the Dissenters, it arms against the Establishment those of its members who are vacillating in their allegiance to it, or who are determined, at all hazards, to uphold the cause of Christian moderation. It is a fatal error to shut our eyes upon the fact, that the passing of the Reform Bill transferred the preponderance in the State, from the aristocracy to the middle classes. The adoption of that great measure was a revolution, though a peaceable one ; and at this moment we are in a revolution, though one unlike other national changes of the kind ; for we have experienced no convulsion, and the advantages exceed the inconveniences, which are but temporary. It would be madness, therefore, for the weaker to persist in opposing the reasonable demands of the stronger. Those demands are, equal privileges and the free exercise of the rights of conscience, and will never be relinquished.

' Ponder, then, my Lord, these things in your retirement at Fulham, and at every moment of leisure in your London palace. Take counsel with your Episcopal brethren, some of whom, it appears from their Charges, the prospect of affairs has almost scared from their thrones,—as to whether conciliation may not be wise, in this season of impending storms. Come forward at once with conciliation ; yield to the torrent which you cannot stem ; part with a portion, to save the rest ; and above all, cease to exasperate by contempt, those whom it is possible, you may be constrained hereafter to propitiate. Dismiss the fallacious hope, that the diminished adherents of the ancient order of things can continue to make head against the united efforts of two such powerful parties as those to which I have adverted. If events should come to the extremity I have hinted at, and which it is painful to contemplate, who can limit the mischief which may be inflicted [on] society, or the shock which Christianity may suffer ? It will be too late then to apportion the blame ; and in the common misfortune, the oppressor will share with the aggrieved'. pp. 30—35.

We had intended to enter into the general argument of the Bishop's charge, but must reserve our further notice of his Lordship's statements and calculations, and of various other pamphlets bearing on the question of Ecclesiastical Establishments till our next Number.

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## ART. VII. LITERARY INTELLIGENCE.

The Book of the Denominations, or the Churches and Sects of Christendom, in the Nineteenth Century.

In the Press, Faustus ; a Dramatic Mystery. The first, Walpurgis Night. The Bride of Corinth. Translated from the German of Göethe. By John Anster, LL.D., Barrister at Law.

The Annual Obituary, for 1835 ; containing Memoirs of distinguished persons who died in 1834, will be published January 1, 1835.

In the Press, and speedily will be published, in royal 8vo. neatly done up in cloth boards, and lettered, price 16s. Horæ Hebraicæ ; an Attempt to discover how the Argument of the First Part of the Epistle to the Hebrews must have been understood by those therein addressed. With Appendices on Messiah's Kingdom, &c. &c. By George, Viscount Mandeville.

In the Press, *A New Guide to Spanish and English Conversation* ; consisting not only of *Modern Phrases, Idioms, and Proverbs*, but also of *Spanish Dialogues*, preceded by a *Copious Vocabulary*, and followed by *Tables of Spanish Moneys, Weights, and Measures*. By J. Rowbotham, F. R. A. S., Author of *German Lessons*, &c.

In the Press, Twenty Sermons, including two especially addressed to the Young, by the late Rev. William Howels, Minister of Long Acre Episcopal Chapel.

We understand that "The Road Book to Italy," by M. Brockedon, the publication of which has been for some time delayed, is now in so great a state of forwardness, that it will be completed in Feb. 1835 ; when the three remaining parts will appear together, and at the same time the whole work will be published in one volume, containing twenty fine Views.

Mr. Curtis has in the Press, a new Edition of his Treatise on the Physiology and Diseases of the Eye ; shewing the intimate connexion of the Organs of Sight and Hearing, and containing a new mode of curing Cataract without an operation.

In the Press, A British Atlas ; comprising the Maps of England, Scotland, Ireland, and Wales, and the Maps of the English Counties. By W. Pinnock, Author of the Catechisms, Geographies, &c.

A Celestial Atlas ; comprising the Signs of the Zodiac, and portions of the surrounding constellations. By W. Pinnock, Author of the Catechisms, Geographies, &c.

The Author of "Essays on the Formation of Opinions," has a work in the Press, On the General Principles of Political Representation, and on the Vicissitudes in the Value of Money.

In the Press, Spiritual Despotism. By the Author of Natural History of Enthusiasm, &c. 1 vol. Octavo.

In the Press, and will be published in the early part of February, A Memoir of the late Rev. Joseph Hughes, A. M., of Battersea ; Originator and Secretary of the British and Foreign Bible Society. By the Rev. J. Liefchild. Any communications that may be deemed interesting and useful, are requested to be sent immediately, addressed to the Editor, at the Publishers', T. Ward and Co. 27, Paternoster Row.

A new and improved edition (being the ninth of The Cabinet Lawyer, is in the Press, incorporating the Statutes and Legal Decisions to the present Period.

The Rev. Edwin Sydney, author of the Life of Rev. Rowland Hill, has sent to the Press a volume, to be entitled, The Life, Ministry, and Selections, from the remains of the Rev. Samuel Walker, R. A., late of Truro, in Cornwall.

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## ART. VIII. WORKS RECENTLY PUBLISHED.

### MISCELLANEOUS.

Home Happiness; or, Three Weeks in Snow. Foolscape, 5s. cloth.

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### THEOLOGY.

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## APPENDIX TO VOLUME XII.

**Art. I.** *An Elementary Course of Lectures on the Criticism, Interpretation, and leading Doctrines of the Bible.* By W. D. Conybeare, M.A., Rector of Sully. 18mo. 1834.

(Concluded from page 118.)

CIRCUMSTANCES uninteresting to the public have prevented our hitherto resuming our notice of these erudite and valuable Lectures. We must now, in the first instance, call the attention of our readers to the Essay, inserted as an Appendix to Lecture II., on the Grammatical Principles of the Hebrew and kindred Oriental tongues. The main design of the Author, in this ingenious exposition of the mechanism of the languages brought into comparison, is to shew, by the application of the mathematical doctrine of probabilities, to what extent the coincidences detected can be fairly attributed to casual resemblance, and at what point they become satisfactory evidence of original connexion.

In reviewing Dr. Prichard's learned Treatise on the Eastern Origin of the Celtic Nations \*, we laid before our readers some remarkable instances of coincidence, such as clearly denote affinity, between the Celtic and the Indo-European dialects; instances of coincidence not simply in their vocabularies, but in their grammatical structure, which leave no room for hesitation in regarding the Celtic nations as a branch of the same great family as the Scandinavian and Teutonic, the Slavonic and Sarmatian tribes. Mr. Conybeare labours more especially to establish the affinity between the Indo-European and the Semitic dialects. He commences his Essay by shewing the common origin of the Hebrew and Greek alphabets. The series of letters employed as numerical signs, which correspond throughout in both languages, sufficiently demonstrates this; and the ancient Hebrew or Samaritan character exhibited in the shekels of Jerusalem, is in fact nearly identical in form with the Greek, if written facing to the left, as in the alternate lines of the ancient βουστροφηδον inscriptions. 'The Hebrews adopted their more modern cha-

\* Eclect. Rev., 3d Series, Vol. VII., p. 145.

'racter from the Chaldeans after the Captivity; and this character is itself formed from the older, disguised by a fuller and blacker mode of writing,—just as the black Gothic character was formed from the Roman.'

