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LIVES
OF
EMINENT CHRISTIANS



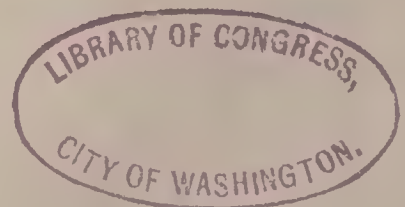
LADY JANE GREY

BY
JOHN FROST LLD.

LIVES
OF
EMINENT CHRISTIANS
OF
VARIOUS DENOMINATIONS.

BY
JOHN FROST, LL.D.

AUTHOR OF "PICTORIAL HISTORY OF THE UNITED STATES," ETC.



HARTFORD:
CASE, TIFFANY & CO.

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PREFACE.

AMONG the various collections of lives which enrich our literature, I do not recollect to have seen any one which was formed upon the plan which I proposed to myself in undertaking the present work. It was my purpose to make a collection of the lives of men who were eminent for learning, science, ability, or philanthropy; men who had attracted attention by their eminence in some one of the paths which lead to high distinction among mankind; and who, at the same time, were remarkable for true Christian piety; admitted on all hands to be good as well as great. If such a book shall only establish the fact that real piety is not incompatible with worldly eminence, it will have accomplished a good work.

But if I have succeeded in my object, it will do more than this. It will be observed, upon a careful perusal of this volume, that, as a general rule, the eminent Christians whose lives form its subject, were persons whose characters were formed by a faithful study of the Holy Scriptures, "which are able to make us wise unto salvation." Their example will illustrate the truth that the fear of the Lord is "the beginning of

wisdom." By considering seriously the events of their lives, the reader will gain much instruction with respect to the ordering of his own life, and the conforming of it to the requirements of the Holy Word.

In making the collection, I have had recourse to a great variety of authorities. In some few instances the lives are drawn from the works of persons of the same religious denomination as the subject, as in the case of Elizabeth Fry. But in most cases I have relied upon writers who could hardly be biased in their views of character by sectarian feelings. Many of the lives are condensed from voluminous biographies; others are taken with little change from such collections as that of the Society for the Diffusion of Useful Knowledge, and "The Georgian Era."

I have sought for the lives of Christians of various denominations; but I am aware that there have been many very eminent Christians whose lives will not be found in this volume. Its limits forbid the idea of completeness. These specimens, however, will serve to inculcate the great moral and religious lessons which I had in view; and I trust that my sincere desire to render a service to society by assembling together many brilliant examples of Christian virtue, will plead my excuse for any shortcomings which may be found in the execution of my design.

CONTENTS.

	PAGE
JOHN WICLIF.....	9
JOHN HUSS	14
JEROME OF PRAGUE.....	26
GIROLAMO SAVONAROLA.....	30
JOHN CRAIG.....	36
DESIDERIUS ERASMUS.....	41
SIR THOMAS MORE	49
MARTIN LUTHER.....	58
PHILIP MELANCTHON.....	68
THOMAS CRANMER	77
HUGH LATIMER	86
NICHOLAS RIDLEY	92
ISABELLA OF CASTILE.....	96
ADMIRAL COLIGNI.....	104
FREDERIC, ELECTOR OF SAXONY.....	113
JOHN HOOPER.....	119
JOHN CALVIN.....	124
THEODORE BEZA	129
JOHN ROBINSON.....	133
JOHN WINTHROP OF MASSACHUSETTS.....	138
ROGER WILLIAMS	142
JOHN WINTHROP OF CONNECTICUT.....	145
CATHARINE OF ARRAGON.....	147
KING EDWARD THE SIXTH.....	149
LADY JANE GREY.....	152
PIERRE RAMUS	164

	PAGE
JOHN MILTON.....	168
ULRIC ZWINGLE.....	176
SIR HENRY VANE.....	183
JOHN KNOX.....	193
JACOB BÖHME.....	200
HUGO GROTIUS.....	208
JOHN ELIOT.....	213
GEORGE FOX.....	218
INCREASE MATHER.....	221
COTTON MATHER.....	224
JOHN BUNYAN.....	226
RICHARD BAXTER.....	232
ANNE HUTCHINSON.....	242
JONATHAN EDWARDS.....	245
JONATHAN MAYHEW.....	247
TIMOTHY DWIGHT.....	250
ROBERT BOYLE.....	253
GUSTAVUS ADOLPHUS.....	257
BLAISE PASCAL.....	267
JEREMY TAYLOR.....	275
SIR MATTHEW HALE.....	283
ISAAC BARROW.....	295
JOHN RAY.....	298
ARCHBISHOP FENELON.....	304
WILLIAM PENN.....	312
SAMUEL JOHNSON.....	323
NICHOLAS COUNT ZINZENDORF.....	332
DAVID BRAINERD.....	336
JOHN WESLEY.....	344
GEORGE WHITEFIELD.....	351
CHRISTIAN SCHWARTZ.....	364
JOSEPH ADDISON.....	373
ELIZABETH ROWE.....	378
GRANVILLE SHARP.....	379
HUGH BLAIR.....	380
COLONEL GARDINER.....	382
ARCHBISHOP TENISON.....	386

CONTENTS.

7

	PAGE
WILLIAM LAW.....	389
JOHN HOWARD.....	390
WILLIAM COWPER.....	396
JAMES HERVEY.....	403
CHARLES WESLEY.....	406
HUMPHREY PRIDEAUX.....	414
EDWARD YOUNG.....	415
ISAAC WATTS.....	419
CHARLES CHAUNCY.....	423
CHARLES CHAUNCY.....	426
EZRA STILES.....	429
PHILIP DODDRIDGE.....	431
HANNAH MORE.....	438
DAVID ZIESBERGER.....	444
SIR ISAAC NEWTON.....	453
MATTHEW HENRY.....	457
HENRY SCOUGAL.....	458
JAMES SAURIN.....	460
JONAS HANWAY.....	462
SIR WILLIAM JONES.....	471
WILLIAM ROMAINE.....	477
JOSEPH BUTLER.....	480
RALPH CUDWORTH.....	482
JOHN FLAVEL.....	485
EDMUND CALAMY.....	486
EDMUND CALAMY.....	487
ROBERT BARCLAY.....	489
SAMUEL CLARKE.....	491
JOHN OWEN.....	500
ROBERT LOWTH.....	502
CLADIUS BUCHANAN.....	505
ANNE HASSELTINE JUDSON.....	512
JOHN WILLIAM FLETCHER.....	519
ANNE LETITIA BARBAULD.....	521
REGINALD HEBER.....	524
WILLIAM CAREY.....	527
DR. MARSHMAN.....	536

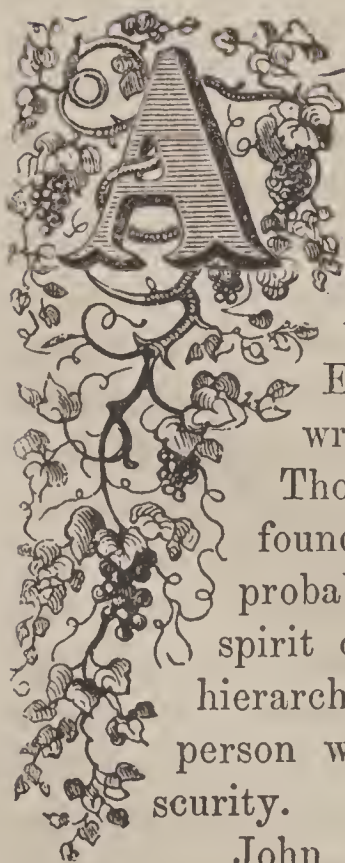
	PAGE
ROBERT MORRISON	546
GEORGE LORD LYTTELTON	563
BEILBY PORTEUS.....	567
HENRY MARTYN	569
FELIX NEFF.....	571
WILLIAM WILBERFORCE	574
JOHN FREDERICK OBERLIN	582
HENRY KIRKE WHITE	589
THOMAS CHALMERS.....	594
ELIZABETH FRY.....	598
ROBERT HALL.....	608
THOMAS CLARKSON.....	621
DR. THOMAS ARNOLD.....	623
THOMAS WILSON	627
ROBERT ROBINSON	630
DANIEL NEAL.....	637
LEGH RICHMOND.....	639
JAMES MONTGOMERY.....	640
JANE TAYLOR	645
ELIZABETH CARTER	646
WILLIAM ALLEN.....	648
JOSEPH LANCASTER.....	652
JOSEPH JOHN GURNEY.....	656
THOMAS FOWELL BUXTON.....	659
SAMUEL TAYLOR COLERIDGE.....	664

LIVES

OF

EMINENT CHRISTIANS.

JOHN WICLIF



ABOUT six miles distant from Richmond, in Yorkshire, England, is the small village of Wiclif. It had long been the residence of a family of the same name, when it gave birth, about the year 1324, to its most distinguished native, commonly called the first English Reformer. The family, says a late writer, possessed wealth and consequence. Though the name of the reformer is not to be found in the extant records of the household, it is probable that he belonged to it. Perhaps the spirit of the times, and zeal for the established hierarchy, may have led it to disclaim the only person who has saved its name from absolute obscurity.

John Wiclif was first admitted at Queen's College, Oxford, but speedily removed to the more ancient establishment of Merton. Here he made great proficiency in the scholastic learning then in vogue, and the direction in which his talents were turned is indicated by the title which he early acquired of the Evangelic or Gospel Doctor.

In 1356 he put forth a tract on the Last Age of the Church, remarkable not only from its ascribing the plague and other

moment when these men were preparing to gratify their revenge upon him, a sedition of the people in his favour interrupted their proceedings; and before this could be appeased, a message, prohibiting any sentence against him, was received from the queen-mother. The reformer became more fearless. The Bible was the basis of his system; and every pretension or tenet repugnant to it he rejected. He denounced auricular confession; declared pardons and indulgences to be devices for augmenting the power and wealth of the clergy, at the expense of public morality; he paid no regard to excommunications and interdicts; he pronounced confirmation an unnecessary ceremony, invented to aggrandize episcopal dignity; he reprobated the celibacy of the clergy and monastic vows; he maintained that bishops and priests, being of the same order, were improperly distinguished; and lastly, that the property claimed by the clergy was merely enjoyed by them in trust for the benefit of the people, and was disposable at the discretion of the secular government.

Although Wiclif, in advocating these opinions, drew upon himself the hatred of the hierarchy, yet he was protected by a powerful party both at court and among the people. But in 1381 he advanced a step further. In a treatise respecting the eucharist, he confuted the popular belief on that important tenet, and explained its nature, in a manner similar to that of Luther in the sixteenth century; while admitting a real presence, he denied transubstantiation. Here was ground for a new clamour; and Wiclif soon ascertained that the strength of his opponents was increasing through the desertions of his friends. Truth was still on his side; but the subject being obscure, and consequently regarded with much prejudice, was more closely connected with the feelings of his hearers than almost any other. It affected not merely their respect for a corrupt hierarchy, but their faith in what they had been taught to consider essential to salvation. Those who had formerly listened to him with delight, trembled when they heard him attacking the ground-work of their belief; his noble patrons perceived the impolicy of his new course; and John of Lancaster especially commanded him to desist. Wiclif was unawed. In 1382 he was summoned before a synod held by Courtney, and, after undergoing an examination, was commanded to answer

before the Convocation of Oxford, for certain erroneous opinions, especially that relating to the eucharist. Wiclif prepared to defend them. The Duke of Lancaster forsook him. The undaunted reformer, though now alone, published two confessions of faith, in which he asserted his adherence to his former belief. Six adversaries entered the lists against him, and at length the judges sentenced him to perpetual banishment from the University of Oxford. He peacefully retired to his rectory at Lutterworth, and spent the two remaining years of his life in theological studies, and the discharge of his pastoral duties. The mildness of his sentence—so inconsistent with the spirit of that age—must astonish us; but whether the praise of moderation be due to the prelates' forbearing to press their enmity, or to the state's refusing to sanction their vengeance, is not known.

Wiclif's doctrines were so far in advance of his age that we cannot but wonder how they escaped immediate extinction. With the people, however, they were ever cherished; nor was the author neglectful of the means proper for their dissemination. By translating the Bible, he increased the means of ascertaining their truth, or at least of detecting the falsehood of his adversaries' system; and by his numerous missionaries, called Poor Priests, sent forth to propagate truth, he acquired much influence for good. In after years, the Lollards embraced and perpetuated his doctrines, and by their undeviating hostility to the abuses of Rome prepared the path for the Reformation. At an early period his works found their way into Bohemia, and kindled there the first spark of resistance to spiritual despotism. Huss proclaimed his adherence to Wiclif's principles, and his respect for his person; praying in public that "on his departure from this life, he might be received into those regions whither the soul of Wiclif had gone, since he doubted not that he was a good and holy man, and worthy of a heavenly habitation."

Thirty years after Wiclif's burial, his grave was opened by order of the council of Constance; the sacred relics were torn from their sleeping place; and the ashes of the great reformer were strewn in a little brook which runs into the Avon.

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JOHN HUSS.



It is a remarkable fact that the writings of Wiclif should have given the first impulse to the reformation in the distant kingdom of Bohemia, where they were instrumental in converting a man not less eminent than the great English reformer himself. This was the celebrated John Huss. Huss was born of poor parents, in the small town of Hussinetz, in the kingdom of Bohemia, in 1373. These kind and simple peasants spared no effort to secure the advantages of a good education for their son. He finished his studies at Praschatitz, a town not far from his birth-place; and thence proceeded with his mother, then a widow, to the University of Prague, where he took the degrees of Bachelor and Master of Arts, (1396.)

Among the few incidents preserved respecting the first years of Huss, the following is characteristic. One winter's evening, when reading by the fire the Life of St. Lawrence, his imagination kindling at the narrative of the martyr's sufferings, he thrust his own hand into the flames. Being withheld by one of his fellow students from continuing it there, and then questioned as to his design, he replied, "I was only trying what part of the tortures of this holy man I might be capable of enduring."

During the time that he was a student, having become servitor of a professor, to whose library he thereby had access, he had an opportunity of acquiring a degree of theological information, which for that age was remarkable. Two years after taking the degree of Master of Arts, (1398,) he delivered public theological and philosophical lectures. In 1402, the office of Bohemian preacher in the Bethlehem chapel at Prague, which

was established by a private foundation, was conferred upon him. Here he began to acquire influence over the people, with whom, as well as with the students, his sermons were very popular; and being soon after made confessor to the queen, Sophia of Bavaria, wife of King Wenceslaus, he thus gained access to the court.

Neither birth, education, nor manner of life had prepared this mild, modest, and even timid man for the bold steps he so speedily adopted. When a British student first showed him the propositions of Wiclif, he was alarmed at their boldness, and begged him to throw such dangerous writings into the river. Yet the scandalous struggle going on between the two pontiffs at this time, with all the license and corruption of the clergy, made so painful an impression on him as to disturb him even in his sleep. But his daily study of the Holy Scriptures, and his intercourse with the learned Jerome of Prague, as well as the crying abuse of indulgences, gradually opened his eyes; and resuming the study of the writings of Wiclif, his early opinions gave way to reason, and his heart overflowed with fervent approbation. In answer to his fellow-collegians, who detected him reading these books, and reproachfully remarked, that, by a decree of the Council, the author had been sent to hell, he replied, "I only wish that my soul may reach the place where that excellent Briton now dwells."

Various circumstances favoured in Bohemia the free movement of men's minds at this time. The marriage of Richard II. of England to Anne, sister of the King of Bohemia, had greatly increased the intercourse between the two countries, and the University of Prague was attracting the learned from all parts of Europe; and King Wenceslaus, resenting his degradation from the imperial dignity, tolerated a movement distasteful to his adversaries, while Queen Sophia lent it her aid from sincere conviction.

As the mind of the reformer became more thoroughly enlightened, he assumed a more independent front, and by preaching and writing attacked the highest clergy, denouncing their scandalous lives, and the gross corruptions of the church they were abetting. All classes crowded to hear him. His fame spread through the empire, and attracted both friends and foes to Bohemia.

This powerful movement became public in 1407, the very year of the Council of Pisa. The Archbishop of Prague, Sbinko, a few months before the opening of the council, had anathematized Huss for exhorting the people to disregard the authority of Pope Gregory XII., and had become reconciled to him when forced himself to recognise the authority of Alexander V. But in 1409, this latter pontiff published a bull against Huss's doctrines and those of Wiclif, forbidding them to be preached in any place whatever; and the Archbishop Sbinko was directed to proceed against all offenders as heretics, and to suppress Wiclif's books by every means in his power. To this Huss replied, in terms similar to those subsequently used by Luther on a like occasion: "I appeal from Alexander ill-informed, to Alexander better-informed."

The archbishop had, the year before, required all the holders of Wiclif's books to deposit them at the archiepiscopal palace; and now, emboldened by the pontiff's bull, he caused upwards of two hundred volumes, beautifully written and richly ornamented, including the works, not only of Wiclif, but those of Huss and Jerome, as well as their predecessors, Miliez and Janow, mostly belonging to members of the University of Prague, to be committed to the flames. At the same time he prohibited the Bohemians preaching at the Bethlehem chapel. This act was deeply resented, and John Huss undertook the defence of the university, whose privileges had thus been violated. His protest against the unjust sentence was finally submitted to the University of Bologna; while the prohibition to preach was disregarded by Huss.

Meantime the burning of the books had occasioned a popular tumult, and Sbinko, flying to the king for protection, was coldly received. The University of Bologna gave judgment against the archbishop; and Huss, strong in this decision, preferred a final appeal to the pope; who, however, died before acting on the subject, and was succeeded by John XXIII.

This pontiff summoned Huss to appear at Rome to answer for his offences. The queen, the nobility, the professors of the university, and the citizens besought King Wenceslaus not to deliver their favourite into the hands of so formidable an enemy. The king sent a numerous embassy into Italy, to assure the pope that Huss was a worthy, pious, right-thinking Christian,

falsely accused by his enemies; and refusing his personal appearance at Rome. This representation was disregarded, the envoys were imprisoned; and Huss was excommunicated as a heretic.

The intelligence of this proceeding, against which the Bohemian ambassador had solemnly protested, caused great discontent at Prague; and this was especially directed against the archbishop, as the influential enemy of Huss. Sbinko fled to Hungary to implore the new emperor, Sigismund, brother of Wenceslaus, to put down the new heresy by force of arms,—a request which the emperor was only prevented from complying with, by his being occupied in a war with the Turks.

The departure of Sbinko was regarded as a triumph by the Hussites, as the reformer's followers were now called, but his sudden death on the road being unjustly charged upon them, was turned into a weapon of offence by their enemies.

Huss, meantime, though excommunicated, continued to preach; and about this time secured the devoted friendship of Jerome of Prague, whose destiny was to be so signally united with his own.

The reader will recollect that at this period three popes were distracting Europe with their rival claims. Of these, John XXIII., who was the most warlike, had become involved in a war with Ladislaus, king of Naples; and to escape burdening his own revenue with expense, he proclaimed a crusade throughout Christendom, requiring support against his personal enemy. Among others, he sent a special bull to "his dearly beloved children," the Bohemians, to the effect that "eternal salvation and absolution from sin might be obtained in exchange for their silver and gold, or even for their iron weapons used in his support."

Against the iniquity of these proceedings, Huss boldly protested, declaring, that the objects of the war had no relation to the state of Christianity, and that remission of sins and eternal salvation were to be sought for, not by the useless payment of Peter's pence, but by a life of faith and obedience to the law of God. Not satisfied with this, Huss affixed a placard to the doors of the churches in Prague, challenging both clergy and laity to a public discussion on this momentous question, "Whether a crusade preached against a Christian people could be reconciled with the honour of God, the love of Christ, the duty of man, or the welfare of the country?" Immense multitudes assembled

to hear the discussion, in which Huss and Jerome, resting on the simple authority of the Bible, overturned the sophistry of their opponents, armed with the orthodox weapons of common law, bulls and decretals.

Soon after this event, three men being imprisoned for having spoken against the pope and his indulgences, the students and people of Prague rose in arms and demanded their release; Huss, being appealed to by the magistrates to calm the tumult, on the faith of their promise, assured the people that the prisoners were pardoned, and sent them home with shouts of triumph. But as soon as the crowd was dispersed, the judges caused the captives to be beheaded. Their blood, flowing beneath the door of the prison, gave the people notice of this base treachery, and a furious tumult instantly ensued: the council-house was stormed, the guilty judges fled for their lives, and the bodies of the victims were buried with great funeral pomp; the students singing in chorus over their tomb, "They are saints who have given up their bodies for the gospel of Christ."

During the progress of this struggle for religious liberty, Pope John XXIII. once more summoned Huss to Rome; and, irritated at his disobedience, and alarmed at the progress of his opinions, he stirred up against him the secular powers. He wrote to Wenceslaus, to the King of France, and to the various universities. Gerson replied in the name of the University of Paris, summing up with these words: "It only remains to put the axe of the secular arm to the root of this accursed tree."

Meanwhile the schism, which furnished such discordant fruits elsewhere, afforded the Hussites new arguments for opposing the jurisdiction of the pope. "If we must obey," said they, "to whom is our obedience due? Balthazar Cossa, called John XXIII., is at Rome; Angelo Corario, named Gregory XII., is at Rimini; Peter de Lune, who calls himself Benedict XIII., is in Arragon. If one of them ought to be obeyed as the most Holy Father, how is it that he cannot be distinguished from the others, or that he fails to subdue these false antipopes?"

The disturbances still continuing in Bohemia, Huss, who was distrustful of the protection of the weak King Wenceslaus, went to the feudal lord of his birth-place, Nicholas of Hussinetz, the generous protector of his boyhood, who received him with open arms. Here, and in many places in the circle of Bechin, he

preached with much success. Here also he wrote his memorable books, "On the Six Errors," and "On the Church," in which he attacks transubstantiation, the belief in the pope and the saints, the efficacy of the absolution of a vicious priest, unconditional obedience to earthly rulers, and simony, which was then extremely prevalent, and makes the Holy Scriptures the only rule in matters of religion.

The approbation with which these doctrines were received, both among the nobility and the common people, greatly increased the party of Huss; and as nothing was nearer his heart than the diffusion of truth, he readily complied with the summons of the Council of Constance to defend his opinions before the clergy of all nations. Wenceslaus gave him the Count Chlum and two other Bohemians of rank for his escort, and the Emperor Sigismund, by letters of safe conduct, became responsible for his personal safety. With his noble escort, the poor excommunicated priest took his departure for Constance, with simple trust in God, and a courage supplied by conscious rectitude, all unknown to his lordly enemy John XXIII., who at the same time was wending his way towards that eventful assembly.

On the road, Huss was everywhere received by the people with welcome and rejoicing, and led with triumph through the streets of the several towns that lay on his way; and at length, on the 3d of November, 1414, he arrived, with his Bohemian escort, at Constance.

Less propitious were the omens that attended the approach of the pontiff to the city, his carriage having been overturned on one of the mountains which overlook it. On getting up, he passionately exclaimed, "By the power of Satan, behold me fallen! why did I not remain quietly at Bologna?" and looking down on the city, he added, "I see how it is; that is the pit where the foxes are snared!"

On reaching Constance, the companions of Huss waited on the pope, announcing his arrival under a "safe-conduct" of the emperor, and asking further assurance of his personal safety. "Had he killed my own brother," replied the pope, "not a hair of his head should be touched during his stay here." Yet his destruction was already determined on. Nor was he insensible of his danger. "I confide altogether in my Saviour," he writes at this time. "I trust that he will accord me his Holy

Spirit, to fortify me in his truth, so that I may face with courage temptations, prison, and if necessary a cruel death."

Articles of indictment were secretly prepared against him, at the same time that he was induced to desist from preaching, under a false promise of being relieved from excommunication. Meantime the rumoured approach of the emperor hastened operations, and all being prepared, the Bishops of Augsburg and Trent, with the Mayor of Constance and others, broke in, unexpected, upon Huss while at dinner with Count Chlum, and summoned him to a private audience with the pope and cardinals. He replied, that he came to Constance to speak in open council, according to the ability God would give him. The bishops assured him that he had nothing to fear, and finally induced him and Count Chlum to accompany them to the papal palace, where they were instantly arrested and put under military guard.

Chlum being soon after released, demanded an explanation of this violation of good faith, from the pope, who disclaimed the act, and referred him to the cardinals, who he said had overmastered him. The Bohemian knight next appealed to the cardinals, one of whom impudently denied the validity of the safe-conduct of a layman, and another declared, that no faith need be kept with heretics. After a week's confinement in a private house, Huss was taken to the prison of the Dominican monastery, on the banks of the Rhine, and immersed in one of its deepest and filthiest dungeons, where he was speedily brought to death's door by a raging fever; and the pope, in order to save him for the future burning, sent his own physicians to attend him. Meantime the emperor, informed of what had passed by Count Chlum, instructed his ambassador, on the instant to set John Huss at liberty, and, if resistance were made, to break open the doors. Yet still he remained in prison. Sigismund listened to arguments of political expediency, and, to avert public odium for his bad faith, published a letter filled with the specious sophistries by which the priests had influenced himself. The intrepid Count Chlum made his last vain appeal to the people, and affixed to the church doors an earnest protest against the violation of the imperial safe-conduct.

On the 24th of December, the emperor arrived at Constance; and, soon after, the pretensions of the rival pontiffs being dis-

cussed in the General Council, John XXIII., threatened with accusations of the most infamous crimes, was induced to resign the tiara. When Huss had been three months in prison, John XXIII. fled to Schaffhausen, one of his last acts being, to transfer Huss to the cardinals, who sent him to the castle of Gotleben, on the Rhine, where he was shut up, with irons on his feet; and at night, a chain attached to the wall prevented the captive from moving from his bed. Thus, in defiance of the most solemn promise of the pope, he was handed over to the tender mercies of his sworn enemies. Ere a few months elapsed, however, the dethroned pontiff was ignominiously brought back to Constance, and conveyed a prisoner to the same fortress where his victim yet lingered, the prisoner of a "better hope."

The indefatigable Count Chlum, and other Bohemian nobles, used their most zealous exertions to prevail on the emperor, at this crisis, to ratify his own promises; but the utmost they could obtain was permission to visit him, in the presence of witnesses. He was found by them in so miserable and emaciated a state, that these brave men were melted to tears, at the sight of his sufferings, and the meek spirit in which he bore them.

When the cruel treatment of Huss became known in Bohemia, it excited universal indignation. In the generous mind of Jerome of Prague, sympathy for his friend overpowered all sense of danger, and he immediately set out for Constance. He was arrested at Herschau, in the Upper Palatinate, and brought to Constance on a cart, loaded with chains, where he was presented to a conclave of priests assembled at the convent of the Franciscans. Delivered by them to the cruel Archbishop of Riga, he was thrown, heavily ironed, into the dark dungeon of a tower in the cemetery of St. Paul. His chains were riveted to a lofty beam, so as to prevent his sitting down; while his arms were fastened with irons behind his neck, so as to force down his head. Such were the studied tortures with which papacy was accustomed to punish the expression of liberal opinions. In this dreadful dungeon Jerome was confined for a whole year, the severity of his treatment being relaxed only when his life threatened to fall a sacrifice to such rigour.

The arrest of Jerome, the pupil and friend of Huss, was a severe blow to him. In vain did he solicit the privilege of

sharing the same dungeon with his partner in misfortune. All his entreaties on this head were sternly disregarded.

The utmost that the friends of Huss could obtain for him was a public trial, which he owed to the interference of the emperor; his enemies having striven in vain to avert this, from their dread of the influence of his eloquence on the assembly; and this, for a time, revived the hopes of his faithful adherents.

On the 7th of June, 1418, the council being assembled, the reformer was led before them by a numerous guard of soldiers. The emperor was present, and none had a more painful part to play than himself. Before him stood the same John Huss, loaded with chains, for whose liberty he had pledged his imperial word. He came with the vain hope of devising some means of escape for the prisoner that should wipe from his conscience the reproach under which it trembled.

It is unnecessary to attempt an abstract of the complicated charges of heresy which were advanced on three successive appearances of the reformer before the council. Scarcely a show of justice was attempted. "Recantation or death" was the alternative offered, and the voice of the prisoner was drowned in this reiterated cry.

Yet among the milder of his judges, there were not wanting those who earnestly seconded the emperor in striving to procure such a form of abjuration as might prove acceptable to Huss, and rescue them from the alternative of sanctioning his condemnation. And perhaps the noble firmness of the martyr never shone more brightly than when he who had stood undaunted before the threats of malignant judges, passed unmoved through the harder ordeal of the entreaties and tears of his friends. Sigismund awaited the result of their final effort with an anxiety that proves the acuteness with which he suffered under the stings of conscience. "John Huss," says a German author, "forced on the emperor the violation of his faith, and had a noble revenge in taking from him the power of rescuing him from the funeral pile." Sigismund was now taught by bitter experience, that a sceptre which has long been swayed by the councils of the hierarchy is not only gradually wrested from the hands of the rightful owner, but is turned into the means of his own punishment. Importuned by priests of all orders, he at length exclaimed, in bitterness, "Let him die

then!" and when still further pressed, he even fixed the day for Huss's execution.

Hitherto, in this vast assembly, we have only beheld the bitter enemies of truth and justice; yet even here the dark picture is not unrelieved by light. The Cardinal Bishop of Ostia had, at first, like other Italians, regarded the reformer with horror as a wilful heretic. But now, when he became convinced of his sincerity, sympathy and admiration took the place of dislike, and he visited Huss again and again in prison, striving by every means in his power to procure his deliverance, and even beseeching him with tears, to adopt such a form of recantation as might enable his friends to set him at liberty. Huss was deeply moved, on seeing his enemy thus transformed into an earnest friend: "Most reverend father," said he with tears, "I know not how to thank you for this kindness to a poor prisoner; but," added he, pressing the bishop's hand to his heart, "I cannot deny the truth; I would rather, by death, fall into the hands of the Lord, than live a victim to endless remorse." The bishop, overpowered with the interview, and the firmness of one thus in sight of a painful death, could only ejaculate, "I cannot help thee! I cannot condemn thee! may God strengthen thee!" and, in tears, he bade him farewell. Nor should it be forgotten, that there is still shown, in the choir of the church at Constance, the monument of an English bishop who died of grief at witnessing the death of John Huss.

The sixth of July, the forty-second birth-day of Huss, was opened with especial pomp by the council; the emperor, the cardinals and bishops, and the princes of the empire were present, with an immense concourse of people, assembled to witness his degradation. He was led from the prison in fetters, and kept outside till high mass was celebrated, lest the holy mysteries should be profaned by the presence of such a heretic. Thirty-nine articles of accusation were read against him. Huss repeatedly attempted to protest against their false accusations, but the Bishop of Florence commanded the bealdes to stop his mouth by force. The prisoner knelt, and raising his hands to heaven, commended his cause to God. When at length he was permitted to speak, he closed his brief reply in these memorable words: "I determined of mine own free-will to appear before this council, under the public protection and faith of the

emperor here present." John Huss, in pronouncing this, looked steadfastly at Sigismund, and a deep blush at once mounted to the imperial brow. The remembrance of this was long preserved in Germany, and when, at the celebrated Diet of Worms, the enemies of Luther pressed Charles V. to have him seized, in contempt of his safe-conduct, "No," replied the emperor, "I should not like to blush like Sigismund!"

The ceremony of degradation was then commenced; seven bishops, appointed for the purpose, clothed Huss in sacerdotal habits, and placed the chalice in his hand, as if about to celebrate mass. He was once more admonished to retract, and then the chalice was taken from him, and his robes stripped off, the removal of each being accompanied with an especial curse. A paper mitre, on which were painted frightful demons, was then placed on his head; and thus arrayed, the seven prelates devoted his soul to the devil: "And I," said Huss, "commend my soul to the Lord." He was then delivered into the hands of the secular power, and led forth to the place of execution.

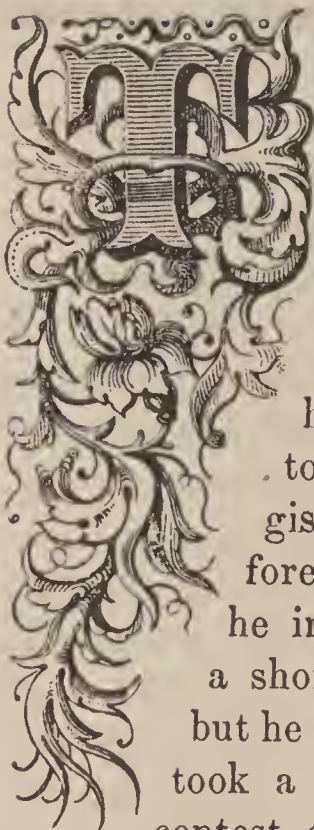
On the way, Huss was detained to witness the burning of his books in the churchyard, and smiled at the sight. According to the testimony, even of his enemies, he exhibited to the last moment of his life an astonishing dauntlessness of spirit. He was placed with his back to the stake, and bound to it with wet cords, in addition to a strong iron chain, which secured his neck and feet, and held his head down to the wood. Fagots were then arranged about him, wood and straw being piled up to his knees. An old peasant, thinking to propitiate heaven, hastily brought a fagot of wood to the pile; but Huss only smiled on him, with a compassionate look, exclaiming, "O holy innocence!" The Duke of Bavaria, then riding up to the stake, besought him not to die in his deadly errors; but the reformer exclaimed in a clear voice, "I have ever taught according to God's word, and will still hold fast the truth, which this very hour I shall seal with my death!" Astonished at a firmness, the source of which he could not understand, the duke clasped his hands over his face, and fled from the scene. Fire was then set to the pile, and the martyr no sooner beheld the blaze, than he began to sing the verse of an ancient Bohemian hymn. After the words, "And take me to thyself, to live with thee for ever," his voice was stifled by the smoke. For a few mo-

ments his lips continued to move, as if in prayer. His head then sunk on his shoulders, and the ransomed spirit of the noble confessor was borne, on the flames of the martyr-pyre, "where tears are wiped from every eye, and sorrow is unknown."

His habits were burned with him, part of his dress being recovered, with large bribes, to be cast upon the pile, as if with the hope of blotting out every remembrance of him from the earth. When all was consumed, they were not content with merely removing the ashes, but digging up the earth, to the depth of four feet, they gathered the whole together, and threw it into the Rhine.

JEROME FOULFISCH,

COMMONLY CALLED JEROME OF PRAGUE.



HIS eminent reformer, the pupil and friend of John Huss, was of the family of Foulfisch and was educated at the Universities of Prague, Paris, Cologne, and Heidelberg. In learning and eloquence he excelled Huss; but was his inferior in prudence and moderation. His reputation for learning was so great, that he was employed by Ladislaus II., of Poland, to organize the University of Cracow; and Sigismund of Hungary caused Jerome to preach before him in Buda. The doctrines of Wiclif, which he introduced into his preaching, subjected him to a short imprisonment by the University of Vienna, but he was released by the people of Prague. He now took a zealous part, as we have already seen, in the contest of his friend Huss against the abuses of the hierarchy and the dissoluteness of the clergy, and not unfrequently proceeded to violence. He attacked the worship of relics with his characteristic ardour, trampled them under foot, and caused the monks, who opposed him, to be arrested, and even had one thrown into the river Moldau. He publicly burned, in 1411, the bull of the crusade against Ladislaus of Naples, and the papal indulgences.

When John Huss was imprisoned at Constance, Jerome could not remain inactive, but hastened to his defence. We have already seen, that on his way, he was arrested, carried in chains to Constance, and closely imprisoned.

The execution of John Huss afforded a fresh proof of the inefficacy of such means for the suppression of truth. The fire which consumed him gave new life to his doctrines, and the

flames that surrounded his stake set Bohemia on fire. When the news reached Prague, the people flocked to the chapel of Bethlehem, and this man, whom the council had burned as a heretic, was honoured by the Bohemians as a martyr and a saint.

Nor was it merely the illiterate crowd that rendered this homage to his memory; the nobles of the kingdom met together, and, with their hands on their swords, swore to avenge him whom they regarded as the apostle of Bohemia.

Meanwhile Jerome was still kept in irons, in the tower of St. Paul's cemetery; no severity had been spared him in his noisome dungeon, and his legs were already afflicted with incurable sores. In this state, he was brought out, and summoned, under pain of being burned, to abjure his errors; human weakness prevailed, and the bold Jerome of Prague submitted himself to the will of the council.

New forms of abjuration were devised, by the fiercer partisans of Rome, to humble the disciple of Huss, and new crimes brought forward by his accusers. His contempt for relics was dwelt on with peculiar zeal; and it was asserted that he had dared to uphold, "that the veil of the Virgin was not more worthy of the homage of Christians than the skin of the ass on which Christ had ridden."

But the mind of this noble follower of Huss speedily recovered its elasticity, and on his subsequent examinations, he indignantly rejected their forms of recantation, and refused to acknowledge himself guilty of error. He spoke in the highest terms of Huss, and declared himself ready to follow him to the stake in defence of the truth.

The assembly were excited to the utmost violence by his heroic profession, and called loudly for his condemnation. "What," exclaimed Jerome, "you have held me for a whole year in a frightful dungeon, till my flesh has literally rotted off my bones, and do you suppose I fear to die?" A fresh burst of clamour rose against him, but he stood undaunted before them, and repelled their accusations with a boldness that made the fiercest quail. He was led back to his dungeon; his hands, his arms, and his feet loaded with irons; the intrepid follower of Huss had pronounced his own doom.

A death thus voluntarily encountered, for a just and holy

cause, is the more worthy of admiration, as it had been previously shunned. The very circumstance of his early dread throws an additional interest round the last moments of Jerome, when, under even worse circumstances than his forerunner, he manifested all his intrepidity, without the presence of a single earthly friend to strengthen his soul in the trying hour.

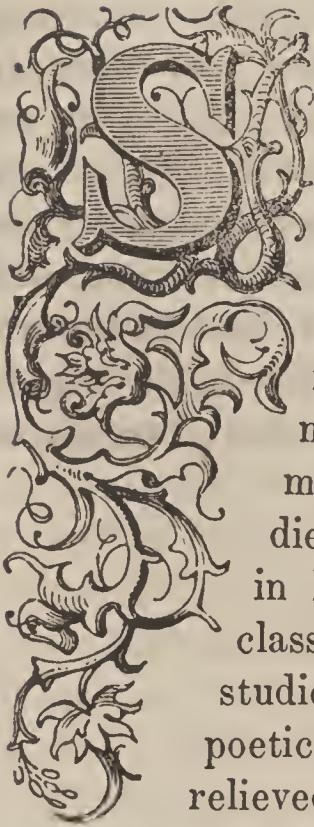
Jerome was brought forth from his dungeon, to face his persecutors for the last time. The Bishop of Lodi ascended the pulpit, and in a long discourse inveighed against the captive, as an obstinate and accursed heretic, "whose neck is an iron sinew and thy brow brass!" Jerome replied to him, in bold and heart-stirring words, repelling those false accusations, but anew expressing his abhorrence at his own abjuration of the doctrines of Huss, and declaring his admiration of that lowly and just man. Finally, he appealed from their sentence, and summoned them to answer for it at the sacred tribunal of Jesus Christ. He was then condemned, as an excommunicated heretic, declared accursed, and without further ceremony delivered over to the secular power.

A high crown of paper, on which were painted demons in flames, was then brought in. Jerome, on seeing it, threw his hat on the ground, and placing it on his own head, exclaimed, "Jesus Christ, who died for me a sinner, wore a crown of thorns. I willingly wear this for him." The soldiers then seized him and led him away to death. On coming to the stake, to which he was about to be bound, he knelt in prayer to God. The executioners raised him while still praying, and having bound him to the stake with cords and chains, they heaped up around him the pile of wood and straw. When the wood was raised on a level with his head, his vestments were thrown on the pile, and the executioner proceeded to set fire to the mass behind, ashamed to be seen. "Come forward boldly," exclaimed Jerome, "apply the fire before my face. Had I been afraid, I should not be here." When it had taken fire, he said with a loud voice, "Lord, into thy hands do I commit my spirit!" And the voice of prayer was silenced in the consuming flames.

His ashes, like those of Huss, were collected, and thrown into the Rhine; renewing again the emblem of truth, borne by the mighty river into the bosom of the ocean, thence to disseminate its healing virtues to every land.

The dying embers of their funeral piles kindled the mountain fires of Bohemia. The very ground where the stake was placed was hollowed out, and the earth on which they had suffered carried to Bohemia, and guarded with religious care. But the influence of the noble martyrs' example has not yet run its course; nor has the flame which it kindled been yet extinguished. It lighted the altars of the Reformation in the following century, and shone as a beacon fire through every succeeding age. Like a billow raised in the solitude of the vast ocean, it has gone on widening and increasing its sphere, rolling on an irresistible wave, unquelled by opposition, unchecked by every barrier in its path. Nor will the mighty movement stay its course, till the billow, dashed upon earth's furthest shore, still into the calm of gospel peace, and time shall disclose the triumphant end, when "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

GIROLAMO SAVONAROLA.



SAVONAROLA, the connecting link between the reformation of John Huss and Martin Luther, was born at Ferrara, September 21, 1452. His parents were of noble extraction; and in common with the Italian nobility of that day, were enthusiastic supporters of learning. Under his grandfather, young Savonarola made rapid advances in natural philosophy and medicine; and when this affectionate relative died, his pupil, then ten years old, was instructed in logic and philosophy by his father, and in the classics by teachers of approved learning. Plato he studied with enthusiasm; while the cultivation of his poetic powers and the perusal of Dante and Petrarch relieved the intervals of graver pursuits.

But another subject had in the mean while engrossed the young student's attention. It was religion—an inward impulse that he was destined for something higher and better than the things of earth. His deep sensibility upon this subject had been noticed in earliest childhood; and it was this which had rendered him an enthusiastic votary of Plato. He had witnessed the canonization of Catherine of Sienna, and afterwards neither the charms of literature, the prospects of fame, nor the fascinations of wealth could efface the impression of that event. In the hours of silence and solitude, or amid the hurry of business, his mind wandered to the splendid ceremonies of the cathedral—the adoration of the host, the narrative of faith and virtue, and the matchless music of the choir. A sense of his own sinfulness was ever present to his mind; and its effect was heightened to intensity by the aid of a powerful imagination, which, continually picturing the horrors of Dante's Purgatory, left to him rest neither day nor night. Hurried for-

ward by such feelings, he resolved to seek, amid the seclusion and fancied holiness of a monastery, that peace which the world could not afford. In April, 1475, he joined the Dominicans at Bologna.

Savonarola was disappointed. The monastery of the age of Sixtus IV. and Alexander was no school to lead the inquiring mind to Christ. The young monk entered with a heart broken in view of his sins; but he found there neither balm nor physician. Sometimes he expounded Aristotle; sometimes Thomas Aquinas. Most of his brother monks, when not engaged in study or labour, rioted in immorality and wickedness; and Savonarola, though filled with anguish at the sense of his own miserable condition, felt that there was no one to whom he could apply for advice or relief. At this crisis he became acquainted with the Sacred Scriptures. Every thing else was forgotten. From that moment his chief occupation was to study them, to obey them, and apply their truths to his life and conscience. By them he learned that the real Catholic church consists of those who, through the grace of God, follow righteousness; and that the nominal church had departed from primitive simplicity, had introduced ceremonies unauthorized by the word of God, and had substituted obedience to these rituals for obedience to the command of God. Still he revered the Church of Rome; he revered the priestly office; and after a novitiate of seven years, he was himself ordained a priest.

Savonarola began preaching at Florence during the Lent of 1483. On account of his awkward figure and unpleasant voice, his first efforts were unsuccessful, and he desisted. After two years of laborious application, he recommenced, with the most flattering results. Such was the loftiness of his thought, the fervour of his devotion, and his power in exposing the then prevalent corruptions, that Lorenzo de' Medici invited him to become a permanent resident at Florence. The invitation was accepted, and Savonarola was created Prior of San Marco. Here his lectures, especially those on the Apocalypse, were crowded by hearers of all classes. Often there was no room for the monks, many of whom stood on the choir wall. His sermons were based on three points, that the church should be reformed, that all Italy was soon to be heavily visited for sin, and that the punishment would soon arrive. But his preaching was not confined

to such themes. "None," he cried, "can glory in themselves: and if in the presence of God the question were put to all the righteous, 'Have you been saved by your own strength?' they would all with one voice exclaim, 'Not unto us, O Lord, but unto thy name be the glory.'" To support such appeals, he referred continually to Scripture. "Not what saith the Church; but what saith the Lord: give yourself to the study of the Sacred Scriptures: let us publicly confess the truth, the Sacred Scriptures have been locked up: this light has almost been extinguished among men." At the monastery he restricted himself to four hours of rest, and employed the remaining time, not occupied in study or preaching, to hold spiritual conversation with the brethren under his charge, whom he visited for that purpose from cell to cell. He exhorted his patron Lorenzo to abandon the religion of the senses, and adopt that of the heart.

During these labours of the faithful monk, the great Medici died; and about this time Savonarola became entangled in the politico-religious party which opposed the Medician influence. Piero de' Medici, successor to Lorenzo, was rash and vacillating; riots and plunderings ensued; Charles VIII. invaded Italy with a French army, and the republican party, to which Savonarola belonged, acquired the ascendancy. The monk's conduct at this time may appear strange, unless we view it with strict reference to the spirit of that age and country. He looked upon Charles VIII. as the instrument divinely appointed to effect the reformation of Italy, and solemnly exhorted the monarch to regard his high commission. But when Charles, on visiting Florence, treated the people with indignity, Savonarola again sought his presence, and delivered such a reproof as seldom meets royal ears. In all this we see the strange mixture of true religion and blind fanaticism which pervaded the most eminent minds of that day. The government which Savonarola wished to establish was a pure theocracy, and for a while he seemed likely to effect it. The Florentines, lately abandoned to frivolity and vice, were animated through his preaching to religious enthusiasm. Shops were shut till after the morning service. Games and public amusements were abandoned. Industry and sobriety were rewarded, and attendance on religious services filled up the intervals of necessary business. Gay processions were replaced by religious dances, accompanied by the singing of hymns;

and at the season of carnival, books, statues, and pictures, which Savonarola had condemned as heathenish or immoral, were burned in the public squares. The good work extended even to the monasteries, whose members, especially those of the Dominicans, abandoned many evil habits, and adopted a purer code.

Meanwhile, Alexander VI. assumed the tiara. That bad man soon observed the movements in Florence, of course with no friendly eye. Savonarola presently perceived that he was a marked man; but instead of being daunted, he exclaimed, "Write to Rome, that this light is kindled in all places. Rome shall not quench this fire, as nevertheless it will endeavour to do. Nay, if it quenches it in one, then will another and a stronger break out." The pope found it necessary to proceed with caution against the favourite of a city like Florence. In 1495, he commanded Savonarola to preach during Lent at Lucca, instead of Florence. The monk prepared to obey, but through the interference of the magistrates, the order was revoked. Alexander then requested a Dominican bishop to repair to Florence, and controvert the brother's preaching. "Furnish me with arms then," answered the bishop, "for since Savonarola speaks truly of the clergy, I must be informed what to reply." It was then agreed, that the offender should be bought over with a cardinal's hat, and the bishop proceeded to Florence to open his temptation. After the first interview with this man, Savonarola said, "Come to my sermon to-morrow, and you shall have my answer." On the morrow, the bishop was astounded with the most vehement denunciation of the corruptions of the church. "No other red hat will I have," cried the preacher, "than that of martyrdom, coloured with my own blood." The bishop returned to Rome.

But a reaction took place in Florence: the strength and influence of Savonarola's party began to decline. Meanwhile, the monk maintained a correspondence with the King of France, in which he denounced the vices of the pope. One of his letters fell into Alexander's hands, and the enraged pontiff cited its author to appear at Rome. The citation was veiled under a mask of hypocritical professions, but Savonarola was prevented from obeying it by sickness. On recovering, he recommenced his denunciation of the clerical vices. His language at this period may remind

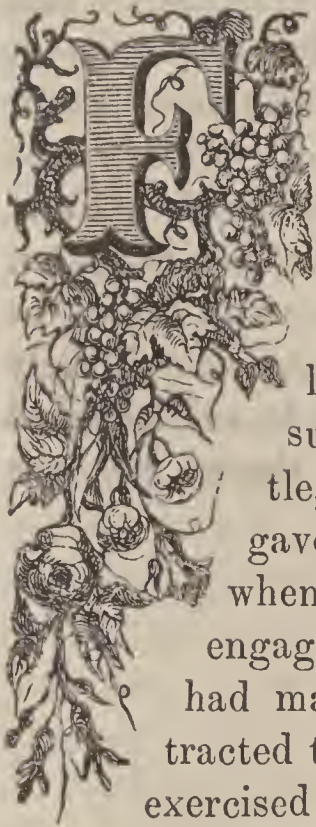
the reader of Luther's: "Should the church command any thing against the law of love, then say I, Thou art not the Roman church, nor a shepherd of the same, but a man, and dost err." In 1496, he received a command to abstain from preaching, but at request of the signory this was disobeyed. The pope accused him of destructive doctrines; Savonarola denied the accusation, and boldly addressed letters to the sovereigns of Germany, France, Spain, Hungary, and England, requesting them to call a general council. Alexander ordered the signory of Florence to deliver to him the son of blasphemy; they respectfully replied, that the reports which his holiness had received concerning their preacher were false and calumnious.

But a great change was at hand: Savonarola's friends lost influence daily, and a signory was elected which was decidedly opposed to him. Several times his life was in danger, and at length he was prohibited from preaching. The pope hailed these glad tidings with exultation; and on the 12th of May, 1497, excommunicated his inflexible opponent; but the brief, directing the sentence to be executed, could not be carried into effect. Savonarola again mounted the pulpit; crowds flocked to hear him; they were excommunicated by the archbishop, and at length Florence was laid under the popish interdict.

At length, harassed and calumniated on every side, Savonarola decided upon a step which throws a shadow over the hitherto bright history of his career. Francesco di Puglia challenged him to prove his doctrine by the ordeal of fire. A Dominican named Prescia accepted the challenge, to the performance of which Savonarola agreed. Puglia, scorning to compete with any other than the "arch-heretic," named Giuliano Rondinelli as his champion. The 7th of April, 1798, was appointed for the trial. Amid a vast crowd, the Dominicans approached the pile, headed by Savonarola, whose powerful voice led their favourite chant, the sixty-eighth psalm. The Franciscans followed their champion, barefoot and in silence. When the excitement of the bystanders was at its highest pitch, an unexpected difficulty arose. Prescia insisted on entering the fire with the host in his hand: the Franciscans loudly declared that it would be subjecting God to flames. During a violent dispute upon this point, a heavy storm deluged the pile with water, and drove the bystanders to their houses. The people, infuriated by thus losing their sport,

accused Savonarola of crime, stormed his house, and dragged his champion and himself to prison. A court of sixteen judges of inquiry, and two commissioners from Rome, was appointed to try him. During a long examination, Savonarola resolutely defended his conduct, but was afterwards subjected to torture. Although no confession was elucidated, a protocol of his answers was forged and published. The reformer, with his brethren Dominico and Sylvestro, were condemned to be hanged and burned. The sentence was executed on the 23d of May. Savonarola met his fate as became a martyr to Christian truth. When the bishop, taking him by the hand, said, "I separate thee from the church triumphant," he replied aloud, "From the militant, but not from the triumphant; that thou canst not do." When asked if he went composedly to meet death, he answered, "Should I not willingly die for His sake who willingly died for me, a sinful man?" In a few moments he was launched into eternity, and his ashes were afterwards thrown into the Arno.

JOHN CRAIG.



FEW narratives are more interesting than the biography, imperfect and disconnected as it is, of the Scotch Dominican, John Craig. He was born in 1512, during the prosperous reign of King James IV. His father perished with that monarch on the disastrous field of Flodden, leaving his boy exposed to the calamities, which, subsequently to the immediate effects of that battle, attended the long minority of James V. But he gave early promise of great abilities; and at an age when the youth of more favoured countries are usually engaged in frivolity or dissipation, the future preacher had mastered the chief acquirements which then attracted the study of scholars. At that time no work exercised a greater influence upon the public mind than those satires of Sir David Lindsay, in which he exposes the errors of the Romish church. There can be little doubt that Craig was acquainted with these satires from the time of their publication; and perhaps to them he owed that early weakness of faith in the papal creed which afterwards changed to firm opposition.

After studying at St. Andrew's University, Craig repaired to England, where he became tutor in the family of Lord Dacre. War ensuing between England and Scotland, he returned to his native country, and soon after assumed the clerical profession, for which, according to the then prevalent belief, his previous studies had fitted him. He seems to have joined the Dominicans in order to find, amid the seclusion of the cloister, that peace and consolation which could not be found in the world. He was disappointed. The monastery of the sixteenth century was no home of consolation to the soul sick of sin. His inquiries after truth excited suspicion, and being accused of heresy,

he was thrown into prison. This event is less remarkable than that he should afterwards have succeeded in clearing himself of the charge. In 1537, he returned to England; but being disappointed in an effort to procure a situation at Cambridge, he journeyed to Paris. We next find him in Italy, where, through the recommendation of his English patron, Lord Dacres, he was favourably received by Cardinal Pole, and appointed to an honourable office in the Dominican monastery at Bologna. In instructing the novices of the cloister, he gave such general satisfaction that he was afterwards employed in various ecclesiastical missions to different parts of the continent. It was on returning from one of these, that an incident occurred which forms the turning point in his career. He had been advanced to the rectorate, and while examining the library connected with that office, he discovered a copy of Calvin's Institutes. Its perusal revived all his early doubts, and resulted in a determination to renounce the Romish faith, and embrace that of the reformers.

And now Craig commenced a new life—one of peril and suffering, of high resolves, glorious triumphs, and romantic adventures. He began at once to disclose his sentiments to others. When warned of danger, he referred to the text, "He that denieth me before men, him will I deny before my Father which is in heaven." Among the Dominicans was an aged monk, who, like himself, had wandered friendlessly from Scotland to Italy. The old man felt for him that deep affection for which his countrymen are remarkable. Probably, like Craig, he had discovered a brighter faith than that of Rome; and he now urged his young companion to quit the monastery, and return to some Protestant country, where he might cherish his belief, free from the terrors of the Inquisition. Craig followed this advice so far as to leave the convent; but he remained in Italy, and soon afterwards became tutor in the family of a nobleman, who had embraced religious opinions similar to his own. They studied the Scriptures together, with a zeal which shortly attracted the attention of the inquisitors. In the age of Paul IV. such conduct could not be tolerated, and the two friends were speedily dragged to Rome on a charge of heresy. What became of the nobleman is not known. Craig was thrown into a dungeon, and after languishing there for nine months, was brought before the tribunal of the Inquisition. Imprisonment had not daunted his

spirit ; he made a bold confession of his faith, and was condemned, with several others, to be burned at the stake.

The 19th of August, 1559, was appointed for the execution ; but by a series of wonderful and unlooked-for events, Providence defeated the malice of the Inquisition, and restored his servant to liberty and usefulness. At the time of Craig's imprisonment, the pontifical chair was occupied by Cardinal Gianpietro Caraffa, Paul IV., who may not inaptly be regarded as the impersonation of blind, relentless bigotry. Though approaching his eightieth year, his eye burned with the fire of youth, and his spare limbs moved with an elasticity which seemed to set old age at defiance. He was described as "a loitering hypocrite, who makes matter of religious conscience of peppering a thistle." His foreign politics consisted in wars and wranglings with neighbouring princes ; and his domestic, in imprisonments, excommunications, and autos-da-fe. When the dispensation of mercy depended on the will of such a man, offenders had little mercy to expect, and the poor Scotch Dominican was preparing himself for death as he best could. He had languished on to the last day of his imprisonment, when the event already mentioned occurred. He whose wickedness of heart was steeled to invincibility suddenly yielded to one more obstinate than he. While commending to the College of Cardinals the Holy See, and the Inquisition which he had restored, the pope suddenly fell back and expired. No sooner was the news announced, then those feelings of hatred and revenge, produced by long oppression, burst forth with resistless fury. The people gathered in crowds, broke in pieces his statue, and dragged the head through the streets. The prisons were broken open, the convents assaulted, the buildings of the Inquisition fired, their jailers maltreated, and their prisoners liberated. Amid the confusion, Craig passed unnoticed through the city, and set out for Bologna. But scarcely had he left Rome when he was seized by a company of banditti, who, enraged at not obtaining a purse of gold, resolved to drag him back to the Inquisition. His feelings at this moment may be imagined. He was saved by a circumstance at once pleasing and curious. The leader of the band, after gazing on him for some time, took him aside, and asked if he had ever been at Bologna, and if he remembered having once administered relief there to a poor maimed soldier. Craig

had forgotten. "I have not," replied the robber. "I am that soldier, and am glad to have it now in my power to return the kindness which you showed to a distressed stranger." The monk was immediately set at liberty, and supplied with money for his journey to Bologna.

Craig found at Bologna the relatives of his former noble friend; but they shrank from him with alarm, and, as he supposed, resolved to surrender him to the Inquisition. He immediately set out for Milan. His money being exhausted, he was obliged to support life by such food as he could gather by the way, and was more than once in danger of starving. The manner in which he was relieved is worthy of narration, since to the believing mind it may perhaps evince, that a belief in special interpositions of God's favour is not unsupported by historical evidence. One day, exhausted by fatigue and suffering, he threw himself upon the ground and resigned himself to the bitterest reflections. Suddenly, from a neighbouring wood a dog approached, holding in his teeth a purse of money. Being at first suspicious of some stratagem, Craig endeavored to drive the animal away, but as it continued to fawn upon him he at length took the purse, and found in it money sufficient to enable him to prosecute his journey. He at length reached Vienna, assumed the Dominican dress, and from the pulpit vindicated, fearlessly, the truths for which he had suffered.

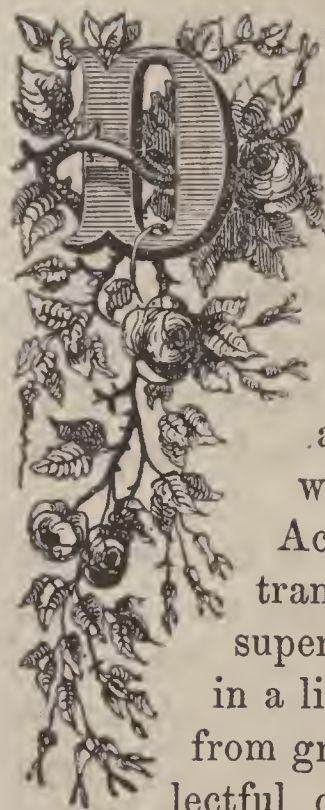
Craig's reputation as a preacher spread rapidly, numbers flocked to hear him, and the rumour of his eloquence having reached the emperor Maximilian II., that monarch expressed a desire to hear him. The monk soon became a favourite at court, but his reputation reaching the ears of the Italian inquisitors, they persuaded Pope Pius IV. to demand him of the emperor. Maximilian acted as a friend and benefactor should act. He refused to deliver the monk to his enemies, showed him the pope's letter, and after furnishing him with a safe-conduct out of Germany, dismissed him with flattering wishes for his welfare. Craig directed his course toward England, where he arrived in 1560, but hearing of the reformation which had taken place in his native country, he decided upon returning thither.

Once more, amid the scenes of his childhood, this good man devoted to the cause of heaven all the energy and experience which years of checkered adventure had enabled him to acquire.

He was appointed (1561) as the colleague of Knox, in the parish church of Edinburgh, and from that time took a leading share in the events connected with the early history of the Church of Scotland. His refusal to officiate at the marriage ceremony of the unfortunate Queen Mary with the Earl of Bothwell shows, that in the performance of duty, he could no more be swayed by the smile of favour than by the frown of adversity. In 1584, an act of parliament ordered that "all ministers, masters of colleges, &c. should, within forty-eight hours, appear and subscribe the act of parliament concerning the king's power over all estates spiritual and temporal, and submit themselves to the bishops, &c." Craig opposed it. On being asked, before the council, how he could be so bold as to controvert an act of parliament, Craig answered, that he would find fault with any thing repugnant to God's word. He was dismissed from the ministry, but when his successor the Bishop of St. Andrews entered St. Giles's church at Edinburgh, the whole congregation arose and retired. Craig was accordingly restored.

In 1579, Craig was appointed chaplain to King James VI. While filling this station he compiled part of the Second Book of Discipline, and in 1580 wrote the National Covenant, which afterwards exercised so mighty an influence over the destinies of his country. His name appears at this period in nearly every important proceeding of the Church. In the Assemblies, he was generally one of the few leading men, chosen for arranging any subject relative to the doctrines of the Reformation. In 1591, his public labours were closed, by his resigning his office in the king's household. His death occurred December 4, 1600, in the eighty-eighth year of his age. His lot had fallen in perilous times. Born when James IV. was mustering his clans against England, he had lived under four sovereigns, to witness, after a series of unexpected events, the grandson of James IV. waiting with impatience the death of Queen Elizabeth, which was to unite two great kingdoms into one. The young Dominican, who had left his native land under a suspicion of heresy against the then dominant Church of Rome, lived to return and take a place among the pastors of a Protestant people, and to fill the office of royal chaplain to a Protestant king.

DESIDERIUS ERASMUS.



DESIDERIUS ERASMUS was born at Rotterdam, on the 28th of October, 1467. The irregular lives of his parents are related by him in a letter to the secretary of Pope Julius II. It is sufficient to state here, that this great genius and restorer of letters was not born in wedlock. His unsophisticated name, as well as that of his father, was Gerard. This word in the Dutch language means *amiable*. According to the affectation of the period, he translated it into the Latin term, Desiderius, and superadded the Greek synonyme of Erasmus. Late in a life of vicissitude and turmoil, he found leisure from greater evils to lament that he had been so neglectful of grammatical accuracy as to call himself Erasmus, and not Erasmius.

In a passage of the life written by himself, he says that “in his early years he made but little progress in those unpleasant studies to which he was not born;” and this gave his countrymen a notion that as a boy he was slow of understanding. Hereon Bayle observes that those unpleasant studies cannot mean learning in general, for which of all men he was born; but that the expression might apply to music, as he was a chorister in the cathedral church of Utrecht. He was afterwards sent to one of the best schools in the Netherlands, where his talents at once shone forth, and were duly appreciated. His master was so well satisfied with his progress, and so thoroughly convinced of his great abilities, as to have foretold what the event confirmed, that he would prove the envy and wonder of all Germany.

At the age of fourteen Erasmus was removed from the school at Deventer, in consequence of the plague, of which his mother

died, and his father did not long survive her. With a view to possess themselves of his patrimony, his guardians sent him to three several convents in succession. At length, unable longer to sustain the conflict, he reluctantly entered among the regular canons at Stein, near Tergou, in 1486. Much condescension to his peculiar humour was shown in dispensing with established laws and customary ceremonies: but he was principally led to make his profession by the arts of his guardians and the dilapidation of his fortune. He describes monasteries, and his own in particular, as destitute of learning and sound religion. "They are places of impiety," he says in his piece 'De Contemptu Mundi,' "where every thing is done to which a depraved inclination can lead, under the mask of religion; it is hardly possible for any one to keep himself pure and unspotted." Julius Scaliger and his other enemies assert that he himself was deeply tainted by these impurities; but both himself and his friends deny the charge.

He escaped from the cloister in consequence of the accuracy with which he could speak and write Latin. This rare accomplishment introduced him to the Bishop of Cambray, with whom he lived till 1490. He then took pupils, among whom was the Lord Mountjoy, with several other noble Englishmen. He says of himself, that "he lived rather than studied" at Paris, where he had no books, and often wanted the common comforts of life. Bad lodgings and bad diet permanently impaired his constitution, which had been a very strong one. The plague drove him from the capital before he could profit as he wished by the instructions of the university in theology.

Some time after he left Paris, Erasmus came over to England, and resided in Oxford, where he contracted friendship with all of any note in literature. In a letter from London to a friend in Italy, he says, "What is it, you will say, which captivates you so much in England? It is that I have found a pleasant and salubrious air; I have met with humanity, politeness, and learning; learning not trite and superficial, but deep and accurate; true old Greek and Latin learning; and withal so much of it, that, but for mere curiosity, I have no occasion to visit Italy. When Colet discourses, I seem to hear Plato himself. In Grocyn, I admire a universal compass of learning. Linacre's acuteness, depth, and accuracy are not to be exceeded;

nor did nature ever form any thing more elegant, exquisite, and accomplished than More.”

On leaving England, Erasmus had a fever at Orleans, which recurred every Lent for five years together. He tells us that St. Genevieve interceded for his recovery; but not without the help of a good physician. At this time he was applying diligently to the study of Greek. He says, that if he could but get some money, he would first buy Greek books, and then clothes. His mode of acquiring the language was by making translations from Lucian, Plutarch, and other authors. Many of these translations appear in his works, and answered a double purpose; for while they familiarized him with the language, the sentiments, and the philosophy of the originals, they also furnished him with happy trains of thought and expression, when he dedicated his editions of the Fathers, or his own treatises, to his patrons.

We cannot follow him through his incessant journeys and change of places during the first years of the sixteenth century. His fame was spread over Europe, and his visits were solicited by popes, crowned heads, prelates, and nobles; but much as the great coveted his society, they suffered him to remain extremely poor. We learn from his ‘*Enchiridion Militis Christiani*,’ published in 1503, that he had discovered many errors in the Roman church, long before Luther appeared. His reception at Rome was most flattering: his company was courted both by the learned and by persons of the first rank and quality. After his visit to Italy, he returned to England, which he preferred to all other countries. On his arrival he took up his abode with his friend More, and within the space of a week wrote his ‘*Encomium Moriae*,’ the Praise of Folly, for their mutual amusement. The general design is to show that there are fools in all stations; and more particularly to expose the court of Rome, with no great forbearance towards the pope himself. Fisher, Bishop of Rochester, Chancellor of the University, and Head of Queen’s College, invited him to Cambridge, where he lived in the lodge, was made Lady Margaret’s Professor of Divinity, and afterwards Greek professor. But notwithstanding these academical honours and offices, he was still so poor as to apply with importunity to Colet, Dean of St. Paul’s, for fifteen angels as the price of a dedication. “Erasmus’s Walk” in the

grounds of Queen's College still attests the honour conferred on the university by the temporary residence of this great reviver of classical learning.

On his return to the Low Countries, he was nominated by Charles of Austria to a vacant bishopric in Sicily; but the right of presentation happened to belong to the pope. Erasmus laughed heartily at the prospect of this incongruous preferment; and said that as the Sicilians were merry fellows, they might possibly have liked such a bishop.

In the year 1516 he printed his edition, the first put forth in Greek, of the New Testament. We learn from his letters, that there was one college in Cambridge which would not suffer his work to be brought within its walls: but the public voice spoke a different language; for it went through three editions in less than twelve years. From 1516 to 1526 he was employed in publishing the works of St. Jerome. Luther blamed him for his partiality to this father. He says, "I prefer Augustine to Jerome, as much as Erasmus prefers Jerome to Augustine." So far as this was a controversy of taste and criticism, the restorer of letters was likely to have the better of the argument against the apostle of the Reformation.

The times were now become tempestuous. Erasmus was of a placid temper, and of a timid character. He endeavoured to reconcile the conflicting parties in the church; but, with that infelicity commonly attendant on mediators, he drew on himself the anger of both. Churchmen complained that his censures of the monks, of their grimaces and superstitions, had paved the way for Luther. On the other hand, Erasmus offended the Lutherans, by protesting against identifying the cause of literature with that of the Reformation. He took every opportunity of declaring his adherence to the see of Rome. The monks, with whom he waged continual war, would have been better pleased had he openly gone over to the enemy: his caustic remarks would have galled them less, proceeding from a Lutheran than from a Catholic. But his motives for continuing in the communion of the established church are clearly indicated in the following passage: "Wherein could I have assisted Luther, if I had declared myself for him and shared his danger? Instead of one man, two would have perished. I cannot conceive what he means by writing with such a spirit: one thing I know too

well, that he has brought great odium on the lovers of literature. He has given many wholesome doctrines and good counsels: but I wish he had not defeated the effect of them by his intolerable faults. But even if he had written in the most unexceptionable manner, I had no inclination to die for the sake of truth. Every man has not the courage necessary to make a martyr: I am afraid that, if I were put to the trial, I should imitate St. Peter."

In 1522 he published the works of St. Hilary. About the same time he published his Colloquies. In this work, among the strokes of satire, he laughed at indulgences, auricular confession, and eating fish on fast-days. The faculty of theology at Paris passed the following censure on the book: "The fasts and abstinences of the church are slighted, the suffrages of the holy virgin and of the saints are derided, virginity is set below matrimony, Christians are discouraged from becoming monks, and grammatical is preferred to theological erudition." Pope Paul III. had little better to propose to the cardinals and prelates commissioned to consider about the reform of the church, than that young persons should not be permitted to read Erasmus's Colloquies. Colineus took a hint from this prohibition: he reprinted them in 1527, and sold off an impression of twenty-four thousand.

In 1524 a rumour was spread abroad that Erasmus was going to write against Luther, which produced the following characteristic letter from the Great Reformer: "Grace and peace from the Lord Jesus. I shall not complain of you for having behaved yourself as a man alienated from us, for the sake of keeping fair with the Papists; nor was I much offended that in your printed books, to gain their favour or soften their fury, you censured us with too much acrimony. We saw that the Lord had not conferred on you the discernment, courage, and resolution to join with us in freely and openly opposing these monsters; therefore we did not expect from you what greatly surpasseth your strength and capacity. We have borne with your weakness, and honoured that portion of the gift of God which is in you I never wished that, deserting your own province, you should come over to our camp. You might indeed have favoured us not a little by your wit and eloquence: but as you have not the courage requisite, it is safer for you to serve

the Lord in your own way. Only we feared that our adversaries should entice you to write against us, in which case necessity would have constrained us to oppose you to your face. I am concerned that the resentment of so many eminent persons of your party has been excited against you: this must have given you great uneasiness; for virtue like yours, mere human virtue, cannot raise a man above being affected by such trials. Our cause is in no peril, although even Erasmus should attack it with all his might: so far are we from dreading the keenest strokes of his wit. On the other hand, my dear Erasmus, if you duly reflect on your own weakness, you will abstain from those sharp, spiteful figures of rhetoric, and treat of subjects better suited to your powers." Erasmus's answer is not found in the collection of his letters; but he must have been touched to the quick.

In 1527 he published two dialogues; the first, on "The pronunciation of the Greek and Latin Languages;" full of learning and curious research: the second, entitled "Ciceronianus." In this lively piece he ridicules those Italian pedants who banished every word or phrase unauthorized by Cicero. His satire, however, is not directed against Cicero's style, but against the servility of mere imitation. In a subsequent preface to a new edition of the Tusculan Questions, he almost canonizes Cicero, both for his matter and expression. Julius Scaliger had launched more than one philippic against him for his treatment of the Ciceronians; but he considered this preface as a kind of penance for former blasphemies, and admitted it as an atonement to the shade of the great Roman. Erasmus had at this time fixed his residence at Bâsle. He was advancing in years, and complained in his letters of poverty and sickness. Pope Paul III., notwithstanding his Colloquies, professed high regard for him, and his friends thought that he was likely to obtain high preferment. Of this matter Erasmus writes thus: "The pope had resolved to add some learned men to the college of cardinals, and I was named to be one. But to my promotion it was objected, that my state of health would unfit me for that function, and that my income was not sufficient."

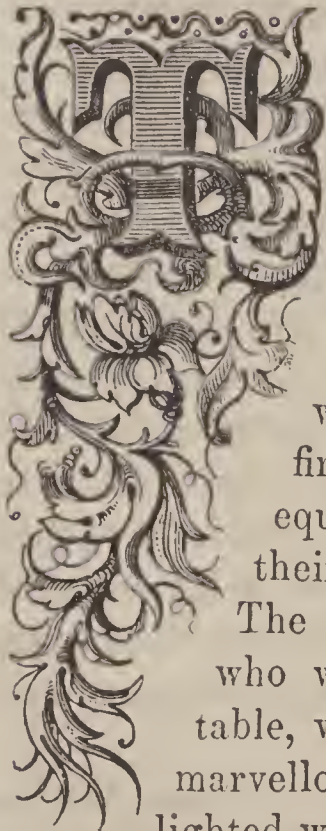
In the summer of 1536 his state of exhaustion became alarming. His last letter is dated June 20, and subscribed thus: "Erasmus Rot. ægra manu." He died July 12, in the 59th

year of his age, and was buried in the cathedral of Bâsle. His friend Beatus Rhenanus describes his person and manners. He was low of stature, but not remarkably short, well-shaped, of a fair complexion, gray eyes, a cheerful countenance, a low voice, and an agreeable utterance. His memory was tenacious: he was a pleasant companion, a constant friend, generous and charitable. Erasmus had one peculiarity, humorously noticed by himself; namely, that he could not endure even the smell of fish. On this he observed, that though a good Catholic in other respects, he had a most heterodox and Lutheran stomach.

With many great and good qualities, Erasmus had obvious failings. Bayle has censured his irritability when attacked by adversaries; his editor, Le Clerc, condemns his lukewarmness and timidity in the business of the Reformation. Jortin defends him with zeal, and extenuates what he cannot defend. "Erasmus was fighting for his honour and his life; being accused of nothing less than heterodoxy, impiety, and blasphemy, by men whose forehead was a rock, and whose tongue was a razor. To be misrepresented as a pedant and a dunce, is no great matter; for time and truth put folly to flight: to be accused of heresy by bigots, priests, politicians, and infidels, is a serious affair; as they know too well who have had the misfortune to feel the effects of it." Dr. Jortin here speaks with bitter fellow-feeling for Erasmus, as he himself had been similarly attacked by the high-church party of his day. He goes on to give his opinion, that even for his lukewarmness in promoting the Reformation much may be said, and with truth. "Erasmus was not entirely free from the prejudices of education. He had some indistinct and confused notions about the authority of the Catholic Church, which made it not lawful to depart from her, corrupted as he believed her to be. He was also much shocked by the violent measures and personal quarrels of the reformers. Though, as Protestants, we are more obliged to Luther, Melancthon, and others, than to him, yet we and all the nations in Europe are infinitely indebted to Erasmus for spending a long and laborious life in opposing ignorance and superstition, and in promoting literature and true piety." To us his character appears to be strongly illustrated by his own declaration, "Had Luther written truly every thing that he wrote, his seditious liberty would nevertheless have much displeased me. I would rather even

err in some matters, than contend for the truth with the world in such a tumult." A zealous advocate of peace at all times, it is but just to believe that he sincerely dreaded the contests sure to rise from open schism in the church. And it was no unpardonable frailty, if this feeling were nourished by a temperament which confessedly was not desirous of the palm of martyrdom.

SIR THOMAS MORE.



HIS great man was born in London, in the year 1480. His father was Sir John More, one of the judges of the King's Bench, a gentleman of established reputation. He was early placed in the family of Cardinal Morton, Archbishop of Canterbury and Lord Chancellor of England. The sons of the gentry were at this time sent into the families of the first nobility and leading statesmen, on an equivocal footing; partly for the finishing of their education, and partly in a menial capacity. The cardinal said more than once to the nobility who were dining with him, "This boy waiting at table, whosoever lives to see it, will one day prove a marvellous man." His eminent patron was highly delighted with that vivacity and wit which appeared in his childhood, and did not desert him on the scaffold. Plays were performed in the archiepiscopal household at Christmas. On these occasions young More would play the improvisatore, and introduce an extempore part of his own, more amusing to the spectators than all the rest of the performance. In due time Morton sent him to Oxford, where he heard the lectures of Linacer and Grocyn on the Greek and Latin languages. The epigrams and translations printed in his works evince his skill in both. After a regular course of rhetoric, logic, and philosophy, at Oxford, he removed to London, where he became a law student, first in New Inn, and afterwards in Lincoln's Inn. He gained considerable reputation by reading public lectures on Saint Augustine, *De Civitate Dei*, at St. Lawrence's church in the Old Jewry. The most learned men in the city of London attended him; among the rest Grocyn, his lecturer in Greek at Oxford, and a writer against the doctrines of Wiclif. The object

of More's proflusions was not so much to discuss points in theology, as to explain the precepts of moral philosophy, and clear up difficulties in history. For more than three years after this he was Law-reader at Furnival's Inn. He next removed to the Charter-house, where he lived in devotion and prayer; and it is stated that from the age of twenty he wore a hair-shirt next his skin. He remained there about four years, without taking the vows, although he performed all the spiritual exercises of the society, and had a strong inclination to enter the priesthood. But his spiritual adviser, Dr. Colet, Dean of St. Paul's, recommended him to adopt a different course. On a visit to a gentleman of Essex, by name Colt, he was introduced to his three daughters, and became attached to the second, who was the handsomest of the family. But he bethought him that it would be both a grief and a scandal to the eldest to see her younger sister married before her. He therefore reconsidered his passion, and from motives of pity prevailed with himself to be in love with the elder, or at all events to marry her. Erasmus says that she was young and uneducated, for which her husband liked her the better, as being more capable of conforming to his own model of a wife. He had her instructed in literature, and especially in music.

He continued his study of the law at Lincoln's Inn, but resided in Bucklersbury after his marriage. His first wife lived about seven years. By her he had three daughters and one son; and we are informed by his son-in-law, Roper, that he brought them up with the most sedulous attention to their intellectual and moral improvement. It was a quaint exhortation of his, that they should take virtue and learning for their meat, and pleasure for their sauce.

In the latter part of King Henry the Seventh's time, and at a very early age, More distinguished himself in parliament. The king had demanded a subsidy for the marriage of his eldest daughter, who was to be the Scottish queen. The demand was not complied with. On being told that his purpose had been frustrated by the opposition of a beardless boy, Henry was greatly incensed, and determined on revenge. He knew that the actual offender, not possessing any thing, could not lose any thing; he therefore devised a groundless charge against the father, and confined him to the Tower till he had extorted

a fine of 100*l.* for his alleged offence. Fox, Bishop of Winchester, a privy councillor, insidiously undertook to reinstate young More in the king's favour: but the bishop's chaplain warned him not to listen to any such proposals; and gave a pithy reason for the advice, highly illustrative of Fox's real character. "To serve the king's purposes, my lord and master will not hesitate to consent to his own father's death." To avoid evil consequences, More determined to go abroad. With this view, he made himself master of the French language, and cultivated the liberal sciences, as astronomy, geometry, arithmetic, and music; he also made himself thoroughly acquainted with history: but in the mean time the king's death rendered it safe to remain in England, and he abandoned all thoughts of foreign travel.

Notwithstanding his practice at the bar, and his lectures, which were quoted by Lord Coke as undisputed authority, he found leisure for the pursuits of philosophy and polite literature. In 1516 he wrote his *Utopia*, the only one of his works which has commanded much of public attention in after times. In general they were chiefly of a polemic kind, in defence of a cause which even his abilities could not make good. But in this extraordinary work he allowed his powerful mind fair play, and considered both mankind and religion with the freedom of a true philosopher. He represents *Utopia* as one of those countries lately discovered in America, and the account of it is feigned to be given by a Portuguese, who sailed in company with the first discoverer of that part of the world. Under the character of this Portuguese he delivers his own opinions. His *History of Richard III.* was never finished, but it is inserted in Kennet's *Complete History of England*. Among his other eminent acquaintance, he was particularly attached to Erasmus. They had long corresponded before they were personally known to each other. Erasmus came to England for the purpose of seeing his friend; and it was contrived that they should meet at the Lord Mayor's table before they were introduced to each other. At dinner they engaged in argument. Erasmus felt the keenness of his antagonist's wit; and, when hard pressed, exclaimed, "You are More, or nobody;" the reply was, "You are Erasmus, or the Devil."

Before More entered definitively into the service of Henry

VIII., his learning, wisdom, and experience were held in such high estimation, that he was twice sent on important commercial embassies. His discretion in those employments made the king desirous of securing him for the service of the court; and he commissioned Wolsey, then Lord Chancellor, to engage him. But so little inclined was he to involve himself in political intrigues, that the king's wish was not at the time accomplished. Soon after, More was retained as counsel for the pope, for the purpose of reclaiming the forfeiture of a ship. His argument was so learned, and his conduct in the cause so judicious and upright, that the ship was restored. The king upon this insisted on having him in his service; and, as the first step to preferment, made him Master of the Requests, a Knight, and Privy Councillor.

In 1520 he was made Treasurer of the Exchequer: he then bought a house by the river-side at Chelsea, where he had settled with his family. He had at that time buried his first wife and was married to a second. He continued in the king's service full twenty years, during which time his royal master conferred with him on various subjects, including astronomy, geometry, and divinity; and frequently consulted him on his private concerns. More's pleasant temper and witty conversation made him such a favourite at the palace as almost to estrange him from his own family; and under these circumstances his peculiar humour manifested itself; for he so restrained the natural bias of his freedom and mirth as to render himself a less amusing companion, and at length to be seldom sent for but on occasions of business.

A more important circumstance gave More much consequence with the king. The latter was preparing his answer to Luther, and Sir Thomas assisted him in the controversy. While this was going on, the king one day came to dine with him; and after dinner walked with him in the garden with his arm round his neck. After Henry's departure, Mr. Roper, Sir Thomas's son-in-law, remarked on the king's familiarity, as exceeding even that used towards Cardinal Wolsey, with whom he had only once been seen to walk arm in arm. The answer of Sir Thomas was shrewd and almost prophetic. "I find his grace my very good lord indeed, and I believe he doth as singularly favour me as any subject within this realm. However, Son

Roper, I may tell thee, I have no cause to be proud thereof; for if my head would win him a castle in France, it should not fail to go."

In 1523 he was chosen speaker of the House of Commons, and displayed great intrepidity in the discharge of that office. Wolsey was afraid lest this parliament should refuse a great subsidy about to be demanded, and announced his intention of being present at the debate. He had previously expressed his indignation at the publicity given to the proceedings of the house, which he had compared to the gossip of an ale-house. Sir Thomas More therefore persuaded the members to admit not only the cardinal, but all his pomp; his maces, poll-axes, crosses, hat, and great seal. The reason he assigned was, that, should the like fault be imputed to them hereafter, they might be able to shift the blame on the shoulders of his grace's attendants. The proposal of the subsidy was met with the negative of profound silence; and the speaker declared that, "except every member could put into his one head all their several wits, he alone in so weighty a matter was unmeet to make his grace answer." After the parliament had broken up, Wolsey expressed his displeasure against the speaker in his own gallery at Whitehall; but More, with his usual quiet humour, parried the attack by a ready compliment to the taste and splendour of the room in which they were conversing.

On the death of Sir Richard Wingfield, the king promoted Sir Thomas to the Chancellorship of the Duchy of Lancaster. At this time the see of Rome became vacant, and Wolsey aspired to the papacy; but Charles V. disappointed him, and procured the election of Cardinal Adrian. In revenge, Wolsey contrived to persuade Henry that Catharine was not his lawful wife, and endeavoured to turn his affections towards one of the French king's sisters. The case was referred to More, who was assisted by the most learned of the privy council; and he managed, difficult as it must have been to do so, to extricate both himself and his colleagues from the dilemma. His conduct as ambassador at Cambray, where a treaty of peace was negotiated between the emperor, France, and England, so confirmed the favour of his master towards him, that on the fall of the cardinal he was made Lord Chancellor. The great seal was delivered to him on the 25th of October, 1530. This favour was the

more extraordinary, as he was the first layman on whom it was bestowed: but it may reasonably be suspected that the private motive was to engage him in the approval of the meditated divorce. This he probably suspected, and entered on the office with a full knowledge of the danger to which it exposed him. He performed the duties of his function for nearly three years with exemplary diligence, great ability, and uncorrupted integrity. His resignation took place on the 16th of May, 1533. His motive was supposed to be a regard to his own safety, as he was sensible that a confirmation of the divorce would be officially required from him, and he was too conscientious to comply with the mandate of power, against his own moral and legal convictions.

While chancellor, some of his injunctions were disapproved by the common law judges. He therefore invited them to dine with him in the council chamber, and proved to them by professional arguments that their complaints were unfounded. He then proposed that they should themselves mitigate the rigour of the law by their own conscientious discretion; in which case, he would grant no more injunctions. This they refused; and the consequence was, that he continued that practice in equity which has come down to the present day.

It was through the intervention of his friend the Duke of Norfolk that he procured his discharge from the laborious, and, under the circumstances of the time, the dangerous eminence of the chancellorship, which he quitted in honourable poverty. After the payment of his debts, he had not the value of one hundred pounds in gold and silver, nor more than twenty marks a year in land. On this occasion his love of a jest did not desert him. While chancellor, as soon as the church service was over, one of his train used to go to his lady's pew, and say, "Madam, my Lord is gone!" On the first holiday after his train had been dismissed, he performed that ceremony himself, and by saying at the end of the service, "Madam, my Lord is gone," gave his wife the first intimation that he had surrendered the great seal.

He had resolved never again to engage in public business; but the divorce, and still more the subsequent marriage with Anne Boleyn, which nothing could induce him to favour, with the king's alienation from the see of Rome, raised a storm over his head, from which his voluntary seclusion at Chelsea, in study

and devotion, could not shelter him. When tempting offers proved ineffectual to win him over to sanction Anne Boleyn's coronation by his high legal authority, threats and terrors were resorted to: his firmness was not to be shaken, but his ruin was determined, and ultimately accomplished. In the next parliament he, and his friend Fisher, Bishop of Rochester, were attainted of treason and misprision of treason for listening to the ravings of Elizabeth Barton, considered by the vulgar as the Holy Maid of Kent, and countenancing her treasonable practices. His innocence was so clearly established that his name was erased from the bill; and it was supposed to have been introduced into it only for the purpose of shaking his resolution touching the divorce and marriage. But though he had escaped this snare, his firmness occasioned him to be devoted as a victim. Anne Boleyn took pains to exasperate the king against him, and when the Act of Supremacy was passed in 1534, the oath required by it was tendered to him. The refusal to take it, which his principles compelled him to give, was expressed in discreet and qualified terms; he was nevertheless taken into the custody of the Abbot of Westminster, and, upon a second refusal four days after, was committed prisoner to the Tower of London.

Our limits will not allow us to detail many particulars of his life while in confinement, marked as it was by firmness, resignation, and cheerfulness, resulting from a conscience, however much mistaken, yet void of intentional offence. His reputation and credit were very great in the kingdom, and much was supposed to depend on his conduct at this critical juncture. Archbishop Cranmer, therefore, urged every argument that could be devised to persuade him to compliance, and promises were profusely made to him from the king; but neither argument nor promises could prevail. We will give the last of these attempts to shake his determination, in the words of his son-in-law, Mr. Roper:—

“Mr. Rich, pretending friendly talk with him, among other things of a set course, said this unto him: ‘Forasmuch as it is well known, Master More, that you are a man both wise and well learned, as well in the laws of the realm as otherwise, I pray you, therefore, sir, let me be so bold as of good-will to put unto you this case. Admit there were, sir, an act of parliament

that the realm should take me for king; would not you, Mr. More, take me for king?' 'Yes, sir,' quoth Sir Thomas More, 'that would I.' 'I put the case further,' quoth Mr. Rich, 'that there were an act of parliament that all the realm should take me for pope; would not you then, Master More, take me for pope?' 'For answer, sir,' quoth Sir Thomas More, 'to your first case, the parliament may well, Master Rich, meddle with the state of temporal princes; but to make answer to your other case, I will put you this case. Suppose the parliament would make a law that God should not be God; would you then, Master Rich, say that God were not God?' 'No sir,' quoth he, 'that would I not; sith no parliament may make any such law.' 'No more,' quoth Sir Thomas More, 'could the parliament make the king supreme head of the church.' Upon whose only report was Sir Thomas indicted of high treason on the statute to deny the king to be supreme head of the Church, into which indictment were put these heinous words, *maliciously, traitorously, and diabolically.*'

Sir Thomas More, in his defence, alleged many arguments to the discredit of Rich's evidence, and in proof of the clearness of his own conscience; but all this was of no avail, and the jury found him guilty. When asked in the usual manner why judgment should not be passed against him, he argued against the indictment as grounded on an act of parliament repugnant to the laws of God and the Church, the government of which belonged to the see of Rome, and could not lawfully be assumed by any temporal prince. The lord chancellor, however, and the other commissioners, gave judgment against him.

He remained in the Tower a week after his sentence, and during that time he was uniformly firm and composed, and even his peculiar vein of cheerfulness remained unimpaired. It accompanied him even to the scaffold, on going up to which, he said to the Lieutenant of the Tower, "I pray you, Master Lieutenant, see me safe up, and for my coming down let me shift for myself." After his prayers were ended he turned to the executioner, and said, with a cheerful countenance, "Pluck up thy spirits, man, and be not afraid to do thine office. My neck is very short, take heed, therefore, thou strike not awry for thine own credit's sake." Then, laying his head upon the block, he bid the executioner stay till he had removed his

beard, saying, "My beard has never committed any treason;" and immediately the fatal blow was given. These witticisms have so repeatedly run the gauntlet through all the jest-books that it would hardly have been worth while to repeat them here, were it not for the purpose of introducing the comment of Mr. Addison on Sir Thomas's behaviour on this solemn occasion. "What was only philosophy in this extraordinary man, would be frenzy in one who does not resemble him 'as well in the cheerfulness of his temper as in the sanctity of his manners."

He was executed on St. Thomas's eve, in the year 1535. The barbarous part of the sentence, so disgraceful to the Statute-book, was remitted. Lest serious-minded persons should suppose that his conduct on the scaffold was mere levity, it should be added that he addressed the people, desiring them to pray for him, and to bear witness that he was going to suffer death in and for the faith of the Holy Catholic Church. The Emperor Charles V. said, on hearing of his execution, "Had we been master of such a servant, we would rather have lost the best city of our dominions than such a worthy councillor."

No one was more capable of appreciating the character of Sir Thomas More than Erasmus, who represents him as more pure and white than the whitest snow, with such wit as England never had before, and was never likely to have again. He also says, that in theological discussions the most eminent divines were not unfrequently worsted by him; but he adds a wish that he had never meddled with the subject. Sir Thomas More was peculiarly happy in extempore speaking, the result of a well-stored and ready memory, suggesting without delay whatever the occasion required. Thuanus also mentions him with much respect, as a man of strict integrity and profound learning.

His life has been written by his son-in-law, Roper, and is the principal source whence this narrative is taken. Erasmus has also been consulted, through whose epistolary works there is much information about his friend. There is also a life of him by Ferdinando Warner, LL.D., with a translation of his *Utopia*, in an octavo volume, published in 1758.

MARTIN LUTHER.



MARTIN LUTHER was born at Eisleben in Saxony in the year 1483, on the 10th of November; and if in the histories of great men it is usual to note with accuracy the day of their nativity, that of Luther has a peculiar claim on the biographer, since it has been the especial object of horoscopical calculations, and has even occasioned some serious differences among very profound astrologers. Luther has been the subject of unqualified admiration and eulogy: he has been assailed by the most virulent calumnies; and, if any thing more were wanted to prove the *personal* consideration in which he was held by his contemporaries, it would be sufficient to add, that he has also been made a mask for their follies.

He was of humble origin. At an early age he entered with zeal into the order of Augustinian Hermits, who were monks and mendicants. In the schools of the Nominalists he pursued with acuteness and success the science of sophistry. And he was presently raised to the theological chair at Wittemberg: so that his first prejudices were enlisted in the service of the worst portion of the Roman Catholic Church; his opening reason was subjected to the most dangerous perversion; and a sure and early path was opened to his professional ambition. Such was *not* the discipline which could prepare the mind for any independent exertion; such were not the circumstances from which an ordinary mind could have emerged into the clear atmosphere of truth. In dignity a professor, in theology an Augustinian, in philosophy a Nominalist, by education a mendicant monk, Luther seemed destined to be a pillar of the Roman Catholic Church, and a patron of all its corruptions.

But he possessed a genius naturally vast and penetrating, a

memory quick and tenacious, patience inexhaustible, and a fund of learning very considerable for that age: above all, he had an erect and daring spirit, fraught with magnanimity and grandeur, and loving nothing so well as truth; so that his understanding was ever prepared to expand with the occasion, and his principles to change or rise, according to the increase and elevation of his knowledge. Nature had endued him with an ardent soul, a powerful and capacious understanding; education had chilled the one and contracted the other; and when he came forth into the fields of controversy, he had many of those trammels still hanging about him, which patience, and a succession of exertions, and the excitement of dispute, at length enabled him for the most part to cast away.

In the year 1517, John Tetzal, a Dominican monk, was preaching in Germany the indulgences of Pope Leo X.; that is, he was publicly selling to all purchasers remission of all sins, past, present, or future, however great their number, however enormous their nature. The expressions with which Tetzal recommended his treasure appear to have been marked with peculiar impudence and indecency. But the act had in itself nothing novel or uncommon: the sale of indulgences had long been recognised as the practice of the Roman Catholic Church, and even sometimes censured by its more pious, or more prudent members. But the crisis was at length arrived in which the iniquity could no longer be repeated with impunity. The cup was at length full; and the hand of Luther was destined to dash it to the ground. In the schools of Wittemberg the professor publicly censured, in ninety-five propositions, not only the extortion of the indulgence-mongers, but the co-operation of the pope in seducing the people from the true faith, and calling them away from the only road to salvation.

This first act of Luther's evangelical life has been hastily ascribed by at least three eminent writers of very different descriptions, (Bossuet, Hume, and Voltaire,) to the narrowest monastic motive, the jealousy of a rival order. It is asserted that the Augustinian friars had usually been invested in Saxony with the profitable commission, and that it only became offensive to Luther when it was transferred to a Dominican. There is no ground for that assertion. The Dominicans had been for nearly three centuries the peculiar favourites of the Holy See,

and objects of all its partialities; and it is particularly remarkable, that, after the middle of the fifteenth century, during a period scandalously fruitful in the abuse in question, we very rarely meet with the name of any Augustinian as employed in that service. Moreover, it is almost equally important to add, that none of the contemporary adversaries of Luther ever advanced the charge against him, even at the moment in which the controversy was carried on with the most unscrupulous rancour.

The matter in dispute between Luther and Tetzels went in the first instance no farther than this—whether the pope had authority to remit the divine chastisements denounced against offenders in the present and in a future state—or whether his power only extended to such human punishments as form a part of ecclesiastical discipline—for the latter prerogative was not yet contested by Luther. Nevertheless, his office and his talents drew very general attention to the controversy; the German people, harassed by the exactions, and disgusted with the insolence of the papal emissaries, declared themselves warmly in favour of the reformer; while on the other hand, the supporters of the abuse were so violent and clamorous, that the sound of the altercation speedily disturbed the festivities of the Vatican.

Leo X., a luxurious, indolent, and secular, though literary pontiff, would have disregarded the broil, and left it, like so many others, to subside of itself, had not the Emperor Maximilian assured him of the dangerous impression it had already made on the German people. Accordingly, he commanded Luther to appear at the approaching Diet of Augsburg, and justify himself before the papal legate. At the same time he appointed the Cardinal Caietan, a Dominican and a professed enemy of Luther, to be arbiter of the dispute. They met in October, 1518; the legate was imperious; Luther was not submissive. He solicited reasons; he was answered only with authority. He left the city in haste, and appealed “to the pope *better informed*,”—yet it was still to the pope that he appealed; he still recognised his sovereign supremacy. But in the following month, Leo published an edict, in which he claimed the power of delivering sinners from *all* punishments due to every sort of transgression; and thereupon Luther, despairing

of any reasonable accommodation with the pontiff, published an appeal from the pope to a general council.

The pope then saw the expediency of conciliatory measures, and accordingly despatched a layman, named Miltitz, as his legate, with a commission to compose the difference by private negotiations with Luther. Miltitz united great dexterity and penetration with a temper naturally moderate, and not inflamed by ecclesiastical prejudices. Luther was still in the outset of his career. His opinions had not yet made any great progress towards maturity; he had not fully ascertained the foundations on which his principles were built; he had not proved by any experience the firmness of his own character. He yielded—at least so far as to express his perfect submission to the commands of the pope, to exhort his followers to persist in the same obedience, and to promise silence on the subject of indulgences, provided it were also imposed upon his adversaries.

It is far too much to say (as some have said) that had Luther's concession been carried into effect, the Reformation would have been stifled in its birth. The principles of the Reformation were too firmly seated in reason and in truth, and too deeply ingrafted in the hearts of the German people, to remain long suppressed through the infirmity of any individual advocate. But its progress might have been somewhat retarded, had not the violence of its enemies afforded it seasonable aid. A doctor named Eckius, a zealous satellite of papacy, invited Luther to a public disputation in the castle of Pleissenburg. The subject on which they argued was the supremacy of the Roman pontiff; and it was a substantial triumph for the reformer, and no trifling insult to papal despotism, that the appointed arbiters left the question undecided.

Eckius repaired to Rome, and appealed in person to the offended authority of the Vatican. His remonstrances were reiterated and inflamed by the furious zeal of the Dominicans, with Caietan at their head. And thus Pope Leo, whose calmer and more indifferent judgment would probably have led him to accept the submission of Luther, and thus put the question for the moment at rest, was urged into measures of at least unseasonable rigour. He published a bull on the 15th of June, 1520, in which he solemnly condemned forty-one heresies extracted from the writings of the reformer, and condemned these

to be publicly burnt. At the same time he summoned the author, on pain of excommunication, to confess and retract his pretended errors within the space of sixty days, and to throw himself upon the mercy of the Vatican.

Open to the influence of mildness and persuasion, the breast of Luther only swelled more boldly when he was assailed by menace and insult. He refused the act of humiliation required of him; more than that, he determined to anticipate the anathema suspended over him, by at once withdrawing himself from the communion of the church; and again, having come to that resolution, he fixed upon the manner best suited to give it efficacy and publicity. With this view, he caused a pile of wood to be erected without the walls of Wittemberg, and there, in the presence of a vast multitude of all ranks and orders, he committed the bull to the flames; and with it, the decree, the decretals, the clementines, the extravagants, the entire code of Romish jurisprudence. It is necessary to observe, that he had prefaced this measure by a renewal of his former appeal to a general council; so that the extent of his resistance may be accurately defined: he continued a faithful member of the Catholic Church, but he rejected the despotism of the pope, he refused obedience to an unlimited and usurped authority. The bull of excommunication immediately followed, (January 6, 1521,) but it fell without force; and any dangerous effect, which it might otherwise have produced, was obviated by the provident boldness of Luther.

Here was the origin of the Reformation. This was the irreparable breach, which gradually widened to absolute disruption. The reformer was now compromised, by his conduct, by his principles, perhaps even by his passions. He had crossed the bounds which divided insubordination from rebellion, and his banners were openly unfurled, and his legions pressed forward on the march to Rome. Henceforth the champion of the Gospel entered with more than his former courage on the pursuit of truth; and having shaken off one of the greatest and earliest of the prejudices in which he had been educated, he proceeded with fearless independence to examine and dissipate the rest.

Charles V. succeeded Maximilian in the empire in the year 1519; and since Frederic of Saxony persisted in protecting the person of the reformer, Leo X. became the more anxious to

arouse the imperial indignation in defence of the injured majesty of the church. In 1521 a diet was assembled at Worms, and Luther was summoned to plead his cause before it. A safe-conduct was granted him by the emperor; and on the 17th of April he presented himself before the august aristocracy of Germany. This audience gave occasion to the most splendid scene in his history. His friends were yet few, and of no great influence; his enemies were numerous and powerful, and eager for his destruction: the cause of truth, the hopes of religious regeneration, appeared to be placed at that moment in the discretion and constancy of one man. The faithful trembled. But Luther had then cast off the incumbrances of early fears and prepossessions, and was prepared to give a free course to his earnest and unyielding character. His manner and expressions abounded with respect and humility; but in the matter of his public apology he declined in no one particular from the fulness of his conviction. Of the numerous opinions which he had by this time adopted at variance with the injunctions of Rome, there was not one which in the hour of danger he consented to compromise. The most violent exertions were made by the papal party to effect his immediate ruin; and there were some who were not ashamed to counsel a direct violation of the imperial safe-conduct: it was designed to re-enact the crimes of Constance, after the interval of a century, on another theatre. But the infamous proposal was soon rejected; and it was on this occasion that Charles is recorded to have replied with princely indignation, that if honour were banished from every other residence, it ought to find refuge in the breasts of kings.

Luther was permitted to retire from the diet; but he had not proceeded far on his return when he was surprised by a number of armed men, and carried away into captivity. It was an act of friendly violence. A temporary concealment was thought necessary for his present security, and he was hastily conveyed to the solitary castle of Wartenburg. In the mean time the assembly issued the declaration known in history as the "Edict of Worms," in which the reformer was denounced as an excommunicated schismatic and heretic; and all his friends and adherents, all who protected or conversed with him, were pursued by censures and penalties. The cause of papacy obtained a momentary, perhaps only a seeming triumph, for it

was not followed by any substantial consequences; and while the anathematized reformer lay in safety in his secret *Patmos*, as he used to call it, the emperor withdrew to other parts of Europe to prosecute schemes and interests which then seemed far more important than the religious tenets of a German monk.

While Luther was in retirement, his disciples at Wittemberg, under the guidance of Carlostadt, a man of learning and piety, proceeded to put into force some of the first principles of the Reformation. They would have restrained by compulsion the superstition of private masses, and torn away from the churches the proscribed images. Luther disapproved of the violence of these measures; or it may also be, as some impartial writers have insinuated, that he grudged to any other than himself the glory of achieving them. Accordingly, after an exile of ten months, he suddenly came forth from his place of refuge, and appeared at Wittemberg. Had he then confined his influence to the introduction of a more moderate policy among the reformers, many plausible arguments might have been urged in his favour. But he also appears, unhappily, to have been animated by a personal animosity against Carlostadt, which was displayed both then and afterwards in some acts not very far removed from persecution.

The marriage of Luther, and his marriage to a nun, was the event of his life which gave most triumph to his enemies, and perplexity to his friends. It was in perfect conformity with his masculine and daring mind, that having satisfied himself of the nullity of his monastic vows, he should take the boldest method of displaying to the world how utterly he rejected them. Others might have acted differently, and abstained, either from conscientious scruples, or, being satisfied in their own minds, from fear to give offence to their weaker brethren; and it would be presumptuous to condemn either course of action. It is proper to mention that this marriage did not take place till the year 1525, after Luther had long formally rejected many of the observances of the Roman Catholic Church; and that the nun whom he espoused had quitted her convent, and renounced her profession some time before.

The war of the peasants, and the fanaticism of Munster and his followers, presently afterwards desolated Germany; and the papal party did not lose that occasion to vilify the principles

of the reformers, and identify the revolt from a spiritual despotism with general insurrection and massacre. It is therefore necessary here to observe, that the false enthusiasm of Munster was perhaps first detected and denounced by Luther; and that the pen of the latter was incessantly employed in deprecating every act of civil insubordination. He was the loudest in his condemnation of some acts of spoliation by laymen, who appropriated the monastic revenues; and at a subsequent period so far did he carry his principles, so averse was he, not only from the use of offensive violence, but even from the employment of force in the defence of his cause, that on some later occasions he exhorted the Elector of Saxony by no means to oppose the imperial edicts by arms, but rather to consign the persons and principles of the reformers to the protection of Providence. For he was inspired with a holy confidence that Christ would not desert his faithful followers, but rather find means to accomplish his work without the agitation of civil disorders, or the intervention of the sword. That confidence evinced the perfect earnestness of his professions, and his entire devotion to the truth of his principles. It also proved that he had given himself up to the cause in which he had engaged, and that he was elevated above the consideration of personal safety. This was no effeminate enthusiasm, no passionate aspiration after the glory of martyrdom! It was the working of the Spirit of God upon an ardent nature, impressed with the divine character of the mission with which it was intrusted, and assured, against all obstacles, of final and perfect success.

As this is not a history of the Reformation, but only a sketch of the life of an individual reformer, we shall at once proceed to an affair strongly, though not very favourably, illustrating his character. The subject of the eucharist commanded, among the various doctrinal differences, perhaps the greatest attention; and in this matter Luther receded but a short space, and with unusual timidity, from the faith in which he had been educated. He admitted the real corporeal presence in the elements, and differed from the church only as to the manner of that presence. He rejected the actual and perfect change of substance, but supposed the flesh to subsist in, or with the bread, as fire subsists in red-hot iron. Consequently, he renounced the term transubstantiation, and substituted consubstantiation in its place.

In the mean time, Zuinglius, the reformer of Zurich, had examined the same question with greater independence, and had reached the bolder conclusion, that the bread and wine are no more than external signs, intended to revive our recollections and animate our piety. This opinion was adopted by Carlostadt, Ecolampadius, and other fathers of the Reformation, and followed by the Swiss Protestants, and generally by the free cities of the Empire. Those who held it were called Sacramentarians. The opinion of Luther prevailed in Saxony, and in the more northern provinces of Germany.

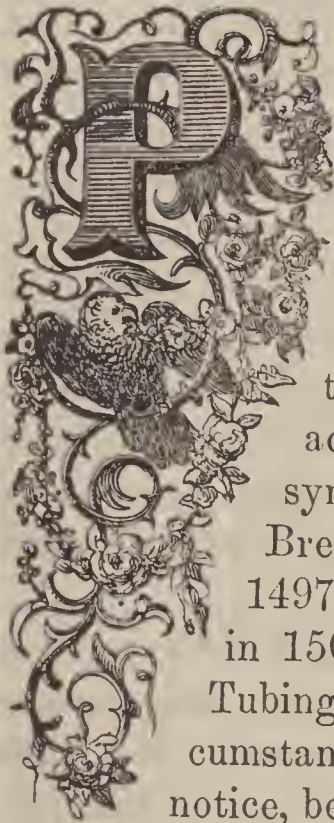
The difference was important. It was felt to be so by the reformers themselves; and the Lutheran party expressed that sentiment with too little moderation. The Papists, or Papalins, (Papalini,) were alert in perceiving the division, in exciting the dissension, and in inflaming it, if possible, into absolute schism; and in this matter it must be admitted, that Luther himself was too much disposed by his intemperate vehemence to further their design. These discords were becoming dangerous; and in 1529, Philip, Landgrave of Hesse, the most ardent among the protectors of the Reformation, assembled the leading doctors of either party to a public disputation at Marburg. The particulars of this conference are singularly interesting to the theological reader; but it is here sufficient to mention, without entering into the doctrinal merits of the controversy, that whatever was imperious in assertion and overbearing in authority, and unyielding and unsparing in polemical altercation, proceeded from the mouth and party of Luther; that every approach to humility, and self-distrust, and mutual toleration, and common friendship, came from the side of Zuinglius and the Sacramentarians. And we are bound to add, that the same uncompromising spirit, which precluded Luther from all cooperation or fellowship with those whom *he thought* in error, (it was the predominant spirit of the church which he had deserted,) continued on future occasions to interrupt and even endanger the work of his own hands. But that very spirit was the vice of a character, which endured no moderation or concession in any matter wherein Christian truth was concerned, but which too hastily assumed its own infallibility in ascertaining that truth. Luther would have excommunicated the Sacramentarians; and he did not perceive how precisely his *principle* was

the same with that of the church which had excommunicated himself.

Luther was not present at the celebrated Diet of Augsburg, held under the superintendence of Charles V. in 1530; but he was in constant correspondence with Melancthon during that fearful period, and in the reproofs which he cast on the temporising, though perhaps necessary, negotiations of the latter, he at least exhibited his own uprightness and impetuosity. The "Confession" of the Protestants, there published, was constructed on the basis of seventeen articles previously drawn up by Luther; and it was not without his counsels that the faith, permanently adopted by the church which bears his name, was finally digested and matured. From that crisis the history of the Reformation took more of a political, less of a religious character, and the name of Luther is therefore less prominent than in the earlier proceedings. But he still continued for sixteen years longer to exert his energies in the cause which was peculiarly his own, and to influence by his advice and authority the new ecclesiastical system.

He died in the year 1546, the same, as it singularly happened, in which the Council of Trent assembled, for the self-reformation and re-union of the Roman Catholic Church. But that attempt, even had it been made with judgment and sincerity, was then too late. During the twenty-nine years which composed the public life of Luther, the principles of the Gospel, having fallen upon hearts already prepared for their reception, were rooted beyond the possibility of extirpation; and when the great reformer closed his eyes upon the scene of his earthly toils and glory, he might depart in the peaceful confidence that the objects of his mission were virtually accomplished, and the work of the Lord placed in security by the same heaven-directed hand which had raised it from the dust.

PHILIP MELANCTHON.



PHILIP was the son of a respectable engineer named Schwartzerde, that is, Black-earth, a name which he Grecized at a very early age, as soon as his literary tastes and talents began to display themselves,—assuming, in compliance with the suggestion of his distinguished kinsman Reuchlin or Capnio, and according to the fashion of the age, the classical synonyme of Melancthon. He was born at Bretten, a place near Wittemberg, February, 16, 1497. He commenced his studies at Heidelberg in 1509; and after three years was removed to Tubingen, where he remained till 1518. These circumstances are in this instance not undeserving of notice, because Melancthon gave from his very boyhood abundant proofs of an active and brilliant genius, and acquired some juvenile distinctions which have been recorded by grave historians, and have acquired him a place among the “*Enfans Célèbres*” of Baillet. During his residence at Tubingen he gave public lectures on Virgil, Terence, Cicero, and Livy, while he was pursuing with equal ardour his biblical studies; and he had leisure besides to furnish assistance to Reuchlin in his dangerous contests with the monks, and to direct the operations of a printing-press. The course of learning and genius, when neither darkened by early prejudice nor perverted by personal interests, ever points to liberality and virtue. In the case of Melancthon this tendency was doubtless confirmed by the near spectacle of monastic oppression and bigotry; and thus we cannot question that he had imbibed, even before his departure from Tubingen, the principles which enlightened his subsequent career, and which throw the brightest glory upon his memory.

In 1518 (at the age of twenty-one) he was raised to the professorship of Greek in the University of Wittemberg. The moment was critical. Luther, who occupied the theological chair in the same university, had just published his "Ninety-five Propositions against the Abuse of Indulgences," and was entering step by step into a contest with the Vatican. He was in possession of great personal authority; he was older by fourteen years, and was endowed with a far more commanding spirit, than his brother professor; and thus, in that intimacy with local circumstances and similarity of sentiments immediately cemented between these two eminent persons, the ascendancy was naturally assumed by Luther, and maintained to the end of his life. Melancthon was scarcely established at Wittemberg when he addressed to the reformer some very flattering expressions of admiration, couched in indifferent Greek iambics; and in the year following he attended him to the public disputations which he held with Eckius on the supremacy of the Pope. Here he first beheld the strife into which he was destined presently to enter, and learned the distasteful rudiments of theological controversy.

Two years afterwards, when certain of the opinions of Luther were violently attacked by the Faculty of Paris, Melancthon interposed to defend their author, to repel some vain charges which were brought against him, and to ridicule the pride and ignorance of the doctors of the Sorbonne. About the same time he engaged in the more delicate question respecting the celibacy of the clergy, and opposed the popish practice with much zeal and learning. This was a subject which he had always nearest his heart, and, in the discussions to which it led, he surpassed even Luther in the earnestness of his argument; and he at least had no personal interest in the decision, as he never took orders.

In 1528 it was determined to impose a uniform rule of doctrine and discipline upon the ministers of the reformed churches; and the office of composing it was assigned to Melancthon. He published, in eighteen chapters, an "Instruction to the Pastors of the Electorate of Saxony," in which he made the first formal exposition of the doctrinal system of the reformers. The work was promulgated with the approbation of Luther; and the article concerning the bodily presence in the

eucharist conveyed the opinion of the master rather than that of the disciple. Yet were there other points so moderately treated and set forth in so mild and compromising a temper, as sufficiently to mark Melancthon as the author of the document; and so strong was the impression produced upon the Roman Catholics themselves by its character and spirit, that many considered it the composition of a disguised friend; and Faber even ventured to make personal overtures to the composer, and to hold forth the advantages that he might hope to attain by a seasonable return to the bosom of the Apostolic Church.

The Diet of Augsburg was summoned soon afterwards, and it assembled in 1530, for the reconciliation of all differences. This being at least the professed object of both parties, it was desirable that the conferences should be conducted by men of moderation, disposed to soften the subjects of dissension, and to mitigate by temper and manner the bitterness of controversy.

For this delicate office Luther was entirely disqualified, whereas the reputation of Melancthon presented precisely the qualities that seemed to be required; the management of the negotiations was accordingly confided to him. But not without the near superintendence of Luther. The latter was resident close at hand; he was in perpetual communication with his disciple, and influenced most of his proceedings; and, at least during the earlier period of the conferences, he only not suggested the matter, but even authorized the form, of the official documents.

It was thus that the "Confession of Augsburg" was composed; and we observe on its very surface thus much of the spirit of conciliation, that of its twenty-eight chapters, twenty-one were devoted to the exposition of the opinions of the reformers, while seven only were directed against the tenets of their adversaries. In the tedious and perplexing negotiations that followed, some concessions were privately proposed by Melancthon, which could scarcely have been sanctioned by Luther, as they were inconsistent with the principles of the reformation and the independence of the reformers. In some letters written towards the conclusion of the diet, he acknowledged in the strongest terms the authority of the Roman Church and all its hierarchy; he asserted that there was positively no doctrinal difference between the parties; that the whole dispute turned on matters

of discipline and practice; and that, if the pope would grant only a provisional toleration on the two points of the double communion and the marriage of the clergy, it would not be difficult to remove all other differences, not excepting that respecting the mass. "Concede," he says to the pope's legate, "or pretend to concede those two points, and we will submit to the bishops; and if some slight differences shall still remain between the two parties, they will not occasion any breach of union, because there is no difference on any point of faith, and they will be governed by the same bishops; and these bishops, having once recovered their authority, will be able in process of time to correct defects which must now of necessity be tolerated." On this occasion Melancthon took counsel of Erasmus rather than of Luther. It was his object at any rate to prevent the war with which the Protestants were threatened, and from which he may have expected their destruction. But the perfect and almost unconditional submission to the Roman hierarchy, which he proposed as the only alternative, would have accomplished the same purpose much more certainly; and Protestant writers have observed, that the bitterest enemy of the Reformation could have suggested no more effectual or insidious method of subverting it, than that which was so warmly pressed upon the Roman Catholics by Melancthon himself. Luther was indignant when he heard of these proceedings; he strongly urged Melancthon to break off the negotiations, and to abide by the Confession. Indeed, it appears that these degrading concessions to avowed enemies produced, as is ever the case, no other effect than to increase their pride and exalt their expectations, and so lead them to demand still more unworthy conditions, and a still more abject humiliation.

Howbeit, the reputation of Melancthon was raised by the address which he displayed during these deliberations; and the variety of his talents and the extent of his erudition became more generally known and more candidly acknowledged. The modesty of his character, the moderation of his temper, the urbanity of his manners, his flexible and accommodating mind, recommended him to the regard of all, and especially to the patronage of the great. He was considered as the peace-maker of the age. All who had any hopes of composing the existing dissensions and preventing the necessity of absolute schism,

placed their trust in the mildness of his expedients. The service which he had endeavoured to render to the emperor was sought by the two other powerful monarchs of that time. Francis I. invited him to France in 1535, to reconcile the growing differences of his subjects; and even Henry VIII. expressed a desire for his presence and his counsels; but the elector could not be persuaded to consent to his departure from Saxony.

In 1541 he held a public disputation with Eckius at Worms, which lasted three days. The conference was subsequently removed to Ratisbon, and continued, with pacific professions and polemic arguments, during the same year, with no other result than an expressed understanding that both parties should refer their claims to a general council, and abide by its decision.

In the mean time, as the popes showed great reluctance to summon any such council, unless it should assemble in Italy and deliberate under their immediate superintendence, and as the reformers constantly refused to submit to so manifest a compromise of their claims, it seemed likely that some time might elapse before the disputants should have any opportunity of making their appeal. Wherefore the emperor, not brooking this delay, and willing by some provisional measure to introduce immediate harmony between the parties, published in 1548, a formulary of temporary concord, under the name of the Interim. It proclaimed the conditions of peace, which were to be binding only till the decision of the general council. The conditions were extremely advantageous, as might well have been expected, to the Roman Catholic claims. Nevertheless, they gave complete satisfaction to neither party, and only animated to farther arrogance the spirit of those whom they favoured.

The Interim was promulgated at the diet held at Augsburg, and it was followed by a long succession of conferences, which were carried on at Leipzig and in other places, under the Protestant auspices of Maurice of Saxony. Here was an excellent field for the talents and character of Melancthon. All the public documents of the Protestants were composed by him. All the acuteness of his reason, all the graces of his style, all the resources of his learning were brought into light and action; and much that he wrote in censure of the Interim was written with force and truth. But here, as on former occasions, the

effects of his genius were marred by the very moderation of his principles, and the practical result of his labours was not beneficial to the cause which he intended to serve. For in this instance he not only did not conciliate the enemies to whom he made too large concessions, but he excited distrust and offence among his friends; and these feelings were presently exasperated into absolute schism.

On the death of Luther, two years before these conferences, the foremost place among the reformers had unquestionably devolved upon Melancthon. He had deserved that eminence by his various endowments and his uninterrupted exertions: yet was he not the character most fitted to occupy it at that crisis. His incurable thirst for universal esteem and regard; his perpetual anxiety to soothe his enemies and soften the bigotry of the hierarchy, frequently seduced him into unworthy compromises, which lowered his own cause, without obtaining either advantage or respect from his adversaries. It is not thus that the ferocity of intolerance can be disarmed. The lust of religious domination cannot be satisfied by soothing words, or appeased by any exercise of religious charity. It is too blind to imagine any motive for the moderation of an enemy, except the consciousness of weakness. It is too greedy to accept any partial concession, except as a pledge of still farther humiliation, to end in absolute submission. It can be successfully opposed only by the same unbending resolution which itself displays, tempered by a calmer judgment and animated by a more righteous purpose.

The general principle by which the controversial writings of Melancthon at this time were guided was this—that there were certain essentials which admitted of no compromise; but that the Interim might be received as a rule in respect to things which were *indifferent*. Hence arose the necessary inquiry, what could properly be termed indifferent. It was the object of Melancthon to extend their number, so as to include as many as possible of the points in dispute, and narrow the field of contention with the Roman Catholics. In the pursuance of this charitable design he did not foresee—first, that he would not advance thereby a single step towards the conciliation of their animosity—next, that he would sow amongst the reformers themselves the seeds of intestine discord: but so, unhappily, it

proved; and the feeble expedient which was intended to repel the danger from without, multiplied that danger by introducing schism and disorder within.

Indeed, we can scarcely wonder that it was so: for we find that among the matters to be accounted indifferent, and under that name conceded, Melancthon ventured to place the doctrine of justification by faith alone; the necessity of good works to eternal salvation; the number of the sacraments; the jurisdiction claimed by the pope and the bishops; extreme unction; and the observance of certain religious festivals, and several superstitious rites and ceremonies. It was not possible that the more intimate associates of Luther—the men who had struggled by his side, who were devoted to his person and his memory, who inherited his opinions and his principles, and who were animated by some portion of his zeal—should stand by in silence, and permit some of the dearest objects of their own struggles and the vigils of their master to be offered up to the foe by the irresolute hand of Melancthon. Accordingly, a numerous party rose, who disclaimed his principles and rejected his authority. At their head was Illyricus Flacius, a fierce polemic, who possessed the intemperance without the genius of Luther. The contest commonly known as the *Adiaphoristic Controversy* broke out with great fury; it presently extended its character so as to embrace various collateral points; and the Roman Catholics were once more edified by the welcome spectacle of Protestant dissension.

Melancthon held his last fruitless conference with the Roman Catholics at Worms in the year 1557; and he died three years afterwards, at the age of 63, the same age that had been attained by Luther. His ashes were deposited at Wittemberg, in the same church with those of his master; a circumstance which is thus simply commemorated in his epitaph:

Hic invicte tuus Collega, Luthere, Melancthon
 Non procul a tumulo conditur ipse tuo.
 Ut pia doctrinæ concordia junxerat ambos,
 Sic sacer amborum jungit hic ossa locus.

Some days before his death, while it was manifest that his end was fast approaching, Melancthon wrote on a scrap of paper some of the reasons which reconciled him to the prospect

of his departure. Among them were these—that he should see God and the Son of God; that he should comprehend some mysteries which he was unable to penetrate on earth, such as these:—why it is that we are created such as we are? what was the union of the two natures in Jesus Christ? that he should sin no more; that he should no longer be exposed to vexations; and that he should escape *from the rage of the theologians*. We need no better proof than this how his peaceable spirit had been tortured during the decline of life by those interminable quarrels, which were entirely repugnant to his temper, and yet were perpetually forced upon him, and which even his own lenity had seemingly tended to augment. And it is even probable that the theologians from whose rage it was his especial hope to be delivered were those who had risen up last against him, and with whom his differences were as nothing compared to the points on which they were agreed—his brother reformers. For being in this respect unfortunate, that his endeavours to conciliate the affections of all parties had been requited by the contempt and insults of all, he was yet more peculiarly unhappy, that the blackest contumely and the bitterest insults proceeded from the dissentients of his own. Thus situated, after forty years of incessant exertions to reform, and at the same time to unite, the Christian world, when he beheld discord multiplied, and its fruits ripening in the very bosom of the Reformation; when he compared his own principles and his own conscience with the taunts which were cast against him; when he discovered how vain had been his mission of conciliation, and how ungrateful a task it was to throw oil upon the waters of theological controversy; when he reflected how much time and forbearance he had wasted in this hopeless attempt,—he could scarcely avoid the unwelcome suspicion that his life had been, in some degree, spent in vain, and that in one of the dearest objects of his continual endeavours he had altogether failed.

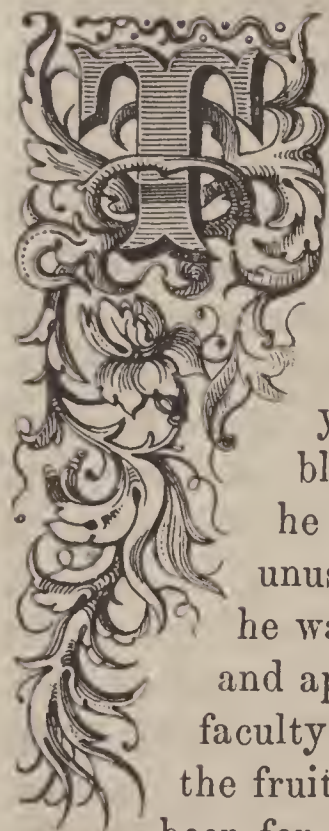
The reason was, that the extreme mildness of his own disposition blinded him to the very nature of religious contests, and inspired him with amiable hopes which could not possibly be realized. He may have been a better man than Luther; he may even have been a wiser; he had as great acuteness; he had more learning and a purer and more perspicuous style; he

had a more charitable temper; he had a more candid mind; and his love for justice and truth forbade him to reject without due consideration even the argument of an adversary. He was qualified to preside as a judge in the forum of theological litigation; yet was he not well fitted for that which he was called upon to discharge, the office of an advocate. He saw too much, for he saw both sides of the question; his very knowledge, acting upon his natural modesty, made him diffident. He balanced, he reflected, he doubted; and he became, through that very virtue, a tame sectarian and a feeble partisan.

But his literary talents were of the highest order, and were directed with great success to almost all the departments of learning. He composed abridgments of all the branches of philosophy, which continued long in use among the students of Germany, and purified the liberal arts from the dross which was mixed up with them. And it was thus that he would have purified religion; and as he had introduced the one reformation without violence, so he thought to accomplish the other without schism. But he comprehended not the character of the Roman Catholic priesthood, nor could he conceive the tenacity and the passion with which men, in other respects reasonable and respectable, will cling to the interests, the prejudices, the abuses, the very vices, which are associated with their profession. It was an easy matter to him to confound the superstitious rites and tenets of Rome by his profound learning and eloquent arguments; but it was another and a far different task to deal with the offended feelings of an implacable hierarchy. And thus it is, that while we admire his various acquirements and eminent literary talents, and praise the moderation of his charitable temper, we remark the wisdom of that Providence which intrusted the arduous commencement of the work of reformation to firmer and ruder hands than his.

Melancthon's printed works are very numerous. The most complete edition of them is that of Wittenberg, 1680—3, in four volumes folio.

THOMAS CRANMER.



THOMAS CRANMER was born July 2, 1489, at Aslacton, in Nottinghamshire. He was descended from an ancient family, which had long been resident in that county. At the age of fourteen he was sent to Jesus College, Cambridge; where he obtained a fellowship, which he soon vacated by marriage with a young woman who is said to have been of humble condition. Within a year after his marriage he became a widower, and was immediately, by unusual favour, restored to his fellowship. In 1523, he was admitted to the degree of doctor of divinity, and appointed one of the public examiners in that faculty. Here he found an opportunity of showing the fruits of that liberal course of study which he had been for some time pursuing. As soon as his teachers left him at liberty, he had wandered from the works of the schoolmen to the ancient classics and the Bible; and, thus prepared for the office of examiner, he alarmed the candidates for degrees in theology by the novelty of requiring from them some knowledge of the Scriptures.

It was from this useful employment that he was called to take part in the memorable proceedings of Henry the Eighth, in the matter of his divorce from Catherine.

Henry had been counselled to lay his case before the universities, both at home and abroad. Cranmer, to whom the subject had been mentioned by Gardiner and Fox, went a step farther, and suggested that he should receive their decision as sufficient without reference to the pope. This suggestion was communicated to the king, who, observing, with his usual elegance of expression, that the man had got the sow by the right

ear, summoned Cranmer to his presence, and immediately received him into his favour and confidence.

In 1531, Cranmer accompanied the unsuccessful embassy to Rome, and in the following year was appointed ambassador to the emperor. In August, 1532, the archbishopric of Canterbury became vacant by the death of Warham, and it was Henry's pleasure to raise Cranmer to the primacy. The latter seems to have been truly unwilling to accept his promotion; and when he found that no reluctance on his part could shake the king's resolution, he suggested a difficulty which there was no very obvious means of removing. The archbishop must receive his investiture from the pope, and at his consecration take an oath of fidelity to his holiness, altogether inconsistent with another oath, taken at the same time, of allegiance to the king. All this had been done without scruple by other bishops; but Cranmer was already convinced that the papal authority in England was a mere usurpation, and plainly told Henry that he would receive the archbishopric from him alone. Henry was not a man to be stopped by scruples of conscience of his own or others; so he consulted certain casuists, who settled the matter by suggesting that Cranmer should take the obnoxious oath, with a protest that he meant nothing by it. He yielded to the command of his sovereign and the judgment of the casuists. His protest was read by himself three times in the most public manner, and solemnly recorded. It is expedient to notice that the transaction was public, because some historians, to make a bad matter worse, still talk of a private protest.

In 1533, he pronounced sentence of divorce against the unhappy Catherine, and confirmed the marriage of the king with Anne Boleyn. He was now at leisure to contemplate all the difficulties of his situation. It is commonly said that Cranmer himself had, at this time, made but small progress in Protestantism. It is true that he yet adhered to many of the peculiar doctrines of the Roman Church; but he had reached, and firmly occupied, a position which placed him by many degrees nearer to the reformed faith than to that in which he had been educated. By recognising the Scriptures alone as the standard of the Christian faith, he had embraced the very principle out of which Protestantism flows. It had already led him to the Protestant doctrine respecting the pardon of sin, which necessarily swept

away all respect for a large portion of the machinery of Romanism. As a religious reformer, Cranmer could look for no cordial and honest support from the king. Every one knows that Henry, when he left the pope, had no mind to estrange himself more than was necessary from the Papal Church, and that the cause of religious reformation owes no more gratitude to him, than the cause of political liberty owes to those tyrants who, for their own security, and often by very foul means, have laboured to crush the power of equally tyrannical nobles. From Gardiner, who, with his party, had been most active and unscrupulous in helping the king to his divorce and destroying papal supremacy, Cranmer had nothing to expect but open or secret hostility, embittered by personal jealousy. Cromwell, indeed, was ready to go with him any lengths in reform consistent with his own safety; but a sincere reformer must have been occasionally hampered by an alliance with a worldly and unconscientious politician. The country at large was in a state of unusual excitement; but the rupture with Rome was regarded with at least as much alarm as satisfaction; and it was notorious that many, who were esteemed for their wisdom and piety, considered the position of the church to be monstrous and unnatural. The Lollards, who had been driven into concealment, but not extinguished, by centuries of persecution, and the Lutherans, wished well to Cranmer's measures of reform: but he was not equally friendly to them. They had outstripped him in the search of truth; and he was unhappily induced to sanction at least a miserable persecution of those men with whom he was afterwards to be numbered and to suffer.

His first and most pressing care was by all means to reconcile the minds of men to the assertion of the king's ecclesiastical supremacy, because all further changes must necessarily proceed from the royal authority. He then addressed himself to what seem to have been the three great objects of his official exertions,—the reformation of the clerical body, so as to make their ministerial services more useful; the removal of the worst part of the prevailing superstitious observances, which were a great bar to the introduction of a more spiritual worship; and above all, the free circulation of the Scriptures among the people in their own language. In this last object he was opportunely assisted by the printing of what is called Matthews's Bible, by

Grafton and Whitchurch. He procured, through the intervention of Cromwell, the king's license for the publication, and an injunction that a copy of it should be placed in every parish church. He hailed this event with unbounded joy; and to Cromwell, for the active part he took in the matter, he says, in a letter, "This deed you shall hear of at the great day, when all things shall be opened and made manifest."

He had hardly witnessed the partial success of the cause of reformation, when his influence over the king, and with it the cause which he had at heart, began to decline. He had no friendly feeling for those monastic institutions which the rapacity of Henry had marked for destruction; but he knew that their revenues might, as national property, be applied advantageously to the advancement of learning and religion, and he opposed their indiscriminate transfer to the greedy hands of the sycophants of the court. This opposition gave to the more unscrupulous of the Romanists an opportunity to recover their lost ground with the king, of which they were not slow to avail themselves. They were strong enough at least to obtain from parliament, in 1539, (of course through the good-will of their despotic master,) the act of the Six Articles, not improperly called the "Bloody Articles," in spite of the determined opposition of Cranmer: an opposition which he refused to withdraw even at the express command of the king. Latimer and Shaxton immediately resigned their bishoprics. One of the clauses of this act, relating to the marriage of priests, inflicted a severe blow even on the domestic happiness of Cranmer. In his last visit to the continent, he had taken, for his second wife, a niece of the celebrated divine Osiander. By continuing to cohabit with her, he would now, by the law of the land, be guilty of felony; she was therefore sent back to her friends in Germany.

From this time till the death of Henry, in 1546, Cranmer could do little more than strive against a stream which not only thwarted his plans of further reformation, but endangered his personal safety; and he had to strive alone, for Latimer and other friends among the clergy had retired from the battle, and Cromwell had been removed from it by the hands of the executioner. He was continually assailed by open accusation and secret conspiracy. On one occasion his enemies seemed to have compassed his ruin, when Henry himself interposed and rescued

him from their malice. His continued personal regard for Cranmer, after he had in a measure rejected him from his confidence, is a remarkable anomaly in the life of this extraordinary king; of whom, on a review of his whole character, we are obliged to acknowledge, that in his best days he was a heartless voluptuary; and that he had become, long before his death, a remorseless and sanguinary tyrant. It is idle to talk of the complaisance of the servant to his master, as a complete solution of the difficulty. That he was, indeed, on some occasions subservient beyond the strict line of integrity, even his friends must confess; and for the part which he condescended to act in the iniquitous divorce of Anne of Cleves, no excuse can be found but the poor one of the general servility of the times: that infamous transaction had left an indelible stain of disgrace on the archbishop, the parliament, and the convocation. But Cranmer could oppose as well as comply: his conduct in the case of the Six Articles, and his noble interference in favour of Cromwell, between the tiger and his prey, would seem to have been sufficient to ruin the most accommodating courtier. Perhaps Henry had discovered that Cranmer had more real attachment to his person than any of his unscrupulous agents, and he may have felt pride in protecting one who, from his unsuspecting disposition and habitual mildness, was obviously unfit, in such perilous times, to protect himself. His mildness indeed was such, that it was commonly said, "Do my Lord of Canterbury a shrewd turn, and you make him your friend for life."

On the accession of Edward new commissions were issued, at the suggestion of Cranmer, to himself and the other bishops, by which they were empowered to receive again their bishoprics, as though they had ceased with the demise of the crown, and to hold them during the royal pleasure. His object of course was to settle at once the question of the new king's supremacy, and the proceeding was in conformity with an opinion which at one time he undoubtedly entertained, that there are no distinct orders of bishops and priests, and that the office of bishop, so far as it is distinguished from that of the priests, is simply of civil origin. The government was now directed by the friends of reformation, Cranmer himself being one of the Council of Regency; but still his course was by no means a smooth one. The unpopularity which the conduct of the late king had

brought on the cause was even aggravated by the proceedings of its avowed friends during the short reign of his son. The example of the Protector Somerset was followed by a crowd of courtiers and not a few ecclesiastics, in making reform a plea for the most shameless rapacity, rendered doubly hateful by the hypocritical pretence of religious zeal. The remonstrances of Cranmer were of course disregarded; but his powerful friends were content that, whilst they were filling their pockets, he should complete, if he could, the establishment of the reformed church. Henry had left much for the reformers to do. Some, indeed, of the peculiar doctrines of Romanism had been modified, and some of its superstitious observances abolished. The great step gained was the general permission to read the Scriptures; and, though even that had been partially recalled, it was impossible to recall the scriptural knowledge and the spirit of inquiry to which it had given birth. With the assistance of some able divines, particularly of his friend and chaplain Ridley, afterwards Bishop of London, Cranmer was able to bring the services and discipline of the church, as well as the articles of faith, nearly to the state in which we now have them. In doing this he had to contend at once with the determined hostility of the Romanists, with dissensions in his own party, and conscientious opposition from sincere friends of the cause. In these difficult circumstances his conduct was marked generally by moderation, good judgment, and temper. But it must be acknowledged that he concurred in proceedings against some of the Romanists, especially against Gardiner, which were unfair and oppressive. In the composition of the New Service Book, as it was then generally called, and of the Articles, we know not what parts were the immediate work of Cranmer; but we have good evidence that he was the author of three of the Homilies, those of Salvation, of Faith, and of Good Works.

It should be observed, that Cranmer, though he early set out from a principle which might be expected eventually to lead him to the full extent of doctrinal reformation, made his way slowly, and by careful study of the Scriptures, of which he left behind sufficient proof, to that point at which we find him in the reign of Edward. It is certain that during the greater part, if not the whole, of Henry's reign, he agreed with the Romanists in the doctrine of the corporeal presence and transubstantiation.

The death of Edward ushered in the storms which troubled the remainder of Cranmer's days. All the members of the council affixed their signatures to the will of the young king, altering the order of succession in the favour of Lady Jane Grey. Cranmer's accession to this illegal measure, the suggestion of the profligate Northumberland, cannot be justified, nor did he himself attempt to justify it. He appears weakly and with great reluctance, to have yielded up his better judgment to the will of his colleagues, and the opinion of the judges.