Mr. Conybeare touches on the *verata quæstio* of the vowel points; and his conclusion is, that the truth lies between the disputants. The complicated system of the Masoretic school had, it is admitted, no existence before the seventh century; but 'the combined authority of the Septuagint and the Hexapla compels us to acknowledge the existence of *some* system of vowel points before the commencement and in the first centuries of our era.' We confess that we do not see the force of what Mr. C. regards as one of the strongest arguments against the *present* system of points and Rabbinical method of reading; namely, that the name Cyrus, which the Septuagint always reads *Kūpos*, would, as pointed in the Hebrew, be read *Choresch*. 'It is quite incredible,' our Author contends, 'that this well ascertained name should have been ever really represented by a combination of sounds so dissimilar as the Rabbis would persuade us.' What then shall we say at meeting with the same name in the different forms of קָרְבָּן' and Ἰνροῦς, or in those of *Artachshashta*, *Artahshetr*, *Ardeshir*, and *Artaxerxes*? Or again, to take a more modern instance, who would suppose, at first sight, the forms *Hlodowig*, *Clovis*, *Louis*, *Ludovicus*, *Lewis*, to represent the same name? Koresh and Kuros were both attempts to express a *foreign* name, which was, no doubt, differently pronounced, and therefore differently written, in the two languages: the original word was, perhaps, a title, compounded of *Kour*, the sun, and *sheed*, shining or glorious.

In proceeding to unfold his grammatical principles, the Author first treats of the roots, or 'those elementary sounds in themselves expressing only the general idea'; as, in Latin, the root *am*, denoting love, which may be modified into the substantive *amor*, the adjective *amicus*, or the verb *amo*; i. e., *am*(*eg*)o, love-I. These roots may, it is remarked, be used as nouns. Are they not, essentially, nouns; verbs being in all cases compounded of a noun and the substantive verb? The noun may not have formally existed in the imperfect elementary shape, because words could not have been framed apart from speech, and speech consists of words used with relation to each other, and modifying each other so as to produce a meaning. But a root may be described as the *hypothesis* of a noun. The verb combines with the idea expressed by the noun, the *person* (expressed by a pronoun \*), the *character* of the action, as performed *by* or *upon*

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\* 'The infinitive is, in truth, an indeclinable verbal noun.'

the person, and as actual or contingent, and the *time* of the action. The personal terminations in the verb are generally recognized as ‘abbreviated fragments of the personal pronouns.’ This is clearly the case in the Semitic languages; and Mr. Conybeare suggests, that it will probably be found to be the case in every class of languages, if the different dialects be collated with the requisite attention.

‘ If we look at the Greek, &c., we shall see good reason to derive the first singular, *μι*, from *εμε*; the second, *σι*, from *σε*; the third, *τι*, from *τος*, *τα*, *το*—the ancient form of the pronoun, afterwards employed as the article, and thus incorporated into the digammatized form of *αυτος*. The first plural, *μες*, seems to be from *αμες*, the ancient form of *ημες*: the second and third are more obscure. We are at least sure that the Welsh second person plural is from the corresponding pronoun *chwi*. The root of this plural person in Sanscrit, and all the other Indo-European languages, appears to be *Yu*; hence, ‘ *Yμες*, and the Latin and Slavonic *Vos* and *Vas*.’ p. 88.

The following is a comparative view of the present tense of the verb substantive, in the principal dialects of the Indo-European family.

	SINGULAR.			PLURAL.		
	1.	2.	3.	1.	2.	3.
Sanscrit.	asmi	asi	asti	smah	st'ha	santi
Persian.	am	ai	ast	aim	aid	and
Greek.	{ ειμι εμμι εσμι ?	{ εις εσσι	{ εστι εσμεν εσμε ?	{ εσμεν ειμεσ	{ εστε εισι	{ εντι εντι
Latin.	sum	es	est	sumus	estis	sunt
Sclavonic.	esmi	esi	esti	esmni	este	suti
Gothic.	im	is	ist	sijum	sijuth	sind

‘ If we compare the other root employed in the verb substantive, the Latin *fui*, (from the Greek *φυγαι*.) with the corresponding Sanscrit *bhavami* and the Teutonic *beon*, we shall find the result equally satisfactory.’ p. 89.

The tenses of the verb in Hebrew and Arabic, are only two, which are commonly represented as a preterite and a future. Mr. Conybeare, however, considers them as more properly aorists.

‘ For although, when simply used, the first has generally a past, and the second a future sense, yet, if both be connected by the conjunction, whichever is placed last, assumes the force of that which preceded. This is, by the common grammars, attributed to some mysterious power of the conjunction, by which it is supposed to convert the general sense of the tense, and is therefore called the *conservative Vau*; whereas, in truth, it does but subject (as a connective

particle) a tense in itself indeterminate to the general force of the context, and thus determine its exact acceptation. The present tense is often expressed by the first aorist, and often by the participle, the verb substantive being understood.' pp. 85, 6.

The best explanation of this singular rule in the Hebrew Syntax, Mr. C. suggests, is, to regard the future tense, or 'second aorist,' as implying simply a *succession of time* in the action.

In narrative passages, this tense merely denotes that the action was subsequent to the one with which the conjunction connects it, and thus it acquires from the context a preterite sense. Under other circumstances, notwithstanding the conjunction prefixed, it has necessarily a future sense: *e. g.* "Teach me the way of thy statutes, *and I will* keep it," &c. That is, thou teachest me;—afterwards I keep it.

Mr. Conybeare expresses his conviction, that the general principles which govern the grammar of any particular language cannot be rightly apprehended, except by instituting a careful and extensive comparison between the grammars of different languages. In this conviction of the valuable results that may be anticipated from the study of *comparative philology*, we entirely accord; and we cannot cease to regret the loss which philological science has sustained in the early death of the late Mr. Greenfield, who had paid particular attention to the philosophy of grammar, and was distinguished as much by his faculty of analysis, as by his surprising facility of acquirement. His projected grammar in twenty languages would, there can be no doubt, have thrown important light on the structure and common principles of the compared languages, and have tended greatly to diminish the preliminary difficulties which embarrass the student in entering upon the study of a new grammar.

Whatever theory we adopt as to the origin of language, the laws which govern it would seem to be as fixed and regular as those which we call the laws of nature in any other class of physical phenomena; and the further we pursue our analysis, the more what appears, on a superficial survey, arbitrary, variable, and complicate, is discovered to be the result of simple, uniform, and intelligible principles.

The general conclusion to which Mr. Conybeare is anxious to conduct the student, by the exemplification of the affinities between the Semitic and other languages, is; that numerous dialects may be readily reduced to a comparatively few mother tongues, 'all the descendants of which still attest their common origin by the exact identity of their grammatical mechanism in the systems of declension and conjugation, and by the close agreement of whole classes of words forming the great elementary materials of speech.'

'There seems,' he remarks, 'no good reason to ascribe diversities of language to the original ramifications of the Noachian family; whether we ascribe that diversity to the dispersion of Babel, or, with many orthodox commentators, suppose the miracle then recorded to have consisted in a temporary confusion of mind, producing as its effect a corresponding confusion of expression, rather than in any miraculous change of the permanent dialects, and refer their subsequent diversities to the operation of gradual causes arising from long separation, distant emigrations, and new associations, constantly modifying the simplicity of earlier language. Whichever of these views we may adopt, there seems no authority whatever for attributing distinct tongues to the immediate descendants of Noah's first descendants, rather than to subsequent causes, which may have blended together in a course of common emigration, the members of different nations.'

p. 94.

Of the languages usually termed Semitic, some were certainly spoken by the descendants of Ham, the progenitor of many of the Arabic tribes. The Canaanitish nations and the Phenicians assuredly spoke dialects of the same mother speech. Mr. Conybeare thinks that we may recognise the following subdivisions of the Semitic family of languages:—1. Aramaic; subdivided into two dialects, the Eastern Aramaic, improperly termed Chaldean, and the Western Aramaic, or Syrian. 2. The Punic, or dialect of the Canaanites and Phenicians. 3. The Hebrew. 4. The Arabic. 5. The Ethiopic. To these, the Coptic ought probably to be added, if not the Libyan or Berber. Of this great family of languages, the region lying between the Persian Gulf and the Mediterranean, and extending from Ararat northward to the mountains of Tigre on the southwest, appears to be the proper country. The Indo-Germanic or Indo-European languages form another family, which includes the dialects of the greater portion of Europe, besides those of Persia and India. The Finnic, the Biscayan, the dialects of Northern Asia, North America, and Mexico, the Chinese, the Polynesian, and the African dialects, form a third class of independent languages, the relations of which to each other, or to the other two great families, is extremely obscure, owing mainly to two causes; first, that they are all *unwritten* languages, (for the Chinese character is not *phonetic*, and does not express the language,) and secondly, because, not being written, they are for the most part purely conventional, not systematic in their formation. 'It is only,' as Mr. Conybeare remarks, 'when the structure of languages becomes more artificially complicated, and a single root is preserved in multitudes of varying forms and compounds, that their affinities are so marked as to attract observation.' Such languages are termed *polysynthetic*; and their relation to each other is confessedly to be traced far more clearly than that of the ruder monosyllabic tongues. Even between these, however, and the languages of

the two great families, coincidences may be traced, far too numerous and of a nature too marked to be the result of either accident or mere intercourse.\* In a 'postscript' to the Appendix under consideration, the learned Author has attempted to determine, by an application of the mathematical doctrine of chances, the probable number of accidental coincidences which may be expected to occur, in a given number of languages, in any single term. We must confess that the problem seems to us more curious than useful. The conclusion to which it leads us is, that 'little dependence can be placed on general comparisons 'of all the known languages, considered in a mass, as an argument to support the *opinion* of the original unity of our species,' (we employ Mr. Conybeare's language, with a protest against the apparent concession to the infidel, implied in such a use of the term *opinion*,) 'since, thus considered, so large a number of 'coincidences may probably be accidental; but the true point to 'which we ought to direct our attention, is the comparison in 'detail of each definite pair.' Verbal resemblances, however, though indefinitely multiplied, are less satisfactory marks of original unity of language, than the prevailing uniformity of certain general principles of universal grammar.

'All languages employ similar classes of general terms, such as pronouns. All languages connect these pronouns with terms indicating action, so as to produce verbs varying through persons and numbers. And this identity of the general principles of the mechanism of language is often far greater than can be accounted for by ascribing it only to an identity in the general metaphysical operations of the human mind. In the forty distinct mother tongues of America, for instance, though few marks of verbal coincidence can be traced, yet the elaborate mechanism which pervades the whole, and the methods by which they express very complicated relations, and various modifications of the original ideas, evince the most remarkable identity of design.'

p. 105.

Of all the absurdities which Scepticism has framed into an objection against the truth of the Mosaic Scriptures, that which would infer from the existing diversity of language a diversity of species in mankind, is perhaps the most flimsy and futile. The original unity of the human race is established by an authority which no physiological investigations can affect, but which they have tended hitherto only to verify. We do not, however, think that unity of species could be proved by establishing a universal consanguinity of origin in all existing languages; since it is conceivable that one and the same language might have been spoken by races of mankind primarily distinct. Again, to repel the

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\* Some curious coincidences have been pointed out between the Algonquin and the Irish, and between the American dialects and the Hebrew.

infidel objection against the statement, that, prior to the dispersion at Babel, all the people of the earth had but one language and one speech, we are not required to establish a consanguinity between all existing languages; since, to render the objection valid, the sceptic is bound to shew that those languages were spoken at the remote period referred to, which are now adduced as monuments of an original diversity. We are well persuaded, indeed, that man could never have invented language, any more than he could have invented breathing or thinking; because the essence of language is the *communication of ideas to another* by means of significant sounds, implying a faculty for understanding speech, which can be explained only as an original law of our constitution. Yet, the vocabulary of different languages must be considered as falling within the province of human invention: in this sense, new language is continually being invented; and it is highly reasonable to suppose that the existing diversities in the languages of the world, are of comparatively *modern* origin. In fact, we uniformly find diversities of dialect to be multiplied in proportion to the retrogression of a people towards barbarism. What can more clearly prove the *modern* origin of the existing diversity of language, and that it is the result of a deteriorated civilization, than the fact, that while Asia, the primeval seat of the human family, has been ascertained to contain not more than twenty-three parent tongues, which are spoken by seven-eighths of the population of the world, Africa is supposed to contain a hundred, or even a hundred and fifty languages, (Mr. Conybeare would reduce them, by conjecture, to twenty-five parent tongues,) spoken by a few scattered semi-barbarous nations? The distinct parent tongues of the New Continent, respecting the population of which we have no certain records that ascend higher than the sixth century of the Christian era, have been reckoned to amount to upwards of a hundred\*, although the indigenous races do not number more than between six or seven millions. In the neighbourhood of Caucasus and the Caspian Sea, a few barbarians, ignorant of the art of writing, are said to be divided into more nations, speaking peculiar languages radically different from each other, than the whole of civilized Europe. In languages destitute of inflections, and of the alphabetic mechanism, the composition of words is so arbitrary, that the widest scope is given for the most capricious varieties. Now it is certain that the aboriginal nations of Africa and America are not less closely related to each other, and exhibit not less affinity in all their manners and traditions, as well as in their physiological characteristics, than those of the great Semitic and Indo-European

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\* Humboldt says, some hundreds. In Mexico, upwards of twenty languages are spoken by less than three millions of Indians.

families. The marks of consanguinity which are to be traced in the various languages of these two great classes, suggest, therefore, as an interesting inquiry, to what causes the degree of resemblance may be referred, which has been preserved in these cognate languages, as well as the distinct character impressed upon each of the two families.

Into this inquiry we cannot now attempt to enter. We may, however, briefly indicate, as points for consideration, what appear to be the principal causes determining the structure and character of languages. The first in order, and among uncivilized tribes a main source of diversity, is articulation, varying with peculiarities of organic structure. Secondly, the physical condition of the nation, as fixed or migratory, isolated or in contact with other nations, pastoral and agricultural, or commercial. Thirdly, the invention of alphabetic writing. Fourthly, the existence of sacred records and laws, the earliest literature in all languages, and the first standards of language. Fifthly, the existence of a literary order. Sixthly, the invention of vowel characters, the importance of which is not to be estimated by its utility in fixing the pronunciation of the language, (which is a very subordinate consideration,) but by its giving a precision, a flexibility, and a distinctness to the *articulation of thought*, which no semi-alphabetic medium can be made to express. Alphabetic writing, destitute of vowels, is half enigma. We can never be sufficiently thankful that the books of the New Testament were not written by their inspired authors in Hebrew without points.