Mary had not been long on the throne before Cranmer was committed to the Tower, attainted of high treason, brought forth in what seems to have been little better than a mockery of disputation, and then sent to Oxford, where, with Latimer and Ridley, he was confined in a common prison. The charge of high treason, which might undoubtedly have been maintained, was not followed up, and it was not, perhaps, the intention of the government at any time to act upon it: it was their wish that he should fall as a heretic. At Oxford he was repeatedly brought before commissioners delegated by the Convocation, and, in what were called examinations and disputations, was subjected to the most unworthy treatment. On the 20th of April, 1554, Cranmer, Ridley, and Latimer, were publicly required to recant, and, on their refusal, were condemned as heretics. The commission, however, having been illegally made out, it was thought expedient to stay the execution till a new one had been obtained; which, in the case of Cranmer, was issued by the pope. He was consequently dragged through the forms of another trial and examination; summoned, while still a close prisoner, to appear within eighty days at Rome; and then, by a sort of legal fiction, not more absurd perhaps than some which still find favour in our own courts, declared contumacious for failing to appear. Finally, he was degraded, and delivered over to the secular power. That no insult might be spared him, Bonner was placed on the commission for his degradation, in which employment he seems to have surpassed even his usual brutality.

Cranmer had been a prisoner for more than two years, during the whole of which his conduct appears to have been worthy of the high office which he had held, and the situation in which he was placed. Whilst he expressed contrition for his political

offence, and was earnest to vindicate his loyalty, he maintained with temper and firmness those religious opinions which had placed him in such fearful peril. Of the change which has thrown a cloud over his memory, we hardly know any thing with certainty but the fact of his recantation. Little reliance can be placed on the detailed accounts of the circumstances which accompanied it. He was taken from his miserable cell in the prison to comfortable lodgings in Christchurch, where he is said to have been assailed with promises of pardon, and allured, by a treacherous show of kindness, into repeated acts of apostasy. In the mean while the government had decreed his death. On the 21st of March, 1556, he was taken from his prison to St. Mary's Church, and exhibited to a crowded audience, on an elevated platform, in front of the pulpit. After a sermon from Dr. Cole, the Provost of Eton, he uttered a short and affecting prayer on his knees; then rising, addressed an exhortation to those around him; and, finally, made a full and distinct avowal of his penitence and remorse for his apostasy, declaring, that the unworthy hand which had signed his recantation should be the first member that perished. Amidst the reproaches of his disappointed persecutors, he was hurried from the church to the stake, where he fulfilled his promise by holding forth his hand to the flames. We have undoubted testimony that he bore his sufferings with inflexible constancy. A spectator of the Romanist party says, "If it had been either for the glory of God, the wealth of his country, or the testimony of the truth, as it was for a pernicious error, and subversion of true religion, I could worthily have commended the example, and matched it with the fame of any father of ancient time." He perished in his sixty-seventh year.

All that has been left of his writings will be found in an edition of "The Remains of Archbishop Cranmer," lately published at Oxford, in four volumes 8vo. They give proof that he was deeply imbued with the spirit of Protestantism, and that his opinions were the result of reflection and study; though the effect of early impressions occasionally appears, as in the manner of his appeals to the Apocryphal books, and a submission to the judgment of the early fathers, in a degree barely consistent with his avowed principles.

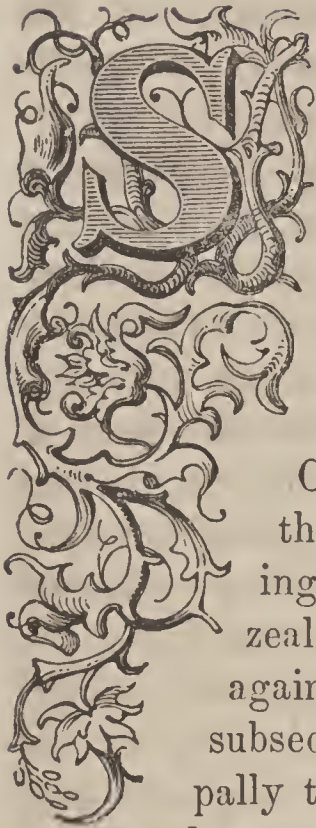
This brief memoir does not pretend to supply the reader with

materials for examining that difficult question, the character of the archbishop. It is hardly necessary to refer him to such well-known books as Strype's *Life of Cranmer*, and the recent works of Mr. Todd and Mr. Le Bas.

The time, it seems, has not arrived for producing a strictly impartial life of this celebrated man. Yet there is doubtless a much nearer agreement among candid inquirers, whether members of the Church of England or Roman Catholics, than the language of those who have told their thoughts to the public might lead us to expect. Those who are cool enough to understand that the credit and truth of their respective creeds are no way interested in the matter, will probably allow, that the course of reform which Cranmer directed was justified to himself by his private convictions; and that his motive was a desire to establish what he really believed to be the truth. Beyond this they will acknowledge that there is room for difference of opinion. Some will see, in the errors of his life, only human frailty, not irreconcilable with a general singleness of purpose; occasional deviations from the habitual courage of a confirmed Christian. Others may honestly, and not uncharitably, suspect, that the habits of a court, and constant engagement in official business, may have somewhat marred the simplicity of his character, weakened the practical influence of religious belief, and caused him, whilst labouring for the improvement of others, to neglect his own; and hence they may account for his unsteadfastness in times of trial.

In addition to the works already mentioned, we may name as easily accessible, among Protestant authorities, Burnet's *History of the Reformation*; among Roman Catholic, Lingard's *History of England*. Collier, in his *Ecclesiastical History*, stands, perhaps, more nearly on neutral ground, but can hardly be cited as an impartial historian. Though a Protestant, in his hatred and dread of all innovators, and especially of the Puritans, he seems ready to take refuge even with popery; and examines always with jealousy, sometimes with malignity, the motives and conduct of reformers, from his first notice of Wiclif to the close of his history.

HUGH LATIMER.



SON of an honest yeoman at Thurcostan, in Leicestershire, England, this able and eminent prelate was born about the year 1470. At the age of four years, he gave so great proofs of a ready apprehension, that his parents, having no other son, resolved to educate him for a learned profession; and at the age of fourteen, he went to the University of Cambridge, where he applied himself chiefly to the theological studies of those times. On taking priest's orders, he distinguished himself by his zeal for the tenets of Popery, and his invectives against the principles of the reformers; but having subsequently embraced the Protestant faith, principally through the instructions of Thomas Bilney, a devout clergyman, he became equally ardent in promoting the progress of the reformed doctrines. His eminence as a preacher, and the exemplary life which he led with his friend Bilney, had a very considerable influence in spreading the new opinions; and the exertions of the opposite party were called forth to counteract his growing popularity.

Doctor West, Bishop of Ely, was at length constrained to exercise his authority as diocesan; but, being a man of great moderation, he contented himself with preaching against the heretics, and forbidding Latimer to preach in the University. Doctor Barnes, however, prior of the Augustine friars, licensed Latimer to preach in the church of his priory, which, like most monastic establishments, was exempt from episcopal jurisdiction; and here, in spite of all the machinations of his adversaries, he continued for three years to address the most crowded audiences with distinguished success and applause. Even the Bishop of

Ely was frequently observed among his hearers, and candidly acknowledged his excellence as a preacher.

About this time King Henry VIII., desirous to conciliate the pope, enjoined Wolsey to put the law in execution against heretics, a mode of proving one's orthodoxy quite in vogue in that age of the world, and one which was successfully practised by Henry's cotemporary and rival, Francis I. of France. Accordingly, among others, Latimer was summoned to answer for his avowed sentiments. According to some accounts, he consented to subscribe the articles which were proposed to him; but others affirm that Wolsey was so pleased with his answers, that he dismissed him with a very gentle admonition.

Latimer now even began to be in favour at the court of the capricious tyrant who then ruled England, and having preached before the king at Windsor, was noticed with more than usual affability. This unlooked-for graciousness, however, was far from seducing the sturdy reformer from his principles. He was none the less resolute in his adherence to the cause of the reformed religion. He had even the courage to write a letter to the king, against a proclamation which had been issued for prohibiting the use of the Bible in the English language.

Though his remonstrance, which was entirely characteristic, being marked with his usual openness and sincerity, produced no effect at the time, yet the king, who had before been pleased with Latimer's plain and simple manner of address, or who had other ends to serve by his aid, received it with the utmost condescension. He was afterwards still more firmly established in the royal favour, by the exertions which he made, in full consistency with his principles, to support the plea of the king's supremacy.

By the friendship of Dr. Butts, the king's physician, and of Cromwell, the prime minister, both favourers of the reformation, Latimer was now presented to the living of West Kingston, Wiltshire; and, contrary to the advice of his friends, he resigned all attendance at court, to devote himself to the duties of his parish. He also extended his labours with great diligence into the adjoining parts of the country, wherever he saw there was a deficiency of pastoral instruction, and was rising rapidly in the estimation of all good men in those districts, when his enemies drew up a charge of heresy against him, and procured

a citation for his appearance before Stokesley, Bishop of London. But this step, which might naturally have been considered the harbinger of his ruin, only furthered his promotion; for while he was greatly harassed in the archiepiscopal court, by frequent examinations, and crafty interrogatories, and urgent injunctions to subscribe articles totally abhorrent to his conscience, the king, having been privately informed of the treatment to which he was subjected, interposed his authority and stopped all proceedings against him.

Soon after these troubles he was promoted to the see of Worcester, through the influence of his steady patrons, Cromwell and Butts. In the high and responsible office of bishop, Latimer applied himself to the faithful discharge of his duties, and proceeded with as much zeal as the state of things would admit, in correcting the tendency of popish superstitions. To understand the real difficulties in which a conscientious minister of religion was placed in the dawning hours of the reformation, it is necessary to read with attention some of the accounts of cotemporary writers, or to make one's self familiar with the graphic narratives of the quaint old martyrologist, Fox, who brings before us, with wonderful vividness, the rough character of the times. Not only iron determination and unflinching courage, but what was much rarer, a spirit of wisdom, meekness, and moderation, became all-important for the purpose of effecting any real good. This spirit Latimer possessed in an eminent degree, and by its exercise became eminently useful.

In 1536, Bishop Latimer attended the session of parliament and convocation, in which the Protestant influence so far prevailed, as to abolish four out of the seven sacraments, and to authorize the translation of the Bible into English.

Returning to his bishopric, and shunning all concern in state affairs, he occupied himself entirely in the silent discharge of his pastoral duties, till the year 1539, when the act of the Six Articles was passed, which reduced him to the necessity of surrendering his office or his conscience. Instantly he resigned his bishopric, and retired to a private situation in the country; but being obliged to repair to London, in consequence of a severe bruise, which required better medical assistance than his neighbourhood could supply, he was soon discovered by Gardiner's emissaries, and, upon an allegation of having spoken

against the Six Articles, was committed to the Tower, where he suffered a severe imprisonment during the six remaining years of Henry's reign.

Immediately after the accession of Edward VI. he recovered his liberty, and found his old friends again in power, but he declined all their proposals to reinstate him in his diocese, and took up his residence with Cranmer at Lambeth. Here he occupied himself chiefly in redressing the grievances of poor persons, who flocked to him in great numbers. He also assisted at this time in preparing the first part of the English Homilies. He seldom failed, however, to appear in the pulpit on Sundays; and besides preaching the Lent sermons before the king, frequently officiated at St. Paul's Cross, and the different churches of the metropolis.

After the death of Somerset, Latimer withdrew from London, and made use of the king's license as a general preacher, wherever his services appeared to be required. But, upon the restoration of popery at the commencement of Mary's reign, he was once more silenced, together with all the Protestant preachers, and in a short time summoned to London before the ecclesiastical council. He had long been persuaded that, sooner or later, he should be called to answer with his life for the cause which he had espoused; and particularly, that, in the eye of Bishop Gardiner, now prime minister, he was marked for proscription. Though forewarned of the designs meditated against him, and of the approach of the messenger with the citation from court, he was so far from availing himself of the opportunity to escape, (which, it is conjectured, would have been more agreeable to his enemies than his appearance,) that he instantly made ready to accompany the officer, and addressed him in language expressive of the utmost readiness to attend his orders. The messenger, however, acquainted him that he had no authority to seize his person; and merely delivering the citation, took his departure without delay.

Latimer prepared to obey the summons, proceeded straight to the metropolis, and, on the day of his arrival, presented himself to the council, by whom he was loaded with reproaches, and committed to the Tower. Notwithstanding the infirmities of his advanced age, and the severe treatment which he experienced, he bore his confinement with the utmost patience, and

even frequently indulged in his habitual jocularly. Being denied the benefit of a fire, even in the midst of winter, he said one day to the under-keeper, "that if he did not look better to him, perchance he should deceive him." The lieutenant, upon being informed of these expressions, became apprehensive of some intention on the part of his prisoner to effect his escape; and, coming to him in person, required an explanation of his words. "Yea, master lieutenant," said Latimer, "for you look, I think, that I should burn; but, except you let me have some fire, I am like to deceive your expectation, for I am like to starve for cold."

In 1554, after half a year's imprisonment, he was conveyed to Oxford, together with Cranmer and Ridley, for the purpose of holding a public disputation with the most eminent Popish divines. At these conferences, which were conducted in a most disorderly manner, it is observable that, though Latimer avowed his intention to shun argument, as of no avail, and to content himself with offering a plain account of his faith, he nevertheless managed the controversy with more ability and consistency than his colleagues, who attempted to answer the citations from the fathers in the quibbling style of the schoolmen, while the other adhered to the pure strain of Scripture language, and disclaimed all authority which did not coincide with its plain import. "Then you are not of St. Chrysostom's faith, nor of St. Augustine's faith?" said his opponents. "I have said," replied the bishop, "when they say well, and bring Scripture for them, I am of their faith; and farther Augustine requireth not to be believed."

After the termination of the disputations, sentence was pronounced against the three Protestant prelates as heretics; but they remained in custody till the month of September in the following year, when commissioners were appointed to examine them a second time, and to afford them an opportunity of retracting the sentiments which they had formerly avowed. The aged bishop, adhering resolutely to his confession, was led to the stake, along with his fellow-prisoner Ridley, on the 16th of October, 1555, where he met the painful death of his martyrdom with the utmost composure and fortitude. "Mr. Latimer very quietly suffered his keeper to pull off his hose and his other array, which to look into was very simple; and being stripped into his shroud, he

seemed as comely a person to them that were there present, as one should lightly see; and whereas in his clothes he appeared a withered and crooked, silly old man, he now stood bold upright, as comely a father as one might lightly behold." As the fagots were kindling, he said to his companion in suffering, "Be of good comfort, Mr. Ridley, and play the man; we shall this day light such a candle by God's grace in England, as, I trust, shall never be put out;" and as the flame embraced his body, he repeatedly cried with a firm voice, "O Father of Heaven, receive my soul!" and expired in a short time, without any appearance of extreme agony.

The general character of this venerable person, says one of his biographers, to whom we are indebted for the particulars of the foregoing sketch of his life, is most honourable to the cause which he embraced, and presents a worthy pattern to every Christian minister. He was always more attentive to the pursuit of useful knowledge than of curious literature; and, even in his advanced years, was regularly occupied with his studies many hours before sunrise, both in winter and summer. He avoided all interference in secular or political concerns, and devoted himself wholly to the concerns of his office as a Christian pastor. He was a celebrated and popular preacher in his time; and his manner of address in the pulpit is described as having been remarkably earnest and impressive; but his sermons which are extant, though frequently marked by the most affecting simplicity, abound too much in the low familiarity, and even studied drollery, which suited the taste of that age, and which had their origin, with too many other deviations from apostolic example, in the most corrupted church and darkest periods of Christendom.

NICHOLAS RIDLEY.



LITTLE is known of Ridley's birth or parentage. His earliest instructions in spiritual matters were received from an uncle who was a clergyman. He was afterwards placed at the school of Newcastle on Tyne; then he was removed to Pembroke Hall, in Cambridge, and still later to the University of Louvain. Meanwhile, (1522,) he had been made Bachelor of Arts, and, two years later, Master of Arts. He studied carefully and critically the learned languages, so that, on returning to his college, in 1529, he possessed all the qualifications which were then esteemed as the perfection of pulpit argument and eloquence. His success, as a preacher, was great. In 1533, he became senior proctor, and, in the following year, university orator and chaplain. He had already begun to question some of the popish tenets; and, when King Henry VIII. commenced his reform of the ecclesiastical system, Ridley threw his whole influence to the monarch's favour. In 1538, Cranmer gave him the vicarage of Herne in Kent; but, in the following year, he preached publicly against the Six Articles. After this he became successively king's chaplain, prebendary of Canterbury, and officer in the church of Westminster. Meantime, he was accused of having impugned the law of the Six Articles, and of directing that the *Te Deum* should be sung in English in his church at Herne. The charges being brought before the privy council, were referred by the king to Cranmer, who arrested the whole proceedings. Ridley then turned his attention to the doctrine of transubstantiation, and, it is said, occupied a year of close retirement in reading and reflecting on it. The result was his renuncia-

tion of a belief in the actual presence; and it appears that, through his influence, Cranmer also renounced it.

After the death of King Henry, Ridley was appointed by Edward VI. (September, 1547) to the see of Rochester. In the following year he assisted in the compilation of the Book of Common Prayer, and at the same time directed his efforts to the suppression of the Anabaptists. In this latter work, he gave way to the cruel spirit of the age in consenting to the burning of Joan of Kent and a foreigner named Paris—one for denying the humanity, the other the divinity of Christ. In the same year, he succeeded Bonner, Bishop of London; and his conduct toward that fallen prelate was delicate and honourable. Ridley preserved his goods from injury, allowed him to move about at liberty, paid the sums still due to Bonner's servants for livery and wages, and admitted his mother and sister to the use of their former mansion and the archbishop's own table. He now thoroughly embraced the Protestant cause, and devoted himself zealously to its promotion. He abolished the church altars, and, together with Cranmer, composed a code of faith in forty-two articles, which was sanctioned by the king in council and published under royal authority. About the same time Ridley visited the Princess (afterwards queen) Mary, at Hunsdon house. The interview between the champion of reform and the future champion of bigotry, is worthy of particular narration.

“Her highness received him in the presence chamber, thanked him for his civility, and entertained him with very pleasant discourse for a quarter of an hour; said she remembered him at court when chaplain to her father, and mentioned particularly a sermon of his before her father at the marriage of Lady Clinton, that now is, to Sir Anthony Browne; and then, leaving the presence chamber, she dismissed him to dine with her servants. After dinner she sent for him again, when the bishop in conversation told her that he did not only come to pay his duty to her grace by waiting on her, but, further, to offer his service to preach before her the next Sunday, if she would be pleased to admit him. Her countenance changed at this, and she continued for some time silent. At last she said, ‘I pray you, my lord, make the answer to this yourself.’ The bishop proceeding to tell her that his office and duty obliged

him to make this offer, she again desired him to make the answer to it himself, for that he could not but know what it would be; yet, if the answer must come from her, she told him that the doors of the parish church should be open for him if he came, and that he might preach if he pleased; but that neither would she hear him, nor allow any of her servants to do it.

“‘Madam,’ said the bishop, ‘I trust you will not refuse God’s word.’ ‘I cannot tell,’ said she, ‘what you call God’s word. That is not God’s word now that was God’s word in my father’s days.’ The bishop observed that God’s word was all one at all times; but had been better understood and practised in some ages than others: upon which she could contain no longer, but told him—‘You durst not for your ears have preached that in my father’s days that now you do;’ and then, to show how able she was in this controversy, she added—‘As for your new books, I thank God I never read any of them; I never did, and never will.’ She then broke out into many bitter expressions against the form of religion at present established, and against the government of the realm and the laws made in her brother’s minority, which she said she was not bound to obey till the king came of perfect age, and when he was so, she would obey them; and then asked the bishop if he was one of the council, and, on his answering No, ‘You might well enough,’ said she, ‘as the council goes now-a-days;’ and parted from him with these words: ‘My Lord, for your civility in coming to see me, I thank you; but for your offer to preach before me, I thank you not a whit.’ After this, the bishop was conducted to the room where he had dined, where Sir Thomas Wharton gave him a glass of wine, which when he had drank, he seemed confounded, and said, ‘Surely I have done amiss;’ and, being asked how, he reproached himself for having drank in that place where God’s word had been refused; ‘whereas,’ said he, ‘if I had remembered my duty, I ought to have departed immediately, and to have shaken the dust from my feet as a testimony against this house.’”

The untimely death of Edward VI. was a sad reverse in the life of Ridley. The bishop used his utmost power in the support of Lady Jane Grey; so that, tainted as he was with the darkest stains of heresy and rebellion, he had little mercy to expect at the accession of Mary. He made an effort for his

life by tendering his homage to her and craving mercy. The queen sent him to the Tower. Here, during eight months, he was strenuously urged to retract his errors and trust to the tender mercies of the Romish creed. Throughout the whole of that fearful period he remained firm, and, on the 1st of October, 1555, he was brought to trial for heresy. His sentence was death at the stake; and, on the 15th of the same month, he and Latimer underwent the penalty with Christian fortitude. The fire which consumed these two great men was the signal for the increase of those cruelties which, during the reign of Mary, were poured out without mixture upon the Protestants, and of the sight of which it was happy to be deprived by an early death.

ISABELLA OF CASTILE.



ISABELLA, Queen of Castile and Arragon, was born at Madrigal, April 23, 1451. Her parents were John II. of Castile, who died when she was four years old, and Isabella of Portugal. At her father's death she was removed by her mother to the town of Arevalo, where, during a period of several years, she lived retired, imbibing those sentiments of piety and fervent devotion for which she was afterwards remarkable. When she had reached the age of fourteen, many of the neighbouring princes solicited her hand in marriage. Of these the most powerful were Don Carlos of Arragon, Alphonso of Portugal, and the Grand-master of Calatrava. To the latter, a vicious and dissolute man, she was actually affianced; but he died, on the eve of marriage, not without strong suspicions of poison. A civil war ensued, during which Prince Alphonso died; the insurgents were disconcerted, and finally the crown of Castile was offered to Isabella. She declined it, an act which led to a reconciliation of the contending factions, and a treaty which included among its articles a stipulation that Isabella should not be induced to marry against her will. Immediately after, (September 9, 1468,) an interview took place between the princess and her brother, Henry of Castile, in which, amid much pomp, he acknowledged her as his rightful heir, and his nobles kissed her hand in token of homage. A cortes of the nation approved this act, although it should be observed that the rightful heir was Joanna, John's daughter; nor is it certain that the weak monarch intended to fulfil the engagement into which he entered with his sister.

Isabella's hand was now sought by several distinguished princes; among others, a son of Edward IV. of England, and a

brother of the French monarch. But her inclinations leaned toward Ferdinand of Arragon, who at an earlier period had been one of her suitors. When her feelings on this point became generally known, many obstructions were thrown in the way by the King of Portugal, and those who supported Joanna. Isabella disregarded the efforts of her opponents, and on the 7th of January, 1469, marriage articles were signed between her and Ferdinand. Besides securing the foreign and domestic interests of both nations, these articles stipulated that each sovereign should be independent in his or her kingdom, and that both should unite in the war against the Moors. The marriage was consummated and made public on the 19th of October.

This marriage was the cause of new disturbances. Henry declared that his sister had violated the treaty constituting her his heir; Joanna was affianced to the rejected suitor of Isabella, Guienne of France, and declared heir apparent; while the nobles went over in great numbers to Henry's cause. A tedious war ensued, during which Guienne died. Losses were sustained on both sides, and the party of Isabella, principally on account of her wise conduct, daily gained strength. At length an amicable interview took place between Henry and Isabella; but the consequent calm was of short duration. Another war of checkered success occurred, during which Henry died, and Ferdinand was reduced to such pecuniary embarrassment as to be obliged to pawn his robes. But by Henry's death the crown devolved on Isabella, or at least was claimed by her. She demanded to be publicly proclaimed; and on the 13th of December, 1474, this ceremony took place amid much pomp. A disagreeable dispute ensuing, concerning the relative authority of Isabella and her husband, it was settled by the Cardinal of Spain and the Bishop of Toledo, on the basis of the marriage contract. The domestic and religious affairs of Castile were to be regulated principally by Isabella; but the common seal and the national coin were to bear the images of both sovereigns, and both were to administer justice.

Scarcely had these arrangements been effected, when the civil war was renewed. Several of the most powerful nobles supported Joanna; for her, Alphonso V. of Portugal declared. That monarch, after demanding of Ferdinand and Isabella a resignation of their crown, invaded Castile with twenty-one

thousand men. In May, 1475, he married Joanna, and then marched against his rivals. Fortunately for the latter, his movements were dilatory; Ferdinand seized each moment to muster his forces; and Isabella frequently spent the whole night in dictating letters, in riding from post to post, or in attending to the wants of her troops. By their exertions, forty-two thousand men were raised, which, though but partially disciplined, were led against the enemy. At first sight of the Portuguese they made a disorderly retreat; and Castile was saved only because Alphonso neglected to pursue. But Alphonso was kept inactive at Toro by the danger then threatening Portugal; and Isabella, by devoting one-half of the church plate to the state, was enabled to raise another army. At a great battle near Toro, Alphonso was defeated; Isabella offered public thanksgivings to God; and soon after the whole kingdom submitted to the two sovereigns. Alphonso retired to his own country, and Joanna to a monastery. In January, 1479, the crown of Arragon devolved on Ferdinand and Isabella by the death of Ferdinand's father; and from this event is dated the rise of that monarchy which for a time was the most splendid and powerful in Europe.

Isabella now directed her attention to the domestic affairs of her extended realm. To arrest the anarchy which reigned among the nobles, she directed against them that terrible engine of reform, the Holy Brotherhood. The opposition of the aristocracy was great; but Isabella persevered in her schemes of reform; and when riots ensued, she quelled them by her personal courage and conduct. She executed justice impartially, and terminated the feuds which had long existed between her higher vassals. Order was re-established, the laws were revised, restrictions were imposed upon the clergy, trade was revived, and above all, the crown was strengthened by every available means. These politic and benevolent schemes were succeeded by one which has left a stain upon Isabella's reputation. She revived the Inquisition throughout her kingdom, directing its fearful machinery against the Jews. To the crime of amassing wealth by untiring industry, these despised sectaries added the unpardonable one of adhering to the religion of their fathers. At the time of Isabella's accession there was a great cry against them, it being believed even by many pious men that they were accursed of God, and deserved the greatest punishments both here and

hereafter. None were more likely to adopt such an opinion than Isabella, who, to great zeal for the church, added a serious, thoughtful disposition, not altogether free from melancholy. Her feelings and her passions were artfully inflamed against heresy, by the Dominican Torquemada; and scarcely had she mounted the throne, when, under the influence of that bad man, the work of death began. The most arbitrary and silly circumstances were considered evidences of Judaism; the rage of the inquisitors reached such a pitch that the pope himself interfered. Thousands fled from the kingdom, leaving the inheritance obtained by years of toil to their persecutors; the suspected were tortured to death if they did not confess themselves Jews, and burnt if torture extorted confession. During the eighteen years of Torquemada's ministry, more than ten thousand were burned, and one hundred thousand otherwise punished. But while we shudder at such details, and at the system which could furnish matter for them, let us not forget that the zeal of the persecutors, and especially of Isabella, was the legitimate offspring of that bad age, and the result of sincere, though mistaken belief.

During the persecution of the Jews, the war with the Spanish Arabs broke out. For the expulsion of these people from the Peninsula, Ferdinand and Isabella had been long preparing; and the attack of the Moors upon Zahara, in 1481, afforded a pretext for beginning. Alhama was attacked by some Spanish soldiers, and after a hard struggle was reduced. The Moorish king of Grenada laid siege to it with the best part of his army; the garrison were reduced to extremity; but the Moors were compelled to raise the siege at the approach of the Duke of Medina Sidonia. At this time Ferdinand and Isabella were at Cordova, raising means to prosecute the war; but their joy at hearing that the siege had been raised, was interrupted by information that the Moors had again laid siege to it. Ferdinand was for abandoning it to the result; but Isabella induced him to advance to its relief. Again the Moors retired; and Ferdinand entered Alhama on the 14th of May. Loja was next besieged, but Ferdinand could not capture it; nor is it probable that the armies of Spain, for a long time at least, would have been very successful, had not a revolt against the Moorish king Boabdil favoured their efforts. The war continued with various success until January 2, 1492, when the surrender of Grenada secured the triumph of

the Spanish sovereigns, and broke forever the Moslem dominion in Spain. To this result, Isabella had contributed perhaps as much as her husband. She urged the somewhat flagging zeal of Ferdinand, she rallied the nobles round him, she rewarded her faithful followers, she frequently appeared personally in the camp. Nor was it forgotten that the war was one undertaken for the honour of the church; fasts were often held; the soldiers were inspired by the assurance that they were engaged in a crusade; and after every great victory a Te Deum was sung in the churches. When money failed, the queen pawned her jewelry; and during the obstinate sieges of Baza and Grenada, she rode from one part of the camp to the other, exhorting the soldiers to duty.

It is pleasing to turn from the record of blood and misery, in which some of the best of persons are often obliged to take part, to a contemplation of affairs which tend to the good of the human race. While the Moorish war was in progress, a solitary navigator visited the court of Spain, of the result of whose labours, millions will in all time reap the advantages, when the Moorish war and its consequences will be remembered only as a fact in history or a ground-work of romance. It was Columbus. With the details of that great man's sufferings, his perseverance, his voyages, and his triumphs, the life of Isabella has nothing to do, except so far as she encouraged his undertakings. There is little doubt that but for her, he would have abandoned his application to the Spanish court; and the zeal with which she at length entered into his views, and even offered to pawn her jewels in order to raise funds, deserves our commendation. The result is known. He crossed the ocean in safety, he discovered a new continent, he gave a new world to Castile and Arragon; for enabling him to do so, the world is indebted to Isabella. Her schemes for the conversion of the Indians, if not successful, were sincere; and the manner in which she disposed of her unexpectedly acquired wealth, is in general worthy of approbation.

Isabella was a great collector of books; and she endowed several monasteries with considerable libraries. She evinced great solicitude in the education of her children; and her attention to their religious tuition was strict even to bigotry. Herself a scholar, she endeavoured to spread knowledge among the royal family; nor were the children of the nobles exempted from her

care. She filled the schools with learned men, and caused arts, sciences and literature to flourish throughout her dominions. Many of these labours were undertaken when the kingdom was threatened with war, or, still later, when the death of her son and of the Princess Isabella, had thrown a shade of melancholy over her declining years. When the Cardinal Ximenes became her confessor, he induced her to unite with him in reforming the scandalous depravity of the monasteries—a work in which the queen engaged with her usual religious zeal. This caused great excitement among the people; and the Franciscan general at Rome hastened to Spain in order to stop the proposed reform. After an unsatisfactory interview with the queen he returned to Italy; and persuaded the pope to suspend the work of reformation. This lasted for but a season; the firmness of Ximenes and the zeal of Isabella triumphed over every obstacle; and the pope finally acquiesced in their work.

In addition to the calamities of war, and the domestic sorrows already mentioned, Isabella experienced the distress of beholding her daughter in a condition of hopeless insanity. Yet so faithfully did she attend to this unfortunate child, that her own health became shattered, and she was saved from death only by her fortitude of mind. Yet she still found time to assist her husband even in his wars; and during the siege of Salsas, which occurred while she lay sick, she made many exertions to raise funds and troops in order to reduce the place. She still assisted Ximenes in his projects of reform; and when an invasion of Spain by France was rumoured, she roused her powers, then wasting under sorrow and sickness, to inspire her people once more with national ardour. But at this time (1503) the feeble condition of her health induced the cortes to request that she would make provision for the succession, in case her daughter should be incapacitated. This intimation roused her for a while; but in the early part of 1504, she received information of the disgraceful scenes which had lately taken place between the princess and her husband. The mortification brought on a fever; and this soon increased to an alarming extent. “Her whole system,” wrote her attendant, Martyr, “is pervaded by a consuming fever. She loathes food of every kind, and is tormented with incessant thirst, while the disorder has all the appearance of terminating in dropsy.” The nation was filled with gloom, and

the churches were hourly crowded with suppliants, praying that her life might be spared. On the 12th of October, 1504, she dictated her testament. She directed that her remains should be deposited in the Franciscan monastery of Santa Isabella, in the Alhambra; "but," she continues, "should the king my lord prefer a sepulchre in some other place, then my will is that my body be there transported, and laid by his side; that the union we have enjoyed in this world, and through the mercy of God may hope again for our souls in heaven, may be represented by our bodies in the earth." Joanna was appointed "queen proprietor" of her kingdom, and Ferdinand, regent. Many other public and personal matters were disposed of in this remarkable instrument. On the 26th of November, 1504, after receiving the sacraments, the Queen of Castile gently expired, in the fifty-fourth year of her age. Her character as a Christian is thus given by her biographer, Mr. Prescott:

"But the principle, which gave a peculiar colouring to every feature of Isabella's mind, was piety. It shone forth from the very depths of her soul with a heavenly radiance, which illuminated her whole character. Fortunately her earliest years had been passed in the rugged school of adversity, under the eye of a mother, who implanted in her serious mind such strong principles of religion as nothing in after life had power to shake. At an early age, in the flower of youth and beauty, she was introduced to her brother's court; but its blandishments, so dazzling to a young imagination, had no power over hers, for she was surrounded by a moral atmosphere of purity,

'Driving far off each thing of sin and guilt.'

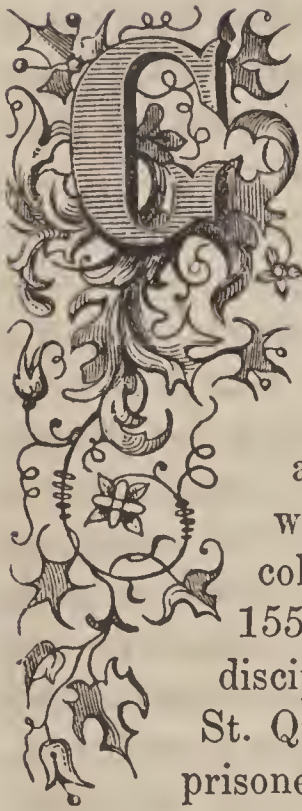
Such was the decorum of her manners, that, though encompassed by false friends and open enemies, not the slightest reproach was breathed on her fair name in this corrupt and calumnious court.

"She gave a liberal portion of her time to private devotions, as well as to the public exercises of religion. She expended large sums in useful charities, especially in the erection of hospitals and churches, and the more doubtful endowments of monasteries. Her piety was strikingly exhibited in that unfeigned humility, which, although the very essence of our faith, is so rarely found, and most rarely in those whose great powers and

exalted stations seem to raise them above the level of ordinary mortals. A remarkable illustration of this is afforded in the queen's correspondence with Talavera, in which her meek and docile spirit is strikingly contrasted with the Puritanical intolerance of her confessor. Yet Talavera, as we have seen, was sincere and benevolent at heart. Unfortunately the royal conscience was at times committed to very different keeping, and that humility which, as we have repeatedly had occasion to notice, made her defer so reverentially to her ghostly advisers, led, under the fanatic Torquemada, the confessor of her early youth, to those deep blemishes on her administration, the establishment of the Inquisition and the exile of the Jews."

"Isabella's actions, indeed, were habitually based on principle. Whatever errors of judgment be imputed to her, she most anxiously sought, in all situations, to discern and discharge her duty. Faithful in the dispensation of justice, no bribe was large enough to ward off the execution of the law; no motive, not even conjugal affection, could induce her to make an unsuitable appointment to public office; no reverence for the ministers of religion could lead her to wink at their misconduct; nor could the deference she entertained for the head of the church, allow her to tolerate his encroachments on the rights of her crown. She seemed to consider herself especially bound to preserve entire the peculiar claims and privileges of Castile, after its union, under the same sovereign, with Arragon. And although 'while her own will was law,' says Peter Martyr, 'she governed in such a manner that it might appear the joint action of both Ferdinand and herself,' yet she was careful never to surrender into his hands one of those prerogatives which belonged to her as queen proprietor of the kingdom."

ADMIRAL COLIGNI.



ASPARD DE COLIGNI, Admiral of France, was born in 1516, at Chatillon-sur-Loire. Of his early life we know little. His first appearance in public affairs was amid the stormy scenes attending the uprooting of old opinions and old prejudices, and the sudden dawning of truth upon a nation adverse to its reception. Coligni distinguished himself under Francis I. at the battle of Cerisoles, and still later in the wars of Henry II. That monarch made him colonel-general of the French infantry, and in 1552, Admiral of France. His valour and strict discipline were exhibited in his heroic defence of St. Quentin, at the storming of which he was taken prisoner.

At the death of Henry II., Catherine de Medici became regent; and her rigorous acts against the Protestants soon caused them to rise in arms, Coligni and the Prince of Condé were chosen leaders. The latter was ambitious, enterprising, and more active than his colleague; but the prudence and fertile mind of Coligni fitted him to be the leader of a great party. Although often unfortunate in battle, he was skilful in remedying heavy losses, and was more to be feared after a defeat than his enemies after a victory. In addition to these qualities, he possessed virtues which endeared him to the Protestants, and has caused his name to be revered as that of a martyr in the cause of civil and religious liberty. His personal influence was so powerful in strengthening his party that the Catholics, headed by the Guises, began to tremble for the ascendancy.

In 1562 occurred at Dreux the first battle between the

Huguenots and the Catholics. The latter were victorious, but the admiral saved his army. The civil war continued with various success until the conclusion of a partial truce, during which the Protestant leaders were invited to court and treated with seeming cordiality. Coligni was not deceived. He understood the queen's character, and he formed the design of founding in the new world an asylum for his oppressed countrymen. It was in furtherance of this design that the expedition of John Ribaud sailed in 1562. It met with but partial success, and was succeeded by Laudonniere's expedition, also at the admiral's expense. The men of this expedition were massacred and gibbeted by the Spanish Catholics of Florida, an event which frustrated Coligni's hopes, and embittered more deeply the feelings of parties in the mother country.

In 1567, the civil war recommenced with increased fury; and again Coligni and Condé were chosen leaders of the Huguenots. They fought a battle with the Constable Montmorency at St. Denis, and another in which Condé fell at Jarnac. Coligni now became sole leader. He was beaten at Moncontour. Both parties were wearied and discouraged, and in 1570 another hollow peace was concluded. Coligni was invited to court, and, with his adherents, was loaded with favours. Charles IX., by way of indemnity for his losses, gave him a seat in the council and one hundred thousand francs. Such unexpected attentions alarmed his friends, and he was warned not to trust the caresses of a perfidious court. The wisdom of this warning was soon made apparent. On the 22d of August, 1572, as the admiral was leaving the Louvre, his right arm and left hand were wounded by a shot from a neighbouring window. It was fired by one Maurevel, a creature of Catherine de Medici, and, as was supposed, with the knowledge of the Duke of Guise. The king ordered search to be made for the assassin, and, with signs of the deepest sorrow, exclaimed to Coligni, "My father, you have the wounds, but I the pain." At the same time, preparations were making for the massacre of St. Bartholomew!

The following account of Coligni's death, one of the best ever written, is from the pen of an English living writer :

It yet wanted an hour and a half of day-break, when the appointed signal was to be given upon the tocsin of the Hall

of Justice. But the interval appeared too long for Catherine's fears; and, as the distance to the Palais de Justice was considerable, she commanded the tocsin of St. Germain de l'Auxerrois, which is close upon the Louvre, to be sounded in its place, and the dreadful alarm to be given without loss of time.

This order being issued, a pause of perfect silence ensued; and then those three guilty creatures—the queen and her two miserable sons—crept to a small closet over the gate of the Louvre, and, opening a window, looked uneasily out into the night.

But all was silent as the grave.

Suddenly a pistol shot was heard.

“I know not from whence,”* says the Duke d'Anjou, (for it is his account which I am following,) “nor if it wounded any one; but this I know, the report struck us all three *tellement dans l'esprit qu'il offensa notre sens et notre jugement*.† Seized at once with terror and apprehension at the idea of those great disorders about to be committed, we sent down a gentleman in much haste to tell the Duke de Guise to proceed no further against the admiral, which would have prevented all that followed.”‡

But the order came too late; Guise was already gone.

—It was still dark, for the morning had not yet dawned when, through the awful stillness of that fearful night, the tocsin of St. Germain was heard sounding.

Through streets lighted by the flambeaux which now appeared in every window, and through crowds of people gathering on every side, the Dukes de Guise and Nevers, with the Chevalier d'Angoulême and their suite, made their way to the hotel of the admiral, with whose murder the general slaughter was to begin.

Coligni, reposing in peace upon the good faith of his master, was quietly resting in his bed, and, having dismissed Guerchi and Teligny, who lingered long after the rest of the Huguenot gentlemen had retired, was attended only by Cornaton and Labonne, two of his gentlemen; Yolet, his squire; Merlin, his religious minister; his German interpreter, and Ambrose Paré,

* Discours à une personne d'honneur, p. Henri III.—Mém. de Villeroy.

† In such a manner that it seemed to take away both sense and judgment.

‡ Discours à une, &c.

who was still in the house. His ordinary domestic servants were, however, in waiting in the antechamber. Outside the street-door of his hotel, Cosseins, with fifty arquebusiers, was posted, and within were five Swiss guards belonging to the King of Navarre.

As soon as the Duke de Guise, followed by his company, appeared, Cosseins knocked at the outer door, which opened into the hall where the Swiss were placed, and, saying one was come from the king who wanted to speak to the admiral, demanded admittance. Some persons, who were in waiting, upon this went up to Labonne, who kept the keys, and who came down into the court, and hearing the voice of Cosseins, undid the lock immediately. But, at the moment the door opened, the unfortunate gentleman fell covered with blood, poignarded by Cosseins, as he rushed in, followed by his arquebusiers. The Swiss guards prepared to defend themselves; but, when they saw the tumult headed by the very men who stood guard before the door, they lost courage, and, retreating behind another which led to the stairs, shut and bolted it; but the arquebusiers fired through it, and one of the Swiss guards fell.

The noise below awakened Cornaton, who, springing up, ran down to inquire the cause of this disturbance. He found the hall filled with soldiers, with Cosseins crying out to open the inner door *de par le Roi*. Seeing no means to escape, he resolved at least to defend the house as long as he could, and began barricading the door with boxes, benches, and any thing that came to hand.

This done, he ran up to the admiral. He found him already risen and in his dressing-gown, standing leaning against the wall of his room and engaged in prayer. Still unsuspecting of the real truth, and imagining the populace, headed by the Guises, were endeavouring to force the house, he relied upon Cosseins for protection. Merlin, who lay in the same chamber, had risen with him on the first alarm.

Cornaton entering in the greatest terror, Coligni asked what all this noise was about? "My Lord," said Cornaton, "it is God who calls you. The hall is carried; we have no means of resistance!" The eyes of Coligni were suddenly opened, and he began to understand the treachery of the king; but the terrible conviction could not shake his composure. He

preserved his usual firmness, and said calmly, "I have long been prepared to die. But for you—all of you—save yourselves, if it be possible. You can be of no assistance to me; I recommend my soul to the mercy of God." Upon this, those who were in the room, all, except one faithful servant, Nicholas Muss, his *trucheman*, or German interpreter, ran up to the garrets, and, finding a window in the roof, endeavoured to escape over the tops of the neighbouring houses; but they were fired at from below, and the most part killed, Merlin and Cornaton, with two others, only surviving.

In the mean time, Cosseins having broken the inner door, sent in some Swiss of the Duke d'Anjou's guard, (known by their uniform, black, white, and green.) These passed the Swiss upon the stairs without molesting them; but Cosseins, rushing in after, armed in his cuirass and with his naked sword in his hand, followed by his arquebusiers, massacred them all, and then, hurrying up stairs, forced open the door of the admiral's room. Besme, a page of the Duke de Guise, a man of Picardy named Attin Sarlaboux, and a few others rushed in. They found Coligni seated in an arm-chair, regarding them with the composed and resolute air of one who had nothing to fear. Besme rushed forward with his sword raised in his hand, crying out, "Are you the admiral?" "I am," replied Coligni, looking calmly at the sword. "Young man, you ought to respect my gray hairs and my infirmities; yet you cannot shorten my life." For answer, Besme drove his sword to the hilt in the admiral's bosom; then he struck him over the head and across the face. The other assassins fell upon him, and, covered with wounds, he soon lay mangled and dead at their feet. D'Aubigné adds, that, at the first blow, Coligni cried out, "If it had but been at the hands of a man of honour, and not from this varlet—*au moins si je mourrois de la main d'un cavalier et non point de ce goujat.*"

The above circumstances were related afterwards by Attin Sarlaboux, who has been mentioned as one of the murderers; but who was so struck with the intrepidity displayed by this great captain, that he could never afterwards speak of the scene but in terms of admiration, saying "he had never seen man meet death with such constancy and firmness."

The Duke de Guise, and the rest who had penetrated into the

court, stood under the window of the admiral's chamber, Guise impatiently crying out, "Besme, have you done?" "It is over," answered he from above. The Chevalier d'Angoulême called out, "Here is Guise will not believe it unless he sees it with his own eyes. Throw him out of the window." Then Besme and Sarlaboux, with some difficulty, lifted up the gashed and bleeding body, and flung it down. The face being so covered with blood that it could not be recognised, the Duke de Guise stooped down, and wiping it with his handkerchief, this man, whom Hume has not hesitated to call as magnanimous as his father, cried out, "I know him;" and, giving a *kick to the poor dead body of him whom living every man in France had feared*, "lie there," said he, "*bête vénémeuse, tu ne repandras donc plus ton venin.*"*

The head was afterwards severed from the body, and carried to the queen, with a large sack full of papers found in pillaging the house. The poor, miserable trunk was exposed to all the insults which the terrific violence of an infuriated and fanatical mob can lavish upon the objects of its detestation. Mutilated, half-burned, dragged through the dirt and mire, kicked, beaten, and trampled on by the very children in the street. It was lastly hung by the heels upon a common gibbet at Montfaucon. Such was the fate of that honest patriot and true Christian—Gaspard Coligni.

The admiral's character is sketched by the same pen :

Gaspard de Coligni, Seigneur de Chatillon, occupies the next place, after his great rival, though early friend, the Duke de Guise.

Governor of Picardy and of the Isle of France, he first held the charge of colonel-general of the French infantry; but he had now resigned it to his brother, the Seigneur d'Andelot, when he himself was created Grand Admiral of France; and he now held that post, considered as one of the most eminent in the kingdom, and rated above that of field-marshal.

Brantôme compares him and the Duke of Guise to two diamonds of the finest water; on the superior excellence of which it is impossible to decide. "In their youth," says he, "the greatest friendship had subsisted between them; wearing the

* Lie there, poisonous serpent; thou shalt shed thy venom no more.—*Mém. de l'Etat de France sous Charles IX., Ob. Tavannes 27.*

same dresses, using the same liveries, of the same parties in tournaments and *combats de plaisir*, runnings at the ring, and masquerades.

“Monsieur de Guise was prodigiously eloquent, and so was M. l’Amiral; but the latter was the more learned of the two. He understood and spoke Latin well; he had both studied and read; always reading when not engaged in affairs; a censor and weigher of things, loving honour and virtue.”*

To this it must be added, that his sense of religious obligation was most deep and fervent, and that, with him, the maintenance of the Reform was no pretence to cover a factious ambition, but an object of the most serious importance, justified by his convictions, and to which he deliberately sacrificed the best years of his life, and, finally, life itself. Brantôme bears witness how earnestly this great and good man laboured for peace; and how invariably he repressed the ambitious designs of his followers, saying, “If we have our religion, what do we want more?” And he feelingly describes the patriotic intentions and affectionate confidence with which, after the third troubles, Coligni returned to the king and to that court where he was so barbarously slaughtered.

Coligni was one in truth devoted to the great cause of human improvement in all its forms—labouring for the advancement of truth and the maintenance of justice and order. As colonel-general of the French infantry, *colonel général de l’infanterie Française*, Brantôme tells us, “It was he who regulated it by those fine ordonnances that we still have of his, and which are printed, practised, read, and published among our bands. Captains and others, even of the contrary party, when any difficulty of war arose, would say, ‘In this we must be guided by the rules and ordonnances of M. l’Amiral.’ They were right; they were the best and most politic that have ever been made in France, and I believe have preserved the lives of a million of persons—to say nothing of their properties and possessions. For, till then, it was nothing but pillage, robbery, brigandage, murders, quarrels, and brutality, so that the companies resembled hordes of wild Arabs, rather than noble soldiers.”†

He is also recorded (Mem. de Vieilleville) as being the first

* Brantôme, *Hommes Illustres*.

† *Ibid.*

who planned an hospital for the French army ; and in another place he is mentioned as building a large meeting-house at Rouen for the celebration of the reformed worship ; while the strenuous efforts he made at the States-General of Orleans, 1560, to obtain something like a regular system of representation for the people of France, proves the wisdom and energy of his political character. He was, perhaps, one of the truest patriots that France ever possessed ; yet such is the force of religious prejudice and the injustice of history, that the French writers, almost without exception, (save those, indeed, devoted to his own party,) conspire in the attempt to cover him with obloquy, as a turbulent and ambitious malcontent—handing down from one to another that sophistical sentence applied to him by his enemies ; that his greatest exploits were against his king, his religion, and his country.

He was married to Charlotte de Laval, a lady devoted to the new religion ; and it was she who established in his family what he ever afterwards maintained, a gravity and decorum rarely to be seen in the households of the nobility of his time.

As an example of what that sort of discipline was which the members of the Reform instituted in their families, I will, from a cotemporary author, transcribe a description of these domestic habits.

“As soon as the admiral had quitted his bed, which in general was very early in the morning, and had wrapped his night-gown around him, he knelt down, as did his attendants, and made a prayer, after the custom of the French Huguenot churches ; after which, while he was waiting for the sermon, (which was preached every day, accompanied with the singing of psalms,) he gave audience to the deputies of the churches that were sent to him, and employed himself in public. Occasionally he did business after the sermon till dinner-time. When dinner was ready, his household servants, except those who were immediately employed in preparing the necessaries of the table, all waited in the great hall. When, the table being set, the admiral, with his wife by his side, stood at the head of it. If there had been no sermon that morning, a psalm was sung, and then the usual benediction followed ; which ceremony numbers of Germans, colonels and captains, as well as French officers, who were asked to dine with him, can witness, he ob-

served, without even intermitting a single day, not only at his own house in days of quiet, but even while he was with the army. The cloth being taken away, he rose, as well as his wife and all his attendants, and either returned thanks himself, or caused his chaplain to do so. And, having observed that some of his household could not regularly attend the prayers in the evening, on account of their occupations and amusements, he ordered that every one of them should present themselves in the great hall after supper, and then, after singing a psalm, a prayer was said."

FREDERIC, ELECTOR OF SAXONY.



GERMANY was the cradle of the Reformation—the nursery where the little plant of truth was fostered and watered, until it became strong enough to resist the storms that were raging without. The instrument appointed by God to perform this early part of his work was the elector of the state of Saxony, Frederic the Wise.

Frederic was born at Torgau in 1463. At an early age he manifested a love for study, especially for philosophical studies, and an ardent piety. In 1487, he, in conjunction with his brother John, succeeded to the government of the hereditary states of his family, when he received the dignity of elector from the Emperor Frederic III. Worldly elevation could not overcome his humility, nor destroy his piety. Though belonging to a corrupt church, he longed after purity of heart, with the ardour of German enthusiasm; and the diligence with which he observed every ritual, and strove to feel the importance of every duty, while at the same time he refused all persecution of his subjects, are circumstances of character, which in an age corrupt and bigoted, shine with peculiar lustre. In 1493 he undertook a pilgrimage to the Holy Sepulchre; and on that sacred spot he received from Henry of Shaumburg, the order of holy knighthood. He became the most powerful of the German electors; and by his wealth, generosity, and talents, won the title of Wise.

It is in connection with the Reformation that we purpose considering the public and private life of Elector Frederic. On one hand we shall find him cautiously withholding his protection from that movement, until his reason was convinced of its foundation in truth; on the other, steadily defending it, after

being convinced, against the threatenings of princes, and the anathemas of the church.

Frederic's fondness for learning, and esteem for true godliness, first led him to take notice of Luther. These qualities are exemplified in some remarks made by him to Staupitz, his vicar-general, concerning the requisites of good preaching: "All sermons," he said, "made up of mere subtleties and human traditions, are marvellously cold, without nerve or power; since there is no subtlety we can advance that may not, by another subtlety, be overturned. Holy Scripture alone is clothed with such power and majesty, that, shaming us out of our rules of reason, it compels us to cry out, 'Never *man* spake as this!'" Staupitz assenting to this, the elector extended his hand, saying, "Promise me that you will always think thus." Taking this as an index of the elector's views, we cannot wonder that on Staupitz's recommendation, he invited Luther (1508) to the professorship of Wittemberg University. This, it will be observed, was nine years before the commencement of the Reformation.

On the 31st of October, 1517, Luther nailed his famous theses to the gate of the University of Wittemberg. During the same evening Frederic is said to have dreamed that one of his monks had overturned the Romish influence. The fact of this occurring, rests on respectable evidence; we are cautious in yielding assent or dissent; but a more important fact is, that from that day, the elector watched the movements of Luther with deep interest, weighed well his cause and that of Rome, and finally became prince of the Reformation. Respectable historians have asserted that he favoured Luther, because Luther opposed the extortion exacted by the clergy from the state; but we may observe in opposition to this assertion, that Frederic carefully withheld his open assent until the Reformation had spread throughout Germany; that though an ardent admirer of Luther, he was never a zealous supporter; that he averred his willingness to silence the reformer, provided the Romanists proved him in error; and that the extortions of the clergy existed long after Luther's attack on Tetzal. To the character of the elector, rather than to his policy, must be referred his conduct respecting the Reformation. One train of circumstances which tended to convince Frederic of the errors of Romanism was the

violence of its authorities. On the 23d of August, 1518, Leo X. addressed a brief to the elector, charging him to seize Luther, and either compel him to retract or send him to Rome. Without doing either, Frederic gave Luther an opportunity to appear before the legate who had brought the brief. The rude German foiled the polite Italian, who consequently endeavoured to assume surer weapons than those of argument. In a letter to the elector, he exhorted that prince to avoid tarnishing his honour, and that of his ancestors, by sending Luther to Rome, or banishing him from Saxony. The elector sent a copy of the letter to Luther; and the indignant, manly address of the reformer, pleading for justice and for truth, made a deep impression upon Frederic. "Since Doctor Martin," he replied to the legate, "has appeared before you at Augsburg, you ought to be satisfied. We did not expect that, without convincing him of error, you would claim to oblige him to retract. Not one of the learned men in our states has intimated to us an opinion that Martin's doctrine is impious, unchristian, or heretical." But as Frederic was still a member of the Romish church, he became alarmed at its prospects, in connection with Luther's doctrine, and not long after issued a command for the reformer to depart. A fortunate circumstance gave a favourable turn to affairs, and the command was recalled. Immediately after, Luther appealed from the authority of the pope to that of a general council; from which time Frederic abandoned all idea of delivering him to his enemies. In May, 1519, an agreement was made with the legate, that Luther's cause should not be acted upon until the next meeting of the diet; and, by the providence of God, that meeting was postponed for two years.

The sixteenth century was big with political as well as religious revolution. On the 12th of January, 1519, died Maximilian, Emperor of Germany; and in June the electoral diet met to choose his successor. It consisted of the seven great German princes, of whom Frederic was chief. The candidates for the imperial dignity were Charles, the young King of Spain, Francis I. of France, Henry VIII. of England, and the King of Naples. Immense sums were lavished by each of the competitors to secure his election; but, passing by all bribes, the electors unanimously offered the crown to Frederic. His answer is worthy of record. "In times of tranquillity we wish for an

emperor who has not power to invade our liberties; times of danger demand one who is able to secure our safety. The Turkish armies, led by a gallant and victorious monarch, are now assembling. They are ready to pour in upon Germany with a violence unknown in former ages. New conjunctures call for new expedients. The imperial sceptre must be committed to some hand more powerful than mine or that of any other German prince. We possess neither dominions, nor revenues, nor authority which would enable us to encounter such a formidable enemy. Recourse must be had, in this exigency, to one of the rival monarchs. Each of them can bring into the field, forces sufficient for our defence. But as the King of Spain is of German extraction; as he is a member and prince of the empire by the territories which descend to him from his grandfather; as his dominions stretch along that frontier which lies most exposed to the enemy—his claim is preferable, in my opinion, to that of a stranger to our language, to our blood, and to our country; and therefore I give my vote to confer on him the imperial crown." These reasons decided the electors in their choice. The grateful ambassadors of Charles offered Frederic a considerable sum of money; he rejected it with disdain: they begged leave to distribute it among his followers; he could not, he said, prevent *them* from accepting what might be offered; but whoever among them took a single florin, should next morning be dismissed from his service.

It was perhaps an error in Frederic not to accept the imperial crown; but however we may decide this question, it is certain that the new emperor speedily placed the Reformation in more danger than it had yet been. At the same time, the pope and his creatures, who favoured Charles, redoubled their efforts against Luther. "Let not Luther," wrote one of the emissaries to the elector, "find an asylum in your highness's territories; let him be everywhere driven and stoned in open day; that will rejoice me more than if you were to give me ten thousand crowns." Frederic's own representative at Rome wrote that he could receive no audience, on account of his master's protection to Luther. The elector was not to be intimidated. His rule in reference to the Reformation was, that if the work of man, it could not succeed; if the work of God, it could not be overturned. He intimated to the pope that, instead of de-

fending Luther, he had left him to defend himself; that having requested him to leave Saxony, the doctor would have obeyed, but that the legate Miltitz begged the elector to keep him near his person, lest he might in other countries enjoy more liberty. "Germany," continued Frederic, "possesses a great number of learned men, well acquainted with languages and sciences; the laity themselves are beginning to be enlightened, and to be fond of the sacred writings; and if the more reasonable terms of Dr. Luther are refused, it is much to be feared that peace will never be re-established. The doctrine of Luther has taken deep root in many hearts. If, instead of refuting it by the testimony of the Bible, attempts are made to crush it by the thunders of the church, great offence will be occasioned, and terrible and dangerous rebellions will be excited." In the same strain, some months after, he answered the papal nuncios who demanded the surrender of Luther, and required from the emperor a safe-conduct for Luther, in order that he might appear before a tribunal of impartial judges. About a month after occurred his memorable interview with Erasmus, who, with a frankness unusual to him, expressed his approbation of the reformer, and tended much to strengthen the elector in the course he was then pursuing.

At the Diet of Worms, Frederic sat by Charles when Luther acknowledged the works he had written and refused to retract. Through all the troubles which followed, he still protected Luther. Pope Adrian, enraged at this conduct, addressed him a letter, in which, after largely abusing both the prince and the monk, he continued: "What punishment, what infliction dost thou think we judge thee to deserve? Have pity on thyself, have pity on thy poor Saxons; for surely if thou dost not turn from the evil of thy way, God will bring down his vengeance upon thee. In the name of the Almighty God and our Saviour Jesus Christ, of whom I am vicegerent on earth, I warn thee that thou wilt be judged in this world, and be cast into the lake of everlasting fire in that which is to come. Repent and be converted. Both swords are impending over thy head—the sword of the empire and that of the papal authority." The reading of this letter made the elector shudder. He had written to Adrian to say that age and disease incapacitated him for attending any longer to such matters; he received in answer

one of the most insolent missiles, ever directed to a man in authority. Overcome by the feelings of insulted worth, he cast away his usual caution, and thought of waging war with the pontiff. Luther and Melancthon dissuaded him; the elector submitted in silence. A violent persecution broke forth against the adherents of the new doctrine in the territories of Duke George, and that prince desired the aged elector to begin a similar work in his own. Frederic replied that in his state crime should not go unpunished, but that matters of conscience he would leave to God. Not long after, the nuncio, Aleander, advised that the elector ought to *lose his head*.

At length this aged prince was called by God from the tumultuous scenes in which he had moved. His death occurred in that gloomy and distracted hour, when the princes of Germany were marching against the fanatics under Munzer. The atrocities of civil war wrung his heart and hastened his death. "Oh," he exclaimed, "if it were the will of God, I would gladly be released from this life. I see nothing left, neither love, truth, nor faith, nor any thing good upon this earth." His wish was granted. On the 5th of May, 1525, he received the communion from Spalatin. None of his family were present; but his domestics stood round his bed, gazing at him in tears. "My little children," said the dying elector, "if I have offended any one of you, forgive me for the love of God; for we princes often offend against such little ones, and it ought not so to be." Spalatin poured into his ear the consolations of the gospel, and he received them as a little child. Then destroying a will in which he had dedicated his soul to the Virgin Mary, he dictated another, in which he cast himself on Christ "for the forgiveness of his sins." He expressed his firm assurance that "he was redeemed by the precious blood of his beloved Saviour." "My strength fails me," he added, "I can say no more." He died at five o'clock that evening. "Oh," exclaimed Luther, "how bitter to his survivors was that death!"

JOHN HOOPER.



JOHN HOOPER, Bishop of Gloucester, was born toward the close of the fifteenth century, and entered Oxford University about the year 1512. His manners, though pleasing, are said to have been grave and reserved. He learned rapidly, was created bachelor of arts at the termination of his first course, and soon after entered a Cistercian monastery. Here he devoted himself to the study of Scripture. His heart became softened under the influence of divine truth, and he began to perceive that the Romish creed was not the creed prescribed in the word of God. "After the study of the sciences," says his biographer, "wherein he had abundantly profited, he was stirred with a fervent desire to the love and knowledge of the Scriptures, growing more and more, by God's grace, in ripeness and spiritual understanding, and showing withal some sparks of his fervent spirit."

As soon as Hooper had become convinced of the truth of his newly formed opinions, he made an effort to give them publicity. The age of Henry VIII. was unfavourable to freedom of opinion, and the monk became involved in difficulties with the prelates of that monarch. These difficulties, with the consequences of his opposition to the Bloody Statute, obliged him to quit Oxford. He found refuge under the roof of Sir Thomas Arundel, an early friend and patron, whom he served in the capacity of chaplain and house steward. Arundel was a Catholic, zealous for the faith of his fathers, and, though personally attached to Hooper, he determined to use some effort for his conversion. For this purpose he sent him to Gardiner, the successor of Cardinal Wolsey, and bitter persecutor of the reformers. This man de-

tained Hooper three days, using, during that time, every means in his power to proselyte him. Failing in this, he sent him back to Arundel, "right well commending his learning and wit, but yet bearing in his breast a grudge at Mr. Hooper." From that time Gardiner eyed the man whom he had failed to vanquish in argument, and, not long after the interview, Hooper was cautioned to provide for himself. Hastily leaving his patron's house, he borrowed a horse, escaped to the sea-coast, and crossed to France. In this country he remained but a short time. Returning to England, he was discovered by Gardiner's emissaries, and again forced to fly. After various adventures, he reached the French coast, from which he set out for Germany. Here he formed an acquaintance with many of the learned men who had shared in the movements which rendered the German Empire the religious pulse of the world. Thence he travelled to Switzerland, where he was received with lively demonstrations of friendship and hospitality. At Zurich, he devoted himself to the study of Hebrew. In the society of true friends, he found that enjoyment which did not exist in his own land. A happy marriage threw around him the charms of domestic bliss; and he made no effort to leave Switzerland until the accession of Edward VI. The parting with those friends who had succoured him in his time of need, was affecting. "We rejoice," said his friends, "both for your sake and especially for the cause of Christ's true religion, that you shall now return out of long banishment into your native country again, where not only you may enjoy your own private liberty, but also the cause and state of Christ's church by you may fare the better, as we doubt not but it will. One fear and care we have, lest you, being absent and so far distant from us, or else, coming to such abundance of wealth and felicity in your new welfare, and plenty of all things, and in your flourishing honours, where you shall come, peradventure, to be a bishop, and where you shall find so many new friends, you will forget us, your old acquaintance and well-wishers. Nevertheless, rest assured of this, that, though you should forget and shake us off, we will not forget our old friend and fellow-helper, Mr. Hooper."

On arriving in England, Hooper repaired to London, where he entered immediately upon the work of the ministry, preaching every day to large audiences. "In his sermons," says

Fox, "according to his accustomed manner, he corrected sin, and sharply inveighed against the iniquity of the world and the corrupt abuses of the church." He thus gained the notice of the Protestant leaders, and, as his friends at Zurich had foreseen, was chosen for a vacant bishopric—that of Gloucester—"as well for his great knowledge, deep judgment, and long study, both in the Scriptures and profane learning, as also for his good discretion, ready utterance, and honest life, for that kind of vocation." But scarcely had the appointment been made, than a new pretence for persecution was made. Hooper demanded to appear in a simple garb, like that of the Swiss reformers. The English prelates insisted upon the long gown, the cowl, and similar articles. The stronger party triumphing, Hooper was successively confined to his house, committed to Cranmer's custody, and sent to the fleet. But at length the scruples of his persecutors were overcome, and Hooper entered upon the duties of his office. His earnest and unvarying zeal won the love and admiration of the people. The time not occupied in preaching he employed in visiting his hearers, visiting schools, hearing public cause, or in private devotion. In the domestic circle, he was a pattern of the Christian pastor, and, when his revenue surpassed his expenses, he bestowed the surplus upon the poor. "Twice," says Fox, "I was in his house at Worcester, where, in his common hall, I saw a table spread with good store of meat, and beset full of beggars and poor people; and, on asking his servants what this meant, they told me that every day their master's manner was to have at dinner a certain number of the poor of the city by course, who were served with wholesome meat, after being examined by him and deputies of the Lord's Prayer, the Articles of Faith, &c."

The usefulness of Hooper was suspended, and the prospects of Protestantism clouded by the death of Edward. Hooper was advised to flee. He intrepidly answered, "Once did I flee and take me to my feet; but now because I am called to this place and vocation, I am thoroughly persuaded to tarry, and to live and die with my sheep." He was among the first who were seized, on the accession of Mary. While on the way to answer a summons from Heath and Bonner, he was intercepted and ordered before the queen. At her council, he was angrily questioned by Gardiner and others concerning his marriage,

(scandalous in Romish eyes,) his doctrines, and his ecclesiastical course. He answered calmly and clearly, was refused the privilege of defending his opinions, or of discussion, and declared "worthy to be deprived of his bishopric." From the council he was taken to the fleet, where he was "treated with such inhumanity that the disease which ill usage, a damp prison, and foul air produced, had nearly prevented the purpose of his enemies. The names of those persons who relieved him there with alms were taken by the jailer to Gardiner, to bring on their ruin."

During his imprisonment, Hooper and a fellow-prisoner, the eminent Rogers, were sometimes brought out for examination. As they passed along, the people crowded around, invoking their blessing, rejoicing in their constancy, and secretly denouncing their persecutors. To suppress such demonstrations without resorting to force, the Romanists circulated reports that Hooper and others had acknowledged and abjured their errors. Bonner gave countenance to it by frequently visiting their cells. Many of the Protestants were shocked and distressed at this apostasy of their leaders. Hearing of the report, Hooper wrote a letter to his people, lamenting that they should think him capable of such wickedness, and, though in prospect of death, triumphing in the support of his Redeemer. He asserted that the frequent conferences of Bonner only strengthened his Protestant faith; whereas, had he refused to confer with that bishop, it might be seized as an opportunity to denounce him as unlearned or stubborn. "It were better for them," he says, "to pray for us than to credit or report such rumours. We have enough of such as know not God truly; but the false report of weak brethren is a double cross. I have taught the truth with my tongue and with my pen heretofore, and hereafter shortly shall confirm the same, by God's grace, with my blood."

Three days after, Hooper, in custody of six of the queen's guards, was sent to Gloucester to be burnt. By a refinement of cruelty, Mary had appointed Sir Anthony Kingston, one of Hooper's personal friends, to oversee the execution. At sight of his friend, Kingston burst into tears, and begged him to save himself by submission to the queen. Finding his entreaties vain, Sir Anthony departed, thanking God that he had ever

known Hooper. The mayor and aldermen of Gloucester saluted their old bishop respectfully, and, at the request of his guards, he was lodged in a private house. Retiring early to bed, he slept soundly, rose at an early hour, and, as his execution was to take place that morning, requested to be left alone until the fatal hour. He had been forbidden to speak; but, as he passed from the house to the market-place, amid a crowd of six thousand persons, many of whom he knew, he frequently smiled and looked toward heaven. As if to poison every barb of the sting of death, the stake had been erected near an elm tree in front of the cathedral where he formerly preached. On reaching it, he kneeled to pray. A box, containing his pardon, the price of recantation, was presented to him. "If you love my soul," he cried, "take it away." Lord Chandos, who superintended the execution, ordered away the people who were crowding on the ground, in trees, and on each other, to catch the words of their pastor's prayer. His neck, body, and limbs, were fastened to the stake with hoops of iron. He was raised upon a high stool, and soon the mass was in flames. His sufferings were lingering and excruciating; but, until his voice was choked, he called calmly, yet earnestly, for strength from heaven. "He died," says an old writer, "as quietly as a child in his bed."

A memoir of this eminent man cannot be closed better than in the words of a letter which he wrote to his wife just before his execution, and from which may be learned the source of his constancy and Christian heroism. "The troubles be not yet generally as they were soon after the death and resurrection of our Saviour Jesus Christ, whereof he spoke in St. Matthew, of which place you and I have taken many times great consolation, and especially of the latter part of the chapter, wherein is contained the last day and end of all troubles for you and me. Remember, therefore, that place, and mark it again, and you shall in this time see this great consolation, and also learn much patience. Were there ever such troubles as Christ threatened upon Jerusalem? Even so doth the merciful Father lay upon us now imprisonments, and, as I suppose, for my part, shortly death; now spoil of goods, loss of friends, and, the greatest loss of all, the knowledge of God's word."

JOHN CALVIN.



ALVIN was born in Noyon, in Picardy, July 10, 1509. His original name was Chauvin, which, in conformity with the custom of that age, he Latinized into the term by which he is now known. His father, Gerard Chauvin, though a cooper by trade, dedicated his son at an early age to the church; and, according to the reformer's own statement, he was indebted to Claude d'Haugest for the rudiments of learning, and subsequently for a more liberal education. He had not at an early age to struggle, like Luther, with poverty and oppression. When scarcely twelve years old, a benefice was extended to him in the church of his native city; six years after he received a cure, from which in no long time he advanced to a better. Benefactors seemed to favour him on all sides; and before his twentieth year, while yet in his studies, he had enjoyed several benefices, together with the office and income of cure.

Calvin received his first ideas of the new doctrine from one Peter Olivetan, a townsman, who appears to have watched with interest the introduction of the Reformation in France. What may appear singular, Calvin now abandoned the study of theology, and repairing to Orleans, afterwards to Bourges, devoted himself to law. At the same time, Melchior Volmar, a German, taught him Greek. He resigned his benefices in 1532, and shortly afterwards published a Latin commentary on Seneca. In the following year, the persecution of his friend Cop, for a discourse in favour of the reformed doctrines, involved Calvin in a suspicion of heresy, and he fled to Angoulême. Here, at the house of a canon named Du Tillet, he continued his studies, and began to collect materials for his Christian Institution,

published two years after. He next visited Margaret of Navarre at Nerac, where he was well received, and where he became acquainted with many learned men. Venturing to visit Paris in 1534, he was again persecuted and obliged to flee. Retiring to Bâsle, he published his Christian Institution, under the form of the confession of faith of those persecuted in France, and designed to refute the assertion that they were rebels, and Anabaptists. Besides examining the doctrine of free will and of the merit of good works, Calvin in this treatise attacks the supremacy of the pope and the authority of general councils; denies that a priest or bishop is any more than a visible head of the church; denies the efficacy of all vows and sacraments, save baptism and the Lord's supper; and considers neither these nor any other symbol essential to salvation. The powerful reasoning of this book was insufficient to stop the persecution, which, under the politic Francis I., raged to such excess as to threaten civil war. Abandoning his own country, Calvin went to England, where he was well received by the Duchess Renata, daughter of Louis XII. of France; but coming under cognisance of the Catholic authorities, he was again forced to fly. After visiting Paris, he retired to Bâsle, where he associated with the reformer Farel in establishing the Protestant religion. While Farel laboured in the pulpit, Calvin instructed the people in theology. At this time the Church of Geneva used leavened bread in the eucharist, removed the baptismal font, and abolished all holy-days except the Sabbath. These measures were censured by the Synod of Lausanne. Farel and Calvin, having defended the innovations, were ordered by the magistrates of Geneva to comply with the action of the synod or to leave the city in three days. They left, (April, 1538,) and retired to Berne. From this place Calvin went to Strasburg, where he was kindly received by Bucer, and appointed professor of theology.

At Strasburg, Calvin was treated with great distinction, both by the authorities and the people. To provide an asylum for the French fugitives, he erected a French church, which was soon crowded with worshippers. In 1540, he published his work on the Lord's Supper, in which he endeavours to refute the opinion both of Luther, who regarded the ordinance in a *literal* view, and of Zuinglius, who understood it typically.

About the same time he in two letters exhorted the inhabitants of Geneva to remain faithful to the new doctrines. The feelings of the Genevese had undergone a change since his flight, so that Cardinal Sadolet invited him to return to his church; and in 1541, a deputation from the magistrates induced the authorities of Strasburg to permit his recall. Calvin's duties as deputy to the Frankfort Diet, and to the Ratisbon Conference, hindered him from complying until September.

On returning to Geneva, Calvin applied himself with increased zeal to the work of the ministry. Agreeable to his draft of ordinances concerning church discipline, which was immediately accepted by the council, a consistory, half lay, half clerical, was formed for the purpose of watching over morals and "over the support of the true doctrine." The manner in which the consistory, inspired and urged by Calvin, performed these duties, deserves severe censure; and the part which Calvin took in the examination and persecution of those opposed to him in doctrine, is a melancholy proof of the influence of a bad age and a spirit of illiberality upon a good character. A magistrate was deposed and condemned to two months' imprisonment, because his life was irregular, and he was connected with the enemies of Calvin. One Gruet was beheaded, "because he had written profane letters and obscene verses, and endeavoured to overthrow the ordinances of the church." Michael Servetus, while passing through Geneva; in 1553, was arrested, and on Calvin's accusation that in a book elsewhere published, he had attacked the mystery of the Trinity, was burnt. Let us remember that Calvin's age was the age of persecution; that his country was the country of persecution; and that at an early age, his mind had been chafed and hardened by persecution. Circumstances may ameliorate where they cannot justify an action.

At the same time Calvin actively engaged in works of usefulness. He preached almost daily, delivered three theological lectures in a week, attended all deliberations of the consistory, all sittings of the clerical association, all meetings of the councils, transacted various political affairs, published commentaries on the Bible, and numerous other writings, and maintained a correspondence with almost all the important men of Europe. Of his sermons in manuscript alone, the library of Geneva

contains more than two thousand. He died on the 27th of May, 1561, in the fifty-fifth year of his age.

In a history of the Reformation, the names of Calvin and Luther are always associated together; yet all regard them as antagonistic in the controverted points of religion. The essence of Calvin's creed consisted in what are called the five points—total depravity, irresistible grace, predestination, particular redemption, and the certain perseverance of the saints. Notwithstanding his adherence to these points, his followers were not recognised as a distinct ecclesiastical body until the Conference of Poissy, in 1561, when they rejected some portions of the Confession of Augsburg, and henceforward assumed the name of Calvinists. The sect is still powerful in Germany and France; and Calvinism, in various degrees of purity, is the established belief of Presbyterians, Congregationalists, the Independent churches, and perhaps the greater portion of the Baptist church. Calvin has been alternately over-praised and over-abused by theological writers; and much confusion and uncertainty still exist with regard to his peculiar structure of some tenets, and the extent to which he carried others. The only way in which doubt could be removed, and praise or censure justly awarded, would be to examine an impartial synopsis of his labours and writings; but unfortunately for the cause of truth, no such synopsis has as yet appeared.

Calvin's constitution was weakly, and he suffered from frequent sickness, aggravated no doubt by heavy labour. He was temperate in habits, gloomy and inflexible in disposition. He married in 1539; but his wife died ten years after. He possessed very imperfectly those qualities necessary to true friendship, and his highest passion appears to have been in the propagation of those opinions believed by him to be correct. Impetuous and petulant, he was obliged to maintain a constant struggle in order to avoid the sin of anger. "I have," he writes, "no harder battles against my sins, which are great and numerous, than those in which I seek to conquer my impatience. I have not yet gained the mastery over this raging beast." But his sincere thirst for truth, and the zeal with which he spoke and laboured for its propagation, were, if not the cause, at least the excuse for these failings. As a theologian, he was surpassed by no man of his age in acuteness of intellect, deep knowledge,

and dialectical skill. As a sectarian author, he stands among the first rank either in Latin or French. He was also an able jurist and politician. Among the reformers of that eventful age, he ranks with the most daring and successful. By rejecting all religious ceremonies, and refusing to compromise even on the least essential points, he rallied round him the highly cultivated minds who regarded all religious forms as mummery, and the large class of unlearned, who delighted in novelty and rejoiced in being as far as possible from the old church. He is second only to Luther in his posthumous influence.

THEODORE BEZA.



BEZA, or De Beze, was born of noble parentage at Vezelay, in Burgundy, June 24, 1519. Like Calvin, he studied at Orleans, under the German philologer, Melchior Volmar, and became, at an early age, familiar with the ancient literature. At the age of twenty, he was made a licentiate of law, when his family invited him to Paris, and an uncle conferred upon him the abbey of Froidmond. He was likewise in possession of a deceased brother's property, and two benefices. It was at this early age that he appeared as an author, in the *Juvenalia*, a collection of poems, uniting considerable wit with much petulance, and of which he was afterwards ashamed. Although he was at this time dissipated, yet his talents, his fine figure, and his extensive and honourable connections, opened to him the most splendid prospects. In 1543 he married secretly—a step which exerted a favourable influence upon his morals. While at Orleans, he had adopted as truth the reformed doctrines, and formed a resolution which, in all his irregularity, was never entirely lost sight of, to devote himself to their propagation. Severe illness, some time after marriage, revived and strengthened this resolution. On recovering, he left Paris (1547) and repaired to Geneva. A professorship of the Greek language at Lausanne was offered to him. He accepted it, and, during ten years' residence at that place, his productions were various and important. Among them were the *Sacrifice of Abraham*, a tragicomic drama, written in French, a Latin translation of the New Testament, and a translation of the Psalms in French verse. During the same period, he delivered lectures on the Epistle to the Romans and the Epistles of Peter. When Servetus was

burnt for the alleged crime of attacking the doctrine of the Trinity, Beza published a defence of the measure, and this, with some other writings on Predestination, the Communion, the Punishment of Heretics by Magistrates, &c., introduced him to the notice and favour of Calvin. In 1558, he was deputed by the Calvinists of Switzerland to obtain the intercession of the Protestant princes of Germany in behalf of the Huguenot prisoners at Paris, and his mission to the court of Anthony, King of Navarre, was on the same errand. In the religious conference at Poissy, (1561,) he advocated the rights of his party with an energy, presence of mind, and talent, which won the admiration of his opponents. In the following year, he denounced image worship at the St. Germain conference. While in Paris, he sometimes preached before the Queen of Navarre and the Prince of Condé. During the civil war, he acted as chaplain to the prince, and, when the latter was captured, Beza joined Admiral Coligni.

In 1563, Beza returned to Geneva. The comparative political tranquillity of Switzerland enabled him to devote much of his time to theological subjects, so that he engaged in various controversies in support of the Calvinistic doctrine. On Calvin's death, (1564,) Beza succeeded to his dignity and influence, being considered the greatest theologian in the church. In 1571, he presided in the Synod of La Rochelle, and in the following year in that of Nismes. Fourteen years after, we find him opposing the theologians of Wurtemberg in the religious conference at Montpellier. When sixty-nine years old, (1588,) this remarkable man married a second wife. At this period he repelled, with the energy and vivacity of youth, the assaults and calumnies of his sectarian and personal opponents. In 1597, the Jesuits circulated a report that he had died, and in the Catholic faith. Beza defeated the object of this falsehood by publishing a satirical poem; while, at the same time, he resisted the efforts of St. Francis de Sales and the offers of the pope to convert or buy him to Catholicism. In 1600, while on a visit to Henry IV. in the territory of Geneva, he was presented by that sovereign with five hundred ducats. Though then enfeebled by age, he continued to labour with great assiduity in the cause of Protestantism, until October 13, 1605, when he expired of old age.

Next to Calvin, Beza is esteemed by the Calvinists as the apostle of their creed. The associate and disciple of Calvin, and an ardent advocate of his doctrines, he seems to have inherited the mantle which fell from that great man at his death. It seems probable that his judgment disagreed with Calvin's on several important points; but he was willing to remain silent on these, rather than disturb the unity and prospects of the infant church. From this we may infer that his spirit was more liberal and his actions more tolerant than those of his teacher. It is a well-authenticated fact, that his fine personal appearance added considerably to the influence which he exerted over enemies as well as friends; while his zeal, activity, eloquence, and varied learning, enabled him to resist successfully every attack upon his doctrines or himself. In argument he was as severe and obstinate as Calvin. His writings, explanatory of Scripture, are still esteemed; and the History of Calvinism in France, from 1521 to 1563, which is ascribed to him, is a valuable work. His correspondence was extensive, and, during the forty years that he presided over the church of Geneva, no important step was taken by it without his approbation.

The following notice of Beza occurs in Mrs. Marsh's History of the Reformation in France:

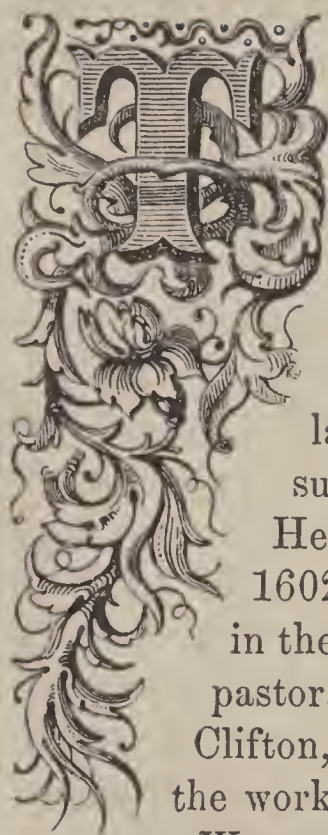
“Calvin had refused to appear at the colloquy of Poissy, and had nominated Theodore de Beze, or Beza, to represent him. Beza belonged to a noble family of the Nivernais, and had been educated at Bourges by the same Melchior Valmor, who is supposed to have converted Calvin. His youth had been one of licentious indulgence, which, unfortunately, some early poetical publications had rendered notorious; but, at two and thirty, a dangerous illness had occasioned serious reflections. He embraced the reformed religion, sold his benefices, married, and retired to Geneva. Here Calvin, who soon became aware of his merits and abilities, received him. After some years' probation, he was associated with himself in the ministry, and looked upon as his successor, somewhat to the surprise and indignation, it must be confessed, of the other ministers, who regarded Beza at first as little more than a wit and man of the world. But these sentiments were of short duration. His piety and regularity were unquestionable; in erudition he sur-

passed them all, and the elegance and facility of his style, the beauty of his person, and the grace and politeness of his manners served to recommend, in a remarkable degree, the doctrine he taught, and rendered him particularly useful in the conduct of those negotiations with foreign princes, in which the reformed churches were so frequently engaged. He no sooner appeared at St. Germain, than his manners and accomplishments threw into the shade all the other ministers who accompanied him."

At the colloquy of Poissy, assembled with a view to reconcile the Huguenots to the Catholic church, the Cardinal of Lorraine prepared a snare to entrap and confound Beza. He extracted from certain books of the reformers a formula of faith, containing expressions on the Eucharist, to which he knew Beza and the ministers present would not assent, and summoned him to declare upon the following day whether he would adopt the formula or not.

"The embarrassment of the ministers was great. It was impossible to sign the formula, at the risk of being disavowed by their own churches. On the other hand, they felt that a refusal would afford the cardinal a pretext for breaking up the conferences, and would throw a stigma upon Calvin as the author of this paper—a paper the publication of which, though written in a spirit of conciliation, he had, in fact, ever afterwards regretted. The address of Beza extricated them from this dilemma. When called upon for his answer, he said that, before he and his brothers declared their opinion upon this formula, they wished to know whether it was presented by the cardinal in his own name alone, or in that of the assembly of the clergy, as a means of reconciliation. The cardinal answered that it had not been necessary to consult the assembly. Beza asked whether the paper contained the cardinal's own confession, and whether he were himself ready to sign it. The cardinal, indignant to find himself thus questioned, replied angrily that they appeared to forget who he was; that they ought to know that he borrowed his opinions from no one, least of all from their divines. Beza quietly replied, 'If the matter stand thus, how can this paper produce conciliation? and to what purpose shall we attach our signatures to a writing that neither you nor any of your bishops will subscribe?' "

JOHN ROBINSON.



HIS clergyman, who may be considered the father of our New England settlements, was born in 1575, in some part of England, and appears to have been educated at the University of Cambridge. He was at an early age described as of a learned, polished and modest spirit; pious and studious of the truth, largely accomplished with gifts and qualifications, suitable to be a shepherd over the flock of Christ. He received a benefice near Yarmouth; and in 1602, was invited by a congregation of Puritans, in the counties of York and Lincoln, to become their pastor. He accepted the offer, and with Richard Clifton, the associate pastor, entered zealously upon the work of truth.

We need but hint at, without describing, the condition of the English seceders, during the reign of James I. In the general persecution of their different sects, Robinson's congregations endured their full share. Some were driven from their farms and their trades; some were confined to their houses; some were thrown into prison. Despised, vilified, hunted like dogs, they collected in small bands and fled to other lands. Government perceived it, and shut their ports against them; but by concealment, or the payment of extravagant rates to the seamen, many contrived to reach the continent. Holland was their foster home; for in that country was enjoyed, what the people of no other European kingdom enjoyed—toleration of religious opinions. The sufferings of these fugitives were extreme. In 1607, some of them hired a ship in Boston, Lincolnshire, and engaged a captain or master to take them to Holland. When they had embarked, he betrayed them to the

government officers. They robbed them of their money, books, and other articles, insulted the women, and carrying them back to the town, exposed them to the derision of the populace. In the following year, they hired a Dutch vessel, and though the women were weak and sickly, remained out a day in rough weather, waiting till they could embark. One boat-load had gained the deck, when a company of armed mounted men appeared, and the captain immediately put to sea. Those on shore, including all the women, were taken before magistrates, who dismissed them. Having sold their lands, goods, and cattle, they were obliged to depend upon charity. Their friends, after having being driven far north by a terrible storm, arrived at Amsterdam. They were subsequently joined by their friends and families.

It was this band of emigrants, that Mr. Robinson, with the remainder of the Independent Puritans, joined in the following year. He found there another congregation, that had come from England a considerable time before his own, and was conducted by Mr. John Smith. This man appears to have been unsteady in his opinions, and, though unwillingly, induced most of his flock to scatter. Fearing that the example might become contagious, Robinson proposed to his congregation to remove to Leyden. This they did one year after their arrival at Amsterdam; and at their new place of residence they remained eleven years. Here they enjoyed harmony among themselves, maintained friendly intercourse with the Dutch, and swelled so largely in numbers as at length to number three hundred communicants.

Some incidents with which Robinson was personally connected, soon after his arrival in Leyden, are deserving of notice. In 1609, occurred the death of Arminius, founder of the Armenian school of doctrine. His successor, Episcopius, agreed in opinion with his master; the associate professor, Polyander, defended Calvinism; and the controversy between these men engendered such bitter feelings, that the disciples of one refused to attend the lectures of the other. Robinson attended the discourses of both; carefully weighed the arguments of each; and, deciding in favour of Calvinism, openly preached it to his congregation. So formidable an opponent could not be overlooked by the Armenians. In 1613, Episcopius published several theses,

which he engaged to defend against any opponent. Polyander and others urged Robinson to accept the challenge; for sometime he declined; but at length, considering that it was his duty, he consented. A day was appointed; the logical combatants appeared; and in the presence of a numerous assembly—ministers, laymen, professors, pupils, commoners—the discussion began. Of the result the Armenians have transmitted no record; but according to Governor Bradford, a rigid Calvinist, Robinson was completely successful.

A personal difference had occurred between Mr. Robinson and Dr. Ames, on the subject of separation from the Church of England. Afterwards Ames was obliged to flee from the High Commission Court; a free conversation ensued between him and Robinson; and the latter, after acknowledging that he had been in error, publicly recanted some of his more rigid notions concerning communion with the High Church. The doctrines most strenuously advocated by Robinson were, that the Scriptures, being inspired, contain the true religion; that every man possesses the right to judge of their meaning; that by them alone doctrines should be tried, and that all have a right to worship God as they choose. The creeds of the reformed churches of England, France, Geneva, Holland, he recognised as true, and admitted their members in communion. On minor points he contended that no church should consist of more members than can conveniently worship together; that any appropriate number of Christians may form a church; that, after being incorporated by some contract or covenant, expressed or implied, these Christians have a right to choose their church officers—pastors, elders, ruling elders, and deacons; that elders, chosen and ordained, can rule the church only by consent of the brethren; that in powers and privileges all churches are equal; that though it was well to observe days of fasting and thanksgiving, no day was holy save the Sabbath; that no merely human institution could control matters of religion, and that ecclesiastical censures should not enforce temporal penalties.

Such were the tenets held by the simple fathers of a future nation; and for nine years they entertained and preached them safely in Holland. But in 1617, they began seriously to think of removing. The language and habits of the Dutch were not congenial to them; the loose observance of the Sabbath shocked

them ; the climate was unfavourable to their health, the country to their pursuits as husbandmen, the surrounding dissoluteness to their morals. Opposed to remaining any longer, and prohibited from returning to England, they began seriously to meditate the founding of a colony where, unmolested, they could pursue their favourite avocations and enjoy their favourite religion. The Dutch merchants gladly offered to convey them to some distant plantation ; but though cast out of their land by the rulers of that land, they still maintained their allegiance to it, and refused to be the inhabitants of any other. Many wished to settle in Guiana, of which Raleigh had given glowing accounts ; but the unhealthfulness of the climate and the proximity of the Spaniards were insuperable objections. At length the congregation decided upon joining the colony of Jamestown, in Virginia ; John Carver and Robert Cushman were appointed agents to obtain the intercession of the Virginia Company at London with King James, that they might enjoy liberty of conscience, in their new district ; the Company received them kindly, and obtained for them many concessions. For obvious reasons their petition was not presented to the king ; and the agents returned well pleased to Amsterdam. Yet so distracted were the councils of the Virginia Company, that two years elapsed before the arrangement for transporting the Leyden church were completed.

In 1620, preparations were commenced for embarking. Only the minor portion of the whole number were able to go at once, and Mr. Robinson remained behind with the others. A day of prayer had been held in the early part of the year, when the pastor endeavoured to remove the doubts of his people and confirm their resolutions. A similar day was held in July. Some of the exhortations of Mr. Robinson on this occasion are worthy of lasting remembrance. After intimating that they might never again see him, he continues : “Whether the Lord hath appointed that or not, I charge you, before God and his blessed angels, that you follow me no farther than you have seen me follow the Lord Jesus Christ. If God reveal any thing to you by any other instrument of his, be as ready to receive it as ever you were to receive any truth by my ministry. For my part, I cannot sufficiently bewail the condition of the reformed churches, who are come to a period in religion, and will go at present no further than the instruments of their reformation.

The Lutherans cannot be drawn to go beyond what Luther saw. Whatever part of his will our good God has revealed to Calvin, they will rather die than embrace it. And the Calvinists you see stick fast where they were left by that great man of God, who yet saw not all things. I exhort you to take heed what you receive as truth. Examine it, consider it, and compare it with other scriptures of truth before you receive it; for it is not possible that the Christian world should come so lately out of such thick anti-christian darkness, and that perfection of knowledge should break forth at once."

On the 21st of July, those who purposed emigrating, repaired to Delftshaven, where they embarked on the following morning. Here Mr. Robinson dedicated them in prayer to God, and, after mutual benedictions, he and a portion of his people returned to Leyden, while the little fleet which bore the germ of a mighty people held on its westward way.

From the time of the New England settlement, Mr. Robinson maintained a correspondence with his former people; but owing to difficulties and disappointments, he was unable to execute his intention of visiting them. He continued to labour zealously at Leyden, until February 22, 1625, when he was seized with violent ague. Though he preached twice on the ensuing Sabbath, the disorder steadily increased; and on the 1st of March he expired, in the fiftieth year of his age, and in the height of usefulness. He has been described as a man of good genius, quick penetration, ready wit, great modesty, integrity and candour. His preaching was instructive and affecting; his classical learning and acuteness in argument were acknowledged by his opponents. In manners he was easy and obliging; if convinced of error, he scrupled not to acknowledge; and he had learned, what few in that age were willing to learn, the true charity of regarding as Christian brothers, good men of all denominations. His widow and children removed to New England.

JOHN WINTHROP,

GOVERNOR OF MASSACHUSETTS.



JOHN WINTHROP, the first Governor of Massachusetts, was born at Groton, in Suffolk, England, June 12, 1587. His father was a lawyer and a Christian, and his grandfather, also a lawyer, had been through the persecutions of Henry VIII. and Mary. Winthrop's disposition and early education inclined to theological studies; but his father educated him to the law; and so rapid was his progress, that, at eighteen, he became justice of the peace. At so early an age he is described as possessing wisdom to discern right and fortitude to execute it. He was an upright and impartial magistrate, a courteous gentleman and a sincere Christian.

Of his life in England the accounts are meagre. When some eminent persons entertained a design of founding a new colony in New England, Winthrop was unanimously chosen as their leader. Accepting the invitation, he sold an estate worth seven hundred pounds, and immediately embarked. He reached Salem June 12, 1630, penetrated in a few days into the country, left a few men on Charles river, (Charlestown,) and selected the peninsula of Shawmut as the site of a future capital. In about a month, the new colonists moved northward, and chose the place where Cambridge now stands, intending to commence building in the spring. During winter, they suffered with cold; provisions failing, they were obliged to live upon ground-nuts, acorns, and shell-fish, and the 22d of February was appointed for fasting and supplication. Meantime, however, a vessel with provisions arrived, and the day was celebrated as a thanksgiving. In the spring, Winthrop and some others set up the frames of houses; but, in a little

while, these were taken down and removed to Shawmut, which was named Boston. The Colony of Massachusetts Bay, as it was called, now went into full operation, Winthrop being governor. Former hardships were in a measure forgotten; the Indians behaved friendly, and the colonists enjoyed for four years the rule of an able and industrious ruler.

Our historians have dwelt with proud satisfaction on the social and public virtues of Governor Winthrop. He has been called the father of the infant plantation. His time, knowledge, means, and influence, were devoted to its advancement. He could exercise courtesy and condescension without compromising the dignity of office. As an instance of the hold which he possessed in the affections of the people, it is related that, when a Mr. Cleaves was summoned before Charles I. by Archbishop Laud, in order to give some accusation against Winthrop, he gave such an account of the faithfulness and piety of the governor, that Charles expressed his concern that so worthy a person as Mr. Winthrop should be no better accommodated than in an American wilderness. To the people, Winthrop was an example of frugality and temperance. Besides denying himself many luxuries of life, which he might easily have procured, he supplied nearly every day the houses of some of his neighbours with food from his table. His patience, wisdom, and magnanimity were conspicuous in the severest trials; and his Christian virtues threw a halo of splendour around his other qualities.

Winthrop did not escape the usual fate of prosperous men—that of being envied and hated by aspiring characters. Suspicions were whispered concerning the fidelity of his financial dealings; party feeling steadily increased against him, and, in 1634, he was defeated in the governorship. The same result attended the elections of the two following years. An inquiry, conducted rather ruthlessly, was instituted into his receipts and disbursements. He submitted to the examination with praiseworthy humility. The malice of his enemies moved every engine for his destruction; the evidence of his innocence was decisive and triumphant. Nothing could induce him to resent these proceedings. In a low station, he served the colony as faithfully as when governor. On receiving from a member of the court an angrily written letter, he returned it by the mes-

senger, saying, "I am not willing to keep by me such a matter of provocation." Shortly after, the writer, on account of scarcity of provisions, sent to buy one of Winthrop's cattle. Winthrop begged him to accept it as a token of his good-will. The man visited the generous governor, and exclaimed, "Sir, your overcoming yourself hath overcome me."

In religious matters, Winthrop did not always evince the same liberality. His opposition to the doctrine of Mrs. Hutchinson, involved him and the colony in dissensions, in which the acumen of party feeling was poisoned by assimilation with feelings of religion. In 1636, the Hutchinson party elected their candidate for governor, the celebrated Henry Vane. The ensuing year was one of bitter dissension. The Hutchinson party gained the majority in Boston. Fearing further increase, the court imposed a penalty on all who should entertain strangers, or allow them the use of house or lot above three weeks, without liberty first granted. This increased the popular discontent. From the people, dissatisfaction spread to the court, and, finally, the leading followers of Mrs. Hutchinson were banished.

In 1645, some persons from Hingham complained that they were not permitted to worship God as they chose, and petitioned for liberty of conscience; or, if that could not be granted, they asked for exemption from taxes and military service. If refused, they threatened to appeal to the English parliament. The petitioners were cited to court and fined as "movers of sedition." Winthrop joined in their prosecution. A party favourable to them required him to answer publicly for his conduct. He was honourably acquitted. On resuming his seat, he took occasion to declare publicly his sentiments concerning the authority of the magistracy and the liberty of the people. "*You* have called us," was his language, "to office; but, being called, we have our authority from GOD; it is the ordinance of God and hath the image of God stamped on it, and the contempt of it hath been vindicated by God with terrible examples of his vengeance. When you choose magistrates, you take them from among yourselves—men subject to the like passions with yourselves. If you see our infirmities, reflect on your own, and you will not be so severe on ours. The covenant between us and you is, that we shall govern you and judge your causes, according to the laws of God and our best skill.

As for our *skill*, you must run the hazard of it; and, if there be an error, not in the will, but the skill, it becomes you to bear it. Nor would I have you mistake in the point of your liberty. There is a liberty of corrupt nature, which is inconsistent with authority, impatient of restraint, the grand enemy of truth and peace, and all the ordinances of God are bent against it. But there is a civil, moral, federal liberty, which is the proper end and object of authority—a liberty for that only which is just and good. For this liberty you are to stand with your lives; and, whatever crosses it, is not liberty, but a distemper thereof. This liberty is obtained in a way of subjection to authority; and the authority set over you will, in all administrations for your good, be quietly submitted to by all but such as have a disposition to shake off the yoke, and lose their liberty by murmuring at the honour and power of authority." In these we detect the principles of persecution for conscience' sake; yet it should be observed that Winthrop's views underwent material alteration before his death.

In domestic affairs, Winthrop was unfortunate. After devoting the greater portion of his substance to the colony, and suffering heavy losses, he was obliged to sell most of his estate to pay an accumulated debt. He buried three wives and six children; and his varied afflictions so preyed upon his mind, that his faculties began to decay seven years before his death. He expired of fever, March 26, 1649. He left five sons, one of whom became Governor of Connecticut.

ROGER WILLIAMS.



HE accounts transmitted to us of Roger Williams are meagre and unsatisfactory. He was born in Wales, of respectable parentage, educated at Oxford, and admitted to orders in the church of England. Soon after, he married, and for some time he laboured assiduously as an Episcopal minister. But the same spirit which was afterwards fruitful in subjecting him to difficulty, induced him to join the Puritans, and becoming obnoxious to the laws against non-conformists, he abandoned his country, and came with his wife to America. He reached Boston February, 1631, and in the following April he was invited by the congregation of Salem to address them occasionally, under the inspection of their pastor, Mr. Skelton. Here he remained until that minister's death, in 1634, when he was invited to fill his place. He now expressed more unreservedly his opinion on toleration and other points, in consequence of which he was speedily brought to account. The colonial government had never regarded him in a very favourable light; and his public assertion that the king's patent to them was void, because he had no right to dispose of the red men's soil, was not calculated to make them more lenient toward him. He also condemned the practice of permitting "natural" men to take oaths, to pray, &c.; and he insisted that magistrates had no right to deal in matters of conscience or religion. For entertaining such opinions he was accused of heresy and apostasy; the church of Salem was censured, and Williams was summoned to appear before the court. He was charged with writing two letters,—one to the churches, complaining of the magistrates' injustice and extreme oppression; the other to his own church, persuading them to

renounce communion with all the churches in the Bay, because they were filled with error, pollution, &c. Williams acknowledged the letters, and offered to defend the sentiments expressed in them, by a public dispute. A Mr. Hooker was chosen to confer with him; Williams persisted in his opinions; the court ordered him to leave its jurisdiction in six weeks. It being then autumn, (1635,) he was permitted to remain until the ensuing spring, on condition of not inducing others to join in his opinions. His popularity with the people caused the magistrates to sacrifice mercy to justice; a vessel was despatched, in January, to apprehend and carry him to England; but Williams had previously gone to Rehoboth. In the spring he left the Plymouth colony, and went to Moonshausich, which, in humble reliance upon God, he named Providence. Here he founded a settlement, which has expanded into an independent state. By regarding the Indians as human beings, like himself, and entitled to equal rights with himself, he won their friendship; and his little colony soon became an asylum for the stranger and the oppressed of other lands. No greater proof of his worth can be given, than the fact that that strict, uncompromising government which banished him, were in no long time led to look upon him in a favourable light, and, in 1637, actually employed him as their agent among the Indians. His intercourse with Massachusetts was marked with disinterestedness, fidelity, and wisdom, so that ever after Governor Winthrop was his friend.

About this time the religious opinions of Williams underwent considerable change; he acknowledged the truth of some of the Baptist tenets, and in March, 1639, was baptised by immersion. During several months he preached to a society of this order, but finally separated from them, doubting, it is believed, the validity of all baptism, on the ground of a want of succession from the apostles. As these changes of opinion exposed him to much loss and danger, we must ascribe them only to sincere convictions of truth.

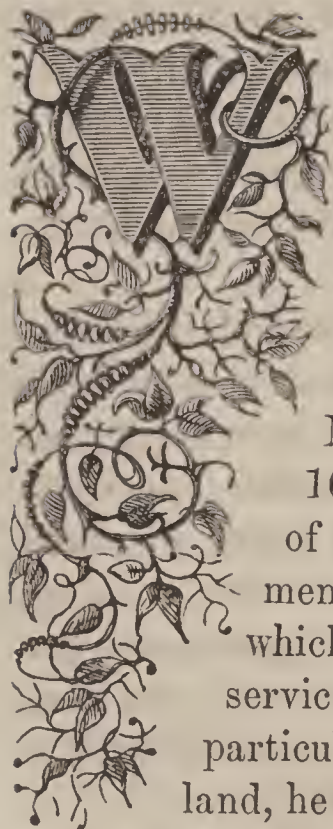
In 1643, Williams appeared in England to solicit a charter of incorporation for the colonies of Providence, Rhode Island, and Warwick. Succeeding, he returned next year. Eight years after, a difficulty arising on account of the claims of Coddington, Williams, in company with Clark, was again sent to

England, where, in 1652, he obtained a revocation of Coddington's authority over Narragansett Bay. After this he was several times elected governor of the colony, and in 1663 had the satisfaction of seeing it obtain a new and more ample charter. He died April, 1683, at the advanced age of eighty-five years.

The materials for a biography of Roger Williams, though scanty, suffice to show that he was a man of unblemished character, ardent piety, an humble seeker after truth, and, in his opinions of right and duty, unyielding either through threats or flattery. He was among the first pioneers of religious freedom in America. Though so grossly injured by the government of Massachusetts, he never resented the injury, and on one occasion gave his persecutors information of the Indian plot which would have destroyed their settlement. He was an author as well as a preacher. His *Key to the Indian Languages of New England*, printed in 1643, evinces considerable knowledge and research. The "Dialogue between Truth and Peace" was printed in 1644. In this he discloses those sentiments of toleration and religious freedom which Milton and Locke afterwards delighted to dwell upon, and which were already advocated by the dissenters of New England. He was answered by Mr. Cotton of Massachusetts, who with great zeal, and no little bigotry, defended the right and enforced the duty of the civil magistrate to regulate church obligations. Williams replied in a treatise replete with powerful arguments. In August, 1672, he held a public dispute with them at Newport and at Providence, and subsequently published an answer to a work by Fox. Many tracts are ascribed to him; and his numerous letters to acquaintances and public men are said to have been curious and valuable.

JOHN WINTHROP,

GOVERNOR OF CONNECTICUT.



WINTHROP, eldest son of Governor Winthrop of Massachusetts, was born in Groton, in Suffolk, Feb. 12, 1605. His fine genius was much improved by a liberal education, in the universities of Cambridge and Dublin, and by travelling through most of the European kingdoms, as far as Turkey. He came to New England with his father's family, Nov. 4, 1631; and though not above twenty-six years of age, was, by the unanimous choice of the freemen, appointed a magistrate of the colony, of which his father was governor. He rendered many services to the country, both at home and abroad, particularly, in the year 1634, when, returning to England, he was, by stress of weather, forced into Ireland; where, meeting with many influential persons, at the house of Sir John Closworthy, he had an opportunity to promote the interest of the colony by their means.

The next year he came back to New England, with powers from the Lords Say and Brooke, to settle a plantation on Connecticut river. But finding that some worthy persons from the Massachusetts had already removed, and others were about removing to make a settlement on that river at Hartford and Weathersfield, he gave them no disturbance; but having made an amicable agreement with them, built a fort at the mouth of the river, and furnished it with the artillery and stores which had been sent over, and began a town there, which, from the two lords who had a principal share in the undertaking, was called Saybrook. This fort kept the Indians in awe, and proved a security to the planters on the river.

When they had formed themselves into a body politic, they honoured him with an election to the magistracy, and afterward chose him governor of the colony. At the restoration of King Charles II. he undertook a voyage to England, on behalf of the people, both of Connecticut and New Haven; and, by his prudent address, obtained from the king a charter, incorporating both colonies into one, with a grant of privileges, and powers of government, superior to any plantation which had then been settled in America. During this negotiation, at a private conference with the king, he presented his majesty with a ring, which King Charles I. had given to his grandfather. This present rendered him very acceptable to the king, and greatly facilitated the business. The people, at his return, expressed their gratitude to him by electing him to the office of governor, for fourteen years successively, till his death.

Mr. Winthrop's genius led him to philosophical inquiries, and his opportunities for conversing with learned men abroad, furnished him with a rich variety of knowledge, particularly of the mineral kingdom; and there are some valuable communications of his in the philosophical transactions, which procured him the honour of being elected a fellow of the Royal Society. He had also much skill in the art of physic; and generously distributed many valuable medicines among the people, who constantly applied to him whenever they had need, and were treated with a kindness that did honour to their benefactor.

His many valuable qualities as a gentleman, a Christian, a philosopher, and a public ruler, procured him the universal respect of the people under his government; and his unwearied attention to the public business, and great understanding in the art of government, was of unspeakable advantage to them. Being one of the commissioners of the United Colonies of New England, in the year 1676, in the height of the first general Indian war, as he was attending the service at Boston, he fell sick of a fever, and died on the 5th of April, in the seventy-first year of his age, and was honourably buried in the same tomb with his excellent father.*

* Mather's Magnalia.

CATHERINE OF ARRAGON.



REMARKABLE no less for her virtues than her misfortunes, this celebrated woman was born in Spain, in 1483. Her parents were Ferdinand and Isabella. In early life she was instructed in those principles of piety for which her mother was remarkable; and throughout life she, on every occasion, displayed sincere humility and devotion. When eighteen, she was united in marriage to Arthur, Prince of Wales, son of Henry VII., of England; but on the prince's death, five months afterward, the English king, unwilling to return her dowry, contracted her to his remaining son, Henry. Marriage with a sister-in-law being opposed to the doctrines of the church, a special dispensation, was in this case obtained from the pope. The contract was not pleasing to Prince Henry. At the age of fifteen, he publicly protested against it, and was induced to ratify it only by the solicitations of the council, and the authority of his father. On his accession, in 1509, he solemnly renewed his former consent, and crowned Catherine Queen of England.

From the first, the queen appears to have been popular. But to the prospect of a happy union with Henry there were two fatal objections. A young monarch notorious for his admiration of youthful bloom, was not like to regard with favourable eyes, for any great length of time, a recent widow, considerably older than himself; but even had this obstacle not existed, Henry's temper was inimical to continued friendship. But, contrary to expectation, Catherine obtained a complete ascendancy over his affection, and maintained it without important interruptions during nearly twenty years. This we can ascribe only to the amiable docility of her disposition, her fervid piety, which won the esteem even of enemies, and her well-cultivated intellect.

The constancy of Henry was overcome by an introduction to Anne Boleyn; his old scruples concerning the legality of his marriage revived; and an application for divorce was laid before the pope. His holiness returned an encouraging answer; and Henry prepared to cast away one, who of all others had been to him most faithful and affectionate. But Charles V., Emperor of Germany, and nephew to Catherine, interfered, and prevented the dispensation of the pope. The violent dispute and important consequences which resulted from the shuffling of the pontiff and the obstinacy of Henry, are known to every reader of English history. During the whole affair, Catherine conducted herself with gentleness; but neither entreaties nor threats could induce her to consent to a divorce, and thereby not only render her daughter illegitimate, but virtually acknowledge that she had herself been guilty of incest. When cited, in 1529, before the papal legates, Cardinals Campeggio and Wolsey, she refused to abide by their decision, and appealed to the court of Rome. The appeal was declared contumacious. Henry's temper, never remarkable for moderation, gave way long before the dispute would naturally have terminated; he summarily cut the cord which he could not untie; and Catherine's *legal* disgrace was completed by the accession of her maid of honour, Anne Boleyn, to her honours and her throne. With Henry's subsequent high-handed measures—the quarrel with the pope, the rupture with the church, the establishment of the religious protectorship in the person of the sovereign—Catherine had nothing to do. In 1532, she retired to Ampthill, in Bedfordshire, where she persisted in asserting her claims as Queen of England, nor was she intimidated by the act of Cranmer, who on his accession to the primacy, publicly pronounced the sentence of divorce. But disease—the result of an innocent spirit abused and crushed—soon began to complete what Henry had commenced. Feeling her death approaching, she wrote a letter to the king, which is said to have drawn tears from his eyes. It recommended to his protection their daughter (afterwards queen) Mary, prayed for the salvation of his soul, and assured him that her affection toward him was still unabated. She died in 1536.

KING EDWARD THE SIXTH,



SON of Henry the Eighth by Jane Seymour, was born at Hampton Court on the 12th of October, 1537, and died at Greenwich on the 6th of July, 1553.

The annals of this prince present little more to our view than the strange events which attended the struggle between Seymour and Dudley for the possession of his person and authority. The bloody war with Scotland, and the dangerous insurrections which succeeded at home, occupied the ardent minds and employed the talents of those chiefs during the first two years of his reign; but the return of national peace gave birth to the bitterest discord between them; and their wisdom and bravery, which in the late public exigencies had shone resplendently in the council and in the field, presently sank into the contracted cunning and petty malice of factious politicians. The protector sought to intrench himself in the stronghold of popular favour, and was perhaps the first English nobleman who endeavoured to derive power or security from that source: his antagonist, too proud and too artful to engage in an untried scheme, humiliating in its progress and uncertain in its event, threw himself into the arms of a body of discontented nobles, lamenting the fallen dignity of the crown, and the tarnished honour of their order. He proved successful: the protector was accused of high treason, and suffered on the scaffold, and the young king was transferred to Dudley, together with the regal power.

These circumstances, well known as they are, will be found to throw a new lustre on Edward's character. In this convulsed time, so adverse to every sort of improvement either in the morals or less important accomplishments of the youthful prince; under the disadvantages of an irregular education, a

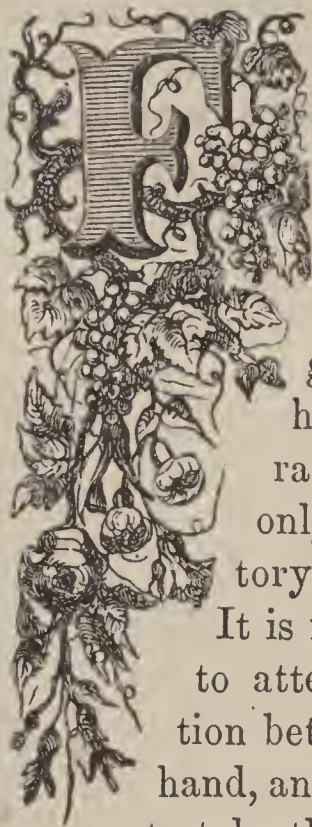
slighted authority, and a sickly constitution ; he made himself master of the most eminent qualifications. With an almost critical knowledge of the Greek and Latin language, he understood and conversed in French, Spanish, and Italian. He was well read in natural philosophy, astronomy, and logic. He imitated his father in searching into the conduct of public men in every part of his dominions, and kept a register in which he wrote the characters of such persons, even to the rank of justices of the peace. He was well informed of the value and exchange of money. He is said to have been master of the theory of military arts, especially fortification ; and was acquainted with all the ports in England, France, and Scotland, their depth of water, and their channels. His journal, recording the most material transactions of his reign from its very commencement, the original of which, written by his own hand, remains in the Cotton Library, proves a thirst for the knowledge not only of political affairs at home and of foreign relations, but of the laws of his realm, even to municipal and domestic regulations comparatively insignificant, which, at his age, was truly surprising. "This child," says the famous Cardan, who frequently conversed with him, "was so bred, had such parts, was of such expectation, that he looked like a miracle of a man ; and in him was such an attempt of Nature, that not only England but the world had reason to lament his being so early snatched away."

With these great endowments, which too frequently produce haughty and ungracious manners, we find Edward mild, patient, beneficent, sincere, and affable ; free from all the faults, and uniting all the perfections, of the sovereigns of his family who preceded or followed him : courageous and steady, but humane and just ; bountiful, without profusion ; pious, without bigotry ; graced with a dignified simplicity of conduct in common affairs, which suited his rank as well as his years ; and artlessly obeying the impulses of his perfect mind, in assuming, as occasions required, the majesty of the monarch, the gravity of the statesman, and the familiarity of the gentleman.

Such is the account invariably given of Edward the Sixth ; derived from no blind respect for the memory of his father, whose death relieved his people from the scourge of tyranny ; without hope of reward from himself, whose person never pro-

mised manhood ; with no view of paying court to his successor, who abhorred him as a heretic, or to Elizabeth, whose title to the throne he had been in his dying moments persuaded to deny ; but dictated solely by a just admiration of the charming qualities which so wonderfully distinguished him, and perfectly free from those motives to a base partiality, which too often guide the biographer's pen when he treats of the characters of princes. Concerning his person, Sir John Hayward informs us that "he was in body beautiful ; of a sweet aspect, and especially in his eyes, which seemed to have a starry liveliness and lustre in them."

THE LADY JANE GREY.



OR it is perhaps more prudent to adopt the inveterate absurdity, almost invariably used in this instance, of designating a married woman by her maiden surname, than to incur the charge of obscurity or affectation by giving her that of her husband. It is most difficult to guess in what motive this singular folly could have originated, more especially as her ephemeral greatness, and its tragical termination, the only important circumstances of her public history, arose out of the fact of her union with him.

It is needless, however, and perhaps nearly useless, to attempt to solve that difficulty, and on this question between common sense and propriety on the one hand, and obstinate habit on the other, we are content to take the wrong side.

This prodigy of natural and acquired talents, of innocence and sweetness of temper and manners, and of frightful and unmerited calamity, was born in 1537, the eldest of the three daughters of Henry Grey, Marquis of Dorset, by the Lady Frances, daughter of Charles Brandon, Duke of Suffolk, and of his illustrious consort, Mary, Queen Dowager of France, and youngest sister of Henry the Eighth. The story of her almost infancy, were it not authenticated by several whose veracity was as unquestionable as their judgment, would be wholly incredible. Her education, after the fashion of the time, which extended the benefits and the delights of erudition to her sex, was of that character, and was conducted by John Aylmer, a Protestant clergyman, whom her father entertained as his domestic chaplain, and who was afterwards raised by Elizabeth to the see of London. For this gentleman she cherished a solid esteem and respect, mixed with a childish affection which doubtless tended to forward the success of her studies. Those

sentiments arose in some measure out of domestic circumstances. That elegant and profound scholar, and frequent tutor of royalty, Roger Ascham, informs us in his "Schoolmaster," that, making a visit of ceremony on his going abroad to her parents at their mansion of Broadgate in Leicestershire, he found her in her own apartment, reading the Phædon of Plato in the original, while her father and mother, with all their household, were hunting in the park. Ascham expressing his surprise that she should be absent from the party, she answered, to use his own words, "All their sport in the park I wisse is but a shadow to that pleasure that I find in Plato—alas, good folk, they never knew what true pleasure meant." "And how," rejoined Ascham, "came you, madam, to this deep knowledge of pleasure; and what did chiefly allure you to it, seeing not many women, but very few men, have attained thereto?" To this she replied, with a sweet simplicity, that God had blessed her by giving her sharp and severe parents, and a gentle schoolmaster; "for," added she, "when I am in the presence either of father or mother, whether I speak, keep silence, sit, stand, or go, eat, drink, be merry or sad, be sewing, dancing, or doing any thing else, I must do it, as it were, in such weight, measure, and number, even so perfectly as God made the world, or else I am sharply taunted, and cruelly threatened, till the time come that I must go to Mr. Aylmer, who teacheth me so gently, so pleasantly, with such fair allurements to learning, that I think all the time nothing whilst I am with him; and thus my book hath been so much my pleasure, and bringeth daily to me more pleasure and more, that in respect of it all other pleasures in very deed be but trifles and very troubles unto me."

Whether Ascham's first knowledge of her extraordinary attainments occurred at this period is unknown, but he certainly gave soon after the strongest proofs of the respect in which he held them. A long letter remains, perhaps one of many which he addressed to her, in which he declares his high opinion of her understanding as well as of her learning, and requests of her not only to answer him in Greek, but to write a letter in the same language to his friend John Sturmius, a scholar whose elegant latinity had procured him the title of "the Cicero of Germany," that he might have an indifferent witness to the

truth of the report which he would make in that country of her qualifications. He speaks of her elsewhere with an actual enthusiasm. "Aristotle's praise of women," says he, "is perfected in her. She possesses good manners, prudence, and a love of labour. She possesses every talent, without the least weakness, of her sex. She speaks French and Italian as well as she does English. She writes elegantly, and with propriety. She has more than once spoken Greek to me, and writes in Latin with great strength of sentiment." Sir Thomas Chaloner, also her contemporary, not only corroborates Ascham's particulars of her erudite accomplishments, but adds that "she was well versed in Hebrew, Chaldee, and Arabic; that she excelled also in the various branches of ordinary feminine education; played well on instrumental music, sung exquisitely, wrote an elegant hand, and excelled in curious needle-work, and, with all these rare endowments, was of a mild, humble, and modest spirit." Fuller, who lived a century after her, condensing, with the quaint eloquence which distinguished him, the fruit of all authorities regarding her with which he was acquainted, says that "she had the innocency of childhood, the beauty of youth, the solidity of middle, the gravity of old age, and all at eighteen; the birth of a princess, the learning of a clerk, the life of a saint, and the death of a malefactor for her parents' offences."

Her progress from this beautiful state of innocence and refinement to that dismal end was but as a single step, and the events relative to her which filled the short interval were matters rather of public than of personal history. By a marvellous fatality this admirable young creature was doomed to become the nominal head and actual slave of faction, and a victim to the most guilty ambition. The circumstances of the great contest for rule between the Protector Somerset and Dudley which distinguished the short reign of Edward the Sixth, are familiar to the readers of English history. The latter, having effected the ruin of his antagonist, employed his first moments of leisure in devising the means of maintaining the vast but uncertain power which he had so acquired. Among these the most obvious, and perhaps the most hopeful, was the establishment of marriage contracts between his own numerous issue and the children of the most potent of the nobility, and thus, early in

the year 1553, the Lady Jane Grey, for whose father he had lately procured the dukedom of Suffolk, became the consort of his youngest son, Guildford Dudley. He was secretly prompted however to form this union by the conception of peculiar views, not less extravagant than splendid. Edward, the natural delicacy of whose frame never promised a long life, had shown some symptoms of pulmonary disease, and the confusion and uncertainty which the brutal selfishness of his father Henry had entailed on the succession to the crown suggested to the ardent and unprincipled Northumberland the possibility of diverting it into his own family under such pretensions as might be founded on the descent of his daughter-in-law.

The absurdity of this reverie, legally or indeed rationally considered, was self-evident. Not to mention the existence of the Princesses Mary and Elizabeth, who might indeed plausibly enough be said to stand under some circumstances of disinherison, Jane descended from a younger sister of Henry, and there was issue in being from the elder; nay, her own mother, through whom alone she could claim, was living; and the marriage both of her mother and her grandmother had been very fairly charged with illegality. Opposed to these disadvantages were the enormous power of the party which surrounded Northumberland; his own complete influence over the mind of the young king; and the affection which an agreement of age, talents, tempers, and studies, had produced in Edward towards his fair kinswoman, and which the duke and his creatures used all practicable artifices to increase. The nuptials were celebrated with great splendour in the royal palace, and the king's health presently after rapidly declined, insomuch that Northumberland saw no time was to be lost in proceeding to the consummation of his mighty project. Historians, with a license too commonly used by them, affect to recite with much gravity the very arguments used by him to persuade Edward to nominate Jane his successor, of which it is utterly impossible that they should have been informed. All that can be truly said is that he gained his point to the utmost of his hopes and wishes.

The king was induced, apparently with little difficulty, to agree to certain articles, previously sanctioned by the privy council, declaring her next heir to the crown, and, for some reason long since forgotten, but probably because it was ex-

pected that he would be the most pliable, Sir Edward Montague, chief justice of the common pleas, was selected from the judges, to digest and methodize them, with the aid of the attorney and solicitor-general, into the strictest form that they could devise. Montague, however, whose own account of his share in the transaction is extant, demurred. Having at first vainly endeavoured to withdraw himself entirely from the task, he sought to gain time, perhaps in expectation of the king's death, by beseeching to be allowed to consult the statutes, and all other authorities which might have any relation to so high a subject. Urged at length, with a vehemence no longer to be resisted, to proceed, he reported to the council that the proposed measure was not only contrary to law, but would, if he were to obey their command, subject themselves, as well as him, to the penalties of high treason. Northumberland at that moment entered the council-chamber in the utmost extravagance of fury; called Montague a traitor; swore that he would "fight any man in his shirt" who might gainsay the king's inclination; and was actually about to strike the chief justice, and Bromley, the attorney-general. They retired, and when they were next summoned, the king, being present, reproved them sharply for delaying the duty required of them. At length, overawed, they consented, on condition of receiving an authority under the great seal, and a general pardon; and the instrument being prepared, the rest of the judges were required to attend, and to sign it, which was accordingly done by all, except one, Sir James Hales, a justice of the common pleas, and a man otherwise unknown, who, to his endless honour, steadfastly refused to the last. The primate, Cranmer, with that unfortunate irresolution which formed the only distortion in the symmetry of his beautiful character, approved of Jane's succession, but objected to the mode of accomplishing it; contended, perhaps with more vigour than might have been expected of him, but in the end submitted, and signed, with the rest of the council, not only the document which had been prepared by the lawyers, but also a second, by which they bound themselves in the strictest engagement on oath to support her title, and to prosecute with the utmost severity any one among them who might in any degree swerve from that obligation.

The letters patent, confirming to Jane the succession to the

throne, were signed by Edward on the twenty-first of June, 1553, and on the sixth of the next month he expired. Of these events, and even of the mere scheme for her fatal elevation, she is said to have been kept in perfect ignorance. The king's death indeed was sedulously concealed from all for a few days, which Northumberland employed in endeavouring to secure the support of the city, and to get into his hands the Princess Mary, who was on her way to London when it occurred. She was however warned of her danger, and retreated; asserted without delay her title to the crown in a letter to the privy council; and received an answer full of disdain, and professions of firm allegiance to her unconscious competitor. While these matters were passing, Northumberland, and the duke her father, repaired to Jane, and having read to her the instrument which invested her with sovereignty, fell on their knees, and offered her their homage. Having somewhat recovered from the astonishment at first excited by the news, she intreated with the utmost earnestness and sincerity that she might not be made the instrument of such injustice to the right heirs, and insult to the kingdom, and that they would spare her, her husband, and themselves, from the terrible dangers in which it could not but involve them. Her arguments however were unavailing, and no means were left to her but a positive refusal, in which perhaps the strength of mind which she certainly possessed might have enabled her to persist, when the duchess, her mother, and the young and inexperienced Guildford, were called in, and to their solicitations she yielded. She was now escorted in regal state to the Tower, on her entry into which it is remarkable that her train was borne by her mother, and in the afternoon of the same day, the tenth of July, was proclaimed in London with the usual solemnities.

In the mean time, Mary, who had retired to Kenninghall, in Norfolk, assumed the title of queen, and found her cause warmly espoused by many of the nobility, and nearly the whole of the yeomanry and inferior population of that and the adjacent counties. Those who ruled in the metropolis, and who, having fondly considered her as a fugitive, had stationed some ships on those coasts to intercept her on her expected flight to Flanders, were now suddenly compelled to raise a military force to oppose to the hourly increasing multitude of her supporters.

Eight thousand horse and foot were collected with surprising expedition, the command of which was assumed by Northumberland, and it was agreed that Suffolk should remain in London to conduct the government, an unlucky transposition arising from Jane's anxiety for the personal safety of her father, whose best experience was in martial affairs, while Dudley, with all the arts of a statesman, possessed few of those qualities which win the hearts of soldiers, or bespeak success in the field. At the head however of this force he marched from London on the fourteenth of July, having taken leave of the council in a short address from which his doubts of their fidelity may be clearly inferred. They were in fact at that moment agreed to betray the extravagant and unjust cause which they had so lately sworn to support. Even on the following day their intrigues became so evident that Suffolk, in the barrenness of political invention, commanded in the name of the queen that the gates of the Tower should be kept constantly closed, to prevent the mischief which he apprehended from their communication with the adverse party. The lord treasurer with great difficulty procured egress for a few hours, and returned with the news that the naval squadron, which had been equipped with the view of seizing the person of Mary, had revolted to her, and letters were received from Northumberland pressing for reinforcements, and reporting the gradual defection of his troops on their march. The council now affected the warmest zeal, and eagerly represented the impossibility of raising such succours otherwise than by their personal appearance among their tenants and dependants, most of them offering to lead to the field such forces as they might respectively raise. Suffolk, deceived by these professions, and by the earnestness of their despatches to other powerful men in the country to the same effect, consented to release them from their imprisonment, for such it actually was. He did so, and they repaired, headed by the Earls of Shrewsbury and Pembroke, to Baynard's Castle, the house of the latter of those noblemen, who had but a few weeks before married his heir to a sister of the unfortunate Jane, where they determined to proclaim Queen Mary, which was done on the same day, the nineteenth of July, 1553.

Jane received from her father the news of her deposition with the patience, the sweetness, and the magnanimity, which be-

longed to her surprising character. She reminded him with gentleness of her unwillingness to assume the short-lived elevation, and expressed her hope that it might in some measure extenuate the grievous fault which she had committed by accepting it; declared that her relinquishment of the regal character was the first voluntary act which she had performed since it was first proposed to raise her to it; and humbly prayed that the faults of others might be treated with lenity, in a charitable consideration of that disposition in herself. The weak and miserable Suffolk now hastened to join the council, and arrived in time to add his signature to a despatch to Northumberland, requiring him to disband his troops, and submit himself to Queen Mary, which however he had done before the messenger arrived. Jane, whose royal palace had now become the prison of herself and her husband, saw, within very few days, its gates close also on her father, and on his. The termination of Northumberland's guilty career, which speedily followed, is well known; but Suffolk, for some reasons yet undiscovered, was spared. It has been supposed that his duchess, who remained at liberty, and is said to have possessed some share of the queen's favour, interceded successfully for him; and why may we not ascribe this forbearance to the clemency of Mary, in whose rule we find no instances of cruelty but those which originated in devout bigotry,—a vice which while engaged in its own proper pursuits inevitably suspends the operation of all the charities of nature?

There is indeed little room to doubt that she meditated to extend her mercy to the innocent Jane and her youthful spouse. They were, it is true, arraigned and convicted of high treason on the third of November following the date of their offence, and sentenced to die; but the execution was delayed, and they were allowed several liberties and indulgences scarcely ever granted to state prisoners under their circumstances. The hopes however thus excited were cut short by the occurrence of Sir Thomas Wyatt's rebellion, in which her father, while the wax was scarcely cold on his pardon, madly and ungratefully became an active party, accompanied by his two brothers. Thus Mary saw already the great house of Grey once more publicly in array against her crown. The incentives to this insurrection are somewhat involved in mystery, and have been

variously reported. The avowed pretence for it was an aversion to the queen's proposed marriage with Philip of Spain, but there is strong reason to believe that with this motive was mixed, at least in the breasts of the leaders, a secret intention to reassert the claim of Jane; and Bishop Cooper, a contemporary historian, tells us plainly in his Chronicle, that the Duke of Suffolk, "in divers places as he went, again proclaimed his daughter." Be this however as it might, it was now resolved to put her to death without delay, and it is pretty well authenticated that the queen confirmed that determination with much reluctance and regret.

Jane received the news without discomposure, and became even anxious to receive the final blow; but here the bigotry of Mary interfered, and she commanded that no efforts should be spared to reconcile her to that church which arrogantly denies salvation to those who die not in its bosom. She suffered the importunities, and perhaps the harshness, of several of its most eminent ministers, with equal urbanity and firmness. At length she was left to Feckenham, Mary's favourite chaplain, and afterwards Abbot of Westminster, a priest who united to a steady but well-tempered zeal an acute understanding, and great sweetness of manners, and by him, according to the fashion of the day, she was invited to a disputation on the chief points of difference between the two churches. She told him that she could not spare the time; "that controversy might be fit for the living, but not for the dying; and intreated him, as the best proof of the compassion which he professed for her, to leave her to make her peace with God." He conceived from these expressions that she was unwilling to quit the world, and obtained for her a short reprieve, which when he communicated to her, she assured him that he had misunderstood her, for that, far from desiring that her death might be delayed, "she expected, and wished for it, as the period of her miseries, and of her entrance into eternal happiness." He then led her into the proposed conference, in which she acquitted herself with a firmness, a power of argument, and presence of mind, truly astonishing. Unable to work the slightest impression, he left her, and she sat calmly down to make a minute of the substance of their discourse, which she signed, and which may be found in most of the ecclesiastical histories. She now addressed a fare-

well letter to her father, in which, with much mildness of expression, though certainly with less benignity of sentiment than is usually ascribed to her, she repeatedly glances at him as the author of her unhappy fate. She wrote also to her sister, the Lady Catherine Herbert, in the blank leaves of a Greek Testament, which she requested might be delivered as her legacy to that lady, an epistle in the same language, the translation of which, however frequently already published, ought not to be omitted here.

“I have sent you, my dear sister Catherine, a book, which, although it be not outwardly trimmed with gold, or the curious embroidery of the artfullest needles, yet inwardly it is more worth than all the precious mines which the vast world can boast of. It is the book, my only best loved sister, of the law of the Lord. It is the testament and last will which he bequeathed unto us wretches and wretched sinners, which shall lead you to the path of eternal joy; and if you with a good mind read it, and with an earnest desire follow it, no doubt it shall bring you to an immortal and everlasting life. It will teach you to live and to die. It shall win you more, and endow you with greater felicity, than you should have gained by the possession of our woful father's lands; for as if God had prospered him you should have inherited his honours and manors, so if you apply diligently this book, seeking to direct your life according to the rule of the same, you shall be an inheritor of such riches as neither the covetous shall withdraw from you, neither the thief shall steal, neither yet the moths corrupt. Desire, with David, my dear sister, to understand the law of the Lord thy God. Live still to die, that you by death may purchase eternal life; and trust not that the tenderness of your age shall lengthen your life, for unto God, when he calleth, all hours, times, and seasons, are alike, and blessed are they whose lamps are furnished when he cometh, for as soon will the Lord be glorified in the young as in the old. My good sister, once again more let me intreat thee to learn to die. Deny the world, defy the devil, and despise the flesh, and delight yourself only in the Lord: be penitent for your sins: and yet despair not: be strong in faith, yet presume not: and desire, with St. Paul, to be dissolved, and to be with Christ, with whom even in death there is life. Be like the good servant, and even at midnight

be waking, lest when death cometh, and stealeth upon you like a thief in the night, you be with the servants of darkness found sleeping; and lest for lack of oil you be found like the five foolish virgins, or like him that had not on the wedding garment, and then you be cast into darkness, or banished from the marriage. Rejoice in Christ, as I trust you do; and, seeing you have the name of a Christian, as near as you can follow the steps, and be a true imitator of your master Christ Jesus, and take up your cross, lay your sins on his back, and always embrace him.

“Now, as touching my death, rejoice as I do, my dearest sister, that I shall be delivered of this corruption, and put on incorruption; for I am assured that I shall for losing a mortal life win one that is immortal, joyful, and everlasting, to which I pray God grant you in his blessed hour, and send you his all-saving grace to live in his fear, and to die in the true Christian faith, from which in God’s name I exhort you that you never swerve, neither for hope of life nor fear of death; for, if you will deny his truth to give length to a weary and corrupt breath, God himself will deny you, and by vengeance make short what you by your soul’s loss would prolong; but if you will cleave to him, he will stretch forth your days to an uncircumscribed comfort, and to his own glory: to the which glory God bring me now, and you hereafter when it shall please him to call you. Farewell once again, my beloved sister, and put your only trust in God, who only must help you. Amen.

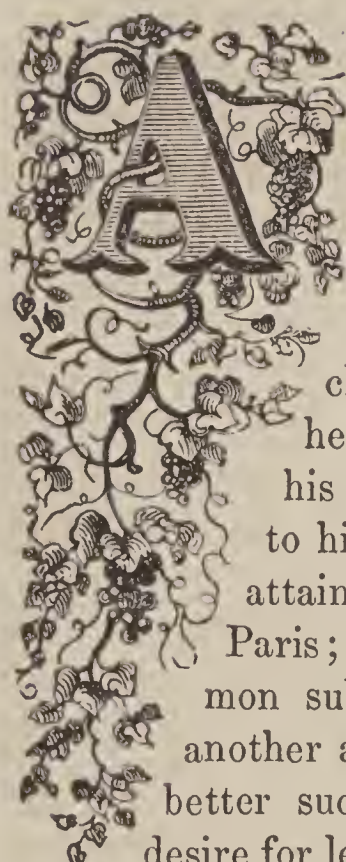
“Your loving sister,

“JANE DUDLEY.”