These six heads will comprise, we think, all the circumstances which, singly or in combination, have operated to produce a diversity in the languages of mankind; and if the investigation were followed out in connexion with an analysis of the mechanism of the different languages, they would furnish a satisfactory explanation of all the existing phenomena which fall within the province of philosophy. These inquiries do not, however, strictly belong to a course of theological and biblical study; and Mr. Conybeare has merely sought, by the introduction of this Critical Essay, to recommend and to facilitate the acquirement of a competent knowledge of the Hebrew and cognate Oriental dialects, as a branch of theological instruction. We must now turn to the Lectures on the leading Doctrines of the Bible, of which it remains for us to complete our notice.

These Lectures, five in number, exhibit as the leading doctrines of the Christian system, 1. the Alienation of Man's Moral Condition; 2. the Atonement; 3. the Divinity of Christ; 4. the Personality of the Spirit and Divine Influence. Our Author's exposition of the first of these cardinal articles has already occupied our attention. Having shewn that the actual condition of man, as guilty and corrupt, required a remedial dispensation,

and that any religious system professing to be divinely revealed, must assume this character, in order to justify its claims by evincing its exact adaptation to our nature; he proceeds to examine the remedial means which the Christian scheme proposes.

' According to the Scriptural representations, these necessary remedies are, first, a remission of the punishment justly incurred by the transgressions into which this natural depravation is constantly hurrying us,—a remission which we are taught to consider as extended to us through the efficacy of the sufferings of Christ; secondly, a renovation and reformation of our depraved moral constitution, which is set forth as effected by the sanctifying influences of the Spirit. . . . . But, although, in our methodical arrangement, we may consider under distinct divisions these two great heads of the remedial dispensation,—absolution and remission from the penal consequences of our past transgression, and the sanctifying renovation of our moral character,—yet, in the page of Revelation, we shall find them closely and necessarily connected and combined. The scheme of the Christian atonement is, in effect, in its own nature such, that it cannot be sincerely received into the heart by a lively faith, without infusing there an abundant supply of *motives* and *practical principles* of the most constraining energy, and tending above all others to effect this moral renovation, and to restore to our moral constitution that conformity to the Divine character which it has forfeited and lost.'

In stating the Christian doctrine of the Atonement, Mr. Conybeare has largely availed himself, with suitable acknowledgements, of Mr. Erskine's admirable Essay on the Internal Evidences of Revealed Religion. The following remarks strike us as highly deserving of attention.

' To no *vindictive* feelings, to no *inherent* severity, do we ascribe the punishment of sin, but solely to the necessary conditions of a scheme of moral government, which require exemplary sanctions for its maintenance, and which penal consequences may also, in great part, be the natural and necessary effect of the incapacity for happiness which sin effects in the moral constitution of the sinner. Still less can we ascribe to *severity* the requisition of a vicarious substitute to bear the penalty incurred: that, again, we do ascribe, not to severity, but to infinite love. We acknowledge, indeed, the inability of our faculties adequately to fathom the depths of a mystery, which yet we believe to be entirely the mystery of a love that passeth knowledge. We do, I say, ascribe this scheme to *infinite love*, united indeed with *infinite holiness*, and therefore incapable, perhaps, if we may so venture to speak, of gratuitously violating the sanctions of his moral government:—a violation, indeed, with which, if we were able to take into account the whole extent and all the relations of that government, God's *mercy*, no less than his *holiness*, might be incompatible; for I often think that we reason presumptuously, when we venture to speak of the nature of his attributes as distinct and separate. In a Being of infinite essence, perfections, and relations, they may be all blended together in one, and all work together in one direction. And

thus, in this instance, as far as we can comprehend it, *holy mercy* being, as we have said, inconsistent with the gratuitous impunity of our sinful race, that love was manifested in providing a substitute and ransom. And here our views of the mysterious union subsisting between the Father and Son seems to me very important.' pp. 173, 4.

Having endeavoured to state the doctrine in its genuine and Scriptural form, the Author proceeds to adduce the Scriptural proof of its truth, under the heads of, 1. The early prophecies and sacrificial types; 2. the declarations of Our Blessed Lord himself; and 3. the attestations of the Apostles. Under the first head, he enters into a brief examination of the question, Were Sacrifices originally an institution of positive Divine appointment? The negative has been maintained by Chrysostom, and, in modern times, by Grotius and Warburton, as, also, with an important modification, by Mr. Davison. The latter writer agrees with the paradoxical author of the "Divine Legation," that piacular sacrifices, involving merely penitential confession, are purely natural; but expiatory sacrifice, he admits, must have been of God's own appointment, to be either acceptable or reasonable. This unsatisfactory refinement upon Warburton's theory, Mr. Conybeare combats in the following judicious remarks.

' From the brief simplicity of the records delivered in the very few instances noticed, as to the primitive and patriarchal sacrifices, we may indeed admit with this author, that we can scarcely derive any positive information on the subject beyond the simple fact, that "the altar is raised, the oblation is brought, and the victim is sacrificed; but with what notions, with what specific intent, is not defined; with one only exception, in which sacrifice is described as a commanded *federal rite*, the ordained seal of God's covenant with Abraham in the promise of the Land of Canaan." As to this statement, however, I would observe, that although we may indeed be without any *direct* evidence of the nature of patriarchal sacrifice, we may still perhaps possess some *indirect* indications which may aid our investigation of the subject. To these I shall presently advert, after first remarking on the theory which ascribes the first introduction of expiatory sacrifice to the promulgation of the Mosaic law, that it certainly seems a little difficult to reconcile this theory with the *prima facie* appearance of the internal evidence of the record containing that law. In this we shall look in vain for a single expression indicating that such sin-offerings were a *novel* rite, then for the *first* time introduced; on the contrary, they are alluded to quite as familiarly as any other kind of sacrifices; the particular ceremonial manner of their performance being prescribed in these, exactly in the same way that it is with regard to the branch of eucharistical sacrifices, and without any feature of distinction that can bespeak the one class to be an *innovation* rather than the other. To return also to the patriarchal sacrifices, we have, as I have already said, in my opinion, some indirect evidence with regard