This letter was written in the evening of the eleventh of February, 1554, N. S., and on the following morning she was led to execution. Before she left her apartment she had beheld from a window the passage of her husband to the scaffold, and the return of his mangled corpse. She then sat down, and wrote in her tablets three short passages, in as many languages. The first, in Greek, is thus translated—“If his slain body shall give testimony against me before men, his blessed soul shall render an eternal proof of my innocence before God.” The second, from the Latin—“The justice of men took away his body, but the divine mercy has preserved his soul.” The third was in English—“If my fault deserved punishment, my youth and my

imprudence were worthy of excuse; God and posterity will show me favour." This precious relic she gave to the lieutenant of the Tower, Sir John Brydges, soon after created Lord Chandos. Endeavours had been incessantly used to gain her over to the Romish persuasion, and Feckenham embarrassed her by his exhortations even to the moment of her death, immediately before which, she took him by the hand, and thanked him courteously for his good meaning, but assured him that they had caused her more uneasiness than all the terrors of her approaching fate. Having addressed to those assembled about her a short speech, less remarkable for the matter which it contained than for the total absence even of an allusion to her attachment to the reformed church, she was put to death, fortunately by a single stroke of the axe.

PIERRE RAMUS.



AMONG the many victims of the massacre of Saint Bartholomew was the celebrated Pierre de la Ramée, more generally known by the name of Ramus. Born in 1515, in a village in Normandy, his parents were of the poorest rank; his grandfather being a charbonnier, a calling similar to that of our coal-heaver, and his father a labourer. Poverty being his consequent inheritance, Ramus was early left to his own resources; no sooner, therefore, had he attained the age of eight years than he repaired to Paris; the difficulty he found there of obtaining common subsistence soon obliged him to return home: another attempt which he afterwards made met with no better success. Early imbued with a strong love and desire for learning, he suffered every misery and privation in order to obtain the means necessary for its acquirement. Having received a limited aid from one of his uncles, he, for a third time, set out for Paris, where, immediately on his arrival, he entered the college of Navarre in the capacity of a valet, during the day fulfilling every menial task, but devoting his nights to his dear and absorbing study. This extreme perseverance and application, regardless of difficulties, obtained its consequent reward; being admitted to the degree of master of arts, which he received with all its accompanying scholastic honours, he was enabled to devote himself with more intensity to study. He, by the opinions which he promulgated in the form of a thesis, respecting the philosophy of Aristotle, a doubt of whose sovereign authority at that time was considered a profane and audacious sacrilege, attracted the attention of the scholars of the time, and ultimately their enmity. With the

uncompromising hardihood of his character, he continued to deny the infallibility of the favourite code of philosophy, and published, in support of his opinions, two volumes of criticisms upon his works.

Ramus was at first persecuted merely with scholastic virulence, but on his further irritating his opponents, a serious accusation was brought against him, before the parliament of Paris; and to such lengths had the matter gone as to call for the mediation of Francis the First.

Ramus was found guilty, and sentenced, in 1543, to vacate his professorship, and his works interdicted throughout the kingdom. This severe sentence, however, did not produce the effect desired by the Sorbonne, for on the following year he was appointed to a professorship in the college of Presles, and, in 1551, received the further appointment of royal professor of philosophy and rhetoric. His opinions had, however, attracted the attention and enmity of a more powerful body than that of the Sorbonne. To contest the infallibility of Aristotle, at the same time that it attacked scholastic prejudices, was sufficient to provoke a revolution even in theology.

The consequence to Ramus was implacable hatred from the ecclesiastical body, who seemed intent upon his destruction.

The persecution of Ramus was carried to such an extent, that, according to Bayle, he was "obliged to conceal himself; at the king's instigation he for some time secreted himself at Fontainbleau, where, by the aid of the works he found in the royal library, he was enabled to prosecute his geometrical and astronomical studies. On his residence there being discovered, he successively concealed himself in different places, thinking by that means to evade his relentless persecutors. During his absence, his library at Presles was given up to public pillage.

"On the proclamation of peace, in the year 1563, between Charles the Ninth and the Protestants, Ramus returned to his professorship, devoting himself principally to the teaching of mathematics. On the breaking out of the second civil war, in 1567, he was again obliged to quit Paris, and seek protection in the Huguenot camp, where he remained until the battle of St. Denis. A few months after this, on peace being again proclaimed, he once more returned to his professional duties; but foreseeing the inevitable approach of another war, and fearing

the consequent result, he sued for the king's permission of absence, under the plea of visiting the German academies, which being granted, he retired to Germany, in 1568, where he was received with every demonstration of honour. Ramus returned to France on the conclusion of the third war, in 1571, and perished in the hideous massacre of St. Bartholomew, as related by Moreri."

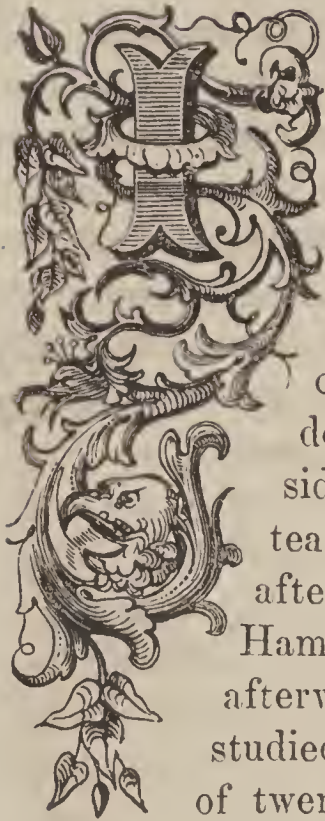
The following is the passage in Moreri, alluded to by Bayle:—"Ramus having concealed himself during the tumult of the massacre, he was discovered by the assassins sent by Charpentier, his competitor. After having paid a large sum of money, in the hopes of bribing his assassins to preserve his life, he was severely wounded, and thrown from the window into the court beneath; partly in consequence of the wounds received and the effects of the fall, his bowels protruded. The scholars, encouraged by the presence of their professors, no sooner saw this than they tore them from the body, and scattered them in the street, along which they dragged the body, beating it with rods by way of contempt."

We cannot feel surprised at Ramus becoming one of the principal victims of this horrid massacre. By the means of so many foul and horrid murders the Catholic party had hoped to annihilate protestantism in France, or at least so to weaken its influence as to render its party powerless. We can easily conceive the reason why a man who, by the tendency and boldness of his opinions, had become one of the powerful supporters of the Huguenot party, as well as one of its most powerful and persuasive orators, should not be spared; but we are astonished and horrified when we see the effects of political or religious fanaticism falling on the poor and the simple, the meek and the peaceful women and children, the young and the beautiful,—all suffering equally with the strong and the powerful, the proud and the talented.

One of the great subjects of reform attempted by Ramus, and which created the greatest animosity against him, was that which had for its object the introduction of a democratical government into the church. He pretended that the consistories alone ought to prepare all questions of doctrine, and submit them to the judgment of the faithful. The people, according to his tenets, possessed in themselves the right of choosing their

ministers, of excommunication, and absolution. We quote these opinions, inculcated by Ramus, to show in what spirit of contradiction his opinions were with the prevailing faith of the sixteenth century. It is a subject of much too deep and serious a character to discuss here. The private life of Ramus was most irreproachable; entirely devoting himself to study and research, he refused the most lucrative preferments, choosing rather the situation of professor at the college of Presles. His temperance was exemplary: except a little bouilli, he ate little else for dinner. For twenty years he had not tasted wine, and afterwards when he partook of it, it was by the order of his physicians. His bed was of straw; he rose early, and studied late; he was never known to foster an evil passion of any kind; he possessed the greatest firmness under misfortune. His only reproach was his obstinacy, but every man who is strongly attached to his conviction is subject to this reproach.

JOHN MILTON.



It may appear singular that of Milton's early life we have but a few meagre items. Such is the case. He was born in Bread street, London, December 9, 1608, and at an early period enjoyed the advantages of a good education. This is to be ascribed chiefly to the character of his father, who possessed an ardent love of knowledge, a fine taste, and a considerable knowledge of music. Milton's first teacher was Thomas Young, a Puritan, who was afterwards chaplain to the English merchants at Hamburg. He next entered St. Paul's school, and afterwards Christ College, at Cambridge, where he studied the highest branches of learning. At the age of twenty-four, he took the degree of master of arts, quitted Cambridge, having, while there, given evidence of poetic genius as well as industry and general talent. The next five years of his life were spent on his father's estate, in Buckinghamshire, where he studied the ancient classics and the great works of European literature. This was, perhaps, the golden period of Milton's life. Amid the varying beauties of rural scenery, he indulged and developed the powers of his intellect, and imbibed that ardent love for the beauties of nature, which was afterwards displayed in the noble imagery of *Paradise Lost*. Then he composed the *Mask of Comus*, founded, it is said, on an incident in the life of Lady Alice Egerton, by whom, with the assistance of her brothers, it was performed at Ludlow Castle, on Michaelmas eve, 1634. Here, also, were composed *Lycidas*, *Arcades*, *L'Allegro*, and *Il Penseroso*—poems whose expressions and thoughts have become household words in every land where the English language is spoken.

In 1638, Milton obtained his father's consent to visit Europe.

On reaching Paris, he was introduced by Lord Sendamore to the celebrated Grotius, then ambassador from Christina, Queen of Sweden. But to a mind like his the French capital could have but few attractions, and, after a brief stay, he again proceeded to the south. Nice, Genoa, Pisa, and Florence were successively visited. The language and manners of the Florentines, and the circle of their literary men, to whom he was introduced, excited Milton's liveliest admiration. An impression equally deep, but of a more melancholy nature, was occasioned by a sight of Rome. There, also, his fame as a poet had preceded him. He was welcomed as a brother by the learned, and derived high gratification from the rich stores of classical learning which were thrown open to him in the Vatican.

These flattering prospects were clouded by news from home. His native country was on the brink of the first civil war—that great revolution in which the English people battled against bigotry, superstition, and intolerance, for those privileges which nothing can wrest from man but the injustice of his fellow-man. Milton was a republican; he felt and lamented the miseries of his country, and he looked forward to the coming contest between the two great parties with deep emotion. When on the point of embarking for Sicily, he learned that the contest had begun. He at once abandoned his plans of personal gratification, and resolved to return to England, “deeming it,” says his nephew, “a thing unworthy of him to be diverting himself in security abroad, when his countrymen were contending with an insidious monarch for their liberty.” After an absence of fifteen months, he arrived in England, about the time that Charles I. was setting out on his second expedition against the Scots. For a while he instructed the children of a few of his friends, engaging his leisure hours in the production of works tending to promote the republican cause. One of the most important of these was his vindicating the freedom of the press, by which he drew upon himself the united hatred of a tyrannical king, of the loyalists in parliament, and of the cruel emissaries of the star-chamber. He escaped the consequences of his boldness, and was soon permitted to see the triumph of his party, the destruction of the star-chamber, and the death of the English king.

Before describing the labours and sufferings of Milton in the

cause of liberty, it may not be inappropriate to glance at some events of his domestic life. That he had the most pure and elevated ideas of the marriage state, no one, who has read the *Paradise Lost*, is ignorant. It is a mournful fact, that he was never permitted to realize those ideas. At the age of thirty-five, he married his first wife, Mary, the daughter of a wealthy royalist and justice of the peace in Oxfordshire. The circumstances which led to the union are not known. After being a month with her husband, the bride requested and obtained permission to spend the remainder of the summer with her relatives. Michaelmas was fixed upon for her return. She still remained, however, refusing to answer Milton's letters, and treating his messenger with contempt. Incensed at this conduct, Milton declared that he no longer regarded her as his wife, and soon afterwards published his rigorous and too partial work on the *Doctrine and Discipline of Divorce*. Time caused the banished one to repent her conduct, and, on hearing of Milton's intention to visit a common friend, she suddenly appeared before him, threw herself at his feet, and begged forgiveness. A cordial reconciliation took place, and the poet afterwards received her family into his own house. In this transaction, we should not condemn the lady's conduct too harshly. The merits of her disaffection are not well known; but it is certain that she was influenced principally by her friends. One fact is clear—she was no suitable wife for Milton.

Meanwhile, the poet published his "*Treatise on Education*," in which he condemns the method of confining the studies of youth to one or two dead languages. In 1649, an event occurred which has been the occasion of much censure to Milton, and for which a great party, even at the present day, condemn his political career. This was the death of Charles I. Though Milton seems to have approved of that act, he was in no way implicated in it; but, becoming disgusted with many who openly lamented it, while really rejoicing, he published his "*Tenure of Kings and Magistrates*," which, as he observes, "was not published till after the death of the king, and was written rather to tranquillize the minds of men, than to discuss any part of the question respecting Charles—a question the decision of which belonged to the magistrate, and not to me, and which had now received its final determination." Soon after

he became Latin secretary of state to Cromwell. At that time appeared a book called *Eikon Basilike*, "The Royal Image." It professed to be a series of meditations drawn up by Charles during his captivity. Its effect was powerful. Fifty thousand copies were sold in a few months. All classes denounced the new government as guilty of the darkest crimes in their treatment of the royal martyr. To counteract this dangerous influence, Milton drew up a commentary entitled *Eiconoclastes*, or "Image Breaker." Of course, as the popular feeling then was, the success of this commentary could be only partial. Not long after (1651) appeared his "Defence of the People of England," in reply to a work of Salmasius of Leyden, a tool of Charles's son. The reception of this work in all the countries of christendom astonished Milton himself. The most eminent men of Europe hastened to present to him their encomiums. Queen Christina of Sweden specially marked her admiration of it. It was translated into Dutch for the benefit of the countrymen of Salmasius, but much to his own annoyance. Meanwhile, it was publicly burned at Paris and Toulouse. This Defence completely accomplished the purpose for which it was written; and Salmasius, after labouring in vain to produce an answer, died in 1653, the victim, as is supposed, of wounded pride.

On the 2d of May, 1652, Milton's first wife died, leaving him with three daughters, the youngest a new-born babe; and, to add to this affliction, the approach of blindness, which had long been dreaded, became rapid and inevitable. But he did not repine. It was while studying and writing in defence of liberty that his eye-sight first failed, and he regarded it more as a sacrifice in that great cause than as subject of lamentation. When taunted by the heartless scoffers of that age, he replied, "It is not miserable to be blind. He only is miserable who cannot acquiesce in his blindness with fortitude; and why should I repine at a calamity which every man's mind ought to be so prepared and disciplined for as to be able to undergo with patience—a calamity to which every man, by the condition of his nature, is liable, and which I know to have been the lot of some of the greatest and best of my species." The same calmness and Christian dignity breathe through the sonnet upon his blindness. His strength of mind and natural cheerfulness,

modified by his unwavering confidence in an all-wise Providence, were superior to every accident and to every misfortune. He still continued to dictate the most important correspondence of the commonwealth; he took an active share in Cromwell's foreign policy; he stayed the sword of Romish persecution in Piedmont, and caused even the Vatican to respect for a few years the rights of conscience; he conducted the correspondence which set at defiance the haughty bigotry of Spain. Even while engaged in these severe duties, he found time to follow his favourite literary pursuits. The principal of these were a Latin Dictionary, a History of England, and one other work, which will be mentioned hereafter. Meanwhile, he married his second wife, Catherine, the daughter of Captain Woodcock, a zealous republican. Within a year she gave birth to a child, and soon after both died. It was to her memory that the poet dedicated the sonnet in which he represents "his late espoused saint" coming to him in such an appearance as afterwards he "trusted to have full sight of in heaven."

After the Restoration, Milton was discharged from the office of Latin secretary. During the first outburst of loyal revenge, he secreted himself in a house at St. Bartholomew Close, while his friends spread a report of his death, and followed in mournful procession his fictitious corpse to the grave. After the scheme was discovered, the attorney-general was directed to commence a prosecution against him; and his two books, the *Eiconoclastes* and the *Defence of the People*, were consigned to the flames. He was included in the general act of oblivion; but, on leaving his retirement, was arrested by parliament. He escaped their resentment by the payment of costly fees, and retired to his humble home, never again to mingle in the affairs of state.

And now, cut off from society by the hatred of shameless enemies, and from outward communion with nature through the dearest of all the senses, worn down in the service of an ungrateful people, poor, despised, insulted, Milton retired to the humble dwelling where his future life was to be one dark, uninterrupted struggle with privation and sorrow. Other men would have employed that period in mourning for a few short months, and then sinking heart-broken into the grave. Milton employed it in writing *Paradise Lost*.

It appears that very early in life he had formed the design of writing an epic poem. His first subject had been drawn from the life of King Arthur; but his deep religious feelings and his intimate acquaintance with the beauties of the holy Scriptures, at length decided his choice. *Paradise Lost* was begun about two years before the Restoration, and finished three years after that event. It seems curious that the much larger portion of it was written during the winter seasons. Unable to write himself, the poet was obliged to compose and retain in his memory the successive passages until he could obtain some one to write them down. It might be supposed that, in this privilege, his daughters would vie with each other; but they treated him with cruel neglect, and the poet was obliged to depend in a great measure upon the kindness of strangers. His youngest daughter atoned in some measure for her sisters' conduct. She read to her father, solaced his lonely hours, and often assisted in penning his immortal words. In consequence, perhaps, of his loneliness, the poet entered for the third time into the matrimonial relation—a step which must strike us as rather strange under the circumstance. At the age of fifty-four he married Elizabeth Minshall, the daughter of a gentleman of Cheshire. She proved an amiable companion, and contributed much to solace the remaining years of her husband's life. Amid the quiet seclusion of his little family, Milton devoted all his energies to his poem. The remembrances of happier days, the scenes of Rome, Florence, and Naples, the extensive parks and quiet lawns of his own country, the hurry of political life, and the dissolute revel, which surrounded his later days, were all made sources of some image or description. It appears from Milton's writings, that, on some occasions, he believed himself actually inspired, and, before we smile at such an opinion as presumptuous, it might be well to peruse afresh his descriptions of the spirit world, and of that state of primitive innocence for which the unhappy poet so ardently longed. These are treated with majesty and solemnity, at which criticism is awe-struck, while the flow of noblest harmony seems to be not the voice of human genius, but the song of the seraphs whose devotions it records.

The *Paradise Lost* was published in 1665. When prepared for the press, it narrowly escaped suppression through the

bigotry of the licenser, Thomas Tomkins, to whose judgment it had been committed, and who was, of course, prepared to detect treason in every line. For the first edition Milton received five pounds, and a stipulation of fifteen pounds more if it should reach a third edition ! Its sale was tolerably rapid, and, notwithstanding the false taste of the literary men of that age, it met with much admiration. But it triumphed over bad taste and worse criticism, prejudice, and bigotry; and now the great of all nations rank the poor blind bard of England with the few mighty intellects, which, either in ancient or modern times, have, in the highest department of literature, won for themselves immortality.

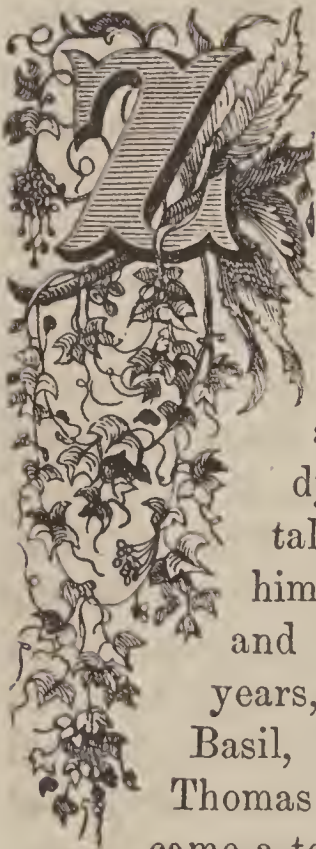
In 1670, appeared *Paradise Regained*, and about the same time, *Samson Agonistes*. Previous to this, the office of Latin secretary had been tendered him by Charles II.; but it was promptly declined, and the contemptuous manner in which he was afterwards treated by the royalists, shows they had not abated any portion of their malice toward him. The following anecdote, which is believed authentic, will serve to illustrate this opinion. The Duke of York, brother to the king, and afterwards his successor, expressed to Charles his desire to see "old Milton." The request was, of course, granted, and James was introduced to the great poet. A free conversation ensued, during which the duke asked Milton if he did not regard the loss of his eye-sight as a judgment for what he had written against the late king. "If your highness," answered Milton, "thinks that the calamities which befall us here are indications of the wrath of heaven, in what manner are we to account for the fate of the king, your father?" The duke left him. At the next interview of the royal brothers, James exhorted the king to have Milton hanged. "Why," answered Charles, "is he not old, poor, and blind?" "Yes." "Then hanging him would be doing him a service; it will be taking him out of his miseries; now he is miserable enough, and by all means let him live."

During the great plague in 1665, a young man named Ellwood, who had studied under Milton, displayed his gratitude toward the poet by removing him to a pleasant cottage at Chalfont, in Buckinghamshire. It was during the same year, as has already been mentioned, that the first edition of his great

poem appeared; but, before a second was called for, the author was numbered with the dead. "With a dissolution so easy that it was unperceived by the persons in his bed-chamber, he closed a life clouded, indeed, by uncommon and various calamities, yet ennobled by the constant exercise of such rare endowments as render his name, perhaps, the very first in that radiant and comprehensive list of which England has reason to be proud." His remains were followed to their resting-place in St. Giles's church, Cripplegate, by a large concourse, including many of the wealthiest and most learned individuals of London. A fine monument was subsequently raised to his memory by the munificence of a private individual.

In this sketch of Milton's life, we have enumerated only those works in prose and in verse on which his fame as a literary man is founded. It is not our place to enter into an examination of these; but rather to show how, as a Christian, the great poet is entitled to our veneration. He is generally accused of harshness of temper, and a fondness for rancorous disputation. Sometimes he has transgressed on these points; but, in that age, he who could have taken part in the defence of liberty without transgressing, must have been more than man. Then the great battle was fought which involved in its shock the liberty, the dearest rights, perhaps national existence, of the English people. He who led either party, had need of a commanding voice, and of an inflexibility of purpose which would stop at no half-way measures. Such was Milton's character; and his very errors should be regarded with kindness and indulgence. But, in domestic life, he was the kind father, the affectionate husband; in religious life, he was the humble follower of Jesus. He rose at four in the summer months, and at five in winter. Two hours were devoted to hearing the Scripture and to private meditation and devotion; his meals were short and temperate; and the remaining portion of the day, with the exception of other devotional duties and of occasional relaxation on the organ, was given to study. So rigid was his economy of time, that it may be said with truth, that few men ever lived longer than he, although he died at the age of sixty-six.

ULRIC ZWINGLE.



WINGLE was born at Wildhaus, on Lake Zurich, January 1, 1484. His father had raised himself from a peasant to the chief magistracy of the district, and determined, when his son was quite young, to give him a learned education. Until ten years old, Ulric was educated by an uncle; afterward, he was taught at Basil, and then at Berne. Here, while studying poetry and belles-lettres, he evinced such talent that the Dominicans endeavoured to draw him into their convent. His father opposed this, and ordered him to Vienna. Here, during two years, he studied philosophy. When returning to Basil, he entered upon a theological course under Thomas Wittembach. At the age of eighteen he became a teacher, and, in the four ensuing years, taught and studied with so much assiduity that he was created master of arts. He first preached at Rapersville, was soon after ordained priest, and became pastor of the town of Glaris.

Zwingle now devoted himself to the study of the Scriptures; examining and elucidating them by the ancient fathers. Yet the Bible was to him a sealed book; and he seems to have clung to the errors of popery with blind tenacity, until, out of mere curiosity, he commenced the reading of Wiclif's writings and those of the Bohemian reformers. He perceived that those men, though denounced as heretics, were actually moral and pious; that their doctrines were scriptural; and that they were right in pronouncing the Romish church corrupt, the clergy ignorant and licentious. Every day his personal observation convinced him that the power which he had formerly regarded as supremely good, was sunk in corrup-

tion and wickedness, and that it oppressed the souls of those whom it professed to make fit for the kingdom of heaven. But, as yet, Zwingle had no intention of being a reformer; and, during his ten years' labour at Glaris, he confined himself to instructing his own congregation in the word of God and the practice of piety. Even in this comparatively humble occupation, he excited the jealousy of Rome, and was accused of dwelling on the necessity of a holy life rather than the merits of fasts, miracles, pilgrimages, relics, and indulgences. While the discontent of many was ripe against him, he was ordered by government to attend the Swiss soldiers to Italy as chaplain during their wars in favour of the pope against the French. Zwingle obeyed with reluctance. His countrymen were defeated at Marignano, and the chaplain seized the occasion to advise his government against the practice of hiring out their troops to foreign masters. In his letter we find the germ of his future opposition to popery; but at the time it gained him few friends and many enemies.

On returning from Italy, (1516,) Zwingle accepted the offer of the Baron of Geroldseck, to become abbé in the convent of Einseindeln. Here he laboured to extend the truth which he had discovered. His patron, Baron Theobald, was among his first converts, and soon after was abolished the inscription over the entrance of the abbey, "Here plenary remission of all sins is obtained," together with the relics and images. He reformed the convent, permitted the nuns to return to the world if they chose, and endeavoured to convince the pilgrims who visited the abbey that bodily afflictions and performances did not entitle them to the approbation of God. These steps were the prelude to one more important. On the anniversary of the consecration of the abbey, the fearless priest proclaimed to the assembled crowds that, without a change of heart, none could be saved; that adoration of images and of the queen of heaven was sacrilege; that Jesus Christ was the sole mediator between God and man. A violent uproar ensued; part of the congregation admired the preacher; part called him a hypocrite. The neighbouring monks, finding the revenue of the day less than usual, clamoured unanimously against him. Yet Zwingle still regarded the Romish church as the true church; and the pope and his legate, with a blindness as injurious to their cause

as it was unusual, admired the talents of the reformer, and endeavoured to win him to their personal service.

Notwithstanding the efforts of his enemies, Zwingle had secured to himself many friends and extensive popularity. In 1518, when the cathedral of Zurich was without a preacher, he accepted an invitation to supply it. His first step was to lay before those who had called him a statement of the plan of preaching which he intended to pursue. It was to make Scripture explain Scripture, and to expound the word of God as it had been done by the apostles and earlier fathers. His first sermon in the cathedral (January 1, 1519) was in conformity with this plan, was similar in substance and style to the consecration sermon in the abbey, and, like that sermon, gained him both friends and enemies.

A new event gave a powerful impulse to the Swiss reformation. A Franciscan monk, Bernardine Samson, entered the cantons as a vender of indulgences. At Berne he had great success; but, at a small town near Zurich, he was opposed by Bullinger, the parish priest. Samson excommunicated him; Zwingle denounced the excommunication; Samson declared that he had a special message from the pope to the Zurich Diet. When summoned to appear and deliver it, he was proven an impostor, and banished the country. His discomfiture enhanced the reputation of Zwingle.

In 1522, some persons were imprisoned for refusing to observe Lent. Zwingle seized the occasion to publish his tract "On the Observation of Lent," in which he ridiculed its observance and declared it an institution of the priests. The Bishop of Landenburg requested the council of Zurich to suppress such attacks. They declined doing so. Zwingle replied to the bishop, censuring in severe language the vices of the clergy and their obstinacy in resisting truth. "I will now tell you," his letter says, "what is the Christianity that I profess, and which you endeavour to render suspected. It commands men to obey the laws and respect the magistrate; to pay tribute and impositions where they are due; to rival one another only in beneficence; to support and relieve the indigent; to share the griefs of their neighbour, and to regard all mankind as brethren. It further requires the Christian to expect salvation from God alone, and Jesus Christ, his only Son, our Mas-

ter and Saviour, who giveth eternal life to them who believe on him." His writings and his preaching drew upon him the odium of being a Lutheran, while parties were so divided that violent disputes happened among friends and relatives, in assemblies, in the street, in the church during service. Grieved at this, Zwingle solicited of the great council a public conference, where, in presence of the deputies of the Bishop of Constance, he might explain and defend his doctrines. If proved in error, he would retract; if triumphant, he asked the protection of government. The council agreed, and January 29 was appointed for the discussion. Meanwhile, the reformer published seventy-six propositions as the basis of the discussion, in which the axe was laid at the root of papal pretensions.

At the day appointed the assembly met. The council, the nobility, the clergy, the bishop's deputies, and a crowd of spectators, were present. When the meeting had been opened by the burgomaster, Zwingle arose, and stated that, being accused of heresy, he was prepared to defend his opinions from Scripture. Nobody attacked him. An effort was made to postpone the subject until December; but Zwingle, setting the Bible before them, called on any present to make good the charge of heresy. At length a minister rose to complain that he had been imprisoned by the Bishop of Constance for denying the necessity of worshipping Mary and the saints. Faber, a creature of the bishop, replied that, having visited the prisoner and quoted many passages of Scripture by which the worship was established, he had caused him to retract. Zwingle immediately arose, and, after stating that this was one of the subjects in his propositions, called on Faber to produce the texts he had quoted to the prisoner. Faber concealed his irritation by a torrent of authorities from fathers, councils, monks, and miracle-mongers. Zwingle demanded the text which authorized image-worship. Faber gave a thorough history of miracles, enlivened by additional flourishes from the fathers. Zwingle replied that fathers, councils, and popes had not only erred, but disagreed among themselves, while Scripture alone was infallible. Faber exclaimed that he would some time prove the propositions of Zwingle heretical. "Prove it now," cried the reformer. Faber sat down. The Lutherans were wild with joy, and, immediately on adjourning the council, published a decree, "That

Zwingle, having neither been convicted of heresy nor refuted, should continue to preach the gospel as he had hitherto done; that the pastors of Zurich and its territories should rest their discourses on the words of Scripture alone, and that both parties should abstain from all personal reflections." This affair gave a great impetus to the reformation. The people began to promote the work in their own way. Crucifixes were pulled down, images demolished, and the adherents to Rome violently denounced. Undecided as to the manner of treating those who participated, the council called a second assembly to examine whether the worship of images was authorized by the gospel, and whether the mass ought to be preserved or abolished. Nine hundred persons obeyed the call, (October 28, 1523,) and the discussion lasted three days. Zwingle triumphed; the prisoners were released; image-worship was declared unscriptural; the mass to be no sacrifice. The council postponed, for the present, their opinion respecting a change in the *forms* of worship. The change was effected, without disturbance, in the beginning of 1524. Meanwhile, Zwingle had married, and about the same time he published several works, among which was an exhortation to the Swiss cantons not to impede the reformation. This drew upon him the indignation and persecution of the cantons other than Zurich. That canton steadily sustained him. In 1525, the adoration of the host and the mass were abolished. On the 13th of April, a white cloth was spread over the church-table, and bread and wine placed thereon. The account of the institution of the supper was read. Zwingle exhorted his congregation to examine themselves, and the people, for the first time in Switzerland, partook of the Lord's supper in both kinds. Then began the suppression of the monasteries. The Dominican and the Augustine convents were converted into hospitals; their revenues were appropriated to the sick; young monks were put to trades; old ones supported by government. A new academy was founded at Zurich, and strenuous efforts were made to spread the gospel through Switzerland.

About this time Zwingle used his efforts to counteract the spread of the Anabaptists, who had become numerous in the cantons. The Catholics now endeavoured to secure the reformer's person by ordering the council of Zurich to send him

to Baden, under pretence of having a dispute with Dr. Eck. Zurich refusing to give him up, he was condemned, his books prohibited, and his adherents excommunicated. The injustice of this proceeding opened the eyes of several cantons to the merits of popery more than the preaching of Zwingle had done. At a great convocation held at Berne, (1527,) the reformed doctrines were discussed during eighteen sittings, and a majority of the clergy declared for the reformation. Afterwards, their prospects were, in some measure, interrupted by Zwingle's dispute with Luther concerning the Lord's supper, the prospect of civil war, and the persecution waged by the Romanists against the sacramentarians, as the followers of Zwingle were called. The reformer's life was so embittered by these events that he resolved to leave Zurich and seek an asylum elsewhere; but the entreaties of both friends and enemies induced him to remain.

The storm, which had long been gathering over Zurich and the other Protestant cantons, burst at last. On the 6th of October, 1531, the Romish cantons took the field, and stationed their forces at Cappel. Zurich hastily mustered a handful of men, and detached them against the enemy. Zwingle was ordered to join them. His friends trembled for his safety. "Our cause is good," said the reformer, "but it is ill defended. It will cost me my life, and that of a number of excellent men who would wish to restore religion to its primitive simplicity and our country to its ancient manners. No matter. God will not abandon his servants; he will come to their assistance when you think all is lost. My confidence rests upon him alone, and not upon men. I submit myself to his will."

At Cappel the Protestants were attacked with fury, and defended themselves with bravery—overpowered by numbers and totally defeated. In the confusion of flight, Zwingle was thrice thrown down, but recovered himself. A stroke under the chin proved more serious. He sank on his knees, and then on the ground, exclaiming, "Is this a calamity? They are able to kill the body, but they are not able to kill the soul." After lying insensible for some time, he revived, raised himself, and directed his eyes upward. Some Catholic soldiers approached; among them a confessor. When the latter offered himself, Zwingle shook his head. He was asked to dedicate his soul to the Virgin, but refused. One of the soldiers ran him through

with a sword, exclaiming, "Die, obstinate heretic." Next day his body was found by some Catholics, and exposed to view of the soldiers. An old colleague and opponent of the reformer gazed at it with emotion. "Whatever may have been thy faith," he said, "I am sure that thou wast always sincere, and that thou lovedst thy country. May God take thy soul to his mercy." The soldiers clamoured for the burning of the body. A self-constituted tribunal acceded; the remains were reduced to ashes, and the ashes scattered to the winds.

Zwingle, at his death, was forty-seven years old. He left a number of useful works behind him, and his memory was revered as that of a spiritual and national father.

SIR HENRY VANE.



VANE was a man whose talents would adorn any cause and any age. A powerful orator, a profound statesman, a courteous gentleman, a true Christian, and the untiring champion of civil and religious toleration, he moved among the great spirits of his day with an effect which, while nerving the heart of every friend of mankind, struck terror into the ranks of tyranny. Yet, like Milton and Cromwell, his memory has been blackened by those who, blinded by servility and corrupted by vice, were unable to comprehend the principles for which he contended and suffered; and not till the free spirit of our own day had established a standard of impartial criticism in political and religious matters, was Vane regarded, by the readers of history, in any other light than that of a weak enthusiast.

Henry Vane, the younger, was born in 1612. His ancestors were ennobled both by deeds and extraction. His father, called the elder Sir Henry, had taken a conspicuous part in the events of James's reign, and was, at his son's birth, the king's secretary of state. Being placed at Westminster, young Vane abandoned himself for a time to the frivolities then practised by the youth of that college; but at the age of fourteen, according to his confession on the scaffold, "God was pleased to lay the foundation or groundwork of repentance" in him, "revealing his Son in me, for the bringing me home to himself, by his wonderful rich and free grace; revealing his Son in me, that by the knowledge of the only true God, and Jesus Christ whom he hath sent, I might, even while here in the body, be made partaker of eternal life in the first fruits of it." About the same

time were formed his opinions on civil freedom; so that at an age in which the mind of most persons is but unfolding to receive knowledge, Vane's had already sketched the outlines of character.

When sixteen years old, Vane became a gentleman commoner of Magdalen College, Oxford; but he terminated his membership at the university by refusing to take the oath of allegiance and supremacy. Quitting Oxford, he visited the continent, and spent some time at Geneva. From that city of free inquiry he returned to England, more confirmed in his opinions concerning religious tolerance and political freedom. As the age of Bishop Laud was not dull in perceiving symptoms of that nature, an outcry was speedily made against the young dissenter. Laud expostulated with him; courtiers and divines frowned upon him; his father commanded him. Henry, though modest, was firm; but unwilling to expose his father to the resentment of a government which visited the sins of one relative on another, he determined to repair to America. "I was willing (he said afterwards, in a dark and bitter day) to turn my back upon my estate; expose myself to hazards in foreign parts; yea, nothing seemed difficult to me, so I might preserve faith and a good conscience, which I prefer before all things; and do earnestly persuade all people rather to suffer the highest contradictions from man, than disobey God by contradicting the light of their own conscience." The resolution so suddenly taken, to abandon his own country, astonished and irritated his father; but the king induced his secretary to consent. He reached Boston in the early part of 1635, was welcomed with enthusiasm by all classes of people, and on the third of March admitted to the freedom of the colony. In the following year he was elected governor of Massachusetts. We have elsewhere noticed the events which rendered his opponent, Mr. Winthrop, temporarily unpopular; yet to Vane the administration was one stormy, harassing, and unsuccessful. The whole colony was torn into factions; from the first a strong party opposed Vane; and the suddenness of his popularity, together with his youth, exposed him to the hatred or contempt of the baser kind. Had no other obstacles arisen, those were sufficient to embarrass his public acts. But others did arise, of a nature well calculated to derange not only politics, but society itself. The principal of

these was the Hutchinson controversy, of which an account is given in another part of this volume. The part taken in it by Vane, will be seen in the sequel.

The announcement of Vane's election was received by the people with enthusiasm. At this time there were in the port fifteen large vessels, a force sufficient to disturb the watchful jealousy of our New England fathers; nor was the conduct of the crews, when on shore, calculated to overcome prejudice and gain esteem. No expedient could be contrived to get rid of them, until the young governor, by inviting the captains to a repast, and acquainting them in a friendly manner with the wishes of the people, obtained their ready assent to terms which removed all cause of dispute. Another dispute on a matter of mere form—the raising of the king's flag on the fort—was settled on the personal responsibility of the governor, who hung out the flag; but as it contained a *cross* as well as the national ensigns, the Puritans were scandalized and a new impulse given to the opposition against Vane. But the governor's party was still strong, and his friends enthusiastic; so that in July, when he made a friendly tour through the towns on the northern and eastern part of the bay, he was received with many demonstrations of esteem and affection. His return to Boston is marked by the occurrence of the Pequot war, which for a time threatened to devastate the colony. Had all the neighbouring nations joined the Pequots, such a devastation might have happened; that they did not, is to be ascribed to the efforts of Vane and Roger Williams. Five weeks after Endicott's expedition to Block Island, the Narragansett sachem came to Boston on the invitation of the governor, attended by twenty-two chiefs. Vane received them not as savages, but as human beings; they dined with him, and in the afternoon were indulged in a long and friendly conference. It will not be hard to surmise the effect of such a reception. They concluded an amicable treaty with the governor, and on their return were escorted and saluted by a band of soldiers.

In the summer of this year, Vane received letters from England, urging him to return to that country; but he could not obtain permission from the council. The troubles of the colony were then verging toward a crisis; Mrs. Hutchinson, having lately arrived from England, was defending her opinions with a

zeal and talent which demanded all the efforts of her opponents to counteract; and in the violence of the conflict, every other interest and feeling was swept away or absorbed. Governor Vane could not remain indifferent to a controversy which involved the cause of religious truth. He deplored Mrs. Hutchinson's imprudence, but he believed her to be sincerely pious; he believed that she was labouring for religious tolerance, and believing so, he espoused her cause. The act drew upon him the united opposition of the anti-Hutchinsonians. As the yearly election approached, party spirit attained a height such as was never dreamed of before; and on the day of voting, the grave and austere Puritan could with difficulty be induced to keep his hands off his neighbour. The Reverend Mr. Wilson, one of the pillars of orthodoxy, after climbing a tree, harangued the multitude in a style which at any other time would have secured him a seat in the pillory. Vane and all his friends were signally defeated. Indignant at this result, the people of Boston instantly elected him as their representative at the General Court. The dominant part of the assembly declared the election void; a new election was held next day; each party strained every nerve, and exhausted every effort, and Vane was again returned by a triumphant majority.

When the "most extraordinary" law, forbidding any one to harbour an emigrant, was passed, Vane wrote in opposition to it; and in reply to Winthrop's "Defence of an order of Court made in the year 1637," in his "Brief Answer," Vane contends that no government can be well founded, unless it be founded in accordance with the will of God; that churches have no liberty to receive or reject members at their discretion, but at the discretion of Christ: and that "heretics" should not be subject to the civil power,—"Ishmael (he says) shall dwell in the presence of his brethren." The controversy lasted until Vane's return to England, in August, 1637.

On arriving in his native country, Vane married, and retired for some time to the seclusion of his paternal seat. Through the solicitations of his friends, he was again brought forward to public life, and took his seat in parliament as representative of Kingston upon Hull, April 13, 1640. So great was the sensation produced among all classes by his appearance, that notwithstanding his known opinions, King Charles used every

effort to win him to his cause. The crown spoke condescendingly to him; the office of navy treasurer was given him, and he received the honours of knighthood. But his religion and his political opinions were incorruptible. The dissolution of parliament found him what he had been at its assembling; and when the memorable Long Parliament met, he was confidently looked upon as one of the most fearless opponents of oppression. When the privy council and the star-chamber had been swept away, Lord Strafford was brought to trial for treason. The history of Vane's connection with that trial is most curious, but no more than a sketch of the principal items can here be given. One principle of the privy council—the source of its power and of its fall—was entire secrecy; and this was secured by the solemn oath of each member. When the Long Parliament met, Mr. Pym arose in the house of commons, and accused Strafford of having urged the king to measures unconstitutional, despotic, and treasonous. No one could ascertain whence he had obtained his information, since each of the council denied having ever broken his oath. When Sir Henry Vane the elder, himself a member of the council, was called upon for testimony, he confirmed Pym's accusation. As that nobleman was the mortal enemy of Strafford, it was believed by many that he had betrayed the secret; but this Vane indignantly denied. The trial unravelled the mystery. By accident young Vane had obtained the key of a cabinet, in which were the proceedings of the council; ignorant of its contents, he unlocked it. A paper with Strafford's advice to the king was discovered. Astounded by such an exhibition of political wickedness, he invited Pym to examine the paper; Pym did so; the paper was replaced in the cabinet, and, without the knowledge of the elder Vane, a foundation was laid for the death of his rival, and eventually the overthrow of the monarch.

In the great acts of this parliament—the triennial bill, the constitutional settlement of taxation, the destruction of despotic courts, the abolition of the king's prerogative of dissolution—Vane was a distinguished participant. When the civil war commenced, he was reappointed treasurer of the navy by parliament, the crown having deprived him of that office. On again resuming his duties, he devoted almost the entire emoluments of the treasury, amounting to between one hundred and

one hundred and fifty thousand dollars, to the public service. When the power of the king was in the ascendant, and the cause of liberty appeared almost lost, an embassy, numbering four persons, was sent to solicit a league with the Scotch; of that embassy Vane was the soul; it was entirely successful, and to its success is owing, perhaps in a principal degree, the success of the republicans. On the 26th of October, Vane returned to England with the "solemn league and covenant," political and religious, between the Scotch government and the parliament. He was afterwards, with Cromwell, the principal supporter of the self-denying principle and the new model, the acts which inspired the proceedings of parliament with a vigour hitherto unknown. On the field of Naseby the army of the new model, led by Cromwell and Fairfax, broke the power of royalty, and secured the dominance of parliament.

The victory renewed the old dispute between the Presbyterians and the Independents, concerning church government. The former clamoured against all toleration, the remainder for it. Vane and Cromwell led the Independents, and their numbers daily increased. The king, with his customary duplicity, pledged himself to Vane that he would join that party, and assist in "rooting out intolerance;" while at the same time he was corresponding with some of his creatures concerning his proposed treatment of the rebels. Vane returned no answer. During the stormy scenes which followed, he acted with his customary wisdom and influence; but when the soldiery, in order to obtain a majority favourable to the king's execution, "purged the house" of the Presbyterians, Vane resented the act as gross injustice, and retired to private life. In 1649, after the king's death, he resumed his seat, and was made chairman of a committee of three, to whom were intrusted the affairs of the admiralty and the navy. It was under him that the English navy began the continued series of victories which has since rendered her a first-rate naval power. He opposed, with his whole energy, the encroachments of Cromwell upon the parliament; and on that day when the protector dissolved the Long Parliament, he was conspicuous in his opposition to the measure.

On again retiring to private life, Vane watched with patriotic eye; and the publication by Cromwell of a day of fast,

(March 14; 1656,) for the purpose of “applying themselves to the Lord, to discover the Achan who had so long obstructed the settlement of these distracted kingdoms,” afforded him another opportunity of speaking for the republic. In his “Healing Question,” he showed in the most satisfactory manner, that the Achan was Cromwell himself. For this, Vane was abruptly summoned before the council, and, after a tedious trial, or rather mockery of trial, was committed to Carisbrook Castle, in the Isle of Wight. He was released in December; and from that time until Cromwell’s death, in 1658, he wrote several treatises on government. On the accession of Richard Cromwell, he was re-elected to parliament. The managers of elections gave his certificate to another; again he was returned from Bristol, and again rejected; a third election disappointed his enemies, and on the 27th of January, 1659, he resumed his seat. He was the uncompromising opponent of Richard’s government; and when the Restoration occurred, though aware that his hopes of political and religious liberty were disappointed, he came up to his house in Hampstead, near London. Besides feeling unconscious “of having done any thing in relation to public affairs, for which he could not willingly and cheerfully suffer,” he had received from Charles the promise of a merciful indemnity. The promise was redeemed, by assigning Vane to the Tower. Both houses, however, petitioned the king to spare his life; and Charles promised, that if Vane were attainted, the execution might be remitted. During more than two years, he was removed from prison to prison, and at length consigned to a solitary castle on the island of Scilly. He continued to write, in the spirit of a Christian philosopher, various treatises, on government, religion, life, death, friends, &c.; while, in the mean time, the king was using every effort to secure a majority in parliament that would consent to his death. In a letter to his wife, he says—“It is no small satisfaction to me in these sharp trials, to experience the truth of those Christian principles, which God of his grace hath afforded you and me the knowledge and emboldened us to make the profession of. Have faith and hope, my dearest; God’s arm is not shortened; doubtless, great and precious promises are yet in store to be accomplished, in and upon believers here on earth, to the making of Christ admired in them. And if we cannot live in the power and actual possession of them,

yet if we die in the certain foresight and embracing of them by faith, it will be our great blessing. This dark night and black shade which God hath drawn over his work in the midst of us, may be, for aught we know, the ground colour to some beautiful piece that he is now exposing to the light."

Soon after the writing of the letter from which this is extracted, Vane was remanded to the Tower. On the 2d of June, he was brought to trial as a false traitor, &c. The indictment charged him with compassing and imagining the death of Charles I., of conspiring to subvert the ancient government of the realm, of associating with traitors, and like offences. He was refused counsel, and asked to plead guilty or not guilty. He denied any obligation to plead on the indictment, and in a speech of consummate ability, demanded, as a member of parliament, a trial before his equals, and the benefit of counsel. He was assured that counsel would be granted him, if he consented to plead to the indictment. After long hesitancy, he consented, pleading not guilty. He was remanded to prison, where he remained four days. When the day of trial came, his demand to the judges for counsel was answered by the assertion, that *they* would be his counsel. The ensuing trial, whether we consider the shameless injustice of the court, the defence of Vane, or the impression produced upon the people, is one of the most remarkable in English annals. The jury, after a secret consultation with Vane's bitter opponent, the solicitor-general, returned a verdict of guilty.

On returning to his cell, Vane was visited by some friends. They found him cheerful, although during the ten hours he had passed in court he had not tasted any refreshment, and was most of the time engaged in intricate argument. After stating to them that he had anticipated all which had occurred, Vane blessed God that "he had been strengthened to maintain himself at the post which Providence had assigned him; that arguments had been suggested to his mind; that he had not been left to overlook any means of defence; that his lips had been clothed with more than their usual eloquence; and that by His gracious help, he had been enabled to discharge, to his own entire satisfaction, the duty he owed to his country, and to the liberty of his countrymen. He had spoken that day, as he told his judges, not for his own sake only, but for theirs, and

for posterity. He had done his best, and his utmost for himself, and for his fellow-men; his conscience was discharged, his obligations to society were fulfilled, and his mind was therefore at peace with itself, at peace with the world, and full of satisfaction, comfort, and joy."

Charles had now an opportunity to redeem his promise. He did so, by writing a letter to Clarendon, in which he describes Vane as a man "too dangerous to let live, if we can honestly put him out of the way." Clarendon understood him; and on the 11th of June, Vane was brought forward to receive sentence. He stated in a forcible manner many reasons for an arrest of judgment, but these were overlooked, and he was sentenced to die on the scaffold. During the short space of three days, he prayed with and exhorted his wife and children, who were permitted to remain with him. On the fatal morning, he kissed his children, and said, "The Lord bless you—he will be a better father to you—I must now forget that ever I knew you. * * * Be not you troubled, for I am going home to my father." In his prayer, occurred words almost prophetic. "I die in the certain faith and foresight that this cause shall have its resurrection in my death. My blood will be the seed sown, by which this glorious cause will spring up, which God will speedily raise. * * * As for that glorious cause which God hath owned in these nations, and will own, in which so many righteous souls have lost their lives, and so many have been engaged by my council and encouragement, shall I now give it up, and so declare them all rebels and murderers? No; I will never do it. That precious blood shall never lie at my door. As a testimony and seal to the justness of that quarrel, I leave now my life upon it, as a legacy to all the honest interest in these three nations. Ten thousand deaths rather than defile my conscience, the chastity and purity of which I value beyond all this world. I would not for ten thousand lives part with this peace and satisfaction I have in my own heart, both in holding to the purity of my principles, and to the righteousness of this good cause, and to the assurance I have that God is now fulfilling all these great and precious promises, in order to what he is bringing forth. Although I see it not, yet I die in the faith and assured expectation of it."

He was drawn to the scaffold on a sled, and everywhere hailed

with demonstrations of sympathy by the people. After mounting the scaffold, he attempted to address the crowds, but was interrupted by noise of trumpets, the paper snatched from his hands, and even his pockets were searched for papers. "As might have been expected, (says Upham in the American Biography,) and as the government had most seriously apprehended, a great impression had by this time been made by the prisoner upon the vast multitude that surrounded him. The people remembered his career of inflexible virtue and patriotism. They had been roused to indignation by the treatment he had received at the hands of Cromwell, and of the restored monarch. His trial had revived the memory of his services and sufferings. The fame of his glorious defence had rung far and wide through the city and nation. The enthusiasm by which he had been welcomed by weeping and admiring thousands, as he passed from prison to Tower Hill; the sight of that noble countenance; the serene, and calm, and almost divine composure of his deportment; his visible triumph over the fear of death, and the malice of his enemies—all these influences, brought at once to bear upon their minds, and concentrated and heightened by the powers of an eloquence that was the wonder of his contemporaries, had produced an effect which it was evident could not, with safety to the government, be permitted to be wrought any higher." Finding that he could not be heard, Vane remarked, "It is a bad cause which cannot bear the words of a dying man," and kneeled down to pray. "I bless the Lord, (were his words,) who hath accounted me worthy to suffer for his name. Blessed be the Lord, that I have kept a conscience void of offence to this day. I bless the Lord, I have not deserted the righteous cause for which I suffer." "Father, (he said at the block,) glorify thy servant in the sight of men, that he may glorify thee in the discharge of his duty to thee, and to his country." With one stroke, the head was severed from the body. His death, considered merely as an act of policy, was the greatest blunder that the king could have committed; and it gave the Stuart dynasty a shock from which it never recovered.

JOHN KNOX.



NOX, the son of obscure parents, was born in 1505; there is some doubt respecting his birthplace, which was probably the village of Gifford, in East Lothian, although it has been asserted that he was born at Haddington. His education was more liberal than was then common. In his youth, he was put to the grammar school at Haddington, and about 1524, removed to the University of St. Andrew's, where the learning principally taught was the philosophy of Aristotle, scholastic theology, civil and canon law, and the Latin language; Greek and Hebrew were at that time little understood in Scotland, and Knox did not acquire the knowledge of them until somewhat later in his life. "After he was created master of arts, he taught philosophy, most probably as an assistant or private lecturer in the university, and his class became celebrated." "He was ordained a priest before he reached the age fixed by the canons of the church, which must have taken place previous to the year 1530, at which time he had attained his twenty-fifth year, the canonical age for receiving ordination."* His first instruction in theology was received from John Major, the professor of theology in the university, but the opinions founded upon it were not long retained; the writings of Jerome and Augustin attracted his attention, and the examination of them led to a complete revolution in his sentiments. It was about the year 1535 that his secession from Roman Catholic doctrines and discipline commenced, but he did not declare himself a Protestant until 1542.

The reformed doctrines had made considerable progress in

* M'Crie's Life, vol. i. p. 12.

Scotland before this time. Knox was not the first reformer; there were many persons, "earls, barons, gentlemen, honest burgesses, and craftsmen," who already professed the new creed, though they durst not avow it; it was to the avowal, extension, and establishment of the reformed religion that his zeal and knowledge so powerfully contributed. His reprehension of the prevalent corruptions made him regarded as a heretic; for which reason he could not safely remain in St. Andrew's, which was wholly in the power of Cardinal Beaton, a determined supporter of the church of Rome, and he retired to the south of Scotland, where he avowed his apostasy. He was condemned as a heretic, degraded from the priesthood, and it is said by Beza that Beaton employed assassins to waylay him. He now for a time frequented the preaching of the reformed teachers, Williams and Wishart, who gave additional strength to opinions already pretty firmly rooted; and having relinquished all thoughts of officiating in the Roman Catholic church, he became tutor to the sons of Hugh Douglas, of Langniddrie, a gentleman of East Lothian, who had embraced the reformed doctrines. After the murder of Cardinal Beaton, Knox removed with his pupils from Langniddrie to St. Andrew's, (1547,) where he conducted their education in his accustomed manner, catechising and reading to them in the church belonging to the city. There were many hearers of these instructions, who urged him, and finally called upon him to become a public preacher. Diffident and reluctant at first, upon consideration he consented to their request. In his preaching, far more than the reformed teachers who had preceded him, he struck at the very foundations of popery, and challenged his opponents to argument, to be delivered either in writing or from the pulpit, and so successful were his labours, that many of the inhabitants were converted to his doctrines.

It was not long before an event took place, by which his efforts received a temporary check. The murder of Cardinal Beaton had given great offence, and created great excitement through the kingdom. It was a severe blow to the Roman Catholic religion and the French interest in Scotland, both of which he had zealously supported, and vengeance was loudly called for upon the conspirators by whom he had been murdered. These conspirators had fortified St. Andrew's, and the art of

attacking fortified places was then so imperfectly understood in Scotland, that for five months they resisted the efforts of Arran, the regent. From their long wars in Italy and Germany, the French had become as experienced in the conduct of sieges as the Scotch were ignorant. The French were allies of Scotland; to France, therefore, Arran sent for assistance. About the end of June, 1547, a French fleet, with a considerable body of land forces, appeared before the town.* The garrison capitulated, and Knox, among many others, was taken prisoner, and conveyed to Rouen, where he was confined on board the galleys. After nineteen months' close imprisonment, he was liberated, with his health greatly injured by the rigour with which he had been treated, (1549.) Knox now repaired to England, and though he had never received ordination as a Protestant, Cranmer did not hesitate to send him from London to preach in Berwick. In Berwick and the north of England he followed his arduous undertaking of conversion until 1551, when he was made one of King Edward's chaplains, with a salary of 40*l.* a year. While his friends in the English administration offered him further preferment, which he declined, his enemies brought charges against him before the council, of which he was soon afterwards acquitted. He was in London at the time of Edward's death, but thought it prudent to fly the kingdom as soon as Mary's policy towards the Protestants became apparent. In January, 1554, he landed at Dieppe; from Dieppe he went to Geneva; and from Geneva to Frankfort, where Calvin requested him to take charge of a congregation of English refugees. In consequence of some disputes, he returned from Frankfort to Geneva, and, after a few months' residence there, to Scotland, where he again zealously promulgated his doctrines. The English congregation at Geneva having appointed him their preacher, he thought right to make another journey to the continent, (1556,) which he quit-
ted finally in 1559. During these, the quietest years of his life, he published "The First Blast of the Trumpet against the Monstrous Regiment of Women," in which he vehemently attacked the admission of females to the government of nations. Its first sentence runs thus: "To promote a woman to bear

* Robertson vol. i. 314.

rule, superiority, dominion, or empire above any realm, nation, or city, is repugnant to nature, contumely to God, a thing most contrarious to his revealed will and approved ordinance, and finally it is the subversion of all equity and justice." This inflammatory composition, as might have been expected, excited fresh hostility against its author. At the time of its publication, both England and Scotland were governed by females; Mary of Guise, the queen-dowager of Scotland, was likewise regent of that kingdom, while the Princess Mary was heiress of its throne: and in England Mary was queen, and her sister Elizabeth the next in succession to the crown. It hardly admits of wonder then that when, in 1559, Knox was desirous of returning to England, Queen Elizabeth's ministers would not permit him to do so, and he was compelled to land at Leith.

The Protestants in Scotland were by this time nearly equal to the Roman Catholics, both in power and in number; but their condition had lately been changed somewhat for the worse. The queen-regent, who, from motives of policy, had found it desirable to conciliate and uphold them, from similar motives had become their opponent and oppressor; and many of the preachers of the "Congregation" (the name by which the body of Protestants was then called) were summoned for various causes to take their trial. It was on a day not long previous to these trials that Knox returned to his country to resume the labours of his ministry. Hearing of the condition of his associates, "he hurried instantly," says Robertson, i. 375, "to Perth, to share with his brethren in the common danger, or to assist them in the common cause. While their minds were in that ferment, which the queen's perfidiousness (she had broken a promise to stop the trial) and their own danger occasioned, he mounted the pulpit, and, by a vehement harangue against idolatry, inflamed the multitude with the utmost rage." The indiscretion of a priest, who, immediately after Knox's sermon, was preparing to celebrate mass, caused a violent tumult. The churches in the city were broken open, altars were overturned, pictures defaced, images destroyed, and the monasteries levelled with the ground. The insurrection, which was not the effect of any concert or previous deliberation, was censured by the reformed preachers; and it affixes no blame to the character of Knox. The queen-regent sent troops to quell this rebellion;

troops were also raised by the Protestants, but a treaty was entered into before any blood was shed.

The promotion of the Reformation in his own country was now Knox's sole object; he was reinstated in his pulpit at St. Andrew's, and preached there in his usual rough, vehement, zealous, and powerful manner, until the lords of the Congregation took possession of Edinburgh, where he was immediately chosen minister. His efforts gave great offence and alarm to the Roman Catholic clergy, especially during a circuit that he made of Scotland. Armies were maintained and sent into the field by both parties, for treaties were no sooner made than they were violated; French troops again came to succour the Roman Catholic clergy; and to oppose them, Knox entered into correspondence with Cecil, and obtained for his party the assistance of some forces from England. The "Congregation," however, had many difficulties and disasters to struggle with. A messenger, whom they had sent to receive a remittance of money from the English, was intercepted and rifled; their soldiers mutinied for want of pay, their numbers decreased, and their arms were unsuccessful. Under these circumstances, it required all the zeal and the courage of Knox to sustain the animation of his dispirited colleagues; his addresses from the pulpit were continual and persevering. As the treaty by which the civil war was concluded made no settlement in religion, the reformers found no fresh obstacle to the continuance of their efforts; and Knox resumed his office of minister in Edinburgh. In this year, (1560,) the queen-regent died, and in the following, Queen Mary took possession of the throne of Scotland; her religious opinions were Roman Catholic, but she employed Protestant counsellors. The preaching of Knox and his denunciations of her religious practice attracted her attention. At different times, he had interviews with her, (which at first gave rise to much speculation,) but neither her artifices produced much effect, nor his arguments; so stern was he, and so rough in his rebukes, that he once drove her into tears. At her instigation, Knox was accused of treason, and was tried, but the whole convention of counsellors, excepting the immediate dependants of the court, pronounced that he had not been guilty of any breach of the laws, (1563.)

Knox continued his exertions with difficulties of different

kinds constantly besetting him. At one time he was prohibited from preaching, at another he was refused entrance into Edinburgh after a temporary absence; but, on the whole, his influence was little impaired, and his opposition to popery successful. His health, however, was affected by continual exertion: in 1570, he was struck with apoplexy, from which he so far recovered as to renew his labours for more than a year; but in 1572 his exhausted constitution gave way, and he died on the 24th of November. He was buried in Edinburgh, in the church then called St. Giles's, now the Old Church.

Knox was twice married; first, in 1553, to Marjory, daughter of Sir Robert Bowes; afterwards, in 1564, to Margaret Stewart, daughter of Lord Ochiltree; he had sons only by his first marriage; they all died without issue. He had three daughters by his second wife; the youngest, Mrs. Welch, appears to have been a remarkable person.

The doctrines of Knox were those of the English reformers, impregnated to a certain extent with Calvinism. His opinions respecting the sacraments coincided with those of the English Protestants: he preached that all sacrifices which men offered for sin were blasphemous; that it was incumbent to make an open profession of the doctrine of Christ, and to avoid idolatry, superstition, and every way of worship unauthorized by the Scriptures; he was altogether opposed to episcopacy. His views were more austere than those promulgated in England; and it would be curious to trace in what degree the present greater severity of the Scotch Presbyterians, compared with that of the English Protestants, is attributable to this reformer.

The opposition of Knox, as well to episcopacy as to papacy, has caused his reputation to be severely dealt with by many writers of contrary opinions on these points. A most elaborate character of him has been drawn at some length by Dr. M'Crie, and, though it may perhaps be well to inform the reader that Dr. M'Crie was a rigid Presbyterian, we think it on the whole a just representation. We subjoin a brief summary of it: Knox possessed strong talents; was inquisitive, ardent, acute, vigorous, and bold in his conceptions. He was a stranger to none of the branches of learning cultivated in that age by persons of his profession, and he felt an irresistible desire to impart his knowledge to others. Intrepidity, independence, and elevation

of mind, indefatigable activity, and constancy which no disappointments could shake, eminently qualified him for the post which he occupied. In private life he was loved and revered by his friends and domestics: when free from depression of spirits, the result of ill health, he was accustomed to unbend his mind, and was often witty and humorous. Most of his faults may be traced to his natural temperament, and the character of the age and country in which he lived. His passions were strong, and as he felt he expressed himself, without reserve or disguise. His zeal made him intemperate: he was obstinate, austere, stern, and vehement. These defects, which would have been inexcusable in most other persons, may be more easily forgiven in him, for they were among the most successful weapons in his warfare.

JACOB BÖHME:



UPPER LUSATIA contained a small market-town called Alt-Seidenberg, (Brucker writes Palæo-Seidenburgum,) distant from Görlitz about a mile and a half, in which lived a man whose name was Jacob, and his wife's name was Ursula. They were poor, but sober and honest. In the year 1575 they had a son, whom they named Jacob. This was that Jacob Böhme who was afterwards called the Teutonic philosopher. His first employment was the care of cattle, but when grown older he was placed at a school, where he learned to read and to write, and was afterwards apprenticed to a shoemaker in Görlitz. Having served his time, in the year 1594 he took to wife Catharine, the daughter of the butcher Johann Hunschmann, a citizen of Görlitz, by whom he had four sons. His sons he placed to honest trades. He himself became master-shoemaker in 1595.

Jacob Böhme relates that when a herdsboy he had a remarkable trial. In the heat of mid-day, retiring from his play-fellows he went to a stony crag called the Landskron, and, finding an entrance or aperture overgrown with bushes, he went in, and saw there a large wooden vessel full of money, at which sight, being in a sudden astonishment, he retired in haste without touching it, and related his fortune to the rest of the boys, who, coming with him, sought often an entrance, but could never find any. Some years after a foreign artist, as Jacob Böhme himself related, skilled in finding out magical treasures, took it away, and thereby much enriched himself; yet he perished by an infamous death, that treasure being lodged there and covered with a curse to him that should find and take it away.

He also relates that when he was an apprentice, his master

and his mistress being abroad, there came to the shop a stranger, of a reverend and grave countenance, yet in mean apparel, and taking up a pair of shoes, desired to buy them. The boy, being yet scarce promoted higher than sweeping the shop, would not presume to set a price on them; but the stranger being very importunate, Jacob at last named a price which he was certain would keep him harmless in parting with them. The old man paid the money, took the shoes, and went from the shop a little way, when, standing still, with a loud and earnest voice he called, "Jacob, Jacob, come forth." The boy came out in a great fright, amazed that the stranger should call him by his Christian name. The man, with a severe but friendly countenance, fixing his eyes upon him, which were bright and sparkling, took him by his right hand and said to him:—

"Jacob, thou art little, but shalt be great, and become another man, such a one as the world shall wonder at; therefore be pious, fear God, and reverence his word. Read diligently the Holy Scriptures, wherein thou hast comfort and instruction. For thou must endure much misery and poverty, and suffer persecution; but be courageous and persevere, for God loves and is gracious unto thee;" and therewith pressing his hand, with a bright sparkling eye fixed on his face, he departed.

This prediction made a deep impression upon Jacob's mind, and made him bethink himself, and grow serious in his actions, keeping his thoughts stirring in consideration of the caution received. Thenceforward he frequented public worship much more, and profited thereby to the outward reformation of his life. Considering Luke xi. 13—"My Father in heaven will give his Spirit to him that asks him," he desired that Comforter. He says that he was at last "surrounded with a divine light for seven days, and stood in the highest contemplation and in the kingdom of joys whilst he was with his master in the country about the affairs of his vocation." He then grew still more attentive to his duties, read the Scriptures, and lived in all the observance of outward ministrations. Scurrilous and blasphemous words he would rebuke even in his own master, who, being not able to bear this, set him at liberty with full permission to seek his livelihood as he liked best. About the year 1600, in the twenty-fifth year of his age, Jacob was again surrounded by the divine light, and viewing the herbs and grass in the

fields near Görlitz in his inward light, he saw into their essences, use, and properties, which were discovered to him by their lineaments, figures, and signatures.

In like manner he beheld the whole creation, and from that fountain of revelation he wrote his book *De Signatura Rerum*. In unfolding these mysteries he had great joy, yet he looked carefully after his family, and lived in peace and silence, scarce intimating to any these wonderful things, till in the year 1610, he wrote his first book, called *Aurora*, or the *Morning Redness*.

This manuscript he did not choose to intrust to any man, till a gentleman of rank, an intimate friend of his, having got sight of it, prevailed upon him to indulge him with the perusal of it. This gentleman immediately took it to pieces, and with his own hand, assisted by other transcribers, copied it with amazing despatch. Thus, contrary to the author's intention, it became public, and fell into the hands of Gregory Richter, superintendent of Görlitz, who making use of his pulpit for speaking without a gainsayer, to revile what and whom he pleased, endeavoured to stir up the magistracy to exercise their jurisdiction in rooting out this supposed church-weed.

The senate convened Jacob Böhme, seized his book, and admonished him to stick to his last, and leave off writing books. The original manuscript of the *Aurora*, in Böhme's own handwriting, was (after having been seven and twenty years in the custody of the senate at Görlitz) on Nov. 26, 1641, presented by Dr. Paul Scipio, the then burgomaster or mayor there, to George Pflug, marshal to the court of the elector of Dresden. Pflug, who was well affected to Böhme, was then on a visit at Görlitz. Pflug despatched this manuscript to Abraham Wilhelm van Beyerland, a citizen and merchant of Amsterdam.

Upon the command of the senate he abstained from writing for seven years, after which he was moved again to write. The list of his works stands as follows. The books which he left unfinished are put in parentheses.

1. *Aurora*. 2. Of the Three Principles, 1619. 3. Of the Threefold Life of Man, 1620. 4. Answers to the Forty Questions of the Soul. 5. Of the Incarnation of Jesus Christ. Of the Suffering, Death, and Resurrection of Christ. Of the Tree of Faith. 6. Of the Six Points, great and small. 7. Of the Heavenly and Earthly Mystery. 8. Of the last times, to P.

K. 9. De Signatura Rerum. 10. A Consolatory Book of the Four Complexions. 11. An Apology to Balthasar Tilken, in two parts. 12. Considerations upon Isaias Stiefel's book. 13. Of true Repentance, 1622. 14. Of true Resignation. 15. A Book of Regeneration. 16. A book of Predestination and Election of God, 1623. 17. A Compendium of Repentance. 18. *Mysterium Magnum*, or an Exposition upon Genesis. 19. A Table of the Principles, or a Key of his Writings. 20. Of the Supersensual Life. 21. (Of the Divine Vision.) 22. Of the two Testaments of Christ, Baptism and the Supper. 23. A Dialogue between the enlightened and unenlightened Soul. 24. An Apology for the Book on true Repentance, against a Pamphlet of the Primate of Görlitz, Gregory Richter. 25. (A Book of 177 Theosophick Questions.) 26. An Epitome of the *Mysterium Magnum*. 27. (The Holy Weeks, or the Prayer Book.) 28. A Table of the Divine Manifestation. 29. Of the Errors of the Sects of Ezekiel Meths and Isaias Stiefel, or *Antistiefelius II.* 30. A Book of the Last Judgment. 31. Letters to divers Persons with Keys for hidden Words.

The publication of his first book made many learned men visit him, with whom much conversing, he got the use of those Greek and Latin words that are frequent in his works.

Among the learned that conversed with him was a physician, Balthasar Walter, from Silesia, who had travelled in search of ancient magical learning through Egypt, Syria, Arabia, &c., where he found such small remnants of it, that he returned unsatisfied to his own country, where he became inspector of the chemical laboratory at Dresden. Having become acquainted with Böhme, he rejoiced that at last he had found at home, in a poor cottage, that for which he had travelled so far in vain. Walter introduced the appellation of *Philosophus Teutonicus*.

B. Walter went to the German universities, and collected such questions concerning the soul as were thought and accounted impossible to be resolved fundamentally, of which he made a catalogue, being forty in number, and sent them to Böhme, from whom he received answers to his satisfaction, (which answers are public in many languages.) Balthasar Walter came to Böhme and professed that he had received more solid answers than he had found among the best wits of those and more promising climates.

The translator of the said answers into English presented a copy to King Charles I., who, a month after, said that if Böhme were no scholar, the Holy Ghost was now in men; but if he were a scholar, he was one of the best.

Doctor Weisner, after giving in a letter a curious account of the persecution of Böhme by Gregorius Richter, the primate of Görlitz, of Jacob's banishment by the senate, of their repealing their absurd and unjust order, goes on to say,—“ Yet still tired with the prelate's incessant clamour, they at length sent for him again, and entreated him that in love to the city's quiet he would seek himself a habitation elsewhere; which if he would do they should hold themselves obliged to him for it, as an acceptable service. In compliance with this friendly request of theirs, he removed from thence. After this upon a citation, Jacob Böhme came to Dresden before his highness the prince elector of Saxony, where were assembled six doctors of divinity, Dr. Hoe, Dr. Meisner, Dr. Balduin, Dr. Gerhard, Dr. Leyser, and another doctor, and two professors of the mathematics. And these, in the presence of his highness the prince elector, began to examine him concerning his writings, and the high mysteries therein; and many profound queries in divinity, philosophy, and the mathematics they proposed to him. To all which he replied with such meekness of spirit, such depth of knowledge and fulness of matter, that none of those doctors and professors returned one word of dislike or contradiction. The prince his highness much admired him, and required to know the result of their judgments in what they had heard. But the doctors and examiners desired to be excused, and entreated his highness that he would have patience till the spirit of the man had more plainly declared itself, for in many particulars they could not understand him.

“To Jacob Böhme's questions they returned answers with much modesty, being amazed to hear from a man of that mean quality such mysterious depths.

“There were two astrologers present, to whom, having discoursed of their science, he said, ‘Thus far is the knowledge of your art right and good, grounded in the mystery of nature; but what is over and above are heathenish additions.’

“The elector being satisfied with his answers, took him apart,

and discoursed with him concerning difficult points, and courteously dismissed him.

“After this Dr. Meisner and Dr. Gerhard, meeting at Wittenberg, expressed how greatly they admired the continued harmony of Scriptures produced at his examination. Many learned men and preachers now taught those doctrines of regeneration and the means of attaining it against which they formerly exclaimed as heretical. Böhme wrote in the albums of his friends,

“Wem Zeit ist wie Ewigkeit
Und Ewigkeit wie die Zeit
Der ist befreit von allem Streit.”

“Soon after Böhme’s return to Görlitz, died his adversary, the pastor primarius Gregorius Richter; and Böhme himself died three months and a half later.

“On Sunday, Nov. 18, 1624, early in the morning, he asked his son Tobias if he heard the excellent music? The son replied, ‘No.’ ‘Open,’ said he, ‘the door, that it may be better heard.’ Afterward he asked what the clock had struck, and said, ‘Three hours hence is my time.’

“When it was near six he took leave of his wife and son, blessed them, and said, ‘Now go I hence into Paradise;’ and bidding his son to turn him, he fetched a deep sigh and departed. The new primarius refused to preach at his funeral, feigning to be unwell, and his colleague, Magister Elias Theodorus, being compelled by the magistracy to preach on his death, began by saying he would rather have walked 100 miles than preach the funeral sermon.

“The physician at Görlitz, Dr. Kober, arranged his burial, which was performed with the usual ceremonies, to the due performance of which the clergy were compelled by the magistrates. His friends placed a cross on his grave, but his enemies pelted it with mud, and broke it to pieces. Jacob Böhme’s wife died of the plague two years later. One of his four sons was a goldsmith; the others had learned other trades. All died soon after J. Böhme.”

He was lean, and of small stature; had a low forehead; his temples were prominent; was somewhat hawk-nosed; his eyes were gray and very azure; his beard was thin and short; his voice low, but he had a pleasing speech, and was modest and

humble in his conversation. He wrote very slowly but legibly, and seldom or never struck out and corrected what he had written.

After Böhme's death his opinions spread over Germany, Holland, and England. Even a son of his persecutor, Richter, being then a merchant's clerk at Thorn, edited at his own expense an epitome of Böhme's works in 8 volumes, and arranged their contents in a sort of an index. The younger Richter became fond of Böhme's doctrines while he yet attempted to refute them. He printed of his extracts only about 100 copies; consequently they are now extremely scarce. The first collection of Böhme's works was published by Heinrich Betke, Amst. 1675, 4to.

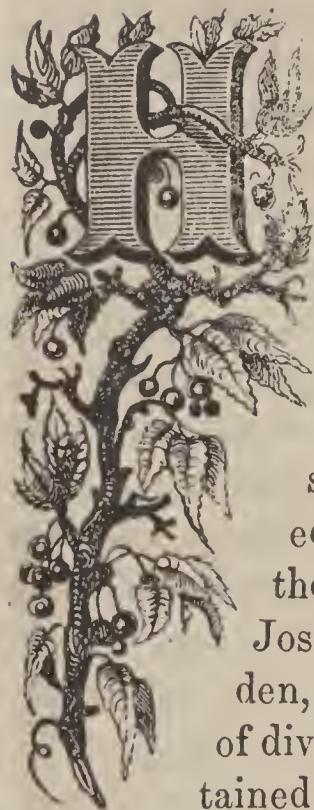
Böhme and his followers were especially persecuted by the clergy, who seemed to deem his writings on theosophical subjects an infringement of the prerogatives of the clerical order. The ecclesiastics at Görlitz persecuted Böhme during his life, and refused to bury his corpse until they were compelled by the magistrates not to disgrace the earthly remains of a man who had led a harmless life, and always been in strict communion with the Lutheran church. The admirers of Böhme were for the greater part not professional divines, but noblemen, country gentlemen, courtiers, physicians, chemists, merchants, and in general, men who were eager in the pursuit of truth, and who did not stickle for modes of speech and established formalities. The persecutions raised against him brought Böhme first into the notice of men of rank, who took delight in conversing with the poor shoemaker and his followers, while universities and ecclesiastical courts enacted laws against his opinions, and his persecuted disciples appealed even in England to the high court of parliament. Sir Isaac Newton, William Law, Schelling, and Hegel, were all readers of Böhme.

William Law, in the appendix to the second edition of his "Appeal to all that doubt or disbelieve the Truths of the Gospel," 1756, mentions, that among the papers of Newton were found many autograph extracts from the works of Böhme. Law conjectures that Newton derived his system of fundamental powers from Böhme, and that he avoided mentioning Böhme, as the originator of his system, lest it should come into disrepute.

Böhme's theosophy consists in the endeavour to demonstrate

in every thing its necessity by tracing its origin to the attributes of God. Consequently some of Böhme's phrases sound like the doctrines of Manichæan emanation, and have been misinterpreted as being such. Böhme traces the parallelism between the visible physical, and the invisible metaphysical world. His comparisons and images are not the essence of his theosophy, but only illustrative of thoughts which have commanded the admiration and approbation of some of the deepest thinkers, while others are apt to neglect him entirely on account of his errors in subordinate non-essentials. Böhme forms undoubtedly an important link in the chain of thought, which connects the present state of philosophy with the beginnings of former ages. He often produces magnificent ideas, but he occasionally supports his theory by false etymologies, and by chemical and astrological notions which have been long ago rejected. A specimen of false etymology is his derivation of the word *qualität* (*i. e.* quality) from the German *qual*, *i. e.* *pain*, and *quelle*, *i. e.* *well, fountain, source*. He has now again many admirers in Germany, but perhaps no one would approve of this mode of demonstration.

HUGO GROTIUS.



HUGO GROTIUS was born at Delft, 10th April, 1583, of which town his father, John de Groot, was burgomaster, and also curator of the then newly established University of Leyden. From his boyhood, Grotius manifested an extraordinary ability; and he is said to have written Latin verses when he was only eight years old. At the age of eleven, he was sent to the University of Leyden, where his education was particularly superintended by the theologian Junius, with whom he lived, and by Joseph Scaliger. He remained three years at Leyden, during which he applied himself to the study of divinity, law, and mathematics. In 1597, he maintained two public theses on philosophy, and wrote in praise of Henry IV., in Latin, a poem entitled "Triumphus Gallicus," which he dedicated to M. de Buzenval, the French ambassador in Holland. In 1598, he accompanied a Dutch embassy to Paris, where he was introduced to the king, who gave him a golden chain and presented him to his court as the miracle of Holland. After one year's stay in France, where he was treated with much distinction by many eminent personages, he returned to Holland, whence he addressed a letter to Thuanus, (De Thou,) expressing his regret at having missed an opportunity of making his acquaintance when in France. This letter laid the foundation of a literary and friendly correspondence, which lasted till the death of Thuanus. In the same year, (1599,) he published an edition of Martianus Capella, with notes, which he dedicated to the Prince de Condé. This edition is adorned, besides a portrait of the Prince de Condé, with that of Grotius himself, aged fifteen, wearing the chain which he had received from Henry IV. Immediately on

his return from France, Grotius was called to the bar, and pleaded with great success; but his legal occupations did not prevent him from attending to other studies. In the same year, 1599, he published a Latin translation of a nautical work, written by Stevinus, at the request of the Prince Maurice of Nassau, for the use of naval officers. In 1600, appeared his edition of the "Phænomena" of Aratus. The corrections he made in the Greek text are considered to be very judicious, and his notes show some knowledge of Arabic. Notwithstanding these serious studies, Grotius found time for cultivating poetry, and with such success that he was considered one of the best Latin poets of his time. The "Prosopopeia" of the city of Ostend, which had sustained a siege of three years, was universally considered a masterpiece, and was translated into French by Rapin, Pasquier, and Malherbe, and into Greek by Isaac Casaubon.

Grotius was nominated advocate-general for the treasury of Holland and Zealand in 1607, and in the next year married Mary Reygersburgh, a lady of great family in Zealand. In 1613, he was made pensionary of Rotterdam, an important place, which gave him a seat in the assembly of the states of Holland, and afterwards in that of the states-general, and it was about that time that he contracted an intimate friendship with Olden Barneveldt, a connection which exercised the greatest influence on his life. In 1615, Grotius was sent to England, in order to arrange the difficulties arising from the claims of the English to exclude the Dutch from the whale-fisheries of Greenland. During that negotiation, Grotius was by no means satisfied with the English ministry; but he was much pleased with his reception by King James. The most agreeable incident of his visit to England was, however, the opportunity which it afforded him of forming an intimate friendship with Isaac Casaubon, in common with whom he entertained a hope of uniting all Christians into one church. The intimacy of Grotius with Barneveldt, whose political and religious opinions he shared, involved him in the misfortune of his friend. He was condemned, on the 18th May, 1619, to perpetual imprisonment, and his property was confiscated. Pursuant to this sentence, he was conveyed, on the 6th June, in the same year, to the fortress of Loevestein, situated at the ex-

tremity of an island formed by the Maas and the Waal. His wife was allowed to share her husband's imprisonment; but Grotius's father was refused permission to see his son. During the imprisonment of Grotius, study became his consolation and the business of his life. In several of his letters, addressed from Loevestein to Vossius, he gives an account of his studies, informing him that he was occupied with law and moral philosophy. He devoted his Sundays to reading works on religious subjects, and he employed in the same way the time which remained after his ordinary labours were over. He wrote, during his imprisonment, his treatise on the truth of the Christian religion, in Dutch verse, (which he subsequently translated into Latin prose,) translated the "Phœnissæ" of Euripides into Latin verse, wrote the institutions of the laws of Holland in Dutch, and drew up for his daughter Cornelia a kind of catechism in one hundred and eighty-five questions and answers, written in Flemish verse. After eighteen months' confinement, Grotius was at last released by the ingenuity of his wife, who had obtained permission to go out of the prison twice a week. He constantly received books, which were brought in and taken out in a large chest together with his linen. For some time this chest was strictly examined by the guards; but, finding only books and foul linen, they at last grew tired of the search and gave it up. Grotius's wife, having observed this, persuaded her husband to get into the chest, which he did, and in this manner escaped from the fortress on the 21st of March, 1621. He made his way through Antwerp to France, where his wife, who had been detained for about a fortnight in prison, joined him a few months afterwards.

Louis XIII. received Grotius very favourably, and granted him a pension of 3000 livres; but it was paid with great irregularity. He was harshly treated by the Protestant ministers of Charenton, who, having assented to the doctrines of the Synod of Dordrecht, refused to admit Grotius into their communion, and he was obliged to have divine service performed at home. At Paris (1622) he published his "Apology," which was prohibited in Holland under severe penalties. Having spent a year at Paris, he retired to a country-seat of the President De Mesmes, near Senlis, where he spent the spring and summer of 1623. It was in that retreat that he commenced his work

“*De Jure Belli et Pacis*,” which was published in the next year.

During his residence in France, he was constantly annoyed with importunities to come over to the Roman Catholic religion; but, though he was tired of the country and received invitations from the Duke of Holstein and the King of Denmark, he declined them. Gustavus Adolphus also made him offers, which, after his death, were repeated by Oxenstiern in the name of Queen Christina. In the mean time, the Stadtholder Maurice died, and his successor seeming less hostile to Grotius, he was induced, by the entreaties of his Dutch friends, to venture to return. He arrived at Rotterdam in September, 1631, and the news of his return excited a great sensation throughout all Holland. But, in spite of all the efforts of his friends, he was again obliged to leave the country, and went (in 1632) to Hamburg, where he lived till 1634, when he joined the Chancellor Oxenstiern at Frankfort-on-the-Main, who appointed him councillor to the Queen of Sweden and her ambassador at the court of France. The object of the embassy was to obtain the assistance of France against the emperor. Grotius arrived at Paris in March, 1635; and, although he had many difficulties to encounter from Richelieu, and afterwards from Mazarin, he maintained the rights and promoted the interests of his adopted sovereign with great firmness. He continued in his post till 1644, when he was recalled at his own request. Having obtained a passport through Holland, he embarked on his return at Dieppe, and, on his landing at Amsterdam, (1645,) was received with great distinction and entertained at the public expense. From Amsterdam he proceeded by Hamburg and Lübeck to Stockholm, where he was received in the most flattering manner by the queen. Grotius, however, was not pleased with the learned flippancy of Christina's court, and resolved on quitting Sweden. The climate also did not agree with him. The queen, having in vain tried to retain him in her service, made him a present of a large sum of money and of some costly objects. She also gave him a vessel, in which he embarked for Lübeck on the 12th August; but a violent storm, by which his ship was tossed about during three days, obliged him to land on the 17th in Pomerania, about fifteen leagues from Danzig, whence he proceeded towards Lübeck. He arrived at Rostock

on the 26th, very ill from the fatigues of the journey, and from exposure to wind and rain in an open carriage. He died on the 28th August, 1645, in the sixty-third year of his age. His last moments were spent in religious preparation, and he died expressing the sentiments of a true Christian. His body was carried to Delft and deposited in the grave of his ancestors, where a monument was erected to him in 1781. Two medals were struck in honour of him.

Notwithstanding his stormy life, the works of Grotius are very numerous. They treat of divinity, jurisprudence, history, literature, and poetry. Many of them are become classical.

JOHN ELIOT.



ELIOT is believed to have been by birth an Englishman, and was born in 1604. Little is known of his early history. His mind was from childhood deeply imbued with a sense of religious duty, and for this he appears to have been remarkable at Cambridge University. But no real change of heart appears to have taken place until, after leaving the university, he became usher in the school of Little Baddow, which was under the care of the Rev. Thomas Hooker. Here a deep conviction of his own sinfulness was forced upon him; he devoted his whole mind to an investigation of gospel truth; and soon received a degree of light and truth, which he considered as a witness that he was accepted as a child of God. He resolved to devote himself henceforth to the service of heaven; and, to do so more effectually, he adopted the resolution of becoming pastor to some of the emigrant congregations which were at that time settling on the shores of New England. In November, 1631, he arrived at Boston, joined a newly arrived congregation, was elected their pastor, and assisted in founding the town of Roxbury. The purity of his life, and the forcible manner in which he proclaimed the gospel, soon spread his reputation to the surrounding settlements, and caused his congregation to increase rapidly. To the hardy settlers his kindness to children was especially pleasing; and to their education, both on secular and religious subjects, he devoted many hours of his life.

But Eliot merits our greatest esteem by his efforts as a missionary among the Indians. His first sermon to these benighted people was at a place about four miles from Roxbury. It was attended with prayer and other exercises, and

appears to have produced a deep effect. Other meetings met with such success, that the Indian doctors at length forbade their countrymen to attend them. The prohibition was vain. Numbers flocked from every side; many abandoned their savage life and became true converts to the gospel; Indian congregations were formed; and a town was built, where the new converts could assemble and adopt the modes of civilized life. It was in fact the foundation of an Indian Christian community, where the wild sons of the forest laid aside the habits of their ancestors, and became useful to themselves and their children. "My desire," says Eliot, "is to teach them all to write, and read written hand, and thereby with painstaking, they may have some of the Scriptures in their own language. If once I had some of themselves able to write and read, it might further the work exceedingly, and will be the speediest way." Such efforts could not be barren of results. The Indian congregation soon began to assume the order and comfort of a Puritan colony; and the warm support afforded by the government at Plymouth, enabled Eliot to proceed rapidly in his good work among other and more distant tribes. He journeyed from place to place, everywhere proclaiming the glad news of salvation; and some of the converts, sharing his zeal, assisted in these labours. "I have not been dry night nor day," is his language, "from the third day of the week to the sixth, but have travelled from place to place in that condition. At night I pull off my boots, wring my stockings, and on with them again, and so continue. The rivers also were deep, so that we were wet in riding through. But God steps in and helps me. I have considered the exhortation of Paul to his son Timothy, 'endure hardness as a good soldier of Jesus Christ,' with many other such like meditations."

News of the success of Eliot at length reached England. Parliament, in an act which does them credit, made provision to encourage those engaged in converting the Indians; and commissioners raised large sums throughout England, and appropriated them to the Indian mission. This assistance Eliot knew how to appreciate; but he was still obliged to struggle with difficulties. He felt that knowledge and religion should go hand in hand; and his desire was to see schools established, where might be taught to the different tribes the English language and the rudiments of an English education. "Sundry

in the country," he says, "in different places would gladly be taught the knowledge of God and Jesus Christ, and would pray unto God, if I could go unto them and teach them where they dwell; but to come and live here, among or near to the English, they are not willing. A place must be found somewhat remote from the English, where they must have the word constantly taught, and government constantly exercised, means of good subsistence, and encouragements for the industrious provided. Such a project would draw many that are well minded together." The result of these representations and labours was a considerable grant of land on the Charles river. Here was built the Indian town Natick, in which a large number of the new converts formed themselves into a civil and religious community, and in a solemn manner openly dedicated themselves to God. The nature of the change which had taken place among the Indians cannot be better described than by exhibiting the death-bed scene of one of the converted chiefs. It is in Eliot's own words. "He made so gracious an end of his life, embraced death with such holy submission to the Lord, and was so little terrified at it, as that he hath greatly strengthened the faith of the living. I think he did more good by his death than he could have done by his life. One of his sayings was, God giveth us three mercies in the world—the first is health and strength, the second is food and clothes, the third is sickness and death; and when we have had our share in the two first, why should we not be willing to take our part in the third? His last words were 'O Lord, give me Jesus Christ.' When he could speak no more, he continued to lift up his hands to heaven, according as his strength lasted, until his last breath. When I visited him the last time, one of his sayings was this: 'Four years and a quarter since, I came to your house and brought some of my children to dwell with the English; now, when I die, I strongly entreat elder Heath, and the rest who have our children, that they may be taught to know God, so that they may teach their countrymen.' His heart was much upon our intended work, to gather a church among them. Turning to the company who were present, he spake unto them thus:—'I now shall die, but Jesus Christ calleth you that live to go to Natick, that there the Lord might rule over you, that you might make a church, and have the ordinances of God among

you, believe his word, and do as he commandeth you.' His gracious words were acceptable and affecting. The Indians flocked together to hear them. They beheld his death with many tears; nor am I able to write his story without weeping." Many a death-bed scene, equally affecting, attested how thorough was the reformation which, by means of Eliot, a benign Providence had wrought in the hearts of these poor savages.

After much disappointment and delay, a neat church edifice was raised at Natick; and in 1661, an edition of the New Testament in the Indian language was issued from the press of the society in England. Two years after, an edition of the Old Testament appeared, thus completing the work for which Eliot had so ardently longed and toiled. The Bible was followed by translations of the Psalter and some smaller works. Their appearance excited Eliot to new efforts; other ministers engaged with him in the good work; his son became a missionary, whose preaching and success were worthy of his father, but whose career was soon arrested by death. Two years after this domestic affliction, Eliot published an Indian Grammar, and about the same time instituted a course of lectures at Natick, upon the leading principles of theology and logic. He next directed his efforts to the production of the second edition of the Indian Bible; and its publication appears to have been his last effort as a Christian writer. He had now reached the age of eighty, and could preach to the Indians only about once a month; but he had the satisfaction of seeing the church of Natick supplied by an Indian pastor, and that in various tribes many converts were either engaged in preaching, or busily preparing themselves for the sacred office. He now wished to resign his office at Roxbury; but to this the congregation would not consent. He then suggested the election of a colleague, using on that occasion the following disinterested language. "'Tis possible you may think the burden of maintaining two ministers may be too heavy for you; but I deliver from you that fear; I do here give back my salary to the Lord Jesus Christ; and now, brethren, you may fix that upon any man that God shall make a pastor over you." The church however continued his salary. A young man, named Nehemiah Walter, a graduate of Harvard College, was elected as his associate, and the choice proved highly gratifying to his aged friend. After this, Eliot

preached very rarely; although much of his time was occupied in catechising and instructing the Indians. But early in the year 1690, he began to fail rapidly, and he was soon laid, amid great sufferings, upon the bed of death. In that solemn hour, when the proud mind of man shrinks before the stroke of death, and when the things of earth have ceased to charm, the old man's heart was still directed to his favourite work. "There is a cloud," he said, almost with his last breath, "a dark cloud upon the work of the gospel among the poor Indians. The Lord revive and prosper that work, and grant that it may live when I am dead. It is a work which I have been doing much and long about. But what was the word I spoke last? I recall that word *my doings!* Alas! they have been poor, and small, and lean doings; and, I'll be the man that shall throw the first stone at them." Eliot died in the eighty-sixth year of his age. His devout piety and the zeal which he displayed in preaching the gospel will appear, when we reflect that from his time few efforts have succeeded in civilizing any Indian tribes within the space of an ordinary lifetime. On the contrary, they have generally looked with an eye of jealousy upon missionary effort, and in the majority of cases have used every exertion to render it of no avail.

GEORGE FOX,



UNDER of the sect of Quakers, an enthusiast honest, zealous, illiterate, yet of no mean capacity and influence, was born at Drayton, in Leicestershire, in July, 1624. His origin and the beginning of his preaching are thus shortly told by Neal. His father, being a poor weaver, put him apprentice to a country shoemaker; but having a peculiar turn of mind for religion, he went away from his master, and wandered up and down the countries like a hermit, in a leathern doublet: at length, his friends, hearing he was at London, persuaded him to return home, and settle in some regular course of employment; but after he had been some months in the country, he went from his friends a second time in the year 1646, and threw off all further attendance on the public service in the churches. The reasons he gave for his conduct were, because it was revealed to him that a learned education at the university was no qualification for a minister, but that all depended on the anointing of the Spirit; and that God who made the world did not dwell in temples made with hands. In 1647, he travelled into Derbyshire and Nottinghamshire, walking through divers towns and villages, which way soever his mind turned, in a solitary manner. He fasted much, and walked often abroad in retired places, with no other companion but his Bible. He would sometimes sit in a hollow tree all day, and frequently walk about the fields in the night like a man possessed with deep melancholy. Towards the latter end of this year he began first to set up as a teacher of others, the principal argument of his discourse being, that people should receive the inward divine teachings of the Lord, and take that for their rule.

From the beginning of his teaching he discontinued the use of outward marks of respect. He says, in his journal for 1648, "When the Lord sent me forth into the world, he forbid me to put off my hat to any, high or low, and I was required to thee and thou all men and women, without any respect to rich or poor, great or small; and as I travelled up and down, I was not to bid people good-morrow or good-evening, neither might I bow or scrape with my leg to any one; and this made the sects and professions to rage." Nothing probably conduced so much to the virulent persecution of the Quakers as their refusal of such tokens of respect, which persons in office interpreted into wilful contempt, except their conscientious refusal to take any oath, which involved them in the heavy penalties attached to the refusal of the oaths of allegiance and supremacy.

We shall not enter on a detail of his religious tenets, labours, or sufferings; the latter are fully recorded in his journal, and noticed in most histories. It is necessary, however, to refer to his doctrine, that "It is not the Scriptures, but the Holy Spirit, by which opinions and religions are to be tried." By this test, each convert might believe himself possessed of a peculiar infallible internal guide; and, in fact, it proved a warrant for any wild fancies which entered the minds of his followers, and led some into extravagances which gave a colour for the cruel treatment which all experienced. Into such extravagances Fox himself does not appear to have been betrayed. From 1648 till within a few years of his death, his life was made up of travel, disputation, and imprisonment. He visited the continent of Europe several times, and, in 1671, made a voyage to the American colonies. Wherever he went, he seems to have left permanent traces of his preaching and presence. Quaker meeting-houses were first established in Lancashire, and the parts adjacent, in 1652, and in 1667, the congregations were organized into one body for purposes of correspondence, charity, and the maintenance of uniform discipline. The term Quaker arose at Derby, in 1650, on occasion of Fox being brought before one Justice Bennet, "who was the first that called us Quakers, because I bid them *Tremble at the Word of the Lord.*" In 1677, and again in 1681, he visited the Netherlands, where his tenets had taken deep root. After his return from the latter journey, his constitution being broken by the labours and hard-

ships of near forty years, he desisted from travelling, but continued to preach occasionally in London, till within a few days of his death, which took place January 13, 1691.

To Fox, and others among his associates, the praise of zeal, patience, self-denial, courage, are amply due; and their sufferings, under colour of law, are a disgraceful evidence of the tyranny of the government and the intolerance of the people. But there was one point in Fox's early conduct which justly exposed him to censure and punishment, his frequent interruption of divine worship as performed by others. From this practice, in the latter part of his ministry, he seems to have abstained. His moral excellence and the genuineness of his devotion are unquestioned. Penn, a favourable witness, but a grave, sober, learned man, not likely to be caught by mere ranting, has left an elaborate tribute to Fox's virtues in the preface to Fox's Journal, from which we extract the following detached passages:

“He had an extraordinary gift in opening the Scriptures, but above all he excelled in prayer. The inwardness and weight of his speech, the reverence and solemnity of his address and behaviour, and the trueness and fulness of his words, have often struck even strangers with admiration. The most awful living reverent frame I ever felt or beheld, I must say, was his in prayer. * * * He was of an innocent life, no busy-body, nor self-seeker, * * * a most merciful man, as ready to forgive, as unapt to give or take an offence, * * * an incessant labourer; as unwearied, so undaunted in his services for God and his people; he was no more to be moved to fear than to wrath, * * * civil beyond all forms of breeding, very temperate, eating little, and sleeping less, though a bulky person.” Fox's writings were for the most part short, they are very numerous, and in the collective edition fill three volumes folio.

INCREASE MATHER.



HIS distinguished divine was the fourth son of Richard Mather, a distinguished non-conforming preacher, of Lancaster, England, who emigrated to Massachusetts in 1635. The son graduated at Harvard college in 1656, and became pastor of the North church at Boston in 1661. As early as 1681, he was invited to the presidency of the college; but, as his congregation refused to part with him, the honour was conferred upon Rogers. The new president died in 1684, and Mather was again elected. He accepted the office on condition of being permitted to comply, to a reasonable extent, with the requisitions of his congregation. He preached to them on Sundays without interfering with his collegiate duties, or even with the time which he devoted to the production of his voluminous works. His reputation for learning and integrity brought him into the notice of the colonial government, by which he was employed in several important and delicate duties.

When Charles II. endeavoured to wrest the charter from Massachusetts, Mather used his influence to dissuade the people from complying with the royal wish. His great opponent on this subject was Edward Randolph, an individual not at all scrupulous in the choice of means to ruin an adversary. He forged Mather's signature to a letter addressed to Sir Lionel Jenkins, in which were numerous reflections on that nobleman's conduct, and praises of Lord Shaftesbury, the infamous Oates, and others. This being a weak as well as a bad effort, Lionel treated it with contempt. Mather seems to have been ignorant of this affair until some years after; but then he expressed his conviction to Lionel that the letter had been written by Randolph. Randolph brought an action against him for

defamation. The case was decided for Mather. Randolph, being enraged at this unfortunate turn in his plans, brought a second action; but, in the mean while, Mather had been appointed by the general assembly to represent their condition in England, and to remonstrate against the arbitrary conduct of Andros. While the writ was still in force against him, he entered the vessel (April, 1688) at night, and sailed immediately for London.

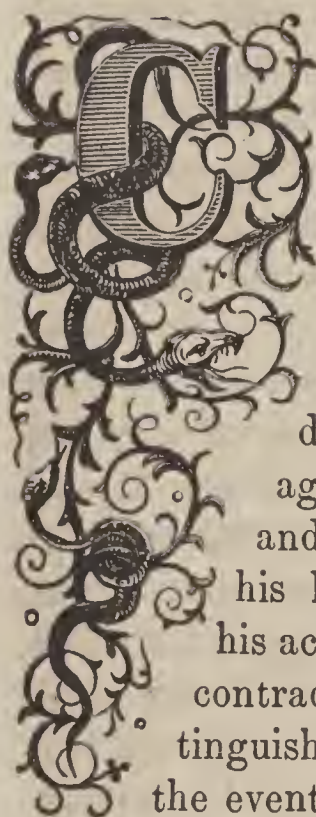
On arriving at London, Mather immediately procured an interview with James II., and made a statement to him of the grievances of the colony. James promised to redress them; but the promise was perhaps a mere excuse for delay, originating in the gloomy prospects which then disturbed the English monarch. A better day dawned with the accession of William and Mary. Mather was received favourably by the new sovereigns; and soon after all the New England colonies petitioned for the restoration of their charters. The situation of affairs on the continent having obliged William to visit Holland, the consideration of these petitions was postponed. But Mather and the other colonial agents were indefatigable in their exertions for liberty. The language of Mather, during an interview with William on the 29th of April, 1691, is worthy of preservation by the side of the writings of our revolutionary fathers and the stirring appeals of the Continental Congress. "Your subjects," Mather exclaimed, "have been willing to venture their lives to enlarge your dominions. The expedition to Canada was a great and noble undertaking. May it please your majesty, in your great wisdom, also to consider the circumstances of that people as you have considered the circumstances of England and Scotland. In New England they differ from other plantations; they are called Congregational and Presbyterian; so that such a government will not suit with the people of New England, as may be proper for people in the other plantations."

At length the new charter was granted. On its arrival, the general court appointed a day of thanksgiving, in which "his excellency, the governor, and the Reverend Mr. Increase Mather" were particularly distinguished. But Mather still found enemies in the colony. The charter had been granted under some restrictions. These were resolutely decried by some influential

persons; and, as is usual in such case, a large portion of the blame was laid upon the commissioners. Some of Mather's old friends forsook him; and his letters of this period contain many bitter reflections on the ingratitude of those whom he had laboured to serve. On the other hand, he received many testimonials of respect from honourable sources. His London friends were numerous and respectable. Lord Somers and other noblemen tendered him their friendship; and, as a minister, he was, with but slight exceptions, universally esteemed. The history of his controversies, principally concerning state matters, which he carried on at this time, would be tedious. Sometimes he was disposed to overrate the good he had done; but it must be recorded to his honour, that few, at that age, did as much as he did for colonial liberty, or acted with purer motives.

Dr. Mather has usually been considered as the father of the New England churches. His name and character, together with those of his son, were long regarded with the highest veneration; and collections of his writings, together with memoirs of his life, have been made by several men, some of them of no inconsiderable talent. At his death, August 23, 1723, aged eighty-five, discourses were delivered, and afterwards widely circulated, by a number of eloquent men. His publications were numerous. In an octavo volume, entitled "Remarkables in the Life of Dr. Increase Mather," eighty-five are enumerated, besides "the learned and useful prefaces which the publishers of many books obtained from him as a beautiful porch unto them, and which collected would make a considerable volume."

COTTON MATHER.



COTTON MATHER, the eldest son of Dr. Increase Mather, inherited his father's passion for learning, became, as his father had been, the most distinguished divine then in New England, and is considered superior to Increase in knowledge of general literature. In his mental constitution there was one great defect: although both his memory and his imagination were powerful, his judgment was weak; and to this is to be ascribed most of the errors of his life. The accounts which we have concerning his actions and writings are much more confused and contradictory than might be expected from the distinguished part which both he and his father played in the events of our earlier history.

Cotton Mather was born at Boston in 1622. He was educated at Harvard College, where he graduated in 1678, and in May, 1684, was ordained colleague with his father. His reputation as a scholar soon attracted the notice of foreign universities. That of Glasgow created him doctor of divinity; the Royal Society of London elected him one of its fellows. He is also styled a fellow of Harvard College, and was twice a candidate for the presidential chair. At the first time, in 1707, he was defeated through the influence of Governor Dudley, who persuaded a friend to accept it; and again, in 1726, by the corporation. On this occasion the people were favourable to Mather; and, on account of the feeling evinced on the subject, two prominent men to whom it was first offered declined. Mather possessed less influence in public affairs than his father had; nor was he so much revered by either pastors or people. One cause of this was, his inclination to wit and levity. His

vanity was a little too great, his love of punning greater still; and his disposition, or rather passion for social merriment, greater than all. His book knowledge was very extensive, yet he was ignorant of human nature. He wrote too much to write well. It has been said that in a forenoon he could read a folio of several hundred pages, and then write a sermon. His mind was rather intuitive than studious; and his memory was so great as to be the wonder and admiration of his age. Notwithstanding his literary studies and his active pursuits, he never neglected his parochial duties or his private devotions.

Dr. Mather died February 13, 1728. A large procession followed his remains to the grave. "After his relatives, proceeded the lieutenant-governor, Mr. Dummer, his majesty's council and house of representatives, a large train of ministers, justices, merchants, scholars, and other principal inhabitants both of men and women. The streets were crowded with people, and the windows filled with sorrowful spectators all the way to the burying-place." The obituary of the Boston Newsletter describes him as "the principal ornament of his country, and the greatest scholar that was ever bred in it. Besides his universal learning, his exalted piety and extensive charity, his entertaining wit and singular goodness of temper, recommended him to all who were judges of real and distinguished merit." Mather however was not without his enemies, some of whom loaded him with the keenest and coarsest abuse. His works number three hundred and eighty-two—tracts, histories, biographical sketches, &c. In one year he preached seventy-two sermons, kept sixty fasts and twenty vigils, and wrote fourteen books. His principal work is an Ecclesiastical History of New England, from 1625 to 1698, in seven books folio. Each of his writings is a most singular mixture of benevolence, piety, erudition, history, criticism, credulity, pedantry, and eccentricity. He was long considered the greatest scholar that New England had produced.

JOHN BUNYAN



AS born in the village of Elstow, near Bedford, in 1628. His father was a poor tinker; but he managed to place his son at the village school, where he learned to read and write. When quite young, he was thrown among the vulgar and profane, and soon, as he himself informs us in his *Grace Abounding*, became the ringleader in all manner of lying, vice, and ungodliness. Yet, at the early age of ten or twelve years, an inward monitor warned him of the consequences of sin: "I was often much cast down and afflicted; yea, I was often then so overcome with despair of life and heaven, that I should often wish either that there had been no hell, or that I had been a devil, supposing that they were *only* tormentors; that if it must needs be that I went thither, I might be rather a tormentor than tormented myself." Here we see the germ of that powerful imagination, excited by the first workings of conscience, which Bunyan subsequently personified by the man with a heavy burden on his back, crying, "What shall I do?" As he became older, his conscience hardened, and he found more peace. The desire of heaven and fear of hell left him; he mingled in wicked company; he was wild, boisterous, reckless. Yet it would be unfair to consider his subsequent denunciations of his life at this early period as proof that he was indeed the worst youth in his neighbourhood, or of his age. In proportion as Bunyan became humbled by the grace of God, he magnified his early crimes; and he must be ignorant of true Christian feeling while under conviction for sin, to suppose that Bunyan's confessions in the *Grace Abounding* are to be taken literally as a comparison of himself with others. He was no drunkard,

nor did his worst acts at that time bring him under cognisance of the magistrate.

When seventeen, Bunyan entered the parliamentary army. When he was about marching to the siege of Leicester, one of the company volunteered to go in his stead. Bunyan consented. The man was shot as he stood sentinel; and long after, Bunyan delighted to dwell upon this interposition of Providence in his behalf. Soon after he left the army; and at the early age of nineteen, he married. The financial condition of the tinker at this time may be inferred from his assertion, that they had not a dish or a spoon between them. Yet the marriage was undoubtedly a blessing. His wife's dowry was two religious books; these Bunyan sometimes read to her, and the impression upon his feelings was favourable. He became regular in his attendance at church, and learned to adore the "high place, priest, clerk, and vestment;" but he did not abandon the practice of swearing, until reproved by a woman, herself bad, who protested that his oaths, which made her tremble, were capable of spoiling all the youth in the town. Bunyan was put to shame, and swore no more. About the same time, he was influenced by a poor, but pious man, to read the Bible, the result of which was an outward conversion, which astonished all who knew him. It was only outward. "I thought," he says, "no man in England could serve God better than I."

From this self-righteous delusion, Bunyan was awakened by overhearing a conversation, on the power of real religion, among some poor women, who belonged to a Baptist denomination at Bedford. He also formed acquaintance with John Gifford, whose conversation was "sweet and pleasant to him." He now became alarmed as to his condition; he earnestly besought God for a new heart; he read the Bible with "new eyes;" and at last he was led to abandon his outward religion and cast himself upon the mercy of God. But he had long and terrible conflicts to pass through. For more than a year, he was "tossed between the devil and his own ignorance," harassed with doubts about Scripture, conjectures concerning practical religion, and horrible phantoms of his imagination. An interview with the village pastor brought no relief; and for a long period Bunyan was subject to those fearful temptations, which made him believe that he saw both worlds revealed before him—one of which,

the beautiful one, he was never to enjoy, while to the other he was rushing headlong. Just as he was beginning to emerge from this condition, an old translation of Luther's Commentary on the Epistle to the Galatians fell into his hands. In this he found his religious experience so "largely and profoundly handled," that it seemed as though the book had been "written out of his own heart." He ever prized it next to the Bible, and for a while his spirit received consolation. Then came a dark and terrible temptation. During a whole year, he was haunted with a desire to sell Christ—"to exchange him for the things of this life—for any thing." It haunted him day and night; it was whispered to him, as he walked through the streets, or sat at table; he trembled and wrestled, and cried out under it, as his own Christian did, during the conflict with Apollyon. Bunyan attributes this temptation to the immediate agency of the devil, and describes the assaults to which he was exposed from the enemy of souls, with a vividness of language which sometimes causes the reader to shudder. This state of mind led him to search the Scriptures with more diligence, to "see more into the nature of the promises." But so violent had been the struggle, that, on escaping from it, his health was impaired, and he began to exhibit symptoms bordering on consumption. But peace was gradually restored to his mind; and with it health returned.

In 1653, Bunyan became a member of the Baptist church in Bedford. He had already attracted attention; so that on joining the congregation, he was employed occasionally in exhorting or teaching, and in a short time was appointed itinerant preacher. In 1657, he was indicted for preaching at Eaton; but the proceedings against him appear to have been arrested. The character of Bunyan's preaching, we may gather from his own words: "It pleased me much, to contend with great earnestness for the word of faith, and the remission of sins by the death and sufferings of Jesus; but as to other things, I would let them alone, because I saw they engendered strife." How admirably, in these words, is foreshadowed the spirit which pervades the *Pilgrim's Progress*. His Christian meekness could not screen him, however, from persecution. In that age of bigotry and of wickedness, John Bunyan was regarded as a witch, a Jesuit, a highwayman, a libertine. In 1660, a warrant was issued against him, and after being brought before a justice

in Bedfordshire, he was offered a discharge on condition of leaving off preaching. On refusing, he was committed to jail. Seven weeks after, he was brought before judges for examination; accused of neglecting the true church, and being possessed with the devil; and, without either trial or verdict from jury, sentenced to three months' imprisonment, "and at the three months' end," said the judge, "if you do not submit to go to church to hear divine service, and leave your preaching, you must be banished the realm; and if you be found to come over again, without special license from the king, you must be stretched by the neck for it, I tell you plainly." Bunyan answered, that if he were out of prison to-day, he would preach the gospel again to-morrow, by the help of God. On the king's coronation, in 1661, a general pardon was proclaimed; but in this Bunyan was not included. His wife made efforts to obtain his release before Judges Hale, Twisden, and others; but though the former was disposed to clemency, he was overruled by his hardened associates, and Bunyan remained in jail. The jailer was, however, a compassionate man, and allowed his prisoner to depart occasionally through the day, on promise of returning at night. These opportunities he employed in preaching; but of this his persecutors soon obtained information, and the jailer was notified to keep him close, or to leave his situation. It is believed that he remained a close prisoner from 1661 to 1668. During this time, he laboured at making little articles for the support of his family. By the Act of Indulgence to Dissenters, he was liberated for a short time; but again incurring the persecution of the hierarchy, he was remanded to prison, where he remained until 1672. It was during this long period of confinement, that he wrote some of his most celebrated works—"Of Prayer by the Spirit," "The Holy City's Resurrection," "Grace Abounding," "A Defence of the Doctrine of Justification,"—and one other, "The Pilgrim's Progress, Part I."

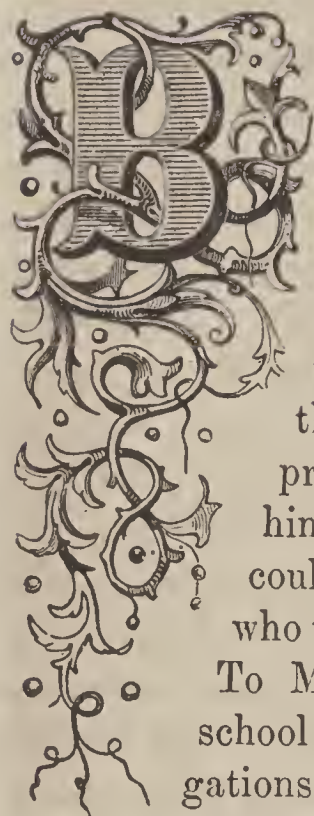
Of this great work—one which has no superior, and few equals in our language—so much is known by every class of readers, that it were superfluous to describe or analyze it. It is dated from prison, November 21, 1671, but the date of the first edition is unknown. The second edition was issued in 1678, after which one edition after another was rapidly called

for. At the same time counterfeit ones appeared, and imitations, purporting to be continuations. It was probably from these, that Bunyan received the idea of writing his second part, which appeared in 1684. Long before this, Bunyan had obtained his release, and entered upon the enjoyment of that long season of almost uninterrupted happiness with which his latter days were blessed. In 1672, his congregation observed a day of thanksgiving on account of his release. Shortly after, the voluntary contributions of his friends enabled him to build a meeting-house. Here he preached to large congregations with but little interruption. Scholars from college and conceited churchmen often came to argue with him, supposing that he was but an ignorant rustic; but they generally went away with far different opinions. In London, his reputation was so great, that, says one, "if but a day's notice were given, the meeting-house in Southwark, where he generally preached, would not hold half the people that attended. Three thousand persons have been gathered together for the purpose, in a remote part of the town; and no fewer than twelve hundred on a dark winter's morning, at seven o'clock, even on week days." The Baptist congregation at Hitchin, in Hertfordshire, is supposed to have been founded by him. In a wood, near Preston, he frequently preached to a thousand people; and five miles from Hitchin was a malt-house, in which he sometimes addressed large congregations, and whose pulpit was carefully removed as an honoured relic, when, in 1787, the meeting was transferred to Coleman's Green. So eager was he to dispense the word of life, that it is affirmed, on good authority, he sometimes passed at midnight through the town of Reading, disguised as a carter, with whip in hand, until he arrived at the secret meetings of his friends. The house in which the Baptists met for worship stood in a lane; a bridge was thrown from the back door across a branch of the Kennett, by which, in case of alarm, they might escape. It was while visiting this place, that Bunyan contracted the disease which terminated his life. A young man, having incurred his father's displeasure, was threatened with loss of his inheritance. He implored Bunyan to act as his mediator. Bunyan complied, and was successful; but his kindness to another proved fatal to himself. While returning to London on horseback, he was overtaken with

heavy rains, which brought on cold, and a fever. The violence of the attack baffled his physician's skill; and ten days after, August 12, 1688, he died at the house of Mr. Stradwick, a grocer on Snowhill. He was buried at Bunhill Fields, where a tomb has since been erected to his memory.

Bunyan is described as being in "countenance of a stern and rough temper," but in his conversation mild and affable, "not given to loquacity or much discourse in company, unless some urgent occasion required it; observing never to boast of himself or his parts, but rather to seem low in his own eyes, and submit himself to the judgment of others, loving to reconcile differences and make friendship with all. He had a sharp, quick eye, accompanied with an excellent discerning of persons, being of good judgment and quick wit. As for his person, he was tall of stature, strong boned, though not corpulent; somewhat of a ruddy face, with sparkling eyes; wearing his hair on his upper lip, after the old British fashion; his hair reddish, but, in his latter days, time had sprinkled it with gray; his nose well set, but not declining or bending, and his mouth moderately large; his forehead somewhat high; and his habit always plain and modest." Bunyan married twice, and had many children, only four of whom survived him. His works are numerous, and as an instructor of the people he deserves to rank among the most powerful writers of his age. Perhaps, his most important work, next to the *Pilgrim's Progress* and *Grace Abounding*, is *The Holy War*, an allegory in which he describes the conflict between God and Satan for the town of Mansoul. His great allegory has been translated into nearly all the languages of Europe, and of countries much frequented by Europeans, and is adopted as a standard church-book by the various denominations of Protestants, as well as by Roman Catholics. It is in an especial degree the book of the common people; and, with the Bible, and a volume of Hymns or the Prayer Book, forms a fountain of pure English, for which it were vain to look elsewhere in the same number of pages.

RICHARD BAXTER.



BAXTER, the renowned nonconformist divine, was born at Rowdon, a small village in Shropshire, on the 12th November, 1615. He resided until 1625 at Eaton Constantine's, five miles from Shrewsbury. The contiguity of his birth-place to the seat of Lord Newport was probably the means of introducing him to the notice of that nobleman. His father's little property was so much encumbered as to prevent him from giving his son any education beyond what could be obtained from the village schoolmasters, who were neither competent teachers nor moral men. To Mr. John Owen, who kept the free grammar school at Wroxeter, Baxter acknowledges some obligations. Though he was at the head of the school, his attainments were very inconsiderable when he left it.

His ambition was to enter one of the universities, to qualify himself for the ministry. Mr. Owen, his master, probably perceiving that he required more regular instruction than he could expect to receive from a college tutor, recommended him to Mr. Richard Wickstead, chaplain to the council at Ludlow, who had an allowance from government for a divinity student. Though the defects of his previous education were but ill supplied by this arrangement, his tutor being negligent, it gave him access to a good library, where he acquired a taste for those studies which he pursued with such indefatigable industry in after-life. Here he continued one year and a half, when he returned to his father's house, and supplied for a few months the place of his old master at Wroxeter grammar school. Finding his hopes of going to the university disappointed, he resumed his professional studies under Mr. Francis Garbet, a clergyman of some celebrity, who conducted him through a

course of theology, and gave him much valuable assistance in his general reading. While he was thus engaged, he was suddenly diverted from his pursuits by a proposition from his friend, Mr. Wickstead, to try his fortune at the court of his sovereign, Charles I. The project, singular as it was, seems not to have been unpalatable either to his father or the future Puritan divine. Theology was thrown aside, and Baxter went to Whitehall, specially introduced to Sir Henry Herbert, master of the revels, as an aspirant to royal favour. His reception was courteous, nay even kind. For one month he mingled in the festivities of the palace,—a period which was sufficient to convince him of the unsuitableness of such a mode of life to his tastes, his habits, and his conscience,—he then returned home, and resumed his studies with a firm determination never again to be diverted from them. Before he went to London, his religious impressions were deepened by the perusal of Bunny's *Resolution*, Sibb's *Bruised Reed*, and other works of the same kind. Some books which he read after his return increased that habitual seriousness natural to him, and which was probably strengthened by the example of his father. A protracted illness, probably, under which he now suffered, completed the preparation of his mind for the reception of those impressions of religious duty under which he acted during the remainder of his life.

While he was in this declining state of health, his anxiety to commence his ministerial labours overcame every other consideration. He applied to the Bishop of Worcester for ordination, and obtained it, together with a schoolmaster's license, for he had accepted the mastership of the free grammar school at Dudley, just then founded by his friend, Mr. Foley, of Stourbridge. He was now twenty-three years of age, and as yet entertained no scruples on the subject of conformity, not having examined with any nicety the grounds of subscription. His attention was soon drawn to the debatable points of the controversy; at first the bitter tone of the nonconformists gave him an unfavourable impression of their character, although he admired their fervent piety and their energetic efforts to stem the moral corruptions of their times.

At the end of nine months, Baxter removed from Dudley to Bridgenorth, where he acted as assistant to the clergyman.

This release from school engagements must, to a mind such as Baxter's, intent upon pastoral duties, have appeared a sufficient inducement for the change; but in the then state of his mind, it was of still greater moment to him to be relieved from the prospect of having to renew his subscription. Here he expected to perform the humble duties of a curate without obstruction. But his hopes were soon frustrated by the "*et cetera oath*," as it was called, by which all who had taken orders were called upon to swear never to consent to any alteration in the ceremonial, or government of the church by archbishops, bishops, deans, archdeacons, &c. It does not appear that Baxter thought it necessary to observe the terms of this oath, for a complaint was laid against him for noncompliance with the ritual in various particulars.

Baxter left Bridgenorth in 1640, on an invitation of the parishioners of Kidderminster to become the officiating minister at their parish church. The circumstances under which he settled at Kidderminster were favourable to his views; but it was not without considerable opposition from one portion of the community, whose vices he publicly reproved, that he carried some of his reforms into effect. Not satisfied with correcting the more flagrant offences of the inhabitants, he visited them at their houses, became acquainted with their families, gave them religious instruction in private, and became their friend as well as their pastor. Though a strict disciplinarian, he won the hearts of all, except a few who were irreclaimable. His preaching was acceptable to all ranks. Wherever he went, large audiences attended him; and his energy was so unremitting, that notwithstanding his feeble health, he preached three or four times in the week.

During the civil wars, which at the time prevailed, Baxter held a position by which he was connected with both the opposite parties in the state, and yet was the partisan of neither. His attachment to monarchy was well known, though his adherence to the royalist party was not so certain: for the deep stream of his religious feelings drew his sympathies to the parliamentarians, whose every-day conversations were imbued with the same feeling. The undisguised respect paid by him to the characters of some of the parliamentarians made him, with others, the object of jealousy and persecution. A clamour was

raised against him, and the rabble, whose excesses had been checked by him, were eager to become the trumpeters of the charge. During one of these ebullitions of party excitement, he spent a few days among the parliamentary army, and was preaching within sound of the cannon while the battle was fought at Edgehill. His friends did not consider it safe for him to return to Kidderminster, and he retired to Coventry, where he resided two years, preaching regularly to the parliamentary garrison and to the inhabitants. After the battle of Naseby, in 1645, he passed a night on a visit to some friends in Cromwell's army, and was offered the chaplaincy of Col. Whalley's regiment, which, after consulting his Coventry friends, he accepted. In this capacity he was present at the capture of Bridgewater, and the sieges of Exeter, Bristol, and Worcester. He lost no opportunity of moderating the temper of the champions of the commonwealth, and of restraining them within the bounds of reason; but as it was known that the check proceeded from one who was unfriendly to the ulterior objects of the party, his interference was coolly received. Among the soldiers he laboured with unceasing zeal to diffuse a better spirit, and to correct those sectarian errors, as he considered them—anabaptism, antinomianism, and separatism inclusive—which, in his view, were so productive of disputes and animosity.

Illness compelled him to leave the army. After his recovery, he was to be found again at Kidderminster, exerting himself, with renewed vigour, to moderate conflicting opinions. At this time the class of men of whom Baxter may be said to be the type, were much perplexed by the conduct of Cromwell. For the sake of peace, however, they submitted to an authority which they deemed a usurpation; but nothing could purchase their approbation of the means by which it had been attained, or by which it was supported. In open conference, Baxter did not scruple to denounce Cromwell and his adherents as guilty of treason and rebellion, though he afterwards doubted if he was right in so strongly opposing him. The reputation of Baxter was so great, that his countenance to the new order of things was highly desirable, and no pains were spared to obtain it. At the persuasion of some of his noble friends, he *once* preached before the Protector, who afterwards invited him to an interview, and endeavoured to reconcile him to the political

changes that had taken place; but the preacher was not convinced by his arguments, and boldly told him that "the honest people of the land took their ancient monarchy to be a blessing, not an evil." The necessity of any alteration in the government did not come within the scope of his view. He looked with a single eye to the diffusion of a deeper spirit of religion by means of a purified church, beyond which he was not capable of carrying his views or lending his sanction.

In the disputes which prevailed about this time on the subject of episcopal ordination, Baxter took the side of the Presbyterians in denying its necessity. With them he agreed, also, in matters of church government and discipline. He dissented from them in their condemnation of episcopacy as unlawful. On this great principle, namely, the sufficiency of the Scriptures to determine all points of faith and conduct, he wavered for some time; but ultimately adopted it in its full extent. Occupying middle ground, as he did, between Episcopalians and Presbyterians, it was not very obvious with which of the two parties he was to be classed. Had all impositions and restraints been removed, there is strong reason to believe he would have preferred a moderate episcopacy to any other form of church government; but the measures of the prelatical party were so grievous to the conscience, that he had no choice between sacrificing his opinions or quitting their communion. The views maintained by Baxter, blended as they were with the principles of monarchy, made them very popular towards the close of Cromwell's career, when men were beginning to find that they had only exchanged one tyranny for another, and as some thought for a worse. In the sermon which Baxter preached before the parliament the day before they voted the return of the king, he spoke his sentiments on this subject with manly resolution, and maintained, in allusion to the political state of the country, that loyalty to their king was essential to all true Protestants of every persuasion.

It was expected that, on the restoration of the king, moderation would have prevailed in the councils of the nation, and that a conciliatory policy would be adopted with regard to religious opinions. Some indications of such a spirit appeared in the appointment of Presbyterian divines among the king's chaplains, and Baxter along with the rest. Many who had access to the

king urged conciliation, and for some time their advice prevailed against the intrigues of court influence. Among other measures, a conference was appointed, consisting of a certain number of Episcopalian and Presbyterian divines, to devise a form of ecclesiastical government which might reconcile the differences and satisfy the scruples of the contending parties. Baxter and the Presbyterians were extremely desirous of bringing this conference to a satisfactory conclusion; and Baxter himself drew up a reformed liturgy, which, with some alterations, he presented at the conference. The Presbyterians would have accepted Bishop Usher's scheme as a model, with any alterations which might be mutually agreed on; but the bishops were secretly opposed to the arrangement, and finally frustrated it by carrying a declaration to the effect that, although all were agreed upon the ends contemplated in the commission, they disagreed upon the means. Now began an exercise of power by the bishops; having defeated the object of the conference, they next sequestered the livings of all ministers who had been inducted during the protectorate. They then called for oaths and subscriptions, which had been suspended while there was an appearance of agreeing at the conference. In accordance with this demand, a law was passed in 1662, called the Act of Uniformity, so strict in its requirements upon the debatable points of ceremonial worship, that it had the effect of banishing at once two thousand ministers from the pale of the English church. Of this number was Baxter. Previous to the passing of this measure, he had refused the bishopric of Hereford, and other preferments offered to him by Lord Clarendon, the chancellor, asking only one favour in lieu of them—to be allowed to return to Kidderminster: he even offered to perform the pastoral duties without remuneration; but this modest request was refused.

On the 25th of May, 1662, three months before the day on which the Bartholomew act, as the Act of Uniformity was called, from its coming into operation on St. Bartholomew's day, Baxter preached his last sermon in London, under a regular engagement in the church; and finding his public duties at an end, he retired, in July, 1663, to Acton, in Middlesex, where he employed the greater part of his time in writing for the press. Some of his larger works were the fruit of this seclusion. His

two most popular treatises, "The Saints' Everlasting Rest" and "A Call to the Unconverted," were published before he left Kidderminster, and raised his fame as a writer to a higher pitch than that which he had enjoyed as a preacher. Several attempts were made by the ejected ministers and their friends in parliament to get the rigorous restrictions against them removed, but without success. The persecutions continued with unabated force. Even those who, like Baxter, disliked separation, and attended the worship of the church, suffered penalties for having morning and evening prayers in their houses. It was in the midst of these persecutions that the two awful calamities, the fire and the plague, occurred in two successive years, and during the misery caused by these two visitations, the services of the Puritan divines were so conspicuous, that the tide of opinion turned in their favour, and led to new efforts in their behalf, which ended for the time in the indulgence granted in 1672. This drew Baxter from his retirement at Totteridge, to which place he had removed on the suppression of his ministry at Acton. He now settled in London, and preached again as a lecturer in different parts of the city, but more constantly at Pinner's Hall and Fetter Lane. His preaching, although highly acceptable to his more immediate friends, was never so popular as it had been at Kidderminster. While he advocated toleration from an intolerant communion, he shone like a light in a dark place; but now that he was an apologist of conformity while he was a sufferer for nonconformity, his conduct involved a kind of consistency too refined for public admiration. An ineffectual attempt which he now made to combine the Protestant interests against Papal ascendancy exposed him to various misrepresentations, to remove which, he published a vindication of himself, entitled "An Appeal to the Light," but he did not eradicate the unfavourable impressions.

His time was now divided between preaching and writing. For a while, he had a regular audience in a room over St. James's Market-house, and at other places in London. But his public duties were frequently suspended by those rigorous enactments to which nonconformists were subjected during the last two reigns of the Stuarts.

In 1682, the officers of the law burst into his house, at a time when he laboured under severe indisposition, with a warrant to

seize his person for coming within five miles of a corporate town, and would have hurried him before a magistrate, had they not been met by a physician, whose interference probably saved his life, as well as obtained his pardon. Two years later, while his health was still in a precarious state from a chronic disease, he was again harassed by distraint and penal proceedings. Still later, it was his misfortune to be one of the many victims of the bloody and brutal Judge Jeffreys, whose language and inhuman conduct to this pure-minded man is so graphically described by Macaulay. He was apprehended, on a chief justice warrant, on a charge of sedition, and of being opposed to episcopacy. This took place in 1685. The charge was founded on some passages in his "Paraphrase of the New Testament." On the trial, Jeffreys, not content with using language the most opprobrious to the prisoner and his counsel, acted the part of prosecutor as well as judge, and scrupled not to gain his ends by silencing the accused, by insulting his counsel, by refusing to hear his witnesses, and by triumphing over his sentence. He said upon the bench "he was sorry that the act of indemnity disabled him from hanging him." His punishment was a fine of five hundred marks, to lie in prison till it was paid, and to be bound to his good behaviour for seven years. For the non-payment of this fine, he was committed to the King's Bench prison, where he lay until November in the following year, having been confined about eighteen months. His pardon was obtained by the mediation of Lord Powis, and the fine was remitted. The solitude of his prison was enlivened on this, as on former occasions of trouble and privations, by the affectionate attentions of his wife. Baxter lived to see that favourable change in reference to religious toleration which commenced at the Revolution in 1688. He died on the 8th of December, 1691, and was buried in Christ Church.

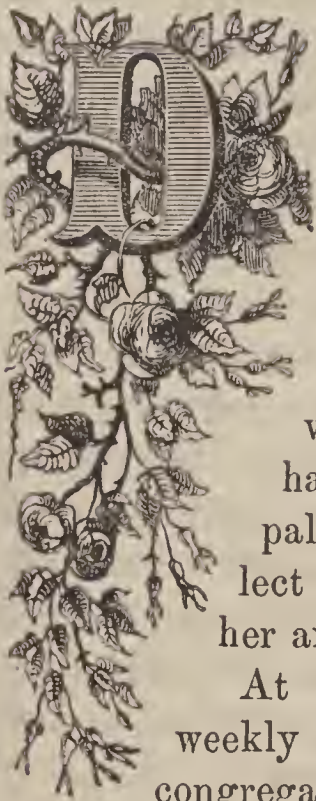
Distinguished highly as this eminent man was as a divine, he was not less distinguished by his literary attainments. His practical and political divinity was produced with a rapidity almost unequalled. The catalogue of his works contains one hundred and sixty-eight distinct publications. His writings, for two or three succeeding generations, were text-books with a numerous body of Christians. In private life, his conduct has never been impeached. Correct and amiable in his deportment,

he was honoured by some who held high places in his country. The pious, virtuous, and able lawyer, Sir Matthew Hale, was one of his ardent friends. Bishop Wilkins praised him by the words, "he has cultivated every subject he has handled;" and the well-known and able Dr. Isaac Barrow said of his writings, that "his practical works were never mended, and his controversial ones seldom confuted."

It is lamentable to know that such a man was driven from his church by the laws of his native land; so it must be when it is thought to be necessary to fence in a church by human means. The fate of Baxter, reduced almost to want, confined to a prison, is a striking proof of the bad effect of laws supposed to be necessary to maintain an established religion in a country. Thus when the papal supremacy was destroyed in England, another supremacy was erected in its place; and it behoves all friends of religious liberty to do honour to those who have preceded us in human progression, and who have sacrificed either life, liberty, wealth, or honour in support of this great principle—the birthright of man. Such a man was Baxter. In England, where the progress of civil liberty has been often checked, although always progressive, there has been, and still is, a continued struggle for the right to worship the Creator in the mode in accordance with the opinions and feelings of individuals: the struggle has been fierce, unceasing, and bitter. The history of the nonconformists carries the inquirer back to the reign of Edward VI.; for although the Reformation was effected in the reign of Henry VIII., yet it cannot be said that the Church of England received a definite constitution until the reign of Edward, his son and successor. The temporary restoration of the Roman Catholic ascendancy, under Philip and Mary, drove the persecuted disciples of the reformed faith to France, Switzerland, and other countries. When Elizabeth ascended the throne, they returned with strong desires to purify King Edward's church still further; however, the queen would not consent, and it was in her reign that uniformity in worship was first enforced by act of parliament. No worship was to be permitted except as prescribed in the Book of Common Prayer. This act was only partially carried into effect from 1558, when it was passed, until the year 1565, when it was rigidly enforced. Many ministers were deprived of their livings, and many were impri-

soned. The severity increased until the year 1593, when the parliament declared that all persons above sixteen years of age who absented themselves for one month from church, should be banished the kingdom. In the succeeding reign of James, in the year 1604, the Book of Canons was passed by a convocation. It denounced severe temporal and spiritual penalties against Puritan divines, and was followed up by unsparing persecutions. Charles I. adopted towards nonconformists the policy of his father. It was the great severity now practised towards the Puritans that first produced the ineffectual attempt to settle Massachusetts by self-banishment. Hundreds of clergymen were ejected for their opposition to the Book of Sports published by James I., and which Laud was now enforcing. But the cord had been drawn too tight. Laud was beheaded, and the monarch himself lost his life in the same cause. Unhappily, the patriots of those times forgot, when in power, the principle for which they had been struggling. Reaction ensued. Charles II. was restored without one single stipulation to insure the observance of the principles of liberty; and tyranny and persecution reigned triumphant. In 1662, an Act of Uniformity was passed, the effect of which has been shown in this memoir. It was in this reign that the Five Mile Act was passed, which banished to that distance, from every corporate town in the kingdom, the nonconformist ministers, and forbade them to act as schoolmasters. The Conventicle Act also was passed, which subjected all who should presume to worship God otherwise than as the law enjoined, to fine and imprisonment, and punished the third offence with banishment. The Test Act was another of these barbarous laws. By this law no Englishman could hold any appointment, even that of a constable, without first partaking of the Lord's supper in a church of the establishment. Thus matters remained until the Revolution of 1688, when the Toleration Act gave immunity to all Protestant dissenters, except Unitarians; this sect was placed in the same condition with other dissenters only within the last thirty years. Religious liberty made little or no progress from the period of 1688 until 1828, when the Test and Corporation Acts were repealed, and in the following year the Roman Catholics were relieved from their disabilities.

ANNE HUTCHINSON.



URING the administration of Sir Henry Vane as Governor of New England, Mrs. Anne Hutchinson arrived from England, and became a member of the Boston church. Of the early life of this lady little is known; she becomes interesting to us only after reaching America. She was then conversant with the various religious speculations of the day; she had examined closely the tenets of their principal sects, and she possessed an acuteness of intellect and a vividness of imagination which rendered her arguments both searching and impressive.

At that time the clergy of New England held weekly meetings for the purpose of instructing their congregations in the affairs of religion, and to impress upon their minds what had been said on the previous Sabbath. Mrs. Hutchinson instituted a similar practice for persons of her own sex, and her meetings were so numerous and so attended as to excite the alarm of the clergy. Which part first gave offence to the other, it would perhaps be impossible to ascertain; but it is certain that, in a very short time, both acted in a manner entirely unbecoming. Mrs. Hutchinson was soon involved in personal disputes with the clergy; the females, of course, took part with her; the people of Boston advocated her cause; and, from that time until Mrs. Hutchinson's death, the colony was involved in a dispute so violent as to absorb or involve every other interest. Unfortunately for the authorities, they strove to prove Mrs. Hutchinson a heretic, instead of condemning her for that of which she was really guilty—disrespect of themselves and evil speaking of their ministers. They have thus appeared in the eyes of posterity as persecutors for conscience' sake, and, during the progress of the controversy, daily lost ground and excited sympathy for their opponent. It was, perhaps, in resentment of this conduct that Mrs. Hutchinson

advanced her famous topic, "that the existence of the real spirit of the gospel in the heart of a man, even if that man should happen to be a minister of extraordinary gifts, could not be inferred with certainty from the outward displays of sanctity." The proposition, as a proposition, is rigidly correct; but the clergy quickly imagined that, though general in terms, it was intended in spirit to be specially referable to themselves. When we remember with what reverence the Puritans regarded their ministers, we will be able to appreciate, in a faint degree, the effect which the promulgation of such a proposition would be likely to have. She was accused of "disrespect," "libertinism," "familiarism," "heresy," and especially of maintaining that *sanctification* is no evidence of justification. These actions embittered the parties more and more against each other, and greatly strengthened Mrs. Hutchinson's cause. New points of discussion were started, new doctrines attacked or defended, until the controversy became entangled in inextricable perplexity and confusion. In speaking of but one topic of Mrs. Hutchinson's faith—that the Holy Ghost dwells in every believer—Governor Winthrop says, "The question proceeded so far by disputation (in writing for the peace sake of the church, which all were tender of) as at length they could not find the person of the Holy Ghost in Scripture, nor in the primitive churches three hundred years after Christ." It is now admitted that, by the above proposition, Mrs. Hutchinson meant no more than that the possession of the pure spirit of Christianity in the heart constitutes the child of God.

As has been elsewhere stated in this book, Mrs. Hutchinson was supported by Governor Vane. The Reverend Mr. John Cotton was also her proselyte. Governor Winthrop and Mr. Wilson led the opposition. The violence of the controversy was exhibited in the election which defeated Vane, and the conduct of the Winthrop party in that affair cannot be justified. Once possessed of the civil arm of power, Mrs. Hutchinson's opponents were not slow in applying it against the cause which they had been unable to overthrow by argument. Her brother-in-law, Mr. Wheelwright, a pious clergyman, was banished. Mrs. Hutchinson was herself brought to trial, and, after an examination, "in which," says Upham, "she exhibited the most extraordinary degree of talent, learning, skill, and fortitude, she was

also ordered from the colony. She removed with her family to Rhode Island, where, without abandoning the principles for which she had so long suffered, she was permitted, under the mild government of Roger Williams, to enjoy entire freedom of conscience. It is worthy of mention that here the number of her adherents steadily decreased, while her presence was unattended with any of the commotions which, under the bigoted policy of the Massachusetts settlers, had threatened to destroy that colony.

The life of this woman, so energetic and stormy, was destined to a tragic conclusion. On the death of her husband, she removed to Long Island. Here, in 1643, she and her whole family of sixteen persons were murdered by the Indians, with the exception of one daughter, who was carried into captivity. Such a fate might have drawn tears from the most obstinate of her opponents; but we record with a sigh that the news of it was received at Plymouth with satisfaction, and circulated as a proof of the righteous vindication of God's cause.

Of Mrs. Hutchinson it is difficult to form an impartial opinion. The writer of her life in the American Biography describes her as "one of the most remarkable persons of her age and sex—learned, accomplished, and of an heroic spirit. Her genius was as extraordinary as her history was strange and eventful. Her abilities were equalled only by her misfortunes. With talents and graces which would have adorned and blessed the private spheres within which they ought to have been confined, she aimed to occupy a more public position, and to act upon a more conspicuous theatre, and the consequence was that she was hated where she would otherwise have been loved; a torrent of prejudice and calumny was made to pour over her; an entire community was thrown into disorder and convulsions for years; a most cruel persecution drove her from the pale of civilization, and she fell at last beneath the bloody tomahawks of murderous savages." In summing up these items, we may, perhaps, conclude that, with a sincere desire after truth, her mind was sometimes warped by ambition and resentments, and that the consciousness of her own talent, and the superiority of her spirit to that of her opponents, betrayed her into actions and measures consonant neither with the female character nor the character of an apostle of truth.

JONATHAN EDWARDS.



RESIDENT EDWARDS, the most celebrated metaphysical writer which America has yet produced, was born at East Windsor, Connecticut, October 5, 1703. His father Timothy Edwards, pastor of the church in Windsor, instructed him in the ancient languages, and in September, 1716, he entered Yale College. Here the talents which afterwards rendered him conspicuous soon attracted attention. He delighted in abstract and metaphysical investigations, and when fourteen, read Locke with great attention. He had already conceived the design of a treatise on Natural Philosophy and Natural History, including Chemistry and Geology. He soon became a prominent student, equally remarkable for application and for good morals. In 1720, he took his first degree, but remained at Yale about two years preparing for the ministry. Afterwards he preached for about eight months in New York; but in 1723, he was elected tutor at Yale. He remained there, a close student, until 1726, when he received a call from the congregation in Northampton. Mr. Stoddard, the old minister at that place, was his grandfather; and it was a source of satisfaction to this venerable man to have one for his colleague and successor whose gifts were so abundant. The old man died in 1729, having found in his youthful colleague the prop of his declining years. Edwards now entered upon his career as an author. His *Treatise on Religious Affections* gained him wide celebrity, and was republished in England and Scotland. But an unfortunate occurrence took place, which eventuated in his separation from Northampton. It was then customary to baptize the children of those persons who merely made a profession of

religion, without joining the church. Mr. Edwards took the propriety of this practice into serious consideration, and soon became convinced that it was wrong. In 1748, he published a quarto pamphlet, entitled "An humble inquiry into the rules of the Word of God concerning the qualifications for a full communion in the visible Christian church." At the same time he publicly reproved certain irregularities, which had been committed by young persons connected with the principal families of his church. The Reverend Samuel Williams answered his treatise concerning church qualifications. Edwards replied; the dispute caused much contention in the different churches, and a council of the Northampton congregation advised Mr. Edwards to resign. He did so, in 1750.

After a short period of repose, Mr. Edwards was invited to take charge of the congregation at Stockbridge. They elected him their missionary to the Indians, a choice in which the town cordially agreed. Here he remained six years, employed among both white people and Indians, and pursuing with ardour the speculations for which his mind was fitted. His greatest work, "On the Freedom of the Will," was composed during this period, and first published in 1754. It spread rapidly over Europe, and was considered, by those of consonant theological opinions, as the greatest work on the subject which had yet appeared. Several professors of divinity in the Dutch Universities sent him their thanks for the assistance he had given them "in their inquiry into some doctrinal points, having carried his own further than any author they had ever seen." Although the book is written in opposition "to Arminian principles and the Pelagian heresy," it is highly commended by Dr. Priestley for its fairness. About the same time appeared the treatise on Original Sin.

In 1757, President Burr of Princeton College died, and Edwards was elected in his place. He accepted the honour with reluctance, being then engaged on a "History of the Work of Redemption," and a "View of the Harmony of the Old and New Testaments." He reached Princeton in January, 1758. As the small pox then prevailed in New Jersey, he took the precaution to be inoculated. This brought on fever, succeeded by a cold and a sore throat, by which he died March 22, 1758.

JONATHAN MAYHEW.



MAYHEW was born at Martha's Vineyard, 1720. He graduated with distinguished honour at Harvard College, in 1744. While at college, he had given many proofs of genius and strength of mind, some of which were essays in verse. In 1747, he was invited to take charge of the West Church in Boston; he accepted the invitation, and was ordained on the 17th of June. Two years after, he published some sermons on "the difference between truth and falsehood, right and wrong; the natural abilities of men for discerning these differences," &c. These gave him a name among the best preachers of that day, and are generally considered as his masterpieces. On the 30th of January, 1750, he preached a sermon, in which were "reflections on the resistance made to King Charles." It gave offence to members of the episcopacy, and seems to have been considered too severe by many of the New England dissenters. It passed through several editions in England; and as a proof of the admiration it elicited in Scotland, it may be mentioned, that in the following year, the University of Aberdeen presented Mr. Mayhew with a diploma of Doctor of Divinity. In 1754, he preached the election sermon, a memorable production, in which he traces the origin and end of civil government, and proclaims his adherence to the British Constitution, as determined by the Revolution. In another discourse, he more expressly declares his adherence to Whig principles. "Having been initiated in youth in the doctrines of civil liberty, as they were taught by such men as Plato, Demosthenes, Cicero, and other renowned persons among the ancients; and such as Sidney and Milton, Locke and Hoadley among the moderns. And having learnt from the Holy Scriptures, that wise, brave, and virtuous men

were always friends to liberty; that God gave the Israelites a king in his anger, because they had not sense and virtue enough to like a free commonwealth, and that where the Spirit of the Lord is, there is liberty, this made me conclude that freedom was a great blessing."

After the great earthquake, November 23, 1755, Dr. Mayhew published two sermons, together with an "Appendix, giving a very particular account of the time, duration, process, extent, and effects of the great earthquake." Soon after, he issued a volume of sermons, inculcating the Christian graces and duties, in a plain and popular style. At the close of the book, is a discourse upon the shortness of life, with notes, containing strictures upon Solomon's Song, and the doctrine of the Trinity. These drew upon him severe animadversions from those of the orthodox creed, and subsequently the doctor requested that they might be omitted in the London edition. In 1763, the publication of Mr. Apthorp's work on the "Institutions and Conduct of the Society for Propagating the Gospel," gave rise to a controversy, in which Dr. Mayhew, with other distinguished men, participated. He wrote a book, entitled "Observations on the Charters and Conduct of the Society for Propagating the Gospel in foreign parts." A reply was made by several members of the society in America, and by Dr. Secker, Archbishop of Canterbury. To the book styled, "A Candid Examination of his Observations," and supposed to be the joint production of Mr. Caner and Dr. Johnson, Dr. Mayhew replied, declaring the title-page to be false, and that the work was destitute of both candour and truth. This was followed by a second defence, written in a much more gentle spirit. Having printed two discourses on the "Goodness of God," he was attacked with considerable severity by Mr. Cleveland, of Essex county. To that individual, the doctor sent a "letter of reproof," one of the most bitter of his productions, in which sarcasm and even personal reflections were much too freely indulged in. An individual named Hopkins, wishing to draw Mayhew into a dispute, wrote a book, containing remarks on two of the doctor's sermons; but of this attack the doctor took no notice. In 1765, Doctor Mayhew preached his Dudleian lecture on "Popish Idolatry." In the following year, he delivered a discourse on the "Repeal of the Stamp Act." He also printed two volumes of

sermons, each on a particular subject, and a number of miscellaneous sermons. His death occurred July 8, 1766, in his forty-sixth year.

Doctor Mayhew was eminently a champion of liberty. Had he survived to see that great struggle which at his death was just commencing, there can be no doubt that he would have been most strenuous in his efforts against the mother country. His was a boldness of spirit which astonished even the bold spirits of that age. He spoke with glowing sensibility against every priestly usurpation over the consciences of men, and with peculiar earnestness in favour of truth and religion. Many of the controversies in which he was engaged originated in his steadfast adherence to primitive gospel simplicity, in opposition to the commandments of men. Unterrified by the menaces of a powerful hierarchy, he stood up for the rights of conscience, and was not afraid to admire such men as Milton, Locke, and Sidney. He loved the British Constitution; but he opposed with all his might those who, assuming to be its protectors, were only using that instrument as a means to carry out their bad designs. It is to this independence of spirit that we are to ascribe, in a great measure, the caustic nature of his controversial style, of the impropriety of which, in calmer moments, he himself was aware. On the whole, however, he may be considered as a bright example of the Christian life, and an effective pioneer in the cause of civil and religious liberty.

TIMOTHY DWIGHT.



NORTHAMPTON, Massachusetts, has the honour of giving birth to President Dwight. He was born May 14, 1752, and entered Yale College at the early age of thirteen. After graduating, he taught a grammar school at New Haven; but he left it in 1771, to become a tutor at Yale. When only seventeen, he had apportioned his time with accuracy, devoting eight hours to study, six to his school, and ten to exercise and sleep. When nineteen, he commenced his "Conquest of Canaan," a scriptural epic poem, which he finished in 1774, but did not publish it until twenty-one years after. While teaching at Yale, he studied literature and the high mathematics; and, as a proof of his devotion to learning, it may be mentioned that he attempted to dispense with the necessity of bodily exercise by restricting his diet. He was made Master of Arts in 1772, on which occasion he delivered a Disquisition on the History, Eloquence, and Poetry of the Bible, which was published both in this country and Europe. Laborious study brought on sickness; he was with difficulty removed to Northampton, and for some time his life was considered in danger. He was then advised by his medical attendants to exercise much in the open air, and it is recorded of him that in a year he walked two thousand miles, and rode more than three thousand. By this means he restored his health, which remained good until his death. On resuming his studies, he engaged with more earnestness than formerly in that of theology; but the war with Great Britain sometimes affected even the quiet recesses of Yale, and, at length, in May, 1777, the college was broken up. Dwight went with his class to Wethersfield, where he taught them until September. Mean-

while, he had been licensed to preach, and in September he was appointed chaplain to the army. He not only performed the duties of that station faithfully, but also composed several patriotic songs, which were widely circulated, and contributed much toward exciting enthusiasm among the soldiers. At the death of his father, in October, 1778, he left the army, removed his family to Northampton, and assisted his mother in the support of her other children. Here he spent five years, labouring on the farm and conducting a school of his own establishment, in which were employed two assistants. On Sabbaths he preached to different congregations in the neighbourhood. His reputation as a teacher of the young, as a scholar, and as a minister, spread rapidly. He was twice elected a member of the Massachusetts legislature. In 1783, he was ordained pastor of Greenfield parish, in Connecticut. About the same time he opened an academy in connection with his church. Pupils from all parts of the Union resorted to it, and it soon had a reputation higher than that of any similar institution in our country. In twelve years he taught more than a thousand scholars. The institutions of learning in our country vied with each other in doing him honour. In 1787, Princeton College conferred upon him the title of Doctor of Divinity, and in 1795 he was elected president of Yale.

In 1794, Dr. Dwight published "Greenfield Hill," a poem in seven parts, which, with his epic production, was republished in England. On entering upon his duties at Yale, he found the college in a languid state. The number of students was small; the directors were disheartened; the chair of theology was vacant, with but little prospect of having it filled. But Dwight's reputation soon filled the classes. He volunteered as professor of theology, and remained in that station until his death. In 1797, he was requested by the General Association of Connecticut to revise Watts's version of the Psalms, to supply such as were omitted, and to prepare a collection of hymns for public worship. He accomplished this work, and, in 1800, submitted it to the consideration of a joint committee from the General Association and the Presbyterian General Assembly. Watts's Psalms were considerably altered, and thirty-three of Dwight's own composing added.

President Dwight remained at Yale College until his death,

January 11, 1817. The nature of the disorder which terminated his existence was not distinctly understood. Besides the works already enumerated, he published others, which have been widely circulated both in this country and abroad. The principal of these are his *Theology*, a collection of lectures in that department, and the notes on his travels. The latter were composed hastily, during the rambles he indulged in at the summer vacations, from the year 1796 to his death. It comprises sketches of the scenery passed over, and of the condition of society, together with notices and anecdotes of the eminent men of that period, including many Indians. These were first written for the gratification of his family; but, after the president's death, they were collected and published in four octavo volumes. His death was deeply regretted both by the public and by his numerous religious and literary friends.

ROBERT BOYLE,



MAN of rare excellence and accomplishments, was one of those who do honour to high birth and ample fortune, by employing them, not as the means of selfish gratification or personal aggrandizement, but in the furtherance of every useful pursuit and every benevolent purpose. By the lover of science he is honoured as one of the first and most successful cultivators of experimental philosophy; to the Christian his memory is endeared, as that of one, who, in the most licentious period of English history, showed a rare example of religion and virtue in exalted station, and was an early and zealous promoter of the diffusion of the Scriptures in foreign lands.

Robert Boyle was the youngest son but one of a statesman eminent in the successive reigns of Elizabeth and the first James and Charles, and well known in Ireland by the honourable title of the Great Earl of Cork. He has left an unfinished sketch of his own early life, in which he assumes the name of Philaretus, a lover of virtue; and speaks of his childhood as characterized by two things, a more than usual inclination to study, and a rigid observance of truth in all things. He was born in Ireland, January 25, 1626-7. In his ninth year he was sent, with his elder brother Francis, to Eton, where he spent between three and four years; in the early part of which, under the guidance of an able and judicious tutor, he made great progress both in the acquisition of knowledge and in forming habits of accurate and diligent inquiry. But his studies were interrupted by a severe ague; and while recovering from that disorder he contracted a habit of desultory reading, which it afterwards cost him some pains to conquer by a labo-

rious course of mathematical calculations. During his abode at Eton, several remarkable escapes from imminent peril occurred to him, upon which, in after-life, he looked back with reverential gratitude, and with the full conviction that the direct hand of an overruling Providence was to be traced in them.

Towards the close of 1637, as it should seem, his father, who had purchased the manor of Stalbridge, in Dorsetshire, took him home. In October, 1638, he was sent abroad, under the charge of a governor, with his brother Francis. They visited France, Switzerland, and Italy; and Philaretus's narrative of his travels is not without interest. The only incident which we shall mention as occurring during this period, is one which may be thought by many scarcely worthy of notice. Boyle himself used to speak of it as the most considerable accident of his whole life; and for its influence upon his life it ought not to be omitted. While staying at Geneva, he was waked in the night by a thunder-storm of remarkable violence. Taken unprepared and startled, it struck him that the day of judgment was at hand; "whereupon," to use his own words, "the consideration of his unpreparedness to welcome it, and the hideousness of being surprised by it in an unfit condition, made him resolve and vow, that if his fears that night were disappointed, all further additions to his life should be more religiously and watchfully employed." He has been spoken of as being a skeptic before this sudden conversion. This does not appear from his own account, farther than as any boy of fourteen may be so called, who has never taken the trouble fully to convince himself of those truths which he professes to believe. On the breaking out of the rebellion in 1642, the troubled state of England and the death of the Earl of Cork involved the brothers in considerable pecuniary difficulties. They returned to England in 1644, and Robert, after a short delay, took possession of the manor of Stalbridge, which, with a considerable property in Ireland, had been bequeathed to him by his father. By the interest of his brother and sister, Lord Broghill and Lady Ranelagh, who were on good terms with the ruling party, he obtained protections for his property, and for the next six years made Stalbridge his principal abode. This portion of his life was chiefly spent in the study of ethical and natural philosophy;

and his name began already to be respected among the men of science of the day.

In 1652 he went to Ireland to look after his property, and spent the greater part of the next two years there. Returning to England in 1654, he settled at Oxford. That which especially directed him to this place, besides it being generally suited to the prosecution of all his literary and philosophical pursuits, was the presence of that knot of learned men from whom the Royal Society took its rise. It consisted of a few only, but those eminent; Bishop Wilkins, Wallis, Ward, Wren, and others, who used to meet for the purpose of conferring upon philosophical subjects, and mutually communicating and reasoning on their respective experiments and discoveries.

At the Restoration, Boyle was treated with great respect by the king; and was strongly pressed to enter the church by Lord Clarendon, who thought that his high birth, eminent learning, and exemplary character might be of material service to the revived establishment. After serious consideration he declined the proposal, upon two accounts, as he told Burnet; first, because he thought that while he performed no ecclesiastical duties, and received no pay, his testimony in favour of religion would carry more weight; secondly, because he felt no especial vocation to take holy orders, which he considered indispensable to the proper entering into that service.

From this time forward, Boyle's life is not much more than the history of his works. It passed in an even current of tranquil happiness and diligent employment, little broken, except by illness, from which he was a great sufferer. At an early age, he was attacked by the stone, and continued through life subject to paroxysms of that dreadful disease; and in 1670 he was afflicted with a severe paralytic complaint, from which he fortunately recovered without sustaining any mental injury. On the incorporation of the Royal Society in 1663, he was named as one of the council in the charter; and as he had been one of the original members, so through his life he continued to publish his shorter treatises in their Transactions. In 1662 he was appointed by the king Governor of the Corporation for propagating the Gospel in New England. The diffusion of Christianity was a favourite subject of exertion with him through life. For the sole purpose of exerting a more effectual influ-

ence in introducing it into India, he became a director of the East India Company; and, at his own expense, caused the Gospels and Acts to be translated into Malay, and five hundred copies to be printed and sent abroad. He also caused a translation of the Bible into Irish to be made and published, at an expense of £700; and bore great part of the expense of a similar undertaking in the Welsh language. To other works of the same sort he was a liberal contributor; and as in speech and writing he was a zealous, yet temperate advocate of religion, so he showed his sincerity by a ready extension of his ample funds to all objects which tended to promote the religious welfare of his fellow-creatures.

In the year 1666, he took up his abode in London, where he continued for the remainder of his life. During the years 1689–90, he gradually withdrew himself more and more from his other employments, and from the claims of society, to devote himself entirely to the preparation of his papers. He died, unmarried, December 31, 1691, aged sixty-five years, and was buried in the chancel of St. Martin's-in-the-fields.

To give merely the dates and titles of Boyle's several publications would occupy several pages. They are collected in five volumes folio, by Dr. Birch, and amount in number to ninety-seven. The philosophical works have been abridged in three volumes quarto, by Dr. Shaw, who has prefixed to his edition a character of the author and of his works. From 1660 to the end of his life, every year brought fresh evidence of his close application to science, the versatility of his talents, and the extent of his knowledge. His attention was directed to chemistry, mathematics, mechanics, medicine, anatomy; but more especially to the former, in its many branches: and though he is not altogether free from the reproach of credulity, and appears not to have entirely freed himself from the delusions of the alchemists, still he did more towards overthrowing their mischievous doctrines, and establishing his favourite science on a firm foundation, than any man; and his indefatigable diligence in inquiry and unquestioned honesty of relation entitle him to a very high place among the fathers of modern chemistry.

GUSTAVUS ADOLPHUS.



SWEDEN, being long under vassalage to the crown of Denmark, during the fifteenth and the beginning of the sixteenth century, Sweden suffered the evils which commonly belong to that condition. Gustavus Vasa, after a series of romantic adventures, established the independence of his country, and was deservedly elected by the Swedish Diet, in 1523, to wear its crown. The same kingdom to which he gave a place among free states, his grandson, Gustavus Adolphus, raised from the obscurity of a petty northern power, to rule in Germany, and to be the terror of the Church of Rome.

The establishment of the Reformation was coeval with the independence of Sweden; and a fundamental law forbade any future sovereign to alter the national religion, or to admit Roman Catholics to offices of power and trust. For infringing this principle, Sigismond, by election King of Poland, the lineal successor of Gustavus Vasa, was set aside by the Diet, and the crown was given to his father's younger brother, Charles, Duke of Sudermania. Charles died, and was succeeded by his son, Gustavus Adolphus, December 31, 1611; the high promise of whose youth induced the States to abridge the period of minority, and admit him at once to the exercise of regal power, though he had but just attained the age of seventeen, being born December 9, 1594.

He had been trained up in the knowledge likely to be serviceable to a king and a soldier. He spoke the Latin language, then a universal medium of communication, with uncommon energy and precision; he conversed fluently in French, Italian, and German; he had studied history, political science, mathematics, and military tactics; and, commencing with the part of

a musketeer, he had been made master, by practice, of all the details of a soldier's life. He was capable of very severe application to abstruse study, and is said to have passed whole nights in reading the military history of the ancients. He was of uncommon stature and strength, and his constitution was early inured to labour and endurance.

Gustavus's situation, at his accession, was critical. The King of Poland laid claim to his dominions, and Denmark and Muscovy were in arms against him. The danger was most pressing on the side of Denmark; and thither Gustavus's first efforts were directed. But in Christian IV. he had to contend with an able enemy, from whom he gained no advantage; and after one unsuccessful campaign, he accommodated the quarrel at the expense of some concessions. In the war with Muscovy he was more fortunate; and he reduced the czar to purchase peace in 1617, by the sacrifice of the provinces which border the gulf of Finland and the Baltic sea. During these years of warfare, Gustavus found leisure to bestow attention upon internal improvements. He devoted much thought and care upon strengthening the Swedish navy, esteeming that to be his surest defence against invasion; he sought to encourage commerce; he purified the administration of justice, by rendering judges less dependent upon the crown, and by abridging the tediousness and expense of lawsuits; and he laboured to devise means for increasing the revenue by judicious arrangement, without adding to the burdens of the people. Both in peace and war he received the most valuable assistance from his zealous, faithful, and sagacious minister, the celebrated Oxenstiern.

In 1620, Gustavus travelled incognito through the chief towns of Germany. At Berlin he formed acquaintance with Maria Eleonora, sister to the Elector of Brandenburg, whom he espoused at Stockholm in November of the same year. One daughter, the famous Christina, his successor, was the offspring of this marriage.

The King of Poland's enmity was not seconded by his ability. He endeavoured in vain to shake the fidelity of Gustavus's subjects, and he tried the fortune of war with no better success. In the contests between the cousins which occurred in the first ten years of Gustavus's reign, the advantage was always on the side of Sweden. Gustavus was desirous of peace, and forbore

to press his superiority. But Sigismund's hostility was nourished and stimulated by the leading Catholic powers, Spain and Austria; and he made so bad a return for this moderation, that in 1621, the war was renewed in a more determined manner, and in the course of eight years Livonia, Courland, and Polish Prussia were gradually subjected to Sweden. During this time Gustavus was no careless spectator of the Thirty Years' War, which was raging in Germany. However well inclined he might be to step forward as the defender of the Protestant cause, he could not do so with effect while his exertions were demanded in Poland; and though he made an offer of assistance to the Protestants in 1626, it was clogged with conditions which induced them to decline his proposals. But in 1629, under the mediation of France, he concluded a truce for six years with Sigismund, retaining possession of the conquered provinces; and being thus relieved from all fear of Poland, and guarantied against injury from Denmark by the interest of that country in checking the progress of the Imperial arms, he found himself qualified to take the decisive part which he had long desired in the affairs of Germany. How far his determination was influenced by personal and ambitious motives, how far it was due to patriotism and religious zeal, it must be left to each inquirer to decide for himself. The crisis was one of extreme importance: for the temporal rights of the whole German empire were endangered by the inordinate and seemingly prosperous ambition of the House of Austria; and the Protestant states in particular had reason to apprehend the speedy destruction of their own, and the re-establishment of the Roman Catholic church. And if the influence of the Emperor Ferdinand II., supported by the papal hierarchy, re-established in its great power and rich benefices through the north of Germany, were suffered unchecked to extend itself to the Baltic sea, the liberties of Sweden and Denmark, and the very existence of the Reformation on the continent, seemed to be involved in no remote danger. To pull down the power of Ferdinand and the Catholic league thus became of vital moment to the King of Sweden. But though the Protestant princes were ready to invoke his assistance in secret complaints, none of them dared to conclude an open treaty with a distant prince, and a kingdom hitherto obscure, and thus to incur the resentment of the emperor, whose formidable armies,

anxious above all things for the renewal of war and rapine, were at hand. Moreover, the jealousy and selfishness of the chiefs of the Protestant union formed a greater obstacle to the King of Sweden's views, than even the weakness of their individual states. Unable, therefore, to obtain the cordial and willing co-operation of those who were linked to him by the bond of a common interest, Gustavus had only the alternative to abandon them to their fate and share the dangers which he sought to obviate, or to take the equivocal and rarely defensible step of occupying their territories and compelling their assistance, an unsolicited, though an honourable and friendly ally. He chose the latter.

The shortest apology for this determination, which, as a matter of policy, was opposed by Oxenstiern, may be found in the substance of the king's answer to that minister's objections, as it is abridged by Schiller in his *History of the Thirty Years' War*. "If we wait for the enemy in Sweden, in losing a battle, all is lost: all, on the contrary, is gained if we obtain the first success in Germany. The sea is large, and we have extensive coasts to watch. Should the enemy's fleet escape us, or our own be beaten, it is not possible for us to prevent a landing. We must therefore use all our efforts for the preservation of Stralsund. So long as this harbour shall be in our power, we shall maintain the honour of our flag in the Baltic, and shall be able to keep up a free intercourse with Germany. But in order to defend Stralsund, we must not shut ourselves up in Sweden; but must pass over with an army into Pomerania. Speak to me then no more of a defensive war, by which we shall lose our most precious advantages. Sweden herself must not behold the standards of the enemy; and, if we are vanquished in Germany, it will still be time enough to have recourse to your plan."

The army which Gustavus carried into Germany consisted only of 15,000 men; but it was formidable from its bravery, its high discipline, and the reliance which the general and the troops felt upon each other. "All excesses," we quote from Schiller, "were punished in a severe manner; but blasphemy, theft, gaming, and duelling met with a more severe chastisement. The Swedish articles of war prescribed moderation: there was not to be seen in the Swedish camp, even in the tent of the king, either gold or silver. The general's eye watched carefully

over the manners of the soldiers, while it inflamed their courage in battle. Every regiment must each morning and evening form itself in a circle round its chaplain, and in the open air, address prayers to the Almighty. In all this the legislator himself served as a model. An unaffected and pure piety animated the courage of his great mind. Equally free from that gross incredulity which leaves without restraint the ferocious movements of the barbarian, and the grovelling bigotry of a Ferdinand, who abased himself in the dust before the Divinity and yet disdainfully trampled on the necks of mankind, in the height of his good fortune Gustavus was always a man and a Christian; amid all his devotion, the hero and the king. He supported all the hardships of war like the lowest soldier in his army; his mind was serene in the midst of the most furious battle; his genius pointed out the results to him beforehand: everywhere present, he forgot death which surrounded him, and he was always found where there was the greatest danger. His natural valour made him too often lose sight of what was due to the general, and this great king terminated his life as a common soldier. But the coward as well as the brave followed such a leader to victory, and not any of the heroidal actions which his example had created ever escaped his penetrating eye. The glory of their sovereign inflamed the entire Swedish nation with a noble confidence; proud of his king, the peasant of Finland and Gothland joyfully gave up what his poverty could afford; the soldier willingly shed his blood; and that elevated sentiment which the genius of this single man gave to the nation survived him a considerable time."

Gustavus took a solemn farewell of the States of the kingdom, May 20, 1630, presenting to them his daughter Christina, as his heir and successor. Adverse winds delayed his departure, and it was not till the 24th of June that he reached the coast of Pomerania. He disembarked his army on the islands of Wollin and Usedom, at the mouth of the Oder, and, having taken possession of the strong town of Stettin on the same river, established a sure footing on the continent, and secured his means of retreat and communication with Sweden. To this proceeding he gained a reluctant consent from the Duke of Pomerania, who, though wearied and disgusted with the ravages of the Imperial troops, was unwilling to commit himself in de-

fence of that which still appeared the weaker cause. But having no force to prevent the hostile, if he refused to warrant the friendly, occupation of his country, he made a virtue of necessity, and allied himself closely with the Swede.

Gustavus's progress at first produced no uneasiness at Vienna: the courtiers called him the snow-king, and said in derision that he would melt in his progress southward. But in the first campaign he nearly cleared Pomerania of the Imperialists; and he was strengthened by the accession of the Duke of Mecklenburg, who, having been despoiled of his territories in favour of Wallenstein, now openly raised troops in support of the King of Sweden. As winter approached, the Imperialists negotiated for a suspension of arms; but Gustavus replied, "The Swedes are soldiers in winter as well as summer, and are not disposed to make the peaceable inhabitants of the country support any longer than necessary the evils of war. The Imperialists may do as they choose, but the Swedes do not intend to remain inactive."

Meanwhile, he met with cold support from the Protestant princes, in whose cause he had taken arms. The chief of these was the Elector of Saxony, who felt a jealousy, not unnatural, of the power and the ultimate views of the King of Sweden, and was himself ambitious to play the first part among the Protestants of Germany. Seeking to act independently, and to hold the balance between Sweden and Austria, he invited the Protestant states to a conference at Leipsic, February 6, 1631, at which it was determined to demand from the emperor the redress of grievances, and to levy an army of 40,000 men to give weight to their remonstrances. On the 13th of January, Gustavus had concluded an alliance with France, by the terms of which he was to maintain in Germany 30,000 men, France furnishing a subsidy of \$400,000 yearly, to use his best endeavours to reinstate those princes who had been expelled from their dominions by the emperor or the Catholic League, and to restore the empire to the condition in which it existed at the commencement of the war. Richelieu tried to bring the princes who had joined in the convention of Leipsic to accede to this alliance, but with very partial success. A few promised to support the Swedes when opportunity should favour; but the Electors of Saxony and Brandenburg kept aloof. During these negotiations, Gustavus made progress in Brandenburg.

The memorable siege and destruction of Magdeburg, May 10, by Tilly, for a time cast a gloom over the Protestant cause. Gustavus has been censured, both as a man and a soldier, for suffering that well-deserving and important place to fall without risking a battle in its behalf. His defence rests upon the interposed delays and the insincerity of the electors, which involved him in the risk of total destruction if he advanced thus far without having his retreat secured. But even this signal misfortune proved finally serviceable to the Protestant cause. It induced Gustavus to adopt a different tone with his brother-in-law of Brandenburg, who, finding no alternative but a real union or an open rupture with Sweden, wisely chose the former. The pride of success led the Imperial generals into acts of insolence, which induced the Landgrave of Hesse Cassel, first of the German princes, to conclude a close and hearty alliance with Sweden, and left the Elector of Saxony no choice between entire dependence on the already exasperated emperor and an effective support of the only power that could protect him. Accordingly he formed a junction with the Swedes, and the united forces joined battle with Tilly, not far from Leipsic, September 7, 1631. The opposing armies were nearly equal in strength. The stress of the conflict fell on the right wing of the Swedes, where the king commanded in person. The fiery Pappenheim led seven impetuous charges of the whole Austrian cavalry against the Swedish battalions without success, and, seven times repulsed, abandoned the field with great loss. The Saxons on the left wing were broken by Tilly. But the day was restored by a decisive movement of the Swedish right wing upon Tilly's flank, and the imperialists dispersed in utter confusion. Leipsic, Merseburg, and Halle speedily fell into the victor's hands, and no obstacle existed to check his advance even to the heart of the emperor's hereditary dominions. This was a tempting prospect to an ambitious man; but it would have abandoned Germany to Tilly, who was already occupied in raising a fresh army; and the King of Sweden determined to march toward Franconia and the Rhine, to encourage by his presence the Protestants who wavered, and to cut the sinews of the Catholic League by occupying the territories and diverting the revenues of its princes. Bohemia lay open to the Elector

of Saxony, and he left it to that prince to divert the emperor's attention by carrying the war into that country.

From Leipsic, Gustavus pursued his triumphant way to the southward. The rich bishopric of Wurtzburg fell into his hands almost without resistance. Nuremburg placed itself under his protection. The nobility and citizens of Franconia declared in his favour as soon as they were relieved from the presence of the Imperial troops, and, when his drum beat for recruits, crowds flocked to the Swedish standards. He pursued his course along the Maine to Frankfort, which opened its gates and received a Swedish garrison, and, being strengthened by the junction of the Landgrave of Hesse-Cassel with 10,000 men, he crossed the Rhine, and, after a short siege, became master of Mentz by capitulation, December 13, 1631. There he gave his troops a few weeks' repose, being himself busily engaged in diplomatic labours. Early in the following year he completed the conquest of the Palatinate, and threatened to carry the war into Alsace and Lorraine.

The advance of Tilly recalled the King of Sweden into Franconia, at the head of 40,000 men. Tilly then retreated into Bavaria, closely followed by the enemy, who passed the Danube at Donawerth, forced the passage of the Lech, and carried the war into the yet uninjured plains of Bavaria. The passage of this river in the face of the enemy, April 5, is regarded as one of the King of Sweden's most remarkable exploits. His old antagonist Tilly received a mortal wound on this day. Munich, the capital and the greater part of the electorate, yielded without resistance. The emperor was now reduced to the greatest difficulties. Bohemia was overrun by the Saxons; the Austrian dominions lay open to invasion from Bavaria; Tilly was dead; the Duke of Bavaria discouraged by his reverses, and inclined to purchase peace by consenting to a neutrality. There was but one man capable, by the charm of his name and the power of his talents, to compete with Gustavus, and he was Wallenstein. In his retirement, that wildly ambitious man had long been scheming to bring his master to such a degree of abasement as should enable him to dictate his own terms of reconciliation and assistance; and the time was come when the emperor saw himself obliged to consent to demands which almost superseded his own authority and invested

his dangerous subject with more than Imperial power. For this event Wallenstein's plans had long been maturing. A powerful army started up at once at his command, and, when it suited his secret purposes to act, Bohemia was cleared of the Saxons more quickly than it had been conquered by them. He then formed a junction with the Duke of Bavaria, and at the head of 60,000 men advanced against Gustavus, who, not having above 18,000 or 20,000 men with him, intrenched himself strongly under the walls of Nuremburg. Wallenstein took up a strong position against him, and the two generals, each hoping to exhaust the other by scarcity of provisions, remained inactive till August 21, when Gustavus, having drawn together his scattered forces, made a desperate and fruitless attempt to carry the Imperial lines. Frustrated in this, he returned to his encampment, which he quitted finally, September 8, and marched into Bavaria.

Wallenstein followed his example on the 12th, and retired without any hostile attempt on Nuremburg. He had determined to fix his winter quarters in Saxony, hoping by the terror of his arms to detach the elector from the Swedish alliance, and had already advanced beyond Leipsic on his march against Dresden, when he was recalled by the rapid approach of the King of Sweden. Gustavus arrived at Nuremburg, November 1, and intrenched himself there to wait for reinforcements, which he expected. Wallenstein, in the belief that his adversary would be in no hurry to quit his strong position, proceeded to canton his troops near Merseburg, in such a manner that they might easily be called into action at the shortest notice, and detached Pappenheim, with a large division of the army, upon distant service. As soon as Gustavus heard of the latter movement, he marched in haste to attack the diminished enemy, and Wallenstein, though with inferior troops, was not slow to meet him. The King of Sweden's last victory was gained November 6, 1632, in the plain of Lutzen. Suffering from a recent wound, he did not wear armour, and, early in the day, as he mingled in the front of the battle with his usual ardour, his left arm was broken by a musket-ball. As he retreated from the press, he received another bullet in the back, and fell. His body was stripped by the Imperialists, a furious contest took place for the possession of it, and it was soon buried under a

heap of slain. The Duke of Weimar took the chief command, and completed the victory.

It was probably fortunate for Gustavus's honour that his brilliant career was here cut short. He died when no more successes could have enhanced the fame as a soldier which he had already acquired—at a period, says Schiller, when he had ceased to be the benefactor of Germany, and when the greatest service that he could render to German liberty was to die. However pure his views had been at the commencement of the war, success had taught him ambition. This was shown by the homage to Sweden, which he exacted from Augsburg and other free cities of the empire, by his design of converting the archbishopric of Mentz into an appanage of Sweden, and by his reluctance to reinstate the Elector Palatine in the conquered Palatinate, and the conditions which he finally exacted for so doing. And whether or not he aimed at the Imperial throne, it is probable that his life and prosperity would have proved no less dangerous to the constitution of Germany and the welfare of the Catholic states than to the Protestant, the ambition of Ferdinand II., and the Catholic League. But, dying thus early, he has preserved the reputation of sincere piety, humanity in the field, heroic courage, consummate policy, and skill united to success in the art of war, unequalled by any general since the downfall of Rome. Of the improvements which he effected in military tactics, we have no room to speak. A full account of them, and of his whole system, will be found in the Essay prefixed to Harte's "History of Gustavus Adolphus." A more concise and spirited account of the King of Sweden's exploits in Germany than is contained in that laborious book, will be found in Schiller's "History of the Thirty Years' War," which is translated both into French and English.

BLAISE PASCAL.



ON June 19, 1623, Blaise Pascal was born at Clermont, the capital of Auvergne, where his father, Stephen Pascal, held a high legal office. On the death of his wife in 1626, Stephen resigned his professional engagements, that he might devote himself entirely to the education of his family, which consisted only of Blaise and of two daughters. With this view he removed to Paris.

The elder Pascal was a man of great moral worth, and of a highly cultivated mind. He was known as an active member of a small society of philosophers, to which the Academie Royale des Sciences, established in 1666, owed its origin. Though himself an ardent mathematician, he was in no haste to initiate his son in his own favourite pursuits; but, having a notion, not very uncommon, that the cultivation of the exact sciences is unfriendly to a taste for general literature, he began with the study of languages; and, notwithstanding many plain indications of the natural bent of his son's genius, he forbade him to meddle, even in thought, with the mathematics. Nature was too strong for parental authority. The boy, having extracted from his father some hints as to the subject matter of geometry, went to work by himself, drawing circles and lines, or, as he called them in his ignorance of the received nomenclature, rounds and bars, and investigating and proving the properties of his various figures, till, without help of a book or oral instruction of any kind, he had advanced as far as the thirty-second proposition of the first book of Euclid. He had perceived that the three angles of a triangle are together equal to two right ones, and was searching for a satisfactory proof, when his father surprised him in his forbidden speculations.

The figures drawn on the walls of his bed-chamber told the tale, and a few questions proved that his head had been employed as well as his fingers. He was at this time twelve years old. All attempts at restriction were now abandoned. A copy of Euclid's Elements was put into his hands by his father himself, and Blaise became a confirmed geometrician. At sixteen he composed a treatise on the Conic Sections, which had sufficient merit to induce Descartes obstinately to attribute the authorship to the elder Pascal or Desargues.

Such was his progress in a study which was admitted only as the amusement of his idle hours. His labours under his father's direction were given to the ancient classics.

Some years after this, the elder Pascal had occasion to employ his son in making calculations for him. To facilitate his labour, Blaise Pascal, then in his nineteenth year, invented his famous arithmetical machine, which is said to have fully answered its purpose. He sent this machine with a letter to Christina, the celebrated Queen of Sweden. The possibility of rendering such inventions generally useful has been stoutly disputed since the days of Pascal. This question will soon perhaps be set at rest, if it may not be considered as already answered, by the scientific labours of an accomplished mathematician of our own time.

It should be remarked that Pascal, while he regarded geometry as affording the highest exercise of the powers of the human mind, held in very low estimation the importance of its practical results. Hence his speculations were irregularly turned to various unconnected subjects, as his curiosity might happen to be excited by them. The late creation of a sound system of experimental philosophy by Galileo had roused an irresistible spirit of inquiry, which was every day exhibiting new marvels; but time was wanted to develop the valuable fruits of its discoveries, which have since connected the most abstruse speculations of the philosopher with the affairs of common life.

There is no doubt that his studious hours produced much that has been lost to the world; but many proofs remain of his persevering activity in the course which he had chosen. Among them may be mentioned his Arithmetical Triangle, with the treatises arising out of it, and his investigations of certain problems relating to the curve called by mathematicians the

Cycloid, to which he turned his mind, towards the close of his life, to divert his thoughts in a season of severe suffering. For the solution of these problems, according to the fashion of the times, he publicly offered a prize, for which La Loubère and our own countryman Wallis contended. It was adjudged that neither had fulfilled the proposed conditions; and Pascal published his own solutions, which raised the admiration of the scientific world. The Arithmetical Triangle owed its existence to questions proposed to him by a friend respecting the calculation of probabilities in games of chance. Under this name is denoted a peculiar arrangement of numbers in certain proportions, from which the answers to various questions of chances, the involution of binomials, and other algebraical problems, may be readily obtained. This invention led him to inquire further into the theory of chances; and he may be considered as one of the founders of that branch of analysis, which has grown into such importance in the hands of La Place.

His fame as a man of science does not rest solely on his labours in geometry. As an experimentalist he has earned no vulgar celebrity. He was a young man when the interesting discoveries in pneumatics were working a grand revolution in natural philosophy. The experiments of Torricelli had proved, what his great master Galileo had conjectured, the weight and pressure of the air, and had given a rude shock to the old doctrine of the schools that "Nature abhors a vacuum;" but many still clung fondly to the old way, and, when pressed with the fact that fluids rise in an exhausted tube to a certain height, and will rise no higher, though with a vacuum above them, still asserted that the fluids rose because nature abhors a vacuum, but qualified their assertion with an admission that she had some moderation in her abhorrence. Having satisfied himself by his own experiments of the truth of Torricelli's theory, Pascal with his usual sagacity devised the means of satisfying all who were capable of being convinced. He reasoned that if, according to the new theory, founded on the experiments made with mercury, the weight and general pressure of the air forced up the mercury in the tube, the height of the mercury would be in proportion to the height of the column of incumbent air; in other words, that the mercury would be lower at the top of a mountain than at the bottom of it: on the other hand, that

if the old answer were the right one, no difference would appear from the change of situation. Accordingly, he directed the experiment to be made on the Puy de Dôme, a lofty mountain in Auvergne, and the height of the barometer at the top and bottom of the mountain being taken at the same moment, a difference of more than three inches was observed. This set the question at rest for ever. The particular notice which we have taken of this celebrated experiment, made in his twenty-fifth year, may be justified by the importance attached to it by no mean authority. Sir John Herschell observes, in his *Discourse on the Study of Natural Philosophy*, page 230, that “it tended perhaps more powerfully than any thing which had previously been done in science to confirm in the minds of men that disposition to experimental verification which had scarcely yet taken full and secure root.”

Whatever may be the value of the fruits of Pascal's genius, it should be remembered that they were all produced within the space of a life which did not number forty years, and that he was so miserably the victim of disease that from the time of boyhood he never passed a day without pain.

His health had probably been impaired by his earlier exertions; but the intense mental labour expended on the arithmetical machine appears to have completely undermined his constitution, and to have laid the foundation of those acute bodily sufferings which cruelly afflicted him during the remainder of his life. His friends, with the hope of checking the evil, sought to withdraw him from his studies, and tempted him into various modes of relaxation. But the remedy was applied too late. The death of his father, in 1651, and the retirement of his unmarried sister from the world to join the devout recluses of Port Royal-des-Champs, released him from all restraint. He sadly abused this liberty, until the frightful aggravation of his complaints obliged him to abandon altogether his scientific pursuits, and reluctantly to follow the advice of his physicians, to mix more freely in general society. He obtained some relief from medicine and change of habits: but, in 1654, an accident both made his recovery hopeless, and destroyed the relish which he had begun to feel for social life. He was in his carriage on the Pont de Neuilly, at a part of the bridge which was unprotected by a parapet, when two of the horses became unruly,

and plunged into the Seine. The traces broke, and Pascal was thus saved from instant death. He considered that he had received a providential warning of the uncertainty of life, and retired finally from the world, to make more earnest preparation for eternity. This accident gave the last shock to his already shattered nerves, and to a certain extent disordered his imagination. The image of his late danger was continually before him, and at times he fancied himself on the brink of a precipice. The evil probably was increased by the rigid seclusion to which from this time he condemned himself, and by the austerities which he inflicted on his exhausted frame. His powerful intellect survived the wreck of his constitution, and he gave ample proof to the last that its vigour was unimpaired.

In his religious opinions he agreed with the Jansenists, and, without being formally enrolled in their society, was on terms of intimate friendship with those pious and learned members of the sect, who had established themselves in the wilds of Port Royal. His advocacy of their cause at a critical time was so important to his fame and to literature, that a few words may be allowed on the circumstances which occasioned it.

The Jansenists, though they earnestly deprecated the name of heretics, and were most fiercely opposed to the Huguenots and other Protestants, did in fact nearly approach, in many points, the reformed churches, and departed widely from the fashionable standard of orthodoxy in their own communion. They were in the first instance brought into collision with their great enemies, the Jesuits, by the opinions which they held on the subjects of grace and free-will. As the controversy proceeded, the points of difference between the contending parties became more marked and more numerous. The rigid system of morals taught and observed by the Jansenists, and the superior regard which they paid to personal holiness in comparison with ceremonial worship, appeared in advantageous contrast with the lax morality and formal religion of the Jesuits. Hence, though there was much that was repulsive in their discipline, and latterly, not a little that was exceptionable in their conduct, they could reckon in their ranks many of the most enlightened as well as the most pious Christians in France. It was natural that Pascal, who was early impressed with the deepest reverence for religion, should be attracted to a party

which seemed at least to be in earnest, while others were asleep; and it is more a matter of regret than of surprise, that latterly, in his state of physical weakness and nervous excitement, he should have been partially warped from his sobriety by intercourse with men whose Christian zeal was in too many instances disfigured by a visionary and enthusiastic spirit. The papal court at first dealt with them tenderly; for it was, in truth, no easy matter to condemn their founder, Jansenius, without condemning its own great doctor, the celebrated Augustin. But the vivacious doctors of the Sorbonne, on the publication of a letter by the Jansenist Arnauld, took fire, and by their eagerness kindled a flame that wellnigh consumed their own church.

While they were in deliberation on the misdoings of Arnauld, Pascal put forth, under the name of Louis de Montalte, the first of that series of letters to "a friend in the country,"—à un provincial par un de ses amis—which, when afterwards collected, received, by an absurd misnomer, the title of the Provincial Letters of Pascal. In these letters, after having exhibited in a light irresistibly ludicrous, the disputes of the Sorbonne, he proceeds with the same weapon of ridicule, all-powerful in his hand, to hold forth to derision and contempt the profligate casuistry of the Jesuits. For much of his matter he was undoubtedly indebted to his Jansenist friends; and it is commonly said that he was taught by them to reproach unfairly the whole body of Jesuits with the faults of some obscure writers of their order. These writers, however, were at least well known to the Jesuits; their writings had gone through numerous editions with approbation, and had infused some portion of their spirit into more modern and popular tracts. Moreover, the Society of Jesuits, constituted as it was, had ready means of relieving itself from the discredit of such infamous publications; yet among the many works which by their help found a place in the index of prohibited books, Pascal might have looked in vain for the works of their own Escobar. However this may be, it is universally acknowledged that the credit of the Jesuits sunk under the blow, that these letters are a splendid monument of the genius of Pascal, and that, as a literary work, they have placed him in the very first rank among the French classics.

It seems that he had formed a design, even in the height of

his scientific ardour, of executing some great work for the benefit of religion. This design took a more definite shape after his retirement, and he communicated orally to his friends the sketch of a comprehensive work on the Evidences of Christianity, which his early death, together with his increasing bodily infirmities, prevented him from completing. Nothing was left but unconnected fragments, containing for the most part his thoughts on subjects apparently relating to his great design, hastily written on small scraps of paper, without order or arrangement of any kind. They were published in 1670, with some omissions, by his friends of Port Royal, and were afterwards given to the world entire, under the title of the *Thoughts of Pascal*. Many of the thoughts are such as we should expect from a man who, with a mind distinguished for its originality, with an intimate knowledge of Scripture, and lively piety, had meditated much and earnestly on the subject of religion. In a book so published, it is of course easy enough to find matter for censure and minute criticism; but most Christian writers have been content to bear testimony to its beauties, and to borrow largely from its rich and varied stores. Among the editors of the *Thoughts of Pascal* are found Condorcet and Voltaire, who enriched their editions with a commentary. With what sort of spirit they entered on their work may be guessed from Voltaire's well-known advice to his brother philosopher:—“Never be weary, my friend, of repeating that the brain of Pascal was turned after his accident on the Pont de Neuilly.” Condorcet was not the man to be weary in such an employment; but here he had to deal with stubborn facts. The brain of Pascal produced after the accident not only the *Thoughts*, but also the *Provincial Letters*, and the various treatises on the Cycloid, the last of which was written not long before his death.

He died August 19th, 1662, aged thirty-nine years and two months.

By those who knew him personally, he is said to have been modest and reserved in his manners, but withal, ready to enliven conversation with that novelty of remark and variety of information which might be expected from his well-stored and original mind. That spirit of raillery which should belong to the author of the *Provincial Letters* showed itself also occa-

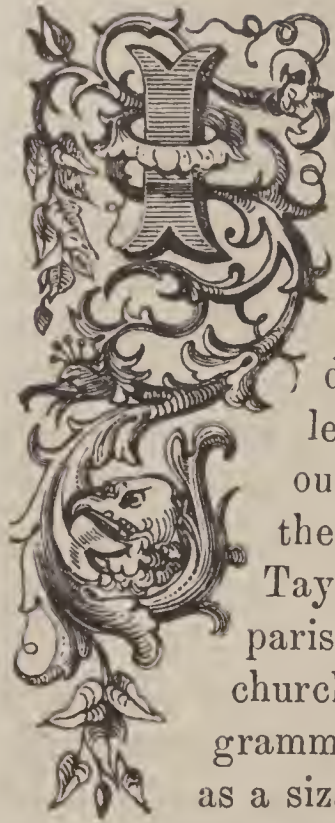
sionally in his talk, but always with a cautious desire not to give needless pain or offence.

He seemed to have constantly before his eyes the privations and sufferings to which a large portion of the human race is exposed, and to receive almost with trembling those indulgences which were denied to others. Thus, when curtailing his own comforts that he might perform more largely the duties of charity, he seemed only to be disencumbering himself of that which he could not safely retain.

As a philosopher, it is the great glory of Pascal that he is numbered with that splendid phalanx which, in the seventeenth century, following the path opened by Galileo, assisted to overthrow the tyranny of the schools, and to break down the fences which for ages had obstructed the progress of real knowledge; men who were indeed benefactors to science, and who have also left behind them for general use an encouraging proof that the most inveterate prejudices, the most obstinate attachment to established errors, and hostility to improvement, may be overcome by resolute perseverance and a bold reliance on the final victory of truth. No one, however, will coldly measure the honour due to this extraordinary man by his actual contributions to the cause of science or literature. The genius of the child anticipated manhood: his more matured intellect could only show promises of surpassing glory when it escaped from the weak frame in which it was lodged.

For further information, the reader is referred to the discourse on the life and works of Pascal, which first appeared in the complete edition of his works in 1779, and has since been published separately at Paris; to the *Biographie Universelle*; and to the life of Pascal, written by his sister, Madame Perier, which is prefixed to her edition of his *Thoughts*.

JEREMY TAYLOR.



F this great ornament of the Episcopal church did not boast of an exalted lineage, he numbered among his forefathers one at least (the worthy ancestor of such a descendant, Dr. Rowland Taylor, chaplain to Cranmer, and rector of Hadleigh) distinguished among the divines of the Reformation for his abilities, learning, and piety, as well as for the courageous cheerfulness with which he suffered death at the stake, in the reign of Queen Mary. Jeremy Taylor was the son of a barber, resident in Trinity parish, Cambridge; and was baptized in Trinity church, August 15, 1613. He was "grounded in grammar and mathematics" by his father, and entered as a sizar at Caius College, August 18, 1626. Of his deportment, his studies, even of the honours and emoluments of his academical life, we have no certain knowledge. It is stated by Dr. Rust, in his funeral sermon, that Taylor was elected Fellow: but this is at least doubtful, for no record of the fact exists in the registers of the college. He proceeded to the degree of M. A. in 1633; and in the same year, though at the early age of twenty, we find him in orders, and officiating as a divinity lecturer in St. Paul's Cathedral. His talents as a preacher attracted the notice of Archbishop Laud, who sent for him to preach at Lambeth, and approved of his performance, but thought him too young. Taylor begged his grace's pardon for that fault, and promised that, if he lived, he would mend it. By that prelate's interest, he was admitted to the degree of M. A. *ad eundem*, in University College, Oxford, October 20, 1635, and shortly after, nominated to a fellowship at All Souls College. It was probably through the interest of the same powerful patron that he obtained the rectory of Uppingham in

Rutlandshire, tenable with his fellowship, March 23, 1638. The fellowship, however, he vacated by his marriage with Phœbe Langsdale, May 27, 1639, who died in little more than three years, leaving two sons.

Taylor attracted notice at Oxford by his talents as a preacher ; but he does not seem to have commenced, during this period of ease and tranquillity, any of those great works which have rendered him illustrious as one of the most laborious, eloquent, and persuasive of British divines. The only sermon extant which we can distinctly refer to this period is one preached by command of the vice-chancellor, on the anniversary of the Gunpowder plot, 1638. This piece requires notice, because it is connected with a report, circulated both during Taylor's residence at Oxford and afterwards, that he was secretly inclined to popery. It is even said that he "wished to be confirmed a member of the church of Rome,"* but was rejected with scorn, in consequence of the things advanced against that church in this sermon. Of this whole statement, Bishop Heber, in his "Life of Taylor," has expressed his disbelief; and the arguments on which his opinion is founded appear to us satisfactory. Not even during his peaceable abode at Uppingham do Taylor's great works appear to have been projected, as if his amiable, affectionate, and zealous temper had been fully occupied by domestic cares and pleasures, and by the constant though quiet duties of a parish priest. The year 1642, as it witnessed the overthrow of his domestic happiness by his wife's death, saw also the beginning of those troubles which cast him out of his church preferment—a homeless man. We do not know the date of the sequestration of his living; but as he joined Charles I. at Oxford in the autumn of the year; published in the same year, by the king's command, his treatise "Of the Sacred Order and Offices of Episcopacy, &c.;" was created D.D. by royal mandate; appointed chaplain to the king, in which capacity he frequently preached at Oxford, and attended the royal army in the wars; it is probable that he was among the first of those who paid the penalty of adhering to the losing cause. Little is known of this portion of Taylor's history. It appears that he quitted the army, and retired into Wales, where he married,

* Wood, *Athenæ Oxon.*

became again involved in the troubles of war, and was taken prisoner at Cardigan, February 4, 1644. We do not know the date of his release, or of his marriage to his second wife, Joanna Bridges, a lady possessed of some landed property at Mandinam, near Golden Grove, in the Vale of Towy, in Carmarthenshire, who was commonly said to be a natural daughter of Charles I., born before his marriage. But Heber conjectures that Taylor's marriage was anterior to his imprisonment, and that his wife's estate was amerced in a heavy fine, in consequence of his being found engaged in the royal cause at Cardigan. It is at least certain that, until the Restoration, he was very poor, and that he supported himself during part of the time by keeping a school.

During this period of public confusion and domestic trouble, Taylor composed an "Apology for authorized and set Forms of Liturgy," published in 1646, and his great work, a "Discourse on the Liberty of Propheying," published in 1647, "the first attempt on record to conciliate the minds of Christians to the reception of a doctrine which, though now the rule of action professed by all Christian sects, was then, by all sects alike, regarded as a perilous and portentous novelty."* As such, it was received with distrust, if not disapprobation, by all parties; and if it was intended to inculcate upon the Episcopalians the propriety of conceding something to the prejudices of their opponents, as well as to procure an alleviation of the oppression exercised on the Episcopal church, we may see in the conduct of the government after the Restoration, that Taylor preached a doctrine for which neither the one nor the other were then ripe. It is the more to his honour that in this important point of Christian charity he had advanced beyond his own party, as well as those by whom his party was then persecuted. But though his views were extended enough to meet with disapprobation from his contemporaries, he gives a greater latitude to the civil power in repressing error by penal means than the general practice, at least in Protestant countries, would now grant. "The forbearance which he claims, he claims for those Christians only who unite in the confession of the Apostles' Creed," and he advocates the drawing together of all who will

* Heber's Life of Taylor, p. xxvii.

subscribe to that ancient and comprehensive form of belief into one church, forgetting differences which do not involve the fundamental points of Christianity. And he inculcates the “danger and impropriety of driving men into schism by multiplying symbols and subscriptions, and contracting the bounds of communion, and the still greater wickedness of regarding all discrepant opinions as damnable in the life to come, and in the present capital.” For a fuller account of this remarkable work, we refer to the *Life* by Heber, p. 201—218, or, still better, to the original.

It was followed, at no long interval, by the “Great Exemplar of Sanctity and Holy Life, described in the Life and Death of Jesus Christ.” This, the first of Taylor’s great works which became extensively popular, is almost entirely practical in its tendency, having been composed, as the author tells us, with the intention of drawing men’s minds from controverted doctrines, to the vital points on which all men are agreed, but which all men forget so easily. It is not an attempt to connect the relations of the four Evangelists into one complete and chronologically consistent account; but a “series of devout meditations on the different events recorded in the New Testament, as well as on the more remarkable traditions which have usually been circulated respecting the Divine Author of our religion, his earthly parent, and his followers,” set off by that majestic style, that store of illustrations derived from the most recondite and miscellaneous learning, and, above all, that fervent and poetical imagination, by which Taylor is distinguished perhaps above all the prose writers in our language. Such qualities, even without a digested plan and connected strain of argument, which, requiring a more continuous and attentive perusal, would not perhaps have made the book more acceptable or useful to the bulk of readers, insured for it a favourable reception; and the author followed up the impression which he had produced, at no distant period, by two other treatises of a similar practical tendency, which, from their comparative shortness, are better known than any other of Taylor’s works, and probably have been as extensively read as any devotional books in the English language. We speak of the treatises on *Holy Living* and on *Holy Dying*.

It has been mentioned that near Mandinam stood Golden

Grove, the seat of the Earl of Carbery, a nobleman distinguished by his abilities and zeal in the royal cause. He proved a constant and sincere friend to Taylor; and the grateful scholar has conferred celebrity upon the name and hospitality of Golden Grove by his "Guide to Infant Devotion," or manual of daily prayers, which are called by the name of that place, in which they, and many other of the author's works, were meditated: especially his *Eniautos*, or course of sermons for all the Sundays in the year.

Considerable obscurity hangs over this portion of Taylor's life: but it appears that in the years 1654-5, he was twice imprisoned, in consequence of his advocacy of the fallen causes of episcopacy and royalty. At some time in 1654, he formed an acquaintance with Evelyn, which proved profitable and honourable to both parties; for the layman, as is evident from his *Memoirs and Diary*, highly valued and laid to heart the counsels of the man whom he selected as his "ghostly father," and to whose poverty he liberally ministered in return out of his own abundance.

We learn from Evelyn's *Diary* that Taylor was in London in the spring of 1657, and his visits, if not annual, were at least frequent. He made many friends, and among them the Earl of Conway, a nobleman, possessed of large estates in the north-east of Ireland, who conceived the desire of securing Taylor's eminent abilities for the service of his own neighbourhood, and obtained for him a lectureship in the small town of Lisburne. Taylor removed his family to Ireland in the summer of 1658. He dwelt near Portmore, his patron's splendid seat on the banks of Lough Neagh; and some of the islands in that noble lake, and in a smaller neighbouring piece of water called Lough Beg, are still recorded, by the traditions of the peasantry, to have been his favourite places of study and retirement. To this abode, his letters show him to have been much attached.

In the spring of 1660, Taylor visited London to superintend in its passage through the press the "Rule of Conscience, or *Ductor Dubitantium*." This, it appears from the author's letters, was considerably advanced so early as the year 1655. It was the fruit of much time, much diligence, and much prayer; and that of all his writings concerning the execution of which he seems to have felt most anxiety. In this case, as it often

happens, the author seems to have formed an erroneous estimate of the comparative value of his works. Neither, on its first appearance, nor in later times, did the "Ductor Dubitantium" become extensively popular. Its object, which even at the first was accounted obsolete, was to supply what the Romish church obtained by the practice of confession, a set of rules by which a scrupulous conscience may be guided in the variety of doubtful points of duty which may occur. The abuses are well known, to which the casuistic subtlety of the Romish doctors gave birth; and it may be doubted whether it were wise to lay one stone towards rebuilding an edifice which the general diffusion of the Scriptures, a sufficient rule, if rightly studied, to solve all doubts, had rendered unnecessary. The work, in spite of its passages of eloquence and profusion of learning, is too prolix to be a favourite in these latter days, but it is still, says his biographer, one "which few can read without profit, and none, I think, without entertainment. It resembles in some degree those ancient inlaid cabinets, (such as Evelyn, Boyle, or Wilkins might have bequeathed to their descendants,) whose multifarious contents perplex our choice, and offer to the admiration or curiosity of a more accurate age, a vast wilderness of trifles and varieties with no arrangement at all, or an arrangement on obsolete principles, but whose ebony drawers and perfumed recesses contain specimens of every thing that is precious or uncommon, and many things for which a modern museum might be searched in vain."

Taylor's accidental presence in London at this period, when the hopes of the royalists were reviving, was probably serviceable to his future fortunes. He obtained by it the opportunity of joining in the royalist declaration of April 24: and he was among the first to derive benefit from the restoration of that king and that church, of whose interests he had ever been a most zealous, able, and consistent supporter. He was nominated Bishop of Down and Connor, August 6, 1660, and consecrated in St. Patrick's Cathedral, January 27, 1661. In the interval, he was appointed vice-chancellor of the University of Dublin, which, during past troubles, had been greatly dilapidated and disordered in respect both of its revenues and discipline. He was the principal instrument in remodelling and

completing the statutes, and settling the University in its present form.

In the spring of 1661, Taylor was made a member of the Irish Privy Council, and the small diocese of Dromore, adjacent to Down, was assigned to his charge, "on account," in words of the writ under the Privy Seal, "of his virtue, wisdom, and industry." This praise was well-deserved by his conduct in that difficult time, when those who had displaced the Episcopal clergy were apprehensive of being in their turn obliged to give way, and religious differences were embittered by thoughts of temporal welfare. Taylor had to deal chiefly with the wilder and more enthusiastic party, and his advances towards an intercourse of Christian charity were met with scorn and insult. But his exemplary conduct and persevering gentleness of demeanour did much to soften at least the laity of his opponents; for we are told that the nobility and gentry of the three dioceses over which he presided came over, with one exception, to the bishop's side.

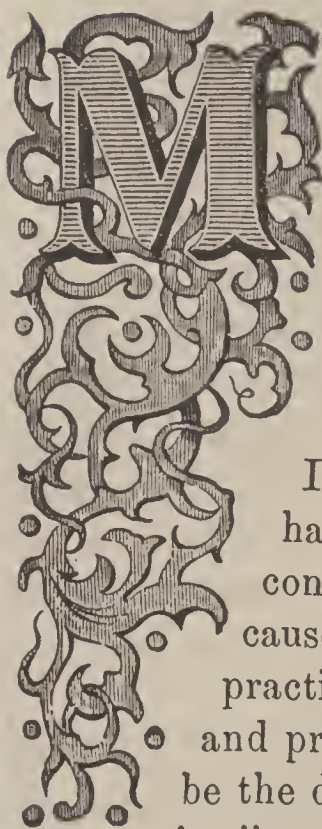
His varied duties can now have left little time for the labour of the pen; still he published sermons from time to time, and in 1664 completed and published his last great work, a "Dissuasive from Popery," undertaken by desire of the collective body of Irish bishops. He continued, after his elevation, to reside principally at Portmore, occasionally at Lisburne. Of his habits, and the incidents of this latter part of his life, we know next to nothing; except that he suffered the severest affliction which could befall a man of his sensibility and piety, in the successive deaths of his three surviving sons, and the misconduct of two of them. One died at Lisburne, in March, 1661; one fell in a duel, his adversary also dying of his wounds; the third became the favourite companion of the profligate Duke of Buckingham, and died of a decline, August 2, 1667. Of the latter event, the bishop can scarcely have heard, for he died on the 13th of the same month, after ten days' sickness. He was buried at Dromore. Two of his daughters married in Ireland, into the families of Marsh and Harrison; and several Irish families of repute claim to be connected with the blood of this exemplary prelate by the female line.

The materials for Bishop Taylor's life are very scanty. The earliest sketch of it is to be found in the funeral sermon preached

by his friend and successor in the see of Dromore, Dr. Rust, who sums up the virtues of the deceased in a peroration of highly-wrought panegyric, of which the following just eulogy is a part—"He was a person of great humility; and, notwithstanding his stupendous parts, and learning, and eminency of place, he had nothing in him of pride and humour, but was courteous and affable, and of easy access, and would lend a ready ear to the complaints, yea, to the impertinence, of the meanest persons. His humility was coupled with an extraordinary piety; and I believe he spent the greatest part of his time in heaven. * * * To all his other virtues he added a large and diffusive charity; and whoever compares his plentiful income with the inconsiderable estate he left at his death, will be easily convinced that charity was steward for a great proportion of his revenue. But the hungry that he fed, and the naked that he clothed, and the distressed that he supplied, and the fatherless that he provided for, the poor children that he put to apprentice, and brought up at school, and maintained at the university, will now sound a trumpet to that charity which he dispensed with his right hand, but would not suffer his left hand to have any knowledge of it.

"To sum up all in a few words, this great prelate had the good humour of a gentleman, the eloquence of an orator, the fancy of a poet, the acuteness of a schoolman, the profoundness of a philosopher, the wisdom of a counsellor, the sagacity of a prophet, the reason of an angel, and the piety of a saint; he had devotion enough for a cloister, learning enough for an university, and wit enough for a college of virtuosi; and had his parts and endowments been parcelled out among his poor clergy that he left behind him, it would perhaps have made one of the best dioceses in the world. But, alas! 'Our Father! our Father! the horses of our Israel, and the chariots thereof!' he is gone, and has carried his mantle and his spirit along with him up to heaven; and the sons of the prophets have lost all their beauty and lustre which they enjoyed only from the reflection of his excellencies, which were bright and radiant enough to cast a glory upon a whole order of men."

SIR MATTHEW HALE.



MATTHEW HALE was born on the 1st of November, 1609, at Alderley, a small village situated in Gloucestershire, about two miles from Wotton-under-Edge. His father, Robert Hale, was a barrister of Lincoln's Inn, and his mother, whose maiden name was Poyntz, belonged to an ancient and respectable family which had resided for several generations at Iron Acton. Hale's father is represented to have been a man of such scrupulous delicacy of conscience, that he abandoned his profession, because he thought that some things, of ordinary practice in the law, were inconsistent with that literal and precise observance of truth which he conceived to be the duty of a Christian. "He gave over his practice," says Burnet, in his *Life of Hale*, "because he could not understand the reason of giving colour in pleadings, which, as he thought, was to tell a lie."

Hale had the misfortune to lose both his parents very early in life, his mother dying before he was three years old, and his father before he had attained his fifth year. Under the direction of his father's will he was committed to the care of a near relation, Anthony Kingscote, Esq., of Kingscote in Gloucestershire. This gentleman, being inclined to the religious doctrines and discipline of the Puritans, placed him in a school belonging to that party; and, intending to educate him for a clergyman, entered him in 1626 at Magdalen Hall, in Oxford. The strictness and formality of his early education seem to have inclined him to run into the opposite extreme at the university, when he became to a certain extent his own master. He is said to have been very fond at this time of theatrical amusements, and of fencing, and other martial exercises; and giving up the design

of becoming a divine, he at one time determined to pass over into the Netherlands, and to enlist as a volunteer in the army of the Prince of Orange. A providential circumstance diverted him from this resolution. He became involved in a lawsuit with a gentleman in Gloucestershire, who laid claim to part of his paternal estate; and his guardian, being a man of retired habits, was unwilling to undertake the task of personally superintending the proceedings on his behalf. It became necessary, therefore, that Hale, though then only twenty years old, should leave the university and repair to London, for the purpose of arranging his defence. His professional adviser on this occasion was Serjeant Glanville, a learned and distinguished lawyer; who, being struck by the clearness of his young client's understanding, and by his peculiar aptitude of mind for the study of the law, prevailed upon him to abandon his military project, and to enter himself at one of the Inns of Court, with the view of being called to the bar. He accordingly became a member of the society of Lincoln's Inn in Michaelmas term, 1629, and immediately applied himself with unusual assiduity to professional studies. At this period of his life, he is said to have read for several years at the rate of sixteen hours a day.

During his residence as a student in Lincoln's Inn, an incident occurred which recalled a certain seriousness of demeanour, for which he had been remarkable as a boy, and gave birth to that profound piety which in after-life was a marked feature in his character. Being engaged with several other young students at a tavern in the neighbourhood of London, one of his companions drank to such excess that he fell suddenly from his chair in a kind of fit, and for some time seemed to be dead. After assisting the rest of the party to restore the young man to his senses, in which they at length succeeded, though he still remained in a state of great danger, Hale, who was deeply impressed with the circumstance, retired into another room, and falling upon his knees prayed earnestly to God that his friend's life might be spared; and solemnly vowed that he would never again be a party to similar excess, nor encourage intemperance by drinking a health again as long as he lived. His companion recovered, and to the end of life Hale scrupulously kept his vow. This was afterwards a source of much inconvenience to him, when the reign of licentiousness com-

menced, upon the restoration of Charles II.; and drinking the king's health to intoxication was considered as one of the tests of loyalty in politics, and of orthodoxy in religion.

His rapid proficiency in legal studies not only justified and confirmed the good opinion which had been formed of him by his early friend and patron, Serjeant Glanville, but also introduced him to the favourable notice of several of the most distinguished lawyers of that day. Noy, the Attorney-General, who some years afterwards devised the odious scheme of ship-money, and who, while he is called by Lord Clarendon "a morose and proud man," is also represented by him as an "able and learned lawyer," took particular notice of Hale, and advised and assisted him in his studies. At this time also he became intimate with Selden, who, though much older than himself, honoured him with his patronage and friendship. He was induced by the advice and example of this great man to extend his reading beyond the contracted sphere of his professional studies, to enlarge and strengthen his reasoning powers by philosophical inquiries, and to store his mind with a variety of general knowledge. The variety of his pursuits at this period of life was remarkable: anatomy, physiology, and divinity formed part only of his extensive course of reading; and by his subsequent writings it is made manifest that his knowledge of these subjects was by no means superficial.

The exact period at which Hale was called to the bar is not given by any of his biographers; and in consequence of the non-arrangement of the earlier records at Lincoln's Inn, it cannot be readily ascertained. It is probable, however, that he commenced the actual practice of his profession about the year 1636. It is plain that he very soon attained considerable reputation in it, from his having been employed in most of the celebrated trials arising out of the troubles consequent on the meeting of parliament in 1640. His prudence and political moderation, together with his great legal and constitutional knowledge, pointed him out as a valuable advocate for such of the court party as were brought to public trial. Bishop Burnet says that he was assigned as counsel for Lord Strafford, in 1640. This does not appear from the reports of that trial, nor is it on record that he was expressly assigned as Strafford's counsel by the House of Lords: but he may have been privately retained

by that nobleman to assist in preparing his defence. In 1643, however, he was expressly appointed by both Houses of Parliament as counsel for Archbishop Laud: and the argument of Mr. Herne, the senior counsel, an elaborate and lucid piece of legal reasoning, is said, but on no certain authority, to have been drawn up by Hale. In 1647, he was appointed one of the counsel for the Eleven members: and he is said to have been afterwards retained for the defence of Charles I. in the High Court of Justice; but as the king refused to own the jurisdiction of the tribunal, his counsel took no public part in the proceedings. He was also retained after the king's death by the Duke of Hamilton, when brought to trial for treason, in taking up arms against the parliament. Burnet mentions other instances, but these are enough to prove his high reputation for fidelity and courage, as well as learning.

In the year 1643, Hale took the Covenant as prescribed by the parliament, and appeared more than once, with other laymen, in the Assembly of Divines. In 1651, he took the "Engagement to be faithful and true to the Commonwealth without a King and House of Lords," which, as Mr. Justice Foster observes, "in the sense of those who imposed it, was plainly an engagement for abolishing kingly government, or at least for supporting the abolition of it." In consequence of his compliance in this respect, he was allowed to practise at the bar, and was shortly afterwards appointed a member of the commission for considering of the reformation of the law. The precise part taken by Hale in the deliberations of that body cannot now be ascertained; and indeed there are no records of the mode in which they conducted their inquiries, and, with a few exceptions, no details of the specific measures of reform introduced by them. A comparison, however, of the machinery of courts of justice during the reign of Charles I., and their practice and general conduct during the Commonwealth, and immediately after the Restoration, will afford convincing proofs that, during the interregnum improvements of great importance were effected; improvements which must have been devised, matured, and carried into execution by minds of no common wisdom, devoted to the subject with extraordinary industry and reflection.

It was unquestionably with the view of restoring a respect

for the administration of justice, which had been wholly lost during the reign of Charles I., and giving popularity and moral strength to his own government, that Cromwell determined to place such men as Hale on the benches of the different courts. Hale, however, had at first many scruples concerning the propriety of acting under a commission from a usurper; and it was not without much hesitation, that he at length yielded to the importunity of Cromwell, and the urgent advice and entreaties of his friends; who, thinking it no small security to the nation to have a man of his integrity and high character on the bench, spared no pains to satisfy his conscientious scruples. He was made a serjeant, and raised to the bench of the Court of Common Pleas in January, 1653-4.

Soon after he became a judge, he was returned to Cromwell's first parliament of five months, as one of the knights of the shire for the county of Gloucester, but he does not appear to have taken a very active part in the proceedings of that assembly. Burnet says that "he, with a great many others, came to parliaments, more out of a design to hinder mischief than to do much good." On one occasion, however, he did a service to his country, for which all subsequent generations have reason to be grateful, by opposing the proposition of a party of frantic enthusiasts to destroy the records in the Tower and other depositories, as remnants of feudality and barbarism. Hale displayed the folly, injustice, and mischief of this proposition, with such authority and clearness of argument that he carried the opinions of all reasonable members with him; and in the end, those who had introduced the measure were well satisfied to withdraw it. That his political opinions at this time were not republican, is evident from a motion introduced by him, that the legislative authority should be affirmed to be in the parliament, and an individual with powers limited by the parliament; but that the military power should for the present remain with the Protector. He had no seat in the second parliament of the Protectorate, called in 1656; but when a new parliament was summoned, upon the death of Cromwell, in January, 1658-9, he represented the University of Oxford.

His judicial conduct, during the Commonwealth, is represented by contemporaries of all parties as scrupulously just and nobly independent. Several instances are related of his

resolute refusal to submit the free administration of the law to the arbitrary dictation of the Protector. On one occasion of this kind, which occurred on the circuit, a jury had been packed by express directions from Cromwell. Hale discharged the jury, on discovering this circumstance, and refused to try the cause. When he returned to London, the Protector severely reprimanded him, telling him that "he was not fit to be a judge;" to which Hale only replied that "it was very true."

It appears that at this period, he, in common with several other judges, had strong objections to being employed by Cromwell as commissioners on the trial of persons taken in open resistance to his authority. After the suppression of the feeble and ineffectual rebellion in 1655, in which the unfortunate Colonel Penruddock, with many other gentlemen of rank and distinction, appeared in arms for the king, in the western counties, a special commission issued for the trial of the offenders at Exeter, in which Hale's name was inserted. He happened to be spending the Lent vacation at his house at Alderley, to which place an express was sent to require his attendance; but he plainly refused to go, excusing himself on the ground that four terms and two circuits in the year were a sufficient devotion of his time to his judicial duties, and that the intervals were already too small for the arrangement of his private affairs; "but," says Burnet, "if he had been urged to it, he would not have been afraid of speaking more clearly."

He continued to occupy his place as a judge of the Common Pleas until the death of the Protector; but when a new commission from Richard Cromwell was offered to him, he declined to receive it; and, though strongly urged by other judges, as well as his personal friends, to accept the office on patriotic grounds, he firmly adhered to his first resolution, saying that "he could act no longer under such authority."

In the year 1660, Hale was again returned by his native county of Gloucester, to serve in the Parliament, or Convention, by which Charles II. was recalled. On the discussion of the means by which this event should be brought about, Hale proposed that a committee should be appointed to look into the propositions and concessions offered by Charles I. during the war, particularly at the treaty of Newport, from whence they might form reasonable conditions to be sent over to the king.

The motion was successfully opposed by Monk, who urged the danger which might arise, in the present state of the army and the nation, if any delay should occur in the immediate settlement of the government. "This," says Burnet, "was echoed with such a shout over the House, that the motion was no longer insisted on." It can hardly be doubted that most of the destructive errors of the reign of Charles II. would have been spared, if express restrictions had been imposed upon him before he was permitted to assume the reins of government. On the other hand, it has been justly said, that the time was critical; that at that precise moment, the army and the nation, equally weary of the scenes of confusion and misrule which had succeeded to Richard Cromwell's abdication, agreed upon the proposed scheme; but that if delay had been interposed, and if debates had arisen in parliament, the dormant spirit of party would in all probability have been awakened, the opportunity would have been lost, and the Restoration might after all have been prevented. These arguments, when urged by Monk to those who were suffering under a pressing evil, and had only a prospective and contingent danger before them, were plausible and convincing; but to those in after times who have marked the actual consequences of recalling the king without expressly limiting and defining his authority, as displayed in the miserable and disgraceful events of his "wicked, turbulent, and sanguinary reign," and in the necessary occurrence of another revolution within thirty years from the Restoration, it will probably appear that the parliament paid rather too dearly on that occasion for the advantages of an immediate settlement of the nation.

Immediately after the restoration of the king, in May, 1660, Lord Clarendon, being appointed Lord Chancellor, sought to give strength and stability to the new government by carefully providing for the due administration of justice. With this view he placed men, distinguished for their learning and high judicial character, upon the benches of the different courts. Among other eminent lawyers, who had forsaken their profession during the latter period of the Commonwealth, he determined to recall Hale from his retirement, and offered him the appointment of Lord Chief Baron. But it was not without great difficulty that Hale was induced to return to the labours.

of public life. A curious original paper, containing his "reasons why he desired to be spared from any place of public employment," was published some years ago by Mr. Hargrave in the preface to his collection of law tracts. Among these reasons, which were stated with the characteristic simplicity of this great man, he urged "the smallness of his estate, being not above £500 per annum, six children unprovided for, and a debt of £1000 lying upon him; that he was not so well able to endure travel and pains as formerly; that his constitution of body required some ease and relaxation; and that he had of late time declined the study of the law, and principally applied himself to other studies, now more easy, grateful, and seasonable for him." He alludes also to two "infirmities, which make him unfit for that employment, first, an aversion to the pomp and grandeur necessarily incident to it; and secondly, too much pity, clemency, and tenderness in cases of life, which might prove an unserviceable temper." "But if," he concludes, "after all this, there must be a necessity of undertaking an employment, I desire that it may be in such a court and way as may be most suitable to my course of studies and education, and that it may be the lowest place that may be, to avoid envy. One of his majesty's counsel in ordinary, or, at most, the place of a puisne judge in the Common Pleas, would suit me best." His scruples were, however, eventually overcome, and, on the 7th of November, 1660, he accepted the appointment of Lord Chief Baron; Lord Clarendon saying, as he delivered his commission to him, that, "if the king could have found an honester and fitter man for that employment, he would not have advanced him to it, and that he had therefore preferred him, because he knew no other who deserved it so well." Shortly afterwards, he reluctantly received the honour of knighthood.

The trials of the regicides took place in the October immediately preceding his appointment, and his name appears among the commissioners on that occasion. There is, however, no reason to suppose that he was actually present. His name is not mentioned in any of the reports, either as interfering in the proceedings themselves, or assisting at the previous consultations of the judges; and it can hardly be doubted but that, if he had taken a part in the trials, he would have been included, with Sir Orlando Bridgeman and several others, in the bitter

remarks made by Ludlow on their conduct in this respect. It has been the invariable practice, from very early times to the present day, to include the twelve judges in all commissions of Oyer and Terminer for London and Middlesex; and as, at the time of the trials in question, only eight judges had been appointed, it is probable that Hale and the other three judges elect were named in the commission, though their patents were not made out till the following term, in order to preserve as nearly as possible the ancient form.

Sir Matthew Hale held the office of Lord Chief Baron till the year 1671, and, during that period, greatly raised the character of the court in which he presided by his unwearied patience and industry, the mildness of his manners, and the inflexible integrity of his judicial conduct. His impartiality in deciding cases in the Exchequer, where the interests of the crown were concerned, is admitted even by Roger North, who elsewhere charges him with holding "demagogical principles," and with the "foible of leaning towards the popular." "I have heard Lord Guilford say," says this agreeable but partial writer, "that while Hale was Chief Baron of the Exchequer, by means of his great learning, even against his inclination, he did the crown more justice in that court than any others in his place had done with all their good-will and less knowledge."

While he was Chief Baron, he was called upon to preside at the trial of two unhappy women who were indicted at the assizes at Bury St. Edmunds, in the year 1665, for the crime of witchcraft. The Chief Baron is reported to have told the jury that "he made no doubt at all that there were such creatures as witches," and the women were found guilty and afterwards executed. The conduct of Hale on this occasion has been the subject of much sarcastic animadversion. It might be said in reply, that the report of the case in the State Trials is of no authority whatever; but, supposing it to be accurate, it would be unjust and unreasonable to impute to Sir Matthew Hale, as personal superstition or prejudice, a mere participation in the prevailing and almost universal belief of the times in which he lived. The majority of his contemporaries, even among persons of education and refinement, were firm believers in witchcraft, and, though Lord Guilford rejected this belief, Roger North admits that he dared not to avow his infidelity in this

respect in public, as it would have exposed him to the imputation of irreligion. Numerous instances might be given to show the general prevalence at that time of this stupid and ignorant superstition, and therefore the opinion of Hale on this subject does not appear to be a proof of peculiar weakness or credulity.

On the occurrence of the great fire of London, in 1666, an act of parliament passed containing directions and arrangements for rebuilding the city. By a clause in this statute, the judges were authorized to sit singly to decide on the amount of compensation due to persons whose premises were taken by the corporation in furtherance of the intended improvements. Sir Matthew Hale applied himself with his usual diligence and patience to the discharge of this laborious and extra-judicial duty. "He was," says Baxter, "the great instrument for rebuilding London; for it was he that was the constant judge, who for nothing followed the work, and, by his prudence and justice, removed a multitude of great impediments."

In the year 1671, upon the death of Sir John Kelyng, Chief Justice of the Court of King's Bench, Sir Matthew Hale was removed from the Exchequer to succeed him. The particular circumstances which caused his elevation to this laborious and responsible situation, at a time when his growing infirmities induced him to seek a total retirement from public life, are not recorded by any of his biographers. For four years after he became Chief Justice, he regularly attended to the duties of his court, and his name appears in all the reported cases in the Court of King's Bench until the close of the year 1675. About that time he was attacked by an inflammation of the diaphragm, a painful and languishing disease, from which he constantly predicted that he should not recover. It produced so entire a prostration of strength, that he was unable to walk up Westminster Hall to his court without being supported by his servants. "He resolved," says Baxter, "that the place should not be a burden to him, nor he to it," and therefore made an earnest application to the Lord Keeper Finch for his dismissal. This being delayed for some time, and finding himself totally unequal to the toil of business, he at length, in February, 1676, tendered the surrender of his patent personally to the king, who received it graciously and kindly, and promised to continue his pension during his life.

On his retirement from office, he occupied at first a house at Acton, which he had taken from Richard Baxter, who says "it was one of the meanest houses he had ever lived in. In that house," he adds, "he lived contentedly, without any pomp, and without costly or troublesome retinue of visiters, but not without charity to the poor. He continueth the study of mathematics and physics still as his great delight. It is not the least of my pleasure that I have lived some years in his more than ordinary love and friendship, and that we are now waiting which shall be first in heaven; whither, he saith, he is going with full content and acquiescence in the will of a gracious God, and doubts not but we shall shortly live together." Not long before his death, he removed from Acton to his own house at Alderly, intending to die there; and, having a few days before gone to the parish churchyard and chosen his grave, he sunk under a united attack of asthma and dropsy on Christmas-day, 1676.

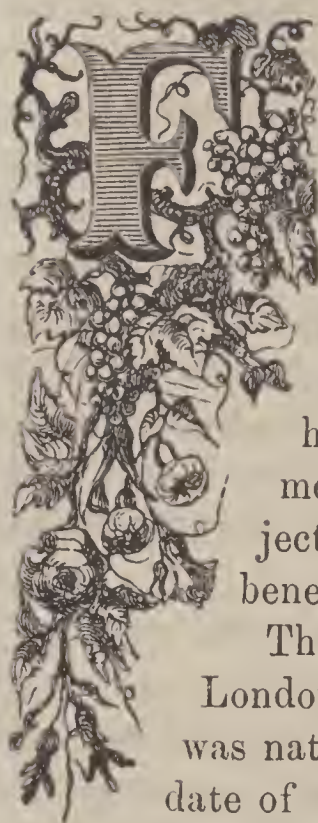
The judicial character of Sir Matthew Hale was without reproach. His profound knowledge of the law rendered him an object of universal respect to the profession; whilst his patience, conciliatory manners, and rigid impartiality engaged the good opinion of all classes of men. As a proof of this, it is said that, as he successively removed from the Court of Common Pleas to the Exchequer, and from thence to the King's Bench, the mass of business always followed him; so that the court in which he presided was constantly the favourite one with counsel, attorneys, and parties. Perhaps, indeed, no judge has ever been so generally and unobjectionably popular. His address was copious and impressive, but at times slow and embarrassed. Baxter says "he was a man of no quick utterance, and often hesitant, but spake with great reason." This account of his mode of speaking is confirmed by Roger North, who adds, however, that "his stop for a word, by the produce always paid for the delay, and on some occasions he would utter sentences heroic." His reputation as a legal and constitutional writer is in no degree inferior to his character as a judge. From the time it was published to the present day, his history of the Pleas of the Crown has always been considered as a book of the highest authority, and is referred to in courts of justice with as great confidence and respect as the formal records of

judicial opinions. His Treatises on the Jurisdiction of the Lord's House of Parliament and on Maritime Law, which were first published by Mr. Hargrave more than a century after Sir Matthew Hale's death, are works of first-rate excellence as legal arguments, and are invaluable as repositories of the learning of centuries, which the industry and research of the author had collected.

After his retirement from public life, he wrote his great work called "The primitive Origination of Mankind, considered and examined according to the light of Nature." Various opinions have been formed upon the merits of this treatise. Roger North depreciates the substance of the book, but commends its style; while Bishop Burnet and Dr. Birch greatly praise its learning and force of reasoning.

Sir Matthew Hale was twice married. By his first wife, who was a daughter of Sir Henry Moore, of Faley in Berkshire, he had ten children, most of whom turned out ill. His second wife, according to Roger North, was "his own servant-maid;" and Baxter says, "some made it a scandal, but his wisdom chose it for his convenience, that in his age he married a woman of no estate to be to him as a nurse." Hale gives her a high character in his will, as "a most dutiful, faithful, and loving wife," making her one of his executors, and intrusting her with the education of his grand-children. He bequeathed his collection of manuscripts, which he says had cost him much industry and expense, to the Society of Lincoln's Inn, in whose library they are carefully preserved.

ISAAC BARROW.



FEW of the divines and philosophers of the seventeenth century were more eminent than Isaac Barrow. Of the many good and great men whom it is the glory of Trinity College, Cambridge, to number as her foster-sons, there is none more good, none, perhaps, after Bacon and Newton, more distinguished than he; and he has an especial claim to the gratitude of all members of that splendid foundation as the projector of its unequalled library, as well as a liberal benefactor in other respects.

The father of Barrow, a respectable citizen of London, was linen-draper to Charles I., and the son was naturally brought up in royalist principles. The date of his birth is variously assigned by his biographers, but the more probable account fixes it to October, 1630. It is recorded that his childhood was turbulent and quarrelsome; that he was careless of his clothes, disinclined to study, and especially addicted to fighting and promoting quarrels among his school-fellows; and of a temper altogether so unpromising, that his father often expressed a wish, that if any of his children should die, it might be his son Isaac. He was first sent to school at the Charter House, and removed thence to Felstead in Essex. Here his disposition seemed to change: he made great progress in learning, and was entered at Trinity College in 1645, in his fifteenth year, it being then usual to send boys to college about that age. He passed his term as an under-graduate with much credit. The time and place were not favourable to the promotion of Royalists; for a royalist master had been ejected to make room for one placed there by the parliament, and the Fellows were chiefly of the same political persuasion. But Barrow's good conduct and attain-

ments won the favour of his superiors, and in 1649, the year after he took his degree, he was elected Fellow. It deserves to be known, for it is honourable to both parties, that he never disguised or compromised his own principles.

His earlier studies were especially turned towards natural philosophy; and, rejecting the antiquated doctrines then taught in the schools, he selected Bacon, Galileo, and Descartes as his favourite authors. He did not commence the study of mathematics until after he had gained his fellowship, and was led to it in a very circuitous way. He was induced to read the Greek astronomers, with a view to solving the difficulties of ancient chronology; and to understand their works, a thorough knowledge of geometry was indispensable. He therefore undertook the study of that science; which suited the bent of his genius so well, that he became one of the greatest proficient in it of his age. His first intention was to become a physician, and he made considerable progress in anatomy; chemistry, botany, and other sciences subservient to the profession of medicine; but he changed his mind, and determined to make divinity his chief pursuit. In 1655 he went abroad. His travels extended through France, Italy, and the Levant, to Constantinople; and, after an absence of four years, he returned to England through Germany and Holland. During this period he lost no opportunity of prosecuting his studies; and he sent home several descriptive poems, and some letters, written in Latin, which are printed in his *Opuscula*, in the fourth volume of the folio edition of his works. In the voyage to Smyrna he gave a proof of the high spirit, which, purified from its childish unruliness and violence, continued to form part of his character through life. The vessel being attacked by an Algerine corsair, Barrow remained on deck, cheerfully and vigorously fighting, until the assailant sheered off. Being asked afterwards why he did not go into the hold and leave the defence of the ship to those whom it concerned, he replied, "It concerned no one more than myself. I would rather have died than fallen into the hands of those merciless pirates." He has described this voyage, and its eventful circumstances, in a poem contained in his *Opuscula*.

He entered into orders in 1659, and in the following year was made Greek Professor at Cambridge. The numerous offices to which he was appointed about this time show that his merits

were generally and highly esteemed. He was chosen to be Professor of Geometry at Gresham College in 1662; and was one of the first Fellows elected into the Royal Society, after the incorporation of that body by charter in 1663; in which year he was also appointed the first mathematical lecturer on the foundation of Mr. Lucas, at Cambridge. Not that he made sinecures of these responsible employments, or thought himself qualified to discharge the duties of all at once; for he resigned the Greek professorship, on being appointed Lucasian professor, for reasons explained in his introductory oration, which is extant in the *Opuscula*. The Gresham professorship he also gave up in 1664, intending thenceforth to reside at Cambridge. Finally, in 1669, he resigned the Lucasian chair to his great successor, Newton, intending to devote himself entirely to the study of divinity. Barrow received the degree of D. D. by royal mandate, in 1670; and, in 1672, was raised to the mastership of Trinity College by the king, with the compliment, "that he had given it to the best scholar in England." In that high station he distinguished himself by liberality: he remitted several allowances which his predecessors had required from the college; he set on foot the scheme for a new library, and contributed in purse, and still more by his personal exertions, to its completion. It should be remarked that his patent of appointment being drawn up, as usual, with a permission to marry, he caused that part to be struck out, conceiving it to be at variance with the statutes. He was cut off by a fever in the prime of life, May 4, 1679, aged forty-nine, during a visit to London. His remains were honourably deposited in Westminster Abbey, among the worthies of the land; and in that noble building a monument was erected to him by the contributions of his friends.

JOHN RAY.



RAY, whom Haller describes as the greatest botanist in the memory of man, and whose writings on animals are pronounced by Cuvier to be the foundation of all modern zoology, was born on the 29th of November, 1628, at Black Notley, near Braintree, in Essex. His father was a blacksmith, who availed himself of the advantages of a free grammar school at Black Notley to bestow upon his son a liberal education. John was designed for holy orders; and was accordingly entered at Catherine Hall, Cambridge, in his sixteenth year. He subsequently removed to Trinity, of which college he was elected a fellow in the same year with the celebrated Isaac Barrow. In 1651, he was appointed Greek Lecturer of his college; and afterwards Mathematical Lecturer and Humanity Reader.

In the midst of his professional occupations Ray appears to have devoted himself to that course of observation of the works of nature, which was afterwards to constitute the business and pleasure of his life, and upon which his enduring reputation was to be built. In 1660, he published his ‘*Catalogus Plantarum circa Cantabrigiam nascentiam*,’ which work he states to be the result of ten years of research. He must, therefore, have become a naturalist, in the best sense of the word—he must have observed as well as read—at the period when he was struggling for university honours, and obtaining them in company with some of the most eminent persons of his own day. Before the publication of his catalogue, he had visited many parts of England and Wales, for the purpose chiefly of collecting their native plants; and his *Itineraries*, which were first published in 1760, under the title of ‘*Select Remains of*

the learned John Ray,' show that he was a careful and diligent observer of every matter that could enlarge his understanding and correct his taste. His principal companion in his favourite studies was his friend and pupil, Francis Willughby.

In December, 1660, Ray was ordained deacon and priest at the same time. But the chances of preferment in the church of England, which his admirable talents and learning, as well as the purity of his life and the genuine warmth of his piety, would probably have won for him, were at once destroyed by his honest and inflexible resolution not to subscribe to the conditions required by the Act of Uniformity of 1662, by which divines were called upon to swear that the oath entitled the Solemn League and Covenant was not binding upon those who had taken it. Ray was in consequence deprived of his fellowship. The affection of his pupil, Willughby, relieved him from the embarrassment which might have been a consequence of this misfortune. The two friends from this time appear to have dedicated themselves almost wholly to the study of natural history. They travelled upon the Continent for three years, from 1663 to 1666; and during the remainder of Willughby's life, which unfortunately was terminated in 1672, their time was principally occupied in observations which had for their object to examine and to register the various productions of nature, upon some method which should obviate the difficulty of those arbitrary and fanciful classifications which had prevailed up to their day. In the preface to his first botanical attempt, the Catalogue of Cambridge Plants, Ray describes the obstacles which he found in the execution of such a work;—he had no guide to consult, and he had to form a method of arrangement solely by his own sagacity and patience. At that period, as he says in his "Wisdom of God in the Creation," "different colour, or multiplicity of leaves in the flower, and the like accidents, were sufficient to constitute a specific difference." From a conversation with Ray, a short time before his death, Derham has described the object which the two friends had in their agreeable but laborious pursuits. "These two gentlemen, finding the history of nature very imperfect, had agreed between themselves, before their travels beyond sea, to reduce the several tribes of things to a method; and to give accurate descriptions of the several species, from a strict view of them." That Ray entered upon his task,

however perplexing it might be, with the enthusiastic energy of a man really in love with his subject, we cannot doubt. "Willughby," says Derham, "prosecuted his design with as great application as if he had been to get his bread thereby." The good sense of Ray saw distinctly the right path in such an undertaking. There is a passage in his "Wisdom of God," which beautifully exhibits his own conception of the proper character of a naturalist: "Let it not suffice us to be book-learned, to read what others have written, and to take upon trust more falsehood than truth. But let us ourselves examine things as we have opportunity, and converse with nature as well as books. Let us endeavour to promote and increase this knowledge, and make new discoveries; not so much distrusting our own parts or despairing of our own abilities, as to think that our industry can add nothing to the invention of our ancestors, or correct any of their mistakes. Let us not think that the bounds of science are fixed like Hercules's Pillars, and inscribed with a *ne plus ultra*. Let us not think we have done when we have learnt what they have delivered to us. The treasures of nature are inexhaustible. Here is employment enough for the vastest parts, the most indefatigable industries, the happiest opportunities, the most prolix and undisturbed vacancies." It is not difficult to imagine the two friends encouraging each other in their laborious career by sentiments such as these; which are as worthy to be held in remembrance now that we are reaping the full advantage of their labours, and those of their many illustrious successors, as in the days when natural history was, for the most part, a tissue of extravagant fables and puerile conceits.

In 1667 Ray was admitted a Fellow of the Royal Society; and he executed, about that time, a translation into Latin of his friend Bishop Wilkins's work, on a philosophical and universal language. In 1670 he published the first edition of his "Catalogue of English Plants;" and in 1672 appeared his "Collection of English Proverbs;" which he probably took up as a relaxation from his more systematic pursuits. In this year he suffered the irreparable loss of his friend Willughby. The history of letters presents us with few more striking examples of the advantages to the world as well as to the individuals themselves, of such a cordial union for a great object. The affection of

Ray for Willughby was of the noblest kind. He became the guardian and tutor of his children; and he prepared his posthumous works for publication, with additions from his own pen, for which he claimed no credit, with a diligence and accuracy which showed that he considered the reputation of his friend as the most sacred of all trusts. In 1673, being in his forty-fifth year, Ray married. Willughby had left him an annuity of £60. He had three daughters. During the remainder of his long life, which reached to his 77th year, he resided in or near his native village, living contentedly, as a layman, upon very humble means, but indefatigably contributing to the advancement of natural history, and directing the study of it to the highest end,—the proof of the wisdom and goodness of the great Author of nature.

The most celebrated of Ray's botanical publications is his "*Synopsis Methodica Stirpium Britannicarum.*" Sir James Smith, in a memoir of Ray, in Rees's *Encyclopædia*, declares that of all the systematical and practical Floras of any country, the second edition of Ray's *Synopsis* is the most perfect. The same writer, in the transactions of the Linnæan Society, vol. iv., says of this *Synopsis*, "he examined every plant recorded in his work, and even gathered most of them himself. He investigated their synonyms with consummate accuracy; and if the clearness and precision of other authors had equalled his, he would scarcely have committed an error." Ray's "*Methodus Plantarum Nova*," first published in 1682, has been superseded by other systems; but the accuracy of his observations, the precision of his language, and the clearness of his general views, tended greatly to the advancement of botanical science. His "*Historia Plantarum*," in three vols. folio, a vast compilation, including all the botanical knowledge of his day, is still in use, as a book of reference, by those who especially devote themselves to this study.

The zoological works of Ray have had a more direct and permanent influence upon the advancement of natural history than his botanical. Among his zoological productions, the best authorities are agreed that we ought to include the greater part of those edited by him as the posthumous works of his friend Willughby. They are conceived upon the same principle as his own *History of Plants*, and are arranged upon a nearly

similar plan; while the style of each is undoubtedly the same. In the original division of their great subject, Ray had chosen the vegetable kingdom, and Willughby the animal; and Ray, therefore, may have felt himself compelled to forego some of his own proper claims, that he might raise a complete monument to the memory of his friend. The Ornithology appeared in 1676; the History of Fishes in 1686. Ray, however, prepared several very important zoological works, of his entire claims to which there can be no doubt. The chief of these are, "Synopsis Methodica Animalium Quadrupedum et Serpentina Generis," 1693, which he published during his life; "Synopsis Methodica Avium," and "Synopsis Methodica Piscium," edited by Derham, and published in 1713; and "Historia Insectorum," printed at the expense of the Royal Society, in 1710. "The peculiar character of the zoological works of Ray," says Cuvier, "consists in clearer and more rigorous methods than those of any of his predecessors, and applied with more constancy and precision. The divisions which he has introduced into the classes of quadrupeds and birds have been followed by the English naturalists, almost to our own day; and one finds very evident traces of his system of birds in Linnæus, in Brisson, in Buffon, and in all the authors who are occupied with this class of animals. The Ornithology of Salerne is little more than a translation from the Synopsis; and Buffon has extracted from Willughby almost all the anatomical part of his History of Birds. Daubenton and Haüy have translated the History of Fishes, in great part, for their Dictionary of Ichthyology, in the 'Encyclopédie Méthodique.'"

"The Wisdom of God in the Creation" is the work upon which the popular fame of Ray most deservedly rests. It is a book which perhaps more than any other in our language unites the precision of science to the warmth of devotion. It is delightful to see the ardour with which this good man dedicated himself to the observation of nature, entering into his views of another state of existence, when our knowledge shall be made perfect, and the dim light with which we grope amid the beautiful and wondrous objects by which we are surrounded, shall brighten into complete day. "It is not likely," says he, "that eternal life shall be a torpid and inactive state, or that it shall consist only in an uninterrupted and endless act of love; the other

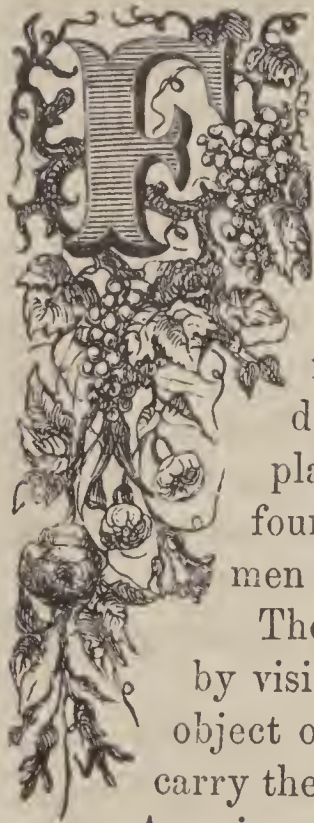
faculties shall be employed as well as the will, in actions suitable to, and perfective of their natures; especially the understanding, the supreme faculty of the soul, which chiefly differs in us from brute beasts, and makes us capable of virtue and vice, of rewards and punishments, shall be busied and employed in contemplating the works of God, and observing the divine art and wisdom manifested in the structure and composition of them; and reflecting upon their Great Architect the praise and glory due to him. Then shall we clearly see, to our great satisfaction and admiration, the ends and uses of those things which here were either too subtle for us to penetrate and discover, or too remote and unaccessible for us to come to any distinct view of, viz. the planets and fixed stars; those illustrious bodies, whose contents and inhabitants, whose stores and furniture we have here so longing a desire to know, as also their mutual subserviency to each other. Now the mind of man being not capable at once to advert to more than one thing, a particular view and examination of such an innumerable number of vast bodies, and the great multitude of species both of animate and inanimate beings, which each of them contains, will afford matter enough to exercise and employ our minds, I do not say to all eternity, but to many ages, should we do nothing else.”*

In addition to his “Wisdom of God,” Ray published three “Physico-Theological Discourses, concerning the Chaos, Deluge, and Dissolution of the World.” “This last presents to us,” to use the words of Cuvier, “a system of geology as plausible as any of those which had appeared at this epoch, or for a long time afterwards.” He also printed a work expressly of a theological character, “A Persuasive to a Holy Life.”

Ray died on the 17th of January, 1705, at his native place of Black Notley, whither he had retired, at Midsummer, 1679, as he himself expressed, “for the short pittance of time he had yet to live in this world.” His memory has been done justice to by his countrymen. A most interesting commemoration of him was held in London, on the 29th of November, 1828, being the two hundredth anniversary of his birth.

* “Wisdom of God in the Creation,” p. 199, fifth edition.

ARCHBISHOP FENELON.



FRANCOIS DE SALIGNAC DE LAMOTHE-FENELON was born August 6, 1651, at the castle of Fenelon, of a noble and ancient family in the province of Perigord.

Early proofs of talent and genius induced his uncle, the Marquis de Fenelon, a man of no ordinary merit, to take him under his immediate care and superintendence. By him he was placed at the seminary of St. Sulpice, then lately founded in Paris for the purpose of educating young men for the church.

The studies of the young abbé were not encouraged by visions of a stall and mitre. It seems that the object of his earliest ambition was, as a missionary, to carry the blessings of the gospel to the savages of North America, or to the Mohammedans and heretics of Greece and Anatolia. The fears, however, or the hopes of his friends detained him at home, and after his ordination he confined himself for several years to the duties of the ministry in the parish of St. Sulpice.

At the age of twenty-seven he was appointed superior of a society which had for its object the instruction and encouragement of female converts to the church of Rome; and from this time he took up his abode with his uncle. In this house he first became known to Bossuet, by whose recommendation he was intrusted with the conduct of a mission charged with the duty of reclaiming the Protestants in the province of Poitou, in the memorable year 1685, when the Huguenots were writhing under the infliction of the dragonade, employed by the government to give full effect to the revocation of the edict of Nantes. Fenelon had no mind to have dragoons for his coadjutors, and re-

requested that all show of martial terror might be removed from the places which he visited. His future proceedings were in strict conformity with this gentle commencement, and consequently exposed him to the harassing remonstrances of his superiors.

His services in Poitou were not acknowledged by any reward from the government, for Louis XIV. had begun to look coldly upon him; but it was not his fortune to remain long in obscurity. Among the visitors at his uncle's house, whose friendship he had the happiness to gain, was the Duke de Beauvilliers, a man who could live at the court of Louis without ceasing to live as a Christian. This nobleman was appointed, in the year 1689, governor of the Duke of Burgundy, the grandson of Louis, and heir, after his father the dauphin, to the throne of France. His first act was to appoint Fenelon preceptor to his royal charge, then in his eighth year, and already distinguished for the frightful violence of his passions, his insolent demeanour, and tyrannical spirit. The child had, however, an affectionate heart and a quick sense of shame. Fenelon gained his love and confidence, and used his power to impress upon him the Christian's method of self-government. His headstrong pupil was subdued, not by the fear of man, but by the fear of God. In the task of instruction less difficulty awaited him; for the young prince was remarkably intelligent and industrious. The progress of a royal student is likely to be rated at his full amount by common fame; but there is reason to believe that in this case it was rapid and substantial.

In 1694 he was presented to the Abbey of St. Valery, and two years afterwards promoted to the Archbishopric of Cambray, with a command that he should retain his office of preceptor, giving personal attendance only during the three months of absence from his diocese which the canons allowed. In resigning his abbey, which from conscientious motives he refused to keep with his archbishopric, he was careful to assign such reasons as might not convey an indirect censure of the numerous pluralists among his clerical brethren. Probably this excess of delicacy, which it is easy to admire and difficult to justify, was hardly requisite in the case of many of the offenders. One of them, the Archbishop of Rheims, when informed of the conscientious conduct of Fenelon, made the following reply: "M.

de Cambray with his sentiments does right in resigning his benefice, and I with my sentiments do very right in keeping mine." This mode of defence is capable of very general application, and is in fact very generally used, being good for other cases besides that of pluralities.

This preferment was the last mark of royal favour which he received. Louis was never cordially his friend, and there were many at court eager to convert him into an enemy. An opportunity was afforded by Fenelon's connection with Madame Guyon.

It is well known that this lady was the great apostle of the Quietists, a sect of religionists, so called, because they studied to attain a state of perfect contemplation, in which the soul is the passive recipient of divine light. She was especially noted for her doctrine of pure love; she taught that Christian perfection consisted in a disinterested love of God, excluding the hope of happiness and fear of misery, and that this perfection was attainable by man. Fenelon first became acquainted with her at the house of his friend the Duke de Beauvilliers, and, convinced of the sincerity of her religion, was disposed to regard her more favourably from a notion that her religious opinions, against which a loud clamour had been raised, coincided very nearly with his own. It has been the fashion to represent him as her convert and disciple. The truth is, that he was deeply versed in the writings of the later mystics; men who, with all their extravagance, were perhaps the best representatives of the Christian character to be found among the Roman Catholics of their time. He considered the doctrine of Madame Guyon to be substantially the same with that of his favourite authors; and whatever appeared exceptionable in her expositions, he attributed to loose and exaggerated expression natural to her sex and character.

The approbation of Fenelon gave currency to the fair Quietist among orthodox members of the church. At last the bishops began to take alarm; the clamour was renewed, and the examination of her doctrines solemnly intrusted to Bossuet and two other learned divines. Fenelon was avowedly her friend; yet no one hitherto had breathed a suspicion of any flaw in his orthodoxy. It was even during the examination, and towards the close of it, that he was promoted to the Archbishopric of Cambray. The blow came at length from the hand of his most

valued friend. He had been altogether passive in the proceedings respecting Madame Guyon. Bossuet, who had been provoked into vehement wrath, and had resolved to crush her, was sufficiently irritated by this temperate neutrality. But when Fenelon found himself obliged to publish his "Maxims of the Saints," in which, without attacking others, he defends his own views of some of the controverted points, Bossuet, in a tumult of zeal, threw himself at the feet of Louis, denounced his friend as a dangerous fanatic, and besought the king to interpose the royal arm between the church and pollution. Fenelon offered to submit his book to the judgment of the pope. Permission was granted in very ungracious terms, and presently followed by a sentence of banishment to his diocese. This sudden reverse of fortune, which he received without even whispering a complaint, served to show the forbearance and meekness of his spirit, but it deprived him of none of his powers. An animated controversy arose between him and Bossuet, and all Europe beheld with admiration the boldness and success with which he maintained his ground against the renowned and veteran disputant; and that, too, in the face of fearful discouragement. The whole power of the court was arrayed against him, and he stood alone, for his powerful friends had left his side. The Cardinal de Noailles and others, who had in private expressed unqualified approbation of his book, meanly withheld a public acknowledgment of their opinions. While his enemy enjoyed every facility, and had Louis and his courtiers and courtly bishops to cheer him on, it was with difficulty that Fenelon could find a printer who would venture to put to the press a work which bore his name. Under these disadvantages, harassed in mind, and with infirm health, he replied to the deliberate and artful attacks of his adversary with a rapidity which, under any circumstances, would have been astonishing. He was now gaining ground daily in public opinion. The pope also, who knew his merit, was very unwilling to condemn. His persecutors were excited to additional efforts. He had already been banished from court; now he was deprived of the name of preceptor, and of his salary,—of that very salary which some time before he had eagerly offered to resign, in consideration of the embarrassed state of the royal treasury. The flagging zeal of the pope was stimulated by threats conveyed in letters

from Louis penned by Bossuet. At length the sentence of condemnation was obtained; but in too mild a form to satisfy altogether the courtly party. No bull was issued. A simple brief pronounced certain propositions to be erroneous and dangerous, and condemned the book which contained them, without sentencing it in the usual manner to the flames.

It is needless to say that Fenelon submitted. He published without delay the sentence of condemnation, noting the selected propositions, and expressing his entire acquiescence in the judgment pronounced; and prohibited the faithful in his diocese from reading or having in their possession his own work, which up to that moment he had defended so manfully. Protestants, who are too apt, in judging the conduct of Roman Catholics, to forget every thing but their zeal, have raised an outcry against his meanness and dissimulation. Fenelon was a sincere member of a church which claimed infallibility. We may regret the thralldom in which such a mind was held by an authority from which the Protestant happily is free; but the censure which falls on him personally for this act is certainly misplaced.

The faint hopes which his friends might have cherished, that when the storm had passed he would be restored to favour, were soon extinguished by an event which, while it closed against him for ever the doors of the palace, secured him a place in history, and without which it is probable that he would never have become the subject even of a short memoir.

A manuscript which he had intrusted to a servant to copy was treacherously sold by this man to a printer in Paris, who immediately put it to the press, under the title of "Continuation of the Fourth Book of the Odyssey, or Adventures of Telemachus, Son of Ulysses, with the Royal Privilege," dated April 6, 1699. It was told at court that the forthcoming work was from the pen of the obnoxious archbishop; and before the impression of the first volume was completed, orders were given to suppress it, to punish the printers, and seize the copies already printed. A few however escaped the hands of the police, and were rapidly circulated. One of them, together with a copy of the remaining part of the manuscript, soon after came into the possession of a printer at the Hague, who could publish it without danger.

So eager was the curiosity which the violent proceedings of

the French court had excited, that the press could hardly be made, with the utmost exertion, to keep pace with the demand. Such is the history of the first appearance of *Telemachus*.

Louis was persuaded to think that the whole book was intended to be a satire on him, his court, and government; and the world was persuaded for a time to think the same. So while the wrath of the king was roused to the uttermost, all Europe was sounding forth the praises of Fenelon. The numerous enemies of Louis exulted at the supposed exhibition of his tyranny and profligate life. The philosophers were charmed with the liberal and enlightened views of civil government which they seemed to discover. It is now well known that the anger and the praise were alike undeserved. The book was probably written for the use of the Duke of Burgundy, certainly at a time when Fenelon enjoyed the favour of his sovereign, and was desirous to retain it. He may have forgotten that it was impossible to describe a good and a bad king, a virtuous and a profligate court, without saying much that would bear hard upon Louis and his friends. As for his political enlightenment, it is certain that he had his full share of the monarchical principles of his time and nation. He wished to have good kings, but he made no provision for bad ones. It is difficult to believe that Louis was seriously alarmed at his notions of political economy. That science was not in a very advanced state; but no one could fear that a prince could be induced by the lessons of his tutor to collect all the artificers of luxury in his capital, and drive them in a body into the fields to cultivate potatoes and cabbages, with a belief that he would thus make the country a garden, and the town a seat of the Muses.

Nothing was now left to Fenelon but to devote himself to his episcopal duties, which he seems to have discharged with equal zeal and ability. The course of his domestic life, as described by an eye-witness, was retired, and, to a remarkable degree, uniform. Strangers were courteously and hospitably received; but his society was confined for the most part to the ecclesiastics who resided in his house. Among them were some of his own relations, to whom he was tenderly attached, but for whose preferment, it should be noticed, he never manifested an unbecoming eagerness. His only recreation was a solitary walk in the fields, where it was his employment, as he observes to a

friend, to converse with his God. If in his rambles he fell in with any of the poorer part of his flock, he would sit with them on the grass, and discourse about their temporal as well as their spiritual concerns; and sometimes he would visit them in their humble sheds, and partake of such refreshment as they offered him.

In the beginning of the 18th century we find him engaged at once in controversy and politics. The revival of the old dispute with the Jansenists, to whom he was strongly opposed, obliged him to take up his pen; but in using it he never forgot his own maxim, that "rigour and severity are not the spirit of the gospel." For a knowledge of his political labours we are indebted to his biographer, the Cardinal de Bausset, who first published his letters to the Duke de Beauvilliers on the subject of the war which followed the grand alliance in the year 1701. In them he not only considers the general questions of the succession to the Spanish monarchy, the objects of the confederated powers, and the measures best calculated to avert or soften their hostility, but even enters into details of military operations, discusses the merits of the various generals, stations the different armies, and sketches a plan of the campaign. Towards the close of the war he communicated to the Duke de Chevreuse heads of a very extensive reform in all the departments of government. This reform did not suppose any fundamental change of the old despotism. It was intended, doubtless, for the consideration of the Duke of Burgundy, to whose succession all France was looking forward with sanguine hopes, founded on the acknowledged excellence of his character, which Fenelon himself had so happily contributed to form. But among the other trials which visited his latter days, he was destined to mourn the death of his pupil.

Fenelon did not long survive the general pacification. After a short illness and intense bodily suffering, which he seems to have supported by calling to mind the sufferings of his Saviour, he died February 7th, 1715, in the sixty-fourth year of his age. No money was found in his coffers. The produce of the sale of his furniture, together with the arrears of rent due to him, were appropriated, by his direction, to pious and charitable purposes.

The calumnies with which he was assailed during the affair

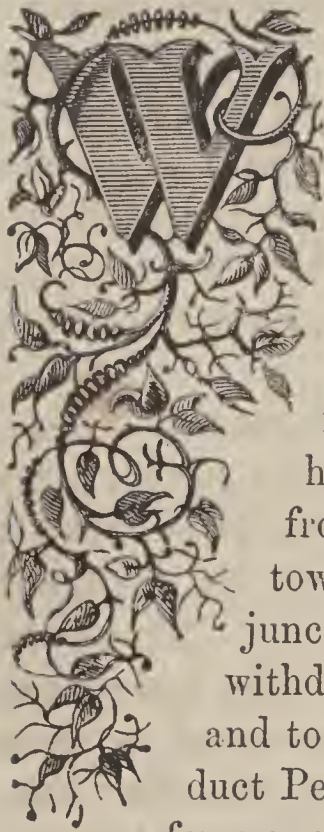
of Quietism were remembered only to the disadvantage of their authors. The public seem eventually to have regarded him as a man who was persecuted because he refused to be a persecutor; who had maintained, at all hazards, what he believed to be the cause of truth and justice; and had resigned his opinion only at that moment when conscience required the sacrifice.

Universal homage was paid by his contemporaries to his talents and genius. In the grasp and power of his intellect, and in the extent and completeness of his knowledge, none probably would have ventured to compare him with Bossuet; but in fertility and brilliancy of imagination, in a ready and dexterous use of his materials, and in that quality which his countrymen call *esprit*, he was supposed to have no superior. Bossuet himself said of him "Il brille d'esprit, il est tout esprit, il en a bien plus que moi."

It is obvious that his great work, the *Adventures of Telemachus*, was, in the first instance, indebted for some portion of its popularity to circumstances which had no connection with its merits; but we cannot attribute to the same cause the continued hold which it has maintained on the public favour. Those who are ignorant of the interest which attended its first appearance still feel the charm of that beautiful language which is made the vehicle of the purest morality and the most ennobling sentiments. In the many editions through which it passed, between its first publication and the death of the author, Fenelon took no concern. Publicly he neither avowed nor disavowed the work, though he prepared corrections and additions for future editors. All obstacles to its open circulation were removed by the death of Louis; and in the year 1717, the Marquis de Fenelon, his great nephew, presented to Louis XV. a new and correct edition, superintended by himself, from which the text of all subsequent editions has been taken.

The best authority for the life of Fenelon accessible to the public is the laborious work of his biographer, the Cardinal de Bausset, which is rendered particularly valuable by the great number of original documents which appear at the end of each volume. Its value would be increased if much of the theological discussion were omitted, and the four volumes compressed into three.

WILLIAM PENN.



WILLIAM PENN was born in London, October 14, 1644. He was the son of a naval officer of the same name, who served with distinction both in the Protectorate and after the Restoration, and who was much esteemed by Charles II. and the Duke of York. At the age of fifteen, he was entered as a gentleman-commoner at Christ Church, Oxford. He had not been long in residence, when he received, from the preaching of Thomas Loe, his first bias towards the doctrines of the Quakers; and in conjunction with some fellow-students, he began to withdraw from attendance on the established church, and to hold private prayer-meetings. For this conduct Penn and his friends were fined by the college for nonconformity; and the former was soon involved in more serious censure by his ill-governed zeal, in consequence of an order from the king, that the ancient custom of wearing surplices should be revived. This seemed to Penn an infringement of the simplicity of Christian worship: whereupon he, with some friends, tore the surplices from the backs of those students who appeared in them. For this act of violence, totally inconsistent, it is to be observed, with the principles of toleration which regulated his conduct in after-life, he and they were very justly expelled.

Admiral Penn, who like most sailors possessed a quick temper and high notions of discipline and obedience, was little pleased with this event, and still less satisfied with his son's grave demeanour, and avoidance of the manners and ceremonies of polite life. Arguments failing, he had recourse to blows, and as a last resource, he turned his son out of doors; but soon relented so far as to equip him, in 1662, for a journey to France, in hope

that the gayety of that country would expel his new-fashioned and, as he regarded them, fanatical notions. Paris, however, soon became wearisome to William Penn, and he spent a considerable time at Saumur, for the sake of the instruction and company of Moses Amyrault, an eminent Protestant divine. Here he confirmed and improved his religious impressions, and at the same time acquired, from the insensible influence of those who surrounded him, an increased polish and courtliness of demeanour, which greatly gratified the admiral on his return home in 1664.

Admiral Penn went to sea in 1664, and remained two years on service. During this time the external effects of his son's residence in France had worn away, and he had returned to those grave habits, and that rule of associating only with religious people, which had before given his father so much displeasure. To try the effect of absence and change of associates, Admiral Penn sent William to manage his estates in Ireland, a duty which the latter performed with satisfaction both to himself and his employer. But it chanced that, on a visit to Cork, he again attended the preaching of Thomas Loe, by whose exhortations he was deeply impressed. From this time he began to frequent the Quakers' meetings; and in September, 1667, he was imprisoned, with others, under the persecuting laws which then disgraced our statute book. Upon application to the higher authorities, he was soon released.

Upon receiving tidings that William had connected himself with the Quakers, the admiral immediately summoned him to England; and he soon became certified of the fact, among other peculiarities, by his son's pertinacious adherence to the Quaker's notions concerning what they call Hat Worship. This led him to a violent remonstrance. William Penn behaved with due respect; but in the main point, that of forsaking his associates and rule of conduct, he yielded nothing. The father confined his demands at last to the simple point, that his son should sit uncovered in the presence of himself, the king, and the Duke of York. Still William Penn felt bound to make not even this concession; and, on this refusal, the admiral again turned him out of doors.

Soon after, in 1668, he began to preach, and in the same year, he published his first work, "Truth Exalted," &c. We

cannot here notice his very numerous works, of which the titles run, for the most part, to an extraordinary length: but “The Sandy Foundation Shaken,” published in the same year, claims notice, as having led to his first public persecution. In it he was induced, not to deny the doctrine of the trinity, which in a certain sense he admitted, but to object to the language in which it is expounded by the English church; and for this offence he was imprisoned for some time in the Tower. During this confinement, he composed “No Cross, no Crown,” one of his principal and most popular works, of which the leading doctrine, admirably exemplified in his own life, was, that the way to future happiness and glory lies, in this world, not through a course of misery and needless mortification, but still through labour, watchfulness, and self-denial, and continual striving against corrupt passions and inordinate indulgences. This is enforced by copious examples from profane as well as sacred history; and the work gives evidence of an extent of learning very creditable to its author, considering his youth, and the circumstances under which it was composed. He was detained in prison for seven months, and treated with much severity. In 1669 he had the satisfaction of being reconciled to his father.

William Penn was one of the first sufferers by the passing of the Conventicle Act, in 1670. He was imprisoned in Newgate, and tried for preaching to a seditious and riotous assembly in Gracechurch street; and this trial is remarkable and celebrated in criminal jurisprudence, for the firmness with which he defended himself, and still more for the admirable courage and constancy with which the jury maintained the verdict of acquittal which they pronounced. He showed on this, and on all other occasions, that he well understood and appreciated the free principles of the British constitution, and that he was resolved not to surrender one iota of that liberty of conscience which he claimed for others, as well as for himself. “I am far from thinking it fit,” he said, in addressing the House of Commons, “because I exclaim against the injustice of whipping Quakers for Papists, that Papists should be whipped for their consciences. No, for though the hand pretended to be lifted up against them hath lighted heavily upon us, and we complain, yet we do not mean that any should take a fresh aim at them, or that they should come in our room, for we must give the liberty we ask, and

would have none suffer for a truly sober and conscientious dissent on any hand." His views of religious toleration and civil liberty he has well and clearly explained in the treatise entitled "England's present Interest, &c.," published in 1674, in which it formed part of his argument that the liberties of Englishmen were anterior to the settlement of the English church, and could not be affected by discrepancies in their religious belief. He maintained that "to live honestly, to do no injury to another, and to give every man his due, was enough to entitle every native to English privileges. It was this, and not his religion, which gave him the great claim to the protection of the government under which he lived. Near three hundred years before Austin set his foot on English ground, the inhabitants had a good constitution. This came not in with him. Neither did it come in with Luther; nor was it to go out with Calvin. We were a free people by the creation of God, by the redemption of Christ, and by the careful provision of our never-to-be-forgotten, honourable ancestors: so that our claim to these English privileges, rising higher than Protestantism, could never justly be invalidated on account of nonconformity to any tenet or fashion it might prescribe."

In the same year died Sir William Penn, in perfect harmony with his son, towards whom he now felt the most cordial regard and esteem, and to whom he bequeathed an estate computed at 1500*l.* a year, a large sum in that age. Towards the end of the year he was again imprisoned in Newgate for six months, the statutable penalty for refusing to take the oath of allegiance, which was maliciously tendered to him by a magistrate. This appears to have been the last absolute persecution for religion's sake which he endured. Religion in England has generally met with more toleration, in proportion as it has been backed by the worldly importance of its professors: and though his poor brethren continued to suffer imprisonment in the stocks, fines, and whipping, as the penalty of their peaceable meetings for Divine worship, the wealthy proprietor, though he travelled largely, both in England and abroad, and laboured both in writing and in preaching, as the missionary of his sect, both escaped injury, and acquired reputation and esteem by his self-devotion. To the favour of the king and the Duke of York he had a hereditary claim, which appears always to have been

cheerfully acknowledged; and an instance of the rising consideration in which he was held, appears in his being admitted to plead, before a committee of the House of Commons, the request of the Quakers that their solemn affirmation should be admitted in the place of an oath. An enactment to this effect passed the Commons in 1678, but was lost, in consequence of a prorogation, before it had passed the Lords. It was on this occasion that he made that appeal in behalf of general toleration, of which a part is quoted in the preceding page.

Penn married in 1672, and took up his abode at Rickmansworth, in Hertfordshire. In 1677 we find him removed to Worminghurst, in Sussex, which long continued to be his place of residence. His first engagement in the plantation of America was in 1676; in consequence of being chosen arbitrator in a dispute between two Quakers, who had become jointly concerned in the colony of New Jersey. Though nowise concerned, by interest or proprietorship, (until 1681, when he purchased a share in the eastern district in New Jersey,) he took great pains in this business; he arranged terms, upon which colonists were invited to settle; and he drew up the outline of a simple constitution, reserving to them the right of making all laws by their representatives, of security from imprisonment or fine except by the consent of twelve men of the neighbourhood, and perfect freedom in the exercise of their religion: "regulations," he said, "by an adherence to which they could never be brought into bondage but by their own consent." In these transactions he had the opportunity of contemplating the glorious results which might be hoped from a colony founded with no interested views, but on the principles of universal peace, toleration, and liberty: and he felt an earnest desire to be the instrument in so great a work, more especially as it held out a prospect of deliverance to his persecuted Quaker brethren in England, by giving them a free and happy asylum in a foreign land. Circumstances favoured his wish. The crown was indebted to him 16,000*l.* for money advanced by the late admiral for the naval service. It was not unusual to grant not only the property, but the right of government, in large districts in the uncleared part of America, as in the case of New York and New Jersey respectively to the Duke of York and Lord Baltimore: and though it was hopeless to extract money from Charles, yet he was ready enough, in

acquittal of this debt, to bestow on Penn, whom he loved, a tract of land from which he himself could never expect any pecuniary return. Accordingly, Penn received, in 1681, a grant by charter of that extensive province, named Pennsylvania by Charles himself, in honour of the admiral: by which charter he was invested with the property in the soil, with the power of ruling and governing the same; of enacting laws, with the advice and approbation of the freemen of the territory assembled for the raising of money for public uses; of appointing judges, and administering justice. He immediately drew up and published "some account of Pennsylvania, &c.;" and then "Certain Conditions or Concessions, &c.," to be agreed on between himself and those who wished to purchase land in the province. These having been accepted by many persons, he proceeded to frame the rough sketch of a constitution, on which he proposed to base the charter of the province. The price fixed on land was forty shillings, with the annual quit-rent of one shilling, for one hundred acres: and it was provided that no one should, in word or deed, affront or wrong any Indian without incurring the same penalty as if the offence had been committed against a fellow-planter; that strict precautions should be taken against fraud in the quality of goods sold to them; and that all differences between the two nations should be adjudged by twelve men, six of each. And he declares his intention "to leave myself and my successors no power of doing mischief; that the will of one man may not hinder the good of a whole country."

This constitution, as originally organized by Penn, consisted, says Mr. Clarkson, "of a Governor, a Council, and an Assembly; the two last of which were to be chosen by, and therefore to be the representatives of, the people. The Governor was to be perpetual president, but he was to have but a treble vote. It was the office of the Council to prepare and propose bills, to see that the laws were executed, to take care of the peace and safety of the province, to settle the situation of ports, cities, market-towns, roads and other public places, to inspect the public treasury, to erect courts of justice, to institute schools for the virtuous education of youth, and to reward the authors of useful discovery. Not less than two-thirds of these were necessary to make a quorum, and the consent of not less than

two-thirds of such quorum in all matters of moment. The Assembly were to have no deliberative power, but when bills were brought to them from the governor and council, were to pass or reject them by a plain Yes or No. They were to present sheriffs and justices of the peace to the governor; a double number, for his choice of half. They were to be chosen annually, and to be chosen by secret ballot." This groundwork was modified by Penn himself at later periods, and especially by removing that restriction which forbade the Assembly to debate, or to originate bills: and it was this, substantially, which Burke, in his "Account of the European Settlements in America," describes as "that noble charter of privileges, by which he made them as free as any people in the world, and which has since drawn such vast numbers of so many different persuasions and such various countries to put themselves under the protection of his laws. He made the most perfect freedom, both religious and civil, the basis of his establishment; and this has done more towards the settling of the province, and towards the settling of it in a strong and permanent manner, than the wisest regulations could have done on any other plan."

In 1682, a number of settlers, principally Quakers, having been already sent out, Penn himself embarked for Pennsylvania, leaving his wife and children in England. On occasion of this parting, he addressed to them a long and affectionate letter, which presents a very beautiful picture of his domestic character, and affords a curious insight into the minute regularity of his daily habits. He landed on the banks of the Delaware in October, and forthwith summoned an assembly of the freemen of the province, by whom the frame of government, as it had been promulgated in England, was accepted. Penn's principles did not suffer him to consider his title to the land as valid, without the consent of the natural owners of the soil. He had instructed persons to negotiate a treaty of sale with the Indian nations before his own departure from England; and one of his first acts was to hold that memorable assembly, to which the history of the world offers none alike, at which this bargain was ratified, and a strict league of amity established. We do not find specified the exact date of this meeting, which took place under an enormous elm-tree, near the site of Philadelphia, and of which a few particulars only have been preserved by the un-

certain record of tradition. Well and faithfully was that treaty of friendship kept by the wild denizens of the woods: "a friendship," says Proud, the historian of Pennsylvania, "which for the space of more than seventy years was never interrupted, or so long as the Quakers retained power in the government."

Penn remained in America until the middle of 1684. During this time much was done towards bringing the colony into prosperity and order. Twenty townships were established, containing upwards of seven thousand Europeans; magistrates were appointed; representatives, as prescribed by the constitution, were chosen, and the necessary public business transacted. In 1683, Penn undertook a journey of discovery into the interior; and he has given an interesting account of the country in its wild state, in a letter written home to the Society of Free Traders in Pennsylvania. He held frequent conferences with the Indians, and contracted treaties of friendship with nineteen distinct tribes. His reasons for returning to England appear to have been twofold; partly the desire to settle a dispute between himself and Lord Baltimore, concerning the boundary of their provinces, but chiefly the hope of being able, by his personal influence, to lighten the sufferings and ameliorate the treatment of the Quakers in England. He reached England in October, 1684. Charles II. died in February, 1685. But this was rather favourable to Penn's credit at court; for besides that James appears to have felt a sincere regard for him, he required for his own church that toleration which Penn wished to see extended to all alike. This credit at court led to the renewal of an old and assuredly most groundless report, that Penn was at heart a Papist—nay, that he was in priest's orders, and a Jesuit: a report which gave him much uneasiness, and which he took much pains in public and in private to contradict. The same credit, and the natural and laudable affection and gratitude towards the Stuart family, which he never dissembled, caused much trouble to him after the Revolution. He was continually suspected of plotting to restore the exiled dynasty; was four times arrested, and as often discharged in the total absence of all evidence against him. During the years 1691, 1692, and part of 1693, he remained in London, living, to avoid offence, in great seclusion: in the latter year he was heard in

his own defence before the king and council, and informed that he need apprehend no molestation or injury.