to these in the sacrifices which prevailed in the Gentile world. For surely the most rational mode of accounting for these, is by ascribing them to a corruption of patriarchal tradition. But these Gentile sacrifices, we well know, were often considered as rites of expiation and vicarious atonement. Take, for instance, the well-known case of the Egyptian sacrifices, in which the victim was first marked with a seal containing the impression of a man bound and kneeling, with a sword pointing to his throat, implying apparently the vicarious substitution of the victim as devoted to the death deserved by the penitent offering it; a solemn imprecation being made over that victim's head: "May all the evils impending over the sacrificers or over the country be averted upon this head." In the Book of Job also,—which, if it be not itself of patriarchal antiquity, yet, from the absence of all allusion to the Mosaic ritual, appears clearly to preserve the notions of a tribe unacquainted with that dispensation,—we read that Job offered burnt offerings as a *sanctification* for his sons; for he said, "it may be that my sons have sinned,"—a clear description of an expiatory offering. If then the silence of the Mosaic record as to any *innovation*, and these *indications*, lead us to consider it as more probable that expiatory sacrifices really formed a portion of the patriarchal worship, Mr. Davison's own admission, that such cannot be accounted for rationally without having recourse to Divine appointment, must be quite conclusive against himself. And as we know that these patriarchal offerings were sanctioned by the Divine acceptance, does it not seem far most probable, that the religious rites of beings admitted to such a degree of spiritual intercourse originated in the Divine suggestion? But I gladly turn to that later period, concerning which we are all agreed: and here it gives me the greatest satisfaction once more to quote Mr. Davison's express words. "The next epoch of Scripture brings us to the Mosaic Law. Here we have solid grounds to rest upon,—knowledge instead of conjecture. In this Law there is a Divine institution of sacrifice; there is a declared expiatory use; and there is a paramount importance assigned to the blood of sacrifice, which renders it the chief instrument of the whole Levitical worship. Under this *institution* and *use*, sacrifice becomes one of the greatest and most complete of the typical prophecies. For here, *oblation* and *atonement* are linked together under a Divine appointment; and this combination constitutes them the adequate symbols of the *sacrifice* and *atonement* of the *Christian Redemption*." pp. 188—190.

In the next Lecture, on the Divinity of Christ, Mr. Conybeare has closely followed the 'eminent authority' of Dr. Pye Smith, both in his translations and remarks, referring to the "Scripture Testimony" for further observations. An Appendix to this Lecture treats of the doctrine of a Trinity ascribed to Plato, and points out the apocryphal character of the later Platonism. To the Author's learned and judicious observations upon this subject, we have elsewhere adverted\*. The examination of the

\* See page 371 of this volume.

Scriptural evidence is continued in the ensuing lecture, towards the close of which those texts are examined which relate to the ‘Economical Subordination of the Son to the Father.’ The most difficult text of those which have reference to this mysterious subject, he considers to be Mark xiii. 32; and the usual interpretation which explains it as spoken by Our Lord with reference to his human nature, is viewed, by Mr. Conybeare as ‘scarcely satisfactory.’ On this point, he differs from the candid and learned Author of the Scripture Testimony, whom he has chiefly followed, and who, satisfactorily in our judgement, rebuts the objection brought against this interpretation, by remarking, that, ‘to make it hold, it must be supposed, that the ‘doctrine of the Deity of the Messiah involves a belief that the ‘properties of the Divine Nature are necessarily and of course ‘communicated to the human nature: a belief which, though it ‘has been contended for in the Roman Catholic and the Lutheran ‘communions, few in the Reformed Churches will be found dis-‘posed to vindicate.’ Mr. Conybeare would explain the passage as denoting merely that the knowledge of the Son was *derived* from the Father; and he remarks, that ‘the analogy of filiation ‘clearly implies the derivation of the Divine nature, power, and ‘knowledge from the Father to the Son.’ We must confess that, to our minds, this view of the mysterious subject, by whatever Patristical authorities supported, is by only some indefinable shade distinguishable from the Arian hypothesis. The inspired Writers every where teach us to identify the title of the “Son of God” with the Messiah, “the Word made Flesh.” We may infer from Our Lord’s declaration, Matt. xi. 27, that the whole that is implied in that name, “no one knoweth, except the Father.” Yet, it would seem to be the safest interpretation, to understand the Filiation of the Divine Nature as relating to the *manifestation* of Him who was in the bosom of the Father. So far, then, as the idea of derivation is connected with that analogy, it must be understood of Him in whom “dwelt all the fullness of the God-head bodily.”

The text in question presents, indeed, no greater difficulty than the language of our Lord, recorded Matt. xx. 23.\* or than the statements we find at Luke ii. 52., Heb. v. 8., and others of the same class: among which we must rank Psal. ii. 7, as interpreted, Acts xiii. 33. To all of these, the judicious observations of Dr. Pye

\* Calvin cites this as a parallel passage, remarking that the sense is, that he was not sent from the Father with this commission, so long as he conversed with mortals. ‘*Sic etiam nunc intelligo, quatenus Mediator ad nos descenderat, donec sua provincia defunctus esset, non fuisse illi datum quod postea à resurrectione accepit: nam tunc demum sibi datam esse rerum omnium potestatem asseruit.*’

Smith seem to us to apply the true key of interpretation. ‘The ‘Scriptures appear to us,’ he remarks, ‘on the one hand, to teach ‘the existence of such a union as produces a personal oneness; ‘and, on the other, to exclude the notion of transmutation or ‘confusion of the essential properties of either nature with respect ‘to the other. It follows that, whatever communication of super-‘natural qualities, powers, or enjoyments was made by the in-‘dwelling Divinity (Col. ii. 9.) to “the man Christ Jesus,” it ‘was made in various degrees, and on successive occasions, as the ‘Divine wisdom judged fit: and this necessary limitation would ‘apply to “times or seasons which the Father has put in his own ‘power,” as much as to any other conceivable class of objects.’

We cannot take leave of the subject better than in the admirable remarks with which Mr. Conybeare prefaces and winds up his two lectures on this cardinal doctrine.

‘I am persuaded, indeed, that one source of the difficulties which are sometimes experienced in the reception of this doctrine is, as I have said before, because in the creeds and formularies of a Church it is necessarily presented in a dry, abstract, technical, and scholastic form; whereas in the Scriptures we seldom find it thus directly and abstractedly enforced, but generally meet with it in a combined and *applied* form, coupled with some practical inference: thus, when our Lord himself claims an unity with the Father, it is to encourage the sheep who have entered his fold with the certainty of his almighty protection. “My Father who gave them me is greater than all, and none is able to pluck them out of my Father’s hand. I and my Father are one.” And when by his actions he most expressively implies his Divine authority, it is that men may know that the Son of Man hath power on earth to forgive sins. And thus, when, in the beginning of his Gospel, St. John has given us perhaps the most full and express attestations extant of Christ’s pre-existence from the beginning, of his Deity, and of his participation with the Father in the creation of the universe, his great scope seems to be, as may be inferred from the manner in which he sums up that remarkable passage, to point out the ingratitude and danger of those who should reject him, and the spiritual privileges of those who should receive him. “He was in the world, and the world was made by him, and the world knew him not: he came unto his own, and his own received him not; but as many as received him, to them gave he power to become the sons of God.” And thus again, when St. Paul alludes to Christ’s pre-existence in the form of God, and asserts that when he took upon him the servile form of man, he emptied himself, (that is, of his proper dignity,) his object is to enforce the following (of) his example of meekness and love. “Let this mind be in you, which was also in Christ Jesus.” From this structure of the Bible, which ever thus aims at presenting its great doctrines, not in any abstract scholastic method, but under this *practical combination and application*, it may, indeed, at first seem that these doctrines may be rendered less obvious, (being, as it were, latent in the application,) than if they were thrown together on the very sur-

face, as in a technical creed ; yet surely, in our researches in such a volume, it is a bounden duty to make our researches penetrate beyond that surface ; to investigate deeply, to collect, combine, and compare : and no one who has thus studied can, I think, be insensible to the very superior beneficial influence exercised by the Scriptural doctrines from this their combined form ; from their always thus associating the materials of faith with the working of that faith by love, above what could have been possessed by any more formal enunciation. As St. Paul, after enumerating the most distinguished spiritual gifts, concludes, "Behold, I shew you a more excellent way" (referring to the grace of Christian love) ; so may it be well said, that this grace, as being the end and consummation of knowledge and faith, must be the "more exoellent way," towards which they should always be so enforced as most effectually to tend.' pp. 200—202.