The affairs of Pennsylvania fell into some confusion during Penn's long absence. Even in the peaceable sect of Quakers there were ambitious, bustling and selfish men; and Penn was not satisfied with the conduct either of the representative Assembly, or of those to whom he had delegated his own powers. He changed the latter two or three times, without effecting the restoration of harmony: and these troubles gave a pretext for depriving him of his powers as governor, in 1693. The real cause was probably the suspicion entertained of his treasonable correspondence with James II. But he was reinstated in August, 1694, by a royal order, in which it was complimentarily expressed that the disorders complained of were produced entirely by his absence. Anxious as he was to return, he did not find an opportunity till 1699: the interval was chiefly employed in religious travel through England and Ireland, and in the labour of controversial writing, from which he seldom had a long respite. His course as a philanthropist on his return to America is honourably marked by an endeavour to ameliorate the condition of Negro slaves. The society of Quakers in Pennsylvania had already come to a resolution, that the buying, selling, and holding men in slavery was inconsistent with the tenets of the Christian religion: and following up this honourable declaration, Penn had no difficulty in obtaining for them free admission into the regular meetings for religious worship, and in procuring that other meetings should be holden for their particular benefit. The Quakers therefore merit our respect as the earliest, as well as some of the most zealous emancipators. Mr. Clarkson says, "When Penn procured the insertion of this resolution in the Monthly Meeting book of Philadelphia, he sealed as assuredly and effectually the abolition of the slave trade, and the emancipation of the negroes within his own province, as when he procured the insertion of the minute relating to the Indians in the same book, he sealed the civilization of the latter; for, from the time the subject became incorporated into the discipline of the Quakers, they never lost sight of it. Several of them began to refuse to purchase negroes at all; and others to emancipate those which they had in their possession, and this of their own accord, and purely from the motives of

religion; till at length it became a law of the society that no member could be concerned, directly or indirectly, either in buying and selling, or in holding them in bondage; and this law was carried so completely into effect, that in the year 1780, dispersed as the society was over a vast tract of country, there was not a single negro as a slave in the possession of an acknowledged Quaker. This example, soon after it had begun, was followed by others of other religious denominations."

In labouring to secure kind treatment, to raise the character, and to promote the welfare of the Indians, Penn was active and constant, during this visit to America, as before. The legislative measures which took place while he remained, and the bickerings between the Assembly and himself, we pass over, as belonging rather to a history of Pennsylvania, than to the biography of its founder. For the same reason we omit the charges preferred against him by Dr. Franklin. The union in one person of the rights belonging both to a governor and a proprietor, no doubt is open to objection; but this cannot be urged as a fault upon Penn; and we believe that it would be difficult to name any person who has used power and privilege with more disinterested views. That he was indifferent to his powers, or his emoluments, is not to be supposed, and ought not to have been expected. He spent large sums, he bestowed much pains upon the colony: and he felt and stated it to be a great grievance, that, whereas a provision was voted to the royal governor during the period of his own suspension, not so much as a table was kept for himself; and that instead of contributing towards his expenses, even the trivial quit-rents which he had reserved remained unpaid: nay, it was sought by the Assembly, against all justice, to divert them from him, towards the support of the government. It is to be recollected that Franklin wrote for a political object, to overthrow the privileges which Penn's heirs enjoyed.

The governor returned to England in 1701, to oppose a scheme agitated in parliament for abolishing the proprietary governments and placing the colonies immediately under royal control: the bill, however, was dropped before he arrived. He enjoyed Anne's favour, as he had that of her father and uncle, and resided much in the neighbourhood of the court, at Kensington and Knightsbridge. In his religious labours he conti-

nued constant, as heretofore. He was much harassed by a lawsuit, the result of too much confidence in a dishonest steward: which being decided against him, he was obliged for a time to reside within the rules of the Fleet Prison. This, and the expenses in which he had been involved by Pennsylvania, reduced him to distress, and in 1709 he mortgaged the province for £6,600. In 1712, he agreed to sell his rights to the government for £12,000, but was rendered unable to complete the transaction by three apoplectic fits, which followed each other in quick succession. He survived however in a tranquil and happy state, though with his bodily and mental vigour much broken, until July 30, 1718, on which day he died at his seat at Rushcomb, in Berkshire, where he had resided for some years.

His first wife died in 1693. He married a second time in 1696; and left a family of children by both wives, to whom he bequeathed his landed property in Europe and America. His rights of government he left in trust to the Earls of Oxford and Powlett, to be disposed of; but no sale being ever made, the government, with the title of proprietaries, devolved on the surviving sons of the second family.

Penn's numerous works were collected, and a life prefixed to them, in 1726. Select editions of them have been since published. Mr. Clarkson's "Life," Proud's "History of Pennsylvania," and Franklin's "Historical Review, &c., of Pennsylvania," for a view of the exceptions which have been taken to Penn's character as a statesman, may be advantageously consulted.

SAMUEL JOHNSON.



SAMUEL JOHNSON was born September 18, 1709, in the city of Lichfield, where his father, a man well respected for sense and learning, carried on the trade of a bookseller, and realized an independence, which he afterwards lost by an unsuccessful speculation. His mother also possessed a strong understanding. From these parents Johnson derived a powerful body and a mind of uncommon force and compass. Unfortunately both mind and body were tainted by disease: the former, by a melancholy, of which he said that it had “made him mad all his life—at least not sober;” the latter, by that scrofulous disorder called the king’s evil, for which, in compliance with a popular superstition, recommended by the Jacobite principles of his family, he was *touched* by Queen Anne. By this disease he lost the sight of one eye, and the other was considerably injured—a calamity which combined with constitutional indolence to prevent his joining in the active sports of his school-fellows. Tardy in the performance of his appointed tasks, he mastered them with rapidity at last, and he early displayed great fondness for miscellaneous reading, and a remarkably retentive memory. After passing through several country schools, and spending near two years in a sort of busy idleness at home, he went to Pembroke College, Oxford, about the age of sixteen. There he made himself more remarkable by wit and humour, and negligence of college discipline, than by his labours for university distinction. His translation of Pope’s *Messiah* into Latin hexameters was the only exercise on which he bestowed much pains, or by which he obtained much credit. But his high spirits, unless the recollections of his earlier years were

tinctured by his habitual despondency, were but the cloak of a troubled mind. "Ah! sir," he said to Boswell, "I was mad and violent. It was bitterness which they mistook for frolic. I was miserably poor, and I thought to fight my way by my literature and my wit; so I disregarded all power and all authority." His poverty, during this period, was indeed extreme; and the scanty remittances by which he was supported, in much humiliation and inconvenience, were altogether stopped at last by his father's insolvency. He had the mortification to be compelled to quit Oxford in the autumn of 1731, after three years' residence, without taking a degree; and his father's death, in the December following, threw him on the world with twenty pounds in his pocket.

He first attempted to gain a livelihood in the capacity of usher to a school at Market-Bosworth, in Leicestershire. For that laborious and dreary task, he was eminently unfit, except by talent and learning, and he soon quitted a situation which he ever remembered with a degree of aversion amounting to horror. After his marriage, he tried the experiment of keeping a boarding-house near Lichfield, as principal, with little better success. From Bosworth he went to Birmingham, in 1733, where he composed his first work, a translation of the Jesuit Lobo's *Voyage to Abyssinia*. He gained several kind and useful acquaintance in the latter town, among whom was Mr. Porter, a mercer, whose widow he married in 1735. She was double his age, and possessed neither beauty, fortune, nor attractive manners, yet she inspired him with an affection which endured, unchilled by the trials of poverty, unchanged by her death, even to the end of his own life, as his private records fully testify. She died in 1752.

In March, 1737, Johnson set out for the metropolis, in hopes of mending his fortunes, as a man of letters, and especially of bringing on the stage his tragedy of *Irene*. It was long before his desires were gratified in either respect. *Irene* was not performed till 1749, when his friend and former pupil, Garrick, had the management of Drury-Lane. Garrick's zeal carried it through nine nights, so that the author, in addition to one hundred pounds from Dodsley for the copyright, had the profit of three nights' performance, according to the mode of payment then in use. The play, however, though bearing the stamp of

a vigorous and elevated mind, and by no means wanting in poetical merit, was unfit for acting, through its want of pathos and dramatic effect; and Johnson, perhaps, perceived his deficiency in these qualities, for he never again wrote for the stage. Garrick said of his friend that he had neither the faculty to produce, nor the sensibility to receive the impressions of tragedy, and his annotations upon Shakspeare confirm this judgment.

His first employment, after his arrival in London, was as a frequent contributor to the *Gentleman's Magazine*, from which, during some years, he derived his chief support. This was a period of labour, poverty, and often of urgent want. Sometimes without a lodging, sometimes without a dinner, he became acquainted with the darker phases of a London life; and, among other singular characters, a similarity of fortunes made him acquainted with the notorious Richard Savage, whom he regarded with affection, and whose life is one of the most powerful productions of Johnson's pen.

In the thoughts suggested, and the knowledge taught, by this rough collision with the world, we may conjecture his imitation of the third satire of Juvenal, entitled *London*, to have originated. To the majority of the nation, it was recommended by its strong invectives against the then unpopular ministry of Sir Robert Walpole, as well as by the energy of thought and style, the knowledge of his subject, and the lively painting in which it abounds. It reached a second edition in the course of a week, and Boswell tells us, on contemporary authority, that "the first buz of the literary circles was, 'here is an unknown poet, greater even than Pope.'" Yet this admired poem produced only ten guineas to its author, and appears to have done nothing towards improving his prospects, or giving a commercial value to his name. His chief employment was still furnished by the *Gentleman's Magazine*; and, in November, 1740, he undertook to report, or rather to write, the parliamentary debates for that publication. At that time the privileges of Parliament were very strictly interpreted, and the avowed publication of debates would have been rigorously suppressed. Such a summary, however, as could be preserved in the memory was carried away by persons employed for the purpose, and the task which Johnson undertook was to expand and adorn

their imperfect hints from the stores of his own eloquence. In doing which, he took care, as he afterwards acknowledged, that "the Whig dogs should not have the best of it." The speeches, of course, were referred to fictitious names, and were published under the title, *Debates of the Senate of Lilliput*; but, in February, 1743, Johnson, on finding that they were esteemed genuine, desisted from the employment, declaring that he would not be accessory to the propagation of falsehood. So scrupulous was he on this score, that forty years after, not long before his death, he expressed his regret at having been the author of fictions that had passed for realities.

For a detailed account of this early portion of Johnson's literary history, we refer the reader to Boswell's *Life*, and the list of Johnson's works thereto prefixed, and pass on at once to those greater performances to which he owes his eminent rank among British writers. Of these the earliest and most celebrated is his *Dictionary of the English Language*. How long the plan of this work had been meditated, before it was actually commenced, is uncertain. He told Boswell that his knowledge of our language was not the effect of particular study, but had grown up insensibly in his mind. That he underrated the time and labour requisite for such a work, is evident from his promising in his prospectus, issued in 1747, to complete it in three years. He, probably, had also underrated the needful knowledge and amount of preparatory study. In fact it was not published till 1755. He received for it 1575*l.*, of which, however, a very considerable portion was spent in expenses. The prospectus was addressed to Lord Chesterfield, who expressed himself warmly in favour of the design, and from that time forward treated the author with neglect until the time of publication drew nigh, when he again assumed the character of a patron. Fired at this, Johnson repudiated his assistance in a dignified but sarcastic letter, which is printed by Boswell. The transaction merits notice, for it is characteristic of Johnson's independent spirit, and excited at the time much curiosity and comment.

The *Dictionary* was justly esteemed a wonderful work. It established at once the author's reputation among his contemporaries, and was long regarded as the supreme standard by which disputed points in the English language were to be tried.

Johnson's chief qualification for the task lay in the accuracy of his definitions and the extent of his various and well-remembered reading. His chief disqualification lay in his ignorance of the cognate Teutonic languages, the stock from which the bulk and strength of our own is derived; and, in proportion as the history and philosophy of the English language have been more extensively studied, has the need of a more learned and philosophical work of reference been felt. The verbose style of his definitions is rather a fruitful theme of ridicule than an important fault. Shortly, before its publication, he received from the University of Oxford, which through life he regarded with great affection and veneration, the honorary degree of M. A., a mark of respect by which he was highly gratified.

That his labour in composing this work was not severe, may be inferred from the variety of literary employments in which, during its progress, he found time and inclination to engage, among which we may select for mention the imitation of Juvenal's tenth satire, entitled *Vanity of Human Wishes*, and the periodical paper called the *Rambler*, which was published twice a week, from March 20, 1750, to March 17, 1752. Of the whole series, according to Boswell, only four papers, and a part of a fifth, were contributed by other pens; and it is remarkable, considering the general gravity of the subjects and the elaboration of the style, that most of them were struck off at a heat, when constitutional indolence could procrastinate no longer, without even being read over before they were printed. The circulation of the work was small; for its merits, which lie chiefly in moral instruction and literary criticism, were of too grave a cast to ensure favour; the lighter parts, and the attempts at humour, are the least successful. But its popularity increased as the author's fame rose, and fashion recommended his grandiloquent style, and before his death it went through numerous editions in a collected form.

In 1756, he issued proposals for an edition of Shakspeare, a scheme which he had contemplated as long back as 1745, when he published *Miscellaneous Observations on the Tragedy of Macbeth*. He promised to complete it before Christmas, 1757; but it did not appear until October, 1765. Imperfectly versed in the antiquities, literature, and language of the Elizabethan

era, the source from which almost all valuable comment on the early dramatists has been drawn, he has done little to elucidate difficulties or correct errors. His Preface has been esteemed among the most valuable of his critical essays. But the perusal of his notes, and especially of his summary criticisms on the several plays, will confirm Garrick's judgment as to his sensibility, and show that he wanted that delicate perception and deep knowledge of the workings of the passions which were necessary to the adequate fulfilment of his most difficult task.

From April 15, 1758, to April 5, 1760, Johnson wrote a second periodical paper, called the *Idler*. Twelve only, out of one hundred and three essays, were contributed by his friends; the rest were generally written with as much haste, and are of slighter texture, than those of the *Rambler*. *Rasselas, Prince of Abyssinia*, he wrote in the beginning of 1759, to defray the expenses of his mother's funeral, and pay some trifling debts which she had left. He told Sir Joshua Reynolds that it was composed in the evenings of one week, and sent to the press in portions as it was written. This anecdote affords a good instance of Johnson's facility and power, when an adequate stimulus was applied. From the rich imagery, and the varied, powerful strain of reflection which pervade it, and the elaborated pomp of its style, it would assuredly be taken for the product of mature consideration, labour, and frequent revision. For this he received one hundred pounds, and twenty-five pounds more at a second edition. It has been translated into most European languages.

In 1762, Johnson accepted a pension of 300*l.*, for which he underwent considerable obloquy. This was entirely undeserved, though in some sort he had brought it on himself by indulging his satirical bias and political predilections in a wayward definition of the words *pension* and *pensioner*, in his Dictionary, where other instances occur of his indulging the humour of the moment, whether it prompted him to spleen or merriment. Why he should not have accepted the pension, no sound reason can be given. His Jacobitical predilections, never probably so strong as he used to represent them in the heat of argument, were lost, like those of others, in the hopelessness of the cause, and his Toryism naturally led him to transfer his

full respect and allegiance to the reigning king, who never was suspected of an undue bias towards Whigism. The sum bestowed was no more than an honourable testimony to his literary eminence and a comfortable provision for his declining age; and, as far as it is possible to form an opinion on such matters, the gift was unstained by any compact, expressed or understood, for political support.

Among the more important events of Johnson's life, we are bound to mention his acquaintance with Mr. Boswell, which commenced in 1763, not only because it formed an important article among the pleasures of the philosopher's declining years, but because it led to the composition and publication of the most lively and vivid picture ever given by one man of another, the *Life of Johnson*. By Boswell, Johnson was induced, in compliance with a wish that he had long before entertained, to undertake a journey to the Scottish Highlands and the Hebrides; and it is remarkable that the first English book of travels (as we believe) into what, to the English, was then almost a *terra incognita*, should have been composed by a man so careless of natural beauty, and so little disposed to sacrifice his ease and habits to the cravings of curiosity, as Johnson. His desire to visit that country seems to have arisen rather from a wish to study society in a simple form than from any taste for the wild beauties of those northern regions, of which he saw not the most favourable specimen, and has given not a flattering account. His *Journey to the Western Islands* will be read with pleasure, abounding in acute observation, passages of lofty eloquence and grateful acknowledgment of the kindness and hospitality which he received—kindness which his snappish railings against the Scotch in general never led him to undervalue or forget. His companion and disciple's account of their expedition will, however, be read with more amusement, from presenting such vivid pictures of the author himself, as well as of the subject which he painted, and of the varied characters to which they were introduced, and scenes in which they intermingled. We may here add that Johnson was a resolute unbeliever in the authenticity of Macpherson's *Ossian*, against which, in his book, he pronounced a decided judgment. He thus gave considerable offence to national vanity. To the claims of second-sight he was more favourable. Throughout life he was influenced by

a belief, not only in the possibility, but in the occasional exertion of supernatural agencies beyond the regular operation of the laws of nature.

In 1775, Johnson received from the University of Oxford the honorary degree of D. C. L. The same degree had been conferred on him some time before by the University of Dublin; but he did not then assume the title of Doctor. His only subsequent work which requires notice is the Lives of the English Poets, written for a collective edition of them, which the booksellers were about to publish. To the selection of the authors praise cannot be given. Many ornaments to British literature are omitted, and many obscure persons have found a place in the collection; this, however, probably was not Johnson's fault. The publication began in 1779, and was not completed till 1781. The lives have gone through many editions by themselves. Though strongly coloured by personal and political predilections, they contain much sound criticism, and form a valuable article in British biography.

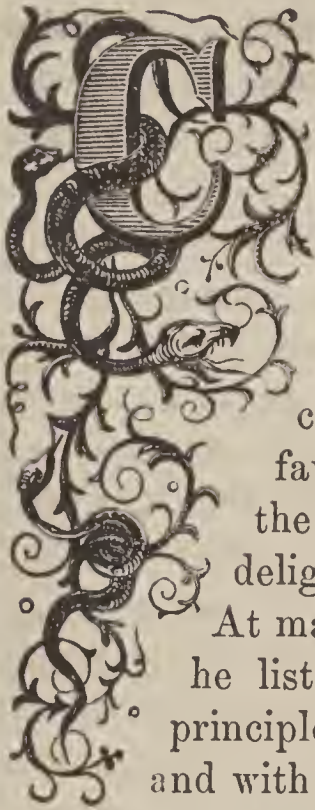
Many incidents connected with Johnson's life, his places of residence, his domestication in Mr. Thrale's family, his connection with The Club, and the like, have been made generally known by the amusing works of Boswell, Mrs. Piozzi, and others. Perhaps public curiosity was never so strongly directed towards the person, habits, and conversation of any man known only as an author, and certainly it never has been so amply gratified. Boswell's Life of Johnson is unique in its kind.

His powers of conversation were very great, and not only commanded the admiration and deference of his contemporaries, but have contributed in a principal degree to the upholding of his traditional fame. They were deformed by an assumption of superiority, and an intolerance of contradiction or opposition, which often betrayed him into offensive rudeness. Yet his temper was at bottom affectionate and humane, his attachments strong, and his charity only bounded, and scarcely bounded, by his means.

The latter years of Dr. Johnson's life were overshadowed by much gloom. Many of his old and most valued friends sank into the grave before him. His bodily frame was much shattered by disease, his spirits became more liable to depression, and his

sincere and ardent piety was too deeply tinged by constitutional despondency to afford him steady comfort and support under his sufferings. He was struck by palsy in 1783, but recovered the use both of his bodily and mental faculties. A complication of asthma and dropsy put an end to his existence, December 13, 1785. During his illness, his anxiety for a protracted life was painfully intense; but his last hours are described by the bystanders to have been calm, happy, and confident. He was buried in Westminster Abbey. A statue to his memory is erected in St. Paul's Cathedral.

NICHOLAS LOUIS ZINZENDORF.



SOUNT ZINZENDORF, the father of the later Moravians, was born at Dresden, in Saxony, May 26, 1700. His father, who was state-minister to the elector, died when Nicholas was young; and his education devolved upon his grandmother, the learned and pious Madame Von Gersdorf. As she maintained a correspondence with many religious men, and favoured to a considerable degree the opinions of the Pietists, her house was the resort of those who delighted in religious conversation and instruction. At many of their meetings, Zinzendorf was present; he listened with delight to expositions of the pure principles of the gospel and narratives of pious men; and with the natural ardour of youth, he permitted his imagination to dwell upon what he almost daily heard, until his mind bordered upon a state of fanaticism. Sometimes he threw out of his window little letters addressed to the Saviour, in the hope that the Divine being would actually find them. When, at the age of ten years, he entered the academy of Halle, these religious impressions, besides strengthening, had become so tinged with mysticism, that he instituted the secret, religious order of the Mustard Seed, and held among his fellow-pupils weekly religious meetings. His grandmother appears to have regarded this disposition with pleasure; but his uncle and guardian, desiring to prepare his nephew for business, removed him from Halle to the University of Wittenberg. The change produced no effect upon the young man's mind. He still adhered to his faith in the Pietists; and at the second centennial anniversary of the Reformation, in 1717, he lamented in the solitude of his room the degeneracy of the times. Without guidance from any one, or even the assistance of books, he com-

menced at this time the study of theology, with the design of entering upon the ministry.

In 1719, Zinzendorf abandoned the university, and set out on the tour through Holland and France, which he has described in his "Pilgrimage of Atticus through the World." Most of his time during this journey appears to have been occupied in conversations with different divines on the subject of religion. In 1721, after his return, he was appointed to office under the government of Dresden. He retained it six years, devoting his time principally to the study of theology. In the year following this appointment, he married the young Countess of Reuss Von Ebersdorf.

About this time, a considerable body of emigrant Moravians, driven by persecution from their own country, took refuge in Germany. The religious feelings of Zinzendorf naturally inclined him to favour these people; and he even appears to have previously entertained much esteem for their creed and character. Moved by their destitution, he gave them permission to settle on his estate of Berthelsdorf in Upper Lusatia, a place which they afterwards named Herrnhut, or "protection of the Lord." At first, the settlers were few; but as persecution increased in other countries, their number enlarged by accessions from various denominations besides their own. Zinzendorf and a Lutheran minister named Rothe laboured to instruct them and their children. In a short time, however, material differences of opinion concerning forms and doctrine manifested themselves, thus demonstrating the propriety of a general agreement concerning faith and rules of conduct. Accordingly, Zinzendorf proposed articles of union, whose object was to form a Christian society on principles similar to those which existed in the apostolic age. In these articles, the distinctive doctrines of the different Protestant denominations were omitted; the fundamental truths of Scripture, upon which they all agreed, were adopted as articles of faith; and a social compact and discipline, similar to that of the apostolic family, formed the basis of union. After mature consideration, these articles were adopted under the title of the brotherly agreement; and this adoption, which occurred in 1727, was the ground of the modern society of United Brethren. The most important principles of this denomination are, that the Scriptures are the only rule of

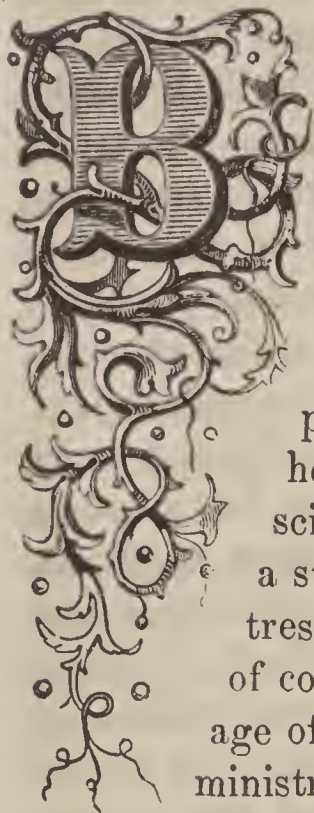
faith; that the Holy Spirit is given to every believer to guide him into all truth; that theological discussions should be avoided, while practical experience forms the basis of individual piety; that the teachings, life, and example of Christ, as exhibited by the plain words of Scripture, are the sure rule of faith; that temporal affairs should be regulated according to the will of God, so far as that will can be gathered from Scripture; that their peculiar regulations, so far from being essential, should be altered whenever such alteration may promote the great object—the advancement of piety; and that a member of any Christian denomination may join their society without renouncing his creed or church.

Such was the pure and simple faith on which Zinzendorf based his new society, and to the promotion of which he afterwards sacrificed his entire estate. We cannot follow the self-denying labours of the new denomination any further than they are connected with the personal history of Zinzendorf; but it may be remarked in general, that the obstacles to the commencing of the society's operation, and the trials subsequently endured by its missionaries, would have discouraged one less energetic and less pious than Zinzendorf. Such was his anxiety to become a preacher, that, in 1734, he went under an assumed name to Stralsund, passed an examination as a theological candidate, and preached for the first time in the city church. After visiting several countries, with a view to gain some to his society, he was, in 1736, banished from Saxony. Retiring to Berlin, he was created bishop of the Moravian church at that place, when, as he could not preach, he held weekly meetings, which were well attended. In 1739, he visited the Brethren's missions in the West Indies, and two years later, those in North America. During this visit, he preached and wrote incessantly, and established missions among several of the Indian tribes. Among his books, written at this time, are many for the instruction of the Brethren, a number in defence of himself or his doctrines, against attacks from various quarters, and a variety of hymns, of which some are still used by the Moravians in their public worship. They are described as containing quaint or gross images, and as not evincing a great amount of inspiration. His writings are also tinged with mysticism and ambiguity, attri-

butable in a great measure to the haste in which they were composed.

Zinzendorf returned to Europe in 1743. Travelling to Livonia, he was stopped by command of the Russian government, and sent back under military escort. He then visited Holland and England, remaining in the latter country about four years, and under the countenance of Archbishop Porter, General Oglethorpe, and others, obtained an act of parliament for the protection of the Moravians in Great Britain. In 1747, the order of his banishment from his country was repealed. From this time until his death, in 1760, he continued to preach, write, and travel, devoting all his labours to the interests of the society which he had founded. He established a Moravian academy; obtained from a commission of investigation a declaration that the United Brethren were true adherents to the Confession of Augsburg; and though opposed by learned men of nearly every denomination, he had the satisfaction of seeing his followers increase, and of sending out missions to heathen countries. His followers have extended their benevolent efforts to climes the most inhospitable and forbidding; and hundreds of Christian communities have, through his influence, been established amid the snows of Greenland, the rocks of Labrador, the forests of the Western World, and the glowing sands of the Eastern tropics.

DAVID BRAINERD.



BRAINERD has written his own biography, with a minuteness which renders some of its scenes painful. He was born at Haddam, Connecticut, in April, 1718, and was the son of Hezekiah Brainerd, one of the king's counsel. At an early age he lost his father, and a few years after, his mother. These bereavements seemed to have so powerfully affected his mind, that for six years he was haunted by thoughts of death, and a consciousness of his wickedness. He sought relief in a strict performance of religious duties, but his distress remained, and this period of his life was one of constant struggling and mental affliction. At the age of twenty, he resolved to devote himself to the ministry, and, as a preparatory step, entered the family of Mr. Fiske, pastor of the church at Haddam. Here the impotency of his self-righteous acts became apparent to him. "My former good frames," he says, "that I pleased myself with, all vanished. There appeared mountains before me to obstruct my hopes of mercy; and I begrudged in my walks the birds and beasts their happiness. I used to put off the discovery of my own heart as what I could not bear. My sins were like swift messengers against me. I strove to heal myself, but it could not be. The many disappointments, the distresses and perplexities I felt, threw me into a terrible frame of mind. Often I used to imagine my heart was not so bad; but suddenly it would break over all bounds, and burst forth on all sides like floods of water. I scarcely dared to sleep at all, lest I should awake in that fearful world."

But this miserable condition was at length terminated, and the mourner was permitted to rejoice in the knowledge of the true way of life. He then entered Yale College, where he

studied with such ardour as soon laid him upon a bed of sickness. In the great revival of religion at New Haven, during the following year, Brainerd was deeply interested, and with several other students held a series of religious meetings, in the rooms of the college. At the age of twenty-four he received license to preach, and soon after he was stationed among the Indians at Kanaumech, a place in the wilderness, twenty miles distant from any English settlement. Here, shut out from all society, except that of a friendly Highlander and his wife, Brainerd's sufferings were great. His diet was meagre and unwholesome, his lodging a log hut, and his bed a bundle of straw spread on boards. After some months, a hut was raised for him; and his condition on moving into it he thus feelingly describes: "I am now quite alone; no friend to communicate any of my sorrows to, or take sweet counsel together. In my weak state of health, I had no bread, nor could I get any. I am forced to go or send ten or fifteen miles for all the bread I eat, and sometimes it is mouldy and sour before I get it." Again he says: "I had to travel day and night in stormy and severe weather, though very ill, and full of pain. Was almost outdone with the extreme fatigue and wet, yet few that I sought were disposed to converse of heavenly things. I love to live alone in my own little cottage, where I can spend much time in prayer. During the fifteen months past, I have been enabled to bestow to charitable uses, a hundred and eighty pounds." At the same time he was studying the English language under Mr. Sergeant of Stockbridge, a distance of twenty miles. He rode there and back in all weathers, occasionally visiting Kinderhook and Albany, but, as it would seem, with little success or encouragement. The Dutch settlers at those places were wholly immersed in worldly business. They rose at dawn and retired to bed at sunset. No vehicle, save a wagon, ever passed their streets, and the busy hum of dissipation, pleasure, and active employment which betokens modern civilized life was unknown. At eve, the whole family gathered round the vast patriarchal chimney, with its rustic decorations and stone seats—the men to smoke and muse, the women to knit, and talk at intervals of the world of Albany and Kinderhook.

After Brainerd had been at Kanauhook about a year, the commissioners resolved to send him to the Delaware river. He accord-

ingly gathered the Indians around him and preached to them for the last time ; and after disposing of his household goods and other materials, he set out for his new field of labour. On the way, his trials, temptations, and hardships were so numerous, that on more than one occasion he was on the point of throwing himself on the ground to await the approach of death. He was encouraged, however, to proceed, and on several occasions he preached to small Indian assemblies, whom he met on his route. While thus engaged, he was suddenly called to Newark, N. J., in order to be fully ordained for the ministry. After receiving this summons he passed many days in severe preparatory study. Before the presbytery he delivered his probationary sermon, and afterwards passed an examination. This being highly satisfactory, he was encouraged for the missionary work which he had undertaken, and again set out to enter upon his new field on the Delaware. Here he appears to have met with little success, and he afterwards obtained permission of the governor at Philadelphia, to open a mission upon the Susquehanna. After his first sermon at an Indian village on that river, he went from house to house, conversing as well as he could with the inmates, and explaining to them the truths which they had just heard. The narrative of his condition and feelings at this time is most touching. "Next day, rose at four in the morning, and travelled with great steadiness till six at night ; then made a fire and a shelter of barks. The wolves howled around us. The following night we lost our way ; it was very dark—few stars to be seen. Formerly, when exposed to cold and rain, I was ready to please myself with the thoughts of enjoying a comfortable house, a warm fire, and other pleasures. Came to a lone dwelling where was one dead and laid out. Looked on the corpse—it was the youthful owner of the house, and his widow lamented for him. Death had found him out in his solitude. O death, thou art no king of terrors ; thou art a kind guest ; when shall I meet thee as a man meets his friend ?" Strange that a spirit so gloomy and desponding could find occupation in advancing that kingdom whose great object is to spread joy on earth and good will to men.

On returning to the Delaware, Brainerd built for himself a small cabin, and recommenced his instructions to the Indians. Still he was surrounded by difficulties. At that time a number

of French settlers in the neighbourhood had incurred the displeasure of the Indians, and a plot was laid to destroy them. At a given signal the red men rushed upon their neighbours, and massacred the entire number. The horrors of this scene were added to the unavoidable hardships by which Brainerd was surrounded. Winter was fast approaching; snow and hail beat into his desolate dwelling; no friend was near to aid him in its construction; and when the toils of the day were over, and he sat down at night to read by the light of a torch, the howling of wolves and bears broke in upon the solitude, mingling in fearful unison with the crash of falling trees, or the loud roar of the swollen river. But on the return of spring his prospects brightened. The Indians came in considerable numbers to hear his preaching; the interpreter became hopefully converted; a chief one hundred years old followed; and afterwards in a great meeting held in New Jersey, many hundreds were deeply affected. Cheered by this success, and resolving to make New Jersey his principal field of labour, he stationed himself at Crossweeksung, not far from the sea. "It was late at night. All day I had laboured with this people; my soul, my soul that had longed for this hour was transported with joy. How I grieved to leave the place. Earth, cover not thou my head yet a while; though the thoughts of death are sweet, I would fain stay while this great work advances." The Indians abandoned, one by one, their idolatrous practices, and in a little while invited the missionary to their houses, so as to converse upon matters of religion.

After remaining at this place for some time, Brainerd set out for the Susquehanna, where he hoped to see a similar reformation effected. He was disappointed and soon returned. For a while his labours at Crossweeksung were divided between preaching, examining the new converts, and administering baptism. Some came fifty miles to hear him. "I stood amazed," he writes, "at the influence that seemed to descend upon the assembly, and with an astonishing energy bore down all before it, and could compare it to nothing more aptly than to a mighty torrent. The most fierce and stubborn hearts were now obliged to bow. Their concern was so great, each for himself, that none seemed to take any notice of those about them, but each prayed for himself. Each seemed to mourn apart." Yet even

in this prosperity he was again tempted to set out for the Susquehanna. During the journey he was overtaken by a snow-storm, and nearly perished. Next day his horse and that of the interpreter were disabled by eating a poisonous plant; and afterwards the missionary was seized with a burning fever from which he narrowly escaped with life. He was obliged to cross mountains where there were but few human abodes. Height after height arose before him, which the white man's foot had never pressed. Sometimes a wide circuit became necessary in order to avoid a precipice; and often a deep glen, where the sun never fell, afforded the only shelter at night. The dangers were augmented by floods of melted snow, which, descending in torrents from the mountain tops, swept rock and forest before them in irresistible ruin. During three weeks Brainerd and his companion lay at night on the ground.

This visit to the Susquehanna, was to as little purpose as the former ones. The Indians were civil and friendly, but "bad listeners and worse believers." He was welcomed however to their wigwams: they spread before him the game they had killed; and when the warriors were hunting, he had free access to the older chiefs, the children and the women. They were astonished at his temperate habits, and in a little while began to look upon him with a feeling approaching to awe. At evening when the men came from hunting, Brainerd would endeavour to gain the attention of the chiefs; but if their chase had been unsuccessful they would throw themselves upon the ground, soured through hunger and weariness. After remaining at this place for a short time Brainerd returned to New Jersey.

It might be supposed that in this favourite retreat, where seventy Indians had now been baptized, the missionary would have been willing to end his days. But Brainerd's mind was restless and desultory. Having once made a deep impression, he quickly began to sigh for some other scene, where his message had not yet been received. He could have braved a martyr's death; but the calm, firm patience, pressing on slowly but surely towards its object, he was a stranger to. "I will then say," (he writes soon after reaching New Jersey once more) Farewell earthly comforts and friends, the dearest of them all; the very dearest, if the Lord calls for it, adieu, adieu. I'll spend my life

to my latest moment in caves and dens of the earth, if the kingdom of Christ may be advanced."

The next field of Brainerd's labours was a small Dutch settlement near the Delaware. He again reared a hut; and soon these sturdy settlers gathered their homes around his, and listened to his instructions. They were in a little while joined by a number of Indians. Brainerd procured a schoolmaster for the children and younger people. These were taught during the day, and the older ones at night. The next step in their Christian advancement was the erection of a church. Here, after a strict examination, Brainerd administered the sacrament to the converts. "It was received with great solemnity and seriousness, and seemed to diffuse through their hearts great union and love toward each other." Such was the effect of his labours at this time, that companies of the natives frequently retired into the woods and spent the greater part, or all of the night, in devotional exercises. During the day they collected around the missionary for instruction. His method of instruction was to give historical relations from Scripture of the most remarkable occurrences, or to expound chapters of the New Testament, and then to propose questions on the chief parts, until the whole was thoroughly impressed upon the mind.

A change had come over the outward prospects of this devoted man. His fame had spread, not by his wish, but because it could not be repressed, and other ministers, at the distance of fifty or sixty miles, often invited him to their dwellings. It is touching to read in his narrative how he came, sometimes at night to some friendly roof, where many comforts invited him to stay a while, the kind words and pitying looks of the women, their minute attentions to his failing health, the sympathy of his brother ministers to whom his coming was so welcome; the evening circle gathered round the fire; the soft couch and the prepared chamber. But he rarely stayed on these visits more than one or two days; and so fatal had been the ravages of the destroyer upon his still youthful frame, that in riding backward and forward, six Indian companions accompanied him, and sometimes caught him in their arms as he fell fainting from his horse. But he was encouraged by the rapid progress of religion among his people. His unwearied efforts and entreaties by day and

night, from house to house and with each individual, were the source of much happiness to the converts.

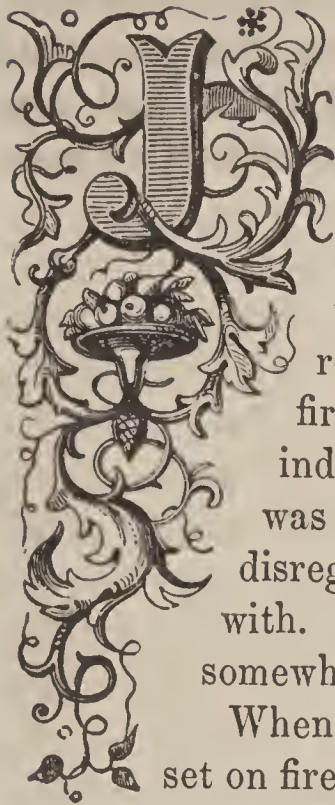
But amid all this prosperity, the dark spirit of melancholy still haunted the missionary's mind. "I am in a kind of stifled horror, (he writes,) so that I cannot rest. Is it possible for such a one as me to be in a state of grace? The deep waters, the torrents of corruption that bear me down. I got into a kind of hovel in the wild, and there gave vent to the depth of my distress—neither eating nor drinking from morning to evening, beseeching God to have mercy on me." Yet even while in this dreadful condition, he journeyed from place to place, visiting, among other towns, Zeisberger's settlement at Bethlehem, and Elizabethtown, in New Jersey. At Northampton he consulted Dr. Mather concerning his health, who declared him to be in a rapid consumption, and advised him to go to Boston. His reputation had preceded him, and the interest of all classes were greatly excited at his coming. Ministers, both from the town and country, visited him continually. Many gentlemen gave large donations for his Indian mission, and every week brought from Crossweek-sung news of fresh triumphs. The commissioners of Boston allowed him to select two missionaries to be sent to the Six Nations. This was the last important action of Brainerd. That night an unwonted joy pervaded his frame. His fierce temptations were past. All the mercies of his checkered career, the days and nights of agonizing prayer, the presence and love of the Comforter, the dread struggle and the triumph, all gathered round his parting soul, like swift and glorious witnesses. His companion during his stay in Boston was the young daughter of President Edwards. On the following morn she came into his room. Looking earnestly at her, he expressed his grief at parting with her, and expressed the glad confidence of meeting her in another world. During the day he lay in great agony, and expired at daybreak on the following morning. He was but twentynine years old.

Few will read our sketch of poor Brainerd, short and imperfect as it is, without a sigh. There was never a more striking instance of the magical influence of the spirit over the frame, urging it to incredible exertions and hardships, and yet warding off the dissolution which tracked it at every step. There seems something sublime in his life, and heroic in his early doom. The

corruptions of our nature, over which he mourns, were scourged with a rod of iron. His weakness was made perfect in the Divine strength, and the foot of the cross was his only refuge, when "the blast of the terrible ones was upon him." At their coming he shrunk and cowered, for it was dreadful—the horror of thick darkness. But afterwards his spirit returned, and he looked to Heaven with gratitude and love.

Brainerd was buried at Northampton; and three months after, his grave was re-opened, and the lovely young being who had shed bitter tears while watching her dying friend, and over whom eighteen summers had scarcely passed, was lowered down to sleep by his side.

JOHN WESLEY.



JOHN WESLEY, the founder of Methodism, was born on the 17th of June, 1703, at the village of Epworth in Lincolnshire, England. His ancestors were men eminent for piety, and a zealous adherence to what conscience taught them was right. They have left on record many noble instances of integrity and firmness of mind under severe persecution, and indeed it would seem that the family inheritance was a high sense of religious duty, with a total disregard for secular interests in connection therewith. John Wesley received his full share of this somewhat inconvenient but noble family possession.

When he was six years old, his father's house was set on fire by the malice of some of his persecutors, and he was nearly involved in its destruction. The fire was made known to the inmates, by sparks from the burning roof falling upon a sleeping child in bed beneath it. With great difficulty, Mr. Wesley succeeded in getting his wife and eldest children out of the house, while the nursery maid assisted the younger children; but John was forgotten in the confusion, until his screams for help were heard from the nursery. His father flew to his rescue, but the stairs were on fire, and so much burned that they would not bear his weight. He gave up the child for lost, and knelt in prayer to God for his soul. The boy, however, finding no one coming to save him, and seeing the chamber and bed burning, climbed upon a chest, and from that to the window, where he was seen by the people outside. One man climbed upon the shoulders of another, and took him from the window at the very instant that the roof fell in. Had it fallen outwards, they would have all been destroyed together.

This miraculous escape from death seems to have awakened

a peculiar interest for her son John, in the mind of his mother, who gave to all her children the first part of their education, and whose religious instruction undoubtedly exercised an immense influence over their after-lives. In allusion to his preservation and her plans respecting his tuition, she holds the following language in her diary. "I do intend to be more *particularly* careful of the soul of this child, that Thou hast so mercifully provided for, than I have ever been; that I may do my endeavour to instil into his mind the principles of Thy true religion and virtue. Lord, give me grace to do it sincerely and prudently, and bless my attempts with good success."

When he was about eight years old he began to receive the sacrament. At nine he had the small-pox, with four others of the children, and his mother writes to her husband, who happened to be absent, that "Jack has bore his disease bravely, like a man, and indeed like a Christian, without any complaint; though he seemed angry at the small-pox when they were sore, as we guessed by his looking sourly at them, for he never said any thing."

In 1714, he was placed at the Charter House, where he speedily evinced great diligence and progress in learning. He commenced the study of Hebrew when he was sixteen, and in the following year was elected to Christ Church, Oxford. Towards the close of the year 1724, he began to reflect upon entering into deacon's orders, the importance of the ministerial office, the motives of entering it, and the qualifications for it. He corresponded with great frankness and freedom with his parents upon the subject of his meditations, and upon the books he read, and their letters were such as to reward him amply for his affectionate confidence. In the month of September, 1725, he was ordained deacon, by Potter, Bishop of Oxford.

In the spring of 1726, Mr. Wesley became a candidate for a fellowship in Lincoln College, and obtained his election through the influence of Dr. Morley, the rector of the college. He had become a fellow of a college where he knew not one person. He was at the same time rid of all his old acquaintance, many of whom he was anxious to be freed from, and he formed a resolution for his government in this respect for the future, which he thus refers to in a sermon sixty years afterwards. He says, "I foresaw abundance of people would come to see me, either

out of friendship, civility, or curiosity, and that I should have offers of acquaintance new and old; but I had now fixed my plan. Entering now, as it were, into a new world, I resolved to have no acquaintance by chance, but by choice, and to choose such only as I had reason to believe would help me on my way to heaven. In consequence of this I narrowly observed the temper and behaviour of all that visited me. I saw no reason to think that the greater part of these truly loved or feared God. Such acquaintance, therefore, I did not choose: I could not expect they would do me any good. Therefore, when any of these came, I behaved as courteously as I could; but to the question, 'When will you come to see me?' I returned no answer. When they had come a few times and found I still declined returning the visit, I saw them no more. And I bless God this has been my invariable rule for about threescore years. I knew many reflections would follow; but that did not move me, as I knew full well it was my calling to go through evil report and good report."

Eight months after his election to a fellowship he was appointed Greek lecturer and moderator of the classes. He was absent from the college for a short time, officiating for his father at Wooste, but a new regulation of the college summoned him to return. While he was away, his brother Charles, who was pursuing his studies at Christ Church, had associated himself with two or three undergraduates for the purpose of religious improvement, living by rule, and receiving the sacrament weekly. Their peculiar course speedily drew down upon them the ridicule of their neighbours, and one person having remarked in reference to their methodical manner of life, that a new sect of Methodists had sprung up, the name obtained vogue, and became the title of the great religious sect which these brothers founded. When John Wesley returned to Oxford, the associates placed themselves under his direction, and his acknowledged character and ability caused an accession to their numbers. The shafts of ridicule were launched unsparingly at them, and the reports of their doings reached the ears of old Mr. Wesley, who writes on the subject as follows:—"I hear my son John has the honour of being styled the Father of the Holy Club: if it be so, I am sure I must be the grandfather of it; and I need not say I had rather any of my sons should be so dignified and distinguished,

than to have the title of His Holiness." Hervey, the famous author of the "Meditations," was a member of this little party, and George Whitefield was another.

The society however diminished gradually in numbers, and when the Wesleys left the University, it became nearly, if not totally extinct. Old Mr. Wesley found himself labouring under a fatal illness, and a correspondence was carried on between him and his son John, relative to the taking charge by the latter of the congregation of Epworth. John determined not to accept it, and no reasoning could induce him to change his mind on this subject. His father died in May, 1735, and in the following month the vacant living was disposed of, so that John thought himself fixed at Oxford, at the very time that every thing was arranged for his removal to a far distant scene of labour. Dr. Burton introduced him to Mr. Oglethorpe, governor of the colony of Georgia, who requested him to remove to America, and engage in the conversion of the Indians. He consulted his friends, who generally favoured the scheme, and his mother, who answered, "Had I twenty sons, I should rejoice that they were all so employed, though I should never see them more." Having consented to become a missionary, he embarked on the 14th of October, 1735, at Gravesend, accompanied by his brother Charles. On board the vessel were twenty-six German Moravians, whose piety and loving confidence in the Divine providence greatly charmed Mr. Wesley, and caused him to commence the study of the German language, that he might converse with them. On one occasion, in the midst of the Psalm with which their service began, the sea broke over the vessel, split the mainsail in pieces, covered the ship, and poured in between the decks, as if the great deep had already swallowed them up. A terrible screaming began among the English. The Germans calmly sung on. Mr. Wesley asked one of them afterwards, "Were you not afraid?" He replied, "I thank God, no." He was then asked if the women and children were not afraid, and answered "No, our women and children are not afraid to die."

On the 6th of February, 1736, they landed near Savannah, and Mr. Wesley remained in the colony nearly two years, preaching the gospel, to use his own words, "not as he ought but as he was able." He landed at Deal, on his return to

England, on the 1st of February, 1738. Here he found that Mr. Whitefield had sailed the day before for Georgia, after having made a great impression in London and other places by his preaching.

His sermons on the doctrine of the new birth and justification by faith awakened a powerful interest in the minds of all who heard them; and the clergy, who had determined to deny him their pulpits in consequence, were extremely well pleased when they learned that he was going to America, where the whole force of his enthusiasm might expand itself without danger. But simultaneously with his departure, appeared Mr. Wesley, whose first sermon, preached upon the text, "if any man be in Christ he is a new creature," was so high-strained as to mark its author as the successor of Whitefield, and as one calculated to deepen and widen the impression he had made. This sermon was preached on the second day after his arrival in London, and he was immediately informed that he was not to occupy that pulpit again. On the next Sunday he preached at St. Andrews, Holborn, and after the service received a similar notice.

Soon after, he became a pupil of Peter Boehler, a Moravian, whose teachings, operating through the previously formed character of the Wesleys, John and Charles, led directly to the foundation of the first Methodist society. On Wednesday, May 24, 1738, John Wesley dates his conversion to true Christianity, the day of his regeneration. The two brothers Wesley, with a Mr. Hutchins and a Mr. Fox, and forty others, formed themselves into a society, which met in Fetter Lane every Wednesday evening, that they might enjoy free conversation, and build each other up in faith. The order they adopted for their government constitutes the basis of the whole Methodist economy, and if it had been rigidly adhered to, might have prevented much trouble and confusion.

In the expectation that, by communion with the Moravian brethren, his faith would be still more firmly established, Mr. Wesley made a visit of a fortnight's duration to their settlement at Herrnhut, stopping by the way at Marienborn, where Wesley and Zinzendorf had conversations with each other respecting their religious views. They by no means agreed in every thing, but Mr. Wesley was on the whole delighted with his visit, and

would gladly have spent his life there, but for the labour his Master had to be done in another part of the vineyard.

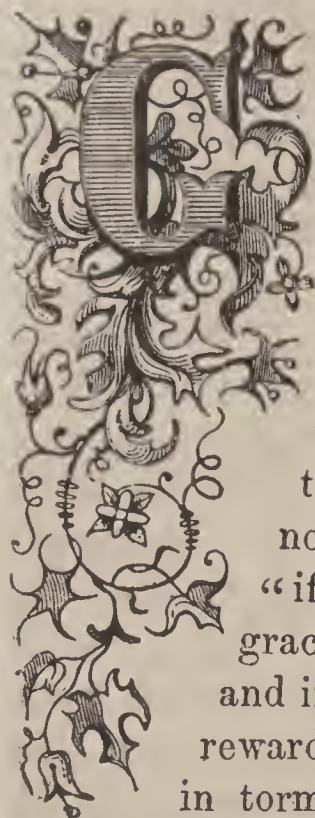
Charles Wesley meanwhile had continued with the society at Fetter Lane, and it was increasing rapidly when his brother John returned from Germany and Mr. Whitefield from America. John Wesley now immediately commenced those systematic labours which made him the founder of the great religious body of Methodists. He began to exhort and to preach, often three or four times a day, at the prisons and other places in the metropolis, and made many excursions into the country, where his audiences were large and his followers became very numerous. Whitefield had commenced the practice of field-preaching, and invited Mr. Wesley to Bristol to join him. The invitation was accepted, but it soon appeared that there were some differences of doctrine between them, which gradually led to their estrangement, and a separation between the societies over which they presided. The strict and orderly discipline established by Mr. Wesley, commencing with the small division of classes, and ending in the annual conferences of the numerous preachers, combined admirably with their peculiarities of doctrine to bind the members together, and the societies to each other, and in the infancy of the sect, this was not a little aided by the persecutions sustained from the ministry and laymen of the established church. Mr. Wesley was frequently assaulted, and on several occasions found himself entirely in the hands of a mob, from whose violence his escape seems truly miraculous. Once a lusty man struck at him from behind several times with an oaken stick, with which, if he had been struck, he would have preached no more; but every time the blow was turned aside, although Mr. Wesley himself was so crowded as to be unable to move hand or foot. Some cried out to kill him, and the shout "crucify the dog" rang in his ears like the death-knell of a martyr. Once he was struck on the shoulder with a brick, and at another time he received a similar blow between the eyes. In another mob he was struck two blows, one on the breast and another on the mouth, so that the blood gushed out. During all his sufferings, Mr. Wesley bore himself with the most philosophical fortitude and Christian patience and dignity. He ever imitated Him, who, when he was reviled, reviled not again; who, when he suffered, threatened not; and his whole temper

and conduct were worthy of a soldier of the cross. He always took care to give no unnecessary offence to any one; he was cautious and prudent at all times, and his sufferings and those of his followers, taken in connection with his blameless life and holy teachings, drew thousands to his standard. He gave his followers the advice to speak no word against opinions of any kind; to fight not against notions, but sins.

The approach of old age did not in the least abate the zeal and diligence of Mr. Wesley. He was almost perpetually travelling, and his religious services alone are almost incredible, although he added to them many literary and controversial labours. The last annual conference at which he presided was held at Bristol in the year 1790. At that time, there were in the connection 216 circuits, 511 preachers, and 120,233 members. All this great work had been done in fifty years, under the superintendence of John Wesley himself, and a great part of it was owing, under God, to his own personal exertions.

In 1790, he found his eyes growing dim and his strength forsaking him. He was in his eighty-eighth year. When the hour of his dissolution drew near he was thoroughly sensible of its approach, and he met it with true Christian fortitude. He repeated frequently in his dying moments, "God is with us." He died without a groan on the 2d of March, 1791, with his friends kneeling around his bedside, in the full possession of his faculties. He was in the eighty-eighth year of his age, and the sixty-fifth of his public ministry. His excellencies far outshone his errors. His whole life shows him to have been honest, punctual, and regular, cheerful even to vivacity, and generous in a high degree. Some of his actions have been harshly judged, and he has frequently been charged with doing evil that good might come. No man, however, is perfect, and the friends of Mr. Wesley may feel satisfied with the admission of a writer hostile to him and the sect he founded, that perhaps not another man then living could have been found, who would have acquitted himself with greater credit to his own character, and to the cause in which he was engaged, than did John Wesley.

GEORGE WHITEFIELD.



GEORGE WHITEFIELD, the famous preacher, was born about the close of the year 1714, at Gloucester, where his mother kept the Bell Inn. We have his own account of his infancy. He says he was so brutish as to hate instruction, froward, stealing from his mother's pocket, and appropriating to his own use the money that he took in the house. Tracing himself from the cradle to manhood, he could see in himself nothing but a fitness to be damned; and, he adds, "if the Almighty had not prevented me by his grace, I had now either been sitting in darkness and in the shadow of death, or condemned as the due reward of my crimes, to be for ever lifting up my eyes in torments." Withal, he had a devout disposition and a tender heart, and he could recollect early movings of that heart which satisfied him, in after-life, that "God loved him with an everlasting love, and had separated him even from his mother's womb, for the work to which he afterward was pleased to call him."

When he was about ten years old, his mother made a second, and an unhappy marriage, which led to great affliction. Amid their distress, his brother used to read aloud Bishop Ken's manual for Winchester Scholars, which affected George so much that he desired to own the book. He was then attending St. Mary de Crypt's school, and the corporation, at their annual visit, gave him some money for the speeches he was chosen to deliver. This was immediately expended in the purchase of Bishop Ken's book: an investment which he found of great benefit to his soul.

The elocutive powers of the lad were now directed toward a point rather distant from the pulpit. The boys at the grammar-

school were fond of Thespian entertainments, and their master encouraged them, composing a dramatic piece for them himself, and causing them to enact it before the corporation. Whitefield was assigned a woman's part, and made his appearance in girl's clothes. The remembrance of this folly he was wont to say, had often covered him with confusion of face, and he hoped it would do so to the end of his life. Nevertheless, he owed much of his attractive manner in preaching, to his early attachment to theatrical entertainments; and while he denounced players and play-goers from the sacred desk, he gave, though unconsciously perhaps, an added force to his impassioned words, by oratorical graces and winning gestures transferred from the stage itself.

A curious account of his boyhood, which he gave in one of his sermons, will show how deeply rooted was his early love of theatrical entertainments. "When I was sixteen years of age," he says, "I began to fast twice a week for thirty-six hours together, prayed many times a day, received the sacrament every Lord's day, fasting myself almost to death all the forty days of Lent, during which I made it a point of duty never to go less than three times a day to public worship, besides seven times a day to my private prayers; yet I knew no more that I was to be born again in God—born a new creature in Christ Jesus—than if I was never born at all. I had a mind to be upon the stage, but then I had a qualm of conscience; I used to ask people, 'Pray, can I be a player, and yet go to the sacrament, and be a Christian?' 'Oh!' said they, 'such a one, who is a player, goes to the sacrament; though, according to the law of the land, no players should receive the sacrament, unless they give proof that they repent; this was Archbishop Tillotson's doctrine.' 'Well, then, if that be the case,' said I, 'I will be a player.' And I thought to act my part for the devil as well as anybody; but, blessed be God, he stopped me in my journey."

Before he was fifteen, he persuaded his mother to take him from school, because she could not send him to the university, and to have more learning would spoil him for a tradesman. So, he left school, and came to assist her in the public house, "clad in blue apron and snuffers, a professed and common drawer." In the leisure time afforded by these employments,

he composed two or three sermons, and pored over Thomas à Kempis. A year passed in this employment, when the inn was made over to a married brother. George could not agree with his sister-in-law, so he soon left her house, went to live in his mother's humble home, till Providence should point out some course for him to follow. The example of an acquaintance pointed out a servitorship in college, and a vigorous effort on the part of his friends resulted in his admission to Oxford in that capacity, at the age of eighteen. His business at the inn had accustomed him to waiting on others, and reconciled him to any feelings of degradation he might otherwise have entertained about it, and in consequence he was found extremely useful by the students, who gave him a preference over others. He was thus enabled to live three years at college, without being beholden to his friends for more than four and twenty pounds.

His room mates were addicted to riotous living, and for a considerable time tried to force him to join them. He could only escape from them, by sitting alone in his study, where the cold benumbed him. When they found that he could not be induced to comply with their requests, their persecutions gave place to feelings of respect for his strong character, and he was allowed to do as he pleased. Before he went to Oxford, he had heard of the young men there, who lived "by rule and method," and were therefore called Methodists, and very generally despised. He, however, felt himself drawn toward them, and when he heard them reviled, defended them strenuously. Seeing them going to receive the sacrament at St. Mary's in the midst of a ridiculing crowd, he was strongly minded to follow them, and for more than a year he yearned after fellowship with them, but was kept back by a sense of inferior condition. At length, a pauper committed suicide, and Whitefield sent a woman to Charles Wesley, to request him to come and minister spiritual medicine to the sufferer. She was charged not to say who sent her, but she disobeyed and told his name, and Wesley, who had heard of him before, invited him to breakfast next morning. An introduction to the little band followed, and Whitefield also began to live by rule, and to pick up the very fragments of his time, that not a moment of it might be lost. At this time, also, Charles Wesley put into his hands a volume,

entitled, the "Life of God in the Soul of Man," whereby, says Whitefield, "God showed me that I must be born again, or be damned."

He continued at Oxford, after the Wesleys had gone to America, until his great devotional excesses, if they may be so called, broke down his health, and laid him upon a bed of long and wearisome sickness. He was obliged to go to the country to recruit his strength, as soon as he was able to leave his bed, and there he attracted the notice of Dr. Benson, Bishop of Gloucester, who sent for him, and voluntarily offered him ordination, whenever he should choose to accept it. Whitefield felt a praiseworthy fear and hesitancy about undertaking this sacred office, but the encouragement of the bishop and the persuasions of his friends determined him, and he was ordained in such a spirit, that he thought he could call heaven and earth to witness, that when the bishop laid his hand upon him, he gave himself up to be a martyr for Him who had hung upon the cross for him. His whole subsequent life proves his sincerity.

He had one sermon, and five guineas which the good bishop gave him, at the commencement of his career. He loaned his sermon to a neighbouring clergyman, to convince him how unfit he was for preaching. The clergyman divided it into two, preached it morning and evening to his congregation, and returned it with a guinea for its use. Encouraged by this, Whitefield appeared with this same sermon in the pulpit of the church of St. Mary de Crypt, where he had been baptized, and where he had first received the sacrament. Curiosity brought together a large congregation, and the youthful minister, kindling with a sense of the Divine presence as he went on, spake with a degree of gospel authority which astonished his audience. A few mocked him, but the great majority were sensibly impressed, and complaint was made to the bishop, that fifteen persons had been driven mad by the sermon. The worthy prelate hoped they would not forget their madness before the next Sabbath.

Going back to Oxford, he took his degree, and employed himself in visiting the prisons, and the charity schools established by the Methodists. He was soon summoned to officiate at the Tower Chapel in London, during the absence of the curate, and though the congregation seemed disposed to sneer at him when he first entered the pulpit, they grew serious at

his discourse, and during the two months he continued to officiate in London, people came from all parts of the city to hear him, and the chapel was crowded whenever he preached. He returned to Oxford again, where the society grew under his care. After a while, Mr. Kinchin, the minister of Dummer, in Hampshire, wishing to come to Oxford to be a candidate for dean of Corpus Christi college, invited Whitefield to take charge of his parish during his absence. He found the people poor and illiterate, and felt at first like mourning for the loss of his Oxford friends, but when he came to engage in the same round of duties that Mr. Kinchin had followed, and thus learned how zealous he had been, and how his congregation had been trained, he found his time fully occupied, and he learned to love those he laboured for, and derived a greater improvement from their society than books could have given him.

When Mr. Kinchin was elected dean, Mr. Hervey was ready to take his place in the curacy, and Whitefield, relieved of the charge, felt the heart-yearning he had long had of assisting the Wesleys in Georgia, ripen into a purpose of going thither. At Gloucester, he bade his friends farewell, and received the blessing of the good bishop. Thence he went to Bristol, where he was received in high honour. The mayor appointed him to preach before the corporation. Quakers, Baptists, Presbyterians, all denominations, flocked to hear him, and the church was crowded on week-days, while on the Sabbath day multitudes were disappointed of hearing him for want of room. At London he was accepted by General Oglethorpe and the trustees of the colony, and presented to the Bishop of London and the primate. The vessel in which he was to sail, being likely to be detained for some months, he went to serve the church of a friend at Stonehouse, in his native county; thence he went to Bristol again, where multitudes came out of the city, on foot and in coaches, to meet him, and blessed him as he passed along the street. He preached five times a week to such congregations that he could hardly make his way along the crowded aisles to the desk. Some hung upon the rails of the organ loft, others climbed upon the leads of the church, and altogether made the church so hot with their breath, that the steam would fall from the pillars like drops of rain. When he preached his farewell sermon, and said to the people that perhaps they would see

his face no more, high and low, young and old, burst into tears. He left Bristol in the middle of the night, to avoid the ceremony of an escort by horsemen and coaches out of the city. To London, whither he went, the popular regard followed him. When he administered the sacrament, fresh elements had to be consecrated two or three times. The churches were opened on week-days, and constables stood at the doors to prevent too great multitudes from forcing their way into the building. On Sunday mornings, in the latter months of the year, the streets were filled with people with lanterns, going to secure a place to hear him. The nearer the time of his departure arrived, the more intense these feelings became. They stopped him in the aisles and embraced him; they waited on him at his lodgings, entreating him to write their names with his own hand, and begging other mementos of him, and when he preached his farewell sermon the whole audience was in tears. He resided three months in America, discharging his duty with fervour and plainness, happy in his exile, and contented to remain there. He was obliged, however, to return to England to receive priest's orders, and to collect contributions for founding and supporting an orphan house in the colony. His return voyage lasted nine weeks and three days. They had been long on short allowance, exhausted their last cask of water, and were in the extremes of distress and bewilderment, when the vessel made Limerick harbour. Whitefield came at once to London, waited on the bishop and primate, who received him favourably, and highly approved his designs respecting his charge in Georgia, hoping thus to fix him in America, where his enthusiasm could not interfere with their ease. The trustees presented him with the living of Savannah, and the good Bishop Benson, who had ordained him deacon, now introduced him into priest's orders. The business of raising money for the orphan house, however, detained him in England, and he resumed the labours which had been broken off by his departure for America. His popularity was as great as ever. One day, preaching at Bermondsey church, he knew that nearly one thousand people stood outside, unable to obtain admittance, and he felt a strong inclination to go out and preach from the tombstones. This inclination led to a determination to adopt the system of preaching in the fields, and it was soon commenced in Kingswood, near Bristol, a tract

of country so abounding in low and degraded beings, principally colliers, in the most abject state of poverty and brutality, that when Whitefield first announced his intention of going to America to convert the Indians, many of his friends said, "What need of going abroad for this? Have we not Indians enough at home? If you have a mind to convert Indians, there are colliers enough in Kingswood." To these benighted souls he had long yearned to open the light of heavenly truth, and they had no churches. He came among them and preached one day without notice. His audience then numbered about two hundred. The second time he preached, two thousand persons had assembled to hear him, the third audience numbered between four and five thousand, and they went on increasing until they were estimated at more than twenty thousand. Meanwhile the clerical authorities had taken offence at him, and would no longer permit him to preach in the churches, so that what he had adopted of choice, was now become a matter of necessity. "The sun," says Whitefield, alluding to one of these meetings, "shone very bright, and the people standing in such an awful manner around the mount in the profoundest silence, filled me with a holy admiration." On another occasion, "The trees and hedges were full. All was hushed when I began; the sun shone bright, and God enabled me to preach for an hour with great power, and so loud, that all, I was told, could hear me. Blessed be God, Mr. — spoke right; *the fire is kindled in the country.*" The silence of these motley multitudes proved the power of the preacher over them, and gave him increased confidence, but when he saw the white gutters made by the tears that fell plentifully down their black cheeks, black as they came out of the coal pits, his thankful heart was full; gratitude overcame him.

Feeling the necessity of preparing for his return to America, Whitefield sent for John Wesley and invited him to continue the system begun at Bristol. Wesley, after some hesitancy, consented, and Whitefield came to London, where he attacked Satan in his stronghold, by preaching in the open air in the suburbs of Moorfields, then the great resort of the idle, the dissolute, the profligate, and the criminal. The same success attended his preaching here as elsewhere, and many souls were reclaimed from their evil ways. Amid all his success, Whitefield never

forgot that he was the pastor of a little parish in Georgia, and the raising of money to build an orphan house there, the principal business he had in England. This was so far accomplished, that he was able to set sail for America on the 14th of August, 1739. He arrived in Philadelphia early in November of that year, and was at once invited to preach in the churches. But no church could hold the crowds that assembled to hear him; so he chose the gallery of the little court-house for a pulpit, and his audiences stood around in the open space in front. Leaving Philadelphia, he preached a while in New York, and then went south to Savannah, preaching continually, wherever he came, with the most happy effect. He arrived at Savannah, in January, 1740, and on the 25th of March he laid the foundation of his orphan house, which he called Bethesda, the House of Mercy. He then set forth on a journey of solicitation, and came by sea to Philadelphia, where a paper of the day states, that he preached to an audience of fifteen thousand persons on a Sabbath, and gives appointments for his preaching in all the towns near that city. He returned to Georgia again before he went to New England, having collected in Pennsylvania and the neighbouring provinces about four hundred and fifty pounds for his orphans in Georgia. On his return he became involved in a controversy with Mr. Garden, the rector of St. Philip's church, at Charleston, who was the commissary or deputy of the Bishop of London for South Carolina. The dispute was carried on with great violence by Mr. Garden, who preached a sermon, when Whitefield was one of his hearers, in which he drew a parallel between him and all the Oliverians, Ranters, Quakers, French Prophets, till he came down to a family of Dutartes, who had lived some years before in South Carolina, and were guilty of the most notorious incests and murders. "Had some infernal spirit been sent to draw my picture," says Whitefield, "I think it scarcely possible that he could paint me in more horrid colours. I think, if ever, then was the time that all manner of evil was spoken falsely against me for Christ's sake." Whitefield was summoned to appear before the commissary, as the head of an ecclesiastical tribunal, to answer certain articles, "to be objected and ministered unto him concerning the mere health of his soul, and the reformation and correction of his manners and excesses." He appeared on the day named, and the first court of this kind ever held in America

commenced its proceedings. After committing several blunders on both sides, by way of showing their ignorance of the business, the court adjourned till nine o'clock next morning, to give Mr. Whitefield time to inform himself of the extent of the jurisdiction of the bishop and his commissary. How intently he studied the subject may be imagined from the fact that he preached twice during the remainder of the day. On the following morning Mr. Graham appeared as prosecuting attorney, and Mr. Rutledge as counsel for the respondent. Whitefield made some mistakes, but hints from his quick-sighted counsel, and his own adroitness, saved him from their consequences. Once his indignation broke forth, and he read the court a severe lecture on their meanness in catching at a word as soon as it was out of his mouth, without allowing him time to correct it. He filed an objection to be judged by the commissary, who, he alleged was prejudiced against him. New questions arose upon this, and the court adjourned until the following morning. Whitefield went to James's Island, read prayers and preached. In court next day, he found that his exceptions were overruled, and then he appealed to the High Court of Chancery in London, declaring all further proceedings at Charleston to be null and void; and then he read letters which refreshed his spirit, by informing him "how mightily the word of God grew and prevailed" at Philadelphia, and that Mr. Bolton, in Georgia, had near fifty negroes learning to read. The appeal was never tried. The dignitaries in London seemed to think it a profitless business, and contrived to let it die of neglect.

In the fall of this year he was engaged labouring in New England, preaching everywhere with success, particularly at Boston, and in the colleges at Cambridge and New Haven. Returning to New York and Philadelphia, he sailed from the Delaware to Charleston, and reached Savannah on the 20th of December. On his way back, he thus sums up his labours. "It is the seventy-fifth day since I arrived at Rhode Island. My body was then weak, but the Lord has much renewed its strength. I have been enabled to preach one hundred and seventy-five times in public, besides exhorting very frequently in private. I have travelled upwards of eight hundred miles, and gotten upwards of seven hundred pounds sterling in goods, provisions, and money for my poor orphans. Having arranged the affairs of the orphan house, he preached a farewell sermon,

and left Savannah for the purpose of embarking for England. On the twenty-fourth of January, 1741, he crossed Charleston bar, on the eleventh of March, arrived at Falmouth, whence he rode post to London, and on the next Sabbath preached on Kennington Common.

Before sailing to America, he had become impressed with Calvinistic views, which had brought about a partial separation between him and Mr. Wesley, and subsequent occurrences tended to widen the breach. Whitefield had besought Wesley not to preach against election, as he, though he believed it, would not preach in favour of it, that they might not become divided among themselves. Wesley had recourse to sortilege, and the lot he drew was, "preach and print." He preached at once, but did not print till after the departure of Whitefield, who answered his publication by a letter from Bethesda, in Georgia. This reply was written in very bad taste, and its publication made its author many enemies. The Wesleys, by their powerful preaching and incessant exertions brought nearly the whole body of the Methodists over to their views, and this, with two ill-judged attacks made by Whitefield on England's greatest favourites—"The Whole Duty of Man" and Archbishop Tillotson—left Whitefield nearly destitute of the popularity he had previously acquired. His whole work was to begin again, and he commenced it immediately, preaching at first to one or two hundred persons, but still preaching until his audiences were scarcely less numerous than formerly. At the invitation of some of his friends in Scotland, he went to Edinburgh, and thence to many places in that kingdom, preaching the gospel, without allying himself to any sect or clique, and always with power, commencing a revival, which was continued by zealous labourers after his departure with the most happy results.

Leaving Edinburgh in October, he passed into Wales, where he was married, and thence to London, where he arrived early in December, 1741. Whitefield had previously determined to enter the married state in America, and wrote to the parents of the lady he was disposed to choose a characteristic letter, enclosing one to herself, in which she was invited to partake of a way of life which nothing but devotion and enthusiasm like his could render endurable. He said that he much liked the manner of Isaac's marriage with Rebecca; and thought no mar-

riage could succeed well unless both parties were like-minded with Tobias and his wife. In conclusion, he requested that if she thought marriage would be prejudicial to her better part, to be so kind as to send him a denial. In reply, he was informed that she was in a seeking state only; and surely, he said, that would not do; he must have one full of faith and the Holy Ghost. Such a wife he thought he had now discovered in a widow, named James, at Abergavenny, who was between thirty and forty; neither rich nor beautiful, but having once been gay, was now a despised follower of the Lamb. His marriage, however, was unhappy, and the interference of others so increased his domestic difficulties, that one of his friends says that the death of his wife "set his mind much at liberty."

His popularity, meanwhile, increased steadily, and he was bold enough to attack Satan in his stronghold by preaching in Moorfields during the Whitsun-holidays. It was a pitched battle, and lasted until night. Whitefield displayed great generalship. He began at six in the morning, when some ten thousand people were assembled, waiting for the sports to commence. He was attended by a guard of praying people, and when he began the crowd flocked around his pulpit. Thus he had for once got the start of the devil, and he maintained his advantage all day, preaching three times, in spite of drummers, trumpeters, merry-andrews, puppet-show men, players, keepers of wild beasts, and their friends. Stones, dirt, rotten eggs, and pieces of dead cats and other animals were frequently thrown at him, and a recruiting sergeant marched his men through the midst of the audience in the hope of making a disturbance. Whitefield requested his people to fall back and make way for the king's officers, and then close up again. This manœuvre baffled the enemy. Another part of the preacher's tactics was very effective. His voice was like a trumpet, but sometimes the uproar became so great that he could not be heard, and then he called the praying people to his aid, and they all began singing; and so singing, and praying, and preaching, he kept the field. In this strange warfare he produced a very great impression. More than a thousand notes were handed up to him by persons who were "brought under concern" by his preaching that day, and three hundred and fifty persons joined his congregation. On the next day he fought a similar battle with Satan in Mary-le-bone

fields, a place of similar resort. On the third day he returned to Moorfields and preached, if possible, with greater effect than on the first.

His regular place of preaching was at the Tabernacle, a building so called from its temporary nature, erected soon after his separation from Wesley by his friends. Here he was assisted by Cennick and others, and the patronage and zeal of Selina, Countess of Huntingdon, made Calvinistic Methodism to be embodied into a separate sect. She made Whitefield her chaplain, and he induced her to become, what she was well-fitted to be, the head of the church he was founding. She built chapels in many places, and employed Calvinistic clergymen to officiate in them, and at length set up a seminary for educating such at Trevecca, in South Wales. These chapels were called Lady Huntingdon's chapels; the preachers Lady Huntingdon's preachers; and the college Lady Huntingdon's college. To crown the whole, the Calvinistic Methodists went by the name of Lady Huntingdon's connection.

In 1762, Whitefield went again to Scotland, and with the able and willing co-labourers there, he set the country in a state of excitement such as the cool-blooded inhabitants had never dreamed of. "Besides Edinburgh and Glasgow," says Gillies, "it is really wonderful to think how many places in the west of Scotland he visited within a few weeks, preaching at every one of them." In November he was again at London.

During all this time, Whitefield had continued to correspond with the Wesleys, and they occasionally preached in each other's pulpits. Each did justice to what he knew was good and noble in the character of the other, and there was a rivalry between them in forgiving injuries committed in hot blood, and in opposition to the promptings of the true heart within. When Whitefield returned from America to England, for the last time, Wesley visited him, October, 1765, and gives an account of the interview in his journal.

"I breakfasted," he observes, "with Mr. Whitefield, who seemed to be an old, old man, being fairly worn out in his Master's service, though he has hardly seen fifty years. And yet it pleases God, that I, who am now in my sixty-third year, find no disorder, no weakness, no decay, no difference from what I was at five and twenty: only that I have fewer teeth, and more

gray hairs!" Soon after, he adds, "Mr. Whitefield called upon me; he breathes nothing but peace and love. Bigotry cannot stand before him, but hides its head wherever he comes."

The history of Mr. Whitefield's labours is unparalleled. They continued till his death, and were always effective. He made many opponents, and these often convicted him of gross errors; but he thanked them so earnestly when they showed him his faults, acknowledged them, and endeavoured to avoid them in the future with so much success, that those most embittered against him learned to respect and love him.

His death took place at Newburyport, while on a visit to New England, in 1770. He wished for a sudden death, and his desire was in some degree vouchsafed to him. His illness was but of few hours' duration. When he was first seized with it, one of his friends expressed a wish that he would not preach so often. He answered that he had rather *wear* out than *rust* out. He was buried in the Presbyterian church in Newburyport, before the pulpit. Every mark of respect was shown to his remains. All the bells in town tolled, and the ships in the harbour fired mourning guns, and hung their flags at half mast. In Georgia, all the black cloth in the stores was bought up, and the church was hung in black; the governor and the council met at the state-house in deep mourning, and went in a procession to hear a funeral sermon. Funeral sermons were preached in all the tabernacles in England, and John Wesley preached several of them, wishing he said to show all possible respect to the memory of so great and so good a man. Of the sects which were benefited by his labours, the Presbyterians in America undoubtedly reaped the greatest advantages, if indeed their whole success is not to be attributed to his agency. But who shall attempt to estimate the number of those who were awakened by his burning words to a sense of their religious wants, and encouraged by him to come to Him, who gives us our daily bread, to have them supplied.

Scores of men, who have since become shining lights in the Lord's ministry on earth, date their first religious impressions at the time of hearing Whitefield, and the name of those who have blessed his memory as they felt the benefits of a religious faith in the hour of death, is legion.

CHRISTIAN SCHWARTZ.



NUMEROUS able and good men have devoted themselves to the cause of missions, and none with more distinguished success than he who has been called the Apostle of the East, Christian Schwartz. The saying of an eminent missionary, who preached to a far different people, the stern and high-minded Indians of North America, is exemplified in his life,—“Prayer and pains, through faith, will do any thing.” For years Schwartz laboured in obscurity, with few scattered and broken rays of encouragement to cheer his way. But his patience, his integrity, his unwearied benevolence, his sincerity and unblemished purity of life, won a hearing for his words of doctrine; and he was rewarded at last by a more extended empire in the hearts of the Hindoos, both heathen and convert, than perhaps any other European has obtained.

Christian Frederic Schwartz was born at Sonnenburg, in the New Mark, Germany, October 26, 1726. His mother died while he was very young, and, in dying, devoted the child, in the presence of her husband and her spiritual guide, to the service of God, exacting from both of them a promise that they would use every means for the accomplishment of this, her last and earnest wish. Schwartz received his education at the schools of Sonnenburg and Custrin. He grew up a serious and well-disposed boy, much under the influence of religious impressions; and a train of fortunate circumstances deepened those impressions, at a time when the vivacity of youth, and the excitement of secular pursuits, had nearly withdrawn him from the career to which he was dedicated. When about twenty years of age he entered the University of Halle, where he ob-

tained the friendship of one of the professors, Herman Francke, a warm and generous supporter of the missionary cause. While resident at Halle, Schwartz, together with another student, was appointed to learn the Tamul or Malabar language, in order to superintend the printing of a Bible in that tongue. His labour was not thrown away, though the proposed edition never was completed; for it led Francke to propose to him that he should go out to India as a missionary. The suggestion suited his ardent and laborious character, and was at once accepted. The appointed scene of his labours was Tranquebar, on the Coromandel coast, the seat of a Danish mission; and, after repairing to Copenhagen for ordination, he embarked from London for India, January 21, 1750, and reached Tranquebar in July.

It is seldom that the life of one employed in advocating the faith of Christ presents much of adventure, except from the fiery trials of persecution; or much of interest, except to those who will enter into the missionary's chief joy or sorrow, the success or inefficiency of his preaching. From persecution Schwartz's whole life was free; his difficulties did not proceed from bigoted or interested zeal, but from the apathetic subtlety of his Hindoo hearers, ready to listen, slow to be convinced, enjoying the mental sword-play of hearing, and answering, and being confuted, and renewing the same or similar objections at the next meeting, as if the preacher's former labours had not been. The latter part of his life was possessed of active interest; for he was no stranger to the court or the camp; and his known probity and truthfulness won for him the confidence of three most dissimilar parties, a suspicious tyrant, an oppressed people, and the martial and diplomatic directors of the British empire in India. But the early years of his abode in India possess interest neither from the marked success of his preaching, nor from his commerce with the busy scenes of conquest and negotiation. For sixteen years he resided chiefly at Tranquebar, a member of the mission to which he was first attached; but at the end of that time, in 1766, he transferred his services to the Society for promoting Christian Knowledge, with which he acted until death, and to which the care of the Danish mission at Tranquebar was soon after transferred. He had already, in 1765, established a church and school at Tritchinopoly, and in that town he now took up his abode, holding

the office of chaplain to the garrison, for which he received a salary of £100 yearly. This entire sum he devoted to the service of the mission.

For several years Schwartz resided principally at Trichinopoly, visiting other places, from time to time, especially Tanjore, where his labours ultimately had no small effect. He was heard with attention; he was everywhere received with respect; for the Hindoos could not but admire the beauty of his life, though it failed to win souls to his preaching. "The fruit," he said, "will perhaps appear when I am at rest." He had, however the pleasure of seeing some portion of it ripen, for in more than one place a small congregation grew gradually up under his care. His toil was lightened and cheered in 1777, when another missionary was sent to his assistance from Tranquebar. Already he had derived help from some of his more advanced converts, who acted as catechists, for the instruction of others. He was sedulous in preparing these men for their important duty. "The catechists," he says, "require to be daily admonished and stirred up, otherwise they fall into indolence and impurity." Accordingly he daily assembled all those whose nearness permitted this frequency of intercourse; he taught them to explain the doctrines of their religion; he directed their labours for the day, and he received a report of those labours in the evening.

His visits to Tanjore became more frequent, and he obtained the confidence of the Rajah, or native prince, Tulia Maha, who ruled that city under the protection of the British. In 1779, Schwartz procured permission from him to erect a church in his capital, and, with the sanction of the Madras government, set immediately to work on this task. His funds failing, he applied at Madras for further aid; but, in reply, he was summoned to the seat of government with all speed, and requested to act as an ambassador, to treat with Hyder Ally for the continuance of peace. It has been said that Schwartz engaged more deeply than became his calling in the secular affairs of India. The best apology for his interference, if apology be needful, is contained in his own account:—"The novelty of the proposal surprised me at first: I begged some time to consider of it. At last I accepted of the offer, because by so doing I hoped to prevent evil, and to promote the welfare of the country." The

reason for sending him is at least too honourable to him to be omitted: it was the requisition of Hyder himself. "Do not send to me," he said, "any of your agents; for I do not trust their words or treaties: but if you wish me to listen to your proposals, send to me the missionary of whose character I hear so much from every one; him I will receive and trust."

In his character of an envoy, Schwartz succeeded admirably. He conciliated the crafty, suspicious, and unfeeling despot, without compromising the dignity of those whom he represented, or forgetting the meekness of his calling. He would gladly have rendered his visit to Seringapatam available to higher than temporal interests: but here he met with little encouragement. Indifferent to all religion, Hyder suffered the preacher to speak to him of mercy and of judgment; but in these things his heart had no part. Some few converts Schwartz made during his abode of three months; but on the whole he met with little success. He parted with Hyder upon good terms, and returned with joy to Tanjore. The peace, however, was of no long continuance; and Schwartz complained that the British government were guilty of the infraction. Hyder invaded the Carnatic, wasting it with fire and sword; and the frightened inhabitants flocked for relief and protection to the towns. Tanjore and Trichinopoly were filled with famishing multitudes. During the years 1781, 2, and 3, this misery continued. At Tanjore, especially, the scene was dreadful. Numbers perished in the streets, of want and disease; corpses lay unburied, because the survivors had not energy or strength to inter them; the bonds of affection were so broken that parents offered their children for sale; and the garrison, though less afflicted than the native population, were enfeebled and depressed by want, and threatened by a powerful army without the walls. There were provisions in the country; but the cultivators, frightened and alienated by the customary exactions and ill-usage, refused to bring it to the fort. They would trust neither the British authorities nor the Rajah: all confidence was destroyed. "At last the Rajah said to one of our principal gentlemen, 'We all, you and I, have lost our credit: let us try whether the inhabitants will trust Mr. Schwartz.' Accordingly, he sent me a blank paper, empowering me to make a proper agreement with the people. Here was no time for hesitation. The Sepoys fell

down as dead people, being emaciated with hunger; our streets were lined with dead corpses every morning—our condition was deplorable. I sent, therefore, letters everywhere round about, promising to pay any one with my own hands, and to pay them for any bullock which might be taken by the enemy. In one or two days I got above a thousand bullocks; and sent one of our catechists, and other Christians, into the country. They went at the risk of their lives, made all possible haste, and brought into the fort, in a very short time, 80,000 kalamas of grain. By this means the fort was saved. When all was over, I paid the people, even with some money which belonged to others, made them a small present, and sent them home.”

The letter from which this passage is extracted was written to the Society for promoting Christian Knowledge, in consequence of an attack made by a member of parliament upon the character of the Hindoo converts, and depreciation of the labours of the missionaries. To boast was not in Schwartz's nature; but he was not deterred by a false modesty from vindicating his own reputation, when it was expedient for his Master's service: and there has seldom been a more striking tribute paid to virtue, unassisted by power, than in the conduct of the Hindoos, as told in this simple statement. His labours did not cease with this crisis, nor with his personal exertions. He bought a quantity of rice at his own expense, and prevailed on some European merchants to furnish him with a monthly supply; by means of which he preserved many persons from perishing. In 1784, he was again employed by the Company on a mission to Tippoo Saib; but the son of Hyder refused to receive him. About this period his health, hitherto robust, began to fail; and in a letter, dated July, 1784, he speaks of the approach of death, of his comfort in the prospect, and firm belief in the doctrines which he preached. In the same year the increase of his congregation rendered it necessary to build a Malabar church in the suburbs of Tanjore, which was done chiefly at his own expense. In February, 1785, he engaged in a scheme for raising English schools throughout the country, to facilitate the intercourse of the natives with Europeans. Schools were accordingly established at Tanjore and three other places. The pupils were chiefly children of the upper classes—of Bra- mins and merchants; and the good faith with which Schwartz

conducted these establishments deserves to be praised as well as his religious zeal. "Their intention, doubtless, is to learn the English language, with a view to their temporal welfare; but they thereby become better acquainted with good principles. No deceitful methods are used to bring them over to the doctrines of Christ, though the most earnest wishes are felt that they may attain that knowledge which is life eternal." In a temporal view, these establishments proved very serviceable to many of the pupils: but, contrary to Schwartz's hopes and wishes, not one of the young men became a missionary.

In January, 1787, Schwartz's friend, the Rajah of Tanjore, lay at the point of death. Being childless, he had adopted a boy, yet in his minority, as his successor; a practice recognised by the Hindoo law. His brother, Ameer Sing, however, was supported by a strong British party, and it was not likely that he would submit quietly to his exclusion from the throne. In this strait Tulia Maha sent for Schwartz, as the only person to whom he could intrust his adopted son. "This," he said, "is not my, but your son; into your hands I deliver the child." Schwartz accepted the charge with reluctance: he represented his inability to protect the orphan, and suggested that Ameer Sing should be named regent and guardian. The advice probably was the best that could be given: but the regent proved false, or at least doubtful in his trust; and the charge proved a source of trouble and anxiety. But by Schwartz's care and influence with the Company, the young prince was reared to manhood, and established in possession of his inheritance. Nor were Schwartz's pains unsuccessful in the cultivation of his young pupil's mind, who is characterized by Heber as an "extraordinary man." He repaid these fatherly cares with a filial affection, and long after the death of Schwartz testified, both by word and deed, his regard for his memory.

We find little to relate during the latter part of Schwartz's life, though much might be written, but that the limits of this work forbid us to dilate upon a single biography. His efforts were unceasing to promote the good, temporal as well as spiritual, of the Indian population. On one occasion he was requested to inspect the water-courses by which the arid lands of the Carnatic are irrigated; and his labours were rewarded by a great increase in the annual produce. Once the inhabitants of

the Tanjore country had been so grievously oppressed, that they abandoned their farms, and fled the country. The cultivation which should have begun in June, was not commenced even at the beginning of September, and all began to apprehend a famine. Schwartz says in the letter which we have already quoted, "I entreated the Rajah to remove that shameful oppression, and to recall the inhabitants. He sent them word that justice should be done to them, but they disbelieved his promises. He then desired me to write to them, and to assure them that he, at my intercession, would show kindness to them. I did so. All immediately returned; and first of all the Collaries believed my word, so that 7000 men came back in one day. The rest of the inhabitants followed their example. When I exhorted them to exert themselves to the utmost, because the time for cultivation was almost lost, they replied in the following manner:—'As you have showed kindness to us, you shall not have reason to repent of it: we intend to work night and day to show our regard for you.' "

His preaching was rewarded by a slow, but a progressive effect; and the number of missionaries being increased by the Society in England, the growth of the good seed, which he had sown during a residence of forty years, became more rapid and perceptible. In the country villages numerous congregations were formed, and preachers were established at Cuddalore, Vepery, Negapatam, and Palamcotta, as well as at the earlier stations of Tranquebar, Trichinopoly, and Tanjore, whose chief recreation was the occasional intercourse with each other which their duty afforded them, and who lived in true harmony and union of mind and purpose. The last illness of Schwartz was cheered by the presence of almost all the missionaries in the south of India, who regarded him as a father, and called him by that endearing name. His labours did not diminish as his years increased. From the beginning of January to the middle of October, 1797, we are told by his pupil and assistant, Caspar Kolhoff, he preached every Sunday in the English and Tamul languages by turns; for several successive Wednesdays he gave lectures in their own languages to the Portuguese and German soldiers incorporated in the 51st regiment; during the week he explained the New Testament in his usual order at morning and evening prayer; and he dedicated an hour every day to the

instruction of the Malabar school children. In October, he who hitherto had scarce known disease, received the warning of his mortality. He rallied for a while, and his friends hoped that he might yet be spared to them. But a relapse took place, and he expired February 13, 1798, having displayed throughout a long and painful illness a beautiful example of resignation and happiness, and an interest undimmed by pain in the welfare of all for and with whom he had laboured. His funeral, on the day after his death, presented a most affecting scene. It was delayed by the arrival of the Rajah, who wished to behold once more his kind, and faithful, and watchful friend and guardian. The coffin lid was removed; the prince gazed for the last time on the pale and composed features, and burst into tears. The funeral service was interrupted by the cries of a multitude who loved the reliever of their distresses, and honoured the pure life of the preacher, who for near fifty years had dwelt among them, careless alike of pleasure, interest, and ambition, pursuing a difficult and thankless task with unchanging ardour, the friend of princes, yet unsullied even by the suspicion of a bribe, devoting his whole income, beyond a scanty maintenance, to the service of the cause which his life was spent in advocating.

The Rajah continued to cherish Schwartz's memory. He commissioned Flaxman for a monument erected to him at Tanjore; he placed his picture among those of his own ancestors; he erected more than one costly establishment for charitable purposes in honour of his name; and, though not professing Christianity, he secured to the Christians in his service not only liberty, but full convenience for the performance of their religious duties. Nor were the directors of the East India Company backward in testifying their gratitude for his services. They sent out a monument by Bacon to be erected in St. Mary's Church at Madras, with orders to pay every becoming honour to his memory, and especially to permit to the natives, by whom he was so revered, free access to view this memorial of his virtues.

It is to be regretted that no full memoir of the life and labours of this admirable man has been published. It is understood that his correspondence, preserved by the Society for promoting Christian Knowledge, would furnish ample materials for such a work. The facts of this account are taken from the only two memoirs of Schwartz which we know to be in print,—a short

one for cheap circulation published by the Religious Tract Society; and a more finished tribute to his memory in Mr. Carne's "Lives of Eminent Missionaries," recently published. We conclude in the words of one whose praise carries with it authority, Bishop Heber: "Of Schwartz, and his fifty years' labour among the heathen, the extraordinary influence and popularity which he acquired, both with Mussulmans, Hindoos, and contending European governments, I need give you no account, except that my idea of him has been raised since I came into the south of India. I used to suspect that, with many admirable qualities, there was too great a mixture of intrigue in his character—that he was too much of a political prophet, and that the veneration which the heathen paid, and still pay him, (and which indeed almost regards him as a superior being, putting crowns, and burning lights before his statue,) was purchased by some unwarrantable compromise with their prejudices. I find I was quite mistaken. He was really one of the most active and fearless, as he was one of the most successful missionaries, who have appeared since the apostles. To say that he was disinterested in regard of money, is nothing; he was perfectly careless of power, and renown never seemed to affect him, even so far as to induce an outward show of humility. His temper was perfectly simple, open, and cheerful; and in his political negotiations (employments which he never sought, but which fell in his way) he never pretended to impartiality, but acted as the avowed, though certainly the successful and judicious agent of the orphan prince committed to his care, and from attempting whose conversion to Christianity he seems to have abstained from a feeling of honour.* His other converts were between six and seven thousand, besides those which his companions and predecessors in the cause had brought over."

* He probably acted on the same principle as in conducting the English schools above mentioned, using "no deceitful methods." That he was earnest in recommending the *means* of conversion, appears from a dying conversation with his pupil, Serfogee Rajah.

JOSEPH ADDISON,



WRITER of surpassing elegance, was born at Milton, near Amesbury, in Wiltshire, on the 1st of May, 1672. In this town he received the rudiments of education, under the Rev. Mr. Naish, and was afterwards removed to the Rev. Mr. Taylor's school, at Salisbury, and from thence to the Charter House, where he became acquainted with Steele. At the age of fifteen, he was entered of Queen's College, Oxford; and, shortly afterwards, a copy of some of his Latin verses falling into the hands of Dr. Lancaster, Dean of Magdalen College, that gentleman was so pleased with the talent they displayed, that he procured the author's election into his own hall, where Addison took his degrees of B. A. and M. A. In the course of a few years, he gained the applause of both universities, by his Latin compositions, which were no less esteemed abroad, and are said to have elicited from Boileau the remark that he would not have written against Perrault, had he before seen such excellent pieces by a modern hand. His first publication, a copy of verses addressed to Mr. Dryden, appeared about 1694, who bestowed great commendation both on this and the one that followed it, which was a translation of the fourth Georgic of Virgil, (omitting the story of Aristæus.) His next production was "An Essay on the Georgics," prefixed to Mr. Dryden's translation, an admirable piece of criticism; and, about the same time, he wrote several small poems, one of which, dated April, 1694, was addressed to the famous Sacheverell, his intimacy with whom was subsequently broken off by their disagreement in political principles.

Mr. Addison had, it seems, been urged by his father, Dean

Addison, to go into the church; but either on account of his remarkable seriousness and modesty, as related by Tickell, or, according to Steele, at the suggestion of Lord Halifax, he declined taking orders, and, in 1699, commenced a tour to Italy, on a travelling pension of £300 per annum, obtained for him by Sir John Somers, whose patronage he had previously secured by addressing to him some verses on one of the campaigns of King William. In 1701, he wrote from Italy an epistolary poem to Lord Halifax, which was much admired both at home and abroad, and was translated into Italian verse by the Abbot Antonio Maria Saloini, professor of Greek, at Florence. In 1702, he was appointed to attend Prince Eugene, who then commanded for the emperor, in Italy; but the death of King William happening soon afterwards, which put an end to this affair as well as his pension, he returned home and published an account of his travels, dedicated to Lord Somers. The work did not at first succeed; but, by degrees, says the writer of his life in the *Biographia Britannica*, as the curious entered deeper and deeper into the book, their judgment of it changed, and the demand for it became so great that the price rose to five times its original value before a second edition was printed. In 1704, an opportunity was afforded to him of displaying his abilities with advantage from the following circumstance:—Lord Godolphin, the treasurer, happening to complain to Lord Halifax that the Duke of Marlborough's victory at Blenheim had not been celebrated in verse as it deserved, the patron of our poet observed that he knew a person capable of writing upon such a subject, but that he would not name him—adding that he had long seen, with indignation, men of no merit maintained in pomp and luxury at the expense of the public, while persons of too much modesty, with great abilities, languished in obscurity. Lord Godolphin took the hint, and, on Addison being named, sent the chancellor of the exchequer to wait upon him personally, when he, in consequence, undertook his celebrated poem of the campaign, which, being shown to the lord-treasurer when it was carried no farther than the famous simile of the angel, so pleased him that he immediately appointed its author a commissioner of appeals.

In 1705, Mr. Addison accompanied Lord Halifax to Hanover, and, in the following year, he was chosen under-secretary of

state to Sir Charles Hedges, and was continued in the same office by the Earl of Sunderland, who succeeded Sir Charles in December, 1706. About this time, a taste for operas beginning to prevail in England, the subject of our memoir was requested, by several persons of distinction, to try his skill in that species of composition, and he accordingly produced his *Rosamond*, which, had the music been equal to the poetry, would probably have met with success. In 1709, he accompanied the Marquess of Wharton to Ireland as his secretary, and was, at the same time, appointed keeper of the records in that kingdom, with an increased salary of £300 per annum. The publication of "*The Tattler*" having been commenced in the same year by Steele, Addison continued to be a principal supporter of that paper until its cessation, in January, 1711, when the establishment of "*The Spectator*," in the following March, again called into play his unequalled powers as an essayist. Of this publication we shall, at present, only observe that it was completed on the 6th of September, 1712, and that our author was careful to identify his papers throughout the whole by some letter in the name of the muse *Clio*. He also took a part in "*The New Spectator*," which, however, failed, and to its successor, "*The Guardian*," he contributed several excellent papers, which are distinguished by a *hand*.

In 1713, appeared his celebrated tragedy of *Cato*, which, with a prologue by Pope, and an epilogue by Dr. Garth, was received, on its representation at the theatre, with the most extravagant applause. During a run of five-and-thirty nights, it received the unanimous applause of Whigs and Tories—the former lauding to the skies every line in which liberty was mentioned, as a satire on their opponents; and the latter echoing every clap, to show that the satire was unfelt. It would seem, therefore, that party spirit, rather than the merit of the piece, was the source of its enthusiastic reception on the stage, whence it may now be considered as banished. As a poetical production, however, *Cato* afterwards raised its author to a very high rank in the literary world, and, besides being translated into French, Italian, and German, and acted by the Jesuit students at St. Omers, was attentively criticized by Voltaire, who, extravagant both in his praise and censure, declared the love-scenes contemptible, but the principal character superior to

any before brought upon the stage. Notwithstanding, however, the weight of authority in its favour, *Cato* is a composition sufficiently bombastic and inflated to merit the fate of many of the performances which it has been fortunate enough to survive.

Addison had already formed the design of composing an English Dictionary upon the plan of the Italian *Della Crusca*; but, upon the death of Queen Anne, being appointed secretary to the lords justices, he had not leisure to carry on the work. On the Earl of Sunderland's becoming viceroy of Ireland, our author accompanied him to that country as secretary; and, on the removal of the earl, he was made one of the lords of trade. In 1715, he brought out "*The Freeholder*," a kind of political *Spectator*, in which he so successfully mingled reason with humour, as to soften much of the party spirit which existed at the breaking out of the rebellion. About this time, he also published several poetical pieces—one of which was addressed to the Princess of Wales, with the tragedy of *Cato*, and another to Sir Godfrey Kneller, on the king's picture, in which he ingeniously adapted the heathen mythology to the English sovereigns, from Charles the Second to George the First, inclusive. In 1716, he married the Countess of Warwick, to whose son he had been tutor; but, although he had obtained her hand by a long and anxious courtship, this union, of which one daughter was the fruit, made no addition to his happiness, owing to the proud and jealous temper of the countess. In 1717, he attained his highest political elevation, being made one of the principal secretaries of state; but, after holding the situation for some time, he solicited his own dismissal, and retired on a pension of £1500 a year. To the ill health under which he was labouring at this time, some have attributed his relinquishment of this office; but the true cause was his unfitness for the details of business, and his senatorial deficiency as an orator—an objection to his preferment which he had himself previously started.

After his retirement, he applied himself to the completion of some religious works, in which he had been interrupted by his political duties; but, before he could finish any of them, the asthmatic disorder, under which he had for some time suffered, increased with fatal symptoms and put an end to his life, at Holland House, Kensington, on the 17th of June, 1719. He

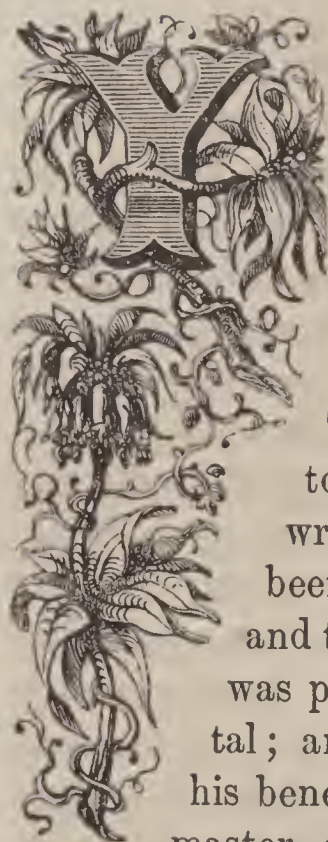
met his end with great calmness and resignation, and rendered his death-bed memorable by the solemn injunction which he delivered from it to his step-son, the young and profligate Lord Warwick. He had often before attempted to reclaim him, and now made a last effort by saying to him, as he approached his bed-side, "I have sent for you that you may see how a Christian can die."

ELIZABETH ROWE.



LIZABETH ROWE, the daughter of the Reverend Mr. Singer, a dissenting minister, was born at Ilchester, in Somersetshire, on the 11th of September, 1674. Music, painting, and poetry, she cultivated at an early age; and, in 1696, she published a volume of poems, which gained some reputation, having previously composed a paraphrase on the thirty-eighth chapter of Job, at the request of Bishop Ken. She afterwards studied French and Italian, under the superintendence of the Honourable Mr. Thynne, son to Lord Weymouth, who was much captivated with her person and abilities, which induced, among others, the poet Prior, to pay his addresses to her. She, however, in 1710, gave her hand to Mr. Thomas Rowe, but becoming a widow in 1715, retired to Frome, in Somersetshire, where she composed the most celebrated of her works, "Friendship in Death, or Twenty Letters from the Dead to the Living." This was succeeded, in 1729, by "Letters, Moral and Entertaining, in Verse and Prose;" and, in 1736, by her "History of Joseph, a poem;" and, in the February of the following year, she died of apoplexy. Shortly after her death, Dr. Isaac Watts published her "Devout Exercises of the Heart," with a preface, in which he highly commends them, for the sublime sentiments and elevated piety which they contain. In 1739, appeared her *Miscellaneous Works*, in Prose and Verse, in two volumes, octavo, with an account of her life and writings prefixed. - The poetry of Mrs. Rowe is of a serious cast, and displays feeling, imagination, and taste; but, upon the whole, it is not deserving of a higher epithet than respectable. Her character was exceedingly estimable, and she enjoyed the friendship of some of the most eminent literati of her day.

GRANVILLE SHARP,



YOUNGEST son of Dr. Thomas Sharp, a prebendary of Durham, and grandson of Dr. J. Sharp, Archbishop of York, was born in 1734, and educated for the bar, but never practised his profession. He had a place in the Ordnance office, till the commencement of the American war, when he took chambers in the Temple, and, soon afterwards, became known to the public by his philanthropic conduct and writings. A negro, named Somerset, who had been brought, by his master, from the West Indies, and turned into the streets, in consequence of illness, was placed, by Mr. Sharp, in Bartholomew's Hospital; and, on his restoration to health, established by his benefactor in a comfortable position. His former master, on ascertaining this, thought proper to seize him, and commit him to prison, as a runaway slave, when the subject of our memoir brought the case before the Lord Mayor, who decided in favour of the slave's freedom. His inhuman master, however, grasping him by the collar, and attempting to detain him, Mr. Sharp commenced an action against the former in the Court of King's Bench; and the result was, by a decision of the twelve judges, that slavery could not exist in Great Britain. Thus encouraged, he continued his exertions in opposition to slavery, for the abolition of which he instituted a society; and, about the same time, sent over, at his own expense, a number of negroes to Africa. Another instance of his public spirit was shown in his obtaining the release of a citizen of London, who had been impressed into the navy; to effect which, he procured a habeas corpus from the King's Bench, and himself addressed the court. He died, beloved and respected by all who knew him, July the 6th, 1813.

HUGH BLAIR.



HUGH BLAIR, descended from Robert Blair, chaplain to Charles the First, and son of a merchant, who lost the greater part of his fortune in the South Sea scheme, was born at Edinburgh on the 7th of April, 1718. After having gone through a course of education at the high school, he, in 1730, entered the University of Edinburgh, where he spent eleven years in the study of literature, philosophy and divinity. In the logic class he particularly excelled; and his *Essay on the Beautiful*, a subject proposed by the professor, was highly applauded, and appointed to be publicly read. Having graduated A. M. in 1739, he was, on the 23d of October, 1741, licensed to preach by the presbytery; and, in the September of the following year, he was presented to the living of Colessie, in Fifeshire. In July, 1743, he was elected minister of the Canongate Church at Edinburgh, from which he was translated, in 1754, in consequence of a call from the town council, to Lady Yester's Church, in the same city; and, in 1758, to the first charge in the High Church, being the most honourable clerical situation in Scotland. In 1757, the University of St. Andrew created him D. D.; at which time he had obtained great reputation as a preacher, but, as an author, had written nothing besides two sermons, and a few articles in a periodical work. In 1759, he prepared a course of lectures on composition, and delivered them with such success, that the university instituted a rhetorical class under his direction; and the king founded a professorship of rhetoric and belles letters, in 1762, when Dr. Blair was appointed to the chair, with a salary of £70. About the same time he gave to the public his *Dissertation on the Poems of Ossian*; in which,

in one of the finest specimens of criticism ever produced, he zealously advocated their authenticity. In 1773, the first uniform edition of the works of the British poets was published under his superintendence, and he also engaged in a new edition of the works of Shakspeare. In 1777, appeared the first volume of his Sermons, which Strahan purchased for £100, on the recommendation of Dr. Johnson. They were succeeded by three additional volumes, for which he received £1500, and he was further rewarded, at the request of Queen Charlotte, with a pension of £200 per annum. In 1783, he resigned his professorship, and published his Lectures on Composition, which contain an accurate analysis of the principles of literary composition, in every species of writing, and an able digest of the rules of eloquence, as applicable to the oratory of the pulpit, the bar, and of popular assemblies.

In the summer of 1800, he began to prepare an additional volume of his Sermons for the press, but did not live to publish them, his death taking place in the December of the same year. He had married, in 1748, his cousin, Miss Bannatine, by whom he had a son and a daughter, both of whom he survived, together with his wife.

The Lectures and Sermons of Dr. Blair still continue to hold a high rank in public estimation, though the latter, from their general want of profundity, have been considered rather as treatises than sermons. They were, however, the first regular didactic orations that had been heard in Scotland, and have been justly described as occupying a middle place between the dry metaphysical discussions of one class of preachers, and the loose, incoherent declamation of another; and as blending together, in the happiest manner, the light of argument with the warmth of exhortation. The private character of Dr. Blair was, in every respect, that of the divine and the philanthropist: with eminent talents and inflexible integrity, he possessed a mind of the most unsuspecting simplicity; "which," says his biographer, Dr. Finlayson, "while it secured to the last his own relish of life, was wonderfully calculated to endear him to his friends, and to render him an invaluable member of every society to which he belonged."

COLONEL GARDINER.



WAMES, the second son of Captain Patrick Gardiner, was born at Carriden, in Linlithgowshire, on the 10th of January, 1688. When fourteen years of age, he entered the army as ensign of a Scotch regiment in the Dutch service. At the battle of Ramillies, he was one of those who composed the forlorn hope appointed to dislodge the French from a churchyard. On this occasion, he planted his colours on an advanced ground, and, while encouraging his men, received a shot in the mouth, which passed through his neck, without knocking out a tooth, or touching the fore part of his tongue. He remained on the field until the next morning, when a Cordelier mistaking him for a Frenchman, carried him to an adjoining convent, where he was hospitably entertained and cured of his wound. He bore a share in almost every action fought by the Duke of Marlborough, in Flanders; and, at the siege of Preston, in Lancashire, signalized himself by setting fire to the barricado of the rebels, in the face of their whole army, at the head of only twelve men, eight of whom were killed during the exploit. He was afterwards appointed master of the horse to the Earl of Stair, whom he accompanied to Paris; where, fascinated by the temptations to which he was exposed, he gave himself up wholly to pleasure and sensuality.

A strange circumstance, however, which befell him in 1719, although it was attended with no immediate effect, eventually changed the entire tenour of his conduct. After spending a Sabbath evening in gayety, he retired to his chamber at eleven o'clock, when his party broke up; and, having an assignation with a married woman at twelve, he resolved to beguile away the intervening hour with a book. The work on which he

chanced first to lay his hand, was entitled "The Christian Soldier, or Heaven taken by Storm:" and he began to peruse it, under an idea that its contents would be amusingly absurd. Suddenly he thought he saw an unusual blaze of light fall upon the book, which he attributed to some accident that had occurred to the candle; but, on looking up, he believed that there was before him, as it were suspended in the air, a visible representation of our Saviour on the cross, surrounded with a glory; and he was impressed, at the same time, with the idea that he heard words to this effect, "Oh! sinner, did I suffer this for thee, and are these thy returns?" A faintness then came over him, and he fell into a chair, where he remained senseless, for a considerable time. This incident had so powerful an effect upon his mind, that at length he became as remarkable for sanctity of life as he had previously been notorious for debauchery and dissipation. Religion, however, did not render him inattentive to his professional duties; he was a strict disciplinarian, and watched over his men in the double capacity of a military as well as a spiritual director.

In 1743, he was appointed colonel of Bland's dragoons, and commanded that regiment at the battle of Preston-Pans, in 1745. The day before the engagement took place, though much enfeebled by illness, he harangued his men in the most animating manner; and, on perceiving some timidity manifested by them, exclaimed, "I cannot influence the conduct of others as I could wish, but I have one life to sacrifice to my country's safety, and I shall not spare it." He continued all night under arms, wrapped up in his cloak, and sheltered by a rick of barley. At three in the morning he called his four domestic servants to him, and addressing them in a pathetic tone of Christian exhortation, bade them farewell, as if for ever. "There is great reason to believe," says Doddridge, his spiritual friend and biographer, "that he spent the little remainder of the time, which could not be much above an hour, in those devout exercises of the soul which had been so long habitual to him, and to which so many circumstances did then concur to call him."

Early in the battle, which commenced before sunrise and continued only a few minutes, he received a bullet in his left breast, and soon afterwards another in his right thigh. He still, however, though pressed to retreat, fought on, and some of the

enemy, it is said, fell by his hand. Deserted by his regiment, which he had in vain attempted to rally, he placed himself at the head of a party of foot, whom he had been ordered to support, and who were bravely fighting near him, but without a commander. On riding towards them, he exclaimed, "Fire on my lads, and fear nothing!" These words were scarcely uttered, when a Highlander wounded him so severely in the right arm, with a scythe, that the sword dropped from his hand. While still entangled with his assailant's weapon, other insurgents came up and dragged him from his horse; and one of these, the moment he fell, struck him a mortal blow, either with a broadsword or a Lochaber axe, on the back of the head. He caught his hat as it dropped, with his left hand, and waved it to his servant as a signal to retreat, exclaiming, with his last breath, "Take care of yourself!"

Although the young Pretender, in going over the field, after the battle, is said to have gently raised this brave soldier's head, and to have exclaimed, "Poor Gardiner! would to God I could restore thy life!" yet, it is asserted, that the rebels treated his body with great indignity, and stripped his house, which adjoined the scene of contest, of every article it contained. He was interred in the burial ground of Tranent, his parish church, at which he had been a constant attendant. By his wife, a daughter of the Earl of Buchan, he had eleven children, but only five survived him. His father died of fatigue at the battle of Hochstet; his maternal uncle was killed at Steenkirk; and his eldest brother, when only sixteen years old, fell at the siege of Namur.

In person, Colonel Gardiner was strongly built, and well-proportioned; in stature, unusually tall; and in the expression of his countenance, intellectual and dignified. In calm heroism, he has never been excelled. He once refused a challenge; but, so highly was he esteemed for courage, without any imputation on his character as a soldier. "I fear sinning," said he, on this occasion, "though you know I do not fear fighting!" The energy he displayed, notwithstanding his bodily infirmities, on the day preceding the fight, at Preston-Pans, his pious exhortation to his domestics, his devotion before the battle, and his calm, unflinching bravery, during the contest, have thrown a romantic charm around his memory, by which it will, doubtless,

be long and deservedly embalmed. In conversation he was cheerful, and eminently persuasive; in disposition, exceedingly charitable; and, in religious principles, though a strict dissenter, amiably tolerant to those who most materially differed from him in doctrinal points. The circumstance which led to his conversion from lewdness and impiety to enthusiastic devotion, may be easily explained without the intervention of supernatural agency. He had passed the evening amid the excitation of gay, and, perhaps, dissolute society; he was about to transgress one of those holy ordinances, an obedience to which, the book that fell into his hands most probably enjoined; he had previously, at times, suffered most bitterly from the compunctions of conscience; and, not long before, had been thrown from his horse with such violence, that his brain, perhaps, was slightly affected by the fall: these circumstances, acting on so susceptible an imagination as Gardiner appears to have possessed, may have produced that delusion of the senses, to which the happy amelioration of his conduct has been principally attributed.

ARCHBISHOP TENISON.



TOMAS, son of the Reverend John Tenison, was born at Cottenham, in Cambridgeshire, on the 29th of September, 1636. He acquired the rudiments of education at the grammar-school of Norwich, whence, about the year 1653, he was removed to Corpus Christi College, Cambridge. He took the degree of B. A. in 1657, and that of M. A. in 1660, during which year he obtained a fellowship. In 1662, he became tutor of his college; and, in 1665, he was chosen one of the university preachers, and presented to the curacy of St. Andrew the Great. His conduct to the sick, when the plague broke out at Cambridge, was so exemplary and self-devoted, that, as a token of their admiration and gratitude, his parishioners presented him with a valuable piece of plate. In 1667, he took his degree of B. D., and became chaplain to the Earl of Manchester: from whom, about the same time, he obtained the rectory of Holywell, in Huntingdonshire. Shortly afterwards, he married Anne, the daughter of Dr. Love, master of his college. In 1674, he was appointed upper minister of St. Peter's Manscroft, Norwich. In 1680, he took the degree of D. D.; became one of the royal chaplains; and was presented by Charles II. to the vicarage of St. Martin's-in-the-Fields. In 1685, he attended the Duke of Monmouth to the scaffold; on which occasion he deported himself, according to Burnet, with all the honest freedom of a Christian minister, and yet with such prudence as to give no offence.

Although a zealous Protestant, he is said to have been much esteemed, on account of his integrity and abilities, by James II.; to whose successors, William and Mary, he rendered himself particularly acceptable, by his moderation towards the dissent-

ers. Soon after the Revolution, he was made archdeacon of London; and, having displayed great zeal in a project, that was shortly afterwards brought forward, for reconciling the various Protestant sects to the established church, he was raised to the see of Lincoln, in 1691. It is related that Lord Jersey, then master of the horse, had endeavoured to prevent his elevation to the episcopal bench, by reminding Queen Mary that he had preached a funeral sermon for the celebrated Nell Gwynn. "I have heard as much," replied her majesty; "and it is a sign that the poor unfortunate woman died penitent; for, if I can read a man's heart through his looks, had she not made a truly pious and Christian end, the doctor could never have been induced to speak well of her."

In 1693, he was offered the archbishopric of Dublin; which, however, he refused, because a measure, suggested by himself, and to which the king was favourable, of restoring to the respective parish churches the impropriations of estates forfeited to the crown, could not be accomplished. In the following year, he was raised to the archbishopric of Canterbury; a station for which, in the opinion of a majority of his contemporaries, he was eminently qualified. By her own desire, he attended Queen Mary during her last moments, and preached her funeral sermon. Taking advantage of the serious feelings, which the death of his consort produced in King William, Tenison boldly censured him for his immoralities; and, in particular, protested with such energy against the monarch's illicit connection with Lady Villiers, that his majesty promised never to see her again.

He officiated as primate at the coronation of Queen Anne, with whom he appears to have been by no means a favourite, although he had strenuously exerted himself to procure her a proper settlement in the preceding reign. He, doubtless, rendered himself obnoxious to her majesty, by his strong inclination for a Protestant succession; which, in 1705, induced him to enter into a correspondence with the Electress Sophia. In 1706, he was chosen first commissioner for effecting the union with Scotland; and, on the death of Queen Anne, he was one of those who were appointed to take charge of the instrument, which gave the new monarch power to appoint a regency, until his arrival in this country. He did not long survive the coronation of George I., at which he officiated as primate; his death

occurring on the 14th of December, 1715. He was buried in Lambeth church, by the side of his wife, who had died without issue, in the preceding year.

Archbishop Tenison published an able treatise, in opposition to the opinions of Hobbes; "Sir Thomas Browne's Tracts;" "The Remains of Bacon;" "A Discourse on Idolatry;" a variety of sermons, and a number of tracts, in defence of the established church against popery. Of preferment, he appears to have been by no means ambitious. As a preacher, he was plain, but forcible; and, as a writer, clear and argumentative, but never brilliant. The parish of St. Martin's-in-the-Fields is indebted to him for its library; he rebuilt the chancel of Topcroft church, where his parents were buried; and, after having been eminently beneficent throughout life, bequeathed at his death very considerable sums to charitable uses. Macky says that he was a plain, good, heavy man; very tall; of a fair complexion; and a great opponent of the progress of popery, in the reign of King James. Swift, doubtless under the influence of party rancour, terms him the most good-for-nothing prelate, and the dullest man he ever knew. The witty dean is also reported to have originated the saying, that "Tenison was as hot and heavy as a tailor's goose." On the other hand, Baxter regarded him with warm admiration; Burnet, ignorant of Swift's animosity towards him, declared that he had many friends, and no enemies; Kennett speaks of him as having been exemplary in every station of life; the anonymous author of his memoirs states that he was an exact pattern of that exemplary piety, charity, steadfastness, and good conduct, requisite in a governor of the church; and Garth, alluding to his elevation to the primacy, says:—

Good Tenison's celestial piety,
At last, has raised him to the sacred see.

WILLIAM LAW.



VARIOUS works of practical divinity were produced by this divine, but he is best known from having lived in the family of Mr. Gibbon, father of the historian Gibbon, which led to the introduction of some valuable notices of his life, habits, and opinions, in the beautiful fragment of autobiography which the historian prepared.

He was born in Northamptonshire, in 1686, went to Cambridge with a view of entering the church, took the degrees of B. A. and M. A., was of Emanuel College, and in 1711 elected a Fellow.

On the accession of King George I., he refused to take the oaths prescribed by act of parliament, and in consequence vacated his fellowship. It was soon after this that he entered the family of Mr. Gibbon, who resided at Putney. Here he continued several years, and his connection with the family became perpetuated to his death, in consequence of a design which Miss Hester Gibbon, the sister of the historian, formed, and executed, of retiring from the world in company with her friend Mrs. Elizabeth Hutcheson, and living a life of charity and piety, with Mr. Law for their chaplain. They fixed upon King's Cliff, the place of Mr. Law's birth, as the spot to which they retired, and there Mr. Law lived the last twenty years of his life, dying April 9, 1761.

Mr. Law was the author of various works, in which he recommends the exercises of a piety which approaches to the character of ascetic, and which it is almost impossible for any one to practise who is not in a great degree relieved from the necessity of attention to the ordinary business of life. The most popular of them is entitled "A Serious Call to a Devout and Holy Life."

JOHN HOWARD.



HIS great philanthropist was born at Clapton, near London, in 1726. Of his early life little is known; but there is reason to believe that he received from his parents instruction in the principles of the Christian religion. When quite young, he lost his mother; his days at school were limited, and he was apprenticed to a tradesman in London. The pursuits of commerce were not congenial to his taste; nor was his health such as could sustain systematic confinement to the counting-house. The death of his father afforded him an opportunity to leave the situation, and, after taking possession of his patrimony, he entered upon a course of reading and travel, two things of which he was passionately fond. Having spent two years in France and Italy, he returned to England, and fixed his residence near by London. Here he married, and soon afterwards entered upon some schemes of benevolence, every way worthy the future philanthropist. After a happy union of three years, his wife was parted from him by death, and, to divert his thoughts from the loss, he resolved on another tour upon the Continent. In November, 1755, the month and year in which Mrs. Howard died, Lisbon was desolated by an earthquake, and thousands of the inhabitants reduced to poverty. The heart of Howard was wrung by the accounts received concerning these unfortunate persons; but, instead of driving the painful idea from his mind, he adopted the noble resolution of visiting Portugal to do what he could for the sufferers.

Howard embarked for Lisbon (1756) in the *Hanover*. The vessel had scarcely cleared the Thames, when it was encountered by a French vessel, captured, and its prisoners thrown

into the hold. After much suffering, they were put ashore at Brest, imprisoned in the castle, and, during six days, exposed to the rage of thirst and hunger. At the end of that time, Howard, with several others, was sent to Morlaix, and thence to Carpaix; but he bore his sufferings with so much fortitude as to enlist many Frenchmen in his favour, and thereby attained a considerable amelioration of his condition. The remaining prisoners at Brest and Morlaix were meanwhile suffering every extremity of distress. These places were the receptacles for the English captured by French vessels. Hundreds of them perished by want or pestilence, and from one prison thirty-six dead-bodies were thrown into a pit in a day. Intelligence of this was conveyed by letter to Mr. Howard. His heart bled at the sufferings of his countrymen; he implored leave to visit his country, and, after a lapse of two months, permission was granted, on condition of his returning to France if the English government refused to exchange for him one of the French officers.

On arriving at London, Howard immediately gave the government information of the condition of his captive countrymen. His representations awakened the sympathy and excited the indignation of the nation. He received for it the thanks of parliament, and the interference in behalf of the prisoners at Brest and Carpaix, resulted in a mitigation of their condition, and perhaps the saving of many lives.

In 1758, Howard again married, his second wife being a daughter of Henry Leeds, of Cambridgeshire. He retired with her to Cardington, a small village fifty-six miles from London. There he spent seven years, surrounded by the various fascinations of a rural life, and devoting his time to reading, gardening, and the exercise of benevolence. This peaceful seclusion was broken upon by death. Howard wept over the grave of his second partner, and of the spell which had bound him to the cottage-home of Cardington, no part remained save an infant son. On this boy Howard now concentrated his affections. He taught him to read, carried or led him to church, and instructed him in the elements of religion. When the child was five years old, he was placed under the instructions of an aunt, and a few years later placed at school. During this time, his vacations were spent at Cardington, and, until the time of en-

tering college, he manifested for his father an affection as pleasing in himself as honourable to his parent.

After his wife's death, and during the infancy of his son, Howard spent a large portion of his time in travelling upon the Continent. His journeys were not idle rambles, nor means of dissipation and folly. Everywhere he sought opportunities of doing good, and his soul appears to have been pervaded with a deep sense of unworthiness, and a desire to do good to others. "O my soul," he wrote in Italy, "keep close to God in the amiable light of redeeming love, and, amid the snares thou art particularly exposed to in a country of such wickedness and folly, stand thou in awe and sin not; commune with thine own heart; see what progress thou makest in thy religious journey. Art thou nearer the heavenly Canaan? Is the vital flame burning clearer and clearer? Or are the concerns of a moment engrossing thy foolish heart? Stop; remember thou art a candidate for eternity; daily fervently pray for wisdom; lift up your heart and eyes to the Rock of Ages, and then look down on the glory of this world. A little while and thy journey will be ended." Never, perhaps, did uninspired pen approach nearer the style and spirit of St. Paul. In the same style he spoke of the corruption of his heart. "When I consider and look upon my heart, I doubt, I tremble. Such a vile creature—sin, folly, and imperfection in every action—O dreadful thought!—a body of sin and death I carry about me, ever ready to depart from God, and, with all the dreadful catalogue of sins committed, my heart faints within me and almost despairs. * * * Shall I limit," he afterwards adds, "the grace of God? Can I fathom his goodness? Here, on his sacred day, I once more, in the dust, before the eternal God, acknowledge my sins heinous and aggravated in his sight. I would have the deepest sorrow and contrition of heart, and cast my guilty and polluted soul on thy sovereign mercy in the Redeemer. O compassionate and divine Redeemer, save me from the dreadful guilt and power of sin, and accept of my solemn, free, and, I trust, unreserved, full surrender of my soul, my spirit, my dear child, all I have and am into thy hands." These extracts exhibit the cause and the support of that spirit of philanthropy which has excited the wonder of the civilized world.

After returning to England, Howard was, in 1773, made

High Sheriff of Bedfordshire. He, in common with many good men, had long believed that the inmates of the public prisons were exposed to extremes of want and suffering. His office enabled him to inquire into the matter, and the result of the inquiry must have shocked a mind framed as was his. Details of those dens of crime and lingering death, the prisons of Europe, would sicken the attentive reader; but a glance at some of the enormities perpetrated upon the victims, may impart a faint idea of their condition. Of the miserable pittance of bread they were, to a great extent, deprived by the rapacity of the jailors, who, being brutes in human form, could look with cold indifference upon the writhings of agony or the gaspings of hunger. Some lay on the damp ground; some on straw, matted and baked with filth; some in corners, whose loathsomeness may not be mentioned; all raging with the pangs of thirst and hunger. Jail fever, that boon to the wretched prisoner, swept them away by scores. The stench of corpses; the dank, pestilential air; the dampness of the dungeon walls; deprived others of the use of their limbs and of reason. In some places the prison-grounds were saturated with stagnant water. In one prison it was customary to chain the prisoners on their backs upon the floor by an iron-spiked collar around the neck, and a heavy bar over the extremities. Men accused of murder, and men acquitted of all crime, the highway robber, and the debtor to five shillings; those who had defrauded of millions, and those who could not pay the jailor a freedom-fee; the diseased, the maniac, the broken-hearted; were mixed and mingled together.

Such was the operation of the British prison system, when Howard became High Sheriff of Bedfordshire. He shuddered at the misery; he resolved to ameliorate it, and in one year he visited the various prisons of the United Kingdom, consoling and aiding the captives, noting down faithful records of their sufferings, and forming a plan for a thorough reformation of the prison system. His attention was next directed to the Continent. In April, 1775, he went to France, and thence to Flanders, Holland, and Germany, visiting in his route hundreds of prisons, and noting down his observations, as he did in England. "With the utmost difficulty," he wrote from Germany, "did I get access to many dismal abodes, and, through the

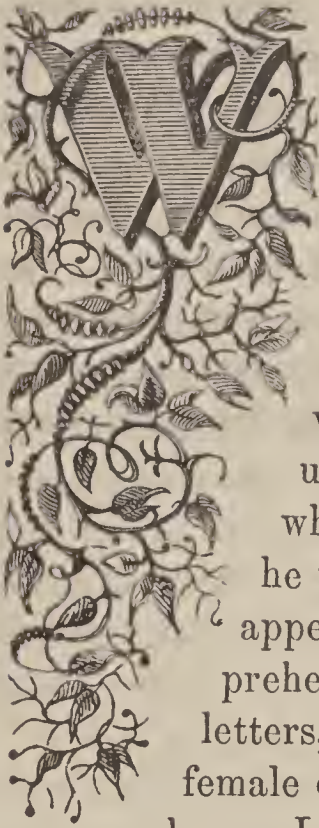
hand of God, I have been preserved in health and safety. Though conscious of the utmost weakness, imperfection, and folly, I would hope my heart deceives me not when I say to my friend, I trust I intend well. The great example—the glorious and divine Saviour—the first thought humbles and abases; yet, blessed be God, it exalts and rejoices in that infinite and boundless source of love and mercy.”

On his return to England, Howard prepared his great work on “The State of the Prisons in England and Wales.” In this book he describes, as Howard only could describe, the sufferings of the prisoners from want of food; the loss of health and life, through impure air and accumulations of filth; the jail fever; and the evils of the system which caused jailors to depend for a living on money extorted from the prisoners rather than a regular salary. He denounced the English prison system as a disgrace to the country, showed how it might be remedied, and that its improvement would benefit the country in a pecuniary degree, as well as on the score of humanity. This work was printed in 1777. It produced a deep sensation throughout the kingdom, and to its appearance we may refer the commencement of the great reform in English prison discipline.

His book was scarcely issued, when the author began another tour of benevolence through Great Britain, and, in the remaining thirteen years of his life, we find him repeating that journey several times, and making five different journeys to the Continent. When the plague broke out with fearful violence in the countries around Turkey, he fearlessly entered the sphere of its ravages, studied in every place, amid scenes and dangers which would have appalled the courage of the boldest soldier, and, in the character of a physician, personally administered relief to thousands. He left England for the last time in July, 1789, his object being to ascertain, if possible, the real nature of the plague, with a view of applying a certain remedy. He landed in Holland, passed through Germany and Prussia, and reached Moscow in September. All the prisons and hospitals in his way were flung open to him. “The hospitals,” he wrote from Moscow, “are in a sad state. Upwards of seventy thousand sailors and recruits died in them last year. I labour to convey the torch of philanthropy into these distant regions, as

in God's hand no instrument is weak, and in whose presence no flesh must glory. * * * My medical acquaintance give me but little hope of escaping the plague in Turkey; but my spirits do not at all fail me, and, indeed, I do not look back, but would readily endure any hardships and encounter any dangers to be an honour to my Christian profession." Soon after writing this letter, Howard travelled several hundred miles through Russia, and reached Cherson on the Black Sea. His fame as a physician and a philanthropist had preceded him, and, among the numerous visits that he was called upon to make, was one to a young lady ill of fever. Her residence was twenty-four miles from Cherson. Howard went; his efforts to save her life were vain, and he himself fell a victim to the disease, among whose ravages he had so long moved unscathed. He was buried by his own request about eight miles from Cherson; but, under the epitaph of his Henrietta at Cardington, is graven another written by himself. It reads, "John Howard, died January 20th, 1790. My *hope is in Christ.*"

WILLIAM COWPER.



WILLIAM, son of the Reverend Dr. John Cowper, chaplain to George the Second, was born at Berkhamstead, in Hertfordshire, of which place his father was rector, on the 26th of November, 1731. He received the earliest rudiments of education at a day-school in his native village; and in his seventh year, at which time he lost his mother, he was placed under the care of Dr. Pitnam, of Market street, where he remained about eighteen months, when he was removed, in consequence of some specks appearing in his eyes, from which blindness was apprehended. "My father," he says in one of his letters, "alarmed for the consequences, sent me to a female oculist, of great renown at that time, in whose house I abode two years, but to no good purpose. From her I went to Westminster school, where, at the age of fourteen, the small-pox seized me, and proved the better oculist of the two, for it delivered me from them all." During his stay at this school, he was remarkable alike for his close attention to his studies, and his gentle disposition, which exposed him to insults and cruelties from his school-fellows, that he never recollected but with anguish. His own forcible expression, says his biographer, Hayley, represented him at Westminster, as not daring to raise his eye above the shoe-buckle of the elder boys.

He left Westminster in 1749; and, about three months afterwards, was placed with Mr. Chapman, a solicitor, in London; but, from the following passage in a letter to a relative, Lady Hesketh, he does not appear to have paid much attention to legal studies. He says, in a playful remonstrance—"I did actually live three years with Mr. Chapman, a solicitor, that is to

say, I slept three years in his house; but I lived, that is to say, I spent my days in Southampton Row, as you very well remember. There was I, and the future lord-chancellor, (Thurlow,) constantly employed from morning till night in giggling and making giggle, instead of studying law." On leaving Mr. Chapman, he took chambers in, and became a student of, the Middle Temple; and, forming an intimacy with his school-fellows, the elder Colman, Bonnell Thornton, and Lloyd, he assisted the two first in their celebrated periodical, "The Connoisseur;" and otherwise indulged his taste for the belles lettres, both in prose and poetry.

Success at the bar, with Cowper's frame of mind, his friends had little hopes of, and, therefore, procured for him the situation of reading-clerk, and clerk of the private committees in the House of Lords, to which he was appointed in his thirty-first year. Being unable, however, to undergo the torture, as he called it, of reading in public, he resigned these offices after a week's struggle, and accepted that of clerk of the journals, in which it was supposed his personal appearance would not be required in the House of Lords. A parliamentary dispute, however, making it necessary for him to appear at the bar of the house, that his fitness for the employment might be publicly acknowledged, his nerves were so wrought upon by the idea of such a public exhibition of himself, which he called a mortal poison, that the strength of his reason gave way, and on the arrival of the period for his appearance, he was no longer in possession of his intellectual powers. In this distressing state, it was found necessary to place him under the care of Dr. Cotton, in an asylum at St. Albans, where he remained from December, 1763, until the July of the following year, in a state of mental aberration, and of a religious despondency to such a degree, that he is said to have been in continual expectation of being instantly plunged into eternal punishment. His mind at length becoming more composed, he began to derive consolation from those truths which had before seemed so terrible to him; and at the invitation of his brother John, a clergyman, and fellow of Cambridge, he removed to Huntingdon, in order to be near him. He had not been long here before his acquaintance commenced with the Unwins, into whose family he was introduced by Mr. Cawthorne Unwin, who, struck with the appear-

ance of Cowper, had accosted him during a walk, which was the beginning of their subsequent intimacy. He continued to reside with them in their house at Huntingdon, until the death of the elder Mr. Unwin, in July, 1767, to which our author thus alludes in a letter to Lady Hesketh. "The effect of it upon my circumstances will only be a change of the place of my abode; for I shall still, by God's leave, continue with Mrs. Unwin, whose behaviour to me has always been that of a mother to a son." With this lady (the Mary of his poems) and her daughter, he removed in the following October, to Olney, in Buckinghamshire, on the solicitation of the Rev. Mr. Newton, the rector of that place, and with whom Cowper formed one of the most close and delightful friendships of his life. Religious meditation and the exercise of charity, in which he was encouraged by an annual allowance, for that purpose, of £200 a year, from John Thornton, Esquire, formed his chief occupation; and, writing to decline the invitation of a friend, in 1769, he says, he "prefers his home to any other spot on earth." Among other employments, he composed sixty-eight hymns, which were inserted in Mr. Newton's collections, and he personally directed the prayers and devotions of the poor. Such a life, however, had a tendency to increase the morbid propensity of his frame, which was increased, in March, 1770, by the death of his brother John, whom he had taken great pains to imbue with his own religious views, and, after some difficulty, succeeded. In 1773, he "sunk into such severe paroxysms of religious despondency," says Hayley, "that he required an attendant of the most gentle, vigilant, and inflexible spirit;" and, he adds, "such an attendant he found in his faithful guardian, Mrs. Unwin, who watched over him during this long fit of depressive malady, extended through several years, with that perfect mixture of tenderness and fortitude, which constitutes the inestimable influence of maternal protection."

In the beginning of 1778, his mind began to recover itself; but, before it was sufficiently established to allow of his return to literary pursuits, he amused himself in educating a group of tame hares, an account of which he wrote in prose for "The Gentleman's Magazine." In the summer of the same year, having completely regained the use of his faculties, he resumed his correspondence with his friends, and diverted himself by drawing,

carpentering, and gardening. "I am pleased," he says in a letter, dated 1780, to Mr. Newton, who had removed to London, "with a frame of four lights, doubtful whether the few pines it contains will ever be worth a farthing; amuse myself with a green-house, which Lord Bute's gardener could take upon his back, and walk away with; and when I have paid it the accustomed visit, and watered it, and given it air, I say to myself—'This is not mine; 'tis a plaything lent me for the present: I must leave it soon.'" In the last-mentioned and the following year he wrote several poems, besides a translation of some of the spiritual songs of Madame Guion; and, in 1782, an octavo volume was published, at the expense of Johnson, of St. Paul's Church-yard, who took the whole risk upon himself. The principal subjects are Table Talk, The Progress of Error, Truth, Expostulation, Hope, Retirement, Charity, and Conversation, by which he at once established his reputation as a poet, though they gained him no popularity. His eulogy on Whitefield, who at that time was looked upon as a fanatic; his acrimonious censure of Charles Wesley, for allowing sacred music to form part of his occupation on Sundays, and other occasional touches of austerity, excited prejudices against his first volume, the merit of which deserved a success it did not meet with.