' It is under this practical application, and not with any metaphysical definitions, that this great doctrine is ever revealed to us in Scripture ; and I shall little scruple to add, that had all our public formulares of faith contented themselves with such an exhibition, I am fully persuaded that many who are now repelled, and have recoiled into what I must consider dangerous error, might still have been retained by us in the unity of Scriptural faith. While I sincerely profess that I most conscientiously myself adhere to these formulares, as to the most correct exposition,—since these metaphysical discussions have, as I have formerly shown, been forced upon the Church by the wild speculations of the ancient heretics opposed to her,—yet I shall candidly acknowledge my earnest desire, that, in the present day, some of them were rather retained for the private subscription of those whose professional education has trained them to a knowledge of the circumstances under which they were composed, and a proper appreciation of their language, instead of being employed as the common symbols of our public congregations, a large majority of whom must necessarily remain destitute of the information absolutely requisite for their proper apprehension.' p. 269.

The concluding Lecture treats of the Personality of the Holy Spirit, the Trinitarian testimonies of the Apostolical Fathers, and the Influences of the Holy Spirit. The necessity of regeneration having been insisted upon in the lecture on the corruption of human nature, Mr. Conybeare very briefly touches upon the subject in this lecture. The 'ordinary operations' of the Spirit, he remarks, 'are principally the following : He convinces us of sin,—he sanctifies our wills,—he enlarges our hearts,—he enlightens our understandings,—he comforts us in all trials and adversities,—he helps our infirmities in prayer.' These words clearly recognise the great doctrines of Regeneration and Sanctification, which are in truth one. We could have wished, however, that Mr. Conybeare had somewhat more fully and explicitly treated of what the New Testament terms, the 'quickening' or vivifying operation of the Divine Spirit, by means of the truth which is the instrument of regeneration, and of that moral transformation which is the re-

sult of the Christian doctrine under the scriptural notion of a principle of spiritual life;—the νόμος τοῦ πνευματος τῆς ζωῆς εν Χριστῷ Ἰησοῦ, which can alone emancipate from the bondage of sin and death\*.

It only remains to consider how far the Author's scheme of theology embraces all the cardinal doctrines of the Christian faith. He professes, indeed, to treat only of the 'leading doctrines of the Bible'; but an elementary course of lectures like the present, ought unquestionably to exhibit an outline of the whole system of saving truth. Shall we test the completeness of the scheme by the Thirty-nine Articles of Religion, to which the Church established requires the subscription of all who are admitted to her colleges or pulpits? It must be admitted that, according to this rule, these lectures are greatly defective. On the points insisted upon in Articles iii., iv., xiii., xvi., xvii., and from xix. to the end,—twenty-six out of thirty-nine,—they are silent. The metaphysical problem of free-will, the scholastic dispute respecting works of supererogation, sin after baptism, and grace of congruity, the five points of the Calvinistic controversy, nay, the subject of the Divine decrees, and Election itself, are pretermitted by the Lecturer, equally with the ecclesiastical articles relating to the authority of the Church, the sacraments, the homilies, and the consecration of bishops. Nor has he discussed the nature of faith and repentance, and assurance, nor adverted to the second Gospel of the millennium. What excuse can be offered? To allege that these are not leading doctrines of Theology, would be to pour contempt upon the labours of divines, who have for the most part bestowed their chief attention upon these favourite topics of disquisition and polemic debate. And if they are not essential articles of the Christian faith, what apology can be offered for making subscription to them the condition of professional education and literary honours, as well as the terms of communion? If, on the other hand, scriptural Theology can be resolved into these few and simple elementary doctrines,—the fall of man, the Divine method of salvation through an Atonement and a Mediator, the Divinity of Our Lord, the personality of the Holy Spirit, and the spiritual life, commencing with regeneration and perfected in glory; if all the other doctrines of systematic divinity are either included in these, or excluded by them; if, for instance, 'predestination to life' (the only predestination insisted upon in the Scripture) is, as Mr. Douglas contends, 'a simple consequence of election', and election is 'strictly identical with grace or favour', and the explanation of the doctrine is, that the only reasons for the infinite loving-kindness and

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\* Rom. viii. 2.

mercy of God are to be found in his eternal, all-perfect, and therefore unchangeable nature ;—if such be a right conclusion, we have only to express the fervent hope, that the simple and unincumbered method of teaching the leading doctrines of the Bible exemplified by Mr. Conybeare and by Mr. Douglas, may be speedily adopted in all our seminaries of religion and learning, and that this most precious kind of knowledge, so purified and condensed, may become as universally diffused as the light of reason, or the arts of civilized life.

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**Art. II.—1. *Church and Home Melodies*, being a New Version of the more Devotional Parts of the Psalms ; together with a Version of the Collects, and Original Hymns, for Congregational and Domestic Purposes. By the Rev. Thomas James Judkin,, M.A. Minister of Somers' Chapel, St. Pancras. 24mo. pp. 659. London, 1834.**

**2. *Fifty Original Hymns*. By James Edmeston, Author of *Sacred Lyrics*, &c. 12mo. pp. 45. Northampton, 1833.**

**W**E were not aware, when, in our October Number, we noticed the first edition of Mr. Judkin's volume of Psalms and Hymns, that it had been out of print, and that this second edition, which is to a considerable extent a new work, had already issued from the press. Whose fault it was, the Author's or our own, that his volume only fell under our observation by mere accident, we leave our readers to decide. In the present edition, in place of a collection of Psalms from the ‘authorized versions’ with alterations unauthorized, Mr. J. has presented to the public a ‘new Version of the more devotional parts of the Psalms’. He has also given a version of the Collects, and above a hundred additional original hymns. We have therefore deemed the Author entitled to claim a second notice of his contributions to English Psalmody. By the way, we like his first title best ; for, though he may think the term Psalmody not precisely applicable to the threefold object he has had in view, in reference to church, family, and closet devotion, ‘Melodies’ is a term still less appropriate.

We shall first give a specimen or two of the Author's new Version of the Psalms. To have succeeded even in a few instances, where so many have failed, in the difficult attempt at once to preserve the spirit of the original, and to accommodate it to Christian worship, is, perhaps, as much as any hymn-writer can hope for. The task is one, too, which requires a much closer study of the Psalms, and a more patient elaboration, than we can give Mr. Judkin credit for having bestowed upon these compositions. His very facility of versification has been, in some respects, a hinderance

to his success. The xxiid Psalm, which every poet tries, and seldom with a tolerable result, is very pleasingly rendered.

‘ Thy shepherd-hand to lead,  
No want, O Lord, I know ;  
But freely feed through verdant mead,  
Where living waters flow.

‘ My soul restor'd by Thee  
From error and distress,  
Thou guidest me most tenderly  
In paths of righteousness.  
  
‘ Though death's dark vale be trod,  
No evil will I fear ;  
Whilst Thou, my God, with staff and rod,  
To comfort me art near.

‘ My life still flowing o'er  
With mercies rich and rare,  
Thee evermore will I adore,  
Within Thy house of pray'r.’