About a year preceding the publication of his first volume of poems, Cowper formed an acquaintance with Lady Austen, widow of Sir Robert Austen, who exercised a very happy influence over his genius. To his intimacy with this lady we are indebted for his famous poem of John Gilpin, the story of which she related to him one night, for the purpose of arousing his spirits from their almost habitual gloom. "Its effect on the fancy of Cowper," says Hayley, "had the air of enchantment; he informed her the next morning, that convulsions of laughter, brought on by his recollections of the story, had kept him waking during the greatest part of the night, and that he had turned it into a ballad." It was first printed, it appears, in the Public Advertiser, to which paper it was sent by Mrs. Unwin; where the late Mr. Henderson, the actor, happening to see it, conceiving it eminently qualified to display his rich comic powers, he read it at the Freemason's Hall, in the course of entertainments given there by himself and the late Thomas Sheridan. It then became extremely popular among all classes of readers;

but it was not known to be Cowper's till it was added to his second volume. At Lady Austen's suggestion, he also composed "The Task;" promising, one day, to write if she would furnish the subject. "Oh!" she is said to have replied, "you can never be in want of a subject: you can write upon any:—write upon this sofa!"

In 1784, he began his translation of Homer, and in the same year terminated his intercourse with Lady Austen, whose lively interest in the poet had excited a jealousy in the breast of Mrs. Unwin, who, feeling herself eclipsed, says Mr. Hayley, by the brilliancy of the poet's new friend, began to fear her mental influence over him. Cowper now felt that he must either relinquish his ancient friend, whom he regarded with the love of a child, or his new associate, whom he idolized with the affection of a sister, and whose heart and mind were peculiarly congenial to his own. Gratitude determined him how to act; and, with a resolution and delicacy, adds Mr. Hayley, that did the highest honour to his feelings, he wrote an explanatory farewell letter to Lady Austen, which she lamented, when applied to by his biographer for a copy, that, in a moment of natural mortification, she had burnt. In 1785, appeared his second volume of poems, including *The Task*, *Tirocinium*, *The Epistle to Joseph Hill, Esquire*, and the diverting *History of John Gilpin*. The translation of his Homer, amid various interruptions, was continued at intervals, and was published in two volumes, quarto, in 1791. During the composition of this work, it is said, he at first declined, as he had done in the progress of his other works, showing specimens to his friends; and when Mr. Unwin informed him that a gentleman wanted a sample, he humorously replied, "When I deal in wine, cloth, or cheese, I will give samples; but of verse, never. No consideration," he added, "would have induced me to comply with the gentleman's demand, unless he could have assured me that his wife had longed." Though the first edition was quickly disposed of, the general reception of his Homer was not such as to answer his expectations. He, therefore began a revision of it; and about the same time meditated an edition of Milton's works, and a new didactic poem, to be called "*The Four Ages*." His mental powers, however, being again impaired by a relapse of his old malady, he became totally incapacitated from pursuing these and all other

literary pursuits. In this situation he was visited by Lady Hesketh, who paid him the same attention he had hitherto received from Mrs. Unwin, who was now in a state of second childhood, and as imbecile as the poet himself. In 1794, a pension of £300 per annum was procured for him from government, through the influence of Earl Spencer; and shortly afterwards he was removed, together with Mrs. Unwin, by his friend and kinsman, the Rev. Dr. Johnson, to Dereham, in Norfolk. Here, in 1796, he lost Mrs. Unwin; and from 1797 to 1799 he completed, by snatches, the revisal of his Homer, and was sensible enough to compose a few original verses, and to resume his correspondence with Lady Hesketh. In the beginning of 1800, he exhibited symptoms of dropsy, which made such rapid progress that it terminated his existence on the following 25th of April. His remains were deposited in St. Edmund's Chapel, in Dereham Church, where Lady Hesketh caused a marble tablet to be erected to his memory, on which were inscribed some elegant verses from Mr. Hayley's pen.

The whole figure and appearance of Cowper were interesting; it might be seen at first sight that he was what is called well-bred; and even a momentary observer could not fail to perceive that he was a man of no ordinary mind. Like Pope and some others, he was precocious in the display of talent, though it was not till he had attained the age of fifty that he wrote with a view to publication. His first poetical production is stated to have been a translation of a poem of Tibullus, made at the age of fourteen; but, as little more of his juvenile poetry has been preserved than the above, all the steps of his progress to that perfection which produced "The Task," cannot now be traced. It is to be regretted that the selfishness of Mrs. Unwin put an end to his intimacy with Lady Austen, as her conversation greatly enlivened his social hours, and embraced that variety of subject, which, more than any thing, tended to keep off his natural gloom. The slowness with which he composed his Homer, and his abandonment of some of his literary designs, may be attributed to other causes than mental imbecility. "So long," he says in one of his letters, "as I am pleased with an employment, I am capable of unwearied application, because my feelings are all of the intense kind: I never," he adds, "received a *little* pleasure from any thing in my life; if I am delighted,

it is in the extreme. The unhappy consequence of this temperament is, that my attachment to any occupation seldom outlives the novelty of it." In Cowper, the virtues of the man and the genius of the poet were inseparable; in every thing he did, said, or wrote, his aim was the promotion of the highest interests of mankind,—the advancement of religion and morality. His biographers agree in ascribing to him a vigour of sentiment and a knowledge of human nature, scarcely equalled, and rarely, if ever, surpassed by any of the British poets.

Fox, in speaking of "The Task," says, that the author has, in a great degree, reconciled him to blank verse, and that there are few things superior to that poem in our language; while Gilbert Wakefield as vehemently condemns his Homer, and calls the beginning of the tenth *Odyssey*, the most calamitous specimen of want of ear that ever came under his notice. Without doubt, the general effect of the work is bald and prosaic, but it exceeds Pope's translation in fidelity and exactness. A writer in the *Edinburgh Review*, in comparing the merits of Pope and Cowper, says, "Scarcely a particle of breath divine inspires the blank and frigid version of the latter; he is more correct than Pope in giving the mere sense of the original, but to its tone and spirit, he is, in a different manner, equally unfaithful." The man of genius, however, (adds the same author,) the scholar, and the critic, the man of the world, and the moral and pious man, all found in the works of Cowper something to excite their surprise; something to admire; something congenial with their habits of taste, feeling, and judgment; and succeeding years of familiar intercourse with his writings have led posterity to contemplate him as one of the best of men, and most favoured of poets.

JAMES HERVEY.



ON the 26th of February, 1713-14. This celebrated writer, the son of a clergyman, was born, at Hardingstone, near Northampton. At seven years of age, he was sent to the free grammar school of that city, where, it is said, his genius and memory would have made him a much greater proficient, but for the extraordinary whim of his teacher, who would allow no boy to learn faster than his own son.

In 1731, he entered a student of Lincoln College, Oxford, where he continued to reside for about seven years, but only proceeded to the degree of B. A. Among the books he read during this time were Keil's Anatomy; Derham's Physico-Theologico, And astro-Theology; and Spence's Essay on Pope's Odyssey, to which, he used to say, he owed more of his improvement of style and composition than to any other work he ever read. At the age of twenty-three, he entered into deacon's orders, and being urged by his father to get a curacy in or near Oxford, that he might retain a small college exhibition of the value of about £20 per annum, he declined, saying, "that he thought it unjust to retain it after he was in orders, as some other person might want its aid, to further his education." He accordingly, in 1736, accepted the curacy of Dummer, in Hampshire, where he continued about a year, when he was invited to Stoke Abbey, in Devonshire, the seat of his friend, Paul Orchard, Esq.; during his residence with whom, he, in 1740, became curate of Bideford. Here, his stipend being small, he was so much beloved, that the parishioners increased it to £60 a year, by an annual subscription; and offered to maintain him at their own expense, to prevent his dismissal by a new rector, who, however, deprived him of his curacy in

1742. In the following year, he became curate to his father, then holding the living of Weston Favell, as well as that of Collingtree, to both of which he succeeded on the death of the former, in 1752. He accepted the two livings together, with much reluctance, and, on waiting upon the Bishop of Peterborough, for institution, he said, "I suppose your lordship will be surprised to see James Hervey come to desire your lordship to permit him to be a pluralist; but I assure you I do it to satisfy the repeated solicitations of my mother, and my sister, and not to please myself." Our author had already established his literary reputation, by the publication of his celebrated *Meditations*, the first volume of which appeared in 1746, and the second in 1747. He appears to have formed the plan of this work during his residence in Devonshire, his "*Meditations among the Tombs*" being suggested to him by a visit to the church-yard of Kilhampton, in Cornwall.

After his accession to his father's livings, he graduated M.A. at Clare Hall, Cambridge; and about the same time published "*Remarks on Lord Bolingbroke's Letters on the Study and Use of History*," which, observes Simpson, in his *Plea*, "contains many pious and satisfactory observations on the history of the Old Testament, especially on the writings of Moses."

In 1753, he published his *Theron and Aspasio*, in three volumes, octavo, the success of which nearly equalled that of his *Meditations*, whilst it brought him into a controversy with the famous Wesley, who opposed him on account of his Calvinistic sentiments.

The life of this excellent man was now drawing to an end, which his great exertions in the pulpit and the study materially contributed to hasten. He died of a decline, after extreme suffering, which he bore with singular fortitude, on the 25th of December, 1758.


The subject of our memoir was at once an elegant scholar, a learned divine, and a Christian, in the strict sense of the word. The bias of his mind may be collected from the following passage in a letter to a friend, a short time previous to his death:—"I have been," he says, "too fond of reading every thing valuable and elegant that has been penned in our language; and been peculiarly charmed with the historians, orators, and poets of antiquity: but were I to renew my studies, I

would take my leave of those accomplished trifles: I would resign the delight of modern wits, amusements, and eloquence, and devote my attention to the Scriptures of Truth. I would sit with much greater assiduity at my divine Master's feet, and desire to know nothing in comparison of Jesus Christ, and Him crucified."

His mode of preaching was peculiarly simple and impressive, and no minister ever took a more anxious interest in the spiritual welfare of his parishioners, at whose houses he was a frequent and familiar visitor. His generosity and bounty scarcely left him a sufficient sum for his own subsistence; the profits arising from the sale of his Meditations, which amounted to £700, he devoted entirely to charitable purposes; and the little left by him at his death, he directed might be laid out in the purchase of clothing for the poor.

In addition to the publications already mentioned, he was the author of several letters and sermons, all of which are to be found in the genuine edition of his works, in six volumes, octavo. He has been charged with carrying his Calvinistic notions to the verge of Antinomianism, with respect to the imputed righteousness of Christ; but his writings on this subject have never been considered as seriously objectionable. His Meditations have furnished many of our poets with beautiful ideas; and, notwithstanding their somewhat too flowery style, will probably always retain their original popularity.

CHARLES WESLEY.



CHARLES WESLEY was prematurely born on the eighteenth of December, 1708, at Epworth, in Lincolnshire. He appeared to be dead when he was born, neither crying, nor opening his eyes. He was wrapped in soft wool for several weeks, until the time when he should have been born, according to the usual course of nature, and then he both opened his eyes and cried. In common with all his brothers, he received the rudiments of his education at home from his pious and able mother. In 1718, he was sent to Westminster school, and placed under the care of his elder brother, Samuel, who gave great attention to his studies, and instilled his own high church principles into the sprightly and active student.

When he had been some years at school, Garret Wesley, an Irish gentleman of large fortune, wrote to his father, and asked if he had any son named Charles; if so, he would make him his heir. For several years after this, money was regularly received for his education from a gentleman in London. One year, a gentleman, supposed to have been Garret Wesley himself, came to see him, talked long with him, and tried to induce him to accompany him to Ireland. Charles wrote to his father for advice. His father answered immediately, leaving the matter to his own choice. He chose to stay in England, and declined the flattering offer. This circumstance, John Wesley calls, in an allusion to it written shortly before his death, "a fair escape." It seems to have been the decision of a question on which hung the most important interest of Great Britain. For when Garret Wesley was thus disappointed, he turned to another of his kinsmen, Richard Colley, who became

Richard Colley Wesley, heir to Garret's wealth, and this gave him a position in the world which he was able to improve, until he became a member of parliament, and then a peer of the realm, under the title of Lord Mornington. He was the grandfather of the Marquis Wellesley, and of the Duke of Wellington. There can hardly be any doubt in human calculation, that without the advantages of wealth given to Richard Colley, by Charles Wesley's refusal to leave England, that gentleman would never have been Lord Mornington; the Duke of Wellington would never have been born, and the imperial sceptre of Napoleon might have still swayed the destinies of Europe. Such were the temporal interests depending upon the will of an impetuous boy; how many now happy souls would never have been converted by his leaving Oxford, and the path he afterwards had, to go to Ireland, who can tell? Truly, it is in the trifles of human life, that the pious mind can most clearly discern the workings of Divine Providence.

In 1721, he was admitted a scholar of St. Peter's, at Westminster, and in 1726, he was elected to Christ Church, in Oxford, where his brother John was Fellow of Lincoln College. He pursued his studies diligently, says his brother John, and pursued a regular, harmless life; but if I spoke to him about religion, he would answer, What, would you have me a saint all at once? and would hear no more. John was then nearly three years his father's curate, and when he came back to Oxford, in 1729, he found that his brother was not only changed from his seeming thoughtlessness, but was in great earnest to save his soul, and acknowledged and despised as the leader of a class of pious young men, to whom was derisively affixed the name of Methodists. He was the first Methodist, and laid the foundation of that society, which has its members in every part of the world, and the establishment of which has been of so much importance to the happiness of thousands. John Wesley soon became the head of the little society, gave it a fixity of character, and extended its views beyond the merely mutual improvement of its members in knowledge and virtue. Soon after, Charles Wesley began to take pupils, and his father thus concludes a letter to him on the occasion, after commending his determination to endeavour to form their minds to piety as well as learning. "You are now fairly launched, Charles; hold up your

head, and swim like a man; and when you cuff the wave beneath you, say to it, much as another hero did,

*Carolum vehis, et Caroli fortunam,**

But always keep your eye fixed above the pole star, and so God send you a good fortune through the troublesome sea of life, which is the hearty prayer of your loving father."

When John Wesley determined to go to Georgia, he persuaded Charles, who loved him with his whole soul, to accompany him, and he engaged himself as secretary to Mr. Oglethorpe, and as secretary for Indian affairs; and in this capacity he made the voyage. He was ordained deacon by Dr. Potter, Bishop of Oxford, and on the Sunday following, he received priest's orders at the hands of Dr. Gibson, Bishop of London. He had exceedingly dreaded entering into holy orders, on account of the vast responsibility of the office, but in this he was also influenced by his brother John, who knew better than any other, his worth and his talents. Being detained at Cowes while the vessel was preparing to sail, Charles preached several times, great crowds attending his ministry. Samuel Wesley, who was very much opposed to his going to Georgia, made use of this as a last argument, hoping that it plainly convinced Charles, that he needed not to go to America to convert sinners. The influence of John was paramount to every thing else, however, and the brothers sailed to America together. Charles was appointed to Frederica, waiting an opportunity of preaching to the Indians, and there his correct and holy life, and his unsparing reproofs of the great vices of the colonists, made him many enemies. They not only hated him, but formed plans for ruining him in the opinion of Mr. Oglethorpe, and forcing him, by continual acts of violence, to leave the colony. The sufferings he endured in consequence of their machinations, seem at this day incredible. Oglethorpe for a time sided with them, but finally saw and acknowledged his error, and did what he could to make amends for his conduct. He became very much enfeebled by disease, contracted from exposure and the cruel neglect he had borne, and this, with urgent public business, caused his return to England. He set sail in a poor leaky vessel, unseaworthy, with a captain who had made but few of the neces-

* Thou carriest Charles, and Charles' fortune.

sary provisions for the passage. He drank nothing but gin himself, and very naturally forgot to take a sufficient quantity of water, and in ten days after leaving Charleston, the ship's company were put on short allowance, while a dangerous leak in the vessel rendered their situation in the greatest degree alarming. They were obliged to steer for Boston, which they contrived to reach after being forty days at sea. The hospitalities of the good people of New England made him forget the sufferings he had endured in the South, but his sickness brought him very low. When he again set sail and reached England, he was received with the greatest joy by his friends, who welcomed him as one from the dead. A report had been spread that the ship in which he had sailed from Charleston had been seen to sink at sea, and he called on one lady while she was in the act of reading an account of his death.

In February, 1738, Peter Bohler arrived in England, and John Wesley, about the same time, returned from Georgia. This earnest-hearted stranger became acquainted with the two brothers, and while Charles assisted him in learning English, he pressed upon his teacher, and all who were willing to hear him, the necessity of conversion, prayer and faith. In a short time John Wesley was awakened to the subject, and received the new birth, and though Charles was so much offended at the new doctrines that he left the room during a discussion between them concerning conversion—whether it was gradual or instantaneous—he himself soon became convinced that he had not the true faith which puts the believer in possession of the benefits and privileges of the gospel. When he knew his deficiency, he was earnest and constant in his efforts to supply it, and his prayer was soon heard. When he was satisfied that he too had been born again, he endeavoured to ground as many friends as he could in his own belief—salvation by faith, not an idle dead faith, but a faith that works by love, and is incessantly productive of all good works and holiness. During John Wesley's absence from England, on his visit to the Moravians, Charles was in ill health, and incapacitated from very arduous labours. There was a number of condemned felons in Newgate prison, however, to whose conversion he applied himself with the utmost zeal, and, he believed, not without success. When the day for their execution came, Mr. Wesley and two of his

friends got upon the cart with them. They were all cheerful, full of comfort, peace and triumph; firmly persuaded that Christ had died for them; had taken away their sins and waited to receive them into paradise. Mr. Wesley says he never saw such incredible indifference to dying. None showed any natural terror of death; no fear, or crying, or tears. They were turned off exactly at twelve o'clock. Not one struggled for life. Mr. Wesley spoke a few suitable words to the crowd, and returned, full of peace, and confident of the happiness of the departed felons.

In the first part of his ministry, Charles Wesley was much alone; his brother being in Germany and Mr. Whitefield in America. But when the plan of itinerant preaching was adopted by them, he entered heartily into it, and met with great success. On Kennington common, his congregations have been computed at ten thousand, and vast crowds in Moorfields listened to him with seriousness, and thousands were brought from the deep degradation of vice and misery to a vital concern for their eternal state. He always asked for the pulpit of the church in a place, but did not refrain from preaching when it was denied him. The multitudes who came to listen to him could not often be accommodated in any building; and sometimes, when the use of the church was granted him, he would stand in the window, and preach to the congregation, within and without.

In Wales he once encountered much opposition from a physician who appropriated some remarks in a sermon about Pharisees to himself, and rose and left the church. He then drank freely of wine, united himself with a company of players, whose business Mr. Wesley's preaching had ruined, and came back to the house to burn it down. One of the players managed to get into the room with a sword, and was in close proximity to Mr. Wesley, before he was discovered. He was secured with some trouble, and afterwards begged Mr. Wesley's pardon, and was released at his desire. Leaving the house, Mr. Wesley walked with Mr. Wells through the mob of his enemies, who shrank from before his pious courage. He confined his labours to England, principally in the neighbourhood of London and Bristol, and to Wales, until the year 1747, when, in September, he went to Dublin. He had endured grievous persecutions in England and Wales, far greater, perhaps, than were ever experienced

by his brother or Mr. Whitefield. But in Ireland he met with a very different treatment. In Cork, whenever he appeared in the streets, the people pursued him with their blessings. The same favourable inclination was manifested all round the country. "Wherever we go," says Mr. Wesley, "they receive us as angels of God. Were this to last, I would escape for my life to America."

In October, 1748, returning to England, his life was providentially preserved. A gale was blowing, and he stood on deck talking to the captain, when the sail became loosened, and the small boat on deck got out of its place. The captain ordered his hands to restore things, and sent Mr. Wesley into the cabin, out of the way. He had scarcely got there before there was a cry, "we have lost the mast." A passenger ran to inquire into the disaster, and found that it was not the mast, but the poor master himself, who had been knocked overboard. It is supposed the loose boat struck him as it was thrown about by the motion of the vessel. They were near the land, and the disaster threw the crew into such confusion that the vessel would have been stranded had not a passenger ran to the helm and averted the danger. This circumstance affected Mr. Wesley very seriously. He knelt down and prayed long and fervently.

In April, 1749, he was married by his brother at Garth, in Wales, to Miss Sarah Gwynne, a pious, accomplished, and agreeable young lady. "It was a solemn day," says John Wesley, "such as became the dignity of a Christian marriage."

Five children were the fruit of this marriage, which was a really Christian union, replete with happiness. His marriage neither interrupted his labours nor interfered with his usefulness. He was in London at the time of the famous earthquake, in February, 1750, preaching in the Foundery, which was so violently shaken that it was expected to fall. This calamity, with the predictions of its recurrence, made by the designing, found him much work. He laboured zealously to convert the consternation which brought many to knock at the door of the Foundery for admittance, in the belief that they were safer there than elsewhere, into a holy fear of their own evil courses. It was a time of mercy to many. Mr. Whitefield was in London about the same time, and preached with great effect to a multi-

tude in Hyde Park, who had fled there to avoid the predicted overthrow of the city.

The attempts which many made to bring about a separation of the Methodists from the established church gave great discomfort to Charles Wesley. He continued to preach till within a short time of his death, but his last tour, as an itinerant preacher, was made in the year 1756. After that time, he divided his time chiefly between London and Bristol. His conduct in thus changing his method of labouring, has been attributed to various causes, and, among others, to a diminution of zeal. This was not the fact. He was determinedly opposed to the attempt to make the Methodists an independent body, and this made the leading ministers, who wished it, inimical to him; and to these were added nearly all the itinerant preachers, because he had openly avowed his opinion that many were admitted into the connection in that capacity who were not qualified for the station. Numerous attempts were made to prejudice him with his brother John, of which he was fully aware, and he thought it better to retire than have frequent occasions of difference, or an illiberal opposition. While he thus sought to put an end to the espionage which continually observed his words and actions, for purposes of misconstruction and misrepresentation, he continued firmly attached to the Methodists, and laboured continually to avert the evils which he feared, and to promote the good of the societies. His affection for the church was as strong, he said, as ever; he clearly saw *his* calling, which was to live and die in her communion. This he was determined to do, and this he did, on the 29th of March, 1788, in the eightieth year of his age. He was buried, at his own desire, in Marylebone churchyard. The pall was supported by eight ministers of the church of England.

His disposition was warm and lively; his friendships generous and steady; his conversation pleasing, instructive, and cheerful; his perceptions of character quick and unerring; and his religion genuine, unaffected, and simple to severity. His preaching was exceedingly powerful, forcing conviction on the hearers, in spite of the most determined opposition. The Methodist connection is more indebted to him than to any other, on account of his unwearied labours, and great usefulness at the first formation of the societies, when every step was attended

with difficulty and danger, and especially on account of his excellent hymns, still the ministers of instruction and comfort to thousands. "The sweet singer of Methodism," has inscribed upon his tombstone, the following appropriate lines, which he himself wrote on the death of one of his friends:

With poverty of spirit blest,
Rest, happy saint, in Jesus rest ;
A sinner saved, through grace forgiven,
Redeem'd from earth to reign in heaven !
Thy labours of unwearied love,
By thee forgot, are crown'd above ;
Crown'd, through the mercy of thy Lord,
With a free, full, immense reward !

HUMPHREY PRIDEAUX.



BORN at Padstow, in Cornwall, in 1648, received his education at Westminster, and Christ Church, Oxford, where his publication of the inscription, from the Arundel Marbles, under the title of *Marmora Oxoniensia*, procured him the patronage of Lord Chancellor Finch; who, after Prideaux had taken orders, gave him a living, and a prebend in Norwich Cathedral. He subsequently became D. D., and obtained, among other preferments, that of the deanery of Norwich, in 1702, being the highest to which he was raised. Physical infirmity, however, brought on by an unskilful operation for the stone, alone prevented him from being promoted to a bishopric; and, at the same time, induced him to resign all his livings, and to devote the remainder of his days to literature. He died on the 1st of November, 1724, leaving behind him, besides other theological works, his celebrated and oft reprinted one, entitled the “*Old and New Testament connected in the History of the Jews and neighbouring Nations.*” Prideaux was no less respected for his virtue than his learning; he was often consulted on the affairs of the church; and the work last-mentioned justifies any deference that might have been paid to the opinion of its author. Dr. Prideaux’s “*Connection of the History of the Old and New Testament,*” published in 1715 and 1717, in folio, has been one of the most widely circulated books in the English language, and it has still a peculiar value among several more recent works of a similar design. His “*Life of Mahomet*” has also obtained a wide circulation.

EDWARD YOUNG.



AS born at the rectory-house of his father, a clergyman, at Upham, near Winchester, in June, 1681. He received the first part of his education at the school at Winchester, where he remained until his nineteenth year, and in 1703, he was entered an independent member of New College, Oxford. He subsequently removed to Corpus College; and, in 1708, he was nominated by Archbishop Tenison to a fellowship of All Souls, where he graduated B. C. L. in 1714, and, in 1719, D. C. L. Both as a poet and a scholar he had already distinguished himself at the university; but the morality of his conduct during the early part of his residence at college, more than one writer denies. His zeal, however, in the cause of religion, appears, upon the authority of Tindal, with whom he used to spend much of his time, to have been early roused. "The other boys," says this Deist, or Atheist, "I can always answer, because I always know whence they have their arguments, which I have read an hundred times; but that fellow, Young, is continually pestering me with something of his own."

One of Young's earliest poetical efforts was a recommendatory copy of verses prefixed to Addison's *Cato*, if we except a part of his poem on "The Last Day," which appeared in "The Tatler," and was probably finished as early as 1710. It was published in 1713, with a fulsome dedication to Queen Anne, and was shortly afterwards followed by his "Force of Religion, or Vanquished Love;" founded on the execution of Lady Jane Grey, and her husband, Lord Guildford. On the accession of King George the First, he flattered the monarch in an ode upon the queen's death; and, in 1717, he accompanied to Ireland the

profligate Duke of Wharton, whose father had been a friend and patron to Young. In 1719, his tragedy of *Busiris* was acted at Drury Lane, and was followed, in 1721, by "*The Revenge*," with a dedication to Wharton, which he afterwards, says Herbert Croft, his biographer in Johnson's *Lives of the Poets*, took all the pains in his power to conceal from the world. Wharton appears, however, to have been a substantial benefactor of our author; for he not only did his utmost to advance him in the world by recommendation, but furnished him with the means of pursuing even a more ambitious course than Young aspired to. At the duke's request and expense he stood a contested election for Cirencester; but being unsuccessful, his patron granted him an annuity, and he henceforth determined on studying for the church.

He continued, however, his devotion to the muses; and, in 1728, published the last of six satires, for which, under the title of "*The Universal Passion*," Wharton gave him £3000. About the same time he entered into holy orders, and was appointed chaplain to George the Second; and in 1730, he was presented by his college to the rectory of Welwyn, in Hertfordshire. In 1732, he married Lady Elizabeth Lee, widow of Colonel Lee, and daughter of the Earl of Lichfield; she died in 1740, leaving him one son and a step-daughter, whose death, in conjunction with that of her husband, Lord Temple, he laments in his *Night Thoughts*, under the names of Philander and Narcissa. It was in consequence of the melancholy reflections occasioned by these family losses, that Young composed his "*Night Thoughts*;" respecting which we will only, in this place, remark, that the character of Lorenzo does not appear to have had allusion to his son. This is most satisfactorily proved, by the authority just cited, notwithstanding the assertions of most of the biographers of our author to the contrary. The "*Night Thoughts*" occupied him from 1741 to 1746, and in the interval he produced other pieces, both in poetry and prose. In 1753, his tragedy of "*The Brothers*," written in 1728, appeared upon the stage for the benefit of the Society for the Propagation of the Gospel; and not realizing the profits anticipated, he made up the sum he intended, which was £1000, from his own pocket. In 1754, he completed his "*Centaur not Fabulous, in six Letters to a Friend on the Life in Vogue*," a publication in prose; as was

also his "Conjectures on Original Composition," which appeared in 1759. In 1761, he was appointed clerk of the closet to the princess dowager, the only preferment he ever received after his taking orders; though, it seems, he was allowed by George the Second a pension of £200 a year. A poem, entitled *Resignation*, was the last of his works, of the chief of which he published an edition in four octavo volumes, a short time previous to his death, which took place on the 12th of April, 1765. He left, with the exception of £1000 to his housekeeper, and a smaller legacy, the whole of his fortune to his only son, Frederick; and, in his will, ordered all his manuscripts to be burnt.

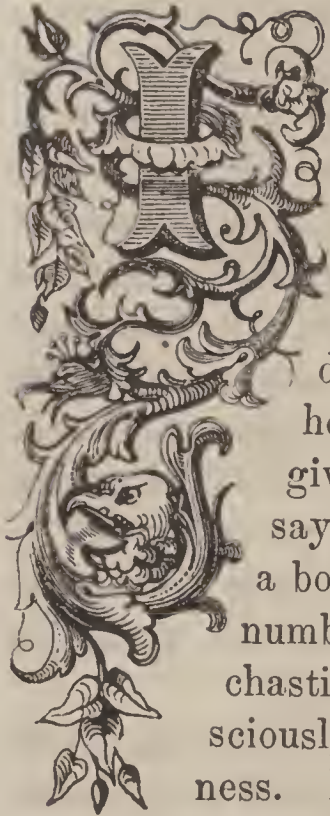
Young lived and died a disappointed man; for, notwithstanding his elevated sentiments and professed love of retirement, he had not given up hopes of advancement in the church until a very short period before his death. As a Christian and divine, however, his conduct was exemplary, if we except his harsh treatment of his son, whom, in consequence of his expulsion from college for misconduct, he refused ever afterwards to see. He was pleasant in conversation and extremely polite, and possessed sensibilities highly creditable to him, if the following anecdote may be relied on:—While preaching in his turn, one Sunday, at St. James's, he found his efforts to gain the attention of the congregation so ineffectual, that he leaned back in the pulpit and burst into a flood of tears. The turn of his mind was naturally solemn: he spent many hours in a day walking among the tombs in his own churchyard; and whilst engaged in writing one of his tragedies, the Duke of Wharton sent him a human skull with a candle fixed in it, as the most congenial and appropriate present he could make him. Notwithstanding, however, a certain gloominess of temper, he was fond of innocent sports and amusements, and instituted an assembly and a bowling-green in his parish. Among other instances of his wit are the following:—Voltaire happening to ridicule Milton's allegorical personages of Sin and Death, Young thus addressed him:—

Thou art so witty, profligate and thin,
Thou seem'st a Milton, with his Death and Sin.

As an author, Young's fame rests chiefly upon his tragedy of "The Revenge," and his "Night Thoughts," which, Spence says, were composed by the author either at night or when he was on

horseback. His Satires, however, must not be forgotten : their author, says Johnson, has the gayety of Horace without his laxity of numbers, and the morality of Juvenal with greater variation of images. Swift observed of them, that had they been more merry or severe, they would have been more generally pleasing ; because mankind are more apt to be pleased with ill-nature and mirth, than with solid sense and instruction. In his "Night Thoughts," Young exhibits entire originality of style, elevation of sentiment, grandeur of diction, and beauty of imagery, accompanied with an extensive knowledge of men and things, and a profound acquaintance with the feelings of the human heart. A gloominess and severity of thought, however, and a style occasionally tumid and bombastic, detract from the pleasure they otherwise afford, and are apt to terrify rather than persuade the mind of the reader into a belief of those divine truths which, in this sublime production, are so admirably argued.

ISAAC WATTS.



ISAAC WATTS was born on the 17th of July, 1674, at Southampton; where his father, who had previously been imprisoned for non-conformity, at the latter part of his life kept a boarding-school. Isaac was the eldest of nine children. From his earliest years, he displayed great avidity for learning, and before he could speak plain, whenever any money was given to him, he would carry it to his mother and say, as well as he could, "A book! a book! Buy a book!" It is reported that he almost "lisp'd in numbers." On one occasion, his mother having chastised him for addressing her in rhyme, he unconsciously repeated his offence in imploring her forgiveness. From this time, she encouraged his natural predilection to verse-making, and gave him a small gratuity whenever his lines excited her approbation. Having presented him with a farthing, for one of his childish efforts, he soon afterwards brought her, it is said, the following couplet:

I write not for a farthing; but to try
How I your farthing poets can outvie.

He studied Latin under his father, and Greek and Hebrew at the free-school of his native town. Some liberal persons were so pleased with his alacrity in learning, as to propose raising a fund for his maintenance at the university; to which, however, having resolved not to abandon the dissenters, he declined proceeding; and completed his education at an academy in London, kept by a non-conformist divine, named Rowe. One of his schoolfellows was Hughes, afterwards a dramatist of some celebrity, whom he endeavoured, but without effect, to wean from his attachment to the stage.

In 1693, he became a communicant of Rowe's congregation,

and soon distinguished himself by his devotional ardour. He continued to study with great zeal; and, about this period, filled a large volume with Latin dissertations, which, according to Johnson, displayed much philosophical and theological knowledge. He amused himself, occasionally, by poetical composition, in Latin and English. A copy of verses, which he addressed to his brother, are reputed to be remarkably elegant; and Johnson says that his diction, although not always pure, was copious and splendid; but "some of his odes," as the same critic remarks, "are deformed by the Pindaric folly then prevailing; and are written with such neglect of all metrical rules, as is without example among the ancients." In order to impress the contents of such books as he admired upon his memory, he is said to have abridged them. He was likewise in the habit of amplifying the system of one author, by supplements from another; also, to write an account, on the margin, or blank leaves, which he introduced for the purpose, of the distinguishing characteristics of every important book he perused; objecting to what he deemed questionable, and illustrating or confirming what in his opinion was correct; a practice which he subsequently recommended all students to adopt.

At the age of twenty, he returned to Southampton, and passed the following two years in study and devotional retirement. He then became tutor to the son of Sir John Hartopp; and, on his birthday, in 1698, preached his first sermon to Dr. Chauncey's congregation, in Mark Lane, to whom he had been chosen assistant. On the death of his principal, he was offered, and accepted, the succession; but was incapacitated for a long period from performing his pastoral duties, by a severe fit of illness, from which he was slowly recovering, when he received an invitation to take up his abode at the residence of Sir Thomas Abney, a London alderman; in whose family he continued during the remainder of his life, on such a footing, as Johnson remarks, that all notions of patronage and dependence were overpowered by the perception of reciprocal benefits.

The greater part of his time was now occupied in composition, but he continued to preach until he was nearly seventy years of age; and, in spite of many natural disadvantages, acquired considerable reputation as a pulpit orator. The University of Aberdeen conferred upon the degree of D. D., on account of

the excellency of some of his works; among which, those on "Logic, and the Improvement of the Mind," deserve especial praise. Although, in his well-known Psalms and Hymns, he is said to have "only done best what nobody has done well," yet their popularity is so great, that, for many years past, it is computed that no less than fifty thousand copies of them are printed annually in Great Britain and America.

In addition to the foregoing productions, he published several sermons and controversial tracts; "Lyric Poems;" "Philosophical Essays;" "An Elementary Treatise on Astronomy and Geography;" "A Discourse on Education;" and "A Brief Scheme of Ontology." The profits of his works, as well as two-thirds of his slender emoluments as a pastor, were devoted to benevolent purposes; and so exemplary was his character, in every respect, that he appears to have been beloved and admired by nearly all the virtuous and learned among his contemporaries. Shortly before his death, which took place on the 25th of November, 1748, he observes to a friend: "I remember an aged minister used to say, 'that the most learned and knowing Christians, when they come to die, have only the same plain promises of the gospel for their support as the common and unlearned.' And so," added he, "I find it. The plain promises of the gospel are my support; and I bless God that they *are* plain promises, and do not require much labour and pains to understand them; for I can do nothing now, but look into my Bible for some promise to support me, and live upon that."

It has lately been asserted, and it appears by a letter in his own handwriting, that, towards the close of his life, the doctrine of the Holy Trinity, as generally understood, had ceased to be a portion of his creed; and that, a short time before his death, he revised his Psalms and Hymns, so as to render them wholly unexceptionable to every Christian professor. He is said to have been one of the first of those who taught the dissenting preachers to court the attention of their hearers by the beauties of language. "In the pulpit," says Dr. Johnson, "though his low stature, which very little exceeded five feet, graced him with no advantages of appearance, yet the gravity and propriety of his utterance made his discourses very efficacious. Such was his flow of thoughts, and such his promptitude of language, that, in the latter part of his

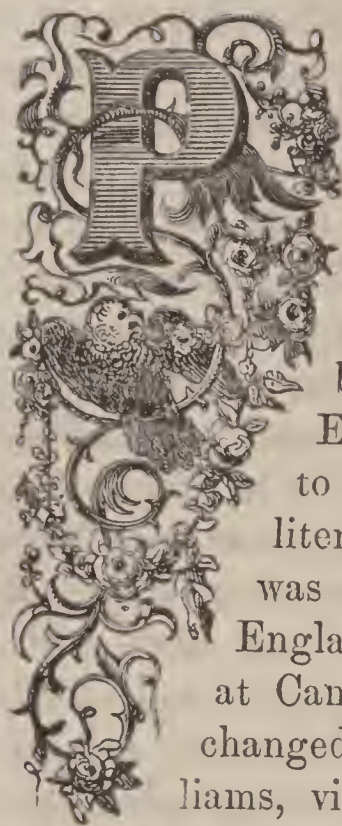
life, he did not precompose his cursory sermons, but, having adjusted the heads and sketched out some particulars, trusted for success to his extemporary powers."

"Few men," says the same writer, speaking of Dr. Watts, "have left such purity of character, or such monuments of laborious piety. He has provided instruction for all ages,—from those who are lisping their first lessons, to the enlightened readers of Malebranche and Locke; he has left neither corporeal nor spiritual nature unexamined; he has taught the art of reasoning, and the science of the stars. His character, therefore, must be formed from the multiplicity and diversity of his attainments, rather than from any single performance; for though it would not be safe to claim for him the highest rank in any single denomination of literary dignity; yet, perhaps, there was nothing in which he would not have excelled, if he had not divided his powers to different pursuits."

It is related of him, that he addressed the following impromptu to a stranger, by whom, on being pointed out by a companion as "the great Dr. Watts," he had been designated in a whisper as "a very little fellow:"—

"Were I so tall, to reach the pole,
Or grasp the ocean with a span,
I must be measured by my soul;
The mind's the standard of the man."

CHARLES CHAUNCY.



RESIDENT of Harvard College, who is styled in the *Magnalia, Cadmus Americanus*, was born in Hertfordshire, educated in the school at Westminster, and at the university of Cambridge. He there took the degree of B. D. Being intimately acquainted with Archbishop Usher, one of the finest scholars in Europe, he had more than common advantages to expand his mind, and make improvements in literature. A more learned man than Mr. Chauncy was not to be found among the fathers of New England. He had been chosen Hebrew professor at Cambridge, by the heads of both houses, and exchanged this branch of instruction to oblige Dr. Williams, vice-chancellor of the university. He was well skilled in many oriental languages, but especially the Hebrew, which he knew by very close study, and by conversing with a Jew, who resided at the same house.

He was also an accurate Greek scholar, and was made professor of this language when he left the other professorship. In Leigh's "*Critica Sacra*," there is a Latin address to the author by a friend, C. C., who is called *Vir doctissimus*, &c. It is a commendation of the work in a handsome style. This uncommon scholar became a preacher, and was settled at Ware. He displeased Archbishop Laud, by opposing the Book of Sports, and reflecting upon the discipline of the church. In Rushforth's Collections, there is this passage: "Mr. Chauncy, using some expressions in his sermons which were construed to his disadvantage, *ex. g.* That idolatry was admitted into the church; that the preaching of the gospel would be suppressed; that there is as much atheism, popery, Arminianism and heresy crept in, &c." This being viewed as a design to raise a fear among the

people, that some alteration of religion would ensue, he was questioned in the High Commission; and, by order of that court, the cause was referred to the Bishop of London, being his ordinary, who ordered him to make a *submission* in Latin.

This worthy man came over to New England, in 1638, arriving at Plymouth, Jan. 1st.

He was soon after ordained at Scituate. One thing is worth mentioning, to show the spirit of the man, and the quaint manner of expression then in use. His text was, Prov. ix. 3: *Wisdom hath sent forth her maidens*, and alluding to his *compliance* with the High Commission court, he said with tears, “Alas! Christians, *I am no maiden, my soul has been defiled with false worship; how wondrous is the free grace of the Lord Jesus Christ, that I should still be employed among the maidens of wisdom!*” When a stop was put to the Laudean persecution, he was invited back by his former people at Ware; and it was his intention to spend the remainder of his life in his native country. At this time the chair of the president was vacant at Harvard College. He was requested to accept it; and for a number of years he performed the duties of that office with honour to himself, and to the reputation of that seminary of learning. “How learnedly he conveyed all the liberal arts to those that sat under his feet, how constantly he expounded the Scriptures to them in the college hall, how wittily he moderated their disputations and other exercises, how *fluently* he expressed himself unto them, with Latin of a Terentian phrase, in all his discourses, and how carefully he inspected their manners, will never be forgotten by many of our most worthy men, who were made such by their education under him.” When he made his oration on his inauguration, he concluded it thus, “*Doctiorem, certe præsidem, et huic oneri ac stationi multis modis aptiorem, vobis facile licet invenire; sed amantiorem, et vestri boni studiosiorem, non invenietis.*”

He was very industrious, and usually employed his morning hours in study or devotion. He constantly rose at four o'clock, winter and summer. In the morning he expounded a chapter, in the Old Testament, to the students assembled in the chapel; and in the evening expounded a passage in the New Testament. Every Sunday he preached a sermon, instead of the morning exposition. Yet with all his zeal, attention to his business and

to his private studies, with his amazing application to every thing that was before him, he lived to be famous, and preached to much acceptance, at an age to which few reach, and they complain, "their strength is labour and sorrow." When his friends advised him to remit his public labours, he answered, "Oportet imperato mori stantem."

At length, on the commencement of 1771, he made a solemn address, a kind of valedictory oration; and having lived to some good purpose, he prepared to die in peace, like a good servant who expected his reward. He died, the end of this year, aged 82, having been about sixteen years pastor of the church in Scituate, and seventeen years president of Harvard College.

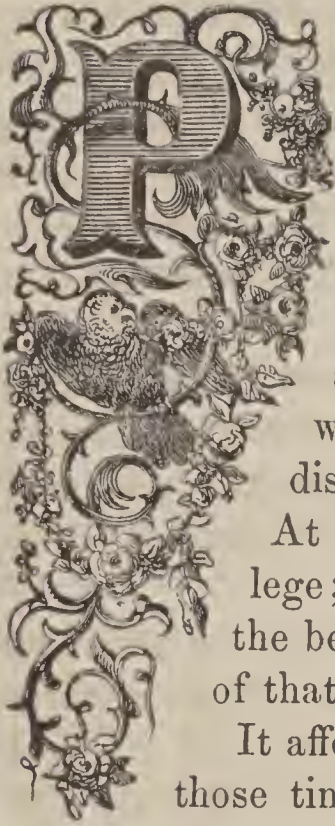
He was a man very hasty in his temper: of this he was sensible, and took great pains to govern it.

President Oakes, who was minister of the church in Cambridge, and succeeded him as head of the same literary society, preached his funeral sermon, and makes some apology for the quickness of his temper,—"*the mention thereof* was to be wrapped up in Elijah's mantle."

President Chaunicy left six sons, all of whom were educated at Harvard College. They were all preachers. Some of them very learned divines. Dr. Mather says, they were all eminent physicians, as their father was before them. In a new country, where there are no physicians, a minister, who is a scientific man, may render himself eminently useful if able to practise physic; but we are not of the opinion of this gentleman that there ought to be no distinction between physic and divinity. One man had better not be engaged in more than his own profession. He may be learned in one thing, and superficial in another—a learned theologian and a quack doctor, as we have seen in modern times.*

* For this and the two following notices we are indebted to Eliot.

CHARLES CHAUNCY.



ASTOR of the first church in Boston, was a great-grandson of President Chauncy, and had much of the genius and spirit of his ancestor. He was born, January 1, 1705. His father, the youngest son of the Rev. Isaac Chauncy, Berry street, settled in Boston, as a merchant. Charles was only seven years old when his father died; but had friends, who were disposed to give him every advantage of education. At twelve years old he was sent to Harvard College; was graduated, 1721, and considered as one of the best scholars who had ever received the honours of that seminary.

It afforded great pleasure to wise and good men of those times, to see a descendant of that president who had done so much honour to New England come into life with such high recommendations; and their hopes were highly gratified when he made divinity his study. As soon as Mr. Wadsworth was removed from the first church, to preside at Cambridge, the eyes of the people were fixed upon this young man, and he was associated with Mr. Foxcroft in the work of the ministry. He was ordained, 1727. Mr. Foxcroft and he were colleague pastors for about forty years. After the death of his colleague, he performed the whole parochial duty nearly ten years. In June, 1778, the Rev. Mr. John Clark was settled with him, whom he treated as a son, and who was always sensible of his paternal regards.

Dr. Chauncy was one of the greatest divines of New England; no one except President Edwards, and the late Dr. Mayhew, has been so much known among the literati of Europe, or printed more books on theological subjects. He took great delight in studying the Scriptures. Feeling the sacred obliga-

tions of morality, he impressed them upon the minds of others in the most rational and evangelical manner. When he preached upon the faith of the gospel, he reasoned of righteousness, temperance and a judgment to come. It was said that he wanted the graces of delivery, and taste in composition. But it was his object to exhibit the most sublime truths in simplicity of speech, and he never, therefore, studied to have his periods polished, or his style adorned with rhetorical figures. His favourite authors were, Tillotson of the Episcopal church, and Baxter among the Puritans. For he preferred the rich vein of sentiment in the sermons of the English divines, to that tinsel of French declamation so fashionable in our modern way of preaching. Upon some occasions, however, Dr. Chauncy could raise his feeble voice, and manifest a vigour and animation which would arrest the attention of the most careless hearer, and have a deeper effect than the oratory which is thought by many to be irresistibly persuasive: at all times, he was argumentative and perspicuous, and made an admirable practical use of the sentiments he delivered.

But it is as an author we are chiefly to view Dr. Chauncy in this biographical sketch. His clear head, his quick conception, and comprehensive view of every subject enabled him to write with ease and propriety. However quick, and sudden, and unguarded in his expressions when discussing things in conversation, he reasoned coolly in all his controversial writings. His ideas were so well arranged, and he had such a command of them, that he managed every subject with equal candour, liberality, fairness, and skill. In the episcopal controversy he obtained great celebrity. He first began this in a "sermon upon the validity of presbyterian ordination," preached at the Duddleian lecture, at Cambridge, 1762. In 1767 he wrote his remarks upon a sermon of the Bishop of Llandaff. In 1771 he printed a complete view of episcopacy in "the two first centuries." Besides these, he had a particular controversy upon the subject of the American episcopate. He wrote "An Appeal to the Public answered in behalf of Non-episcopal Churches," when Dr. Chandler of Elizabethtown, offered his "Appeal to the Public," in favour of episcopal churches. To this Dr. Chandler wrote an answer, styled, "The Appeal defended," &c. Dr. Chauncy made

a reply to "The Appeal defended," and to this Dr. Chandler also replied in another large pamphlet.

In the Whitefieldian controversy, Dr. Chauncy discovered more zeal than in his other works. In 1742, and 1743, he published a "sermon on the various gifts of ministers;" one upon "enthusiasm," and another on the "outpourings of the Holy Ghost;" he also printed an "account of the French prophets," and "Seasonable Thoughts upon the State of Religion." At the time of the great revival of religion, there were certain things of a dangerous tendency mingled with it, which the Dr. saw fit to correct. It makes an octavo volume in five parts, and by the list of subscribers, we find he was encouraged by many worthy ministers who differed from him in their doctrinal sentiments. His other large works are, "Twelve Sermons on Seasonable and Important Subjects," chiefly on justification, in opposition to the opinion of Robert Sandiman, 1765; the "Mystery hid from Ages, or the Salvation of all Men;" and "Dissertations upon the Benevolence of the Deity;" these were printed in 1784, and the next year he printed a volume "On the Fall of Man and its Consequences."

In 1742, he received his diploma from the university of Edinburgh, the first from that seminary to an American divine. He was also one of the London board of commissioners for propagating the gospel among the Indians; and a corresponding member of the board in Scotland. His health, cheerfulness, activity and the powers of his mind continued to old age. He died February 10, 1787. Mr. Clarke preached his funeral sermon.

EZRA STILES.



EZRA Stiles, President of Yale College, was the son of the Rev. Isaac Stiles of North Haven, Connecticut. He entered college in 1742, and was distinguished among the students for his bright genius, his intellectual accomplishments, his moral virtues, and the suavity of his manners. When he received the honours of the seminary in New Haven, in 1746, he was esteemed one of the greatest scholars it had ever produced. He first commenced his course of life with the study and practice of the law. He afterwards thought it his duty to preach the gospel; and settled at Newport, as pastor of the second church, where he continued from 1755 to 1776. During this, and several succeeding years, the enemy were in possession of Newport; and the inhabitants of the town scattered. Dr. Stiles was solicited to preach in several places, but he accepted the invitation from the church at Portsmouth to remove and settle with them. In this place he was universally admired. He has left acknowledgments of the kind attention of this people; they indulged a pride in the relation which subsisted between them. They thought him the most learned man of the age, were willing to hear very long sermons, some of them very critical disquisitions; because they flowed from the lips of Dr. Stiles. There were many polite families in the place. The doctor was a gentleman in his manners. His mildness, condescension, fluency in conversation, entertaining and instructive mode of giving his opinion, endeared him to those who felt a reverence for his character. He had a kind of familiar intercourse which was very pleasing to all classes of people, especially the rising generation. He would excite their emulation and make them think favourably of themselves. Hence some have

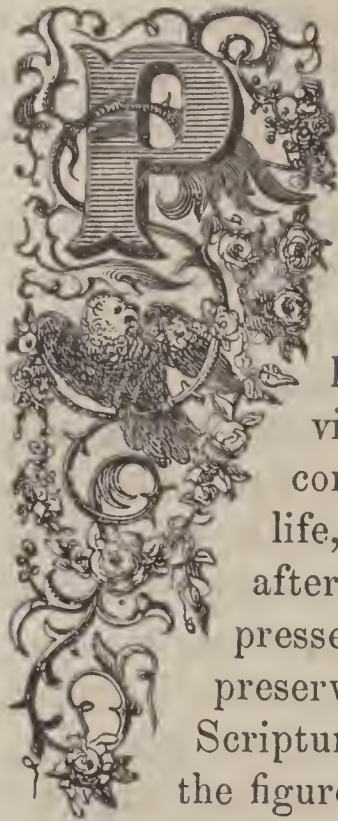
called him flatterer, which was not the case. His candid spirit, and a disposition to view every person in the best light, and to put the best construction upon every action, made him speak and act as though he coveted the good opinion of others, by addresses to their vanity. But his acquaintance knew where to trace the cause. They had as high an opinion of his integrity as of his charity and affability. His private diary discovers his sincerity. In this he celebrates the virtues and accomplishments of persons who could make no return. He might betray want of judgment, in some instances, but cannot be accused of paying empty compliments; he certainly had a greater knowledge of books than of mankind.

In 1778, he was chosen president of Yale College, to the great disappointment of the Portsmouth church. They wished to fix him as their pastor. But this election gave pleasure to the friends of science. The plain language of Dr. Chauncy expressed the wish of the public, while it declared the opinion of the Boston association: "I know of none," said he, "but who rejoice at the election to the presidency, and unite in the opinion that you are loudly called to accept the appointment." On the 8th of July, 1778, he was inducted into the office. In this conspicuous orb he shone with uncommon lustre a number of years, was an honour to the college and his country, and left a name worthy of everlasting remembrance. He died on the 12th of May, 1795, aged 68.

His character is delineated in the public papers, and in several sermons; memoirs have also been printed by Dr. Holmes, in an octavo volume, entitled "Life of President Stiles," which is a very interesting and very useful work, containing many entertaining anecdotes, biographical sketches, and much literary information, besides a minute and very just account of the president. Dr. Stiles had every literary honour which his country could bestow upon him, was a member of many learned societies abroad, and was the intimate friend and correspondent of the first characters in Europe and America. His publications are not numerous. They are known in the learned world, and consist of philosophical essays and historical narratives,* but chiefly sermons and theological tracts.

* See Dr. Holmes's book.

PHILIP DODDRIDGE.



PHILIP DODDRIDGE, the twentieth child of an oilman, in London, whose father had been ejected from the rectory of Shepperton by the act of uniformity, was born on the 26th of June, 1702. For some hours after his birth, he exhibited no signs of life; and his relatives doubted the possibility of his surviving the usual perils of infancy. His health continued to be so remarkably delicate through life, that on every recurrence of his birthday, after he had arrived at years of discretion, he expressed his astonishment at having been so long preserved. His mother taught him some portion of Scripture history, before he could read, by means of the figured Dutch tiles which ornamented the chimney of her apartment. He became an orphan at an early age, and his guardian basely dissipated the little fortune which his father had bequeathed him; so that, while yet a mere boy, he found himself utterly destitute. At this time, he was studying at a private school at St. Alban's; and, fortunately, his application and pious deportment had attracted the notice of Dr. Clarke, a dissenting minister of that place, who kindly charged himself with the conduct and expense of his further education.

In 1716, he began to keep a diary, in which he regularly accounted for every hour of his time. It was his custom, at this period, although only fourteen years of age, to visit the poor, and discourse with them on religious subjects, occasionally administering to their necessities out of his own slender allowance. In 1718, he went to reside with his sister, at Ongar, in Essex; and his uncle, who was steward to the Duke of Bedford, soon afterwards procured him the notice of some members of

that nobleman's family. The duchess liberally offered to support him at the university, and to procure him preferment in the church, if she should live until he had taken orders; but Doddridge felt compelled to decline this kind proposal, on account of his scruples as to the thirty-nine articles. In the attainment of his favourite object, that of becoming a dissenting preacher, he met with serious obstacles. "I waited," he says, "on Dr. Edmund Calamy, to beg his advice and assistance, that I might be brought up a minister, which was always my great desire. He gave me no encouragement in it, but advised me to turn my thoughts to something else."

He received this advice with great concern, but resolving "to follow Providence, and not to force it," he was soon afterwards about to embrace an advantageous opportunity of entering upon the study of the law; but before coming to a final resolution on the subject, he devoted one morning to earnest solicitation for guidance from the Almighty; and while thus engaged, a letter was brought to him from Dr. Clarke, in which his benefactor offered to advance him to the pastoral office. Regarding this communication, to use his own words, "almost as an answer from Heaven," he hastened to St. Alban's; whence, after passing some time with his generous friend, he removed, in October, 1719, to a dissenting academy, kept by Mr. John Jennings, at Kibworth, and afterwards at Hinckley, in Leicestershire, where he pursued his studies with extraordinary diligence and success; being not only ardent, but admirably methodical in his pursuit of knowledge. The notes which he made on Homer, it is said, would be sufficient to fill a very large volume; and he enriched an interleaved copy of the Bible with a vast quantity of extracts and observations, elucidatory of the text, from the works of many eminent divines. While thus occupied, he found, as he states, "that an hour spent every morning in private prayer and meditation gave him spirit and vigour for the business of the day, and kept his temper active, patient, and calm."

Among his private papers, written about this period, was a solemn pledge to devote himself, his time, and his abilities, to the service of religion, (which it appears he read over once a week, to remind him of his duty,) and a set of rules for his general guidance. By these, he enforced upon himself the

necessity of rising early; of returning solemn thanks for the mercies of the night, and imploring Divine aid through the business of the day; of divesting his mind, while engaged in prayer, of every thing else, either external or internal; of reading the Scriptures daily; of never trifling with a book with which he had no business; of never losing a minute of time, or incurring any unnecessary expense, so that he might have the more to spend for God; of endeavouring to make himself agreeable and useful, by tender, compassionate, and friendly deportment; of being very moderate at meals; and of never delaying any thing, unless he could prove that another time would be more fit than the present, or that some other more important duty required his immediate attention.

In July, 1722, being then in the twentieth year of his age, he began his ministerial labours as preacher to a small congregation at Kibworth, where he describes himself, in answer to a friend who had condoled with him on being almost buried alive, as freely indulging in those delightful studies which a favourable Providence had made the business of his life. "One day," added he, "passeth away after another, and I only know that it passeth pleasantly with me."

In 1727, he was chosen assistant preacher at Market Harborough, and received invitations to accept other more important pastoral stations, which, however, he declined. In 1729, by the solicitation of Dr. Watts and others, but with some reluctance, he formed an establishment for the education of young men who were designed for the ministry. The dissenters of Northampton soon afterwards earnestly solicited him to become their pastor; but he refused to quit his congregation, dreading, as he states, to engage in more business than he was capable of performing; and, on a repetition of their request, preached a sermon to them from the following text:—"And when he would not be persuaded, we ceased, saying, the will of the Lord be done." (Acts xxi. 14.) On returning from chapel, he passed through a room of the house where he lodged, in which a child was reading to his mother. "The only words I heard distinctly," says Doddridge, "were these:—'And as thy days, so shall thy strength be.' Still I persisted in my refusal."

His resolution was, however, at length overcome, and he removed to Northampton on the 24th of December, 1729. His

ordination, with the usual ceremonies, took place in March, 1730; and, in the following December, he married a lady named Maris. On this occasion, he drew up the following rules for his conduct as a husband:—"It shall be my daily care to keep up the spirit of piety in my conversation with my wife; to recommend her to the Divine blessing; to manifest an obliging, tender disposition towards her; and particularly to avoid every thing which has the appearance of pettishness, to which, amidst my various cares and labours, I may in some unguarded moments be liable."

In the year of his ordination and marriage, he published a treatise, entitled "Free Thoughts on the most Probable Means of Reviving the Dissenting Interest, occasioned by the late Inquiry into the Causes of its Decay;" in 1732, "Sermons on the Education of Children;" in 1735, "Sermons to Young Men;" in 1736, "Ten Sermons on the Power and Grace of Christ; or, The Evidences of His Glorious Gospel;" in 1739, the first volume of his "Family Expositor," of which he produced a second in the following year. In 1741, appeared his "Practical Discourses upon Regeneration;" and, in the two following years, "Three Letters to the Author of a Treatise, entitled Christianity not founded in Argument." In 1743, he published "The Principles of the Christian Religion expressed in Plain and Easy Verse, divided into Lessons for the Use of Children and Youth;" in 1745, "The Rise and Progress of Religion in the Soul;" in 1747, "Remarkable Passages in the Life of Colonel James Gardiner;" in 1748, the third volume of his "Family Expositor;" and also "The Expository Works and other Remains of Archbishop Leighton." His last production, published in his lifetime, was "A Plain and Serious Address to the Master of a Family, on the important subject of Family Religion."

In December, 1750, while travelling to St. Alban's, for the purpose of preaching a funeral sermon on Dr. Clarke, he caught a severe cold, from which he appears to have suffered much throughout the winter. In the spring it was somewhat alleviated; but it returned with such alarming violence, in the course of the summer, that his physicians advised him, but without effect, to suspend his laborious employments. He preached his last sermon in July, 1751; and in the following month proceeded to Clifton, in the hope of restoring his health, by means of the Hotwell waters. His malady increasing, he was advised

to make a voyage to Lisbon, but, on account of his scanty means, he declined to adopt the recommendation. A clergyman of the Church of England, to whom he was almost a stranger, on being made acquainted with his distressing circumstances, set on foot a subscription for his relief, declaring, "That it would be an everlasting reproach to the church, and the nation in general, if a man, who did so much honour to Christianity, and who might, if his conscience had not prevented, have obtained the highest ecclesiastical dignities, should, on account of his circumstances, be discouraged from taking a step on which his life depended." An ample sum was soon raised, and Doddridge hastened to Falmouth; on reaching which, he appeared to be so much worse, that his wife suggested the propriety of his returning home, or remaining where he was; but he replied, calmly, "The die is cast, and I choose to go." He accordingly embarked on the 30th of September, and reached Lisbon on the 13th of the following month: but no favourable change in his health took place; and he became sensible that the termination of his earthly career was rapidly approaching. The serenity of his last moments was interrupted only by the regret which he felt at leaving his amiable and beloved wife a friendless widow in a foreign land. His death took place within a fortnight after he had landed, (on the 26th of October, 1751,) and his remains were interred in the burial-ground of the British factory. His congregation erected a monument to his memory at the meeting-house in Northampton, and liberally provided for his wife and children.

He left the manuscript in shorthand, but partly transcribed for the press, of the last three volumes of his "Family Expositor;" which Orton, who, with some of his pupils, completed the transcript, published in 1754 and 1756. In 1763, appeared his "Lectures on the Principal Subjects of Pneumatology, Ethics, and Divinity;" of these a new and improved edition was printed in 1794; and recently a large and very interesting collection of his letters has been presented to the public.

In person, Doddridge was rather above the middle height; and particularly slender. The expression of his countenance was sprightly, and his deportment polite and engaging. His familiar discourse was always agreeable, and not unfrequently brilliant. Although a man of sincere piety, and a strict and

dignified observer of his pastoral duties, he was particularly gay, and often facetious among friends, or in the bosom of his family. He took as much delight in innocent mirth as a child, and was by far the most lively and amusing member of the circle in which he moved.

In the pulpit, he is described as having been a great master of the passions: his manner was earnest; and all that he said appeared to be the result of conviction. To strangers, his delivery and gestures appeared artificially vehement; but those who were acquainted with the vivacity of his temper, considered his energy, as a preacher, perfectly natural and unaffected. For some time, he prepared his discourses with great care, but the multiplicity of his avocations at length compelled him to extemporize. While at Kibworth, his library was so small that he borrowed religious books from his congregation; and these being for the most part practical works, led him, it is supposed, into that plain and useful style which contributed so materially to his subsequent success. He always evinced a laudable anxiety to be well understood. "I fear," he remarks, on one occasion, "that my discourse to-day was too abstruse for my hearers,—I resolve to labour after greater plainness, and bring down my preaching to the understandings of the weakest." He never descended to personal invective in his sermons, and carefully avoided engaging in controversy. "Men of contrary parties," said he, "sit down more attached to their own opinions, after such encounters, than they were at the beginning, and much more estranged in their affections."

No man could be more rigidly watchful of his own conduct. His passions appear to have been admirably controlled by his piety; and his actions were, generally, the consequences of sober deliberation. Twice a year he seriously reviewed what he had done, and omitted to do, during the preceding six months; and formed resolutions for future improvement. Before he went on a visit, or set out on a journey, he considered what opportunities he might have of doing good, so that he might be prepared to embrace them; and to what temptations he might be exposed, that he might arm himself against them. Even his benevolence was governed by previous consideration. "I have this day," he says, in one of his annual resolutions, "in secret devotion made a vow, that I would consecrate a tenth part of

my whole income to charitable uses, and an eighth part of the profit of my books to occasional contributions." He not only carried this resolution into effect, but renewed it for the ensuing year. Although poor, he never involved himself in debt, and always had a trifle of cash in hand at the close of his annual accounts.

Early in life, he had wisely resolved to be an early riser, and thenceforth, unless severely indisposed, quitted his bed, winter and summer, at five o'clock. "I am generally employed," he observes, "with very short intervals, from morning to night, and have seldom more than six hours in bed; yet, such is the goodness of God to me, that I seldom know what it is to be weary." In his *Family Expositor*, he attributes the greater part of his productions to his having invariably risen at five, instead of seven o'clock; a practice which, if pursued for forty years, would, he observes, add a fourth of that period to a man's life.

As a tutor, Doddridge was eminently judicious; as a father and a husband, most affectionate; and as a friend, sincere and amiable. His various works, especially the "*Family Expositor*" and his "*Rise and Progress of Religion in the Soul*," have become so extensively popular, and obtained so much applause from the most eminent critics, that to eulogize them would be sheer supererogation. For the latter production, he received the thanks of many eminent divines; and the Duchess of Somerset, in a letter to Doddridge, dated in 1750, observes, "I may with truth assure you, that I never was so deeply affected with any thing I ever met with as with that book,—and I could not be easy till I had given one to every servant in my house." His "*Family Expositor*" has been translated into almost every European language; and his sermons on "*The Evidences of Christianity*" have long constituted one of the first subjects on which students are examined at St. John's College, Cambridge. Simpson, in his "*Plea*," declares that, in his opinion, no single work "is equal to the admirable course of lectures by the excellent Dr. Doddridge;" and Dr. Kippis observes, that "he was not merely a great man, but one of the most Christian ministers that ever existed."

HANNAH MORE.



MISS MORE was born at Stapleton, in Gloucestershire, in 1745. Her father was a man of considerable learning, a teacher of school in Stapleton, and a member of the Church of England. He took pleasure in narrating to his children, incidents from Greek or Roman history; and these narratives Hannah at an early age, listened to with interest and delight.

Her intellectual faculties were acute and active; and under her parent's instructions she made rapid progress in the English branches, mathematics, and Latin. From her eldest sister she learned French; when twelve years old, she entered a school at Bristol, of which her sister was teacher; and when sixteen, attended Sheridan's lectures on eloquence.

During this time, her taste and talent for poetry had been developing; and some of her verses, on the lectures, having been shown to Sheridan, he requested an introduction to the youthful poetess. When seventeen, she wrote the pastoral drama, "Search after Happiness;" and during the same period, or a little later, produced translations from the Latin, Spanish, and Italian languages. After her unhappy acquaintance with Mr. Turner had terminated, she devoted her time exclusively to literature, and to the amusements of fashionable life. Such devotion is incompatible with growth in grace; and though during several years, Miss More professed, and sometimes defended, Christianity, yet, judging from her correspondence, it appears to have maintained but feeble influence over her. The world was her idol; in pursuit of its pleasures and applause, she devoted every energy of her mind; and while in sober moments she glanced over a religious book, her seasons of relaxation were spent in the ball-room and the theatre.

The first interruption of this worldly course was occasioned by the death of her friend and patron, Garrick the tragedian. From this period, a change in the tone of her correspondence is visible, and she became, in her appearance, more serious and thoughtful. The change wrought gradually for ten years; the world, during that period, continued to lose its charms to her; and in 1785, she abandoned London, the scene of her many follies, and repaired to a small country-seat named Cowslip Green. Here her principal employments were reading, meditation, occasional correspondence, and gardening. By way of public remonstrance against the life she had formerly led, she published her "Manners of the Great," which excited great interest, and passed through several editions in a few weeks. In 1789, while making occasional rambles in the surrounding villages with her sister Martha, she was so struck with the ignorance and immorality of the poor as to adopt the resolution of establishing schools for their instruction. The sisters soon decided on a plan; a school was formed at the romantic village of Cheddar, and in a short time three hundred children were under instruction. Such was the success of the first trial, that schools multiplied in all the neighbouring villages, and the care of them engrossed nearly all of Miss More's time. She was warmly seconded by her sister; "and notwithstanding many discouragements, they planted schools in ten parishes, and superintended the education of twelve hundred children. When their funds were exhausted, they were supplied from those of Wilberforce, Newton, and others. As the work prospered, it led to other useful measures. Parents were invited on Sabbath evenings to hear the reading of a sermon; Bibles and Prayer Books were distributed; and a system of catechising established." Many reprobates (says Miss More) were by the blessing of God awakened, and many swearers and Sabbath breakers reclaimed. The numbers both of young and old scholars increased, and the daily life and conversation of many seemed to keep pace with their religious profession on Sunday.

At this time, the depth of wickedness to which the French republicans had attained, was hurrying into its vortex a considerable portion of the British population, especially among the poor. The framework of society was shaken, and a spirit of atheism seemed to be fast supplanting the creeds of nations.

In this state of affairs, Miss More was urged from all sides to produce some small tract, which, being extensively circulated, might serve to counteract the French influence. After long hesitation, she published her "Village Dialogues, by Will Chip," of which hundreds of thousands of copies were distributed. It was followed by her "Remarks" on the atheistical speech of Dupont in the National Convention; by the "Village Politics;" and the series of "Cheap Repository Tracts." Of the latter, two millions were sold the first year. In 1799, appeared her "Strictures on Female Education," which, though subjecting her to some groundless assaults at that time, is now considered a standard work on female education. Six years after, at the solicitation of an eminent church dignitary, she prepared a work, entitled, "Hints towards forming the character of a young Princess," which was designed for Charlotte, Princess of Wales. Previous to this, she had removed to Barley Wood, where she passed her time in seclusion with her sisters. Not long after the publication of the "Hints," she was seized with severe illness, which, during two years, rendered her unfit for bodily or mental exertion; and scarcely had her frame begun to acquire strength, than she was called upon to mourn the loss of her intimate friend, Bishop Porteus, to whose memory she consecrated an urn at Barley Wood. In 1811, she published "Practical Piety," and "Christian Morals." After a considerable interval, in which she lost a sister, she gave to the world one of her favourite productions—An essay on the character and writings of St. Paul. Before this was finished an accident occurred, by which her useful labours had nearly been terminated by a dreadful death. Her shawl having caught fire, quickly enveloped her in flames, which partially injured her person; and the immediate danger, though soon over, left her in a state of great bodily weakness. Not long after, two of her remaining sisters were called away to another life.

Though now in her seventieth year, this indefatigable woman continued to labour in the cause to which she had so long devoted her best powers. The celebrity of her literary works, and the success of her measures of philanthropy, rendered her country-seat the favourite resort of the most illustrious literati of England. Easy and unaffected in deportment, Miss More recommended herself to the esteem of her visitors by her amia-

ble qualities of heart, as well as by the gifts of her mind. Her productions were among the most popular in England; they were read with avidity in the British colonies and the United States; and several of them were translated into other languages. In 1818, a letter from Ceylon informed her that Chief Justice Johnston of that island had caused several of her writings to be translated into the Tamul and Cingalese languages; and about the same time, two Persian nobles, to whom she presented a copy of her "Practical Piety," declared their intention of having it translated on their arrival at home.

After recovery from severe illness, which for a time threatened her life, Miss More published her popular book, called *Moral Sketches*. While the admiration of the public was lavished on her on account of this work, the death of Martha, her only surviving sister, occurred; and, in the following year, her own health began rapidly to fail. During the summer and autumn of 1820, various attacks of illness threatened to terminate her life. These afflictions she bore with Christian fortitude, dwelling in thought and conversation upon the promises of Scripture, and expressing her willingness to depart, and be with Christ. She was again restored to partial health; and again, in 1822, prostrated by an attack of inflammation on the chest. Contrary to her friends' expectations and her own, she recovered to nearly her former health; so that Barley Wood again became the resort of the learned and the pious. A respite of two years afforded her many opportunities to exercise her varied benevolence; but, in 1824, she was again laid upon a bed of sickness. On recovering, she extracted from her later works passages on prayer, which she published in a small volume, called the "Spirit of Prayer." It passed through three editions in three months.

By the death of Martha, the pecuniary management of the household had devolved on Miss More. She was habitually negligent in household affairs; and of this the servants took advantage to defraud her to a large amount. She, therefore, resolved to sell Barley Wood; and having dismissed her attendants, she repaired to Clifton. She entered her new residence, April 18, 1828, in the eighty-third year of her age. From this time her health gradually declined; sudden attacks of pain or debility left her weak and nervous; and her continual cheer-

fulness only rendered the appreciation of her sufferings more painful to her friends. By unremitting care, the approaches of death were baffled, until 1832, when a change for the worse, both in body and mind, took place. Almost imperceptibly the splendour of her intellect dimmed and wasted; but her disposition was still kind and gentle. She lingered until the autumn of 1833, when the symptoms of disease increased to an alarming degree. The violence of her disorder could not diminish her faith in the promises of God, nor disturb the tranquillity of her mind. "What can I do, (was her language,) what can I not do with Christ? I know that my Redeemer liveth. Happy, happy are those who expect to be together in a better world. The thought of that world lifts the mind above itself. Oh, the love of Christ, the love of Christ." Again, when in much pain, she prayed—"Lord, strengthen my resignation to thy holy will. Lord, have mercy upon me, a poor miserable sinner. Thou hast not left me comfortless, O Lord; strengthen me in the knowledge of my Saviour Christ, whom I love and honour."

Such was the manner in which this woman of many honours expressed, in view of death, her confidence in a happy immortality. "On Friday, the 6th of September, 1833, (we condense the account of an eye-witness,) the morning devotion was offered up at her bed-side. There was an unusual brightness in her face. She smiled, and endeavouring to raise herself, she reached out her arms, as if catching at something, and exclaimed, 'Joy.' In this state of quietness and inward peace she remained for about half an hour, when Dr. Carrick came. The pulse had become extremely quick and weak. At about ten, the symptoms of speedy departure could not be doubted. She fell into a dozing sleep, and slight convulsions succeeded, which seemed to be attended with no pain. The pulse became fainter and fainter, and as quick as lightning. It was almost extinct from twelve o'clock, when the whole frame was very serene. With the exception of a sigh or a groan, there was nothing but the gentle breathing of infant sleep. Contrary to expectation, she survived the night. On Saturday, she continued till ten minutes after one, when I saw the last gentle breath escape, and one more was added to that multitude which no man can number, who sing the praises of God, and of the Lamb, for ever and ever."

We need add but little to this sketch of Hannah More. Her character is strongly marked in her writings; her influence was ever for good, and her example was a pattern of that religion of which she was the untiring advocate. In her is exemplified the power of Divine grace over the soul; and her case is one among the many, which illustrate the all-important duty of parents to inculcate, in the minds of their children, early religious impressions. Though calumniated by open falsehood or dark insinuation, she refuted her enemies rather by displays of Christian character than by the direct weapons of argument; and while many of bolder pretensions would have sunk under the assaults made upon her, she grew stronger after every attack, because her unshaken faith in God manifested itself rather by deeds than by words.

DAVID ZIESBERGER.



ZIESBERGER was born in 1725, at Zauchtenthal, in Moravia. When quite young he moved with his parents to Herrnhut, and when fifteen he was employed by Count Zinzendorf in Holland. Through that eminent man he became acquainted with the Princess of Orange, to whom his winning manners rendered him a favourite. This fair chance for advancement Ziesberger abandoned; and embarking at London, sailed for Georgia. At the Moravian settlement in that province, he found his parents; and here the energy of his character was first awakened. The settlement was in destitution; no one could help another; each earned, with hard toil, a scanty subsistence for himself and family. Ziesberger, though still a youth, embraced this rough life with alacrity. Danger and adventure had for him a charm, which brought into exercise the finest traits of his character. Not unfrequently he roamed through the forests at night, either seeking game, or tracking the wild animals which then abounded in the south; and on a few of these occasions he very narrowly escaped with his life.

It was during this life of adventure that his thoughts were first turned to the serious consideration of religion. Before conversion he is said to have answered a friend who pressed upon him the necessity of giving his heart to God, "I shall be devoted to God, and then all of you will perceive, that that great change has taken place in deed and in truth." The expression was characteristic; it also shows, perhaps, that then and perhaps long before, a silent but powerful voice was whispering to him the necessity of that great change. In the following year what he had foreseen occurred. The Spirit of

God wrought powerfully with him, and he could find no rest until, with sincere repentance, he sought it at the foot of the cross. But having once experienced true religion, he resolved "to devote himself, soul and body," to its interests. He studied the Mohawk language; he associated with the Iroquois, and attended their councils; he journeyed far to the north, among the tribes of Pennsylvania and Virginia. In a few years he visited Europe for the purpose of obtaining assistance; but soon returned to America, and entered the country of the Six Nations. It was not long after, that the settlement on the river Mahony was destroyed by Indians. To save it, Ziesberger had ridden all night alone, but was not able to reach it in time to warn the inhabitants of danger. He carried the news to Bethlehem, the people of which afterwards collected and buried the bodies, and adopted such means of defence as were within their power. The Indians were prevented from making further depredations; and the Moravian settlements, six in number, were at this time in a more flourishing condition than at any period previous. One of the happiest villages was Gnadenhuetten. Here Ziesberger and Seidel made a treaty with the Nantikoke Indians, and the Shawanose. Some of these people became converts, and their earnest unaffected piety was highly gratifying to Ziesberger.

The success of the missionaries excited the jealousy of the unconverted Indians, who resolved upon breaking up the settlement. This was to be effected not by the tomahawk, which had already been tried in vain, but by a system of appeals to the passions of the Christian Indians. This was so successful, that many began to waver at the persuasions of their ancient friends, who painted in glowing colours their war-feasts, their battles, and especially the character of an Indian *brave*. Many became negligent in industry and religious duty; while others rejoined the neighbouring tribes. The evil was arrested by a visit from Ziesberger. He collected the converted Indians in a valley, delivered to them a touching appeal, and kneeling down with the whole assembly, commended them, with many tears, to the mercy and protection of God. The wanderers returned to duty; and the zeal and firmness of Ziesberger, not only silenced the insinuations of the hostile Indians, but were the means of converting the wife of Paxonous, a powerful chief of the Mohegans.

War soon after impeded the Brethren's operations. Such hours as could be obtained from duty and danger were employed by Ziesberger in compiling a grammar and vocabulary of the Iroquois language, and in translating the "Harmony of the Four Gospels." At the same time he held many conferences with the Indians, and conducted with them negotiations on the part of the government. Six years were thus passed—years of toil, and danger, and privation, but during which, the zeal of Ziesberger never faltered in the good work which he had undertaken to perform. During this time, the great Indian teacher Papunhawk was converted. His case was a triumph of grace. He possessed unbounded influence over the neighbouring Indians, who considered him as having direct communication with the Great Spirit. On first hearing the gospel at Nain, he burst into tears, exclaiming, "O God, have mercy upon me—grant that the death of the Saviour may be made manifest to me!" Yet this man paused before taking the decisive step; his pride recoiled at the prospect of losing his influence among a people who idolized him. During the time of this conflict, Ziesberger visited Machwihilusing where Papunhawk resided. He was greeted by the sight of the entire village moving toward him to hear the truth. He preached day after day, many were converted; and Papunhawk, giving up all his opposition, became a sincere and zealous Christian.

Still the settlements were in great danger. The savages had laid waste the country with fire and sword. The people of Wechquetank sought refuge in Nazareth: others fled from one town to another. The town of Nain was blockaded on all sides. At the same time more trying dangers appeared, in a different quarter. The colonists had become so infuriated against the Indians, that they resolved to destroy civilized as well as savage. During four weeks the Brethren stood on their defence, watching day and night, through intensely cold weather, and expecting a cruel death, if not from the red men, from those who should have exhausted every effort to assist them. At length a government express arrived from Philadelphia, with an order that all the baptized Indians should be conducted to that city. They arrived there in safety, and remained some months. Afterwards the missionaries conducted them to Machwihilusing on the Susquehanna. But persecution still followed these devoted

people. Wechquetank was burned by the white people, and an attempt of like nature was made on Bethlehem. The inhabitants of Conestoga near Lancaster were assailed by fifty-seven whites, and fourteen of them killed. The remainder fled to Lancaster, implored protection of the magistrates, and were lodged by them in the workhouse. The assailants marched hither, broke into the building, and massacred the fugitives while crying for mercy on their knees. Amid these scenes, the energy of Ziesberger in behalf of the converts never faltered. He resolved to found a settlement on the remote banks of the Susquehanna, where the distant Indian tribes might be assembled for instruction. Many of the old inhabitants of Bethlehem sold their lands, and deserted the homes of childhood, to accompany him. On the road they experienced every hardship. Circuits of many miles had to be taken, to avoid the Indians; at night they lay in the woods; occasionally paths had to be cut through the forest; rapid streams were crossed, in frail canoes; then came stormy weather, accompanied by heavy falls of snow; and at length their scanty provisions began to fail. In addition to these troubles, the forests caught fire, and the whole party scarcely escaped with their lives. But their Christian patience triumphed over these difficulties, and they were enabled to found their new town, Friedenshuetten, on the distant banks of the Susquehanna.

The description of these really Christian men, as given by their leader, is a refreshing picture of that life which they only can lead whose hearts have been touched by the finger of heavenly love. "In rainy weather the brethren and sisters assembled in small companies in their dwellings, to sing and praise the Lord for his mercies. A perfect harmony and concord prevailed among them. It was a pleasure to see how judiciously they planned and executed the work of each day. They appeared like a swarm of bees. Each knew his proper task, and performed it readily. Some were employed in building houses, others in cleaning the land; some in fishing, to provide for those at work; others cared for the house-keeping." But this quiet was soon interrupted. The Cayuga Indians, becoming jealous of the Brethren's prosperity, ordered them to leave Friedenshuetten; but through the intercession of Ziesberger, they were induced to revoke the order. But the joy at this deliverance

was dampened, by intelligence that a great council of the Iroquois at Yaminga had severely reprimanded the chief of Cayuga, for giving land to the Moravians without their consent. On hearing this, Ziesberger journeyed to Onondago alone, to have a conference with the Iroquois. He addressed them in council, and after mature consideration they fully ratified the Cayuga grant.

Meanwhile, the new town increased rapidly. The Indians crowded in numbers to see and admire it, thus introducing themselves to the influence of missionary teaching. Ziesberger laboured with increased zeal, and witnessed effects of his labour which thrilled his bosom with gratitude. Senecas, Tutelas, Mohegans, and Mohawks mingled their tears while hearing of the name of Jesus. Ziesberger was adopted to the great privilege of brotherhood with the Delawares, and in 1767 a church, spacious for that time, was erected at Friedenshuetten.

In the autumn of this year, Ziesberger, accompanied by Papunhawk, made a journey to the Ohio. After wandering many days without seeing a human being, he reached a solitary hut, in which dwelt an Indian hunter with his family. For years this man had lived thus secluded from all society. On arriving among the Senecas, Ziesberger was warned about proceeding to Gosgoschuenk, whose inhabitants, he was told, had not their equals in wickedness and thirst for blood. The intrepid missionary made the noble reply, that, if they were so wicked, they stood so much more in need of the gospel of their Redeemer; but that, at all events, he did not fear them. On arriving at Gosgoschuenk, he at night addressed a great assembly of the warriors who were gathered round a fire. The whole history of Ziesberger is wonderful; but no part of it is more so than that he escaped alive from these savages. Most of the warriors listened with indifference or contempt, while the women became his enemies, because he denounced their favourite luxury of prolonging the agonies of their captives by excruciating tortures. He soon became a hated man, and, but for the friendly shelter afforded by a relative of Papunhawk, would probably have been put to death. After remaining some time, he returned to Friedenshuetten, where he collected a few pious men, and again set out for Gosgoschuenk. This was the chosen field of Ziesberger's labours—the harvest where he exerted every

energy of mind and body fruitage for his lord. His small company built a block-house to protect themselves from the Indians, and, when the cold season approached, they added a small winter-house, where the sacrament could be administered to the Indian Christians, who consisted of a few families. After a dreary interval of alternate hope and fear, some dawnings of a better day appeared. Ziesberger preached every day, and he began to perceive that a few of his hearers appeared serious and attentive. Some weeks after, two parties arose in the village. The stronger opposed the gospel with the hatred of savages; the others declared that, rather than be deprived of it, they would depart and dwell elsewhere. So furious was the contest between these factions, that the Moravians prepared to depart. Three of the hostile Indians attempted to detain them, but were awed into silence by Ziesberger. At this time, a joyful event unexpectedly took place. It was the conversion of a chief named Allmewi, who was one hundred and twenty years old. He had, from the first, given his countenance and protection to the missionaries, and at length, notwithstanding the scruples and prejudices of age, he fully embraced the gospel. In the Indian assembly, he exclaimed, "I can bear it no longer, my heart is full within me, and I have no rest night nor day. Unless I shall soon receive comfort, I shall die." He was baptized on Christmas day, and, until his death, exerted his influence for the mission.

The brethren had now completed their arrangements for the departure. They retired to a distant spot on the river bank, established a new settlement, and lived by hunting and fishing. Here they received intelligence that their enemies at Gosgoschuenk had, soon after their departure, begun to relent, in consequence of which a solemn assembly was convened to consider whether they should receive the gospel. "Every one," they decided, "has full liberty to hear or not to hear it. Whoever has no mind to hear, may stay away; for the Indians are a free people, and will never be slaves." Ziesberger was entreated to forget all former injuries, while, at the same time, frank confession was made that a band of murderers had long before sworn to take his life. The poor, half-starved band could hardly believe such tidings; but they were true. Numbers of the people of Gosgoschuenk; those who had plotted their destruction,

who had never spared a captive, nor known kindness or pity, came to lay their savage feelings at the foot of the cross. They stood round Zeisberger, exclaiming that his God should be their God, and that they were ready to accompany him wherever he went. He soon after journeyed still further down the Ohio, and founded a new town at the Beaver Falls. It was named Friedenstadt. Hither he was followed by many of his former enemies, and in the spring he became acquainted with Netawatwees, the greatest chief of the Delawares, and, ever after, the missionary's firm friend. He invited Ziesberger to form a new settlement on the Muskingum, about seventy-five miles from Friedenstadt, and amid scenery of the most romantic character. Possession was taken in the name of the United Brethren, and some of their number began to build the town of Schoenbrunn—the Beautiful Spring—the loveliest of all Ziesberger's settlements, and the one which lay nearest his heart. Here he often taught his Indian pupils, amid the seclusion of beautiful groves, or preached by the waters of the neighbouring lakes. Sometimes he taught in the school; sometimes he translated school or devotional books into the Indian languages; at others, he visited the sick and needy, while, more rarely, (strange work for a minister,) he pursued the wolf and the bear. In 1776, he founded Lichtenau, higher up the Muskingum. About the same time, Netawatwees and his nephew were converted. This was the golden period of Ziesberger's career. In every former settlement he had felt, after a time, a restlessness of mind—a persuasion that he must yet seek a nobler home. Now he felt that his wish was granted. The Delaware chief was devotedly attached to him, and the whole nation gladly received the words of truth. Embassies came from distant tribes, declaring their readiness to receive the gospel and their personal regard for the teacher.

Yet this prosperity was alloyed with trouble. The Cherokees were prevented from attacking the settlements only through the decided language of Netawatwees. The Senecas next invaded the country, and in the following year Netawatwees died. His last request was that the Delawares should hear and believe the word of God preached by the Moravians. Ziesberger followed the noble warrior to his burial-place, weeping with the bitterness of a child. Soon after, a war broke out between the Hu-

rons and Senecas. The Delawares joined the former, and ordered the missionaries to march against the rebels on the other side of the Ohio, kill them, and send their scalps. At that crisis Papunhawk died. Disasters thickened on every side, and the whole country was a scene of war and ravage. Then White Eye, the successor of Netawatwees, died; and the enemies of Ziesberger, becoming bolder and more cruel, plotted against his life. When urged to fly, he replied, "If I am in danger, I cannot prevent it, and will not fly from it; but I commit my work, my fate, my future course, to my gracious Lord and Master, whom I serve." One day he met eight Mingoos, a tribe by whom he was hated, and who had resolved upon his death. He was alone, but unawed; the savages quailed before his calm courage, and in a few moments walked swiftly away.

During the revolutionary war, two hundred Huron warriors, under their leader Half King, marched against the Moravians. Ziesberger sent them several slaughtered oxen, and an abundance of other provisions. Half King was highly gratified, and next day entered Lichtenau with eighty-two men. He shook hands heartily with Ziesberger, visited the schools, dined, and made a treaty. This he afterwards broke, attacked Gnadenhuetten, and shot all the cattle. Ziesberger, Senseman, and Heckenwalder, while endeavouring to save their people, were captured and carried before the Half King. His settlement, containing all his books, manuscripts, and translations, were reduced to ashes. Gnadenhuetten, Salem, and Schoenbrunn were deserted, all the houses and fields laid waste, and the wretched inhabitants conducted many miles into the wilderness by a band of Hurons. Still Ziesberger bore up, and, with three companions, went to Detroit to solicit assistance from the government at that place. On returning, they conducted the brethren to the shores of Lake Erie. Here they remained until Governor Schuyler offered them a place on the Huron river, and furnished them with boats, provisions, and other stores. The spot was one of great beauty, midway between Lakes Huron and Erie, and close to Lake St. Clair, and hither the dispersed Indian converts, who had been scattered into various parts, eagerly flocked. Once more a flourishing settlement arose in the wilderness, and once more Ziesberger left the

society of those he had gathered there, and went still further back to found another. This he named Goshen, and here he spent the last eight years of his life. He was now eighty years of age; and, during sixty years of that time, he had visited the settled States but three times. He was emphatically a man of the wilderness; for its children he toiled and suffered, and even when he had begun to feel the infirmities of age, his hours were occupied in translating Scripture, a hymn-book, and other writings into the Delaware language. When no longer able to travel, he visited every house in the settlement from day to day. Total blindness caused him to stop the affectionate custom. He died in the triumph of Christian faith in October, 1808, in the eighty-eighth year of his age.

SIR ISAAC NEWTON.



SIR ISAAC NEWTON as a Christian—as the servant of God, rather than as the greatest of philosophers—is the subject of our present sketch. We shall be obliged therefore to pass in a rapid manner over those discoveries by which he reduced philosophy to a system, and which have justly entitled him to the title of the greatest of all philosophers.

Isaac Newton was born (Dec. 25, 1642, O. S.) at Woolsthorpe Manor, Lincolnshire. Though extremely diminutive at birth, he appears to have been healthy during childhood, a circumstance partly owing to his residence among the beautiful natural scenery of his native valley. His father had died before Isaac's birth, so that his early education was wholly-intrusted to the mother. At school he was dull and inattentive ; but during playhours he amused himself in making or inventing toys and little machines, some of which astonished much older schoolmates. In his twelfth year, he was placed at the public school at Grantham. Here he made a mill, moved by a *mouse*, and a water clock. At night he amused himself by flying kites with paper lanterns to their tails, which the alarmed villagers took for meteors or comets. He also attempted drawing, and even the writing of verse. But his greatest mechanical effort at this time was in the construction of a sun-dial, which was so good a timepiece as to be long afterwards celebrated under the name of Isaac's dial.

It was the wish of Newton's mother that he would devote himself to the farm at Woolsthorpe. For this he was found utterly incapable, and, through the influence of his uncle, was permitted to enter Trinity College. Here the youthful mechanic entered upon the studies for which nature had fitted him; his

idleness and inattention disappeared; he speedily mastered Euclid, Descartes, and Kepler; and he applied the theoretic knowledge thus obtained, to the construction of the philosophical and astronomical instruments then in use. His first great discovery was the solar spectrum, which led to an entirely new theory of light and of colours, and to a reconstruction of the refracting telescope. In 1665, the plague drove him from Cambridge; and it was while spending a period of retirement at Woolsthorpe, that the first ideas occurred to him of that wonderful law of gravitation which finally resulted in that system of the universe developed in his *Principia*. In 1668 he returned to Cambridge, and constructed the first reflecting telescope, the first practical result of his great discovery in optics. He was elected professor of mathematics, and in 1671 a member of the Royal Society. The publication of his new theory of light, (1672,) involved him in numerous discussions with the many professors, who, both in England and on the Continent, obstinately adhered to the old system.

Newton's attention was, as we have seen, early directed to the subject of gravitation. From various subjects he postponed the theory, which was already struggling in his mind, for nearly sixteen years, when a conversation concerning the measurement of a degree on the meridian induced him to resume the consideration of it. The result was, the discovery of the law of universal gravitation, which connects into one great family every orb that rolls through the immensity of space, and by means of which the quantity of matter, the specific gravity, the relative weight, and the form of the sun and planets can be accurately ascertained.

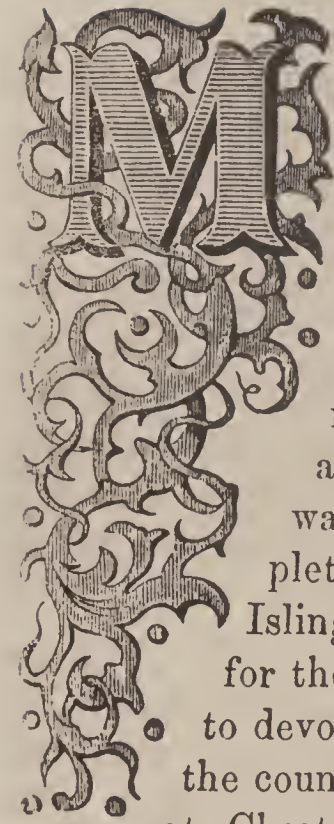
Newton took a conspicuous part, with the University of Cambridge, in opposing the command of James II., that Father Francis, an ignorant monk of the Benedictine order, should be admitted to the rank and privilege of Master of Arts. The university triumphed, and, in 1688, Newton appeared as its representative in parliament. About the time of his return, he published his "Letter on the Existence of a Deity," which manifests his earnest piety. At an early age, Newton's mind had been directed to the truths of the gospel; the Bible he regarded as a sacred book; and his researches into the truths of nature impressed more deeply upon his mind the harmony and

proofs of benevolence which pervade God's works. His unaffected piety was mistaken by the pedantic philosophers of that age for evidence of infirmity; and the idle tale was circulated that the author of the Principia had, in his old age, become childish. To refute such an idea, we need only refer to the events of his subsequent life. In 1694, he became Warden of the Mint, an office requiring great mental application; yet within two years after his appointment, the entire money of the realm was renewed, and four years after that event, he was promoted to the Mastership of the Mint, an office worth twelve or fifteen hundred pounds a year. At Paris he was elected member of the Royal Academy of Sciences; in 1701 he was sent a second time to parliament, and in 1705, Queen Anne conferred on him the honour of knighthood. Meanwhile he published his expositions of the book of Revelation, and amused his leisure hours in composing a system of Chronology, based on a well known point in ancient history—the Argonautic expedition. By computations on the astronomical observations in Hipparchus, he placed that event fifty-four years after the death of Solomon, fixing by the same method several other points as concurrent checks. The third edition of his Principia, with numerous improvements, appeared in 1726. In the following year, (February 28,) he presided at a meeting of the Royal Society. He was then in his eighty-fifth year, and the fatigue, together with a painful disease to which he was subject, soon convinced him that he had acted imprudently. His disorder returned, occasionally in such acute paroxysms that large drops of sweat ran down his face. He bore all with gentleness, and at intervals of ease, conversed cheerfully with those around him. He expired on the 20th of March. His funeral was attended by the most learned and wealthy in the land, and a costly monument was raised to his memory in Jerusalem church.

The private life of Newton was worthy of his genius. A large portion of his income was spent in silent acts of charity. He was ever ready to aid learning, or encourage discoveries, by the most liberal aid; and to all his relatives, even the most distant, connected with him by blood, he proved a generous benefactor, presenting them with hundreds of pounds at a time. He cherished the great principles of religious toleration at a period when they were little understood, and boldly expressed.

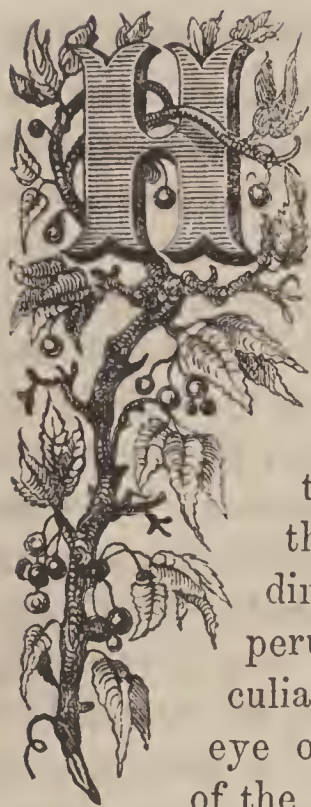
his abhorrence of every form of persecution. The modest simplicity of his mind was rarely equalled, and never surpassed. This was not the result of affectation, but of that purity and nobleness of soul, which, though ever struggling into new light, feels that its struggle is ever but beginning. Looking far beyond other men into the secrets of the universe, the enlarged view only convinced him of the boundless depths still to be explored. He knew well the worth of what he had accomplished, and when circumstances compelled him, could assert the just value of his discoveries; yet a little before his death, he used the following memorable language: "I do not know what I may appear to the world, but to myself I seem to have been only like a boy, playing on the sea-shore, and diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary, while the great ocean of truth lay all undiscovered before me." Who, in considering this truly great man, either as a citizen, a philosopher, or a Christian, will not wish to be like him, to imitate his virtues, and to fulfil, as he did, the great object of his being!

MATTHEW HENRY.



MATTHEW HENRY, the great commentator, was the son of Philip Henry, a pious and learned non-conformist minister, and was born in 1662. He continued under his father's care till he was eighteen years of age; in which time he became well skilled in the learned languages, especially in the Hebrew, which his father had rendered familiar to him from his childhood; and from first to last the study of the Scriptures was his most delightful employment. He completed his education in Mr. Doolittle's academy at Islington, and was afterwards entered in Gray's Inn for the study of the law. But at length, resolving to devote his life to divinity, in 1686, he retired into the country, and was chosen pastor of a congregation at Chester, where he lived about twenty-five years, greatly esteemed and beloved by his people. He had several calls to London, which he constantly declined; but was at last prevailed upon to accept an unanimous invitation from a congregation at Hackney. He died on the 22d of June, 1714, of apoplexy, while he was travelling from Chester to London; and was interred at Trinity church in Chester. He wrote, 1. Expositions of the Bible, in 5 vols. folio. 2. The Life of Mr. Philip Henry. 3. Directions for Daily Communion with God. 4. A Method for Prayer. 5. Four Discourses against Vice and Immorality. 6. The Communicant's Companion. 7. Family Hymns. 8. A Scriptural Catechism. And, 9. A Discourse concerning the Nature of Schism. Mr. Henry is best known in this country by his Exposition of the Old and New Testament, of which the moderate Christian spirit and mild tone are highly appreciated by various denominations of Christians. It is one of the most popular commentaries on the Scriptures which has ever been published.

HENRY SCOUGAL.



HENRY SCOUGAL, M. A., second son of Patrick Scougal, Bishop of Aberdeen, was born June, 1650, at Salton, where his father, the immediate predecessor of Bishop Burnet, was rector. His father, designing him for the ministry, watched over his infant mind with peculiar care. He had soon the satisfaction of perceiving in him the most amiable dispositions, and his understanding rising at once into the vigour of manhood. At an early period, he directed his thoughts to sacred literature. He perused the historical parts of the Bible with peculiar pleasure, and examined its contents with the eye of a philosopher. The nature and evidences of the Christian religion also occupied his mind. Nor was he inattentive to polite literature. He read the Roman classics, and made considerable proficiency in the Greek, Hebrew, and other oriental languages. He was also well versed in history and mathematics. His diversions were of a manly kind. In concert with some of his companions, he formed a little senate, where orations of their own composition were delivered. At the age of fifteen, he entered the university, where he behaved with great modesty, sobriety, and diligence. He disliked the philosophy then taught, and applied himself to the study of natural philosophy. When he was yet about eighteen years of age, he wrote the reflections and short essays since published. In all the public meetings of the students, he was chosen president, and had a singular deference paid to his judgment. On finishing his courses, he was appointed professor of philosophy in the University of Aberdeen, where he conscientiously performed his duty in training up the youth under his care in such principles of learning and virtue as might render them orna-

ments to church and state. He maintained his authority among the students in such a way as to keep them in awe, and at the same time to gain their love and esteem. He allotted a considerable part of his income for the poor, and many indigent families were relieved in their straits by his bounty, though so secretly that they knew not whence their supply came. In four years he was, at the age of twenty-three, ordained a minister, and settled at Auchterless, twenty miles from Aberdeen, where his zeal and ability were eminently displayed. In the twenty-fifth year of his age, he was admitted Professor of Divinity in the King's College, Aberdeen. The inward dispositions of this excellent man are best seen in his writings, and the whole of his outward behaviour and conversation was the constant practice of what he preached. He died of consumption on the 20th June, 1678, in the twenty-eighth year of his age, and was buried in the King's College Church in Old Aberdeen. The principal work of Scougal is a small treatise entitled, "The Life of God in the Soul of Man." This book is not only valuable for the sublime spirit of piety which it breathes, but for the purity and elegance of its style—qualities for which few Scottish writers were distinguished before the Revolution.

JAMES SAURIN.



JAMES SAURIN, the celebrated preacher, was the son of a Protestant lawyer of eminence, and born at Nismes in 1677. He applied to his studies with great success; but at length being captivated with a military life, he relinquished them for the profession of arms. In 1694, he made a campaign as a cadet in Lord Galloway's company, and soon afterwards obtained a pair of colours in the regiment of Col. Renault which served in Piedmont. But the Duke of Savoy having made peace with France, he returned to Geneva, and resumed the study of philosophy and theology, under Turretin and other professors.

In 1700, he visited Holland, then came to England, where he remained for several years, and married. In 1705, he returned to the Hague, where he fixed his residence, and preached with the most unbounded applause. To an exterior appearance highly prepossessing, he added a strong harmonious voice. The sublime prayer which he recited before his sermon was uttered in a manner highly affecting. Nor was the attention excited by the prayer dissipated by the sermon: all who heard it were charmed; and those who came with an intention to criticise, were carried along with the preacher and forgot their design. His sermons, especially those published during his life, are distinguished for justness of thought, force of reasoning, and an eloquent, unaffected style. Saurin died on the 20th Dec. 1730, aged 53.

He wrote, 1. Sermons, in 12 vols. 8vo and 12mo; some of which display great genius. Saurin was a lover of toleration, which gave great offence to some of his fanatical brethren, who found fault with him because he did not call the pope Antichrist, and the Romish church the whore of Babylon. But these prophetic metaphors, however applicable they may be, were certainly

not intended by Jesus to be bandied about as terms of reproach; to irritate, without convincing, those to whom they were applied. Saurin therefore, while he perhaps interpreted these metaphors in the same way with his brethren, discovered more of the moderation of the Christian spirit.

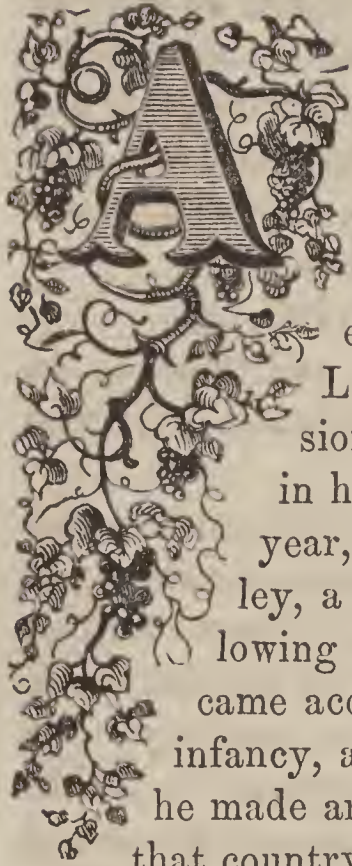
2. "Discourses Historical, Critical, and Moral, on the most memorable Events of the Old and New Testament." This is his greatest and most valuable work. It was printed first in 2 vols. fol. Beausobre and Roques undertook a continuation of it, and increased it to 4 vols. It is full of learning: it is a collection of the opinions of the most esteemed authors, both Christian and heathen; of the philosophers, historians, and critics, on every subject which the author examines.

3. "The State of Christianity in France," 1725, 8vo.

4. "An Abridgment of Christian Theology and Morality, in the form of a Catechism," 1722, 8vo. He afterwards published an abridgment of this work.

5. His "Dissertation on the Expediency of sometimes disguising the Truth," raised a multitude of enemies against him. In this discourse his plan was, to state the arguments of those who affirm that, in certain cases, it is lawful to disguise truth, and the answers of those who maintained the contrary. He does not determine the question, but seems, however, to incline to the first opinion. He was immediately attacked by several adversaries, and a long controversy ensued; but his doctrines and opinions were at length publicly approved of by the synods of Campen and of the Hague.

JONAS HANWAY,



DISTINGUISHED merchant, traveller, and philanthropist, was born at Portsmouth, in Hampshire, on the 12th of August, 1712. At the age of seventeen, he was bound apprentice to a merchant at Lisbon, and, at the expiration of his apprenticeship, returned to London, and pursued his commercial profession, without any remarkable event occurring in his life, until 1743. In the February of this year, he entered into partnership with Mr. Dingley, a Russian merchant, and arrived, in the following June, at St. Petersburg. Here he first became acquainted with the Caspian trade, then in its infancy, and, having an ardent desire to visit Persia, he made an offer to the Russian factors to proceed to that country in the capacity of their agent, which he was accordingly appointed, and set out in September.

With his suite, consisting of an interpreter, a clerk, a Russian servant, a Tartar boy, and a guard, and having under his care twenty carriage-loads of English cloth, he arrived at Moscow in ten days, whence, on the 24th, he proceeded to Zaritzen, on the banks of the Volga, and, along that river, continued his journey to Astrachan and Yerkie. Having now arrived at the Caspian, he embarked, on the 22d of November, and traversing the whole length of the sea from north to south, made a short stay at Langarood, and then made for Astrabad, which he reached on the 18th of December. After the inhabitants had shown some apprehension at holding communication with a vessel which they at first supposed to be that of a pirate, Mr. Hanway was allowed to land, and, while on shore, witnessed the woods of the neighbouring mountains on fire, the heat of which was so excessive that it is described by Mr. Pugh, the

biographer of Hanway, as "causing the butter on board the ship to run like oil." On his arrival at Astrabad, he was presented to the governor, who received him in great state, and told him, in the eastern style of compliment, "that the city of Astrabad was now his to do what he pleased with." Having obtained the promise of an escort to Meshed, he had already sent part of his goods forward, and was preparing to set out himself for that city, when, to his great mortification, the governor told him he could spare but one soldier to accompany him. This reply was succeeded by the arrival of intelligence still more distressing, and rendering the situation of Hanway extremely perilous. The town of Astrabad had been suddenly besieged by a party of rebels, and their leader declaring that he intended to seize the shah's treasures and the European goods, the terrified inhabitants "cursed Mr. Hanway as the cause of their misfortune, by bringing so valuable a caravan into the city to attract the avarice of the rebels." In this dilemma, he prudently declined following the advice of his attendants to escape in a disguise from the city, but retired to his apartment, and entered in his journal a prayer, which proves at once the elevated and resigned state of his mind amid the dangers which threatened him. "If, my God," runs one of the passages, "it is Thy will I now render back this vital heat which sprang from Thee; if Thy gracious providence has ordained that my life be now brought to an end by these unthinking men, Thy will be done. Avert, O Lord, the destruction that menaces them, and lay not my blood to their charge!"

On the following morning, he was awoke by the noise of musketry, and was informed that the city had been taken. He was, shortly afterwards, visited by the captors, who declared they did not mean to hurt his person; but, on the contrary, as soon as ever their government was established, they would pay for the goods which they then seized, and informed him that the forty bales he had sent out laden on the camels were already in their possession. His money was now demanded, when, he observes, "as gold can purchase every thing except virtue and health, understanding and beauty, I reserved a purse of a hundred and sixty crowns, thinking it might administer to my safety." After experiencing much insult and cruelty from the rebels, he resolved to leave Astrabad, and proceed to Ghi-

lan to seek protection of the shah, who was reported to be encamped near that city. He had travelled on his way some distance beyond the ruins of the palace of Farabad, once famous for the residence of the Persian kings, when the carriers, who had engaged to accompany him to Balfrush, the capital of Mesanderan, refused to continue their journey, alleging that he was near the coast, and might go by sea. "Accordingly," says Mr. Pugh, "they conducted him and his attendants to a fisherman's hut on the sea-coast. The poor man had only an open boat, like a canoe, very leaky, and too small for six persons; besides, it could be navigated only with oars or paddles near the shore, where the surf then ran very high, and the sand banks, forming breakers, made the sea still more dangerous. He, therefore, again implored the carriers to furnish horses according to their engagement; but they treated his request with contempt. He threatened to use force, whereupon two of them, being armed with match-locks, lighted their matches; two others had bows and arrows, and all of them, being six in number, had sabres. Mr. Hanway collected his company, among whom were four muskets, a blunderbus, and a pair of pistols; but, as he could not depend upon more than two of his servants, after a short parley, he submitted to run the risk of being drowned, rather than engage in a fray."

Embarking, therefore, in the canoe, he arrived safe at Teshchidezar, where he was furnished with a horse and mules, and, on reaching Balfrush, was assured by the Persian merchants that the shah would make good his loss. "It was this escape," says Mr. Pugh, "which gave Mr. Hanway the idea of the motto he subsequently adopted, 'Never despair.'" The approach of the rebels to Balfrush was a new source of danger to him, and, sooner than again fall into their hands, he determined to make his way out of the city alone, from which he escaped just in time, as the Tartars were entering at one gate while he was departing through another. After proceeding some distance, he fell in with a party who were conducting the baggage of a Persian chief; but the miserable horse on which he was mounted now sank to the ground with himself and his faithful Tartar boy, who had refused to be left behind at Balfrush. In this situation, without guide, and understanding but little of the language of the country, he made his way to the

coast, passing in his way several rivers, over which he was carried gratis, on his plea of poverty, not daring to show the money he had concealed at Astrabad. He at length came up with the party of the Persian chief before mentioned, whom he calls "the admiral," and in whose train he found his clerk and servant. In the night, however, the admiral secretly departed, leaving Mr. Hanway without protection or provision—a baseness which so exasperated him, that, though the night was dark and tempestuous, he immediately followed him, and, overtaking him, seized the bridle of the horse on which the admiral was mounted, and pronounced the word "Shah" with the utmost emphasis. This had the desired effect; the admiral commanded his vizier to take up Mr. Hanway behind him, and in this way he continued to travel to the shore of the Caspian, the surge of which threw down several of the horses of the party, and endangered the lives of their riders. He at length arrived at Langarood, where he was most hospitably received by Captain Elton, after a journey of twenty-three days, during which he had once been without food for forty hours, and had not enjoyed one hour of security or unbroken sleep.

Having rested a few days and recruited his strength and spirits, he proceeded through Reshed to Casbin, where he arrived on the 2d of March, 1744, and remained until the melting of the snow, by the reflection of which he had been almost blinded during his journey. He at length reached the camp of the shah, from whom he obtained a decree, "that the particulars of his loss should be delivered to Behbud Khan, the shah's general, now at Astrabad, who was to return such parts of the goods as could be recovered, and make up the deficiency out of the sequestered estates of the rebels." On his way back to Astrabad, Hanway passed a month with Captain Elton, at Langarood, and set out for the former place on the 1st of May. In his way thither, he encountered many dangers, being frequently deserted by his guides and guards, and, on one occasion, having lost his path at night in a forest, he, on the refusal of the owner of a lonely house to admit him, broke open the door, and, tying a rope round his arms, compelled the man to conduct himself and his companions into their proper track. On his arrival at Astrabad, he presented the shah's order to the governor, who promised that it should be complied with to the letter.

He was, however, unable to procure the whole of the money due for his lost merchandise, and, after refusing to accept a number of female captives in part payment, he set out on his return to Russia, and arrived at Moscow on the 22d of December. He did not reach this city without having experienced many dangers and delays; among the latter was his detention at Yerkie, where he had to undergo a quarantine of six weeks, at the end of which he was not permitted to depart until he had been stripped naked in the open air, and received on his body the contents of a pail of warm water. Letters reached him at Moscow, informing him of his accession to a large sum of money, in consequence of the death of a relation, an event upon which he observed, "Providence was thus indulgent to me, as if it meant to reward the sincerity of my endeavours." On the 1st of January, 1745, he arrived at Petersburg, where he engaged in commerce for about five years, at the expiration of which he returned to England, and, abandoning mercantile pursuits, employed himself in compiling the history of his travels, and in a series of the most liberal and benevolent acts.

In January, 1753, he published his travels, in four quarto volumes, under the title of "An Historical Account of the Caspian Trade over the Caspian Sea, with a Journal of Travels from London, through Russia into Persia, &c., to which are added the Revolutions of Persia during the present Century, with the particular History of the Great Usurper, Nadir Kouli." The work was most favourably received; but, shortly after its publication, the labour he had bestowed on it made such an inroad upon his health as to render it necessary for him to seek its renewal on the Continent. On his return home, towards the latter end of the last-mentioned year, the question respecting the expediency of naturalizing the Jews was a subject of much discussion, when "Hanway," says Mr. St. John, "on most other occasions just and philanthropic, yielded, in this instance, to the force of narrow and inhuman prejudices, and argued in a pamphlet, now very properly condemned to oblivion, in favour of the absurd laws by which this portion of our fellow-creatures have been in so many countries excluded from the enjoyment of the rights of man." Mr. Pugh, however, says that it was the spirited opposition of Mr. Hanway to the naturalization of the Jews that laid the foundation of his

celebrity, as a public man, and goes so far as to assert that his writings on the subject were probably the principal means of causing the repeal of the act. In 1754, he endeavoured to call the attention of government to the bad state of the streets in London and Westminster, by a letter which he published on the subject to Mr. Spranger, on his excellent Proposals for Paving, Cleansing, and Lighting the Streets of Westminster, &c. In the spring of the following year, appeared his "Thoughts on Invasion," a publication which, in some measure, tended to quiet the minds of the people as to the probability of that event taking place on the part of the French.

In 1756, he commenced those measures which finally led to the establishment of the Marine Society—"an institution," says Mr. Pugh, "not to be equalled for substantial utility and real national advantage by any undertaking in any age or country." The object of the establishment was to fit out landmen volunteers and boys to serve on board the king's ships, which men and boys consisted, for the most part, of such wanderers, beggars, or prisoners for petty offences, as chose to put themselves under the instructions of the society. "We found," says Mr. Hanway, in his address to the public in favour of the design, "a great number of young fellows in danger of becoming a prey to vice through idleness, who, as soon as the garb of seamen was presented to them gratis, gladly entered into its service; and a number of boys, loitering in filth and rags, and, as the forlorn hope of human nature, ready for any enterprise, and we considered that the preservation of such persons, and rendering them useful, promoted the great end of government and true policy in a double view." The society met with general encouragement; the king's donation was £1000, and, in 1757, a silver anchor was voted to Mr. Hanway, for proposing, methodizing, and carrying the design into execution; but it was not until 1772 that an act passed to make the governors of the Marine Society a body corporate. In the former year, he published his "Journey from Portsmouth to Kingston," in which, says Mr. St. John, "he benevolently, but ridiculously, endeavoured to discourage the habit of tea-drinking," an attempt that called forth a virulent and anonymous reply from Dr. Johnson, in "The Literary Magazine." In 1758, and the following year, Mr. Hanway made strenuous exertions to improve the "Found-

ling," and to establish the Magdalen Hospital, for the reception of penitent prostitutes, of which he is considered the founder. The women who had reaped the benefit of this institution, he took great delight in entertaining at his own house, where he gave them his best advice, generally accompanied, says Mr. Pugh, with a small present. The small works which he wrote in support of the above institutions were succeeded by one entitled, "Reasons for an Additional Number of Twelve Thousand Seamen to be employed in time of Peace in the Merchants' Service," and another, advocating the cause of the orphan poor, called "Serious Considerations on the Salutary Designs of the Act for a Regular Uniform Register of the Parish Poor."

In 1762, Mr. Hanway published Eight Letters to the Duke of —, supposed to be the Duke of Newcastle, in which he ridicules the practice of giving vails, or visiting-fees, to servants, a custom which, at that time, had arrived at a very extravagant pitch. He was recommended to take up the subject by Sir Thomas Waldo, who, at the same time, communicated to Mr. Hanway an anecdote illustrative of the excess to which the practice was carried. On leaving the house of the duke alluded to, Sir Thomas, after having feed a train of other servants, put a crown into the hands of the cook, who returned it, saying, "Sir, I do not take silver." "Don't you, indeed?" said the baronet, putting it in his pocket; "then I do not give gold." Mr. Hanway also himself relates a somewhat similar circumstance. He was paying the servants of a friend for a dinner, which their masters had invited him to, one by one, as they appeared:—"Sir, your great-coat." "A shilling."—"Your hat." "A shilling."—"Stick." "A shilling."—"Umbrella." "A shilling."—"Sir, your gloves." "Why, friend, you may keep the gloves; they are not worth a shilling."

Such was the universal esteem Mr. Hanway had acquired by his benevolent exertions, that, in the last-mentioned year, a deputation of five citizens of London waited on the minister, Lord Bute, requesting that he would confer some appointment on the subject of our memoir, who was accordingly, on the 17th of July, made one of the commissioners for victualling the navy. He shortly afterwards took a large house in Red Lion Square,

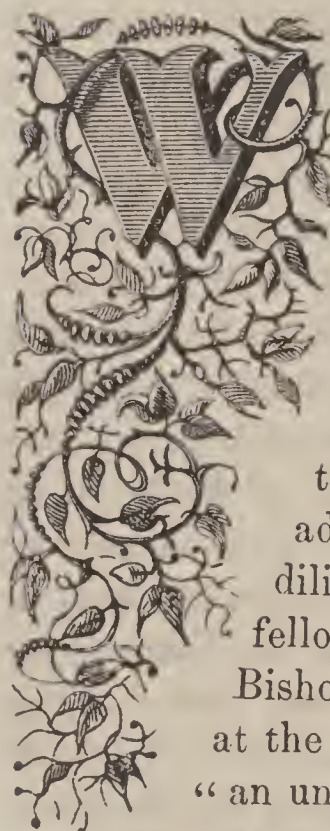
which he decorated in a style peculiar to himself, with paintings and emblematical devices, in order, as he said, to furnish topics of discourse to his countrymen and countrywomen, who, he used to observe, were by no means *au fait* in the art of conversation. In 1773, he pleaded the cause of another class of unfortunate human beings, in a publication called "The State of the Chimney Sweepers' Apprentices," for whose relief he promoted a subscription, under the direction of a committee. He continued to pursue an uninterrupted course of benevolence until his death, which took place on the 5th of September, 1786. Three years previous to which, ill health had compelled him to resign his office at the victualling board. His last moments were marked by singular calmness and Christian resignation, and, anxious to the last for the welfare of his fellow-creatures, he said to the surgeon, on the day of his death, "If you think it will be of service in your practice, or to any one who may come after me, I beg you will have my body opened. I am willing to do as much good as is possible."

No better estimate, perhaps, of the character of Mr. Hanway can be formed than by comparing it with that of the truly illustrious Howard. Like the latter, inexhausted in striking out resources of beneficence, and indefatigable in carrying them into execution, the former dedicated his long life to public works of mercy. Numerous and successful, however, as are those we have already recorded, they afford but an imperfect idea of his liberality and philanthropy. He was too unostentatious to suffer his private acts of charity to be known; but the necessity for his accepting a retiring pension in his seventy-first year, furnishes an honourable clue to an estimate of the probable extent of them; and his publications in the cause of religion and humanity, to the number of nearly seventy, render any attempt at enlargement upon his public zeal and devotion unnecessary. In addition to the share he had in the formation of the institutions already mentioned, the foundation of Sunday-schools is chiefly attributable to his writings.

"In person," says Mr. Pugh, "Mr. Hanway was of the middle size; of a thin, spare habit, but well shaped; his limbs were fashioned with the nicest symmetry. In the latter years of his life, he stooped very much, and, when he walked, found it conduce to his ease to let his head incline towards one side;

but, when he first went to Russia, his face was full and comely, and his person altogether such as obtained for him the appellation of the Handsome Englishman." He was never married, having been captivated, while at Lisbon, by the charms of a lady whom, to put a second-hand idea of Mr. Moore's into prose, he thought it far more sweet to live in the remembrance of than to dwell with others. Mr. Pugh relates many peculiarities in Mr. Hanway's character. He was fond of a joke himself, and of the convivialities of others, to a certain extent; but, "if the mirth degenerated into a boisterous laughter, he took his leave, saying afterwards, 'My companions were too merry to be happy or to let me be happy, so I left them.'" He adhered to truth with an almost ascetic strictness, and no brilliancy of thought could induce him to vary from the fact. Though frank and open in his dealings with all, he was not easily deceived by others, and seldom placed a confidence that was betrayed. He did not, however, think the world so degenerate as is commonly imagined; "and if I did," he used to say, "I would not let it appear; for nothing can tend so effectually to make a man wicked, or to keep him so, as a marked suspicion." He never took any of his servants from the recommendation of his friends; but commonly advertised for them, appointing their applications to be left at some tavern. One that he was about to hire having expressed some surprise at his being desired to attend family prayers every evening, Mr. Hanway asked him if he had any objection to say his prayers. "No, sir," replied the man, "I've no objection; but I hope you'll consider it in my wages." At another time, having given a little chimney-sweeper a shilling, and promised to buy him a fine tie-wig to wear on May-day, "Ah, bless your honour!" replied the sweep; "my master won't let me go out on May-day." "No! why not?" "He says it's low life." Mr. Hanway possessed some eccentricity of dress as well as of manner, and is said to have been the first who appeared in the streets of the metropolis with an umbrella. About two years after his death, a monument was erected to his memory, by public subscription, in Westminster Abbey.

SIR WILLIAM JONES.



WILLIAM JONES, the son of an eminent mathematician, was born in London, in the year 1746. Losing his father, when only three years of age, he was left to the entire care of his mother, a woman of strong mind and good sense, and from whom he imbibed an early taste for literature. In 1753, he was sent to Harrow School, where he soon attracted the attention of the masters, and the admiration of his associates, by his extraordinary diligence and superior talents. Among his school-fellows were Dr. Parr, and Bennett, afterwards Bishop of Cloyne, who, in speaking of young Jones, at the age of eight or nine, says, he was even then "an uncommon boy." Describing his subsequent progress at Harrow, he says, "great abilities, great particularity of thinking, fondness for writing verses and plays of various kinds, and a degree of integrity and manly courage, distinguished him even at that period. I loved him and revered him, and, though one or two years older than he was, was always instructed by him from my earliest age." Such was his devotion to study, that he used to pass whole nights over his books, until his eyesight became affected; and Dr. Thackeray, the master of Harrow, said, "so active was the mind of Jones, that if he were left, naked and friendless, on Salisbury Plain, he would, nevertheless, find the road to fame and riches.'

In 1764, he was entered at University College, Oxford, in opposition to the wishes of his friends, who advised his mother to place him under the superintendence of some special pleader, as at that early age he had made such a voluntary progress in legal acquirements, as to be able to put cases from an abridg-

ment of Coke's Institutes. At the university, instead of confining himself to the usual discipline, he continued the course of classical reading which he had commenced at Harrow, and devoted a considerable portion of his time to the study of the oriental languages. During his vacations, which he generally spent in London, he learned riding and fencing; and at home he occupied himself in the perusal of the best Italian, Spanish, French, and Portuguese authors. In 1765, he became private tutor to Lord Althorpe, the son of Earl Spencer; and shortly afterwards he was elected Fellow on the foundation of Sir Simon Bennett.

In 1767, he accompanied the Spencer family to Germany; and whilst at Spa, he learned dancing, the broad-sword exercise, music, besides the art of playing on the Welsh harp; "thus," to transcribe an observation of his own, "with the fortune of a peasant, giving himself the education of a prince." On his return, he resided with his pupil at Harrow, and, during his abode there, he translated into French the life of Nadir Shah from the Persian, at the request of the King of Denmark. After making another tour, he gave up his tutorship, and, in September, 1770, entered himself a student of the Temple, for the purpose of studying for the bar. He took this step in compliance with the earnest solicitations of his friends. "Their advice," he says, in a letter to his friend Reviczki, was conformable to my own inclinations; for the only road to the highest stations in this country is that of the law; and I need not add how ambitious and laborious I am." The mode in which he occupied himself in chambers is best described by his own pen, in a letter to his friend, Dr. Bennett:—"I have learned so much," he says; "seen so much, written so much, said so much, and thought so much, since I conversed with you, that were I to attempt to tell half what I have learned, seen, writ, said, and thought, my letter would have no end. I spend the whole winter in attending the public speeches of our greatest lawyers and senators, and in studying our own admirable laws. I give up my leisure hours to a Political Treatise on the Turks, from which I expect some reputation; and I have several objects of ambition which I cannot trust to a letter, but will impart to you when we meet." In the midst of all these engagements he found time to attend Dr. William Hunter's lectures on anatomy,

and to read Newton's *Principia*; and in 1772, he published a collection of poems, consisting, principally, of translations from the Asiatic languages. In the same year he was elected a Fellow of the Royal Society; and, in 1774, appeared his celebrated commentaries "*De Poesi Asiaticâ*," which procured him great reputation both at home and abroad.

Being now called to the bar, he suspended all literary pursuits, and devoted himself, with intense earnestness, to the study of his profession. In 1775, he became a regular attendant at Westminster Hall, and went the circuit and sessions at Oxford; and in the following year he was, without solicitation, made a commissioner of bankrupt, by Lord Chancellor Bathurst. It would seem, from the correspondence of our author, that soon after his call to the bar, he acquired considerable practice, as he says, in a letter to Mr. Schultens, dated July, 1777, "My law employments, attendance in the courts, incessant studies, the arrangement of pleadings, trials of causes, and opinions to clients, scarcely allow me a few moments for eating and sleeping." In 1778, he published his "*Translation of the Orations of Isæus, with a Prefatory Discourse, Notes, and Commentary*," which displayed profound critical and historical research, and excited much admiration. In March, 1780, he published a Latin Ode in favour of American Freedom; and, shortly afterwards, on the resignation of Sir Roger Newdigate, he was induced to become a candidate for the representation of the University of Oxford; but the liberality of his political principles rendering his success hopeless, he declined a poll. The tumults of this year induced him to write a pamphlet, entitled "*An Inquiry into the Legal Mode of suppressing Riots, with a Constitutional Plan of Future Defence*;" and about the same period he published his celebrated "*Essay on the Law of Bailments*," in which he treated his subject, says Mr. Roscoe, with an accuracy of method hitherto seldom exhibited by legal writers. In 1782, he spoke at a public meeting in favour of parliamentary reform, and also became a member of the Society for Constitutional Reformation. In a letter to the Dean of St. Asaph, this year, he says it is "his wish to become as great a lawyer as Sulpicius;" and hints at giving up politics, to the resignation of which he was the more inclined in consequence of a bill of indictment being preferred against the divine above-mentioned,

for publishing a tract, composed by Jones, entitled "A Dialogue between a Farmer and a Country Gentleman, on the Principles of Government." Of this our author immediately avowed himself the writer, by a letter addressed to Lord Kenyon, in which he defended his positions, and contended that they were conformable to the laws of England.

His political principles had for some time prevented him obtaining the grand object of his ambition,—an Indian judgeship; but he was at length, in March, 1783, appointed judge of the Supreme Court of Judicature in Bengal, through the influence of Lord Ashburton. Previous to his departure he received the honour of knighthood, and married Miss Shipley, daughter to the Bishop of St. Asaph, with whom he arrived in Calcutta, in September, and entered upon his judicial functions in the following December. Law, literature, and philosophy, now engrossed his attention to such a degree, that his health, on which the climate also had a prejudicial influence, was quickly impaired. In a letter to Dr. Patrick Russell, dated March, 1784, he says, "I do not expect, so long as I stay in India, to be free from a bad digestion, the *morbus literatorum*, for which there is hardly any remedy but abstinence from too much food, literary and culinary. I rise before the sun, and bathe after a gentle ride; my diet is light and sparing, and I go early to rest; yet the activity of my mind is too strong for my constitution, though naturally not infirm, and I must be satisfied with a valedudinarian state of health." Soon after his arrival he projected the scheme of the Asiatic Society, of which he became the first president, and contributed many papers to its memoirs. With a view to rendering himself a proficient in the science of Sanscrit and Hindu laws, he studied the Sanscrit and Arabic languages with great ardour; and while on a tour through the district of Benares, for the recovery of his health, he composed a tale, in verse, called "The Enchanted Fruit," and "A Treatise on the Gods of Greece, Italy, and India." In 1790, he appears to have received an offer of some augmentation of his salary, as, in a letter of that year to Sir James Macpherson, he says, "really I want no addition to my fortune, which is enough for me; and if the whole legislature of Britain were to offer me a station different from that I now fill, I should most gratefully and respectfully decline it." He continued, with indefatigable

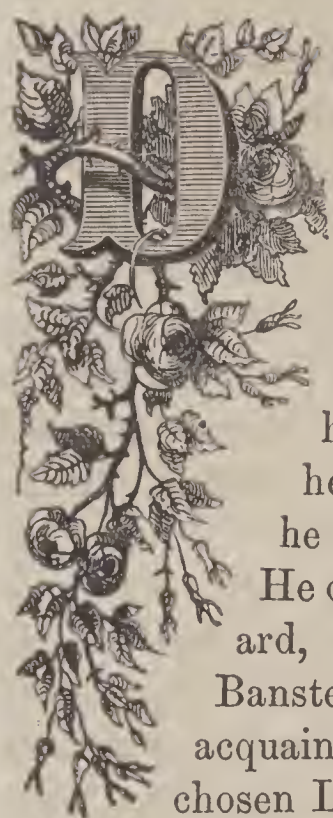
zeal, his compilation of the Hindoo and Mohammedan Digest; on the completion of which he was to have followed his wife to England, who had proceeded thither, for the recovery of her health, in the December of 1793. This intention, however, he did not live to carry into effect, being shortly afterwards attacked with an inflammation of the liver, which terminated his existence on the 27th of April, 1794. His epitaph, written by himself, is equally admirable for its truth and its elegance:—

Here was deposited
 the mortal part of a man
 who feared God, but not death;
 and maintained independence,
 but sought not riches;
 who thought none below him
 but the base and unjust;
 none above him but the wise and virtuous;
 who loved his parents, kindred, friends, and country,
 and having devoted his life to their service,
 and the improvement of his mind,
 resigned it calmly, giving glory to his Creator,
 wishing peace on earth,
 and good-will to all his creatures.

His character was, indeed, truly estimable in every respect. "To exquisite taste and learning quite unparalleled," says Dr. Parr, "Sir William Jones is known to have united the most benevolent temper and the purest morals." His whole life was one unceasing struggle for the interests of his fellow-creatures, and, unconnected with this object, he knew no ambition. He was a sincere and pious Christian; and in one of his latest discourses to the Asiatic Society, he has done more to give validity to the Mosaic account of the creation, than the researches of any contemporary writers. His acquirements as a linguist were absolutely wonderful: he understood, critically, English, Latin, French, Italian, Greek, Arabic, Persian, and Sanscrit; he could translate, with the aid of a dictionary, the Spanish, Portuguese, German, Runic, Hebrew, Bengalee, Hindu, and Turkish; and he had bestowed considerable attention on the Russian, Swedish, Coptic, Welsh, Chinese, Dutch, Syriac, and several other languages. In addition to his vast stock of literary information, he possessed extensive legal knowledge; and, so far as we may

judge from his translations, had sufficient capacity and taste for a first-rate original poet. His indefatigable application and industry have, perhaps, never been equalled. Even when in ill health he rose at three in the morning, and what were called his hours of relaxation, were devoted to studies, which would have appalled the most vigorous minds. In 1799, his widow published a splendid edition of his works, in six volumes, folio, and placed, at her own expense, a marble statue of him, executed by Flaxman, in the anti-chamber of University College, Oxford; and, among other public testimonies of respect to his memory, the directors of the East India Company voted him a monument in St. Paul's Cathedral, and a statue in Bengal.

WILLIAM ROMAINE.



DRIVEN by persecution from France upon the revocation of the edict of Nantes, the father of this divine sought refuge in England, and settled at Hartlepool, Durham, where his son William was born, on the 25th of September, 1714. After having passed seven years at the grammar-school of Houghton-le-Spring, he was sent to Hertford College, Oxford; whence he was removed to that of Christ Church, where he proceeded B. A. in 1734, and M. A. in 1737. He officiated for some time as curate of Loe Trenchard, in Devonshire; and afterwards as curate of Banstead and Horton, near Epsom, where he became acquainted with Sir Daniel Lambert, who, on being chosen Lord Mayor of London, in 1741, appointed him his chaplain. Romaine had previously (in 1739) attracted some public notice, by entering into a controversy with Warburton, relative to the opinions avowed by the latter in his "Divine Legation of Moses." In 1742, he much increased his reputation by publishing a discourse, entitled "Jephtha's Vow Fulfilled and his Daughter not Sacrificed," which he had delivered before the University of Oxford; whence, however, he was, some time afterwards, excluded as a preacher, for advocating in a sermon, called "The Lord our Righteousness," those Calvinistic doctrines, by his staunch adherence to which, he at length became remarkably popular.

In 1748, he obtained the lectureship of St. Botolph's, Billingsgate, and subsequently that of St. Dunstan's-in-the-West. In 1749, he published an edition of "Calasius' Concordance;" in which, although the work obtained him great credit, he was charged with having given some unwarrantable interpretations

of certain passages of Scripture, with a view to support the doctrines of the Hutchinsonians.

He was appointed assistant morning preacher at St. George's, Hanover Square, in the following year; but he soon received notice, as his biographer, Cadogan, states, "that the crowd of people attending from various parts, (to hear him preach,) caused great inconvenience to the inhabitants, who could not safely get to their seats." Romaine admitted the fact, and placidly consented to relinquish his office.

About the year 1752, he was appointed Gresham professor of astronomy; in 1756, he officiated as curate of St. Olave's, Southwark; and, in 1759, he became morning preacher at St. Bartholomew the Great, Smithfield. In 1764, he was elected to the rectory of St. Andrew, Wardrobe, and St. Anne, Blackfriars; where he remained up to the time of his decease, which took place on the 26th of July, 1795. "In his last illness," observes Simpson, "not one fretful or murmuring word ever escaped his lips. 'I have,' said he, 'the peace of God in my conscience, and the love of God in my heart. I knew before, the doctrines I preached to be the truths, but now I experience them to be blessings. Jesus is more precious than rubies; and all that can be desired on earth is not to be compared to him.' He was in the full possession of his mental powers to the last moment, and near his dissolution cried out, 'Holy, holy, holy, Lord God Almighty! Glory be to thee on high, for such peace on earth and good will to men!'" His character in private life, although his temper was hasty, is said to have been remarkably amiable. He married, in 1755, a young lady named Price, by whom he had three children.

Besides his religious tracts, eight volumes of his sermons have been published. His "Walk of Faith" and "Triumph of Faith" are still held in high estimation. He was for above thirty years one of the most popular preachers in the metropolis. His grand point was the doctrine of imputed righteousness; and he constantly maintained works to be subordinate to faith, which he declared to be "the sheet-anchor of the soul." He occasionally engaged in itinerant labours as a preacher; and thus, it is observed, placed himself in the foremost rank of Calvinistic Methodists. The language of his sermons was plain and unadorned; but his delivery was enthusiastic; and he always, by

his manner, impressed a belief on those who heard him that he was sincere. It has been said of him that he appealed rather to the heart than to the head; still, his discourses to the reader appear to be far from deficient in calm ratiocination. He warmly opposed the bill for naturalizing the Jews; his productions against which were printed at the expense of the corporation of London. His fame as a preacher was at one time so great, that booksellers offered him, but without effect, large sums for permission to place his name in the title-pages of religious compilations. A publisher named Pasham, it is said, took a house on Finchley Common, for the purpose of printing a beautiful edition of the Bible, in imitation of Field's, with annotations by Romaine, so managed that they might be cut off: "an artifice," as Nichols observes, "to evade the patent enjoyed by the king's printer."

The following singular circumstance is recorded of this eminent divine:—After he had been for some time in London, finding his ministry unsuccessful, he resolved on settling in his native county, (where he might probably have passed his days unnoticed as a curate,) and was actually on his way to the water-side, for the purpose of securing his passage, when a stranger accosted him, and inquired if his name was Romaine. The divine answered in the affirmative. "So I suspected," said the stranger, "by the strong likeness you bear to your father, with whom I was well acquainted." A conversation ensued; in the course of which, Romaine admitted that he was about to depart for Durham, in consequence of his failure of obtaining preferment in the metropolis. The stranger, however, persuaded him to abandon his intended voyage, by stating that he thought he had sufficient interest in the parish of St. Botolph, to procure him the lectureship of that parish, which then happened to be vacant. Success attended his exertions; and Romaine, who considered the stranger's accost as an interposition of Divine providence, thenceforth rapidly increased in estimation as a preacher. The circumstance was in fact the foundation of his subsequent eminence.

JOSEPH BUTLER.



No man has conferred more honour upon the Episcopal bench than the author of "The Analogy." He was the son of a shopkeeper, a Presbyterian dissenter, and was born at Wantage, in Berkshire, in 1692. After receiving the rudiments of education at the free grammar-school of his native place, he was sent to a Presbyterian academy, at Tewkesbury, with a view to his becoming a pastor in his own communion. His progress in the study of divinity was rapid; but his mind became tainted with skepticism, and in November, 1713, he commenced a series of anonymous private letters to Dr. Clarke, in which he stated many acute, but untenable objections to the arguments of that divine, in his "Demonstration of the Being and Attributes of a God."

He next proceeded to examine the points of controversy between the members of his own communion and those of the established church; and at length he determined to conform. In March, 1714, he was admitted a commoner of Oriel College, Oxford; and, having been ordained, procured partly through Dr. Clarke's interest, the office of preacher at the Rolls. In 1721, he took the degree of B. C. L., and, in 1726, published a volume of sermons, which procured him considerable reputation. The Bishop of Durham, to whom he had been introduced by that prelate's son, Mr. Edward Talbot, his fellow-collegian at Oriel, presented him, in 1722, to the rectory of Haughton; and in 1725 to the living of Stanhope. At the latter cure he resided a number of years, discharging his pastoral duties greatly to the satisfaction of his parishioners. At length, Secker, whom he had persuaded to take holy orders, procured him the appointment of chaplain to the lord chancellor, and recommended him

to the notice of Queen Caroline, who appointed him her clerk of the closet. Previously to his obtaining the latter preferment, he had been admitted to the degree of D. C. L., and nominated by the lord chancellor a prebendary of Rochester. In 1736, he published his great work, "The Analogy of Religion, Natural and Revealed, to the Constitution and Course of Nature;" which has with much justice been designated one of the most excellent theological works extant. Dr. Wood, the Dean of Ely, when some opposition was made to the severe examination in "The Analogy," which all students undergo, during the third year of their residence at St. John's College, Cambridge, of which he was master, is said to have observed, that "'bate the Bible, it was the best book he knew!" In 1738, Butler was consecrated Bishop of Bristol; and in 1740 made Dean of St. Paul's. He now resigned his living at Stanhope, and devoted his attention solely to the duties of the deanery and see. In 1746, he was nominated clerk of the closet to George II.; by whom, in October, 1750, he was translated to the bishopric of Durham. His primary charge to the clergy of his new diocese, in which he advocated the efficacy of religious forms and ceremonies as tending to the advance of piety, somewhat strengthened a suspicion, which had previously been entertained, on account of his having set up a cross in his chapel at Bristol, that his principles were verging on popery; and, after his decease, a report prevailed that he had died a Roman Catholic; but Porteus and Stinton, in their "Life of Secker," have satisfactorily shown that such was not the fact.

Bishop Butler appears to have been eminently pious, charitable, eloquent, and learned. While Bishop of Bristol, he expended more than a year's revenue of the see in repairing the Episcopal palace. He contributed munificently to various infirmaries, and left a large bequest to the Society for Propagating the Gospel in Foreign Parts. He was remarkably hospitable to his clergy, the poorest of whom he frequently visited, without ostentation, and they in return were at all times welcome to his palace. He died unmarried at Bath, on the 16th of June, 1752, and his remains were interred in Bristol Cathedral.

RALPH CUDWORTH.

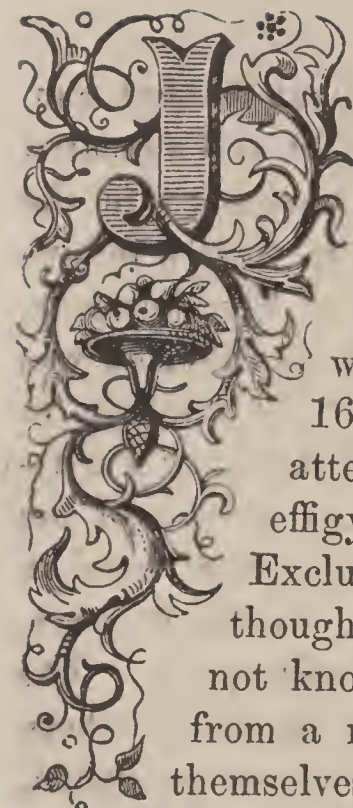


RALPH CUDWORTH, (1617–1688) is celebrated as a very learned divine and philosopher of this age. He studied at the University of Cambridge, where, during the thirty years succeeding 1645, he held the office of regius professor of Hebrew. His principal work, which is entitled “The True Intellectual System of the Universe,” was published in 1678, and is designed as a refutation of the atheistical tenets which at that time were extensively held in England. It executes only a portion of his design; namely, the establishment of the following three propositions, which he regarded as the fundamentals or essentials of true religion: “First, that all things in the world do not float without a head and governor; but that there is a God, an omnipotent understanding being, presiding over all. Secondly, that this God being essentially good and just, there is something in its own nature immutably and eternally just and unjust; and not by arbitrary will, law, and command only. And lastly, that we are so far forth principals or masters of our own actions, as to be accountable to justice for them, or to make us guilty and blame-worthy for what we do amiss, and to deserve punishment accordingly.” From this statement by Cudworth in his preface, the reader will observe that he maintained, (in opposition to two of the leading doctrines of Hobbes,) first, the existence of a natural and everlasting distinction between justice and injustice; and secondly, the freedom of the human will. On the former point he differs from most subsequent opponents of Hobbism, in ascribing our consciousness of the natural difference of right and wrong entirely to the reasoning faculties, and in no degree to sentiment or emotion. As, however, he confines his attention,

in the "Intellectual System," to the first essential of true religion enumerated in the passage just quoted, ethical questions are in that work but incidentally and occasionally touched upon. In combating the atheists, he displays a prodigious amount of erudition, and that rare degree of candour which prompts a controversialist to give a full statement of the opinions and arguments which he means to refute. This fairness brought upon him the reproach of insincerity; and by a contemporary Protestant theologian the epithets of Arian, Socinian, Deist, and even Atheist, were freely applied to him. "He has raised," says Dryden, "such strong objections against the being of a God and Providence, that many think he has not answered them:"—"the common fate," as Lord Shaftesbury remarks on this occasion, "of those who dare to appear fair authors." This clamour seems to have disheartened the philosopher, who refrained from publishing the other portions of his scheme. He left, however, several manuscript works, one of which, entitled "A Treatise concerning Eternal and Immutable Morality," but only introductory in its character, was published in 1731, by Dr. Chandler, Bishop of Durham. His unprinted writings are now in the British Museum, and include treatises on Moral Good and Evil, Liberty and Necessity, the Creation of the World, and the Immortality of the Soul, the Learning of the Hebrews, and Hobbes's Notions concerning the Nature of God and the Extension of Spirits. Mr. Dugald Stewart, speaking of the two published works, observes, that "The Intellectual System" of Cudworth embraces a field much wider than his treatise of "Immutable Morality." The latter is particularly directed against the doctrines of Hobbes, and of the Antinomians; but the former aspires to tear up by the roots all the principles, both physical and metaphysical, of the Epicurean philosophy. It is a work, certainly, which reflects much honour on the talents of the author, and still more on the boundless extent of his learning; but it is so ill-suited to the taste of the present age, that, since the time of Mr. Harris and Dr. Price, I scarcely recollect the slightest reference to it in the writings of our British metaphysicians. Of its faults, (besides the general disposition of the author to discuss questions placed altogether beyond the reach of our faculties,) the most prominent is the wild hypothesis of a *plastic nature*; or, in other words, "of

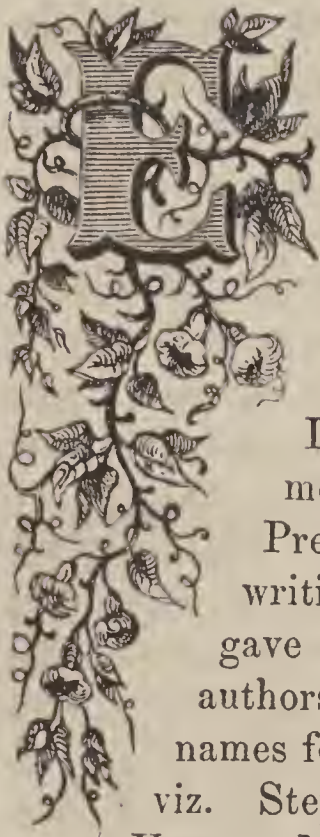
a vital and spiritual, but unintelligent and necessary agent, created by the Deity for the execution of his purposes." Notwithstanding, however, these and many other abatements of its merits, the "Intellectual System" will for ever remain a precious mine of information to those whose curiosity may lead them to study the spirit of the ancient theories. A Latin translation of this work was published by Moshem, at Jena, in 1733.

JOHN FLAVEL.



JOHN FLAVEL, an eminent nonconformist minister, was educated at University College, Oxford; and became minister of Deptford, and afterwards of Dartmouth, in Devonshire, where he resided the greater part of his life, and was much admired. Though he was generally respected at Dartmouth, yet, in 1685, several of the aldermen of that town, attended by the rabble, carried about a ridiculous effigy of him, to which were affixed the Bill of Exclusion, and the Covenant. He therefore thought it prudent to withdraw from the town; not knowing what treatment he might meet with from a riotous mob, headed by magistrates who were themselves among the lowest of mankind. Part of his diary, printed with his "Remains," give a high idea of his piety. He died in 1691, aged 61; and after his death, his works, consisting of many pieces of practical divinity, were printed in two volumes, folio. Among these, the most famous are, "Navigation Spiritualized;" "Divine Conduct, or the Mysteries of Providence;" and, "Husbandry Spiritualized;" of all which there have been many editions in octavo. Flavel's writings are deservedly popular, from their fervent spirit of piety, as well as from their rich, though rather quaint style; and their abounding in familiar illustrations drawn from the ordinary pursuits of life. Some of them have been repeatedly reprinted in this country.

EDMUND CALAMY.



EDMUND CALAMY, an eminent Presbyterian divine, born at London in 1600, and educated at Cambridge, where his attachment to the Arminian party excluded him from a fellowship. Dr. Felton, bishop of Ely, however, made him his chaplain; and, in 1639, he was chosen minister of St. Mary Aldermary, in London. Upon the opening of the Long Parliament, he distinguished himself in defence of the Presbyterian cause; and had a principal hand in writing the famous *Smectymnus*, which, he says, gave the first deadly blow to episcopacy. The authors of this tract were five; the initials of whose names formed the name under which it was published, viz. Stephen Marshal, Edmund Calamy, Thomas Young, Matthew Newcomen, and William Sparstow. He was afterwards an active member in the Assembly of Divines, was a strenuous opposer of sectaries, and used his utmost endeavours to prevent those violences committed after the king was brought from the Isle of Wight. In Cromwell's time, he lived privately, but was assiduous in promoting the king's return; for which he was afterwards offered a bishopric, but refused it. He was ejected for nonconformity, in 1662; and died of grief at the sight of the great fire of London, in 1666.

EDMUND CALAMY,



GRANDSON of the preceding, by his eldest son Mr. Edmund Calamy, who was ejected out of the living of Moxton in Essex, on St. Bartholomew's day, 1662. He was born in London, April 5, 1671. After having learned the languages, and gone through a course of natural philosophy and logic, at a private academy in England, he studied philosophy and civil law at the university of Utrecht, and attended the lectures of the learned Grævius. While he resided there, an offer of a professor's chair in the university of Edinburgh was made him by Principal Carstairs, sent over on purpose to find a person properly qualified for the office. This he declined, and returned to England in 1691, bringing with him letters from Grævius to Professors Pocock and Bernard, who obtained leave for him to prosecute his studies in the Bodleian library. He entered into an examination of the controversy between the conformists and the nonconformists, which determined him to join the latter; and coming to London in 1692, he was unanimously chosen assistant to Mr. Matthew Sylvester, at Blackfriars; and in 1674, ordained at Mr. Annesly's meeting-house. In 1702, he was chosen one of the lecturers in Salter's Hall; and in 1703, succeeded Mr. Vincent Alsop in Westminster. He drew up the table of contents to Mr. Baxter's "History of his Life and Times," which was sent to the press in 1696; made some remarks on the work itself, and added to it an index; and, reflecting on the usefulness of the book, he saw the expediency of continuing it, as it came no lower than 1684. Accordingly, he composed an abridgment of it, with an account of many other ministers, who were ejected after the Restoration; their apology, containing the grounds of their nonconformity; and a

continuation of their history till 1691. This work was published in 1702. He afterwards published a moderate defence of non-conformity, in tracts, in answer to Dr. Hoadly. In 1709, he made a tour to Scotland; and had the degree of D. D. conferred on him by the Universities of Edinburgh, Aberdeen, and Glasgow. In 1713, he published a second edition of his "Abridgment of Baxter's History, in which, among other additions, there is a continuation of the history through King William's reign and Queen Anne's, down to the passing of the occasional bill; and in the close is subjoined the reformed liturgy, which was drawn up and presented to the bishops in 1661, "that the world may judge," he says, "how fairly the ejected ministers have been often represented as irreconcilable enemies to all liturgies." In 1718, he wrote a vindication of his grandfather and others, against certain reflections cast upon them by Mr. Echard, in his "History of England;" and in 1728, appeared the continuation of the account of the ministers, lecturers, masters, and fellows of colleges, and schoolmasters, who were ejected after the Restoration. He died, June 3, 1732, greatly regretted both by the dissenters and members of the established church, with many of whom he lived in great intimacy. Besides the pieces already mentioned, he published many sermons. He was twice married, and had thirteen children.

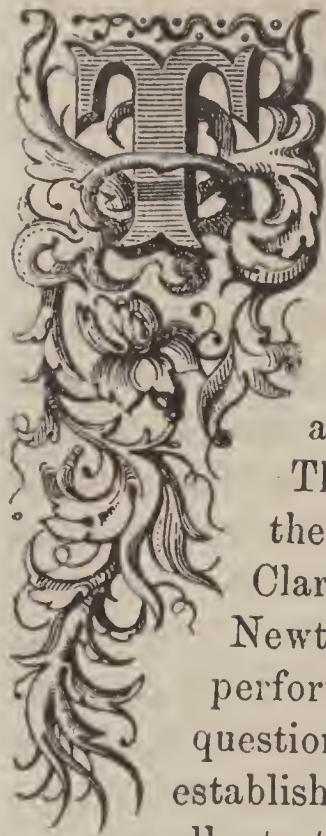
ROBERT BARCLAY,



ONE of the most eminent among the Quakers, the son of Colonel David Barclay, descended of an ancient family, was born at Edinburgh in 1648. He was educated under an uncle, who was principal of the Scots college at Paris, where the papists used all their efforts to draw him over to their religion. He joined the Quakers in 1669, and distinguished himself by his zeal and abilities in defence of their doctrines. His first treatise in their defence was published at Aberdeen in 1670. His father, the colonel, had joined them in 1666. In 1676 he published in Latin, at Amsterdam, his "Apology for the Quakers;" which is the most celebrated of his works, and esteemed the standard of the doctrine of the Quakers. His "Theses Theologicæ," which were the foundation of this work, and addressed to the clergy of what sort soever, were published before the writing of the Apology, and printed in Latin, French, High Dutch, Low Dutch, and English. He translated his Apology into English, and published it in 1678, with a dedication to King Charles II. which is remarkable for the uncommon frankness and simplicity with which it is written. Among many other extraordinary passages, we meet with the following; "There is no king in the world, who can so experimentally testify of God's providence and goodness; neither is there any one who rules so many free people, so many true Christians; which thing renders thy government more honourable, thyself more considerable, than the accession of many nations filled with slavish and superstitious souls. Thou hast tasted of prosperity and adversity; thou knowest what it is to be banished thy native country, to be over-ruled as well as to rule and sit upon the throne; and being oppressed, thou hast

reason to know how hateful the oppressor is both to God and man ; if, after all those warnings and advertisements, thou dost not turn unto the Lord with all thy heart, but forget him who remembered thee in thy distress, and give up thyself to follow lust and vanity, surely great will be thy condemnation." He travelled with the famous William Penn through the greatest part of England, Holland, and Germany, and was everywhere received with the highest respect ; for though both his conversation and behaviour were suitable to his principles, yet there was such liveliness and spirit in his discourse, and such serenity and cheerfulness in his deportment, as rendered him extremely agreeable to all sorts of people. He returned to his native country, spent the remainder of his life in a quiet and retired manner : and died at his house at Ury, on the 3d of Oct. 1690, aged 42. He wrote various other works ; particularly, 1. " A Treatise on Universal Love : " 2. " The Anarchy of the Ranters : " (a turbulent sect with whom the enemies of the Quakers endeavoured to confound them :) 3. " A Letter to the Ministers of Nimeguen : " 4. " The Possibility and Necessity of the Inward Revelation of the Spirit of God, " &c. &c.

SAMUEL CLARKE.



HIS very celebrated English divine was the son of Edward Clarke, Esq.; alderman of Norwich, and M. P. for several years. He was born at Norwich, October 11, 1675, and instructed in classical learning at the free school of that town. In 1691, he removed to Caius College, Cambridge, where his uncommon abilities soon began to display themselves. Though the Cartesian system was at that time the established philosophy of the university, yet Clarke made himself master of the new system of Newton; and in order to his first degree of arts, performed a public exercise in the schools upon a question taken from it. He contributed much to the establishment of the Newtonian philosophy by an excellent translation of *Rohault's Physics*, which he finished, with notes, before he was twenty-two years of age.

Rohault's system of natural philosophy was then generally taught in the university. It was founded altogether upon Cartesian principles, and very ill translated into Latin. Clarke gave a new translation, and added such notes as might lead students insensibly and by degrees to truer notions than could be found there. "And this certainly (says Bishop Hoadly) was a more prudent method of introducing truth unknown before, than to attempt to throw aside this treatise entirely, and write a new one instead of it." The success answered to his hopes; and he was doubtless a great benefactor to the university in this attempt. For the true philosophy has thus, without any noise, prevailed. Whiston relates, that, in 1697, while he was chaplain to Moore, Bishop of Norwich, he met young Clarke, then wholly unknown to him, at a coffee-house in that city; where

they entered into a conversation about the Cartesian philosophy; particularly Rohault's Physics, which Clarke's tutor, as he tells us, had put him upon translating. "The result of this conversation was, (says Whiston,) that I was greatly surprised that so young a man as Clarke then was, should know so much of those sublime discoveries, which were then almost a secret to all, but to a few particular mathematicians." This translation of Rohault was first printed in 1697, octavo. There were four editions of it, in every one of which improvements were made; especially in the last, in 1718, which was translated by Dr. John Clarke, Dean of Sarum, the author's brother, and published in 2 vols. octavo.

Afterwards he turned his thoughts to divinity; and studied the Old Testament in Hebrew, the New in Greek, and the primitive Christian writers. Having taken orders, he became chaplain to Bishop Moore, who was ever afterwards his friend and patron. In 1699, he published "Three practical Essays on Baptism, Confirmation, and Repentance;" and "Some Reflections on that part of a book called Amyntor, or a Defence of Milton's Life, which relates to the Writings of the Primitive Fathers, and the Canon of the New Testament." In 1701, he published "A Paraphrase upon the Gospel of St. Matthew;" which was followed, in 1702, by the "Paraphrases upon the Gospels of St. Mark, and St. Luke," and soon after by a third volume upon St. John. They were afterwards printed together in 2 vols. octavo; and have since undergone several editions. Meantime, Bishop Moore gave him the rectory of Drayton, near Norwich, and procured for him a parish in that city; and these he served himself in that season when the bishop resided at Norwich. In 1704, he was appointed to preach Boyle's lecture; and the subject he chose was, "The being and attributes of God." In this, he gave such high satisfaction, that he was appointed to preach the same lecture the next year; when he chose for his subject, "The evidences of natural and revealed religion." These sermons were first printed in two distinct volumes; the former in 1705, the latter in 1706. They have since been printed in one volume, under the general title of "A Discourse concerning the Being and Attributes of God, the Obligations of Natural Religion, and the Truth and Certainty of the Christian Revelation, in answer to Hobbes, Spinoza, the

Author of the Oracles of Reason, and other deniers of Natural and Revealed Religion." Clarke having endeavoured in the first part of this work to show, that the being of a God may be demonstrated by arguments *à priori*, incurred the censure which Pope passed upon this method of reasoning in the following lines, put into the mouth of one of his dunces ;

"Let others creep by timid steps and slow,
On plain experience lay foundations low,
We nobly take the high *priori* road,
And reason downward, till we doubt of God."

Dunciad, b. 4, l. 455.

Upon which we have the following note : "Those who, from the effects in this visible world, deduce the eternal power and Godhead of the first cause, though they cannot attain to an adequate idea of the Deity, yet discover so much of him as enables them to see the end of their creation and the means of their happiness : whereas they who take this high *priori* road, as Hobbes, Spinoza, Des Cartes, and some better reasoners, for one that goes right, ten lose themselves in mists, or ramble after visions, which deprive them of all sight of their end, and mislead them in the choice of wrong means." Clarke, it is probable, would not have denied this ; and the poet perhaps would have spared his better reasoners, and not have joined them with such company, had he recollected our author's apology for using the argument *à priori*. "The argument *à posteriori* (says he) is indeed by far the most generally useful argument, most easy to be understood, and in some degree suited to all capacities ; and therefore it ought always to be insisted upon : but forasmuch as atheistical writers have sometimes opposed the being and attributes of God by such metaphysical reasonings, as can no otherwise be obviated than by arguing *à priori* ; therefore this manner of arguing also is useful and necessary in its proper place." As to the merit, indeed, of his whole work, including the evidences of natural and revealed religion, it is undoubtedly of the first order. It reflects honour on the age as well as the author that produced it, and will descend, with reputation, to a late posterity. The defence, in particular, of the sacred original and authority of Christianity, is admirably conducted. In 1706, he published "A Letter to Mr. Dodwell ;" wherein all the arguments in his epistolary discourse against the immor-

tality of the soul are particularly answered. The celebrated Collins, coming in as a second to Dodwell, went much farther into the philosophy of the dispute, and indeed seemed to produce all that could possibly be said against the immateriality of the soul, as well as the liberty of human actions. But our author in reply wrote with such clearness and demonstration, as showed him greatly superior to his adversaries in metaphysical and physical knowledge; and made every intelligent reader rejoice, that such an incident had happened to extort from him that strong reasoning and perspicuity of reasoning, which were so much wanted upon this intricate subject. Clarke's letter to Dodwell was soon followed by four defences of it, in four several letters to him, containing, - "Remarks on a pretended Demonstration of the Immateriality and natural Immortality of the Soul," &c. They were afterwards all printed together; and the "Answer to Toland's Amyntor" added to them. In the midst of all these labours, he found time to show his regard to mathematical and physical studies, and exact knowledge and skill in them. And his capacity for these studies was not a little improved by the friendship of Sir Isaac Newton; at whose request he translated his *Optics* into Latin, in 1706. With this version, Sir Isaac was so highly pleased, that he presented him with the sum of £500, or £100 for each child, Clarke having then five children. This year also, Bishop Moore, who had long formed a design of fixing him more conspicuously, procured for him the rector of St. Bennet's, London; and soon after carried him to court, and recommended him to the favour of Queen Anne. She appointed him one of her chaplains in ordinary; and presented him to the rectory of St. James's, Westminster, in 1709. Upon his advancement to this station, he took the degree of D. D., when the public exercise which he performed for it at Cambridge was prodigiously admired. The questions which he maintained were these: 1. *Nullam fidei Christianæ dogma, in sacris scripturis traditum, est rectæ rationi dissentaneum*; that is, "No article of the Christian faith, delivered in the Holy Scriptures, is disagreeable to right reason." 2. *Sine actionum humanarum libertate nulla potest esse religio*; that is, "Without the liberty of human actions there can be no religion." His thesis was upon the first of these questions; which being properly sifted by that most acute dis-

putant, Professor James, he made an extempore reply, in a continued discourse for near half an hour, with so little hesitation that many of the auditors were astonished, and owned, that if they had not been within sight of him, they should have supposed him to have read every word of it. Through the course of the syllogistical disputation, he guarded so well against the arts which the professor was a complete master of; replied so readily to the greatest difficulties he could propose; and pressed him so hard with clear and intelligible answers, that perhaps there never was such a conflict heard in those schools. The professor, who was a man of humour as well as learning, said to him at the end of the disputation, *Profecto, me probe exercuisti*; that is, "On my word, you have worked me sufficiently;" and the members of the university went away, admiring, that Clarke, after an absence of so many years, and a long series of business of quite another nature, should acquit himself in such a manner, as if academical exercises had been his constant employment; and with such fluency and purity of expression, as if he had been accustomed to converse in no other language but Latin. The same year, he revised and corrected Whiston's translation of the *Apostolical Constitutions* into English. Whiston tells us, that his own studies having been chiefly upon other things, and having rendered him incapable of being also a critic in words and languages, he desired his great friend and great critic, Dr. Clarke, to revise that translation; which he was so kind as to agree to. In 1712, he published a most beautiful and pompous edition of Cæsar's Commentaries, adorned with elegant sculptures. It was printed in folio; and afterwards, in 1720, octavo. It was dedicated to the great Duke of Marlborough. The doctor took particular care of the punctuation. In the annotations, he selected the best and most judicious in former editions, with some corrections of his own interspersed. Mr. Addison says of this work, "The new edition, which is given us of Cæsar's Commentaries, has already been taken notice of in foreign gazettes, and is a work that does honour to the English press. It is no wonder that an edition should be very correct, which has passed through the hands of one of the most accurate, learned, and judicious writers this age has produced. The beauty of the paper, of the character, and of the several cuts with which this noble work is illustrated,

makes it the finest book I have ever seen ; and is a true instance of the English genius, which, though it does not come the first into any art, generally carries it to greater heights than any other country in the world." This noble work has risen in value. A copy of this edition, in large paper, most splendidly bound in morocco, was sold at the Hon. Mr. Beauclerk's sale for £44. The binding had cost Mr. Beauclerk five guineas. The same year, 1712, he published his celebrated book intituled, "The Scripture Doctrine of the Trinity," &c., which is divided into three parts. The first is, a collection and explication of all the texts in the "New Testament," relating to the doctrine of the Trinity ; in the second, the foregoing doctrine is set forth at large, and explained in particular and distinct propositions ; and, in the third, the principal passages of the liturgy of the Church of England, relating to the doctrine of the Trinity, are considered. Bishop Hoadly applauds our author's method of proceeding, in forming his sentiments upon so important a point : he knew, (says he,) and all men agreed, that it was a matter of mere revelation. He had not recourse to abstract and metaphysical reasonings to cover or patronise any system he might have embraced before. But, as a Christian, he laid open the New Testament before him. He searched out every text, in which mention was made of the three persons or any one of them. He accurately examined the meaning of the words about every one of them ; and by the best rules of grammar and critique, and by his skill in language, he endeavoured to fix plainly what was declared about every person, and what was not. And what he thought to be the truth, he published under the title of "The Scripture Doctrine of the Trinity." The bishop adds, that "every Christian divine and layman ought to pay his thanks to Dr. Clarke for the method into which he brought his dispute ; and for that collection of texts of the New Testament, by which at last it must be decided, on which side soever the truth may be supposed to lie." This work not only occasioned a great number of books and pamphlets to be written against it, but made its author obnoxious to the power ecclesiastical, and his book to be complained of by the Lower House of Convention. The doctor drew up a preface, and afterwards gave in several explanations, which seemed to satisfy the Upper House ; at least the affair was not brought to any

issue, the members appearing desirous to prevent dissensions. In 1715 and 1716, he had a dispute with the celebrated Leibnitz, relating to the principles of natural philosophy and religion; and a collection of the papers which passed between them was published in 1717. This performance is inscribed to Queen Caroline, then Princess of Wales. It related chiefly to the difficult subjects of *liberty and necessity*. In 1718, Dr. Clarke made an alteration in the forms of doxology in the singing psalms, which produced no small noise, and occasioned some pamphlets to be written. The alteration was this:

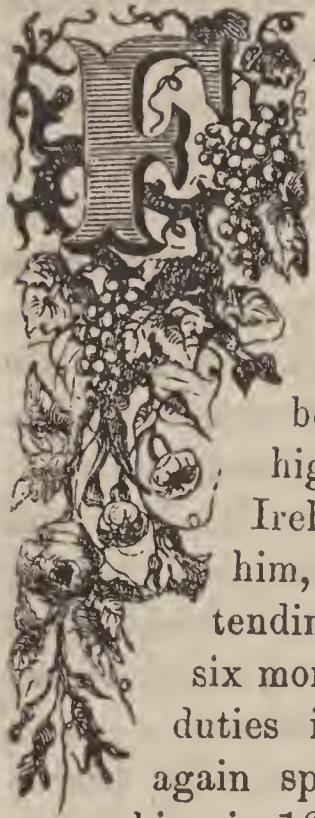
“ To God, through Christ, his only Son,
Immortal glory be,” &c.—and
“ To God, through Christ, his Son, our Lord,
All glory be therefore,” &c.

A considerable number of these select psalms and hymns having been dispersed by the Society for Promoting Christian Knowledge, before the alteration of the doxologies was taken notice of, he was charged with a design of imposing upon the society; whereas, in truth, the edition of them had been prepared by him for the use of his own parish only, before the society had thoughts of purchasing any of the copies; and as the usual forms of doxology are not established by any legal authority, ecclesiastical or civil, in this he had not offended. About this time, he was presented by Lord Lechmere, the chancellor of the Duchy of Lancaster, to the mastership of Wigston's Hospital in Leicester. In 1724, he published seventeen sermons, eleven of which were never before printed; and in 1725, another upon the erecting of a charity school for the education of women servants. In 1727, upon the death of Sir Isaac Newton, he was offered by the court, the place of master of the Mint, worth from £1200 to £1500 a year. But this, being a secular preferment, he absolutely refused. Whiston takes this to be one of the most glorious actions of his life, and to afford undeniable conviction, that he was in earnest in his religion. In 1728, was published, “A Letter from Dr. Clarke to Mr. Benjamin Hoadly, F. R. S., occasioned by the controversy relating to the Proportion of Velocity and Force in Bodies in motion;” and printed in the Philosophical Transactions, No. 401. In 1729, he published the first twelve books of “Homer's Iliad;” in quarto. The Latin version is almost

entirely new ; and annotations are added to it. Homer, Bishop Hoadly tells us, was Clarke's admired author, even to a degree of enthusiasm, hardly natural to his temper. "The translation," adds the bishop, "with his corrections, may now be styled accurate ; and his notes, so far as they go, are indeed a treasury of grammatical and critical knowledge. He was called to his task by royal command ; and he has performed it in such a manner as to be worthy of the young prince for whom it was laboured." The year of this publication was the last of this great man's life. Though not robust, he had always enjoyed a firm state of health, without any indisposition that confined him, except the small-pox in his youth ; till, on Sunday, May 11, 1729, going out in the morning to preach before the judges at Serjeant's Inn, he was seized with a pain in his side, which quickly became so violent, that he was obliged to be carried home. He went to bed, and thought himself so much better in the afternoon, that he would not suffer himself to be bled. But the pain returning violently about two the next morning, made bleeding absolutely necessary ; he appeared to be out of danger, and continued to think himself so, till the Saturday morning following ; when the pain removed from his side to his head ; and deprived him of his senses. He continued breathing till between seven or eight that evening, May 17, 1729 ; and then died, in his fifty-fourth year. Soon after his death were published from his original MSS., by his brother, Dr. John Clarke, "An Exposition of the Church Catechism," and ten volumes of sermons, in octavo. Few discourses are more judicious, and fewer still are equally instructive. The reasoning and the practical parts are excellent, and the explanations of Scripture are uncommonly valuable. Three years after the doctor's death, appeared also the last twelve books of the Iliad, published in quarto by his son, Mr. Samuel Clarke. Dr. Clarke married Catharine, the daughter of the Rev. Mr. Lockwood, rector of Little Missingham in Norfolk, with whom he lived happy till his death ; and by whom he had seven children. In the various branches of useful knowledge and critical learning, he was perhaps without an equal ; in all united, certainly without a superior : in his works, the best defender of religion ; in his practice, the greatest ornament to it : in his conversation communicative and instructive : in his preaching and writings,

strong, clear, and calm : in his life, high in the esteem of the wise, the good, and the great ; in his death, lamented by every friend to learning, truth, and virtue. Dr. Clarke was of a very humane and tender disposition. When his young children amused themselves with killing flies, he calmly reasoned with them, in such a familiar manner as was calculated to make a powerful impression upon their minds. He was very condescending in answering scruples ; numberless instances of which occurred in the course of his life. He was peculiarly cautious not to lose the least minute of his time. He always carried some book with him, which he would read while riding in a coach, or walking in the fields, or when he had any leisure moments free from company or study. Nay, he would read even in company, where he might take such a liberty without offence to good manners. His memory was remarkably strong. He never forgot any thing which he had once thoroughly apprehended and understood. He was of a cheerful, and even playful disposition. Once, when the two Dr. Clarkes, Mr. Bott, and several men of ability and learning were together, and amusing themselves with diverting tricks, Dr. Samuel Clarke looking out of the window, saw a grave blockhead approaching to the house ; upon which he cried out, "Boys, boys, be wise, here comes a fool." This turn of mind has been censured, but in Dr. Clarke we can hardly consider it as a frailty. To be possessed of such a temper, must have been no small degree of happiness ; as it probably enabled him to pursue his important and serious studies with greater vigour. To be capable of deriving amusement from trivial circumstances, indicates a heart at ease, and may generally be regarded as the concomitant of virtue, especially in a person devoted to study.

JOHN OWEN,



BRAMOUS among the Puritans of England, was born in 1616, and died 1683. After studying at Oxford for the church of England, he became a Presbyterian, but finally joined the Independents. He was highly esteemed by the parliament which executed the king, and was frequently called upon to preach before them. Cromwell, in particular, was so highly pleased with him, that, when going to Ireland, he insisted on Dr. Owen accompanying him, for the purpose of regulating and superintending the college of Dublin. After spending six months in that city, Owen returned to his clerical duties in England, from which, however, he was again speedily called away by Cromwell, who took him, in 1650, to Edinburgh, where he spent six months. Subsequently he was promoted to the deanery of Christ Church college in Oxford, and soon after, to the vice-chancellorship of the university, which offices he held till Cromwell's death. After the Restoration, he was favoured by Lord Clarendon, who offered him a preferment in the church if he would conform; but this the principles of Dr. Owen did not permit him to do. The persecutions of the nonconformists repeatedly disposed him to emigrate to New England, but attachment to his native country prevailed. Notwithstanding his decided hostility to the church, the amiable dispositions and agreeable manners of Dr. Owen procured him much esteem from many eminent churchmen, among whom was the king himself, who, on one occasion, sent for him, and, after a conversation of two hours, gave him a thousand guineas to be distributed among those who had suffered most from the recent persecution. He was a man of extensive learning, and most

estimable character. As a preacher, he was eloquent and graceful, and displayed a degree of moderation and liberality not very common among the sectaries with whom he was associated. His extreme industry is evinced by the voluminousness of his publications, which amount to no fewer than seven volumes in folio, twenty in quarto, and about thirty in octavo. Among these are a collection of "Sermons," "An Exposition on the Epistle to the Hebrews," "A Discourse of the Holy Spirit," and "The Divine Original and Authority of the Scriptures."

ROBERT LOWTH,



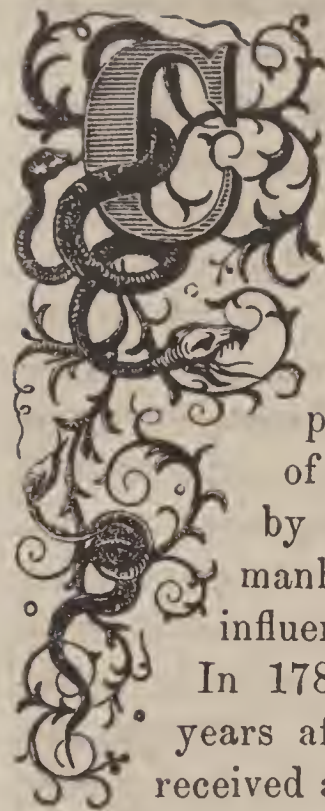
SON of Dr. William Lowth, the author of the "Commentaries on the Prophets," and other works, was born on the 29th of Nov. 1710. He studied at Winchester college, where his exercises were distinguished by uncommon elegance; and in 1730 he went to New College, Oxford, where he continued his studies, and took the degree of M. A., June 8, 1737. In 1741, he was elected by the university professor of Hebrew poetry, re-elected in 1743, and while he held that office, he read his admirable lectures "De sacra poesi Hebræorum." In 1744 Bishop Hoadly appointed him rector of Ovington in Hants; in 1750, arch-deacon of Winchester, and rector of East Weedhay in 1753. In 1754, the university created him D. D. by diploma; an honour never granted but to distinguished merit. Having, in 1749, travelled with Lord George and Lord Frederick Cavendish, in 1755, the late duke being lord-lieutenant of Ireland, Dr. Lowth went to that kingdom as his grace's first chaplain. Soon after this, he was offered the bishopric of Limerick; but preferring a less dignified station in his own country, he exchanged it with Dr. Leslie, prebendary of Durham and rector of Sedgefield, for these preferments. In Nov. 1765, he was chosen F. R. S. In June, 1766, he was, on the death of Dr. Squire, raised to the see of St. David's; which, in October he resigned for that of Oxford. In April, 1777, he was translated to the see of London, on the death of Bishop Terrick; and in 1783, he declined the offer of the primacy of all England. Having been long afflicted with the stone, which he bore with the most exemplary fortitude, he died at Fulham, Nov. 3, 1787. He had married in 1752, Mary, daughter of Laurence Jackson,

Esq. of Christ-church, Hants, by whom he had two sons and five daughters; of whom two and his lady survived him.

His literary character may be estimated from the value and the importance of his works. Besides his "Prelections on the Hebrew Poetry," which have been read with applause abroad and at home, and the Latinity of which is equal to that of Buchanan in classical purity, he published, in 1758, "The Life of William of Wykeham, Bishop of Winchester," with a dedication to Bishop Hoadly; which involved him in a dispute concerning a decision which that bishop had made respecting the wardenship of Winchester college. This controversy was on both sides carried on with such abilities, that, though relating to a private concern, it may still be read with pleasure and improvement. The life of Wykeham is drawn from the most authentic sources; and affords much information concerning the manners and transactions of the period in which Wykeham lived, as well as respecting the two literary societies of which he was the founder, and in which Dr. Lowth was educated. In 1762 was first published his "Short Introduction to English Grammar," which has since gone through many editions. It was originally designed only for domestic use; but its judicious remarks being too valuable to be confined to a few, the book was given to the world; and the excellence of its method, which teaches what is right by showing what is wrong, has insured public approbation and very general use. In 1765, Dr. Lowth was engaged with Bishop Warburton in a controversy which made so much noise at the time that it even attracted the notice of royalty. In 1778, he published his last great work, "A Translation of Isaiah," which proved adequate to the highest expectations of the public. Several occasional discourses were also published, worthy of their author. Among these, one on the "Kingdom of God," on the extension and progressive improvement of Christ's religion, and on the means of promoting these by the advancement of religious knowledge, by freedom of inquiry, by toleration and mutual charity, has been much admired as exhibiting a most comprehensive view of the successive states of the Christian church. Of his poetical pieces, none display greater merit than "Verses on the Genealogy of Christ," and "The Choice of Hercules," both written very early in his life. He wrote a spirited "Imitation of an Ode of Horace," applied to

the alarming situation of Britain in 1745, and some "Verses on the death of Frederick Prince of Wales," with a few smaller poems. Learning and taste, however, did not constitute Bishop Lowth's highest excellence. Eulogium can scarcely ascend too high, in speaking of him either as a private man or a Christian pastor. His amiable manners rendered him an ornament to his station while they endeared him to all with whom he conversed; and his zeal for the interest of religion made him promote to places of trust and dignity such clergymen as he knew were best qualified to fill them. To the world he was a benefit by his splendid abilities; and while virtue and learning are esteemed, the memory of Lowth will be respected.

CLAUDIUS BUCHANAN.



CLAUDIUS BUCHANAN was born at Cambuslang, near Glasgow, and when seven years old entered the grammar-school of Inverary, of which his father was principal. He remained there six years. When fourteen, he became tutor to the two sons of Mr. Campbell, of Dunstafnage. During this period, he appears to have thought seriously on the subject of religion, and was assisted in devotional duties by his grandfather; but, as he advanced toward manhood, these serious thoughts were, through the influence of company, almost entirely obliterated. In 1782, he entered Glasgow College; left it two years after, and returned in 1786, in which year he received a creditable certificate from the professor of logic. At the age of twenty-one, he became attached to a young lady, much superior to him in fortune; and the desire of obtaining her led him to adopt the rather singular resolution of visiting the Continent, travelling through it on foot, and by some means raise himself to a rank which might make good his claim to her hand. By deceiving his parents with a specious tale, he obtained their consent to depart; and in 1787 left Edinburgh on foot, trusting to his imperfect knowledge of the violin to obtain subsistence by the way. In about a month, he arrived at London, so exhausted by hunger and distress that he determined on abandoning his journey to the Continent. Having neither money nor employment, and resolved not to go back to his parents, he was obliged to sell his books and clothing in order to obtain a meagre subsistence. He lay on the bare ground, and sometimes had not bread to eat. From this condition he was relieved by becoming clerk to an attorney;

and afterwards he engaged with a solicitor, with whom he remained three years. During this time, he corresponded with his friends at home, writing fictitious places and dates, and giving his mother pleasing accounts of his health and situation. He appears to have lived improvidently, being often obliged to pawn his clothes and other necessary articles, in order to raise money to visit theatres, attend debating societies, or even to obtain a meal.

Meanwhile his father had died. Buchanan was little affected by intelligence of the event; and indeed at this period and two years after, he may be described as a careless and dissolute young man. But in 1790, his early religious impressions were revived by an apparent accident. A gentleman of sincere piety called upon him one Sabbath evening, and out of courtesy Buchanan gave the conversation a religious turn. "I asked him whether he believed there was such a thing as divine grace; whether or not it was a fiction imposed by grave and austere persons from their own fancies." The reply was earnest and powerful. Buchanan passed the night in distress; and during seven months, as he writes in his diary, he prayed continually for a new heart and a more thorough discovery of sin. In this condition he wrote to his mother for advice, and was recommended by her to Mr. Newton, Rector of St. Mary's, London. Through the exhortations and advice of this excellent man, he was greatly strengthened; after a long period of doubt, fear, and self-accusation, he was introduced to a state of peace and joy; and his heart was now nerved with that energy and true ambition, which afterwards produced such splendid results. He now turned his attention to the ministry, for which his parents had designed him from his infancy; but, as a preparatory step, he addressed to his mother a full statement of his condition from the time of leaving Scotland, begged her forgiveness, and requested her advice. The letter filled her with joy, she encouraged him warmly to proceed, and at the expense of a friend, Mr. Henry Thornton, he was placed at Cambridge University. His career at that venerable spot was brilliant. On the 20th of September, 1795, he was ordained by Bishop Porteus; next year he received priests' orders from the Bishop of London, and as he had already decided on a mission to India, he went in the month of May to visit his mother. Here he spent but two or three

weeks, and then prepared for his departure. In the following August he sailed for Bengal.

During the voyage, Buchanan acted as instructor to the crew—a situation which afforded him opportunities to converse much upon the nature and obligations of true religion. On reaching Calcutta, he was welcomed by the Rev. Mr. Brown, with whose family he resided a short time. He afterwards became chaplain at Barrackpore, where, as there was no church, he held divine service in his house, as often as his engagement as army chaplain permitted. During this period, he prosecuted his studies with ardour, and seems to have devoted special attention to elocution as applied to the Hindoo languages. In April, 1799, he married Miss Mary Whish, an amiable young lady about nineteen. This change in his domestic condition was a happy one, and he complained no more of his lonely life at Barrackpore. In the following year, he was appointed vice-prevost of the new college, founded by Lord Wellesley, for instructing the young civil students in Eastern literature and general learning. He was also appointed professor of Greek, Latin, and English classics, with two hundred students under his care. Courses in the Arabic, Hindostanee, and Persian languages were also established. In a little time, nearly the whole labour of the college, as well as of all the neighbouring churches, devolved upon Buchanan; besides which, he generally preached once or twice on Sunday at the churches in Calcutta. In the year 1802, his income became greatly increased, and he nobly requested his mother to draw annually upon him for the sum of three hundred pounds. Previous to this, the approach of consumption had obliged his wife to return to England with her youngest child, so that the missionary could devote more time to his numerous duties.

Amid this tide of labour and prosperity, orders were received from England for the immediate abolition of the college. The despatch was communicated by Lord Wellesley to Buchanan, with a request that he would consider upon a reply to the reasons upon which the order was founded. An able defence was drawn up; it was found impossible to demolish the college at once; the studies went on as usual; and in 1803 Wellesley presided at the second annual disputation. For the first time, declamations were pronounced in the Arabic language; prizes

and rewards for oriental and classical learning were distributed; and the president delivered an able speech, in which he declared that the institution had answered his most sanguine hopes, and that its administration had been conducted with honour and credit, as well as with great advantage to the public service. During the same year, Buchanan despatched letters to the vice-chancellors and principals of the universities in the United Kingdom, offering prizes to the amount of fifteen hundred pounds for essays and poems, connected with the civilization and moral improvement of India. In November, he first communicated his thoughts concerning the establishment of an ecclesiastical system in India to the Archbishop of Canterbury. Soon after, permission was received from England for the college to continue on its original footing. About the same time, Buchanan ably refuted the arguments of those who opposed the translation of the Bible into the oriental languages; and his first versions of the gospels in Persian and Hindostanee were issued from the press of the College of Fort William. Flattering results of his unwearied labours began to appear in England. Prize compositions of great merit appeared in various quarters. Learned men in Europe, hitherto secluded and almost unknown, turned their attention to oriental literature and improvement; and his memoir on the expediency of an ecclesiastical establishment for British India was extensively circulated, and produced considerable impression upon the public mind.

Yet this prosperity was not unalloyed with sorrow. Mary, his young wife, had returned from England, greatly benefited in health; but soon after, consumptive symptoms of an alarming nature again appeared. At the close of autumn, her return to England was considered indispensable. Their parting was a mournful one, and they never met again. Buchanan received intelligence of her death while engaged in Hebrew, Syriac, and Chaldaic studies at Sooksagur. The calmness with which he relates that event may strike us as rather singular. "While I was thus engaged, the news of Mary's death arrived. I found some consolation in writing a few lines to her memory, which I inscribed on a leaf of her own Bible; the best monument I could erect; for her body is buried in the deep. I sometimes think that had I my two little girls to play with, I should be happy even in this dreary land. My chief solace is in a mind

constantly employed; and this is the greatest temporal blessing I can expect, even unto the end. I could relate to you scenes of tribulation and keen persecution in regard to myself and others; but these could give you no pleasure, and I wish not to think of them."

Buchanan's "Christian Researches" are the embodiment of his adventures and labours, during a journey to the South of India in the period succeeding that of his wife's death. His life during this journey was a most singular one—uniting the self-denying perseverance of a Christian missionary with the wild adventures of a Bengal hunter. Sometimes mounted on an elephant, at others borne in a palanquin, he visited the various churches in his route, preached to the natives, and corrected such errors or difficulties as were submitted to his decision. His principal opposition arose from the efforts of the Roman Catholics. At Mavelycar he proposed to send a standard translation of the Scriptures in Malayalam to each of their fifty-five churches, provided the copies would be multiplied for circulation among the people. "How (replied the aged priest) shall we know that your western Bible is the same as ours?" Buchanan replied that he had a copy which they might examine, and after some consultation it was proposed that the third chapter of St. Matthew's gospel should be critically compared, word for word, in the Eastern Syrian, Western Syrian, and English. "It was an interesting scene to me (says Buchanan) to behold the ancient English Bible thus brought before the tribunal of these simple Christians in the hills of Malabar. At last, they were satisfied that it was a true and faithful translation. As for the Western Syrian, it agreed with the Eastern nearly word for word. They now determined that one of the priests and one of the elders should accompany me to the other churches." Buchanan also visited the Romish churches, and appears to have been on friendly terms with the Jesuits.

Meanwhile, the college at Calcutta had been suffered to decline, so that on his return to it, Buchanan found his income and influence greatly diminished. But his journey to India, and especially his discovery of the Syrian church, spread his reputation throughout Christendom. In 1808, he visited the Papal Inquisition at Goa, but failed in his demand to see the dungeons and places of torture. Soon after, he set sail for England, and

in the same year (1808) arrived at London. "I have no thought (he writes) of ever returning to India again. My wish is to take a cure of souls, and to grow old preaching the gospel. I have not lived with my mother these twenty years, a fortnight excepted. I have a long arrear of filial affection and personal attention to bring up, and must first fulfil this duty." In February, he preached at St. James' Church, Bristol, his celebrated sermon, entitled the "Star in the East." To the University of Cambridge he presented his valuable collection of oriental manuscripts, twenty-five in number, written in the Hebrew, Syriac, and Ethiopic languages.

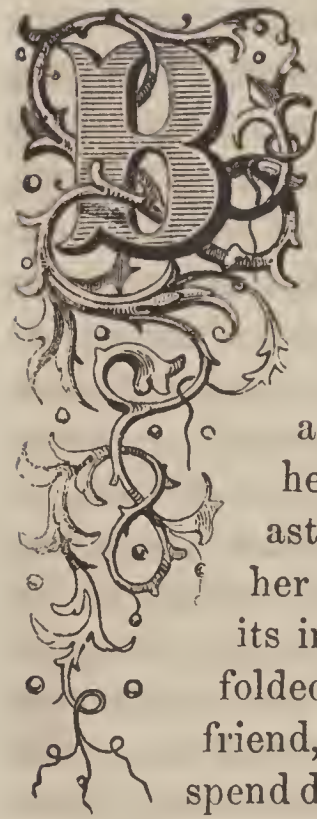
Early in 1810, Buchanan married a daughter of Henry Thompson, Esq., of Yorkshire. Here he afterwards fixed his residence, and took upon himself the whole charge of the parish of Ouseburn. In the same year he published his "Jubilee Sermons." But a sad and painful trial was approaching. Early in 1811, he was suddenly struck by paralysis, which affected his voice and right hand. Thus partially cut off from the sources of his highest pleasure, he resolved on a course which evinces in a remarkable degree his inclination for bold and active labour. This was a visit to Palestine, for the purpose of examining its language and the condition of the churches. His friends endeavoured to dissuade him; but their efforts were vain, and he fixed the following February for the commencement of his journey. A second stroke of paralysis frustrated his plans. Still his ardour in the cause of oriental improvement did not abate, and he employed his remaining strength in superintending the edition of the Syriac New Testament, printed by the British and Foreign Bible Society. While thus engaged, his second wife died, and he took a temporary residence in Hertfordshire, near the printer of the Syriac Testament. But gradually his strength declined; the time of his departure was approaching. On the night of February, 1815, he retired to rest as usual, having none but a servant in the chamber. At midnight, a third stroke of paralysis terminated his existence, without a struggle or a groan. He was but forty-nine years old. Few men in the field of missionary labour have met with more splendid success than Buchanan. Friends surrounded him in every station of life; wealth and reputation seemed to flow at his touch; and the career of his success and prosperity flowed brighter and broader, from

his entrance into Cambridge, until near the close of his life. Perhaps this is the cause why we admire his exertions rather than sympathize with them. They possess no vein of intrinsic feeling—of deep melancholy—coming from the heart and reaching to it, as doth the labours of Ziesberger and Brainerd. He enlisted comrades in his cause, by exciting ambition rather than devotion.

Mr. Carne thus sums up the character of Buchanan:—"In the two and paramount pursuits of his life, oriental learning, and the better religious instruction of India, he was singularly successful; it cannot be said that disappointment, self-denial, or the anguish of hope deferred, were his lot; of the stern difficulties and dangers of the earlier missionaries he knew but little. The sorrows that were given him, were not of the world: friends, patrons, wealth, and distinction, early raised Buchanan from his lowly estate. He justified the most sanguine expectations, either as vice-provost of the College of Fort William, as minister of the church of the Presidency, or when employing his pen in his various literary and religious compositions; for his mind was acute, comprehensive, and persevering, his application unwearied, and the stores of his learning rich and various. His style is vigorous and clear, but often sententious. 'The colouring of the picturesque, with which he contributes to invest his subject,' as an admirer says, is not a prominent feature; for imagination was sparingly given to Buchanan. His epistolary style is unhappy; it does not flow naturally, or with any grace or beauty. Even when religion is the theme, as it is often and anxiously, there is a mannerism and formality of expression which much diminish its power. Why is it, that, while perusing his life, we feel that we cannot love the man? Simply, from the absence of warmth in his affections, and of *unction*, if the expression may be allowed, in his piety.

"The author of the 'Christian Researches,' has left an imperishable monument, whose brightness time will only augment; the Episcopal Establishment in India owes it foundation chiefly to his masterly pen, and his able personal exertions, which did not cease, even when the dark waters of death were closing around him."

ANNE HASSELTINE JUDSON.



BRADFORD, in Massachusetts, was the birthplace of this remarkable and interesting woman. Mrs. Judson's early life gave promise of future distinction and usefulness. She possessed a persevering mind, ardent feelings, and a love for travel and adventure. Her love of reading was immoderate. At an early age she entered the academy at Bradford, where her rapid progress elicited the admiration and astonishment of her acquaintances. When fifteen, her attention was turned to the subject of religion; its inestimable value seems to have been at once unfolded to her. "Redeeming love," says an intimate friend, "was now her favourite theme. One might spend days with her, without hearing any other subject adverted to. The throne of grace was her early and late resort. I have known her often to spend cold winter evenings in her chamber without fire; yet her love of social pleasures was not diminished. Even now I fancy I see her, with strong feeling depicted on her countenance, on which a heart-felt smile so often beamed."

At the age of twenty, Miss Hasseltine became acquainted with Mr. Judson, a graduate of Brown University, who, during the period of their acquaintance, was appointed by the American Board of Foreign Missions, as missionary to India. In February, 1812, they were married, and immediately sailed for Calcutta. Mrs. Judson's journal expresses, in affecting terms, the feelings which rose in her bosom at this momentous period, when in the bloom of health and love, she bade farewell to her native land. In June, the missionaries reached Calcutta, and were immediately invited by Dr. Carey, to Serampore. Ten days after, they were summoned to Calcutta, where an order

of government was read to them, to quit the country immediately. This they eluded; but in a few months the Bengal authorities commanded them to sail immediately for England. They now resolved to escape from the city, and proceeded down the river separately in boats, exposed during the whole time, without any shelter, to a burning sun. They met at a tavern, where, after remaining a few days, they obtained permission to embark in a vessel bound for Madras.

Her journal at this time exhibits the state of her feelings. "Can I forget thee, O my country? Can I forget the parental roof, and the loved associates of my life. Never, never till the pulse ceases to beat, and the heart to feel. O my heavenly Father! my early, my present, my everlasting friend! When prospects are dark and gloomy, and distressing apprehensions weigh heavy on the soul, he leads me to feel my dependence on him, and to lean on the bosom of infinite love." On arriving at the Isle of France, Mrs. Judson learned the death of her friend and former schoolmate, Harriet Newell. Soon after, information was received that the Baptist General Convention at Philadelphia had appointed her husband and herself as their missionaries, with permission to use their discretion in selecting a field of labour. This was joyful tidings. They immediately sailed, (May, 1813,) for Rangoon, the principal port of the Burman empire, where they arrived in July. In the quiet mission-house, which had been built by former Christian labourers, the young missionaries found a home, and commenced the study of the native language. She thus describes this rather discouraging labour. "Could you look into a large open room, you would see Mr. Judson bent over a table covered with Burman books, with his teacher at his side, a venerable looking man, in his sixtieth year, with a cloth wrapped round his middle, and a handkerchief round his head. They talk and chatter all day long, with hardly any cessation. My mornings are busily employed in giving orders to the servants, providing food for the family, &c. At ten, my teacher comes, when you might see me in an upper room, at one side of my study-table, and my teacher at the other, reading Burman, writing, talking, &c. I am frequently obliged to speak Burman all day."

The birth of a son interrupted these exercises. All the longing affection for those whom the parents had left in their own:

land was transferred to this infant. It died; and after the first shock had passed away, the desolate parents resumed their cheerless study. It was again interrupted. Through excessive study, perhaps also through grief, Mr. Judson's eyes had become so weak, and his head so much affected, that he could not look into a book. His companion was obliged to nurse him day and night: and in that duty her own health began to fail. But in October they were cheered by the arrival of two auxiliary missionaries, Mr. and Mrs. Hough; and Mr. Judson, who had prepared several tracts in the Burman language, was presented by Dr. Carey, of Serampore, with a printing press, types, and apparatus. Soon after, he prepared a grammar, and an edition of three hundred copies of St. Matthew's gospel. About the same time the natives manifested much kindness; and the viceroy's wife indulged Mrs. Judson with a long ride through the forest, on an elephant.

Meanwhile, the tracts were read by numbers, some of whom visited the mission-house to inquire more particularly about the new religion. On Sabbath, a company of fifteen or twenty females collected to hear Mrs. Judson read and explain the Scriptures. In December, 1817, Mr. Judson left Rangoon for Arracan, in order to recruit his health, and procure one of the native Christians residing there, and who spoke the Burman language, to assist him in his first attempts to preach. The voyage was one of hardship and difficulty, and for some months it was believed that he had perished. At the same time Mr. Hough and his family embarked for Bengal. The feelings of the young wife, thus left alone, in a land of barbarians, may be imagined. Unexpectedly, after an absence of six months, her husband returned. He was now sufficiently master of the language to preach publicly. A small chapel was erected on the road leading to one of the principal pagodas; a congregation of about fifteen persons assembled; and in April, 1819, the first effort at public preaching opened a new era in the history of the mission. The harvest which years of toil, and sickness, and sorrow, had sowed and watered, was about to be gathered. The hour of baptizing the first convert was an hour of unutterable joy to the missionaries. Several others were baptized in the river at sunset. Five thousand additional copies of the tract on the Christian religion was published and circulated.

But this bright prospect was soon clouded. The heathen authorities denounced death as the penalty of conversion, and the natives abandoned their visits to the chapel. The missionaries now resolved on a visit to the emperor, by whose permission alone, was there any chance of further success. They embarked for Ava in a boat six feet wide, and forty feet long, and, on the 25th of January, arrived safely at the Burman capital. As a present, they carried with them the Bible, in six volumes, each covered with gold-leaf in the Burman style, and enclosed in a rich wrapper. After a short interview with the emperor, they received his answer, that “in regard to the objects of your petition, his majesty gives no order; in regard to your sacred books, his majesty has no use for them; take them away.” Still they were not discouraged. A learned native, named Mong-sha-gong, was converted, and devoted his time and talents to the mission. When Mr. and Mrs. Judson sailed, in the beginning of August, for Calcutta, this man laboured so industriously at the chapel, that, on their return, after an absence of five months, they were delighted to find that not one convert had dishonoured his new profession, by relapsing into idolatry. Other portions of the Scripture were now translated and published; and again the prospects of the mission revived. Yet difficulties of another kind arose. Mrs. Judson’s health was failing fast, and at length it became necessary for her to leave Burmah. She sailed to Calcutta, and thence to England. The arrival of a young and learned woman, from Burmah, was a novelty even in the circles of London. She was invested with that strange halo of romantic interest, which a lofty purpose, displayed in a daring courage, and a calm endurance, sheds around the character. Mankind delight to behold a wife and mother acting the part of a heroine, in the holiest of causes—wiping the tears from the eyes of others, and cheering their hearts, while, for the gushings of her own sad heart, there is found no comforter, no witness but God.

Mrs. Judson succeeded in imparting to the religious community of London, considerable zeal for the Burman mission. She next visited Scotland, and afterwards embarked at Liverpool for her native land. We cannot better describe the effect of that visit upon her than in her own words. “From the day of my arrival, all peace and quiet were banished from my mind;

and, for the first four days and nights, I never closed my eyes to sleep. The scene which ensued at my father's, brought my feelings to a crisis. Nature was quite exhausted, and I began to fear, would sink. The house was thronged with visitors from day to day; and I was kept in a state of constant excitement, by daily meeting with my old friends and acquaintances." She afterwards retired to Baltimore, and was placed under the best medical care. Here she prepared her journal for the press. In the spring of 1823 she returned to Massachusetts, greatly improved in health. Her friends endeavoured to postpone the hour of her departure, but so great was her desire of returning to Burmah, that she prepared for the separation, which she felt was to be final. The scene was deeply affecting. The sorrowing group of friends and relatives stood upon the shore. Sobs and cries were mingled with the deep tones of agonizing prayer. When the boat moved off, a hymn was sung, descriptive of the missionary's lot—and that sound, as it followed her over the waters, was the last she ever heard in her native land.

Meanwhile, Mr. Judson and his associates remained at Rangoon. In 1822, they had been strengthened by the arrival of Dr. Price, who, with his friend, visited the emperor. At length a piece of ground was procured, pleasantly situated on the river bank, without the city walls, and about a mile from the palace. Here Mr. Judson erected a small house, and in a few months his New Testament, in Burmah, was completed.

In December, 1823, the long-absent wife arrived in safety, and soon after they set out together to visit the queen, who had expressed a desire to see them. After a fine voyage up the Irrawady, they reached the capital and were kindly received by Dr. Price, at whose house they awaited the queen's summons. But a period of trial and suffering greater than they had yet experienced was at hand. Burmah was on the eve of war with Bengal. The emperor placed thirty thousand men under the command of his great general, Bandoola, for the purpose of invading Bengal. In May, 1824, six thousand English troops sat down before Rangoon, which was speedily captured. The rage of the Burmese at this loss was unbounded. They threatened to murder the missionaries, and to drive all foreigners from the capital. Mr. Judson was seized, and, with

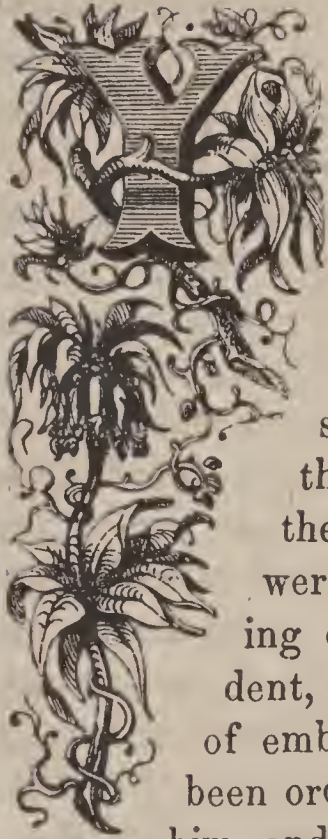
other white persons, thrown into the death prison, and confined with three pair of iron fetters to a long pole. His wife was not allowed to enter this gloomy dungeon. At the end of two months, the prison was torn down, Mr. Judson and his companions were placed in an inner cell, and all intercourse with them denied. Soon after, Bandoola was killed in battle. The prisoners were removed into the interior, chained in pairs, and driven by slaves. On receiving intelligence of this, Mrs. Judson, though suffering from recent sickness, set out to follow her husband, carrying with her their second child, but lately born. The heat and the other dangers of the journey almost deprived her of reason; and on reaching the village where her husband was confined, she was forced to seek a shelter at the house of the jailer. During the six months that she remained here, her sufferings were dreadful. "I was all day long going backwards and forwards to the prison, with Maria in my arms. My miserable food and more miserable lodgings brought on one of the diseases of the country. I could scarcely walk to see my husband. My strength seemed at last entirely exhausted. I crawled to the mat in the little room, to which I was confined for more than two months."

These sufferings were terminated by an order from the British officer, Sir Archibald Campbell, that the white prisoners should be surrendered. The faithful wife was once more restored to her husband, and both were received and entertained by the general and his officers in a manner which obliterated, in some measure, the remembrance of their sufferings. After an absence of two years and a half, they returned to Rangoon, where Mrs. Judson exerted herself to relieve the condition of those who had been rendered miserable through oppression or imprisonment. The first mission being in a deplorable condition, it was resolved to found a new one at Amherst, a newly built town on the Salwen river. After arriving here safely, Mr. Judson set out on an embassy to Ava. "We parted," he says, "with cheerful hearts, confident of a speedy reunion, and indulging fond anticipations of future years of domestic happiness." It was their last parting. Early in October, Mrs. Judson was seized with a dangerous illness, which increased upon her to an alarming extent. In a few days her mind became unsettled, though she still recognised her child, gazing fixedly upon it, and charging

the servants to be kind to it until the father should return. Once or twice memory brought back the departing affections in all their strength. "My husband is long in coming, (she would murmur,) the new missionaries are long in coming. I must die alone, and leave my little one; but, as it is the will of God, I acquiesce. I am not afraid to die. Tell him the disease was most violent, and I could not write. Tell him how I suffered, and died." At the fatal moment she uttered one exclamation of distress in the Burman language, and expired. She was buried in a little cemetery under the hopia tree; and there, too, in a few months, her infant was laid by her side. Mrs. Judson was the first American woman who left her native land to carry the gospel to the heathen. In the bright day of youth and of love, she left home, and earthly pleasures, and the haunts of childhood, not because she loved them less than others do, but because she loved them less than her God.

"Christianity," says one of Mrs. Judson's biographers, "ennobles and elevates the character. In the view of the worldly, the man of true religion is too often regarded as incapable of deeds of greatness. His humility is accounted meanness; his meekness, pusillanimity; his scrupulous conscientiousness, narrowness of mind. And yet it is in the Christian man or woman who fears God, and therefore knows no other fear, that the best example of true magnanimity is to be found. What but the religion of the blessed Jesus could have so steeled the heart and nerved the arm of a timid, shrinking female, as to have led to the performance of such deeds, or the endurance of such sufferings, as marked the history of Mrs. Judson? She was, in every sense of the word, a Christian heroine—a woman of powerful mind, of large heart, of undaunted courage, and yet of simple, humble, unaffected piety."

JOHN WILLIAM FLETCHER,

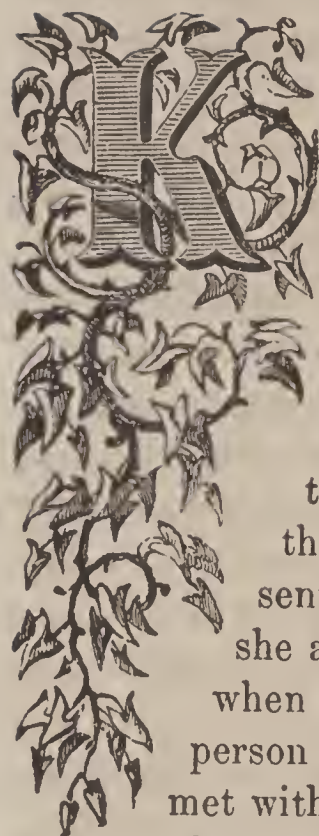


YOUNGEST son of Colonel de la Flechère, a Swiss, in the French service, was born on the 12th of September, 1729, near Geneva, where he appears to have commenced and completed his education. Evincing a predilection for a military life, he proceeded, at an early age, contrary to the wishes of his friends, who considered him to be more qualified for the church than the camp, to Portugal, where he obtained the captaincy of a company of volunteers, who were destined to serve in Brazil; but, on the morning of his intended departure, a servant, by accident, scalded him so severely that he was incapable of embarking. The man of war, in which he had been ordered to sail, consequently put to sea without him, and was never heard of again. He subsequently procured a commission in the Dutch service; but, an unexpected peace putting an end to his hopes of promotion, he abandoned the army, and, removing to England, became tutor in the family of Mr. Hill, of Shropshire, and at length a preacher among the Wesleyan Methodists. Having obtained a title for holy orders, he was ordained deacon by the Bishop of Bangor, on the 6th of March, 1767, and priest on the following Sabbath. After having officiated at various places in the country, and preached to the French prisoners at Tunbridge, in their own language, he was appointed assistant to Charles Wesley. Although his pronunciation of the English language was imperfect, the correctness of his manner in the pulpit procured him many admirers, one of whom presented him, in 1759, to the vicarage of Madeley, which he held during the remainder of his life. In 1770, he visited his native country, and, on his return to England, in the following summer, became gratuitous

superintendent of the Countess of Huntingdon's* College of Divinity; but, owing to a schism among the students on the subject of predestination, he resigned his office in 1771, and subsequently produced several controversial works. In 1777, he proceeded to the south of France for the benefit of his health, and, soon after his return in 1781, married a lady named Bosanquet. His death took place on the 18th of August, 1785. His mode of living was simple, his devotion pure, his temper benignant, and his conduct exemplary. For a long period, he regularly devoted two nights in the week to meditation and prayer. He also had a candle constantly burning at his bedside, a custom which once nearly cost him his life, through his curtains catching fire, though he providentially escaped without the slightest personal injury. It appears that he refused to enforce the payment of tithes from the Quakers who resided in his parish, so that the income he derived from his vicarage did not exceed £100 per annum. It was said by one of his friends that he would rather hear one of his sermons than read a volume of his works. These consist of "A Vindication of the Reverend Mr. Wesley's Calm Address to our American Colonies, in some Letters to Mr. Caleb Evans;" "A Sermon on an Earthquake in Shropshire;" "American Patriotism further confronted with Reason, Scripture, and the Constitution;" "The Doctrines of Grace and Justice equally essential to the Pure Gospel;" and "An Essay on the Peace of 1783."

* Selina, Countess of Huntingdon, the second daughter of Washington, Earl Ferrars, was born in 1707, and married June 3d, 1728, to Theophilus, Earl of Huntingdon. Becoming a widow, she acquired a taste for the principles of the Calvinistic Methodists, and patronized the Rev. George Whitefield, whom she constituted her chaplain. Her rank and fortune giving her great influence, she was long considered as a head of her sect; and, after the death of Whitefield, his followers were designated as the people of Lady Huntingdon. She founded schools and colleges for preachers, supported them with her purse, and expended annually large sums in private charity. She died June 17th, 1791.

ANNE LETITIA BARBAULD.



ILWORTH HARCOURT, in Leicestershire, was the birth-place of this gifted authoress. She was the daughter of Dr. John Aiken, and was born on the 20th of June, 1743. Her education was entirely domestic; but the quickness of apprehension and desire for learning which she manifested, induced her father to lend her his assistance towards enabling her to obtain a knowledge of Latin and Greek. On the removal of Dr. Aikin to superintend the dissenting academy at Warrington, in Lancashire, she accompanied him thither, in her fifteenth year, when she is said to have possessed great beauty of person and vivacity of intellect. The associates she met with at Warrington were in every way congenial to her mind, and among others were Drs. Priestley and Enfield, with whom she formed an intimate acquaintance. In 1773, she was induced to publish a volume of her Poems, which, in the course of the same year, went through four editions. They were followed by "Miscellaneous Pieces in Prose," by J. (her brother) and A. L. Aikin, which considerably added to her reputation.

In 1774, she married the Rev. Rochemont Barbauld, with whom she removed to Palgrave, near Dis, in Suffolk, where her husband had charge of a dissenting congregation, and was about to open a boarding-school. Mrs. Barbauld assisted him in the task of instruction, and some of her pupils, who have since risen to literary eminence, among whom were the present Mr. Denman and Sir William Gell, have acknowledged the value of her lessons in English composition and declamation. In 1775, appeared a small volume from her pen, entitled "Devotional Pieces, compiled from the Psalms of David," &c., a collection

which met with little success, and some animadversion. In 1778, she published her "Lessons for Children from Two to Three Years' Old, and, in 1781, "Hymns in Prose for Children," both of which may be said to have formed an era in the art of instruction, and the former has been translated into French by M. Pasquier.

In 1785, Mrs. Barbauld and her husband gave up their school and visited the Continent, whence they returned to England, in June, 1786, and in the following year took up their residence at Hampstead. Our authoress now began to use her pen on the popular side of politics, and published successively "An Address to the Opposers of the Repeal of the Corporation and Test Acts;" "A Poetical Epistle to Mr. Wilberforce on the Rejection of the Bill for Abolishing the Slave Trade;" "Remarks on Gilbert Wakefield's Inquiry into the Expediency and Propriety of Public or Social Worship;" and "Sins of Government, Sins of the Nation, or a Discourse for the Fast," which last appeared in 1793. In 1802, she removed, with Mr. Barbauld, to Stoke Newington, and in 1804 published "Selections from the Spectator, Tatler, Guardian, and Freeholder," with a preliminary essay, which is regarded as her most successful effort in literary criticism. In the same year, appeared her edition of "The Correspondence of Richardson," in six volumes, duodecimo; but the most valuable part of this work is the very elegant and interesting life of that novelist, and the able review of his works, from the pen of our authoress. In 1808, she became a widow, and in 1810 appeared her edition of "The British Novelists," with an introductory essay, and biographical and critical notices prefixed to the works of each author. In the following year, she published a collection of prose and verse, under the title of "The Female Spectator," and in the same year appeared that original offspring of her genius, "Eighteen Hundred and Eleven, a poem." This was the last separate publication of Mrs. Barbauld, who died on the 9th of March, 1825, in the 82d year of her age. An edition of her works appeared in the same year, in two octavo volumes, with a memoir, by Lucy Aikin.

Mrs. Barbauld is one of the most eminent female writers which England has produced, and, both in prose and poetry, she is unequalled by any of her sex, in the present age. With

respect to the style, we shall, perhaps, best describe it by calling it that of a female Johnson, and her "Essay on Romances" is a professed imitation of the manner of that great critic. He is himself said to have allowed it to be the best that was ever attempted, "because it reflected the colour of his thoughts, no less than the turn of his expressions." She is, however, not without a style of her own, which is graceful, easy, and natural—alike calculated to engage the most common and the most elevated understanding. Her poems are addressed more to the feelings than to the imagination—more to the reason than the senses; but the language never becomes prosaic, and has sublimity and pathos, totally free from bombast and affectation. The spirit of piety and benevolence that breathes through her works pervaded her life, and she is an amiable example to her sex that it is possible to combine, without danger to its morals or religious principles, a manly understanding with a feminine and susceptible heart.

REGINALD HEBER.



BISHOP of Calcutta, was born at Malpas, in Cheshire, on the 21st of April, 1783. He acquired the rudiments of learning at Whitechurch grammar school; and, after prosecuting his studies, for some time, at Dr. Bristow's academy, in the neighbourhood of London, he was entered, in 1800, at Brazen-nose College, Oxford. His classical acquirements, at this time, were far from extensive; but natural abilities and unremitting application soon raised him to a par with his collegiate contemporaries; and, in 1802, he gained the university prize for a copy of Latin hexameters. In the spring of 1803, he wrote his celebrated poem of Palestine; for which, in that year, he also obtained a prize. It is related, that, on ascending the rostrum to recite this beautiful composition, perceiving two ladies of Jewish extraction among his auditory, he determined on altering some lines, in which he had reflected severely on their race; but that not having an opportunity to communicate his intention to the prompter, the latter checked him, on his attempting to deliver the passage in the manner he wished; and he was, consequently, obliged to pronounce it as it had been originally written. The applause with which he was greeted, on this occasion, is reported to have produced a serious effect on his venerable father, who, it is stated, may almost be said to have died with joy, shortly after witnessing his son's triumph. On retiring from the theatre, Heber escaped from the congratulations of his friends, to thank the Almighty in solitude; "not so much for his talents," says Mrs. Heber, "as that those talents had enabled him to give unmixed happiness to his parents."

He now applied himself to the study of mathematics and the

higher classics, and his diligence was rewarded with extraordinary success. In 1805, he took the degree of B. A., and soon afterwards gained a third university prize, for an "Essay on the Sense of Honour." After having been elected a Fellow of All Souls, he quitted Oxford, and proceeded on a tour through Germany, Russia, and the Crimea; during which he made several excellent notes, which were afterwards appended to the Travels of Dr. Clarke.

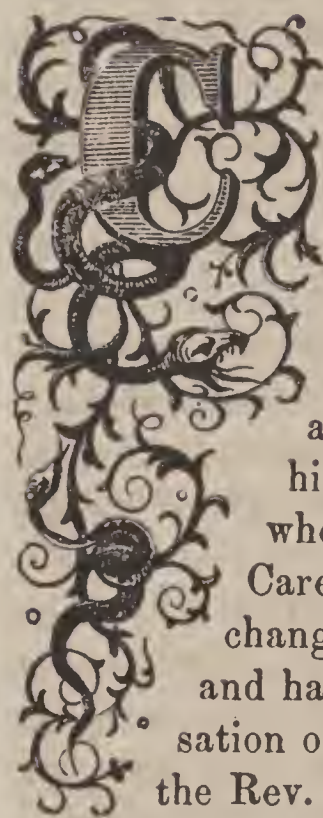
On his return to England, in 1808, he proceeded M. A.; and, shortly afterwards, published a political poem, entitled, "Europe:—Lines on the present War." He now retired, with his wife, a daughter of Dr. Shipley, Dean of St. Asaph, to the living of Hodnet, to which he had recently been presented; and, for some time, wholly devoted himself to the humble but important duties of his station. In 1815, he preached at the Bampton lecture, a series of sermons, which he published in the following year, "On the Personality and Office of the Christian Comforter." About the same time, he composed several articles for a Dictionary of the Bible; and printed a discourse, which he had delivered before the Bishop of Chester. In 1820, his life was endangered by a malignant fever, with which he had been infected, by fearlessly visiting some of his sick parishioners. In 1822, he was appointed preacher at Lincoln's Inn; and produced a life of Jeremy Taylor, prefixed to a new edition of that eminent writer's productions. Soon afterwards, he was offered the bishopric of Calcutta; which, after twice refusing, he, at length, on the suggestion of his wife, consented to accept; and embarked for the East Indies, in June, 1823. In the preceding April, he had preached an affecting farewell sermon to his parishioners; who, on his departure from Hodnet, had presented him with a piece of plate, as a memorial of their gratitude and esteem.

During his voyage, he occupied himself in studying Hindostanee and Persian; feeling satisfied, as he expressed himself, that, if he did not know them both, in a year or two, at least as well as he knew French and German, that the fault would be in his capacity, and not in his diligence. On the 10th of October, he landed at Calcutta, and immediately exerted himself, with great anxiety, to compose some clerical differences that had arisen in his diocese. No sooner was this great object

effected, than he commenced a series of laborious progresses through his extensive bishopric; during which he consecrated several churches, and signalized himself, by his pious endeavours to diffuse Christianity among the Hindoos. His last visitation was to the Presidency of Madras. At Trinchinopoly, on the 3d of April, 1826, after having greatly fatigued himself in the discharge of his episcopal duties, he retired to his chamber, and imprudently plunged into a cold bath; at the bottom of which, he was found, quite dead, about half an hour afterwards, by one of his servants. His remains were interred at St. John's church, Trinchinopoly; and a subscription was opened, soon after his death, for the erection of a monument to his memory, at Madras.

In person he was tall, and rather thin; his hair was dark, his countenance pale, the expression of his features intellectual, and his deportment dignified. He appears to have had no enemies; whoever mentions his name, more or less eulogizes his character. He possessed great talents, considerable eloquence, and a most amiable disposition. Though anxious to exert himself in the diffusion of Christian knowledge, he sought not to extend the sphere of his influence, either by adulation or intrigue. He embarked in no controversy, shared in no dispute, but lived in perfect charity with all men. Peace and good-will attended him wheresoever he went: he was enthusiastically admired during his pious career, and generally lamented at its close.

WILLIAM CAREY.



CAREY was born at Hackleton, in Leicestershire,* on the 17th of August, 1761. The circumstances of his parents were extremely narrow, and he had few advantages of education, except those which his own active and inquiring mind obtained for him. He was brought up as a journeyman shoemaker; and a boot made by him is still preserved by one of his friends as a relic. It was about the year 1779, when he was in his eighteenth year, that young Carey became the subject of a decided religious change. Up to that time, he had discovered no piety, and had even ridiculed religious people. The conversation of a fellow-apprentice, the occasional ministry of the Rev. Thomas Scott, the Expositor, and the perusal of the "Help to Zion's Travellers," by Robert Hall, the elder, are stated to have been the means of his conversion. Mr. Scott was not aware of having been instrumental in producing this happy change in Carey's mind, until he learned it from a message conveyed to him from the venerable missionary himself, through Dr. Ryland, more than forty years after. "He heard me preach only a few times," Mr. Scott wrote in reply, "and that, so far as I know, in my rather irregular excursions; though I often conversed and prayed in his presence, and endeavoured to answer his sensible and pertinent inquiries, at Hackleton. But to have conveyed a *single* useful hint to such a mind as his, may be considered as a high privilege and matter of gratitude."

The change in young Carey's sentiments and feelings soon became visible to his family, in his altered conduct and conver-

* An article in the Liverpool Times states, that he was born at Paulersbury, in Northamptonshire; but this we presume to be a mistake.

sation, and was the subject of wonder. "For some time he stood alone in his father's house." At length he asked and obtained leave to introduce family prayer. "When in his nineteenth year," says his sister, "my dear brother used to speak (on religious topics) at a friend's house in the village, when he came to see us. I recollect a neighbour of ours, a good woman, the first Monday morning after he had spoken before a few friends, came in to congratulate my mother on the occasion; when with some surprise my mother said: 'What! do you think he will be a preacher?' 'Yes,' our friend replied, 'and a great one too if he lives.' My father felt a great desire to hear him, if he could go *undiscovered*. In this, he was afterwards gratified, though unknown to my brother or any one at the time. We could tell he was gratified, although he never discovered any thing to us like praise. In a few years, I hope, God gave him the desire of his heart, in bringing his two sisters to see a beauty in religion. Then we were dear indeed to each other."

In 1783, Mr. Carey united himself to the Baptist church at Olney, under the pastoral care of the Rev. Mr. Sutcliff. By this church, agreeably to the practice which then obtained among that denomination, he was, in 1785, called to the work of the ministry. In the following year, he removed to Moulton, a village four miles from Northampton; and he was ordained pastor over the infant Baptist society in that village in 1787. Even there, his whole income being much below £20 a year, he taught a village school for his support. In July, 1789, he removed to Leicester, and in May, 1791, was ordained to the pastoral charge of the Baptist church meeting in Harvey Lane, over which the late Robert Hall afterwards presided for so many years. Here his ministry was so successful, that the number of members in the church was doubled during the short time he was their pastor. He introduced among them the practice, first adopted by some ministers at Nottingham, upon Mr. Sutcliff's suggestion, in 1784, of spending an hour on the evening of the first Monday in every month, in social prayer for the revival of religion and the success of the gospel, which has since become so general; and these meetings powerfully contributed to cherish the fine spirit which they discovered, when he announced his resolution to dedicate himself to the work of

evangelizing the heathen. "No," said they, "you shall not go,—we will *send* you: we have long been calling upon God, and he now calls upon us to make the first sacrifice."

The circumstances which decided him upon going out to India, are thus stated by the Rev. Christopher Anderson:

"About the year 1793, a gentleman of the name of Thomas, who had visited Bengal, and there seen the wretched superstition and ignorance of the Hindoos, and the destructive influence of their sanguinary, sensual, and monstrous superstitions on their religious feelings, morals, and happiness, being himself strongly impressed with the vast importance of introducing the religion of Britain into the extensive and populous regions subjugated by her arms and ruled by her governors, greatly strengthened by his conversation the desire which had been for some time growing in Dr. Carey's mind to see a strenuous effort made for the religious improvement of the heathen world. In consequence, Dr. Carey and Mr. Thomas communicated with Andrew Fuller, Dr. Ryland, and other leading members of the Baptist denomination, on the subject; and after much discussion a society was established for that purpose, which commenced its labours with between £13 and £14, as the whole amount of its disposable funds! With no better pecuniary prospects than these, but with a firm and unbending faith, and a determination not to be deterred by difficulties, Dr. Carey agreed to go out to India, and there to support himself as far as possible by his own exertions, while he qualified himself for his missionary duties.

"The circumstances under which he quitted England were singular and interesting. From the first, his wife had refused to embark in what appeared so hopeless an undertaking; and, after every entreaty had failed to change her determination, Dr. Carey and Mr. Thomas (who went out with him) were compelled to sail without her. After they had proceeded a short distance on their voyage, the captain of the East Indiaman by which they had taken their passage, came to Mr. Thomas, and told him that he had received an anonymous letter, informing him that there was a person on board who was proceeding to India, without a license from the company. As the regulations of the East India Company, in reference to persons going out to India, were at that time singularly rigid, and it is well known

that the directors were peculiarly averse to any attempts of a missionary character, the captain added, that he was satisfied this letter must refer to Mr. Thomas. This surmise afterwards proved to have been unfounded; but as the captain seemed to be greatly alarmed by the apprehension of the consequences to himself, if Mr. Thomas insisted on the engagement into which he and the captain had mutually entered, he was, at length, induced to yield to the entreaties of the captain, and he and Mr. Carey were put on shore, the vessel immediately proceeding on its voyage. This event was, at the moment, a severe disappointment: but having learned that a Danish vessel was to leave Deal for Calcutta in two days, they took courage, determining to avail themselves of that interval, short as it was, to revisit Mrs. Carey, and urge their plea in favour of her accompanying them. A difficulty occurred in the want of funds for the increased charge of a passage by the ship in question, and of the expenses of travelling, which they were thus unexpectedly exposed to. This difficulty, however, was surmounted by Dr. Rippon, who still survives, having promptly lent them £100 which he had on hand; and by the late Mr. Abraham Booth borrowing for their use a like sum from his friends. Thus furnished, they hastened down to Mrs. Carey, having barely time to accomplish this object. To their great grief, however, she again turned a deaf ear to all their entreaties, and they, with heavy hearts, took, as they thought, a last farewell, and left her. When they had proceeded two miles from the house, Mr. Thomas insisted that they should turn back and make one more attempt. Mr. Carey objected, entreating his companion to spare his feelings, and not to allow them to be further harrowed by perseverance in a hopeless effort. Mr. Thomas seemed, however, so resolutely bent on his renewed effort, that at length they did turn back; again used every argument that could suggest itself, but apparently with as little success as before, till at length, moved by her husband's tears and entreaties, Mrs. Carey, turning to her sister, who stood by, said that if her sister would accompany her, but not else, she would consent to go. The sister was then appealed to, and at length, though apparently with great reluctance, they both yielded. Not a moment was now to be lost. The wife, the sister, four children, and as much of their clothes and furniture as was indispensable for the voyage,

were hurried off to Deal. On their arrival there, the vessel was descried under sail, with scarcely the possibility of their overtaking her. The attempt however was made, and, by dint of persevering labour, they approached the ship, on which the captain backed his sails, and received them all safe on board, conveying them, at length, to their destination.

“ On their arrival in India, Dr. Carey and Mr. Thomas immediately proceeded to act upon the intention they had avowed on quitting their own shores, of receiving no further pecuniary aid from the friends of the mission than might be necessary for their existence. In pursuance of this determination, therefore, they both engaged themselves in a secular employment, which enabled them, by constant intercourse with the natives, to become familiar with their vernacular language. Although Mr. Carey, who had obtained the superintendence of an indigo factory, at a considerable distance in the interior, was thus far removed from the observation of the ruling authorities in Calcutta, his frequent conversations with the natives on the subject of religion were soon reported there: he was immediately called to account, and, on his admitting that his design was to evangelize the heathen, he was told that the residence of missionaries in India, of any denomination, would not be tolerated; and that he must forthwith re-embark for England. This cruel and impolitic proceeding drove Mr. Carey to seek refuge in the Danish settlement of Serampore, about thirteen miles from Calcutta, where he was joined, in January, 1800, by Ward, Marshman, and others; all of whom, except Dr. Marshman and his son, who joined his exertions to theirs some years afterwards, have entered into their rest.”

Upon his arrival in India, the first language to which Mr. Carey turned his attention was the vernacular tongue of the people among whom he lived and died. But he soon perceived that the Sanscrit was the grand root of oriental literature, the key to all its treasures; and by the year 1796, he had begun to study both that language and the Hindoostanee. In January, 1800, he removed to Serampore, and in the following year was appointed professor in the new Government College of Fort William. Early in the same year, the Bengalee New Testament was finished at the mission press. This translation of the sacred Scriptures into the vernacular tongue of at least twenty-

five millions, had been commenced by Mr. Carey as early as the spring of 1794; Mr. Thomas having, however, previously accomplished a translation of part of the New Testament. By the close of 1796, the translation of the New Testament was completed for revision. In July, 1800, the Gospel by Matthew began to be distributed among the natives. At length, after being nine months in the press, the first edition of the Bengalee New Testament, (octavo, 900 pages,) consisting of two thousand copies, was issued on the 7th of February, 1801. This was followed, in 1802, by the Pentateuch in the same language, and in 1803, by the Psalms and other portions of the Old Testament. A small impression of the Gospel of Matthew in Mahratta, was issued in 1805; and a second edition of the Bengalee New Testament in 1806. In 1809, the New Testament in Orissa, and in Sanscrit, were completed at press; and some portions of the Old Testament in Orissa had been issued, besides an edition of the Mahratta New Testament, of the Hindostanee New Testament, and the four gospels in Persian, when, on the 11th of March, 1812, the printing office was destroyed by fire!

The assembling of so many learned pundits from all parts of India in the College of Fort William, threw into the hands of Dr. Carey a living polyglot apparatus such as he could not otherwise have obtained: and the overruling hand of Divine Providence was strikingly manifested in the whole business. But how extraordinary must have been the energy of the mind which could grasp so vast a plan, and direct the movements of the subordinate instruments employed in this great work, upon which his soul was bent!

Aptitude for acquiring languages was Dr. Carey's most wonderful natural endowment. Before he left England for India, he had contrived, amid the pressure of poverty and the constant engagements of his school and pastoral office, to make himself sufficiently master of *six* languages, besides his native tongue, to read the Bible in each; viz. Latin, Greek, Hebrew, French, Italian, and Dutch. His knowledge of the last language was acquired, without the intervention of one elementary book, through some Dutch quarto obtained from an old woman.

For a complete list of Dr. Carey's literary labours, and of the publications issued from the Serampore press, we must refer

the reader to the highly interesting "Tenth Memoir of the Serampore Brethren." The entire Scriptures have been printed in six of the languages of India, besides that stupendous work of Carey's beloved and inseparable companion in labour, Dr. Marshman, the Chinese Bible; the New Testament has been printed in twenty-three languages, and portions of the Scriptures in ten others. In few words, "God most graciously prolonged the years of his servant, until he lived to see more than two hundred and thirteen thousand volumes of the Divine word, in forty different languages, issue from the Serampore press."

There are some other traits in the character of this admirable man, mentioned by Mr. Anderson, which must not be passed over. Speaking of his "enlarged humanity," Mr. Anderson remarks, that "long familiarity with the miseries of Hindooism has hardened by degrees the heart of many a European in his day; they never could the heart of Carey."

"His exertions unquestionably first led to the prevention of infanticide, and that of persons devoting themselves to death at Saugur island in the mouth of the Hooghly; and though the immolation of widows on the funeral pile went on, it was through his influence that the Marquis of Wellesley left a minute, on his retiring from the Indian government, declaring his conviction that suttees *might, and ought to be abolished*. The truth I believe to be this, that previously to the return of the marquis in 1805, or thirty years ago, Dr. Carey submitted three memorials to government, the first relating to the exposure of infants in the northern parts of Bengal, the others to Saugur island and the inhuman practice of suttee. The two first evils were soon and very easily abolished, but of the latter, Carey and his brethren never lost sight. In 1817, the valuable document, drawn up on examination of the Shastras of highest authority, to prove that it was decidedly contrary to the law of Munoo; and which after being laid before Mr. Harrington, the first judge of the chief native court of justice, was deposited for preservation in the library of Serampore College, may be adduced in proof. In 1822, also a powerful article against this dreadful custom was inserted in the quarterly 'Friend of India,' which, after abundant proofs and many arguments, closed in these expressive words of Scripture, 'If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou

say, Behold we knew it not, doth not He that pondereth the heart consider it? and He that keepeth thy soul, doth not He know it? and shall not He render to every man according to his works?' After this the *Sumachar Durpun*, or Serampore Bengalee and English newspaper, lent all its powerful aid, till on the 4th of December, 1829, 'the burning or burying alive of the Hindoo widow,' was declared by the governor-general in council to be *illegal*, a day never to be forgotten in India. There have been other individuals who lent their aid; but surely if the blessing of them that are ready to perish come upon the heads of any, then Carey and his companions must come in for their share.

"I only add, that in the attempt to establish a *leper* hospital in Calcutta, Dr. Carey, it is well known, took an active part. The Benevolent Institution, in the same city, for the education of the indigent and neglected Portuguese children, was established by the senior Serampore brethren in 1809, and has continued under their management to the present day. They were the first who commenced the education of the Hindoo *female*, and schools for boys have long been formed at their stations scattered over India."

Disinterestedness and Christian generosity were prominent features in the character of Carey and his brethren. The total amount of the sums raised by their exertions, and consecrated by them to their great enterprise, it would not be easy to estimate; but Mr. Anderson states, that since the year 1827, between £7000 and £8000 sterling have been devoted by the Serampore brethren to those great undertakings in which, through life, they have been employed. But we hasten to notice the concluding scene of the life of the venerable father of the mission, which was extended until within two months and a week of his seventy-third year. God gave him to see, in that foreign land, the climate of which is so trying to a British constitution, not only his children's children, but even the third generation; for it is now some years since Dr. Carey became a great-grandfather.

For rather more than a month before his decease, Dr. Carey had been confined to his couch, reduced to a state of extreme weakness, but with no disease but a gradual decay of nature. He suffered no pain, continued to sleep at night, and, being laid on his couch, remained comparatively at ease all the day,—un-

derstanding what he heard, but unable to speak;—his mind in the most placid and tranquil state;—having not a doubt, and, as he often told his venerable colleague, Dr. Marshman, not a wish left unsatisfied. His weakness, however, gradually increased, until he became, at last, almost unconscious of what was passing around him.

“The last Sabbath of his life,” writes Dr. Marshman to Mr. Anderson, “June 8th, 1834, I visited him about noon, eighteen hours before his decease, and found him lying on his couch by the side of the table, in his dining-room above stairs, placed there for the sake of the air. He was scarcely able to articulate, and, after a little conversation, I knelt down by the side of his couch and prayed with him. Finding my mind unexpectedly drawn out to bless God for his goodness, in having preserved him and blessed him in India for above forty years, and made him such an instrument of good to his church; and to entreat that on his being taken home, a double portion of his spirit might rest upon those who remained behind: though unable to speak, he testified sufficiently by his countenance how cordially he joined in this prayer. I then asked Mrs. Carey whether she thought he could now see me. She said, Yes, and to convince me, said, ‘Mr. Marshman wishes to know whether you now see him?’ He answered so loud that I could hear him, ‘Yes, I do,’ and shook me most cordially by the hand. I then left him, and my other duties did not permit me to reach him again that day. The next morning, as I was returning home before sunrise, I met our brethren, Mack and Leechman, out on their morning ride, when Mack told me, that our beloved brother had been rather worse all the night, and that he had just left him very ill. I immediately hastened home through the college, in which he has lived these ten years, and when I reached his room, found that he had just entered into the joy of his Lord,—Mrs. Carey, his second son, Jabez, my son John, and Mrs. Mack, being present.”

“It is an interesting fact,” says another of the Serampore brethren, “that the very last thing in which our dear doctor appeared to take any interest, was the *mission*; and it must gratify our friends at home not a little to know, that his last thoughts respecting it were thoughts of gratitude, thanksgiving, and praise.”

DR. MARSHMAN.*



It is with feelings of the deepest regret that we announce the decease of the Rev. Dr. Marshman, after a long missionary career of thirty-eight years. He had been gradually sinking during the year, under the weight of age and infirmities, and expired at Serampore on the 5th December, 1837, at the advanced age of sixty-nine years.

The Rev. Dr. Marshman was born of humble parentage, in the village of Westbury Leigh, in Wiltshire, on the 20th April, 1768, where the cottage in which he first drew breath may yet be seen. Of his family little is known, except that they traced their descent from an officer in the army of Cromwell—one of that band who, at the Restoration, relinquished, for conscience' sake, all views of worldly aggrandizement, and retired into the country, to support themselves by their own industry.

His father, a man of strong mind, undaunted intrepidity, and inflexible integrity, passed the early part of his life at sea, and was engaged in the *Hind* sloop-of-war, commanded by Captain Bond, at the capture of Quebec, the action in which the gallant Wolfe fell; but, shortly after, he returned to England, determining to settle among the humble and honest manufacturers of his native country, and, taking up his residence in Westbury Leigh, he married, and turned his attention to the weaving trade. Hence he was subsequently unable to afford his son any education beyond what his native village supplied, except in his own Christian principles, and he lived to see the principles he had instilled ripen into the most enlarged and

* From the "Friend of India," December, 1837.

active benevolence. Dr. Marshman, from a very early age, exhibited so extraordinary a thirst for knowledge as to convince his family and friends that he was destined for something higher than the loom. At the age of eight, he first began a course of desultory reading, snatching every moment from labour and play to devote to his books. He has assured the writer of this memorial, that, between the age of ten and eighteen, he had devoured the contents of more than five hundred volumes. Thus, at an early period, he was enabled to lay in a vast store of knowledge, which, improved by subsequent study, made his conversation so rich and instructive. After reading all the volumes which so humble a village could furnish, he extended his researches to a greater distance, and often travelled a dozen of miles out and home to borrow a book. Having no one to direct his pursuits, he read promiscuously whatever fell in his way with the utmost avidity. But it was to biography, and more particularly to history, that the bent of his mind was directed. So much so, indeed, that, when his parents, on the death of an elder brother, endeavoured to direct his thoughts to the joys of heaven, he declared that he felt no disinclination to contemplate them, provided there was room to believe that the reading of history would not be incompatible with the pursuits of that blessed region. Among the early incidents of his life, it was long remembered in his native village that a neighbouring clergyman, passing with a friend through Westbury, while he was playing at marbles, put his reading and memory to the test by a long series of questions upon the more ancient history of England, and declared his astonishment at the correct replies which he received to every inquiry. At the age of twelve, the clergyman of his own parish meeting him one day with a book in his pocket, too large for it to conceal, asked him several questions, and, among the rest, the names of the kings of Israel from the beginning to the Babylonish captivity, and, being struck with the accuracy of his replies, desired him to call at his house in future for any book he might wish to read.

On his reaching the house, the clergyman begged he would tell him whom he thought the best preacher, the dissenting minister of the town or himself. With the certainty on the one hand that the first named excelled, and the fear on the other of losing the promised treat, he hesitated for a moment; but,

determining not to purchase even *this* at the expense of truth, he begged to be allowed to refer him to the answer of Melville, who, when asked by Queen Elizabeth whether she or his royal mistress of Scotland excelled in beauty, replied that each was handsomest in her own kingdom, and desired him to accept that as his answer. At the age of fifteen, his father sent him up to London, to Mr. Cator, the bookseller, in the Strand, in the hope that some path would open for his obtaining a livelihood in a sphere more congenial with his tastes than a weaver's cottage. Here he was employed on errands; but, at every interval of leisure, availed himself of the new facilities he enjoyed for reading. When sent out with parcels, he too frequently spent half his time in perusing the books with which he was charged, instead of taking them to their destination. His master declared that he could make nothing of him, and that he would never succeed as a bookseller. His life in the shop was not of the most agreeable description, and it was embittered by the prospect of being condemned to a life of such unintellectual drudgery. On one occasion, having been sent to the Duke of Grafton with three folio volumes of "Clarendon's History," and several other books, he was overcome with fatigue and despondency at the tasks to which he was subjected, and walking into Westminster Hall, laid down his load and began to weep. But the bitterness of his feelings soon passed off; the associations of the place with which his reading had made him familiar crowded into his mind, and appeared to fill him with new energy, and he determined, as he has often told us, in however humble a situation he might be placed, to continue storing his mind with knowledge, till the fitting opportunity should come round for his emancipation. He returned to the country between the ages of sixteen and seventeen, and resumed his manual occupations, still continuing to indulge his irrepressible thirst for reading. He now turned his attention to divinity, and made himself familiar with the works of all the most celebrated divines, without distinction of sect, and those who have enjoyed the advantage of conversing with him on religious topics, cannot have failed to appreciate the industry which had given him so vast a store of knowledge. To these pursuits he added the study of Latin. The strength of mind displayed in these intellectual pursuits by one who was obliged to look for his daily

bread to the labour of his own hand, will appear, on reflection, to form, perhaps, the most remarkable trait in his character. At the age of twenty-three, he married the granddaughter of the Rev. Mr. Clarke, the Baptist minister at Froome; and this change in his circumstances rendered him doubly anxious for a different sphere of life.

At length the long-expected opportunity turned up. The post of master in a school supported by the church in Broadmead, in the city of Bristol, became vacant; his friends urged him to apply for it. He came up to Bristol, underwent an examination before the committee of management, and was unanimously accepted. The salary was small—£40 a year; but it brought him into a new circle, where his energies and talent might have play. He removed to that city at the age of twenty-five, and obtained permission to devote the time not occupied in this school to one of his own. This seminary was soon crowded with pupils. It rose rapidly in public estimation, and placed him at once in circumstances of independence. Among his scholars was the late lamented and amiable Mr. Rich, the resident at Bagdad, whose work on Babylon has given him so just a celebrity. But the chief advantage of his position at Bristol was the introduction it afforded him to Dr. Ryland, the president of the Baptist Academy. He entered as a student in that seminary, and devoted every moment which he could spare from his avocations to study under so able a master. He applied diligently to the Greek and Hebrew languages, and subsequently added to them Arabic and Syriac, in which his attainments, though not profound, were greatly above mediocrity. In this congenial course of improvement, he passed six of the happiest years of his life. By the advice of Dr. Ryland, he prepared himself for the ministry, for which his great theological reading had well fitted him, and there was every prospect of his becoming an ornament to the denomination, in his native land, with which he was associated. But a nobler field of exertion was now opened before him, for which, in the economy of Providence, this previous training appears evidently to have been intended to prepare him.

Dr. Carey, who had been employed for six years in India in the new and untried field of missionary labour, while his future colleague was completing his studies at Bristol, had re-

requested the Baptist Missionary Society, of which Dr. Ryland was one of the founders, to send more labourers into the vineyard. Dr. Ryland proposed the subject to his pupil, and found that it was not altogether new to his mind, as the perusal of the periodical accounts of the mission had begun to kindle in his mind an anxiety for India. He was accepted by the society, then in its infancy, as a missionary, and embarked with Mr. Grant, one of his own pupils, Mr. Ward, and Mr. Brunsdon, in the *Criterion*, an American vessel. They arrived in the river in October, and, intending to proceed to Mudnabatty to join Dr. Carey, were advised to take up their abode temporarily at Serampore, where they landed on the 13th October, 1799. It was about this time that the fear of an invasion of India by the French predominated in the councils of India, several French emissaries, in the guise of priests, having been detected about the country. In announcing the arrival of Dr. Marshman and his associates, the printer of one of the Calcutta papers, who had never heard of the existence of a Baptist denomination, set forth that four Papist missionaries had arrived in a foreign ship, and proceeded up to a foreign settlement. The paragraph could not fail to catch Lord Wellesley's eye. The captain was instantly summoned to the police, and informed that his ship would be refused a port-clearance, unless he engaged to take back the Papist missionaries. He explained the mistake, and in one respect removed the fears of government; but there was so strong a disposition manifested to obstruct missionary operations, upon a plea of their dangerous tendency, that the missionaries found they could not reside with any confidence in the British territories, and that it was wise to accept of the countenance and protection which was so generally offered them by the Danish authorities. Dr. Carey felt the full force of their arguments, and soon after came down to join them, and thus commenced the Serampore mission.

Three congenial minds were thus brought together by the appointment of Providence, and they lost no time in laying a broad basis for their future operations. They threw their whole souls into the noble enterprise, which demanded all their courage and zeal, since, from the British government they had nothing but the sternest opposition to expect, the moment the extension and the success of their labours should bring them

into public notice. The resources of the society were totally inadequate to the support of all the missionary families now in the field. Indeed, Dr. Marshman and his associates had come out with the distinct understanding that they were to receive support only till they could support themselves. They immediately began to open independent sources of income. Dr. Carey obtained the post of professor in the College of Fort William, then recently established. Dr. and Mrs. Marshman opened a boarding-school, and Mr. Ward established a printing office, and laboured with his own hands in setting the types of the first edition of the Bengalee New Testament, which Dr. Carey had brought with him. Dr. Carey's motto, "Expect great things—attempt great things," became the watchword of the three. They determined, by a noble sacrifice of individual interests and comforts, to live as one family, and to throw their united income into one joint stock, to be devoted to the common cause. Merging all minor differences of opinion in a sacred anxiety for the promotion of the great enterprise which absorbed their minds, they made a combined movement for the diffusion of truth and knowledge in India. To the hostility of government, and to every discouragement which arose from the nature of the undertaking, they opposed a spirit of Christian meekness and calm perseverance. They stood in the front of the battle of Indian missions, and, during the arduous struggle, which terminated with the charter of 1813, in granting missionaries free access to India, they never for a moment deserted their post, or despaired of success. When, at a subsequent period, Lord Hastings, who honoured them with his kind support, had occasion to revert in conversation to the severe conflict they had passed through, he assured them that, in his opinion, the freedom of resort to India, which missionaries then enjoyed, was owing, under God, to the prudence, the zeal, and the wisdom, which they had manifested, when the whole weight of government in England and India was directed to the extinction of the missionary enterprise.

It would be impossible, within the limits to which we must confine ourselves, to enumerate the plans which they formed for the mission for translations of the sacred Scriptures, and for education; or the obstacles which tried the strength of their principles. Neither is it possible to individualize Dr. Marshman's

efforts in every case, for so complete was the unity of their designs that it seemed as if three great souls had been united in one, so as to have but one object, and to be imbued with one impulse. But, with this unity of design, there was necessarily a division of labour, and we may briefly state, therefore, the particular objects which engaged Dr. Marshman's time and attention. In 1806, he applied himself diligently to the study of the Chinese language, and was enabled to publish a translation of the entire Scriptures, and a grammar in that tongue. The Loll Bazar Chapel, erected at a time when the means of religious instruction in Calcutta were small, and when religious feeling was at so low an ebb that, even Martyn could not command on an evening a congregation of more than twenty, was mainly indebted for its existence to Dr. Marshman's personal efforts. When the erection of it was suspended for lack of funds, he went about from house to house raising subscriptions for it, and for his pains was exhibited in masquerade at an entertainment given to Lord Minto, as a "pious missionary, begging subscriptions."* To him the Benevolent Institution in Calcutta was indebted for its birth and subsequent vigour. The idea of it struck out when Dr. Leyden, Dr. Marshman, and Dr. Hare, were dining together, and the prospectus, drawn up by Dr. Marshman, was carefully revised by Dr. Leyden. He continued to act as secretary to the institution to the last moment in which his health permitted him to act. He was also associated with Dr. Carey in the translation of the "Ramayun" into English, of which three volumes were published. To the plan of native schools, he gave up much time and labour, and the valuable "Hints" which he published in the form of a pamphlet, just at the time when the first efforts were made for education in India, thirty-two years ago, was deemed worthy of being incorporated with one of the leading publications in England.

In 1826, he revisited England, after an absence of twenty-seven years, and travelled through the United Kingdom, endeavouring, by his public addresses, and in private conversa-

* His friend, Dr. Leyden, was present at the masked ball, and, as it was said that the subscription list was very full, Dr. M. endeavoured to discover his representative, that he might ask for the funds; but Leyden would never disclose the name, which led Dr. Marshman to tell him that there was more humour than honesty in the transaction.

tion, to urge on the cause of missions, and there are many now in India to whom this notice will recall, with a melancholy pleasure, the warmth and animation which he was the means of communicating to their minds on that subject. He visited Denmark, and was graciously received by his majesty Frederick the Sixth, to whose steady and uninterrupted protection the mission may be said to have been indebted for its existence, when assailed by the British government. His majesty was pleased to grant a charter of incorporation to Serampore College, upon Dr. Marshman's petition. He returned to Serampore in May, 1829, and joined Dr. Carey and his associates in superintending the mission under the new form of an independent association, which it had acquired. In June, 1834, he was deprived of this venerable friend and colleague, with whom he had been permitted to act for thirty-five years. He bore the separation with more firmness than was expected; but the dissolution, cemented by the noblest of all undertakings, and sanctified by time, made a deep and visible impression on his mind. All the veneration and affection of his younger associates could not fill up the void created by the loss of Dr. Carey. He appeared among us as the solitary relic of a past age of great men. The activity of his mind, however, though with occasional interruptions, continued till the mind itself appeared to be worn out. The calamity which befell his daughter, Mrs. Havelock, at Landour, in October, 1837, produced a severe shock to his feelings, which, added to increasing infirmities, brought him gradually lower and lower. About six weeks before his death, he was taken out on the river by the advice of Dr. Nicholson and Dr. Voigt, but his constitution was exhausted; yet, when the excitement of this short excursion, which was extended to Fort Gloster, had given him a small return of strength, both bodily and mental, the energy of former days seemed again to come over him, and he passed several days in arranging plans of usefulness, the accomplishment of which would have required years. At length, on Tuesday, the 5th of December, 1837, he gently sunk to rest, without pain or sorrow, in the lively enjoyment of that hope which is full of immortality.

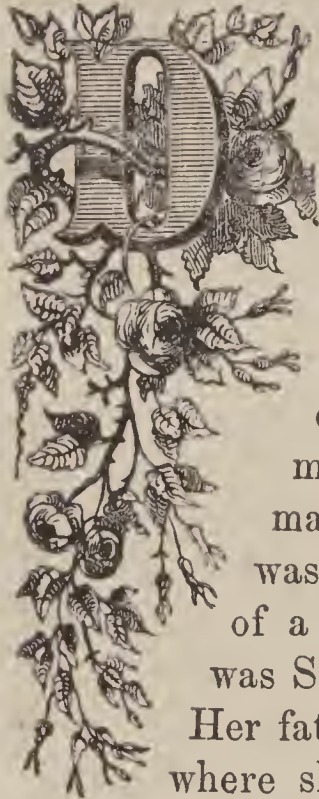
His form was tall and athletic. His constitution appeared to be constructed of iron. He exposed himself to all the se-

verities of an Indian climate, with perfect impunity. He enjoyed, till within the last year of his life, such uninterrupted health as falls to the lot of few in India. During thirty-seven years, he had not taken medicine to the value of ten rupees. The strength of his body seemed to be admirably adapted, with the structure of his mind, to fit him for the long career of usefulness he was permitted to run. He was peculiarly remarkable for ceaseless industry. He usually rose at four, and despatched half the business of the day before breakfast. When extraordinary exertions appeared necessary, he seemed to have a perfect command over sleep, and has been known, for days together, to take less than half his usual quantity of rest. His memory was great beyond that of most men. He recalled facts, with all their minute associations, with the utmost facility. This faculty he enjoyed to the last day of his existence. During the last month of his life, when unable even to turn on his couch without assistance, he dictated to his daughter, Mrs. Voigt, his recollections of the early establishment of the mission at Serampore, with a clearness and minuteness perfectly astonishing. The vast stores of knowledge which he had laid up in early life, and to which he was making constant addition, rendered his personal intercourse in society a great enjoyment. His manners and deportment, particularly toward his inferiors, were remarkable for amenity and humility. To his family he was devoted almost to a fault, so that his enemies found in this subject a fertile field for crimination—with what generosity of feeling let every parent judge. During a union of more than forty-six years, he was the most devoted of husbands, and as the father of a family of twelve children, of whom only six lived to an age to appreciate his worth, and only five survived to deplore his loss, he was the most affectionate of parents.

The leading trait of his character, more especially in the earlier part of his career, was energy and firmness; this, combined with a spirit of strong perseverance, enabled him to assist in carrying out into effect those large views which he and his colleagues delighted to indulge in. His piety was deep and genuine; his religious sentiments were without bigotry. But the most distinguishing feature in his life was his ardent zeal for the cause of missions. This zeal never for a moment suffered any abatement, but seemed to gather strength from every

new difficulty. The precious cause, as he latterly denominated it, occupied his dying thoughts as it had occupied his living exertions, and the last question which he asked of those around him was, "Can you think of any thing I can yet do for it?" This zeal was united with a degree of pecuniary disinterestedness which has seldom been surpassed. He considered it his greatest privilege, that God had enabled him to lay on the altar of his cause so large a contribution from his own labours. With the means of amassing an ample fortune, he did not leave behind him, of all his own earnings in India for thirty-eight years, more than the amount of a single year's income of his seminary in its palmy days.

ROBERT MORRISON.



DOCTOR MORRISON'S father was James Morrison, who was born in Perthshire, Scotland, and who, when a young man, removed into Northumberland. In early life he obtained a livelihood by husbandry, his father, (the grandfather of Dr. Morrison) having been also a husbandman; but, towards the latter end of his life, Mr. James Morrison worked at a mechanical trade, (that of a last and boot-tree maker,) and kept several workmen under him. He was a pious man, and was for many years an elder of a Scots church. The mother of Dr. Morrison was Sarah Nicholson, a native of Northumberland. Her father was a husbandman, and lived near Morpeth, where she was married to James Morrison. They had seven children, four sons, and three daughters.

Robert, the youngest of their family, was born at Morpeth, January 5, 1782. About the year 1785, his parents removed to Newcastle, where he was taught reading and writing by his uncle, Mr. James Nicholson, a respectable schoolmaster; and at the proper age became an apprentice to his father. At the age of sixteen, he states, he became "seriously religious," and, on the first of January, 1799, began to "keep a journal, and to study."

It is stated that his education was conducted under the immediate superintendence of the father, beneath whose paternal roof, both his religious and his intellectual character were formed; the former, by means of catechetical instructions, together with those delivered from the pulpit by ministers of the Scottish church; the latter, by the tuition of the Rev. W. Laidler, minister of the Presbyterian meeting-house in Silver street, under whom Robert Morrison acquired an elementary acquaint-

ance with the Latin, Greek, and Hebrew languages, some systematic theology, and the art of writing short-hand. He has recorded that he began the study of Latin on the 19th of June, 1801. His zeal, as a member of a society for the relief of the friendless poor, also, at that time, attracted the particular notice of his friends and neighbours.

In 1802, his mother died; and in January, 1803, having then just entered his twenty-first year, he came to the metropolis, and was received as a student or probationer into the dissenting academy at Hoxton, on the 7th of that month. There he continued till May 28, 1804, when he was accepted as a missionary, and was received under the patronage of the London Missionary Society, who sent him to their seminary at Gosport, to be educated for that service, under the superintendence of the Rev. David Bogue.

He returned to London in the summer of 1806; and, having chosen China as the field of his missionary labours, he, the better to qualify himself for them, obtained the assistance, as a preceptor, of a young Chinese, named Yong-Sam-Tae, by whose assistance, and with the practice he acquired in forming the Chinese character by transcribing a Chinese MS. of the Four Gospels, in the British Museum, and another, the property of the Royal Society, he made considerable progress in qualifying himself for his undertaking. In addition to the knowledge he thus acquired of the Chinese language, he had gained some elementary acquaintance with medicine and surgery, by attending Dr. Blair's course of lectures on medicine, and walking St. Bartholomew's Hospital; and some insight into astronomy, from the instruction of Dr. Hutton of Greenwich, to whom he had been so fortunate as to obtain an introduction.

Thus qualified, on the 8th of January, 1807, he was formally set apart, or ordained, according to the practice of the Church of Scotland, in the Scottish church in Swallow street, to the work of a Christian missionary among the Chinese; and, on the 31st, he embarked for China, *via* America, and landed at Macao, on the 4th of September, 1807.

On Mr. Morrison's arrival at that place, he was accommodated with lodging at the factory of the American agents, Messrs. Milner and Bull; where he continued to prosecute the study of the Chinese language, and assumed the Chinese habiliments; but

these he relinquished, on discovering that his assumption of them was displeasing to those whom it was his wish, by all legitimate means, to conciliate. The first sixteen months of his residence were extremely irksome, and attended by many privations and difficulties: he spent the day with his Chinese teacher, studying, eating, and sleeping in a room under ground; foregoing the pleasures of intercourse with his countrymen, and taking his meat with the Chinese, who taught him the language.

About the close of the year 1808, he informed the Missionary Society that he had completed a grammar of the Chinese language; that his dictionary of the same language was daily filling up, and that his MS. of the New Testament was in part fit to be printed; although he deferred sending it to press until he should be more deeply versed in the language, in order that what should be done might not be hasty and imperfect.

On the 20th of February, 1809, he married Miss Mary Morton, a young lady of eighteen, the daughter of Mr. John Morton, a gentleman of worth and respectability, still living, a native of Dublin, who became surgeon-in-chief to the Royal Irish Artillery. After the union, he went out in the king's service to Ceylon, where he remained about seven years, and on his return to England, touched with his family at China. Mrs. Morrison's mother, Rebecca Ingram, was born at Limerick, where she was married to Mr. Morton. They had six sons and six daughters. One of the former is the Rev. William Morton, of Bishop's college, Bengal, who is distinguished by his skill in the oriental tongues; Mary, the youngest daughter, was born October 24, 1791, and accompanied her parents to Ceylon. The memoir of this lady, from the pen of Dr. Morrison, and the letters written by her to her husband, when he was called by his public and literary occupations from Macao to Canton every season, exhibit her in a most amiable light, as a woman, a wife, and a mother. Her constitution was originally good; and although on the passage from Madras to Penang, her slight frame suffered greatly from the effects of sea-sickness, she had recovered on their arrival in China. Her temperament, however, soon became nervous; and during the ten years of her married life, she seems to have endured severe trials, and sometimes extreme anguish, from this cause, which once, in 1811, threatened her life. In one of her letters she describes her disorder as some-

times reaching such a height as to be almost insupportable. In another, she says, "With naturally good talents, and, when reason has the sway, a tolerably enlarged mind, yet from nervous weakness, I am one of the most pitiable, helpless creatures on earth." Of the talents possessed by this lady, her letters afford decided proofs. A spirit of piety and resignation, a tone of warm benevolence and philanthropy, a strong affection for her husband and her children, are the predominant characteristics of these very pleasing epistles; but they likewise evince qualities of the mind, as well as of the heart, confirming the remark of her husband, that she possessed an acute intellect, improved by much reading. In the unavoidable privations of her husband's society, she found resources in books, principally history and theology, and she made an attempt, more than once, to acquire the Chinese language, but found this effort to be beyond her strength. Her religious sentiments were evangelical, though not of an exclusive cast. In one of her letters to her husband, she observes, "I am a Christian on the broad scale, and feel good-will towards all Christians of whatever sect. I think no one can lay to our charge any party-spirit: we have never shown it in our conduct, because we did not feel it."

On the day after his marriage, he received information that the East India Company's supercargoes, to whom he had rendered some assistance in translating their Chinese correspondence, had resolved to give him an appointment as their secretary and interpreter. He appears to have been considered, at that early period, as the most expert Chinese scholar in the factories. The correspondence of the supercargoes with the Chinese had previously been conducted in a very circuitous manner, and often with great difficulty, by the intervention of Portuguese padres, of the college of St. Joseph, who first rendered the several papers, of which Chinese versions were required, into Latin, and then, with the aid of their native assistants, into Chinese.

Mr. Morrison, as appears by his published correspondence with the missionary society, had in view, when he accepted a civil employment under the East India Company, and in perfect consistency with the obligations of the new office he had undertaken, to further the object of his mission with greater effect, and probably with less expense to the Society, than must necessarily have attended it, had he not availed himself of the

improved means and powerful aid which such an appointment could not but afford him. He had sufficiently acquainted himself with the peculiar character of the people for whose moral and spiritual advantage he had been sent to China; and knew, and stated in his reports, that the Chinese were not accessible by ordinary means; that the country was, in fact, closed against itinerant foreigners; that "preaching the gospel," in the usual sense of the phrase, was a thing utterly impossible in China, and would probably ever continue so; but that the Chinese possessed a literary character superior to that of any other nation in the world, and that the press might be made a powerful agent, and probably would be found to be the only efficient instrument, whereby the strongholds of Paganism in China might be successfully assailed. Accordingly, in the year 1812, he commenced operations with this valuable auxiliary, and printed, in Canton, in the Chinese manner, from wooden blocks, an edition of the Acts of the Apostles, in Chinese.

In the same year he forwarded his grammar of the Chinese language, (which he completed on the 2d of April,) through the committee of supercargoes, to Lord Minto, the Governor-General of India, in order to its being printed at the Calcutta press; but the obstacles to the accomplishment of such a design appear to have been so great, that the work did not make its appearance till the year 1815, when it issued from the Serampore Mission press, having been printed there at the East India Company's sole expense, from types specially prepared for it in England.

In 1812, (February 29th,) his father died. To the care and comfort of his aged parent both Mr. and Mrs. Morrison appear to have been anxious to contribute out of their slender means. The following extract is from a letter from Mrs. Morrison to her husband, in December, 1811:—"My first wish is to assist our aged father, (Mr. James Morrison;) that certainly is now our duty. If this is not compatible with decorating our house, I would most certainly deny myself, to enable us to send yearly fifty pounds to our father. Do not delay a moment, dear Robert, I request you, in fulfilling both our wishes, for I am sure it is as much yours as mine."

Mr. and Mrs. Morrison, at this period, (1811 and 1812,) appear to have experienced some of those slights, which their com-

paratively humble station, and perhaps the office of a missionary, invited from the vain and the arrogant. "These slights and unpolitenesses," Mrs. Morrison observes, in one of her letters, "should be indifferent to us; they will not add to, nor take from, our happiness. Yet one cannot help being hurt at the marked inattentions to which I am frequently exposed; I will endeavour to be indifferent to them."—"I believe the Chinese doctrine of bearing insults is the wisest plan to follow. They reason very simply, and very well. It is certainly the person who causelessly insults us, that ought to be ashamed, and not ourselves for bearing patiently with him. As Christians, also, we have a much higher motive for being humble and peaceable."

In 1813, Mr. Morrison completed an edition in Chinese of the whole of the New Testament,* of which he forwarded a few copies to Europe as presents to his friends; and particularly to the Bible Society, the London Missionary Society, and the Academy at Hoxton. Large impressions of this Testament have since been printed; they bear date in the years 1815, 1819, 1822, and 1827, and were extensively circulated in China.

He at the same time wrote and printed a Catechism in Chinese, with a tract on the "Doctrines of Christianity," of which 15,000 copies were printed and circulated.

In the early part of 1814, it would appear he had some thoughts of giving up his situation in China, and going to Java or Malacca. In April of that year, Mr. John Robert Morrison, who became Chinese secretary to the superintendents at Canton, was born. A daughter had been born the year before, and a son in 1811, who died an infant.

In the year 1815, it was represented to the Court of Directors that he was prosecuting his translation of the Scriptures, in the face (as it was erroneously conceived) of an edict of the Emperor of China, which prohibited the Chinese from consulting certain Christian books, prepared and published by the Jesuits. The court, therefore, ordered that his services to the factory should be dispensed with. On this occasion, Dr. Morrison addressed a letter to the supercargoes, in which he vindicated his conduct, by reminding them that, in accepting office, he had

* The correspondence of Mrs. Morrison refers to the severe affliction of her husband, his headaches, &c. occasioned by "too long writing."

not consented to relinquish his important missionary trust ; and, at the same time submitting the impropriety of identifying his peaceful and legitimate pursuits with those of the Jesuits. It was, in fact, he observed, the temporal ascendancy asserted by the Pope, and claimed for him by the Jesuits, which had excited the jealousy of the acute Chinese, and occasioned the imperial edict, and not the quiet, unobtrusive dissemination of theological writings, among a highly literary people. These explanations were considered satisfactory, and his services were retained.

In 1815, also, he commenced the publication of his " Dictionary of the Chinese Language." The first number was printed on the 29th of December, 1815. This work was printed at a press established expressly for that purpose at Macao. It consists of three parts:—the first part containing the Chinese and English, arranged according to the radicals, fills three quarto volumes of about 900 pages each, bearing the dates 1815, 1822, and 1823. It was by this systematical arrangement of the elements of the Chinese language, that Morrison surmounted a difficulty, which had till then been found insuperable by Europeans, in their endeavours to understand the speech and writings of the natives of this immense empire.* In the advertisement, dated April 9, 1822, which appeared at the close of the third volume, the author modestly pleaded his numerous engagements, as an apology for the time which had been spent in the preparation of this dictionary. The second part, which fills two volumes, published in the years 1819 and 1820, contains the Chinese and English, arranged alphabetically ; the third part, published in the year 1822, consists of English words with Chinese meanings. The dictionary was completed on the 15th of April, 1822.

Dr. Morrison's Chinese Dictionary is unquestionably the imperishable monument of his literary fame : it occupied, from its commencement to its completion, thirteen years of the prime of his laborious life. He dedicated it to the Court of Directors of the East India Company, by whose orders the Company's funds were munificently charged with the entire expense of its publication, amounting to about 12,000*l*. The court, also, after having directed the distribution of a hundred copies, generously pre-

* The Chinese Dictionaries are mostly arranged in this manner.

sented the author with the remainder of the impression, for circulation among his friends, or for sale on his own account.

After he had completed his translation of the New Testament in 1813, he obtained the co-operation of the Rev. Mr. Milne, who had been sent to Malacca by the London Missionary Society, in charge of their missionary establishment at that place. With Mr. Milne, whose life fell a sacrifice to the climate in the year 1822, the subject of this memoir maintained a constant and cordial friendship, and with his assistance he completed a Chinese version of the books of the Old Testament, on the 25th of November, 1819. The portion of this work which was translated by Dr. Milne, consists of the book of Deuteronomy, and later historical books, and the book of Job. The translation and publication of the whole of the Old and New Testaments, in nineteen volumes octavo, was completed in the year 1819. Leang-a-fa, a native Chinese, who had been converted to the Christian faith by Dr. Milne, assisted in passing the work through the press. Other editions of this inestimable work have been printed since the year 1819, at the expense of the British and Foreign Bible Society; and Dr. Morrison meditated, and, indeed, had undertaken, previous to his decease, a new and revised edition of the sacred Scriptures in Chinese, under the patronage of the Bible Society.

In 1817, he published a "View of China for Philological Purposes," in one volume quarto, containing a sketch of Chinese chronology, geography, government, religion, and customs, designed for the use of persons who study the Chinese language. This volume contains an outline of the Chinese dynasties, with many historical facts, of which more recent writers on China have not failed abundantly to avail themselves.

In the same year, his extensive acquaintance with the language and literature of China recommended him as the fittest person to accompany Lord Amherst on his embassy to Peking. Mr. Morrison, accordingly, accompanied his lordship as his Chinese interpreter; and, among the incidents of that eventful enterprise, it may be worthy of record, that it was to him his lordship was indebted for the knowledge of the fact, that the presents to his celestial majesty were forwarded on the great canal, in barges, under flags which imported that they were *tribute* from the King of England to the Emperor of China.

Mr. Morrison wrote a memoir of Lord Amherst's embassy, which was afterwards published.

On the 24th of December, 1817, the *Senatus Academicus* of the University of Glasgow unanimously conferred upon him the degree of doctor of divinity, in token of their approbation of his philological labours.

In 1818, Dr. Morrison executed a project which he had long had in contemplation—the establishment of an Anglo-Chinese college at Malacca, in which the languages and literature of the two countries should be interchangeably communicated, chiefly with a view to the final object of his mission, the introduction of the Christian religion into China. The London Missionary Society had previously obtained a grant of ground for the erection of a mission-house; and on a part of this ground, with some additional land which he obtained by purchase, he caused his college to be erected. Towards the foundation of this college he gave 1000*l.* with an endowment of 100*l.* per annum, for five years; and obtained the further requisite pecuniary aid from his friends in Europe and Asia. The foundation stone was laid on the 11th of November, 1818, by Lieutenant-Colonel William Farquahar, with the concurrence of the Dutch authorities, to whom the settlement was then on the eve of being restored. Dr. Morrison made other pecuniary grants towards the support of this institution, and was, till his death, its most powerful and efficient patron, in obtaining the means of its support by voluntary contribution. He also drew up, for the better management of the college, a code of laws, by which it continues to be regulated, on Christian principles. In the year 1825, it contained twenty Chinese students; and according to the latest report, its utility and prosperity are unabated. In 1827, Mr. Fullerton, the Governor of Prince of Wales Island, recorded a minute, in which he took a view of the history of the college; and, after recommending the East India Company to afford it pecuniary aid, in the expectation that it would, as indeed it had, become the depository of the literature of the surrounding nations, and that the company's servants might avail themselves of it as a means of qualifying themselves for their respective official stations, he added, "I do not contemplate any interference by the officers of government in the direct management of the institution, being perfectly satisfied that it is now in better hands."

Dr. Morrison visited this college in the year 1822; and, during his stay at Malacca, entered into arrangements with the view of forming a new institution at Singapore, in connection with the college at Malacca, but without disturbing the original plan of that establishment. The languages which it was designed that the Singapore institution should disseminate, are the Chinese, Malayan, Siamese, Buggese, Arabic, and Balinese. The project was discussed and adopted at a public meeting, held at Singapore, on the 1st of April, 1823, at which Sir Stamford Raffles, presided; who appropriated for this establishment one hundred acres of waste land, the property of the government, and assigned to Dr. Morrison fifty acres, on which to erect a private residence for himself, whenever he should reside temporarily at Singapore. The erection of this college, towards which Dr. Morrison obtained private subscriptions to a considerable amount, and himself gave 1000*l.*, commenced on an extensive scale, on the 4th of August, 1823, Sir Stamford Raffles laying the first stone. The return to Europe of that distinguished statesman shortly afterwards, and the consequent change in the government of Singapore, co-operating with other causes, appears to have prevented the completion of this munificent design.

In 1821, Dr. Morrison lost his amiable, affectionate, and beloved wife. We quote his own words: "On Saturday evening, June 9, expecting to be confined, she put away all her work, books, &c. in daily use, and did not finish the reading of her usual chapter and prayer till about eleven o'clock at night. Next morning she rose and dressed, came out to breakfast and family prayer, but was unwell. The disease was cholera morbus; and that evening, being Sunday, June 10, 1821, stretched on a couch, with Mrs. Livingstone, the doctor, and Robert by her side, after one day's painful suffering, she ceased to breathe. She was interred in the British factory's burial-ground in Macao."

Dr. Morrison, having previously returned from Malacca to Canton, embarked at Macao in December, 1823, in the *Waterloo*, Captain Alsager, with the view of revisiting his native country, whither his two children, a son and daughter, had preceded him. In March, 1824, he arrived in England, and was received with marked attention in the several religious, literary,

and scientific circles in England and Scotland, in which he made his appearance; and not less so in the French metropolis, where he spent part of the summer of 1825.

He had also the honour, during his residence in England, to be enrolled a member of the Royal Society; and was presented, as one of the most eminent Chinese scholars of the age, by the President of the Board of Control, to the king, at his levee, to whom he submitted a complete copy of the sacred Scriptures in the Chinese language, together with some other productions of the Chinese press. He brought with him to England his Chinese library, consisting of several thousand volumes in every department of Chinese literature. It was his intention and chief object, in bringing this library to Europe, to promote, by means of it, the study of the Chinese language. For this purpose he projected, and, with the aid of friends in England, founded an institution in Bartlett's Buildings, Holborn, which he called the Language Institution. The plan of this establishment was simple and unexpensive; and it was based on the most catholic principles, it being the design of the projector that it should exist for an object, so simple and easily defined, the study of language, as to entitle it to the support of persons of all religious denominations, who were favourable to missions to the heathen. It was, of course, open to *all* missionaries,—both to returned missionaries, as instructors of their younger brethren, and to those younger brethren, who wished to qualify themselves for future labours, by receiving the counsels and instructions of those who had preceded them. Thus constituted, it prospered under his personal superintendence, and several missionaries, who are now labouring in the East, owe to it their earliest acquaintance with, and advances in, the languages in which they communicate with the natives of the countries where they labour; but after it had ceased to enjoy his personal presence and direction, it declined, and in about two years from that date was discontinued; a fact which called forth, on his part, expressions of the sincerest regret.

He also, during his residence in England, published a thin quarto volume entitled “The Chinese Miscellany,” consisting of original extracts from Chinese authors, in the native character; with translations and philological remarks. In the publication of this work, he had recourse to lithography,—an art

which he subsequently described as peculiarly well adapted to the multiplication of copies of pages written in the Chinese character, and which for that reason he has introduced into China.

In 1824, Doctor Morrison married Miss Armstrong of Liverpool, and in 1826, he returned to China, under the auspices of the Court of Directors of the East India Company; accompanied by his wife, an infant son, the fruit of their union, and his two elder children. He had four children born at Macao, after his return to China, making altogether seven children.

The services of Dr. Morrison to the East India Company are admitted to have been, on some occasions, of immense value. He was more than once called into council at Canton, on very trying occasions, and whenever his advice was followed, it proved beneficial to the company's interests. In the Lintin affair, in 1821, he was the only person at the factory capable of opposing argument to the claims of the Chinese, and he did so with success. In public transactions, as in private, he was the Christian; effecting the greatest objects by conciliation; and there is good reason to believe, that had his advice been followed on some occasions, when it was disregarded, considerable inconvenience and loss of property would have been avoided. There are now but few among the company's servants, formerly on the Canton establishment, who were not indebted to him for their acquaintance with the language of China: indeed, this particular branch of his duty, (teaching the junior servants the language,) is understood to have been that for which the Court of Directors consented, temporarily, to his drawing those allowances from the company's treasury, which he continued to receive, and latterly under a more formal recognition on the part of the court, till within a few days of his decease.