As another favourable specimen, we give the following version of the xlviith Psalm.

‘ Let ev'ry congregation  
A shout of triumph raise,  
With hymns of adoration  
Extend Messiah's praise.  
  
‘ He, as a monarch glorious,  
Takes now His heav'nly seat ;  
He reigns in strength victorious ;  
The world is at His feet.  
  
‘ By angel hosts attended  
With trumpets in the air,  
The Saviour-God ascended,  
Our mansions to prepare.  
  
‘ Let ev'ry gentile nation,  
And Israel's chosen race,  
Now sing with exultation,  
O Christ, Thy boundless grace.’

If the version of Psal. xcii. did but fulfil the promise of the first stanza, it would have been a very happy specimen. Had Mr. Judkin satisfied himself less easily, he would have given more satisfaction to his readers. We feel no disposition to criticise his performances with severity; and yet, we cannot but think his talents, with due pains, would have enabled him to do better. It

is impossible, after going through these versions, not to think more highly than ever of the compositions of Dr. Watts.

The Versions of the Collects form a new and distinct feature of the work. We have often felt surprise that, so far as our recollection serves us, no attempt has been made by any Christian poet to throw some of these admirable and comprehensive ejaculations into a metrical form, so as to adapt them to psalmody\*.

We ventured to insert, in our Number for February last †, a version of the beautiful collect beginning, ‘ O God, whose blessed Son was manifested’; and we cannot do better than give Mr. Judkin’s more paraphrastic rendering of the same.

- ‘ O God, whose first-born stood reveal’d  
In heav’nly armour bright,  
Stood singly on this mortal field,  
And legion put to flight,  
That we the sons of God might be,  
And heirs of immortality ;
- ‘ Vouchsafe, for His prevailing sake,  
Thy Spirit to impart,  
That, while this glorious hope shall take  
Deep root within the heart,  
We, long as earthly days endure,  
Stand purified as He was pure.
- ‘ So, when with pomp and pow’r again,  
And down the thronging sky,  
While millions swell the advent strain,  
Christ cometh royally,  
We may like Him, with light divine,  
For ever in his kingdom shine ;

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\* It is especially remarkable, that the Author of “The Christian Year, or, Thoughts in Verse for the Sundays and Holidays throughout the Year”, should not have made any use of the Collects for the purpose he has had in view, to which they might have been so successfully adapted. A twelfth edition of this highly lauded volume of sacred poetry lies before us; yet, we must confess, that we are unable to detect, in its poetical merits, the secret of its popularity. Like the world, the Church Political ‘ loves its own’; and the idea of the volume was a fortunate one, since it has secured to the Author’s compositions the charm of association with holy days and venerated rites. The whole volume breathes of the cathedral, and the poetry bears the true Oxonian stamp, polished, stately, and cold as architecture, the only glow being as artificial as that obtained from stained glass. Less quaint and artificial in expression than Herbert, the modern poet of the Church is more artificial in feeling, and consequently less truly devotional. Between Mr. Keeble and Mr. Montgomery, the contrast is like the difference between a musical instrument and a deep-toned human voice.

† Vol. xi. p. 118.

' And where, amidst the angel-host,  
     O Father, now with Thee,  
     And now with Thee, O Holy Ghost,  
         (Mysterious Trinity !)  
     He reigns in His own sovereign right,  
     One God through ages infinite.'

While we cannot subscribe to the indiscriminate and hyperbolical panegyrics lavished upon the Anglican liturgy, we should feel ashamed of ourselves, if any sectarian prejudices could render us insensible to the true beauty or devotional propriety of many parts of the Church service. One great charm of the Collects lies in their exquisite conciseness. This feature of course disappears in a paraphrase ; and it is always a defect in a hymn, when a sentence is continued through more than one stanza. This is the chief fault into which Mr. Judkin has fallen ; a fault with difficulty avoided, because each Collect consists of a simple invocation and petition, and to comprise both in a single stanza is often impracticable. It is obvious, however, that a paraphrastic version must be fatal to their genuine character. The Collect for the eleventh Sunday after Trinity is thus rendered by Mr. Judkin.

- ' O God, whose pow'r is chiefly shown  
     In stooping from Thy glorious throne  
         To acts of grace and love ;  
     Yea, when to save from sin was none,  
     By sending forth Thy blessed Son,  
         Our burthen to remove ;
- ' Grant that we plead not now in vain,  
     But let Thy children, **LORD**, obtain  
         Such plenitude of grace,  
     That, while the heav'nward course is plain,  
     Some higher point our feet may gain  
         Upon the Christian race ;
- ' And so each holy claim fulfil  
     Of Thy most just and holy will,  
         Within Thy word exprest ;  
     That ev'ry promise, sweeter still,  
     Refresh and cheer us onward, till  
         We reach our perfect rest ;
- ' And now the high and heav'nly goal  
     Spreads forth its honours to the soul,  
         The crown and raiment white ;  
     These to adorn—while onward roll  
         (Where peace and love alone control)  
     The ages infinite.'

This is diffuse paraphrase. A 'second version' contains the

same collect, more briefly expressed, in the compass of four verses of the common short measure. The whole thought might, however, have been more closely and emphatically expressed within eight lines ; and we shall venture upon the attempt.

O God, who dost thy sovereign right  
And high prerogative  
Most chiefly shew in thy delight  
To pity and forgive :

Vouchsafe the aid Thy grace supplies,  
So in thy ways to run,  
That we may win the heavenly prize,  
Thro' Jesus Christ Thy Son.

One of the happiest specimens in this volume is the collect for 'All Saints', which is itself one of the finest in the Prayer-book. We refrain from criticism, but must strongly object against the concluding couplet of that on the 23rd Sunday after Trinity, which would become the lips of only a Socinian.

Mr. Judkin has certainly succeeded best in the original hymns.—Of these pleasing and sometimes striking compositions we have already spoken with approbation, and given two or three specimens. We shall therefore merely give two of the additional ones, first printed in the present edition.

## HYMN II.

“ Lord, that I might receive my sight.”—Mark x. 51.

- ‘ A beggar at the highway side  
Rais’d his benighted eye ;  
For mercy, not for alms, he cried  
As Jesus passed by :
- ‘ And, oh ! what joy ineffable  
Possest the blind man’s soul,  
When now the gracious answer fell,  
“ Thy faith hath made thee whole.”
- ‘ Lord Jesus ! with thy Spirit’s light  
May I have pow’r to see,  
Who still in sin’s oppressive night  
Am crying weakly :
- ‘ Anew, day after day, unfold  
The marvels of Thy grace,  
Till near Thy throne, mine eyes behold  
The brightness of Thy face.’

## ‘HYMN LXII.

- ‘ “ O forsake me not utterly.”—Psalm cxix.
- ‘ In the hour when unbelief  
 Spreads its shadow o'er the soul,  
 And our eyes, through tears of grief  
 Cannot read the Gospel-scroll,  
 Holy Spirit !  
 Bid the cloud at distance roll.
- ‘ In the hour when boastful pride  
 Hath, in gloomy sadness, found  
*That* on which its strength relied  
 Is a reed to break and wound,  
 Holy Spirit !  
 Let Thy gracious strength abound.
- ‘ In the hour when love is cold,  
 Love to Jesus weak and dead,  
 And sweet communings of old  
 Now with all their peace are fled,  
 Holy Spirit !  
 On our hearts Thine unction shed.
- ‘ In the hour when hope's bright ray  
 Seems to shine for us no more,  
 Ours the night which brings not day,  
 Ours the sea without a shore,  
 Holy Spirit !  
 Let thy strength our souls restore.’

Mr. Edmeston is well known to the religious public by his numerous contributions to our popular hymnology. These ‘fifty original hymns’, we feel constrained to say, will not rank among his best. We select the one which has most pleased us.

## ‘HYMN L.

- ‘ Oh Thou, my risen Lord,  
 What have I not in Thee?  
 Thy rising is the sure record  
 Of countless gain to me ;  
 Peace and eternal Life,  
 Gifts sacred and divine,  
 Assurance in the deadly strife  
 That victory is mine.
- ‘ Not all the hymns of earth,  
 Nor higher praise of heaven,  
 Can fully celebrate thy birth,  
 And all thy death has given.  
 Weak is each earthly tongue,  
 And each Angelic Song,  
 Though all the heavenly arches rung  
 Their symphonies along.

' Oh Thou, my risen Lord,  
     How cold the praise I bring !  
     Oh that my Soul could soar abroad  
         On full angelic wing !  
     Then with a heart of fire,  
         And mind from evil free,  
     More truly would my praise aspire,  
         Ascended Lord, to Thee.'

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**Art. III.—1.** *The Evangelical Almanack*; or Christian's Annual Instructor, for the Year 1835. 24mo. 1s.

- 2.** *The Christian Almanack* for the Year 1835. 12mo. Price 8d.
- 3.** *The Family Almanack* for the Year of our Lord 1835.
- 4.** *Daily Manna*, a Text of Scripture and Verse of Poetry for every day in the Year.

**T**HIS ancient and venerable class of Annuals has of late years been thrown into the shade by the upstart novelties which have usurped that name. An Almanack used to be regarded with a sort of reverential interest as an annual visitor of importance, deeply charged with mystic lore. Its leaves, fraught with hieroglyphic wisdom, were considered sacred to science and big with fate. The preparation of these Almanacks was the peculiar business and prerogative of a worshipful Company, who monopolized the science of the stars. We all know that in China and other eastern countries, the composition of the calendar is an affair of state. The most learned of the magi are in requisition for the production of the work, just as Merlin, Moore, Partridge, and other distinguished magicians have been retained by the Worshipful Court and Company of Stationers. Within a year or two only, their prescriptive rights have suffered invasion from a rival Society of high pretensions, trading in all sorts of useful knowledge. Still, the Almanacks of the original Company maintained their ground; and Francis Moore, in spite of the attempts to undermine his authority, continued to be the favourite oracle of the public. This year, however, has witnessed a strange, though not unanticipated result of repealing the stamp duties upon Almanacks. While these existed, the Stationers' Company still enjoyed, with little deduction, their old monopoly, of which the public had, we must admit, no great reason to complain, since the correctness of their publications was unimpeachable. But these duties being removed, the expense of printing and publishing an Almanack is rendered so trifling, especially where accuracy is not much regarded, that there has been no check upon competition; and the literary market has been suddenly glutted with almanacks of all

sorts and sizes, sheet, pocket, thumb, and *hat*, from one penny to one shilling a piece ; commercial, religious, family, clerical, legal, medical, and *comic*. In order to take off this extraordinary supply, —we were going to say plague of Almanacks, instead of having one hung up as a family time-piece, Time's clock, every member of the family will require to have his separate literary chronometer in his pocket. Henceforth, nobody can be allowed to plead that he does not know the day of the month ; and who will deny *that* to be useful knowledge ? Then, how great an advantage, to be able to fit up each son, at so trifling a cost, with an almanack suitable to his pursuits—the student of medicine with the Medical Almanack, the young divine with the Evangelical or Clerical, the merchant with the Englishman's, the trader with the Tradesman's, and the youngest hope of the family with the Comic. We live in an age of wonderful improvements, and the next generation ought to be adepts in all useful knowledge.

The task of reviewing the whole shoal of these Annuals is of course beyond our powers as much as it is foreign from our inclination ; but we have selected three as possessing the novel feature of being accommodated to the taste of religious readers. The very circumstance of an Evangelical Almanack being put forth by the Stationers' Company, is worthy of admiration, as being the homage of the trading principle to that religious spirit which would seem to have gained influence among us. We must confess that we do not quite like the title ; but we are given to understand, that the designation has been adopted ‘simply because the plan ‘and contents will recommend it more especially to those mem-‘ bers of the Established Church and of other Protestant deno-‘ minations, who are distinguished by the term Evangelical.’ In this Almanack, accordingly, for the first time, are inserted in the calendar, notices of anniversaries interesting to the several sections of the religious world, instead of the unmeaning names of Fabian, Agnes, Vincent, Blase, Agatha, and the rest of the Popish hagiocracy, and, on the opposite page, a text of Scripture for every day. Among the contents appended to the Calendar will be found a list of all the principal literary and religious institutions and benevolent societies, both of the Established Church and of the Dissenting communions, and a list of the British Missionary stations throughout the world. There is also some valuable statistical information relating to the United States. The general view which this compendium of religious statistics affords, of the harmonious operations of the several societies, is adapted, we think, to produce a forcible and beneficial impression, as indicating the essential unity of the Church Catholic.

The Christian Almanack is a highly amusing medley. To lovers of astronomy and astrology, the copious and minute information which it displays respecting the conjunctions, quadra-

tures, ascensions, and declinations of the planets, must be peculiarly acceptable ; and the design of the Religious Tract Society seems evidently to be, to teach, by this method, the duty incumbent upon every Christian, of being an astronomical student, versed in the wisdom of the stars. After the Calendar, which contains a series of daily texts, we have a meteorological calendar of ten pages, succeeded by a series of moral and religious articles ; and then follow such matters as the spur in wheat, warping, transplanting, shoeing horses, and other information useful to all Christians, nor less so to Jews and infidels, and producing an agreeable variety ; concluding with stamps, holidays at the bank, &c., coach-fares, weights and measures, metropolitan benevolent institutions, and publications of the Religious Tract Society. All this for eight-pence ! The title would certainly have led us to expect a more religious publication ; and it is singular enough, that the Stationers' Company should have put forth a more evangelical almanack than proceeds from a society originally formed for the circulation of tracts exclusively theological.

'The Family Almanack' contains a calendar filled with *remarkable* events, such as, Dr. J. M. Good died, Cape of Good Hope taken, L. Murray died, St. Blaise martyred, Voltaire born, &c., having on the opposite page the moon's age, &c., and 'notes for the month.' To this are appended, a Gardener's Calendar, and a Table of Scripture Portions for daily reading, copied from the Rev. G. Townsend's arrangement. 'Daily 'Manna' is intended to be bound up with the Almanack. We give a single specimen.

' Jan. 1. "Time is short." 1 Cor. vii. 29.

' A year—alas ! how soon it's past :  
Who knows but *this* may be my last ?  
A few short years, how soon they're fled,  
And we are numbered with the dead.'

We cannot say much in favour of the poetry, any more than of the selection of remarkable events ; but it is a very Christian almanack.

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