Talents so commanding, and success in literary enterprise so distinguishing, as were possessed by Dr. Morrison, could not fail of encountering the hostility of rivals in the field of science. Even in England, the productions of his mind and pen often received much less than justice from one portion of the periodical press, and on the continent of Europe they were exposed to a formal rivalry, which was occasionally productive of ludicrous effects. One of these was an application made to an English gentleman, in habitual intercourse with the doctor, and

who had received from him instruction in Chinese, requesting that, in return for certain literary gratifications, he would eulogize and exalt an eminent continental professor of Chinese, and decry Morrison. The answer given to this request, from which the following is an extract, is as creditable to the writer as it is to the character he undertook to vindicate. "I cannot help regretting that you should indulge in such hostility to Dr. Morrison, concerning whom I must declare, (and I could not, without the greatest baseness, do otherwise,) that I agree with Sir George Staunton in considering him as 'confessedly the first Chinese scholar in Europe.' It is notorious in this country, (England,) that he has for years conducted, on the part of the East India Company, a very extensive correspondence with the Chinese, in the written character; that he writes the language of China with the ease and rapidity of a native, and that the natives themselves have long since given him the title of *Le Doctine Ma*. This testimony is decisive; and the position which it gives him is such, that he may regard all European squabbles regarding his Chinese knowledge as mere *Batrachomyamachia*, (Battle of Frogs and Mice.) What Mr. Majoribanks stated, in relation to a Japanese version of the dictionary, is perfectly correct. The Japanese were so well pleased with the alphabetical arrangement of the second part, that they have availed themselves of Dutch interpretations, and convert it into their own vernacular language."

The circumstance above referred to occurred in 1828, when the head Japanese translator, at Nangasaki, was employed in translating Morrison's dictionary into Japanese, from a copy which had been presented to him by the Dutch naturalist, M. Burger.

It is well known in the Indian circles, that he was the first European who prepared documents in the Chinese language, which the Chinese authorities would consent to receive, and that the first document so prepared by him and presented, was supposed to have been the production of a learned Chinese; and means were employed to discover its author, in order to visit upon him the vengeance of the Chinese law, for an act, regarded in China as an act of treason, the exertion of such talents in the service of foreigners. It was this inquiry which gave publicity to the circumstance, and established Morrison's cha-

racter as a Chinese scholar. But it is unnecessary to multiply facts, in order to establish the just literary claims of this eminent and amiable individual. The following, however, so strikingly exhibits the manliness and benevolence of his character, that it would be an act of injustice to his memory to omit it.

In 1829, a party of Chinese navigators, among whom was one Teal-Kung-Chaou, were navigating a vessel near the coast, with fourteen passengers and property on board; when the majority of the crew rose, and, for the sake of the property, murdered the passengers, with the exception of one individual, who escaped to land. Teal-Kung-Chaou had been no party to the crime, he having endeavoured to prevent its perpetration; but, upon the survivor's making known the transaction to the magistrates on shore, the whole of the crew, including Teal-Kung-Chaou, were arrested and convicted, on evidence which was afterwards found to be insufficient by the law of China. However, identification was all that remained to be done, after conviction, previous to execution. Accordingly, the court was solemnly opened for the purpose of identification, and foreigners of distinction were permitted to be present; the prisoners were then called in, and produced in cages, and were all identified by the survivor of the murdered passengers, as *participes criminis* in the transaction, except Teal-Kung-Chaou, who, when he stepped out of his cage, was seized by the surviving passenger, and thanked for his service in having, amid the slaughter of his associates, saved his life. Yet no attempt was made by the Chinese present to obtain a reversal of the sentence of this man. Leang-a-fa, who had accompanied Morrison, expressed a desire to attempt it; but he could not command sufficient attention. Perceiving this, Dr. Morrison himself stepped forward, and eloquently advocated the poor man's cause, in Chinese, with such ample reference to Chinese legal authorities, as procured the release of Teal-Kung-Chaou, and obtained for the doctor very many high compliments from the chief judge, and the applause of the whole court. According to Chinese usage, the redeemed captive presented a formal letter of acknowledgments to his deliverer, at whose feet he could not be prevented from performing the accustomed homage of "bumping head."

On the arrival of Lord Napier at Macao, with the king's commission, constituting the new arrangement for the administration of the British affairs in China, he found Dr. Morrison there; and, in pursuance of instructions received from the British government, appointed him Chinese secretary and interpreter to the commission. Dr. Morrison was then, and had been for some time, in declining health; he, nevertheless, consented to accompany his lordship, on his resolving to proceed immediately to Canton, and was with him, in an open boat and in a storm of rain, on the Canton river, in the night between the 24th and 25th of July, 1834. The party did not arrive at Canton till the morning of the 25th. From that time, disease made rapid advances, and he expired in the fifty-third year of his age, on the evening of the first of August, in the arms of his eldest son, John Robert Morrison. This gentleman has been appointed his father's successor in the duties of his offices.

On the following day, the second of August, Dr. Morrison's remains were carried by water to Macao. They were followed from his residence, No. 6, in the Danish Hong, to the river-side, by Lord Napier, and all the Europeans, Americans, and Asiatic British subjects then in Canton. On the fifth of the same month, they were deposited with those of his first wife and one of his children, in the private Protestant burial-ground at Macao. He was attended to his tomb by about forty of the most respectable inhabitants of that island; the Rev. E. Stevens, the seaman's chaplain in the port of Canton, officiating on the occasion.

The magnitude of the loss which the literary world sustained by the removal of this distinguished individual was, perhaps, most correctly estimated nearer to the scene of his active, laborious, and useful life. There it was appreciated and expressed, not in strains of unmerited eulogy, but in acknowledgments as unanswerable as they were emphatic. "Countless millions of the human race," it has been observed, "may have to rejoice in the effects of his toils: and hereafter, when the attainment of the Chinese language shall have become an easy task, and a succession of Chinese scholars shall have arisen to profess it, it will still be to him that they are indebted for the means whereby they have acquired it: and long, very long,

will it be before there shall be found among them one whose knowledge of China and Chinese literature shall be as extensive and solid as his—one whose mind shall have been as thoroughly saturated with Chinese lore;” to which might have been added, “and one whose unfeigned piety and domestic and social virtues were as conspicuous and indisputable as were those of the late estimable and lamented Dr. Robert Morrison.”

From his first appearance in China he seems to have availed himself of that most important means of acquainting the heathen with one of the elementary principles of Divine revelation—the observance of the Sabbath-day. As a servant of the company, he had only lodgings at Canton, where he spent the portion of the year devoted to trade, and a house at Macao, where he resided generally for the larger portion of the year: both these residences were used by him as chapels, in which he performed religious worship, and preached usually four times in the day; twice in English, to such of his countrymen as would attend, and twice in Chinese, to his Chinese servants and others. The effect of his Chinese sermons appears to have been the conversion of a few natives of the empire to Christianity, who have been at different periods baptized by him into the Christian faith, and, inclusive of Leang-a-fa, five of them have been destined to the missionary service. He also kept a school for Chinese children in his house at Macao, employing Chinese preceptors, and giving them presents to induce them to send their children.

In 1832, he lent his powerful aid to the objects of the Temperance Society, and patronised a tea and coffee shop in Canton, to which the British sailors in the port were, by public advertisement, invited to resort, in preference to those houses where ardent spirits were sold, and used much to the prejudice of the morals of those who partook of them.

In the same year he opened the floating chapel at Macao, which had been fitted up chiefly by the exertions of the Americans who frequented the port.

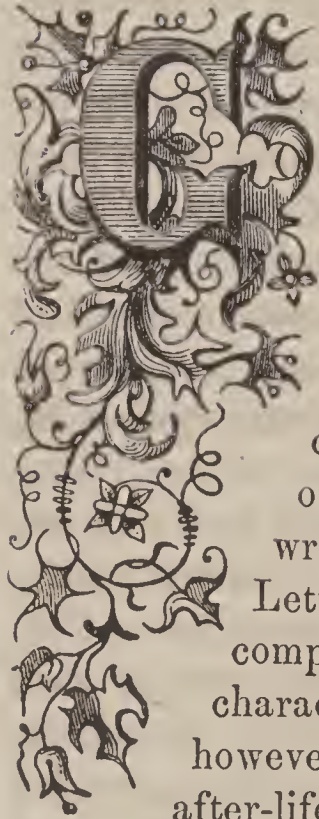
There is a portrait of Dr. Morrison, from a painting made by Chinnery, at the request and expense of the company's servants and others at the factory, which gives a very correct representation of his person. His face was remarkable for a

smiling aspect, a quick, full eye, and the abundance of dark-coloured hair with which it was surrounded.

His engagements through life had been such as to induce a habit of economizing time, and to prevent much of that intercourse with society which he would otherwise have enjoyed. When in company, his address was mild and gentlemanly, but his desire that all his intercourse should tend to mental improvement, manifested itself in an utter disinclination to join in frivolities; and when conversation appeared to take that turn, he usually availed himself of the earliest opportunity of withdrawing from it. From his own family, and among his children, he derived the greatest delight; with them he was playful as a child, and embraced every occasion to instruct and to enlarge the sphere of their information. They were his companions and his correspondents, even at the very earliest age at which they were capable of becoming so, and their attachment to him was proportionably ardent.*

* For the above memoir we are indebted to the "Annual Biography."

GEORGE LORD LYTTTELTON.



GEORGE, the eldest son of Sir Thomas Lyttelton, of Hagley, in Worcestershire, was born in 1709. He received his education at Eton, where his early proficiency attracted notice, and his exercises were recommended as models. On leaving Eton, he was placed at Christ Church, Oxford. While at college, he first solicited public attention by a poem on the battle of Blenheim. He was, indeed, a precocious writer, both in prose and verse. His "Persian Letters," as well as his "Progress of Love," were composed in early youth, and they both exhibit the characteristics of juvenility; the "Persian Letters," however, are ingenious and amusing; although, in after-life, he deemed them altogether unworthy of his name, and was opposed to their being inserted in any collections of his works.

Lyttleton did not long remain at the university. In 1728, he commenced his travels, and made the usual tour of France and Italy. On his return, in 1730, he entered the House of Commons as member for Oakhampton; and, although his father was a lord of the admiralty, evinced the most uncompromising hostility to the minister, Sir Robert Walpole. Frederick, Prince of Wales, being, in 1737, driven from the palace of his father, George the Second, kept a kind of rival court, and gave a warm reception to the opponents of the government. Lyttleton was appointed his secretary, and he appears to have made a judicious and liberal use of his influence. Through his recommendation, Mallet was appointed under-secretary, and Thomson obtained a pension of £100 a year from his royal highness. Pope classed him among the patriots of the day; and, in return, Lyttleton, on being upbraided by Fox for his intimacy with Pope,

whom Fox designated as an unjust and malignant libeller, Lyttelton replied, that he felt himself honoured in being received into the friendship of so great a poet.

To the enjoyments derivable from fame and influence, Lyttelton now added those of the most perfect connubial felicity. In 1741, he married Miss Lucy Fortescue, and became the father of a son and two daughters. On her death, in child-bed, about five years afterwards, he wrote a monody, which is, perhaps, the best of his poetical productions. With his second wife, the daughter of Sir Robert Rich, to whom he was united in 1749, Lyttelton passed a few years in domestic strife, and a separation between them eventually took place by mutual consent.

On Walpole's defeat, Lyttelton was appointed a lord of the treasury; the duties of office, however, by no means absorbed his attention. It appears that he had in his youth entertained doubts of the truth of Christianity; but having now turned his more matured intellect and information to the study of that important subject, the result was, that he became a firm believer, and, in 1747, gave the world his excellent "Observations on the Conversion of St. Paul." This treatise attracted immediate attention and applause; but, probably, the praise which gave its author the highest satisfaction, was conveyed in the following letter from his father:—"I have read your religious treatise with infinite pleasure and satisfaction. The style is fine and clear; the arguments close, cogent, and irresistible. May the King of kings, whose glorious cause you have so well defended, reward your pious labours; and grant that I may be found worthy, through the merits of Jesus Christ, to be an eye-witness of that happiness which I do not doubt he will bountifully bestow upon you! In the mean time, I shall never cease glorifying God for having endowed you with such useful talents, and giving me so good a son."

On the death of his father, in 1751, Lyttelton succeeded to the baronetcy and an ample estate. The house and park, with which he adorned his patrimony, raised him a great reputation for elegant taste and judicious munificence. His improvements at Hagley are commemorated by Thomson in the "Seasons."

Lyttelton gradually rose to higher distinctions in the state. In 1754, he was made cofferer and privy-councillor; and, in the following year, obtained the important office of Chancellor

of the Exchequer, which, however, he resigned within a year, and, on the dissolution of the ministry, retired entirely from public employment, with the honourable reward of a peerage for his services.

His "Dialogues of the Dead," which are, perhaps, better known at the present day than any of his other productions, were published in 1780. Though certainly not profound, they are lively, judicious, and evidently the production of a man anxious to give every support in his power to virtue and refined sentiments. His "History of Henry the Second," a work of great labour, research, and considerable merit, was Lyttelton's last contribution to literature, and occupied a large portion of his declining years. His anxiety with regard to the correctness of this production, appears to have been remarkable, even among the most curious instances of fastidious authorship. The whole work was printed twice over; many parts of it were passed three times, and some sheets four or five times, through the press. Three volumes of the History appeared in 1764, a second edition of them in 1767, a third in 1768, and the conclusion was published in 1771.

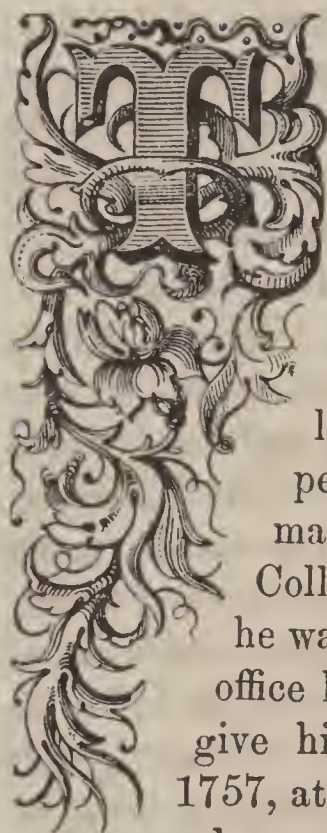
Lyttelton's life was now drawing to a close. His appearance never betokened strength of constitution; he had a slender frame and a meagre face: he lived, however, until the age of sixty-four. Of the piety and resignation that cheered his last moments, an instructive account has been given by his physician. After detailing the progress of the patient's disease, the writer says, "On Sunday, about eleven in the forenoon, his lordship sent for me, and said he felt a great hurry, and wished to have a little conversation with me in order to divert it. He then proceeded to open the fountain of that heart from which goodness had so long flowed as from a copious spring. 'Doctor,' said he, 'you shall be my confessor. When I first set out in the world, I had friends who endeavoured to shake my belief in the Christian religion. I saw difficulties which staggered me, but I kept my mind open to conviction. The evidences and doctrines of Christianity, studied with attention, made me a most firm and persuaded believer of the Christian religion. I have made it the rule of my life, and it is the ground of my future hopes. I have erred and sinned, but have repented, and never indulged any vicious habit. In politics and public life, I have made

public good the rule of my conduct. I never gave counsels which I did not at the time think the best. I have seen that I was sometimes in the wrong, but I did not err designedly. I have endeavoured, in private life, to do all the good in my power; and never for a moment could indulge malicious or unjust designs upon any person whatever.'” He died on the 22d of August, 1773, and was buried at Hagley.

Although certainly not eminent in the highest sense of the term, the talents and virtues of Lyttelton entitle him to a place among the worthies of his era. Consistent in public conduct, benevolent in disposition, and elegant as a writer, he presents a character which the mind contemplates with pleasure, though not with high admiration. It is probable, however, that, had his powers been exclusively confined to literature, they were capable, with industrious cultivation, of raising him to a height in the scale of merit, which, at present, he cannot be said to have attained.

Lord Lyttelton's son and successor, a man of some talent, but profligate manners, asserted, shortly before his death, that an apparition had not only warned him of his approaching decease, but had indicated the precise time when it would take place. It is said that he expired within a few minutes of the hour which he had mentioned as having been indicated by his unearthly visitant; and, for a considerable period, this was considered the best authenticated modern ghost-story extant. But it has lately been stated, that Lord Lyttelton having resolved to take poison, there was no miracle in the tolerably accurate fulfilment of the prediction he had promulgated. “It was no doubt singular,” says Sir Walter Scott, in one of his amusing Letters on Demonology and Witchcraft, “that a man who meditated his exit from the world, should have chosen to play such a trick upon his friends; but it is still more credible, that a whimsical man should do so wild a thing, than that a messenger should be sent from the dead to tell a libertine at what precise hour he should expire.”

BEILBY PORTEUS.



HIS eminent English prelate was born at York in 1731. He passed several years at a small school in his native city, and when he was thirteen years old he was removed to a school at Ripon. From this place he went at an earlier age than usual to Cambridge, where he was admitted a sizar of Christ's College. His personal worth, united with his superior attainments, both classical and mathematical, soon procured him a fellowship in his College, and by the active exertions of his friends he was made esquire-beadle of the University. This office he did not long retain, but he chose rather to give his undivided attention to private pupils. In 1757, at the age of twenty-six, he was ordained deacon, and soon after priest.

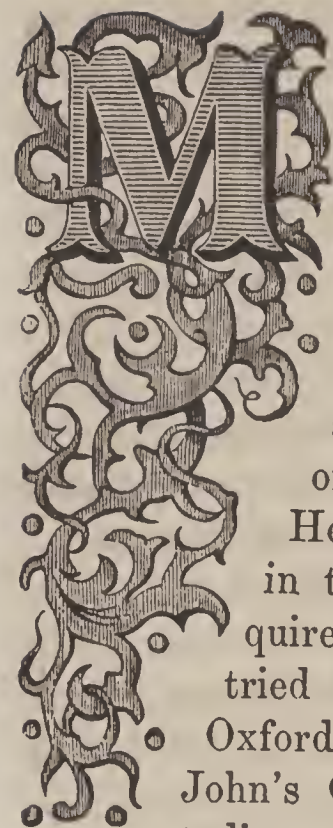
He first became known as a writer by obtaining Seaton's prize for the best English poem on a sacred subject. On this occasion the subject was "Death," and the production of Mr. Porteus was universally deemed one of great merit. In 1762, he was made chaplain to Archbishop Secker. His first preferments were two small livings in Kent, which he soon resigned, and took the rectory of Hunton in the same county. He was next appointed prebendary of Peterborough, and not long afterwards, in 1767, he became rector of Lambeth. In the same year he took the degree of D.D. at Cambridge, and in 1769 was made chaplain to King George III., and master of the hospital of St. Cross near Winchester.

In 1773, Dr. Porteus, with a few other clergymen, applied to the bishops, requesting that they would review the Liturgy and Articles for the purpose of making some slight alterations. In taking this step they proceeded in a temperate and respectful manner, and the answer declining to entertain the application,

which Archbishop Cornwallis returned in his own name and in that of the bench in general, was marked with great kindness. Dr. Porteus and his friends acquiesced in the decision of the bishops, and thus the affair ended.

In 1776, Dr. Porteus, without the least solicitation on his part, was made Bishop of Chester; and in 1787, on the death of Bishop Lowth, he was promoted to the diocese of London, over which he very ably presided till his death. In 1798, he began a course of lectures on St. Matthew's Gospel, which he delivered at St. James's church on the Fridays in Lent, and which he afterwards published. These lectures have been perhaps the most popular of all his works. He died May 14, 1808, in the seventy-eighth year of his age. Though Bishop Porteus cannot be called a profound scholar or divine, he was a man of considerable learning and ability; and he pursued through life a steady course of pious exertion for the benefit of his fellow-creatures which procured him a high reputation among men of all parties. His works, consisting of sermons and tracts, with a "Life of Archbishop Secker," and the poem and lectures already mentioned, were collected and published in 1811, in five vols. 8vo, with his Life, making another volume, by his nephew, the Rev. Robert Hodgson, now Dr. Hodgson, dean of Carlisle.

HENRY MARTYN.



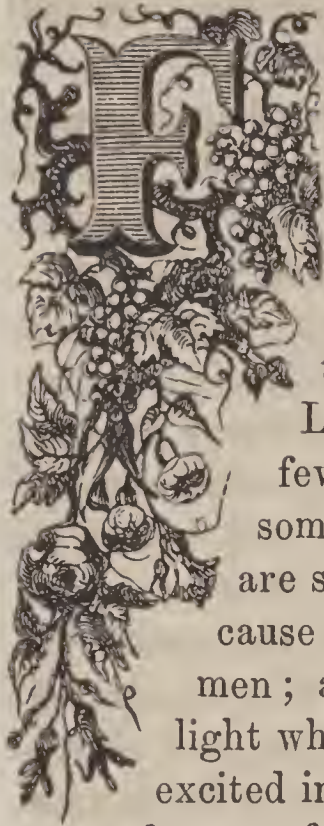
MARTYN, known as *The Missionary*, born 1781, died 1812. The short life of this amiable and zealous man may thus in brief be delineated. His birth was obscure. He was the son of a person who had been a labourer in the mines at Gwennap in Cornwall, but who was probably a person of talent and virtue, as he raised himself to the situation of clerk to a merchant at Truro, in which town Henry Martyn was born. He had his education in the grammar-school of Truro, and having acquired a considerable share of grammar learning, he tried for a scholarship in Corpus Christi College, Oxford; but failing in this, in 1797, he entered Saint John's College, Cambridge. Here he pursued his studies with such energy, that in 1801 he came out senior wrangler. During this period also his mind became directed with more than common earnestness to the truths of revelation. The death of his father is thought to have affected him at this period of his life so deeply as to have had no small share in turning his thoughts into the channel in which from this time they continued to flow; and not less the intimacy which at this time began with the Rev. Charles Simeon, the celebrated evangelical preacher in the University of Cambridge. He was chosen Fellow of St. John's, in March, 1802; but out of zeal in the cause of religion, he finally determined to devote himself to the work in which many of his countrymen had by that time begun to engage themselves, of propagating Christianity in nations which had not received it. There had been, it is true, a society in England associated for the purpose of propagating the gospel in foreign parts, but a new impulse and a new energy were given to such operations by the establish-

ment of Missionary Societies, supported by the Methodists, the Independent Dissenters, and by the Evangelical party in the church. Mr. Martyn was not content with supporting this object by his influence at home, but he proposed himself to the African and Eastern Missionary Society as a person willing to undertake the duties of a missionary in the East, and finally embarked for India in 1805.

It now became necessary that he should make himself master of the languages of the countries which he was about to visit; and with what success he studied them is evidenced by the fact that he had the superintendence of the translations of the New Testament made under the instructions of the Missionary Society, both into Persian and Hindustanee. He made also some progress in an Arabic translation. In his capacity of missionary he traversed large tracts both of India and Persia. After above five years' labour in these countries, his health began to decline, and it soon became manifest that he would see his native shores no more. He did however make the attempt to return; but his strength wholly failing him, he was obliged to halt at Tokat, in Asia Minor, about 250 miles from Constantinople, where in a few days he died. The regrets in England which this event occasioned were great. Much was expected from him, and much would probably have been done by him in the cause to which he had devoted himself. As it was, he brought not a few both Hindus and Mohammedans to make profession of the Christian faith, and he caused the Scriptures to be extensively dispersed among a people who had not previously known them.

An interesting account of his life, compiled from various Journals left by him, was published by the Rev. John Sargent, 1819.

FELIX NEFF.



FELIX NEFF was born in 1798, and brought up by his widowed mother in a village near Geneva. Like many other excellent men, he 'owed his first strong impressions to the effect produced by maternal vigilance, and to lessons taught by female lips.' She laid the foundation, and the village pastor instructed him in Latin, history, geography and botany. Of the few books within his reach, Plutarch's Lives, and some of the unobjectionable volumes of Rousseau, are said to have been his favourites; the former, because they filled his mind with the exploits of great men; and the latter because they encouraged the delight which natural scenery, whether beautiful or grand, excited in him. His boyish aspirations were for military fame or for scientific research. When it was time for him to enter upon some way of life in which he could earn a subsistence, he engaged himself to a nursery-man and florist-gardener: and at the age of sixteen published a little treatise on the culture of trees, which was much praised for arrangement, its accuracy, and the habit of careful observation that it evinced. At seventeen, however, he entered as a private into the military service of Geneva, and "exchanged the quiet and humble walk of the florist's garden for the bustle of the garrison." Two years afterwards he was promoted to the rank of sergeant of artillery; and having obtained notice by his knowledge of mathematics, he made that science his study during his continuance in the army. That continuance was not long. But this second change of pursuit was occasioned by no fickleness or infirmity of purpose. It is said that his officers were jealous of the influence which he obtained over his comrades; that he was too religious for them, and that they wished him out of the ser-

vice;—the serious turn of his mind in fact became so marked, that he was advised to quit it, and prepare himself for holy orders.

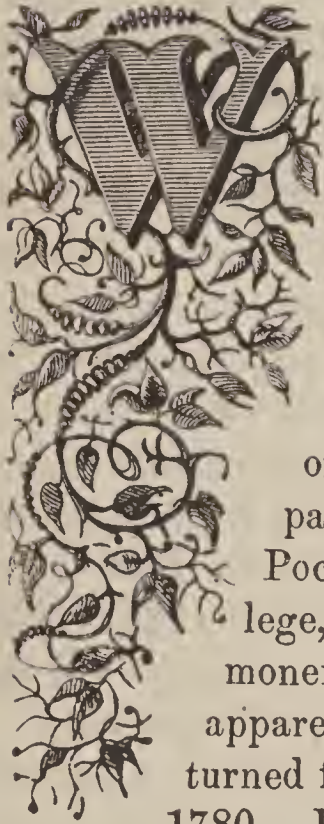
Accordingly he quitted the army, and placed himself under proper instruction, after due deliberation and frequent prayer. That he might the better mark, learn, and inwardly digest, the Scriptures, he made a concordance for himself, and filled the margins of several Bibles with notes. “Some of these are still in possession of his friends, and are consulted as the voice of one who being dead yet speaketh.” His powers of acquirement and his aptitude for abstracted study were remarkable, and his conversation not less so; it was prompt, easy, and agreeable, but always to the point, in short sentences, and in few words.

He first assumed the functions of a pastor-catechist, and was ultimately called to the duties which he was so anxious to undertake, by one of those Independent congregations of England whose ministers are received in the Protestant churches of France. He was ordained in London, in 1823, and, within six months after, was appointed Pastor of the department of the High Alps. In order to visit his various flocks, the pastor had to travel from his fixed residence, twelve miles in a western direction, sixty in an eastern, twenty in a southern, and thirty-three in a northern; and Neff persevered, in all seasons, in passing on foot from one district to another, climbing mountains covered with snow, forcing a way through the valleys, choked up by the masses of rocks that were hurled down by the winter's storm, and partaking of the coarse fare and imperfect shelter of the peasant's hut. His first attempt at improving his people was to impart an idea of domestic convenience. Chimneys and windows to their hovels were luxuries to which few of them had aspired, till he taught them how easy it was to make a passage for the smoke, and to procure admittance for the light and air. He next convinced them that warmth might be obtained more wholesomely than by living together in stables, from which the muck of the cattle was removed but once during the year. He taught them, also, how to cultivate their lands to advantage, and the proper remedies to be used in cases of sickness. He improved their manners, which had been so savage that the women had not been permitted to sit at table with their husbands or brothers, but stood behind them, and received

morsels from their hands. He laboured hard to diffuse knowledge among them; and, with a view of providing proper teachers for these isolated tracts, he persuaded a number of young persons to assemble, during the most dreary part of the year, when they could not labour in the fields, and to work hard with him in the attainment of knowledge, which they were afterwards to spread among their neighbours. His unremitting labours finally destroyed his health, and he was obliged to quit the inclement district in which he had accomplished so much good. He lingered for some time in a debilitated state, and at length died at Geneva, April 12, 1829.*

* Encyclopædia Americana.

WILLIAM WILBERFORCE.



WILLIAM WILBERFORCE, whose name a heartfelt, enlightened, and unwearied philanthropy, directing talents of the highest order, has enrolled among those of the most illustrious benefactors of mankind, was born August 24, 1759, in Hull, where his ancestors had been long and successfully engaged in trade. By his father's death he was left an orphan at an early age. He received the chief part of his education at the grammar school of Pocklington, in Yorkshire, and at St. John's College, Cambridge, of which he became a fellow-commoner about 1776 or 1777. When just of age, and apparently before taking his B. A. degree, he was returned for his native town at the general election of 1780. In 1784 he was returned again; but being also chosen member for Yorkshire, he elected to sit for that great county, which he continued to represent until the year 1812, during six successive parliaments. From 1812 to 1825, when he retired from parliament, he was returned by Lord Calthorpe for the borough of Bramber. His politics were in general those of Mr. Pitt's party, and his first prominent appearance was in 1783, in opposition to Mr. Fox's India Bill. In 1786, he introduced and carried through the Commons a bill for the amendment of the criminal code, which was roughly handled by the Lord Chancellor Thurlow, and rejected in the House of Lords without a division.

At the time when Mr. Wilberforce was rising into manhood, the iniquity of the Slave Trade had engaged in a slight degree the attention of the public. To the Quakers belong the high honour of having taken the lead in denouncing that unjust and unchristian traffic. At the beginning of the eighteenth century,

during the life of Penn, the Quakers of Pennsylvania passed a censure upon it, and from time to time the Society of Friends expressed their disapprobation of the deportation of negroes, until in 1761 they completed their good work by a resolution to disown all such as continued to be engaged in it. Occasionally the question was brought before magistrates, whether a slave became entitled to his liberty upon landing in England. In 1765, Granville Sharp came forward as the protector of a negro, who, having been abandoned and cast upon the world in disease and misery by his owner, was healed and assisted through the charity of Mr. Sharp's brother. Recovering his value with his health, he was claimed and seized by his master, and would have been shipped to the colonies, as many Africans were, but for the prompt and resolute interference of Mr. Sharp. In several similar cases the same gentleman came forward successfully; but the general question was not determined, or even argued, until 1772, when the celebrated case of the negro Somerset was brought before the Court of King's Bench, which adjudged, after a deliberate hearing, that in England the right of the master over the slave could not be maintained. The general question was afterwards, in 1778, decided still more absolutely by the Scotch Courts, in the case of *Wedderburn v. Knight*. In 1783, an event occurred well qualified to rouse the feelings of the nation, and call its attention to the atrocities of which the Slave Trade was the cause and pretext. An action was brought by certain underwriters against the owners of the ship *Zong*, on the ground that the captain had caused 132 weak, sickly slaves to be thrown overboard, for the purpose of claiming their value, for which the plaintiffs would not have been liable if the cargo had died a natural death. The fact of the drowning was admitted, and defended on the plea that want of water had rendered it necessary; though it appeared that the crew had not been put upon short allowance. It now seems incredible that no criminal proceeding should have been instituted against the perpetrators of this wholesale murder.

In 1785, the Vice-Chancellor of Cambridge proposed, as the subject for the Bachelor's Prize Essay, the question, Is it allowable to enslave men without their consent? Thomas Clarkson, who had gained the prize in the preceding year, again became a candidate. Conceiving that the thesis, though

couched in general terms, had an especial reference to the African Slave Trade, he went to London to make inquiries on the subject. Investigation brought under his view a mass of cruelties and abominations which engrossed his thoughts and shocked his imagination. By night and day they haunted him; and he has described in lively colours the intense pain which this composition, undertaken solely in the spirit of honourable rivalry, inflicted on him. He gained the prize, but found it impossible to discard the subject from his thoughts. In the succeeding autumn, after great struggles of mind, he resolved to give up his plan for entering the Church, and devoted time, health and substance (to use his own words) to "seeing these calamities to an end." In sketching the progress of this great measure, the name of Wilberforce alone will be presented to view; and it is our duty therefore, in the first place, to make honourable mention of him who roused Wilberforce in the cause, and whose athletic vigour and indomitable perseverance surmounted danger, difficulties, fatigues, and discouragements, which few men could have endured, in the first great object of collecting evidence of the cruelties habitually perpetrated in the Slave Trade.

In the first stage of his proceedings, Mr. Clarkson, in the course of his application to members of Parliament, called on Mr. Wilberforce, who stated, that "the subject had often employed his thoughts, and was near his heart." He inquired into the authorities for the statements laid before him, and became, not only convinced of, but impressed with, the paramount duty of abolishing so hateful a traffic. Occasional meetings of those who were alike interested were held at his house; and in May, 1787, a committee was formed, of which Wilberforce became Parliamentary leader. Early in 1788 he gave notice of his intention to bring the subject before the House; but owing to his severe indisposition that task was ultimately undertaken by Mr. Pitt, who moved and carried a resolution, pledging the House in the ensuing session to enter on the consideration of the subject. Accordingly, May 12, 1789, Mr. Wilberforce moved a series of resolutions, founded on a report of the Privy Council, exposing the iniquity and cruelty of the traffic in slaves, the mortality which it occasioned among white as well as black men, and the neglect of health and morals by

which the natural increase of the race in the West India islands was checked; and concluding with a declaration, that if the causes were removed by which that increase was checked, no considerable inconvenience would result from discontinuing the importation of African slaves. Burke, Pitt, and Fox supported the resolutions. Mr. Wilberforce's speech was distinguished by eloquence and earnestness, and by its unanswerable appeals to the first principles of justice and religion. The consideration of the subject was ultimately adjourned to the following session. In that, and in two subsequent sessions, the motions were renewed, and the effect of pressing such a subject upon the attention of the country was to open the eyes of many who would willingly have kept them closed, yet could not deny the existence of the evils so forced on their view.

In 1792, Mr. Wilberforce's motion for the Abolition of the Slave Trade was met by a proposal to insert in it the word "gradually;" and in pursuance of the same policy, Mr. Dundas introduced a bill to provide for its discontinuance in 1800. The date was altered to 1796, and in that state the bill passed the Commons, but was stopped in the Upper House by a proposal to hear evidence upon it. Mr. Wilberforce annually renewed his efforts, and brought every new argument to bear upon the question, which new discoveries, or the events of the times, produced. In 1799, the friends of the measure resolved on letting it repose for a while, and for five years Mr. Wilberforce contented himself with moving for certain papers; but he took an opportunity of assuring the House that he had not grown cool in the cause, and that he would renew the discussion in a future session. On the 30th of May, 1804, he once more moved for leave to bring in his bill for the Abolition of the Slave Trade, in a speech of great eloquence and effect. He took the opportunity of making a powerful appeal to the Irish members, before whom, in consequence of the Union, this question was now for the first time brought, and the greater part of whom supported it. The division showed a majority of 124 to 49 in his favour; and the bill was carried through the Commons, but was again postponed in the House of Lords. In 1805 he renewed his motion, but on this occasion it was lost in the Commons by over-security among the friends of the measure. But when Mr. Fox and Lord Grenville took office in 1806, the

Abolition was brought forward by the ministers, most of whom supported it, though it was not made a government question, in consequence of several members of the cabinet opposing it. The Attorney-General (Sir A. Pigott) brought in a bill, which was passed into a law, prohibiting the Slave Trade in the conquered colonies, and excluding British subjects from engaging in the foreign Slave Trade; and Mr. Fox, at Mr. Wilberforce's special request, introduced a resolution pledging the House to take the earliest measures for effectually abolishing the whole Slave Trade: this resolution was carried by a majority of 114 to 15; and January 2, 1807, Lord Grenville brought forward a bill for the Abolition of the Slave Trade, in the House of Lords, which passed safely through both houses of parliament. As, however, the king was believed to be unfriendly to the measure, some alarm was felt by its friends, lest its fate might still be affected by the dismissal of the ministers, which had been determined upon. Those fears were groundless; for though they received orders to deliver up the seals of their offices on the 25th of March, the royal assent was given by commission by the Lord Chancellor Erskine on the same day; and thus the last act of the administration was to conclude a contest, maintained by prejudice and interest during twenty years, for the support of what Mr. Pitt denominated "the greatest practical evil that ever afflicted the human race."

Among other testimonies to Mr. Wilberforce's merits, we are not inclined to omit that of Sir James Mackintosh, who in his journal, May 23, 1808, speaks thus of Wilberforce on the "Abolition." This refers to a pamphlet on the Slave Trade which Mr. Wilberforce had published in 1806:—"Almost as much enchanted by Mr. Wilberforce's book as by his conduct. He is the very model of a reformer. Ardent without turbulence, mild without timidity or coolness, neither yielding to difficulties, nor disturbed or exasperated by them; patient and meek, yet intrepid; persisting for twenty years through good report and evil report; just and charitable even to his most malignant enemies; unwearied in every experiment to disarm the prejudices of his more rational and disinterested opponents, and supporting the zeal, without dangerously exciting the passions of his adherents."

The rest of Mr. Wilberforce's parliamentary conduct was

consistent with his behaviour on this question. In debates chiefly political he rarely took a forward part; but where religion and morals were directly concerned, points on which few cared to interfere, and where a leader was wanted, he never shrunk from the advocacy of his opinions. He was a supporter of Catholic Emancipation and Parliamentary Reform; he condemned the encouragement of gambling, in the shape of lotteries established by government; he insisted on the cruelty of employing boys of tender age as chimney-sweepers; he attempted to procure a legislative enactment against duelling, after the hostile meeting between Pitt and Tierney; and on the renewal of the East India Company's charter in 1816, he gave his zealous support to the propagation of Christianity in Hindostan, in opposition to those who, as has been more recently done in the West Indies, represented the employment of missionaries to be inconsistent with the preservation of the British empire in India. It is encouraging to observe, that with the exception of the one levelled against duelling, all these measures, however violently opposed and unfairly censured, have been carried in a more or less perfect form.

As an author, Mr. Wilberforce's claim to notice is chiefly derived from his treatise entitled "A Practical View of the prevailing religious system of professing Christians in the higher and middle classes in this country, contrasted with Real Christianity." The object of it was to show that the standard of life generally adopted by those classes, not only fell short of, but was inconsistent with, the doctrines of the gospel. It has justly been applauded as a work of no common courage, not from the asperity of its censures, for it breathes throughout a spirit of gentleness and love, but on the joint consideration of the unpopularity of the subject and the writer's position. The Bishop of Calcutta, in his introductory essay, justly observes, that "the author in attempting it risked every thing dear to a public man and a politician, as such—consideration, weight, ambition, reputation." And Scott, the divine, one of the most fearless and ardent of men, viewed the matter in the same light; for he wrote, "Taken in all its probable effects, I do sincerely think such a stand for vital Christianity has not been made in my memory. He has come out beyond my expectations." Of a work so generally known we shall not describe the tendency

more at large. It is said to have gone through about twenty editions in Britain, since the publication in 1797, and more in America; and to have been translated into most European languages.

In the discharge of his parliamentary duties Mr. Wilberforce was punctual and active beyond his apparent strength; and those who further recollect his diligent attendance on a vast variety of public meetings and committees connected with religious and charitable purposes, will wonder how a frame naturally weak should so long have endured the wear of such exertion. In 1788, when his illness was a matter of deep concern to the Abolitionists, Dr. Warren said that he had not stamina to last a fortnight. No doubt his bodily powers were greatly aided by the placid and happy frame of mind which he habitually enjoyed: but it is important to relate his own opinion, as delivered by an ear-witness, on the physical benefits which he derived from a strict abstinence from temporal affairs on Sundays. "I have often heard him assert that he never could have sustained the labour and stretch of mind required in his early political life, if it had not been for the rest of his Sabbath; and that he could name several of his contemporaries in the vortex of political cares, whose minds had actually given way under the stress of intellectual labour, so as to bring on a premature death, or the still more dreadful catastrophe of insanity and suicide, who, humanly speaking, might have been preserved in health, if they would but conscientiously have observed the Sabbath." (Venn's Sermon.)

In 1797, Mr. Wilberforce married Miss Spooner, daughter of an eminent banker at Birmingham. Four sons survive him. He died, after a gradual decline, July 29, 1833, in Cadogan Place. He directed that his funeral should be conducted without the smallest pomp; but his orders were disregarded, in compliance with a requisition addressed to his relatives by many of the most distinguished men of all parties, and couched in the following terms:—"We, the undersigned Members of both Houses of Parliament, being anxious, upon public grounds, to show our respect for the memory of the late William Wilberforce, and being also satisfied that public honours can never be more fitly bestowed than upon such benefactors of mankind, earnestly request that he may be buried in Westminster Abbey,

and that we, and others who may agree with us in these sentiments, may have permission to attend his funeral." The attendance of both Houses was numerous. Mr. Wilberforce was interred within a few yards of his great contemporaries Pitt, Fox, and Canning.

Among the other honours paid to his memory may be mentioned the York meeting, held October 3, 1833, at which it was resolved to erect a public memorial in testimony of the high estimation in which Mr. Wilberforce's character and services were held by men of all parties: and further, "that it is advisable (if the sum raised be adequate) to found a benevolent institution, of a useful description, in this county, and to put up a tablet to the memory of Mr. Wilberforce; but should the subscriptions be insufficient to accomplish such an object, that they should be applied to the erection of a monument." An asylum for the indigent blind has in consequence been founded. At Hull a monument has likewise been erected to his memory by public subscription; and a statue by Joseph is about to be placed in Westminster Abbey, also by subscription, the surplus of the fund thus raised being reserved for founding an institution congenial to his principles, as soon as it shall be sufficient for the purpose.

In 1838 a complete life of this eminent man was published by his sons, in five volumes. The letters, and other original matter of these volumes, are of the highest interest.

JOHN FREDERICK OBERLIN.



JOHN FREDERICK OBERLIN was born on the thirty-first day of August, 1740, at Strasburgh, in Germany. From his childhood he was remarkable for his thoughtful and amiable disposition, and many anecdotes are told of his infancy illustrating these qualities. His father was poor, but he every week gave each of his children a penny to spend as they choose. Little Frederick kept all he received in a box, and when he saw by his father's face on a Saturday night that he could not pay the shoemaker, or the tailor, he would bring his treasure to help to make up the amount. Once when the box was nearly full of savings, he saw some malicious boys knock down a basket of eggs, which a countrywoman carried on her head. Sorry for the poor woman's loss and trouble, he ran home to the box, and gave the woman all he had in it. At another time, he saw an infirm old woman in a shop trying to get an article at a few cents below its price, which was more than all the money she had. Frederick waited until she left the shop in disappointment, then put the sum she wanted into the merchant's hand, whispered to him to call her back, and then ran away before she had time to thank him.

His pious mother improved this beautiful disposition to the utmost, and to her he always acknowledged himself indebted for the love of the "Things that are Excellent," and the desires he afterwards felt to be the instrument of doing good. In the evening she assembled the family round a table, and while they endeavoured to copy pictures their father had drawn for them, she read aloud an instructive book. When they were about to separate for the night, they seldom failed to ask for a hymn from dear mamma, and in the hymn and the prayer which fol-

lowed it they were led to him who said "Suffer little children to come unto me."

His father had seven sons, and he used to teach them the military exercises, of which Frederick became very fond; but his father did not wish him to become a soldier, so he gave these up and attended more closely to study. He entered the university as a theological student, and while there, the preaching of an earnest minister had so great an effect upon him, that at the age of twenty he solemnly devoted himself by a written covenant to the service of God.

When his studies were finished he was ordained a minister, but did not for seven years undertake any particular charge in that character, employing himself as a private tutor in the family of a physician, where he learned much of the art of medicine that was very useful to him in his future life. An appointment as chaplain in the French army was offered to him in 1766, which he determined to accept, and he commenced preparations for the situation, when Mr. Stouber came to ask him to take charge of the Ban de la Roche. He found Oberlin living in the greatest simplicity, in a little room up three pair of stairs with scarcely any furniture; being in the habit of dining at his father's and bringing thence a piece of bread which served for his supper. He accepted Mr. Stouber's invitation, and removed to Waldbach on the 30th of March, 1767, being then in the twenty-seventh year of his age.

The Ban de la Roche takes its name from the castle La Roche, the Rock, around which the Ban or district extends. It is a mountainous region in the north-east of France, consisting of two parishes, one called Rothau, the other comprising five hamlets called Waldbach. This village of Waldbach, at which Oberlin resided, is situated on a mountain at the height of eighteen hundred feet, and the Ban presents the greatest variety of temperature and productiveness, the parts on the tops of the mountains being intensely cold while the delights of spring reign in the valleys below. The district contains only about nine thousand acres in all, one-third of which are covered with wood. The winter commences in September, and the snow remains on the high grounds without melting until the succeeding May or June. So little vegetation is there on these heights that the peasants say that a woman can carry home in her apron all that her hus-

band can mow in a day. In the 17th century, this district was laid waste by the wars which were carried on in this part of France, and the poor people who resided in it were reduced to a wretched state, there being no roads from one place to another, and but little land cultivated. Their condition, however, gave them an exemption from the persecution which the Roman Catholics maintained against their Protestant brethren in other parts of France.

A compassionate Lutheran minister named Stouber was so kind as to leave Germany in 1750, and come among these poor people, with the design of improving their condition. An anecdote he relates will serve to show the nature of the task he now commenced and which Oberlin continued. He asked on his arrival to be shown to the principal school-house, and was led to a miserable cottage where a number of children were crowded together without any occupation, and in so wild and noisy a state that it was a matter of difficulty to gain any reply to his inquiries for the master.

“There he is,” said one, after he had obtained a little silence, pointing to a withered old man who lay on a little bed in one corner of the apartment.

“Are you the schoolmaster, my good friend?” inquired Stouber.

“Yes, sir.”

“And what do you teach the children?”

“Nothing, sir.”

“Nothing! how is that?”

“Because I know nothing myself.”

“Why then were you made schoolmaster?”

“Why, sir, I had been taking care of the Waldbach pigs for a great number of years; and when I got too old and infirm for that employment, they sent me here to take care of the children.”

The other schools were in a similar condition, and the best of them were taught by shepherds, who kept flocks in the summer and taught the schools in the winter, trying to educate the young while they could not gather the meaning of what they attempted to read themselves. Stouber set about reforming the schools; but to his great surprise he could not get any of the better class of people to permit their children to assume the

office of schoolmaster, which was wholly sunk in contempt. To obviate this difficulty he invented a new name, and was pleased to find the most promising of the young men willing to become *superintendents* of the schools. Their salaries were very small, but a benevolent individual at Strasburg gave him three hundred and fifty dollars, that the interest might be expended in rewarding the teachers whose pupils made the most rapid progress.

Stouber next attempted to build a school-house, and waited on the praetor of Strasburg for permission to take the necessary timber gratuitously from the forests in the neighbourhood. This request was refused absolutely. Then Stouber, who was a man of great readiness and tact, desired permission to make a collection for this purpose among charitable individuals. This was granted without a word of objection. "Well then," said Stouber, presenting his hat, "you are, please your excellency, known as a charitable person, and I will make the beginning with you." The praetor, in great glee at the manœuvre, immediately gave him liberty to cut down as much wood as he pleased, on condition that he should dine with him every time he came to Strasburg.

Stouber next had a battle with the ignorance and prejudice of the people, who began to fear that they would soon have to pay higher salaries to the teachers for all this learning, but they became more reconciled when they found their children able to read to them, and finally some of them came forward and desired that they too might be taught. The good pastor complied, and established schools for adults in the long evenings of winter. He gave them the Bible to read, and as he could not get more than fifty copies, he divided each into three parts, that one hundred and fifty persons might have the benefit of some part of the Holy Word. Seventeen years had been passed in these efforts, and scarcely any thing more than a beginning was effected, when Stouber was called to be the pastor of a church in Strasburg, which was not far off. He resolved to accept the call, and, as we have seen, chose Oberlin to succeed him at Waldbach.

When Oberlin came among them their language was barbarous; they were shut up in their mountain homes by the want of roads, the farmers were destitute of the most necessary implements,

and the quantity of provisions they raised was not sufficient for the wants of the population. For more than half a century, Oberlin laboured among them with zeal and patience, and firmness and discrimination. He made of his parish a heaven upon earth. The language from an unintelligible jargon was altered into pure French, the manners of the people were refined, and ignorance banished without injuring the simplicity of character. The good pastor was assisted in his labours by many of the young whom he trained for the purpose; from all the country round, children were sent to his schools, and to be "a scholar of pastor Oberlin" was a sufficient testimonial. Everybody, maids, children, poor and rich, called Oberlin their "dear papa," and there never was a more complete father of a large family. The poorest of them seemed nearest his heart, and in them the strangers who visited this parish were not more surprised than delighted, to trace a large share of the spirituality, humility, and cultivation of mind that distinguished him. He taught them many things besides religious knowledge. The minds of all were polished by music, drawing, botany, geography and other studies of an elevating character. He prepared leather gloves for them at one time while a stranger was making him a visit, and frequently put a word in with the teachings of his eldest son, who was giving a lesson to some of the little ones. In his workshop was a lathe, a complete set of carpenters' tools, a printing-press, and a press for book-binding. He gave scarcely any thing to his people but what had been in some measure prepared by his own or his children's hands. One stranger saw him surrounded by four or five families that had been burnt out of their houses. He was dividing among them clothes, meat, books, knives, thimbles and coloured pictures for the children, whom he placed in a row according to their ages, and allowed them to choose for themselves. "The most perfect equality," says a visitor, "reigns in his house; children, servants, boarders—all are treated alike; their places at table change, that each in turn may sit next to him, with the exception of Louisa, his housekeeper, who of course presides, and his two maids who sit at the end of the table. As it is his custom to salute every member of his family, night and morning, these two little maids come very respectfully courtesying to him, and he always gives them his hand, and inquires after their

health with good wishes. All are happy and appear to owe much of their happiness to him. They seem to be ready to sacrifice their lives to save his." He taught them to look upon the Lord as their father, "*our* father," he would say, and the dear Bible was the source of all his instructions. On Friday evenings he would have a service for those who understood German better than French, when he would preach in the former language, using the simplest form of words that every one could understand. Occasionally he would ask them if they were tired, or if he had said enough, and the answers came up in a gentle remonstrance from loving lips, "No, papa, go on—we should like to hear a little more." And he would continue his explanations of the word, until they ended the meeting by general consent.

A traveller states that as he had the highest regard for his people, so he had the best opinion of their skill, and wondered that any one should doubt it. One day, when they were driven by a man who seemed to go on in a hazardous manner, this gentleman happened to say, "Take care." Oberlin felt hurt at the admonition, both on account of the stranger and the driver. He assured the one that all was safe; and at the end of the ride took the greatest pains to prevent or remove any feeling of vexation from arising in the mind of his parishioner. His people emulated him in his virtues, and strangers were sorely puzzled who thought to reward services so cheerfully rendered them on every hand. They would take no money, they had all they wanted, and they served only for love. For Oberlin they all entertained the deepest love and veneration, and they never met him without some extremely affecting demonstration of regard.

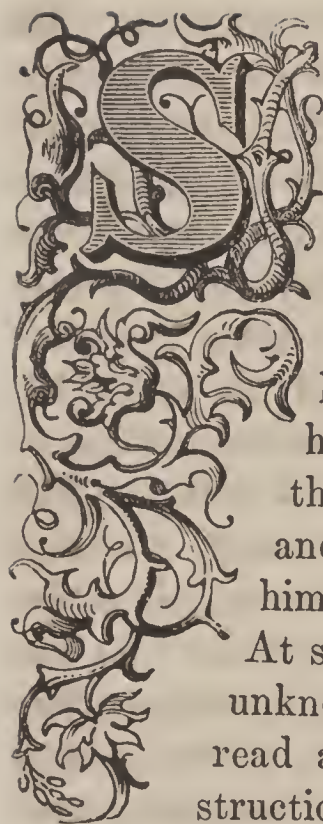
In 1818, the Count of Neufchateau, speaking of the improvements Oberlin had effected in the cultivation of the soil, in a report to the Agricultural Society of Paris, says, "If you would behold an instance of what may be effected in any country for the advancement of agriculture and the interests of humanity, quit for a moment the banks of the Seine, and ascend one of the steepest summits of the Vosges mountains. Friends of the plough and of human happiness, come and behold the Ban de la Roche." In the years 1812, 1816, and 1817, he averted the horrors of approaching famine from his parish by his ex-

traordinary efforts and unabated exertions; the new crop of potatoes that he had introduced giving subsistence to his people when they could harvest no corn. As a testimony of their gratification, a gold medal was presented to him by the Agricultural Society, and Louis XVIII. honoured him with a badge of distinction.

As pastor, physician, farmer, mechanic, and schoolmaster, Oberlin found a most devoted and able assistant in his prudent and judicious wife, a young lady of Strasburg whom he married in 1768. She was to the women of the parish a model, which they might imitate with as much advantage as the men could do that of her husband. On her death, in 1784, the care of his household devolved on Louisa Schepler, an orphan who had been eight years in his family, and was then twenty-three years of age. She had been one of the most active conductors of the infant schools in Waldbach from their commencement. She was adopted as a daughter by "papa Oberlin," and resolutely refusing all offers of marriage, she devoted her life to assisting him in his labours, refusing to receive any salary or money, but living in his family as a friend, rather than a servant.

Oberlin died on the first of June, 1826, being nearly eighty-six years of age and in the sixtieth year of his residence in Waldbach. The number of those who attended his funeral was so great that the head of the procession reached the church where the burial was to take place, before the end of it had left the house, two miles distant. His remains were committed to the grave amidst the deepest lamentation of the multitude, and the oldest inhabitant of the ban placed over it a cross prepared by direction of Louisa Schepler, on which was the simple inscription—"Papa Oberlin."

HENRY KIRKE WHITE,



SON of a butcher, at Nottingham, was born there, on the 21st of March, 1785. At the age of three years, he was placed at a female seminary, and by his attachment to juvenile literature, attracted the particular notice of his school-mistress, whom he has celebrated in his poem of "Childhood." Even in his infancy, his thirst for knowledge was so extraordinary that it required the most affectionate solicitations, and sometimes a degree of austerity, to induce him to be less constant in his application to study. At seven years of age, he used to employ himself unknown to his parents, in teaching the servants to read and write, and his own desire of receiving instruction was not less remarkable, on his being put to school, about this time, with the Rev. Mr. Blanchard, at Nottingham. Here he learned the rudiments of mathematics and the English and French languages, and in all respects displayed wonderful powers of acquisition. "When about eleven," says Dr. Southey, in his life of White, "he, one day, wrote a separate theme for every boy in his class, which consisted of about twelve or fourteen; the master said he had never known them write so well upon any subject before, and could not refrain from expressing his astonishment at the excellence of Henry's." His schoolfellows considered him as a particularly cheerful, amiable, and even sportive companion; but having lampooned one of the ushers, he, in revenge, told our author's mother "what an incorrigible son she had, and how unlikely he was to make any progress in his studies." He was, in consequence, removed to the academy of Mr. Henry Shipley; and, about the same time, he is said to have derived great gratification at being released from the degrading occupation of a

butcher's errand-boy, in which he had hitherto been employed every market-day, and at other leisure times. His family, also, having removed to a more commodious house in the town, he was allotted a small apartment to himself, which he called his study. On attaining his fourteenth year, he was placed in a stocking-frame to prepare himself for the hosiery line; but being averse to the occupation, he was subsequently articled to Messrs. Coldham and Enfield, attorneys of Nottingham. He devoted himself with steadiness to his profession during the day, and passed his evenings in the acquirement of the Latin, Greek, and Italian languages; and afterwards, the Spanish and Portuguese. His proficiency soon displayed itself, and caused him to be elected a member of the Nottingham Literary Society, who, shortly after his admission, appointed him their professor of literature, in consequence of his delivery of an admirable extempore lecture on Genius, of nearly two hours' duration.

He might now, says one of his biographers, be called, "The Crichton of Nottingham;" for chemistry, astronomy, drawing, music, and even practical mechanics, equally claimed his attention; and his attainments in each were considerable. At the age of fifteen, he obtained, from the Monthly Preceptor, two prizes,—a silver medal and a pair of twelve-inch globes,—for a translation from Horace, and a description of an imaginary tour from London to Edinburgh. In 1802, he had written a volume of poems called "Clifton Grove," and other pieces, in the hope that the publication of them would enable him to study at college for the church, though feeling no dislike to his own profession, in which he was ambitious of rising. "A deafness, however," says Southey, "to which he had always been subject, appeared to grow worse, and threatened to preclude all hope of advancement; and his opinions, which had once inclined to deism, had now taken a strong devotional bias." After receiving a polite refusal from the Countess of Derby, for permission to dedicate to her his poems, he obtained the consent of the Dutchess of Devonshire to the use of her name, and they accordingly appeared, in 1804, inscribed to her Grace, who, however, took no farther notice of the author or his book. Some remarks upon it, in "The Monthly Review," describing it as being published under the discouragement of penury and misfortune, caused him much mortification, as will be seen from the follow-

ing letter :—“The unfavourable review (in *The Monthly*) of my unhappy work, has cut deeper than you could have thought ; not in a literary point of view, but as it affects my respectability. It represents me actually as a beggar, going about gathering money to put myself at college when my work is worthless ; and this with every appearance of candour. They have been sadly misinformed respecting me : this review goes before me wherever I turn my steps ; it haunts me incessantly, and I am persuaded it is an instrument in the hands of Satan to drive me to distraction. I must leave Nottingham.”

Messrs. Coldham and Enfield having agreed to give up the remainder of his time, Henry now zealously devoted himself to the study of divinity ; and reading, among other books, Scott's *Force of Truth*, he remarked that it was founded upon eternal truth, and that it convinced him of his errors. The avidity of his search after knowledge increased daily, or rather nightly ; for it is said that he frequently limited his time of rest to a couple of hours, and, with a desperate and deadly ardour, would often study the whole night long. The night, he used to say, was every thing to him ; and that if the world knew how he had been indebted to its hours, they would not wonder that night images were so predominant in his verses. The result of this application was a severe illness ; on his recovery from which, he produced those beautiful lines, written in Milford churchyard.

In July, 1814, his long-delayed hopes of entering the university were about to be gratified : “I can now inform you,” he writes to a friend, in this month, “that I have reason to believe my way through college is close before me. From what source I know not ; but through the hands of Mr. Simeon, I am provided with £30 per annum ; and, while things go on prosperously, as they do now, I can command £20 or £30 more from my friends : and this, in all probability, until I take my degree. The friends to whom I allude are my mother and brother.” In addition to this, an unknown friend offered him £30 a year, which he declined, as also the assistance of the *Elland Society*, where he had been previously examined by upwards of twenty clergymen, who expressed themselves in terms of astonishment at his classical proficiency, and were well satisfied with his theological knowledge. Mr. Simeon, who had promised him a sizer-ship at *St. John's*, now advised him to degrade for a year, which

he, in consequence, passed at Winteringham, in Lincolnshire, under the tuition of the Rev. Mr. Grainger. Here intense application to his studies brought on a second fit of illness, from which he was scarcely recovered at the time of his return to Cambridge, in October, 1805. During his first term, he announced himself a candidate for a university scholarship, but ill health compelled him to decline it: he, however, made great exertions to undergo the college examination, which he was enabled to do with the aid of strong stimulants and medicines; and he was pronounced the first man of his year. The efforts he put forth on this occasion, probably, cost him his life, for he remarked to a friend, "that were he to paint a picture of Fame crowning a distinguished under-graduate, after the senate-house examination, he would represent her, as concealing a death's-head under a mask of beauty."

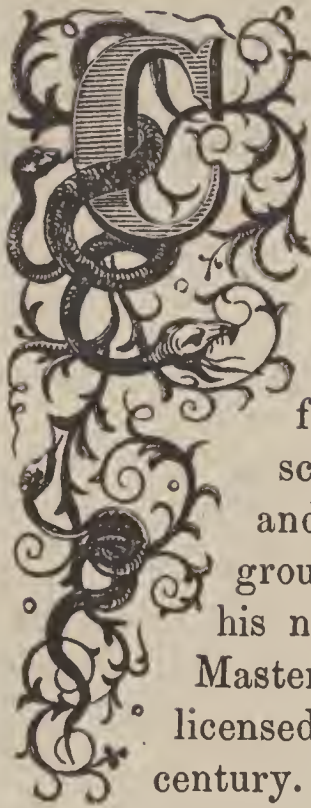
After paying a visit to London, he returned to Cambridge, in January, 1806, and prepared himself for the great college examination which took place in June, when he was again pronounced the first man. The college now offered to supply him with a mathematical tutor, free of expense; and exhibitions, to the amount of £68 a-year, being procured for him, he was enabled to dispense with further assistance from his friends. Logarithms and problems now engrossed the attention of his already overstrained mind; but his feeble frame, not equally under his command, soon checked the rapid but destructive advance of his mental powers. One morning his laundress found him insensible, bleeding in four different places in his face and head: he had fallen down in a state of exhaustion, in the act of sitting down to decipher some logarithm tables. Still he persisted to nourish "the wound that laid him low;" but nature was at length overcome: he grew delirious, and died on the 19th of October, 1806, in his twenty-first year.

Thus fell, a victim to his own genius, one, whose abilities and acquirements were not more conspicuous than his moral and social excellence. "It is not possible," says Southey, "to conceive a human being more amiable in all the relations of life. He was the confidential friend and adviser of every member of his family; this he instinctively became: and the thorough goodness of his advice is not less remarkable than the affection with which it is always communicated." Good sense, indeed, at all

times, and latterly, fervent piety, appear to have been his chief characteristics; the latter enabled him to overcome a naturally irritable temper; and it was impossible, says the above authority, for man to be more tenderly patient of the faults of others, more uniformly meek, or more unaffectedly humble.

With regard to his poems, observes the laureate, "Chatterton is the only youthful poet whom he does not leave far behind him;" and, in alluding to some of his papers, handed to him for perusal after the death of White, he observes, "I have inspected all the existing manuscripts of Chatterton, and they excited less wonder than these."

THOMAS CHALMERS.*



CHALMERS was born at Anstruther, in Fifeshire, in April, 1780. His parents were common tradespeople, who, with that laudable desire to give their children education, for which the Scotch are distinguished, struggled hard to give Thomas a college education, that he might become a minister. He was, therefore, educated in all the higher branches of science and philosophy at St. Andrew's College and University, having been previously rooted and grounded in the elements at the parochial school of his native town. Having taken out his degree of Master of Arts, he attended the divinity-hall, and was licensed to preach at the beginning of the present century. On becoming a licentiate of the Church of Scotland, and even after his ordination as a minister of that church, he entered on engagements of a more general kind than those usually filled in connection with the clerical profession. He became a member of a yeomanry corps, and delivered different courses of scientific lectures in the neighbourhood of his native town. After officiating for about two years as assistant in the parish of Cavers, he obtained a presentation to the living of Kilmany, in Fifeshire. While there, he continued to prosecute his scientific studies; and when the chair of mathematics in the University of Edinburgh became vacant by the translation of Professor Playfair to the chair of natural philosophy, he was one of the many candidates who competed with the late Sir John Leslie for the vacant honour. He withdrew, however, at an early stage of the protracted contest which ensued. At this period the French war was raging, and Chalmers produced a volume on "The Extent and Stability of the

* From "The Britannia."

National Resources." It was not reprinted in his collected works, afterwards published in twenty-five volumes. For some years he remained at Kilmany, enjoying little more than provincial reputation, till the publication of some isolated sermons, and his contribution of the article "Christianity" to the "Edinburgh Encyclopædia," edited by Sir D. Brewster, all of which were marked by evangelism of tone, and expressed in a style of rugged and original grandeur.

The following anecdote of his first essay as a preacher before a metropolitan congregation is told by a morning paper:—"In 1814, he went to Edinburgh on private business, and having been requested to call on one of the city ministers, with a view to his preaching for him that day, he was disappointed to find that the reverend gentleman intended to preach for himself; but Mr. Fleming, for that was his name, gave him a note to Mr. Jones, of Lady Glenorchy's chapel, who was then in delicate health and in want of supply. Mr. Chalmers hurried to the chapel on Sunday morning, got into it as Mr. Jones left the vestry, and was about to ascend the pulpit, and with more zeal than discretion walked straight up to him at the foot of the pulpit stairs, and seizing him by the tails of his coat, held him fast by one hand while he presented the note with the other. Mr. Jones, on seeing the tenor of the note, withdrew to the vestry, beckoning Chalmers to follow, and there placing on his shoulders his own gown, and putting round his neck his own bands, told him to 'mount the pulpit and preach like a man of God.' Chalmers took for his text the passage in John where Christ says, 'If thou hadst known who it was that said, Give me to drink, thou wouldst have asked, and he would have given thee living waters;' from which he delivered a sermon so powerful and impressive, that from that day forward he was set down as the giant of the age."

In 1815, he got a call to the Tron Church of Glasgow, which he accepted, and soon after was ordained in that new and extensive field of labour. He quickly proved himself equal to this larger trust, and by his indefatigable activity he did much for the spread of religion, the elevation of the poor, and social improvement in Glasgow. In 1810, Mr. Chalmers was translated to the new church and parish of St. John, where he pursued his course of social regeneration with increasing success;

but in 1823, the chair of moral philosophy in St. Andrew's having become vacant, he was unexpectedly elected to fill it, and soon raised the department of moral philosophy to a high eminence in the curriculum of that institution. From the time that he preached a sermon before the royal commissioner, at the meeting of the General Assembly in Edinburgh in 1816, the popular effect of which was great, he was repeatedly offered the pastorship of one or other of the Edinburgh churches, but, conceiving that his talents and acquirements were such as qualified him better for teaching than preaching, he refused them all. A course of astronomical sermons, also preached in Edinburgh, contributed much to establish his fame, and he became so much a favourite with the public wherever he appeared thereafter, that, to use his own words, he felt the burden of "a popularity of stare and pressure and animal heat." This remark had reference more particularly to some of his appearances in London, where Canning, Lord Castlereagh, Lord Eldon, the Duke of Sussex, with several branches of the royal family, and many others, elbowed their way into crowded churches to hear him, and were impressed, to use the words of Foster, with that eloquence which "strikes on your mind with irresistible force, and leaves you not the possibility of asking or thinking whether it be eloquence;" or, to adopt Lord Jeffrey's still more characteristic description, "He could not say what it was, but there was something altogether remarkable about the man. The effects produced by his eloquence reminded him more of what he had read of Cicero and Demosthenes than any thing he had ever heard."

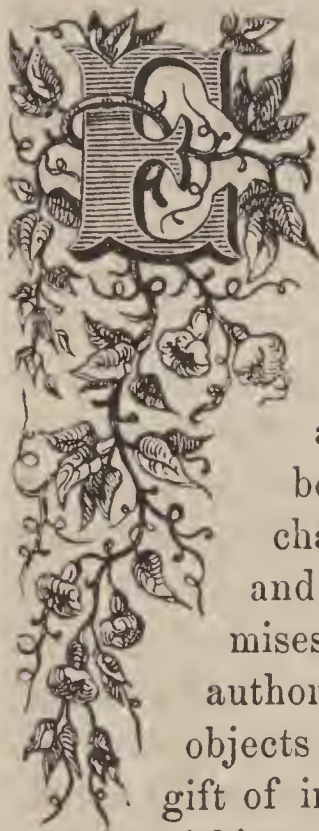
In 1828, the chair of divinity in Edinburgh became vacant, and the magistrates and town council, being the patrons, unanimously elected Dr. Chalmers to the office. Here he had reached the highest object of his ambition, and devoted himself so assiduously to the duties of his appointment that his students increased in number to a very inconvenient extent. For four years he pursued his course in this chair with comparative abstraction from public affairs; but in 1832, a variety of circumstances combined to bring him on the stage of public life, where, as the leader of the evangelical party in the church, he commenced a struggle for church extension, which ended in the disruption of 1843, and the establishment of the Free Church.

No sooner had the doctor set himself to work out his great problem of church establishments, being the emanation from which Christianity might by an aggressive movement take possession of the strongholds of ignorance and vice, while dissent as an attractive institution would draw off some of those already religiously disposed, than he felt the dissenters more difficult to manage than he had expected, and the government less willing to build new churches, and give the ecclesiastical courts absolute power in the management of them, than he had been led to expect. But the great majority of the people of Scotland, although they could not agree to many of Dr. Chalmers's notions of ecclesiastical government, yet sympathized with him in his non-intrusion doctrines, and backed him up in his efforts to retain for all the male communicants of the church, above twenty-one years of age, a right to a positive as well as a negative voice in the election of ministers. The doctor, in obedience to his convictions of duty, first proposed and carried in the Assembly an act called "The Veto Act," which professedly gave to male communicants in churches the power to say "No" when a patron presented a licentiate to a vacant charge, assigning no reasons for the negation. The well-known Auchterarder case arose out of this act, and the House of Lords having decided that the Church of Scotland had thus overreached herself, an appeal on popular grounds was made to the Commons, but without effect. The Rev. Doctor now counselled a secession from the establishment, and on the 18th of May, 1843, no fewer than 474 ministers left the church.

The New Assembly was opened by Dr. Chalmers on the evening of that day, and henceforward he threw himself heart and soul into the schemes of the Free Church. His last effort was to obtain sufficient funds for the erection of a college and university buildings, in the final act of which he was engaged, previous to the building being commenced, when he was struck down, in the sixty-seventh year of his age.

Dr. Chalmers held both the degrees of D. D. and LL. D.; and was the first Presbyterian minister who obtained an honorary degree from the University of Cambridge; and one of the few Scotchmen who have been elected a corresponding member of the Institute of France. His collected works fill twenty-five duodecimo volumes.

ELIZABETH FRY.



LIZABETH FRY was the third daughter of the late John Gurney of Earlham Hall, near Norwich. When a child, she was remarkable for the strength of her affections, and the vivacity of her mind, and early learned the lesson of enhancing the pleasure and happiness, and soothing the cares and sorrows of all around her. As she grew up, philanthropy became a marked and settled feature in her character, and she took great delight in forming and superintending a school on her father's premises, for poor children. The effect which her gentle authority and kind instructions produced, in these objects of her care, was indicative of that remarkable gift of influencing others for good, which was so distinguishing a feature in her character in after-life.

Notwithstanding this and some similar pursuits, she was in no small degree attached to the vain pleasures of the world, and was herself peculiarly attractive to such as were making those pleasures their object. But infinitely higher and better things awaited her. In consequence of a complaint which appeared to be of a serious character, the instability of all temporal things became, unexpectedly, matter of personal experience; and soon afterwards, under the searching yet persuasive ministry of the late William Savery, she became deeply serious. Her affections were now directed into the holiest channel; the love of the world gave way to the love of Christ: and she evinced the reality of her change, by becoming a consistent member of the Society of Friends.

This change, however, was far from disqualifying her for those social endearments which a widowed father and ten beloved brothers and sisters claimed at her hands. On the contrary,

she became more than ever the joy and comfort of the home circle, until the year 1800; when at the age of twenty she married Joseph Fry of London, and settled in the heart of that metropolis. Here she became the mother of a numerous young family, over whom she exerted the tenderest maternal care; yet her domestic relations did not prevent her labouring with constant zeal and assiduity for the benefit of her fellow-creatures. The poor found in her an unfailing friend, and numerous indeed were the instances in which cases of distress were first personally examined by her, and afterwards effectually relieved. She was eyes to the blind, and feet to the lame, *and the cause which she knew not, she searched out.*

Deeply impressed with a sense of the incomparable value of that grace, of which she was herself so large a partaker, she found it to be her indispensable duty to declare to others what God had done for her soul, and to invite her fellow-men to come, taste, and see for themselves, how good the Lord is. The sweetness and liveliness of her communications, the clearness and force of her Christian doctrine, and the singular softness, power, and melody of her voice, can never be forgotten by those who have heard her, whether in public or private.

She was often engaged in gospel missions, to other parts of England, and subsequently, to a large extent, in Scotland, Ireland, and on the continent of Europe; in the course of which, as well as at other times, she found abundant opportunities of putting forth her energies in the subordinate yet highly important character of a Christian philanthropist. She visited hospitals, prisons, and lunatic asylums, and often addressed the inmates of these and other institutions, in a manner which was most remarkably adapted to the state of her hearers. Well did she know, in dependence on Divine influence, how to find her way to the heart and understanding of the child at school, the sufferer on a sick-bed, the corrupt and hardened criminal, and even the wild and wandering maniac; and thousands, both in her native land and in foreign countries, have risen up around her, and "called her blessed in the name of the Lord."

The leading object, however, of her benevolent exertions, was the melioration of prisons. Her long and persevering attention to this object, which continued to be dear to her until her end came, commenced with a circumstance, which is already well

known to the public, both at home and abroad. At an early period of her life in London, she was informed of the terrible condition of the female prisoners in Newgate. The part of the prison allotted to them was a scene of the wildest disorder. Swearing, drinking, gambling, and fighting were their only employments; filth and corruption prevailed on every side. Notwithstanding the warnings of the turnkeys, that her purse and watch, and even her life, would be endangered, she resolved to go in without any protection, and to face this disorganized multitude. After being locked up with them, she addressed them with her usual dignity, power, and gentleness; soon calmed their fury, and fixed their attention, and proposed to them a variety of rules for the regulation of their conduct, to which, after her kind and lucid explanations, they all gave a hearty consent. Her visits were repeated again and again; and with the assistance of a committee of ladies, which she had formed for the purpose, she soon brought her rules to bear upon the poor degraded criminals. Within a very short time the whole scene was marvellously changed. Like the maniac of Genesareth, from whom the legion of devils had been cast out, these once wild and wretched creatures were seen neatly clothed, busily employed, arranged under the care of monitors, with a matron at the head of them, and, comparatively speaking, *in their right mind*. In carrying on her measures of reform she was generously supported, not only by the city authorities, but by Lord Sidmouth, the secretary of state for the home department, and his successors without exception.

The attention of Elizabeth Fry, however, and of the other ladies, whom she had formed into a visiting committee, was by no means confined to Newgate. The female criminals in some other prisons of the metropolis soon came under their care, and after the successful formation of the "British Ladies Society, for the reformation of female prisoners," (which has now continued its useful efforts and interesting annual meetings for more than twenty years,) a similar care was extended, by means of associated committees, to most of the principal prisons in Great Britain and Ireland. Subsequently the plans of Elizabeth Fry were adopted (chiefly in consequence of her own influence and correspondence) in many of the prisons of France, Holland, Denmark, Prussia, &c.; and have been acted on with much

success at Philadelphia, and elsewhere in the United States. The great object of the British Society was to place the female inmates of these several prisons under the care of matrons and other officers *of their own sex*; and to arrange a plan for their being constantly visited and superintended by benevolent ladies.

Numerous and satisfactory were the instances of reform which took place under the immediate notice of Elizabeth Fry; but here it ought to be emphatically remarked, that she and her associates uniformly held up to view, that Christianity, in its practical and vital power, was the only true source of a radical renovation of character. Thus, while they ever insisted on cleanliness, industry, and wholesome order and classification, their main dependence (under the blessing of Providence) was on the reading of the Holy Scriptures, and on kind, judicious, persevering *religious* instruction. Elizabeth Fry did much to promote her great object, by the publication of a simple yet forcible pamphlet, explanatory of her views of a right prison discipline for females, and of the true principles of punishment in general. With punishment she would invariably connect a plan for reform and restoration; and she regarded the penalty of death with strong disapprobation. Often had she visited the cells of condemned criminals, on the day or night preceding their execution; often had she marked the agony of some and the obduracy of others; often had she traced the hardening effect of such punishments on the fellow-prisoners of the sufferers, as well as on the lower orders of the public in general. She was firmly convinced that such awful inflictions were opposed alike to an enlightened expediency and to sound Christian principle, and cordially did she unite with her brothers-in-law, Fowell Buxton and Samuel Hoare, and other well-known friends of humanity, in bearing her testimony against them with persons in authority, and in taking every means in her power for hastening their abolition.

It was a remarkable evidence of the confidence which successive governments reposed in her and her associates, that the convict ships for females about to be transported to New South Wales were placed under their especial care and superintendence. This was a most important part of their service, and the success of the admirable regulations which they introduced into these vessels, in order to insure the maintenance of a truly Christian

order during the voyage, was frequently acknowledged by the colonial authorities.

Elizabeth Fry visited Scotland and Ireland in 1818 and 1827, respectively, and there her exertions in forming District Societies, on behalf of the slave, in the Bible Society, and in the formation of libraries for the use of the Coast Guards, were of great importance.

The law of love, which might be said to be ever on her lips, was deeply engraven on her heart, and her charity, in the best and most comprehensive sense of the term, flowed freely forth towards her fellow-men of every class, of every condition. Thus she won her way with a peculiar grace, and almost uniformly obtained her object. There was, however, another quality, which powerfully tended to this result—patient and indomitable perseverance. She was not one of those who warmly embrace a philanthropic pursuit, and then as easily forsake it. Month after month, and year after year, she laboured in any plan of mercy which she thought it her duty to undertake—and never forsook it in heart and feeling, even when health failed her, or other circumstances not under her control closed the door, for a time, on her personal exertions. This perseverance was combined with a peculiar versatility and readiness in seizing on every passing occasion, and converting it into an opportunity of usefulness. She was not only always willing, but always prepared, always *ready* (by a kind of mental sleight of hand) to do good, be it ever so little, to a child, a servant, a waiter at an inn, a friend, a neighbour, a stranger.

There can, indeed, be no doubt that her natural endowments were peculiarly fitted, under the sanctifying influence of Divine grace, to her arduous vocations in life; but it was this grace—or in other words it was *the anointing of the Spirit of the Lord*, which was in fact her main qualification for every service in the gospel—for every labour of Christian love. This it was which imparted a heavenly loveliness to her countenance, brightness and clearness to her words, a sacred melody, in times of religious solemnity, to her voice, and a strength and facility to her actions. “*C'est le don de Dieu,*” cried a German prince, who interpreted for her, while she was addressing a large company of orphans in a foreign land. It was, indeed, the *gift of God*, supernaturally bestowed from the fountain of his grace, by which

she was enabled so to move, speak, and act in his service, and by which her natural faculties—his gifts by creation—were purified, enlarged, and directed.

No one could more fully enter than she habitually did, into the force and meaning of the apostle's words, "I know that in *me*, that is to say, in my flesh, there dwelleth no good thing;" no one could more readily or rightly answer his question, "What hast thou, that thou hast not received?" and from her inmost heart could she adopt the prayer of the psalmist, "Not unto us, O Lord, not unto us, but unto thy name give glory."

During her latter years, she repeatedly visited the continent of Europe, being accompanied by her husband and two of her brothers in succession; and on one journey of considerable length, her party was joined by her firm friend and helper, the late William Allen. In the course of her travels in France, Holland, Denmark, Prussia, and other parts of Germany, she found an ample scope for her Christian and benevolent exertions. Numerous were the institutions of various kinds which she carefully inspected, and far too many to specify were the friendships which she formed with the better part of mankind, in the countries which she visited.

One example may illustrate the effect of her Christian influence. On visiting one of the state prisons in the kingdom of——, in 1839, she found many hundred convicts working in chains, sorely burdened and oppressed. In unison with William Allen, she pressed the case, in the absence of the king, on the attention of the queen and crown prince. Soon afterwards the queen was seized by her mortal illness, but did not depart from this world, without obtaining the kind promise of her royal consort, that Elizabeth Fry's recommendations respecting the prisons should be at once adopted. When the same prison was again visited by her in 1841, not a chain was to be seen on any of the criminals. They were working with comparative ease and freedom; not one of them, as the governor declared, had made his escape; and great and general was the joy with which they received and welcomed their benefactress.

On several occasions, during her continental journeys, when in the presence of persons in authority, Elizabeth Fry was a warm and bold advocate for religious liberty. She was greatly afflicted by witnessing the persecutions which of late years (as

well as formerly) have disgraced even Protestant kingdoms in Europe, as well as many of the small republics; and her appeals on the subject were honest, forcible, and to a considerable degree, successful.

In several of the royal persons with whom she communicated, she met with truly kindred hearts, and it is not too much to assert, that some of them were united to her in the bond not only of warm and constant friendship, but of Christian fellowship. When the King of Prussia was in England, he made a point of visiting her at her own abode, on which occasion she had the pleasure of presenting to him her children, and children's children, a goodly company, between thirty and forty in number! She was also gratified by receiving a most affectionate and sympathizing letter from him in his own hand, within a few weeks of her death. The interest felt about her on the continent of Europe, as well as in the United States of America, was indeed as warm, and nearly as general, as in her own country.

After all, however, those loved her the best, who knew her the most in *private life*. Her love, which flowed so freely towards mankind in general, assumed a concentrated form towards the individuals of her own immediate circle. There was not one of them who did not live in her remembrance; not one who could not acknowledge her as an *especial* friend—a helper and sustainer in life. She was an ardent lover of the beauties of nature, and observed them with delight, in their smaller as well as larger features. A shell by the sea-side, a feather, or a flower, would fill her heart with joy, and tune her tongue to praise, while she gazed on it as an evidence of Divine wisdom, skill, and goodness. It was, indeed, a remarkable feature in her character, that she was as complete in the *little* as in the *great* things of life—as successful in matters of a subordinate nature, as in those of higher moment.

Those who are accustomed to observe the ways of Divine mercy and wisdom, will not be surprised that so beloved, so popular a being, should experience the full force of the Scripture declaration—"Whom the Lord loveth, he *chasteneth*." Many and varied were her tribulations in the course of her pilgrimage; and it was through no light measure of affliction that she was prepared for her fulness of sympathy with the sufferings of others. A delicate constitution, and many of the visitations of

sickness, the unexpected death of some of her beloved children and grandchildren, as well as the loss of other near relations and connections, and some unexpected adverse circumstances, were among the close trials of faith and patience, with which her heavenly Father saw fit to prove her in this valley of tears. And, indeed, they served her purpose, for she was preserved in deep humility and in true tenderness of spirit before the Lord, under whose holy hand she quietly bowed in resignation of soul. She knew what it was to mourn and weep, but she never despaired. She was one who could truly sing the song of Habakkuk:—"Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, and joy in the God of my salvation."

In the summer of 1843, she spent a few weeks in Paris, for the last time. Never, perhaps, did she manifest a greater brightness than during that period. Her numerous friends (of various classes) flocked around her with peculiar pleasure, and lively and precious indeed was her testimony among them, to the truth as it is in Jesus, and to its practical importance and efficacy. This was her last effort of the kind. Soon after her return home, her health was evidently enfeebled, and towards the close of that year, she became so alarmingly ill that the solicitude of her own family, and the multitudes who loved her and knew her value, was painfully awakened.

Although she continued very infirm in body, the sufferings which she had endured, from a painful irritation of the nerves, and spasms, gradually abated. She was again enabled, to a certain extent, and with occasional relapses, to enjoy the company of her friends; again united with them in the public worship of God; again cheered and comforted the family circle; again laboured, as far as health would permit, for the benefit of her fellow-men. It was a joy and a comfort to many that she was enabled to attend two of the sittings of the last yearly meeting, and the last annual meeting of the British Ladies' Society, on which several occasions she addressed the company present, with all her usual sweetness, love, and power.

In July, 1845, she went with her husband and family, for change of air and scene, to Ramsgate, where she was sur-

rounded by several members of her family, and took peculiar pleasure in the company of some of her beloved grandchildren, who had lately lost an invaluable father. But she was far from forgetting to be useful to others beyond her own circle. Repeatedly was she engaged in acceptable religious service at a Friends' meeting in a neighbouring village; and she took great pains in disseminating Bibles and tracts among the crews of foreign and other vessels, which frequented the harbour. "We must work while it is to-day," said she, "however low the service we may be called to. I desire, through the help that may be granted me, to do it *to the end*;" adding, "'Let us sow beside all waters;' I so greatly feel the importance of that text, 'In the morning sow thy seed, and in the evening withhold not thine hand, for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.'" While such was her earnest desire, she placed no dependence for salvation on any works of righteousness which she had done, or could do; but only on the fulness and freeness of the pardoning love of God in Christ Jesus—the one great sacrifice for sin, her sure and certain hope of eternal glory.

In the meanwhile there was a marked sweetness and loveliness in her conversation and demeanour, and a peculiar and increasing seriousness in her state of mind—a longing for a glorious eternity—which seemed to denote that she was rapidly ripening for a holier and brighter scene, a better and enduring inheritance. Speaking of her late afflictions, in a note to one of her brothers, she acknowledged that she did not count them strange, as though some strange thing had happened unto her, but rather rejoiced in being made a partaker in the sufferings of Christ, that when his glory should be revealed, she might be glad also with exceeding joy. "Ah, dearest ——," she added, "may we, through our Lord's love and mercy, eventually thus rejoice with him in glory, rest and peace, when this passing scene shall close upon our view!" Her hour was indeed nearly come.

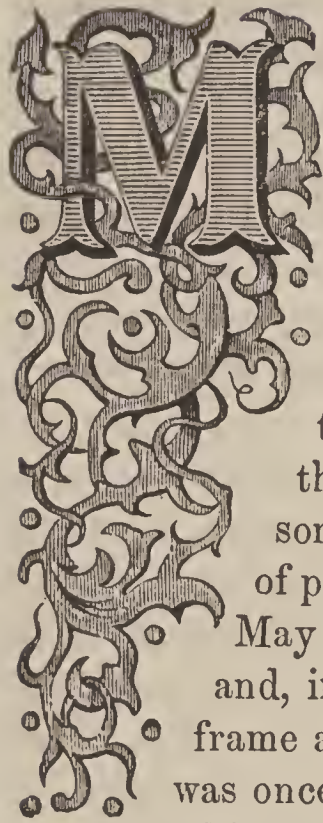
In the afternoon of the 11th September, 1845, after a day or two of considerable suffering and debility, she was suddenly attacked with pressure on the brain, and while sinking under the stroke, was heard to exclaim, "O my dear Lord, keep and help thy servant!" She soon fell into a deep slumber, and became totally

unconscious ; which state, notwithstanding some severe convulsions, continued almost without intermission, until, on the morning of the 13th, she quietly drew her last breath. On one occasion, however, she woke up for a few moments and said to a faithful attendant who was beside her bed, "This is a *strife*, but I am SAFE." Safe she then was, doubtless, in the holy bands of the Lord, who was with her in the valley of the shadow of death. Safe she now is for ever, as we reverently yet firmly believe, in the bosom of that adorable Redeemer, whom she ardently loved and faithfully followed.

Although she was scarcely to be numbered with the aged, hers was a LONG LIFE in the service of her God and Saviour. She died in her sixty-sixth year.*

* From "The Friend," Philadelphia, September, 1845.

ROBERT HALL.



MEN of great talent are said seldom to have clever sons; but to this rule the present instance furnishes an exception. The father of Robert Hall was a distinguished minister of the Baptist persuasion at Arnsby, a small village near Leicester; and the more than ordinary resemblance between them, both in the conformation of the head and features, and the order of their mental faculties, might afford some assistance to the dubious in the verification of physiognomical science. Robert (born at Arnsby May 2, 1764) was the youngest of fourteen children, and, in infancy, the feeblest, though afterwards his frame and constitution bordered on the athletic. He was once given up for dead in the arms of his nurse; and it was long after the average time for children before he could walk or talk. In the former faculty he was never a proficient—in the latter he soon became remarkable. Even at a very early period, as we have been informed by those who had the means of knowing, he would frequently entertain the haymakers in the hours of toil, and during their meals, by a conversation rich in sensible observations and sportive sallies, which secured their admiration and love. Happily the precocity of his talent was exempt from the usual fatality of premature extinction. Even at nine years of age he could not be restricted to the narrow limits of village school instruction, but had read and reflected on Butler's Analogy, and Jonathan Edwards' Treatises on the Affections and the Will. This metaphysical bias he himself attributed to an intimate acquaintance with an humble tailor at Arnsby, whom he represented as a very well-informed, acute man. From his character in after-life, it would rather appear that the dialectical skill

and tendencies were in the child, for whom it was sufficient to find a willing listener in the tailor; for it is often characteristic of great and generous minds, to attribute to others as native excellence what in fact is only seen as reflections of their own.

His first tutor informed his father, when his son was only eleven years of age, that he was unable farther to instruct his pupil; and accordingly, after a short interval, he was taken to the boarding-school of the Rev. John Ryland of Northampton, with whom he remained only a year and a half. The genius of Ryland (the father of the late Dr. Ryland) was of a kind well calculated to stimulate his son; nor was it unallied to it in bold conception and eccentricity. In the latter respect, however, his tutor was a meteor of wilder range and fiercer blaze.

In September, 1778, he became a member of his father's church, and having given satisfactory proofs of piety and of predilection for the Christian ministry, he was soon after sent to the Bristol Academy, whence, after three years, he was transferred to King's College, Aberdeen. While at Bristol he was highly appreciated both as a student and a speaker. What he did and wrote uniformly bore the stamp of originality; and his occasional efforts at Arnsby, Clipstone, and Kettering, during the vacations, excited great interest and won him much admiration.

During his college pursuits at Aberdeen, the professors of that period gave the strongest testimonies to his proficiency in the various branches of classical, mathematical, and philosophical study. At the close of his fourth year, he delivered a Greek oration, which obtained for him much local celebrity, and this was followed with the honorary degree of Master of Arts. At Aberdeen he became associated, as well in intellectual pursuits as in close friendship, with Sir James Mackintosh. These eminent men ever after retained for each other sentiments of the highest consideration and attachment. They were so marked at college for their unanimity and attainments, that their class-fellows would often point to them, and say, "There go Plato and Herodotus."

We have not in the present instance to contemplate genius struggling amidst counter-working agencies, and making its way notwithstanding the difficulties; but rather the happy results of a combination of favourable circumstances eliciting much and

perfecting its powers. That Hall would have surmounted obstacles of no ordinary kind cannot be questioned; but he was not called to the trial. Under the paternal roof he had the advantage of talent and experienced wisdom to guide his early way; at the boarding-school he was still powerfully impelled forward by kindred genius and an exalted moral influence; in the Bristol Institution he enjoyed the tutorship of Hugh and Caleb Evans, both of them distinguished in their day; at Aberdeen his mental habits were strengthened by the companionship of Mackintosh. Having imbibed a taste for literature and a turn for metaphysical inquiries in these several schools of instruction, not to forget the books he first read, and the intercourse he held with the celebrated tailor at Arnsby, he was providentially preparing for that literary and public career to which he was destined, and which he was by nature adapted to occupy. The bracing effect of that rivalry, and of those friendly discussions in which he and Sir James were wont daily to engage, in their wanderings by the shore or in the fields, was, to one of his order, like the tightening of the strings of a musical instrument, which, when wound up to the right pitch, was hereafter to pour forth strains of powerful and enchanting melody. Sir James declared of himself, in a letter to Hall, at a distant period, that "on the most impartial survey of his early life, he could see nothing which so much tended to excite and invigorate the understanding, to direct it towards high, and perhaps scarcely accessible objects, as his intimacy with his honoured friend." Examples of this description have a strong relation to the question, whether genius be an innate and original constituent of the mind, or whether it be only the calling forth, by means of proper cultivation, the rudiments of thought, or the seminal principles of mental superiority, which may be supposed inherent in all rational natures. It is hard to conceive, however, amidst innumerable failures, that mere diligence, attended by whatever advantages, would work out such stupendous results.

At the close of 1783, Mr. Hall received an invitation to become assistant pastor with Dr. Caleb Evans, at Broadmead, Bristol. It was agreed, however, that he should return to his studies in Scotland, during the college session of 1784-5. On settling at Bristol, his preaching elevated him to the height of popularity,

being the evident product of a mind of extraordinary vigour and cultivation; yet it was deficient in evangelical richness—a circumstance which none afterwards so deeply deplored as himself.

In August, 1785, he was appointed classical tutor in the Bristol Academy, a situation which he held with great reputation for more than five years. A painful misunderstanding with Dr. Evans, and some differences of sentiment with the church, at length facilitated his removal to another sphere of labour. He was invited to succeed Robert Robinson at Cambridge, and went thither in July, 1791. From that period, we are informed by one of his hearers, the congregation gradually increased, till in a few years the enlargement of the place of worship became necessary. Members of the university frequently, and in considerable numbers, attended in the afternoons on his preaching. Several senators, as well as clergymen of the Established Church, received their first lessons in eloquence from his lips.

The progress of the French Revolution, which shook the very foundations of society in England, by splitting it into political divisions of opinion, did not more violently agitate any place in the kingdom than Cambridge, which was prolific in controversial pamphlets and social conflicts. Hall's ardent mind became inflamed, and, urged on by a circle of intelligent and active friends, he was induced to resist his natural disinclination to writing, and produced a large pamphlet, under the title of "An Apology for the Freedom of the Press," which, though composed with rapidity, was full of power, and secured for him much distinction as an author. This early essay is characterized by a manly avowal of liberal principles, communicated in language at once forcible and beautiful, thundering with energy, and lightening with flashes of brilliant eloquence.

The next publication laid the basis of his lasting celebrity as an author—his discourse on "Modern Infidelity." Independently of its intrinsic excellence, there were several circumstances which contributed to its popularity. It was remarkably well-timed, and answered a pressing necessity. Between the years 1795 and 1799, many debating societies were formed in London, to which the lower classes were allured on the Sunday evenings, under various pretences, and which became in a short time the nurseries of infidelity. The leaven of impiety spread, and he had reason to fear that not only was the country be-

coming infected, but that the young among his own people were tending to skepticism. This grieved his pious spirit, and roused into exertion his utmost talent. He first delivered this sermon at Bristol in 1800, and then at Cambridge. His own view of the case is thus expressed in a preface:—

“To obliterate the sense of Deity, of moral sanctions, and a future world; and by these means to prepare the way for the total subversion of every institution, both social and religious, which men have been hitherto accustomed to revere, is evidently the principal object of modern skeptics—the first sophists who have avowed an attempt to govern the world without inculcating the persuasion of a superior power.”

He intimates that it is the immaculate holiness of the Christian revelation which is precisely what renders it disgusting to men who are determined, at all events, to retain their vices.

“The dominion of Christianity being, in the very essence of it, the dominion of virtue, we need look no further for the sources of hostility in any who oppose it, than their attachment to vice and disorder. This view of the controversy, if it be just, demonstrates its supreme importance, and furnishes the strongest plea with every one with whom it is not a matter of indifference whether vice or virtue, delusion or truth, govern the world, to exert his talents, in whatever proportion they are possessed, in *contending earnestly for the faith once delivered to the saints.*”

Another circumstance which contributed to the popularity of this discourse was the extreme virulence of an attack in the “Cambridge Intelligencer,” in several letters by Mr. Flower its editor, which were written, as was generally believed, in resentment for the friendly advice of Mr. Hall to alter the tone of his political disquisitions. About the same time, another attack of equal virulence was made by Mr. Anthony Robinson, in a separate pamphlet. On the other hand, it was lauded by the most distinguished members of the university, celebrated by Dr. Parr in his “Spital Sermon,” extolled by individuals of literary eminence, and especially praised by Sir James Mackintosh in the Monthly Review, and privately circulated by him, to some extent, among his parliamentary friends. All this, however, would have been unavailing to give it permanent influence, and its author superior fame, had it not possessed extraordinary

merits. In truth it can never be read without profit, and can never perish while the language lasts.

Within a comparatively short period Mr. Hall published two other sermons, remarkable also for their display of talent and their critical adaptation to the times; namely, "Reflections on War," and "The Sentiments proper to the present Crisis." These will be lasting records of his genius, though the exciting occasions of them have passed away. The few other sermons from his pen, excepting that on the death of the Princess Charlotte, had relation to more private events, though of the deepest interest and importance—as "The Discouragements and Supports of the Christian Minister, a Funeral Sermon for Dr. Ryland," with some others. Besides these, he published many miscellaneous pieces, and some controversial writings; but it is not our design either to enumerate or analyze his works. There is not one of them, even the very earliest, that has not his peculiar stamp, the impress of his original mind; and in general they exhibit a remarkable uniformity of excellence, arising, as we believe, from the nice balance of his intellectual powers, the discriminating accuracy of his taste, and the abundant *labor limæ et mora* which he invariably bestowed upon all his productions.

Mr. Hall had always been a great sufferer from a pain in his back, which generally compelled him to recline on sofas, benches, or two or three chairs united, for hours together in a day. This affliction very much increased in 1803, so as frequently to deprive him of sleep, and produce very serious depressions of spirits. He was advised to reside some miles out of Cambridge, and only repair thither when officially required. This plan of alleviation was not, however, altogether successful, and the mental malady placed him in November, 1804, under the care of Dr. Arnold of Leicester. In April, 1805, he was so fully restored as to be able to resume his ministerial labours at Cambridge, but he lived nine miles from the town. This procedure was injudicious; the seclusion was too entire; and in twelve months another eclipse of reason rendered it necessary to obtain a second course of medical superintendence at the Fish Ponds, near Bristol. It also compelled his resignation of the pastoral charge at Cambridge. These severe visitations were instrumental in perfecting his religious sentiments and his religious

character. His own impression was that he had not undergone a thorough renewal of heart till the first of these seizures. We should hope it was otherwise, and are disposed to believe that his habitual low estimation of himself deceived him on this subject.

After this second recovery, he resided for some time at Enderby, a retired village in the neighbourhood of Leicester. While there, the author of the article which is our authority saw striking displays of his peculiarities both of body and mind. With regard to the former, his temperament was singularly cold and impenetrable to the elements. While sitting together for some hours in a very small parlour, which he had heated by a heaped up fire, and filled to suffocation with the smoke of his favourite tobacco, he suddenly exclaimed—"Well, sir, perhaps *you* would like a little air." Then throwing open the window, he deliberately walked round the garden several times without his hat, though he was entirely bald, and while the keen blast of a November afternoon was cutting the flesh like a knife. At an expression of surprise at this endurance both of the heat and the cold, he said, "Why, sir, as to the weather, I am not at all affected; I could undertake to walk both uncovered and barefoot from here to Leicester, (five or six miles,) without taking cold. As to the fire, sir, I am very fond of it. I should like to have a fire before, and a fire behind, and a fire on each side." Whether the yet unsubsidied irritability of his mind might not have exercised some peculiar influence over the physical nature to produce these phenomena, must be left to physiologists to determine; it is certain they existed.

On the ensuing morning, he referred with great interest and emotion to the celebrated article against missions which had recently appeared in the *Edinburgh Review*, and said that Mr. Fuller had very much urged him to undertake a reply.—"With some difficulty, I yielded, sir, to the solicitations of such a man, and for such a cause. I have, in fact, written about twelve pages; I should like your opinion thus far: will you permit me to read them to you?" He did so; and if memory do not deceive, the power of the argument, the brilliancy of the wit, and the elegance of the diction equalled, if not surpassed, any of his compositions. Yet with all characteristic humility he said—"I think, however, Andrew Fuller would have succeeded better in his way. I wish he had done it himself; but I could

not persuade him. I think I can't finish it now." So it proved. The document is lost, and probably shared the fate of some of the finest productions of his intellect—that of lighting his pipe!

During his residence at Enderby, Mr. Hall frequently preached in the surrounding villages, and occasionally at Harvey Lane, Leicester, the scene of Dr. Carey's former labours. With the people of this congregation he ultimately associated himself as minister in 1807, and this connection continued unbroken for nearly twenty years. These were probably the happiest of his life, for in addition to his domestic enjoyments, (he married in 1808,) the attendance on his ministry increased from three hundred to a thousand, with manifest tokens of public usefulness. Without abating in his direct pastoral exertions, he was excited to increased activity in promoting Bible, Missionary, and other important societies. It was here the great luminary rose to its meridian splendour, and diffused abroad its most benignant radiance. "Churchmen and Dissenters; men of rank and influence; individuals in lower stations; men of simple piety, and others of deep theological knowledge; men who admired Christianity as a beautiful system, and those who received it into the heart by faith; men in doubt, others involved in unbelief: all resorted to the place where he was announced as the preacher." During this period, also, were issued several brief but beautiful publications.

On the death of Dr. Ryland, he was invited to succeed him in the pastoral office at Broadmead, Bristol, to which request, after frequent and painful revolutions of feeling, he finally yielded, believing that he was providentially called to the change of his ministerial sphere. Here he attracted great attention, as in other places, though his powers were perhaps a little enfeebled by advancing years; while the happy association into which he was introduced with ministers and laymen of all denominations, and the stimulating effect of those delightful reminiscences which sprung up among a few remaining friends of his early life, tended to re-excite his energies, and to shed sunshine over the descending path to the tomb. He still gladdened society by his visits, and pursued his own pleasure and improvement by reading. His favourite classical writers were his frequent resort, while his devotional spirit renewed its vigour by enlarged draughts at the fountain of inspiration. Of the commentators,

Matthew Henry was most prized, and daily read in considerable portions. He continued also to practise occasional fasting, which he had begun at Leicester, according to his own testimony, with the greatest advantage. His religion seemed to run parallel with the increase of his personal sufferings, which were progressively severe, especially as he became plethoric, and his old complaint in the back strengthened with his decline. A temporary absence at Coleford, in the forest of Dean, appeared to recruit his health, but the effect was of transient duration. He had frequent spasmodic affections of the chest, and immediate dissolution was threatened on the 1st of January, 1831, but it passed off, leaving apparently on his mind more impressive sentiments of the coming eternity. With these, all his subsequent public addresses were deeply imbued; till he engaged in his last service, which was a church meeting, on the 9th of February. On the next day, he had just retired to his study to prepare his usual monthly sermon, in anticipation of the approaching Sabbath of communion, when he was seized with the first of the series of paroxysms which terminated in his death. This solemn event took place on the 21st of February, 1831, at the age of sixty-six.

In some of the more private virtues of life Robert Hall was unsurpassed. Of these we do not recollect having seen his *humanity* particularly noticed, though it was in reality a very striking feature of his character. It resulted alike from the benevolence of his affections and the extreme sensibility of his mind. Two specimens of this are in our recollection at this moment:—the one in the way of resentment, the other of compassion. A certain popular minister in his circle occupied a piece of pasture-land attached to his house, in the fence of which a poor sheep had entangled its head, having obtruded it between the rails, without the power of extricating itself. This man, who was excessively choleric, beat the animal until it expired; for which barbarity Hall never could forgive him; and no efforts at reconciliation, though repeatedly attempted by mutual friends, could ever succeed. While the barbarity would doubtless have prejudiced most minds, his acute sensibility for the speechless sufferer led him to treat it as a kind of personal offence to his nature. The other instance was one in which he was endangered by the fall of a horse. The friend with whom he was travelling

expressed much anxiety as to any injury he might have sustained, but could elicit no other answer to his repeated questions than—"Poor animal! is he hurt, sir; is he hurt? I hope, sir, the poor horse is not hurt." This was no affectation of kindness; he had too much genuine simplicity of character to render that possible: it was the outpouring of an exquisite sensibility.

To the same general principle may be referred his *politeness*; which was not in him an obedience to the conventional laws of society, but the dictate of a mind alive to the circumstances of others, and a heart full of feeling. He had learned of the apostle to be "courteous," in the most exalted sense of the term; and always repaid the smallest offices of kindness with exuberant expressions of gratitude.

Considerateness was a remarkable trait of his character. In fact, it was sometimes almost ludicrously punctilious. Among many proofs of this with which the writer who is our authority was familiar, he mentions what occurred on one occasion when he had accompanied him on a journey to the North. The travellers had taken up their abode at an inn, and while discharging the account the next morning, he said, with some earnestness—"Pay that man a penny, sir, for me." The astonishment and the smile may easily be conceived. He persisted; adding, "I will tell you how it is, sir. I usually burn a rushlight, but forgot to mention it, and being late, I did not choose to disturb any one. So I burnt out the candle, which I am sure was at least worth an extra penny, upon which the landlord could not calculate." This might seem to be a trifling incident, but as indicative of character, deserves to be recorded. Another of a different kind was connected with it. When approaching the town in question, he said—"Now, sir, a very excellent Independent minister resides here, but he is poor. He cannot afford to entertain us, but we should be pleased with his company, and ought, I think, sir, to show him respect. Besides, he would be grieved to hear that we had been in town, and never thought of seeing him. With your permission, we will secure our beds, order what we should like, and then send to invite him to sup with us at the inn. And there, sir, it is not improbable, some of his friends will have found us out, and we will accept any invitation to breakfast in the morning, where

the worthy man will, no doubt, be invited to meet us, and thus he will be spared, and we shall all be gratified."

The *humility* of Hall has been expatiated upon by all who have attempted to describe him. It was, however, humility unallied with ridiculous self-depreciation, and totally remote from every thing like cringing sycophancy. It cannot be supposed that such a man was insensible to his own mental superiority; and in truth the consciousness of it was at times displayed incidentally, but never pompously. Though he would in general repudiate applause, yet there were occasions when he would receive it with an apparent satisfaction. He would frequently inquire of his intimate friends what they thought of his discourses immediately after their delivery; but his manner of doing so would rather indicate an inward sense of unworthiness and insufficiency, than a desire to obtain approbation. In addition to his own experience, the writer has often heard the late Mr. William Hollick of Cambridge, state, that he usually walked with him to his lodging in St. Andrew Street, on the Sunday morning after service; when Mr. Hall scarcely ever failed to put the question—"Well, sir, what did you think of my sermon?" Mr. Hollick soon discovered, that he almost invariably disagreed in opinion; and often expressly put him to the test, by veiling his own real sentiments. Thus, if Mr. Hollick expressed a high estimate of the discourse, he would say, "No, sir, I don't think you are right. I think nothing of it; I was not so much at liberty as I could have wished." If the contrary sentiment were uttered, he would say in a half-jesting manner—"Pretty well, sir, I think." These conversations evinced considerable sensitiveness; they also showed that he had made a tolerable estimate of his own powers; but, connected as they were with evident manifestations of piety, they also proved that he was intensely concerned, not so much about his personal reputation, as for the moral and spiritual effects of his ministry. A little incident that has come to our knowledge affords a further display of this part of his character. A brother minister had on one occasion heard him preach with peculiar satisfaction. A considerable time afterwards he met him; and having a vivid remembrance of the discourse in which he had been so interested, took an opportunity of adverting to it in terms of ardent eulogy. Instead of receiving this approbation

with a self-sufficient air, he replied—"Yes, sir, yes; the Lord was with me on that day." But whatever he might occasionally seem before man, (and then even in his most unbent and joyous moments a person must have had a keen eye indeed who could have detected the little arts of vanity and self-exaltation,) his humility appeared to be perfect before God. The simplicity of his expressions, the evident prostration of his spirit, and the fervour of his pleadings in prayer, furnished extraordinary proofs of this characteristic.

So habitually devout and vigorous was his mind, that he was capable of the most sudden and singular transitions from intercourse with man to intercourse with Heaven. The following is a curious instance of this. Mr. Hall had been indulging in that species of innocent merriment and jocularly to which he sometimes yielded; and in the midst of a very humorous story, the clock struck twelve—in an instant he laid down his pipe, exclaiming, "Sir, it is midnight, and we have not had family prayer." The next moment he was on his knees, absolutely absorbed in devotion, and pouring forth the most solemn and reverential petitions at the footstool of mercy.

Another instance at once of his religious ardour and filial tenderness occurred at Arnsby on a visit. It was related to the present writer by one of the witnesses. On his way from Leicester he had expatiated on his father's excellences, and the scenes of his earliest days. As soon as he entered the house in which his father had resided, he hastened into the parlour, fell on his knees, and poured forth the most devout and fervent supplications. The two or three individuals who were near speedily withdrew, that they might not interrupt his feeling. Soon afterwards he went into the burial-ground, and dropping on his knees at his father's grave, with his hands extended over the monumental stone, and his eyes closed, he offered up an extraordinary series of petitions. Among these he breathed forth an impassioned desire to "join the blessed company above;" and entreated that he might be "permitted to know his departed father in the heavenly world; and that their united prayers, often presented on earth, might be then turned into praise, while they beheld their Redeemer face to face together.'"

His writings sufficiently attest the *liberality of his religious views*. In some instances, indeed, he has expressed himself in

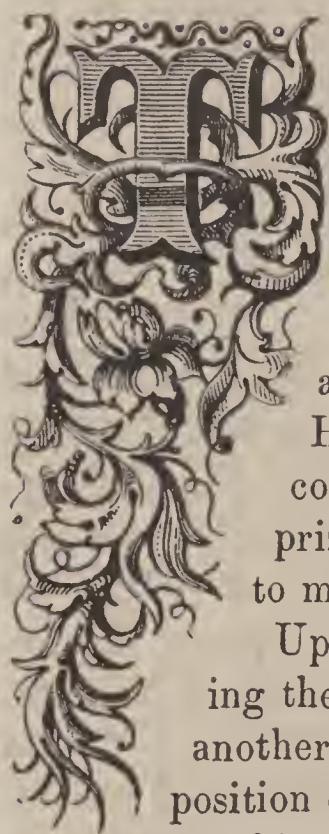
terms which will be deemed severe ; but he was “a lover of all good men,” while he firmly maintained his sentiments as a dissenter and a Baptist. He cultivated much intercourse with many who differed from him in both respects, and never, it is believed, gave them any real occasion of offence. Sometimes he would indulge in a little sarcasm and raillery at their peculiarities ; but his wit was the flash of the innocuous summer lightning, attracting rather by its beauty and playfulness, than injuring by its stroke.

He was greatly distinguished for his *conversational powers*, and was generally very communicative. In this respect a parallel might be instituted between him and Coleridge, presenting, however, some striking diversities. Coleridge was more studied in his conversations ; Hall more free and spontaneous. Coleridge was frequently involved and metaphysical ; Hall simple, natural, and intelligible. Coleridge usurped and engrossed conversation ; Hall never did so voluntarily. Coleridge could and would talk upon any thing ; Hall required to be more invited and brought out by the remarks or inquiries of others. Coleridge was more profound ; Hall more brilliant. Coleridge did not deal in polished sentences, but would continue to talk for hours in a plain and careless diction ; Hall was invariably elegant and classical, commonly vivacious and sparkling with wit. Coleridge was sure to be heard ; Hall to be remembered. Coleridge had the advantage of a more universal knowledge ; Hall of a more unencumbered and clearly perceptive intellect. Each was in his day the first of his class, rarely equalled, and probably never surpassed.

The conversations of Robert Hall abounded in wit, fine discriminations of character, and profound estimates of eminent authors.*

* We are indebted for this sketch of Robert Hall to the “North British Review.”

THOMAS CLARKSON.



THOMAS CLARKSON, whose labours for the suppression of the slave trade entitle him to a place among philanthropists beside Howard and Eliot, was born in England, in 1761. Originally designed for the ministry, he studied at St. John's College, Cambridge, and at an early age gave promise of great talents. He several times triumphed in competition for college prizes; and in 1785 obtained the first prize for a Latin essay on the subject "Is it Just to make men Slaves against their Will?"

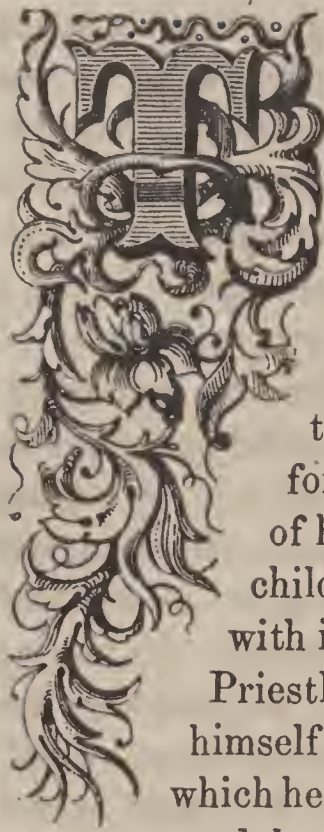
Up to this time Clarkson indulged hopes of entering the ministry. Providence had appointed him to another work. The researches necessary to the composition of his essay seem to have left deep impressions upon his mind; and thenceforth he directed his attention to the subject of the amelioration of the African race. In 1786 he published an "Essay on the Slavery and Commerce of the Human Species, particularly the African," which was a translation of his prize paper. It produced a great sensation; and reacting through public opinion upon the author, fired him with an enthusiasm which, in a less important cause, might have been named madness. Although already possessed of deacon's orders, he resigned them, abandoned his former intentions, joined Mr. Wilberforce and other philanthropists, and devoted every energy of his mind to his new subject. In 1787, a small society was formed with a view to the suppression of the slave trade; in 1788 appeared his book "On the Impolicy of the African Slave Trade;" in 1789 his "Comparative Efficacy of the Regulation or Abolition as applied to the African Slave Trade."

But his labours were not confined to the pen. Though ex-

posed to the scorn of merchants and dealers, he visited Bristol, Liverpool and other large cities, with a view to the formation of anti-slave-trade societies; he endeavoured to win the co-operation of Mr. Pitt; he appeared before the privy-council, with a box of various articles manufactured in Africa by Africans, in order to prove that the free negroes were capable of becoming valuable auxiliaries to commerce. In 1791 he published "Letters on the Slave Trade," and in 1807, "Three Letters to the Planters and Slave Merchants." His zeal aroused the exertions of many good men in Great Britain and on the Continent; but while Pitt remained in power, circumstances prevented any measure of importance on the subject in parliament. With the ministry of Mr. Fox dawned a better day; and acts of abolition were speedily passed by large majorities.

The great work for which Clarkson had sacrificed and toiled so much was now accomplished; and after a warfare of twenty years, against prejudice, bigotry, and high-handed iniquity, supported by the strong arm of power, it is refreshing to see him retiring victoriously from the field, and passing in well-deserved repose the remainder of his life. His pursuits during this retirement were chiefly literary. His "Portraiture of Quakerism," and his "Life of John Penn" exhibit the many virtues and the few errors of the Friends, with rare historical justice. He had found the members of that sect of great assistance to him during his contest with the slave dealers. In 1808, appeared his "History of the Abolition of the Slave Trade," the most valuable perhaps of his works. The labour of love which he accomplished, in the face of so many difficulties, forms an important era in the history of human advancement. He died September 26, 1846.

DR. THOMAS ARNOLD.



THOMAS ARNOLD, late professor of History at Oxford, was born June 13, 1795, at West Clowes, Isle of Wight. He began his student's course at Warminster, was transferred to Winchester, and finally to Corpus Christi College, Oxford. The strong home and local attachments, the quick historical fancy and memory, the love of poetry, and the remarkable fondness for geography, which were such leading qualities of his mature mind, all showed themselves in his childhood. At Winchester he read and re-read with increased avidity Gibbon, Mitford, Russell, and Priestley; and though but fourteen years old, devoted himself to the extermination of half the Roman history, which he verily believed is, "if not totally false, at least scandalously exaggerated." At the time of his entering Oxford he is described as a mere boy in appearance as well as in age, yet quite equal to take his part in the arguments of the common room; fond of conversation on serious matters, vehement in argument, fearless in advancing his opinions, candid, good tempered, and destitute of vanity or conceit.

Of his college life nothing of much interest is known. After leaving Oxford, where he remained nine years, he settled at Laleham near Staines, where he devoted himself to teaching and improvement in general reading. During this period he appears also to have thought much on the subject of religion, "The management of my own mind (he writes to a friend) is a thing so difficult and brings me into contact with so much that is so strangely mysterious, that I stand at times quite bewildered, in a chaos where I can see no light either before or behind. How much of this is constitutional and physical I cannot tell, perhaps a great deal of it; yet it is surely dangerous to look

upon all the struggles of the mind as arising from the state of the body or the weather, and so resolve to bestow no more attention upon them." In this thoughtful but interesting state, examining and forming his character, he remained until his election to Rugby in 1827. The promotion gave him a superintendence of the public school system, then in vogue in England; and to correct its many errors, he applied all his energy and talents. His influence in correcting the growing tendency to irreligion, which had, during a long period, prevailed in the schools, is described by Dr. Moberly, then a stranger to Arnold: "A most singular and striking change has come over our public schools, a change too great for any person to appreciate adequately who has not known them in both these times. * * * I am sure that to Dr. Arnold's personal, earnest simplicity of purpose, strength of character, power of influence, and piety, which none who ever came near him could mistake or question, the carrying of this improvement into our schools is mainly attributable. He was the first. It soon began to be a matter of observation to us that his pupils brought quite a different character to Oxford from that which we had known elsewhere; and we looked upon Dr. Arnold as exercising an influence for good which had been absolutely unknown to our public schools."

His amiable, though decided character, won the affection and respect of his pupils. His labours as a teacher and a minister were so great that he could devote but two hours to study or writing; yet such was his employment of time, that we are indebted to the diligent application of those spare hours for his edition of Thucydides, three volumes of the Roman history, five volumes of sermons, many pamphlets, and an extensive correspondence. The enthusiasm in the cause of virtue, with which he inspired his pupils, is deserving of all praise. Their characters seemed to grow upon his, while they looked up to him as a friend, a teacher, and a father. Yet nothing weak or inconsistent, neither vanity nor passion marred the impression of his ability, his simple earnestness, his high standard of duty, and his devotion to his appointed work.

In March, 1828, the degree of Bachelor of Divinity had been conferred on Arnold; and in December of the same year the degree of Doctor of Divinity. He remained at Rugby School as head master until 1841, when, on the death of Dr.

Nares, he was appointed Regius Professor of Modern History at Oxford. He retained his connection with Rugby, which through his exertions was raised, as we have seen, to a high degree of eminence. His masterly lectures on History, delivered at Oxford, have been warmly applauded in Europe and America. But his course there was but short; on the 12th of June, 1842, when within one day of completing his forty-seventh year, a spasm of the heart cut short his brilliant career.

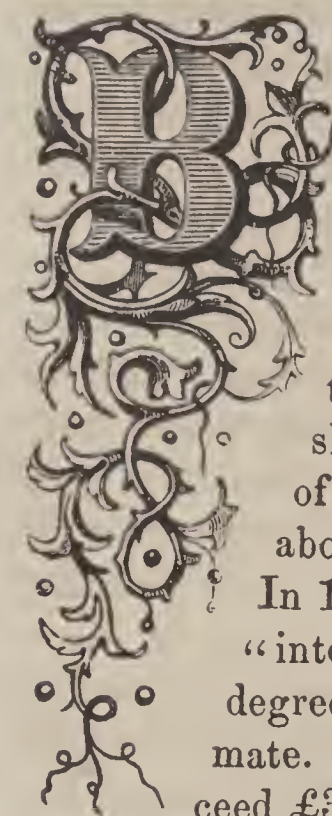
We have mentioned but few of the labours and writings of this learned and pious man. In 1835, the office of Fellowship in the Senate of the new London University was tendered to him, which he accepted, but withdrew in 1838. In politics he was a Whig, yet decided in opposition to radicalism. He was an uncompromising opponent to the new Oxford theology, or Puseyism. A large portion of his time was devoted to labours for the amelioration of the poor, and especially the working poor. For this purpose he delivered lectures at the Rugby Mechanics Institute, wrote letters to various periodicals, and established a newspaper for the lower classes. Vigour of thought, clearness of expression, and purity of style characterize his historical writings, and indeed most of his productions, whether permanent or temporary.

The character of Dr. Arnold was rare and remarkable. He united the enthusiasm of the child to the stern penetration of the statesman. There was a freshness and a playfulness in his domestic and friendly manners, which reminds one of the attachments of school girls; and yet even in his laughing conversation he reasoned on history and religion, and politics and public improvement, with a sagacity with which few of his day are blessed. In the evening he often jogged on foot beside his wife's pony, chatting about Thucydides, Herodotus, and Hannibal; and on his return sat down to write Greek commentaries. Christianity he regarded as the remedy for all the sin and suffering in society; hence he strove to reanimate a moral power in the community, and to give to government, as its chief principle, a moral law. To do his duty to mankind,—in his school, his writings, his preaching, was his sole ideal of happiness. Literature and literary enjoyments he kept in the back-ground; and he caused his friends to regard him not as a learned man, but as one wholly absorbed in the earnestness of duty. His character, as far as man can

judge, was faultless, and because it was faultless his example has come to us, the same.

An extract from the doctor's diary, the night before his death, cannot but be interesting to all. It is, we believe, his last writing. "The day after to-morrow is my birthday, if I am permitted to live to see it, my forty-seventh birthday since my birth. How large a portion of my life on earth has already passed! And then what is to follow this life? How visibly my outward work seems, contracting and softening away into the gentler employments of old age. In one sense, how nearly can I now say 'Vixi.' And I thank God that as far as ambition is concerned it is, I trust, fully mortified. I have no desire other than to step back from my present place in the world, and not to rise to a higher. Still there are works which, with God's permission, I would do before the night cometh; especially that great work, if I might be permitted to take part in it. But above all, let me mind my own personal work,—to keep myself pure, and zealous, and believing, labouring to do God's will yet not anxious that it should be done by me rather than by others, if God disapproves of my doing it."

THOMAS WILSON.

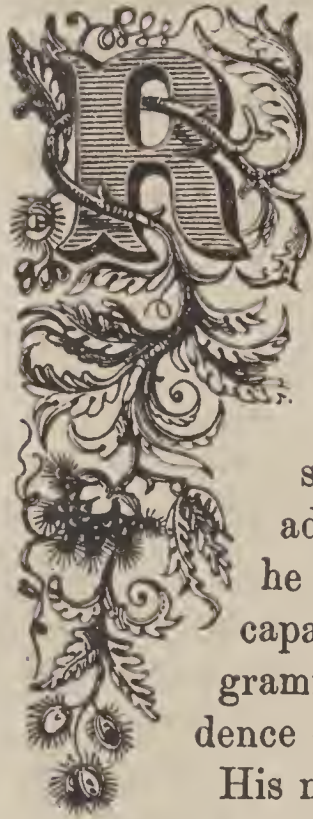


BISHOP of Sodor and Man, was born at Burton, in Cheshire, at the latter end of 1663. From a private school in his native county, he was removed to Trinity College, Dublin, where he took his degrees in arts, and obtained ordination. His first pastoral employment appears to have been as curate at Winwich, in Lancashire. In 1692, he became chaplain to the Earl of Derby, preceptor to that nobleman's son, and, about the same time, master of Latham almshouse. In 1697-8, "he was forced," to use his own words, "into the bishopric of the Isle of Man," and had the degree of LL. D. conferred upon him by the primate. Although his episcopal revenues did not exceed £300 per annum, he contrived, not only to support the dignity of his station, but to rebuild the palace, at an expense of £1400, to erect a chapel at Castleton, to establish parochial libraries, to improve the agriculture of the island, and to relieve many of the distressed among its inhabitants. Shortly after his appointment to the bishopric, he was offered a rich living in Yorkshire, which he might have held *in commendam*, with his see, but, being hostile to pluralities and non-residence, he declined to accept it. In 1799, he published a small tract in Manx and English, the first work ever printed in the former tongue, entitled "The Principles and Duties of Christianity." In 1703, he prepared his celebrated "Ecclesiastical Constitutions;" and so admirable was his conduct as a prelate, that the universities of Oxford and Cambridge honoured him with the degree of D. D., and Lord Chancellor King declared that, "if the ancient discipline of the church were lost elsewhere, it might be found in all its purity in the Isle of Man." About the year 1721, he thought proper to de-

nounce the Independent Whig as a dangerous and immoral publication, and to cause several copies of it to be seized. The officer, who performed this duty, having taken possession of one belonging to the public library, the governor committed him to prison, and, it is stated, behaved with some harshness to the bishop himself; who rendered the dispute more serious, by interdicting the governor's lady from the communion table, because she had contumaciously refused to atone for the offence of defaming a female acquaintance. The governor, in return, fined the bishop £50, and for default of payment, committed him to the damp and gloomy prison of Castle Rushin, from the grated windows of which, the incarcerated prelate is said to have exhorted his indignant flock not to commit any breach of the peace. An appeal, on his behalf, being made to the privy-council, the governor's proceedings were declared to be irregular; and the bishop was soon afterwards offered the see of Exeter, which, however, he could not be prevailed upon to accept; nor, it is said, could he be induced to bring an action against the governor for damages, although the rigour of his confinement had produced a disorder which so disabled his fingers that he was ever afterwards compelled, when writing, to grasp the pen in the palm of his hand. After having conferred various important benefits on his diocese, he died on the 7th of March, 1755, leaving one son, the offspring of a very early marriage. Besides the publications already mentioned, he printed "A Short History of the Isle of Man;" several sermons on practical subjects; and a few religious tracts. At a late period of his life, a translation of the Scriptures into Manx was commenced under his auspices, which his successor, Hildesly, caused to be completed. He was a man of respectable scientific and classical attainments; particularly tolerant: indefatigable in the performance of his duties as a prelate, and a most zealous friend to the labouring classes. Having, on one occasion, ordered a cloak with a single loop and button, his tailor remarked, that if such a fashion should prevail, the poor button-makers would starve. "Indeed!" exclaimed the bishop, "then button it all over." His charities, it is said, were dispensed judiciously, and in the true spirit of Christian benevolence. He once gave a friend directions to present £50 to a poor sick clergyman, who had a large family, in the most delicate manner possible, and with an intimation,

that the donor had no wish to be known. "I will wait upon him early to-morrow morning," said the gentleman. "You will oblige me," replied the bishop, "by carrying the money to him directly. Think, sir, of what importance a good night's rest may be to this poor man." Although he always declined taking his seat in the House of Lords, because, as he said, Christ's kingdom not being of this world, he thought the church should have nothing to do with the state, yet, while in London, prosecuting his appeal, he appeared on several occasions at court; and it is related that, one day, Queen Caroline, perceiving him approach, thus complimented him, at the expense of several prelates who were then in her majesty's presence:—"Here, my lords, is a bishop, whose object is not translation, and who will not part with his spouse because she is poor."

ROBERT ROBINSON.



ROBERT, the son of Michael Robinson, an exciseman of indifferent character, was born at Swaffham, in the county of Norfolk, on the 8th of June, 1735. His mother, the daughter of a respectable gentleman, who, though incensed by her marriage, afforded her occasional assistance, states that at seven years of age he was “a pretty scholar, and had been at a Latin school a year and a half.” “His master,” she adds “was very fond of him, and used to say that he never knew a child that discovered so much capacity.” At this period he was removed to a grammar school at Scarning, under the superintendence of a clergyman named Brett.

His mother now entirely lost the aid of her father, on account of the profligacy of her husband, who, becoming much involved, fled, with a view to avoid his creditors, from Scarning to Winchester, where he soon afterwards died. His widow, though much distressed, contrived, out of the proceeds of a small lodging-house and her earnings as a needlewoman, to keep her son at the grammar-school; where, at the age of thirteen, he is said to have acquired a very respectable knowledge of the classics. He had also become tolerably conversant with French, in studying which he had the advantage of frequent intercourse with the French usher of the grammar-school, who lodged at his mother’s house. This excellent woman appears for some time to have entertained a hope that he would have been sent to college by her father; who, however, died without making any provision either for his grandson or herself. His master then endeavoured to procure him a situation, but failed, it is suspected, on account of the youth’s ignorance of arithmetic. Under these circumstances, Mrs. Robinson was

glad to accept of an offer, made by a hair-dresser, named Anderson, residing in Crutched Friars, the brother of one of her female friends, to receive him as an apprentice without a premium. She accompanied him to London, early in March, 1749, and contrived to support herself and provide him with clothes, by labouring with great assiduity at needle-work.

At this period he began to keep a diary, in which he recorded the most minute circumstances that occurred to him. By this we learn, that, although his master denied him the use of a candle, he constantly rose between four and five o'clock in the morning; diligently studied the Scriptures; and took great delight in attending the pulpits of celebrated divines of all denominations. To Whitefield, whom he termed "his spiritual father," he wrote several letters, which, according to his biographer, Dyer, breathe the genuine spirit of a dutiful son, and the self-abasing language of a sincere Calvinist. One or two of these epistles were accidentally read in his presence, by Whitefield, a circumstance which appears to have afforded him the most intense delight.

Religious subjects at length engrossed nearly the whole of his attention, and he began to entertain thoughts of devoting himself to the diffusion of the gospel. At this time he was in the habit of preaching, alone, in his own room, a practice to which has been attributed his subsequent "facility in colloquial address." His master, by whom he appears to have been greatly beloved, having consented to cancel his indentures, he proceeded to Mildenhall, in Norfolk, where, at the age of twenty, he delivered his first discourse before a small congregation of Methodists, from Job ix. 2. The innocence of his youth, the agreeableness of his manners, and the enthusiasm of his genius, says Dyer, all conspired to render him popular: and, in a short time, he received an invitation to preach at the Tabernacle, in the city of Norwich; where he continued to officiate, until the immorality of one of its ministers induced him to secede from the society, with thirteen of its members.

He now became pastor of a small congregation in St. Paul's, Norwich; and, according to the practice of the Independent churches, drew up his confession of faith, which comprehended the various points of doctrine supported by the Calvinistic Methodists. This solemn avowal of his adherence to dissenting

tenets, it is said, deprived him of the regard of an opulent relative, who had previously intended to have bequeathed him a considerable legacy.

In 1759, he married a farmer's daughter, named Ellen Payne. On the 8th of July, in the same year, he preached for the first time at Cambridge, (which subsequently became the scene of his most brilliant efforts,) from Corinthians xv. 3; and in 1761, he accepted an invitation to become pastor of a small congregation there; the members of which could scarcely afford him £20 per annum. His ministry was, however, so successful, that, in the course of a few years, the society included above two hundred highly respectable families; and a commodious place of worship was erected for him at their expense. The younger collegians are said to have frequently attended his chapel for the purpose of ridiculing him; until, at length, two of them were prosecuted for their indecorous conduct, and one of them was compelled to insert an apology in the papers; the other being excused on account of his previous good character. The senior members of the university appear, however, to have formed a just estimate of his merits; they not only treated him with marked respect, but allowed him free access to the libraries, and even granted him the uncommon privilege of taking books away with him to peruse at his own residence.

In 1773, his salary, though much increased, being still inadequate to the support of his already numerous family, he took a small copyhold estate, which, with assistance, he was subsequently enabled to purchase, at Chesterton, near Cambridge; where, with a view to better his circumstances, he engaged in business as a farmer, a corn-dealer, and a coal-merchant. At the same time, but without diminishing his exertions as a divine, he began to distinguish himself as an author. In 1774, he published a work, for which he received twenty guineas, entitled "Arcana; or, The Principles of the late Petitioners to Parliament, for Relief in the matter of Subscription." In this production, which materially advanced his reputation among the dissenters, he is said to have displayed great penetration, lively reasoning, and a happy facility for simplifying and illustrating his subject. He had previously (in 1770) printed, by way of specimen, two sermons from the French of Saurin, and these being favourably received, he published a volume, translated

from the works of that celebrated preacher, in 1775; which was followed, at intervals, by four others, including an able prefatory dissertation on the "Reformation in France;" "Memoirs of Saurin;" and "Reflections on Deism, Christian Liberty, Human Explication of a Divine Revelation," &c. &c.

Contemporary with the first volume of his translations from the eminent French divine, appeared his curious treatise, appended to "The Legal Degrees of Marriage Stated and Considered," by John Alleyne, barrister-at-law, in which he maintained that it was lawful for a man to marry his wife's sister. In 1776, he produced "A Plea for the Divinity of our Lord Jesus Christ," in reply to Lindsey's "Apology" for resigning his vicarage of Catterick, and to Jebb's "Short State of Reasons" for abandoning his benefice, a work of great ability, for which he was honoured with the thanks and compliments of Bishops Hinchcliffe and Halifax, Dean Tucker, and other eminent churchmen. In the following year, he printed a tract, entitled, "The History and Mystery of Good Friday;" in which it is observed, he attacked with great learning, and still more point and humour, the folly of those religionists who observe festival days. Shortly afterwards, he supplied Kippis with materials for the life of Baker, the antiquary, to be inserted in the "Biographia Britannica;" and in 1778, he produced "A Plan of Lectures on the Principles of Non-Conformity," containing outlines of the entire differences between the Church of England and the dissenters; the object of which was to confirm the latter in their principles, and to furnish them with reasons for secession. This work obtained the commendation of Lord Shelburne, in the House of Peers, and was ably defended by Fox, against an attack that had been made on it by Burke, during a debate in the Commons, on the test and corporation acts. About the same time, he produced a translation of Claude's celebrated Essays on the "Composition of a Sermon," in two volumes, octavo, with notes; which he afterwards more extensively illustrated by curious and often humorous anecdotes, sensible reflections on the beauties, and caustic observations on the defects, perceptible in the discourses of many celebrated modern preachers. For this work he is said to have received £400.

In 1780, he visited Oxford, and proceeded thence to Scotland, where he was offered a diploma of D. D., which he modestly

declined. In the following year, with the view to produce a more charitable spirit among his brethren, the Baptists, he published "The General Doctrine of Toleration applied to the particular case of Free Communion." About this period he formed a design of founding a Baptist college; which, however, he was compelled to abandon, but succeeded in establishing a society at Cambridge, for the relief of dissenting ministers, their widows and children. In 1782, he was solicited, by a society of Baptists, to undertake a complete and authentic history of their sect, for which he began forthwith to collect materials. Shortly afterwards, he was eminently instrumental in the establishment of a society at Cambridge, for the promotion of constitutional information, to advance which, he published, "A Political Catechism," familiarly expounding the principles of civil government. For this production, he is said to have received only twenty guineas.

In 1784, he published "Sixteen Discourses," which he had delivered extempore to illiterate congregations in the neighbourhood of Cambridge: these with "Six Morning Exercises," chiefly on practical subjects, evinced so much liberality on doctrinal points, that "he was furiously preached against as an Arian and Socinian;" and being no longer regarded as a sincere Calvinist, he lost much of that popularity which he had previously enjoyed. In the summer of the same year, he was visited by a distinguished American; who, as he says, "came on Saturday evening,—spent the Lord's day with us,—departed on Monday afternoon, and left me the choice of the cabin of the Washington, and as much land in the States as I would wish to accept. Happiest of countries! Peace and prosperity attend you! I shall never see you; but if I forget the ability and virtue that struggled to obtain, and actually did obtain, all that mankind hold dear, let my right hand forget her cunning!"

For the purpose of opening new mines of information, and thereby increasing his utility, he now began to study the Spanish, Portuguese, Italian, and German languages; but the strength of his body was no longer capable of sustaining the energy of his mind; a constitutional decay, attended by a lamentable depression of spirits, was the consequence of his mental exertions; and, at length, he became so reduced that his family, trusting that the journey might restore him to health, encouraged a desire which he had long entertained, of paying a

visit to the celebrated Priestley. He accordingly set out for Birmingham, on the 2d of June, 1790, and preached two sermons there on the following Sunday. Two days afterwards he spent a social evening with a few friends, and retired to rest, in as good health as he had been for some time past. He was, however, found dead in his bed the next morning, having, apparently, departed this life, as he had often wished that he should do, suddenly, and alone. This event took place on the 8th of June, 1790, in the fifty-fifth year of his age, in the house of a Mr. Russel, the friend of Dr. Priestley, at Showel Green, near Birmingham.

In the same pulpit from which, only a week before, this eminent pastor had addressed a numerous and admiring congregation, his funeral sermon was preached by Dr. Priestley, who described him as "one whose benign disposition and gentle manners had entitled him to the character of an amiable man ; whose genius, whose learning, whose steady opposition to every species of tyranny, as well among Protestant dissenters as established hierarchies, had entitled him to the character of a great man."

In a discourse delivered elsewhere, on the same occasion, Dr. Rees said of him :—"When he was in his prime, he used, without any art or ostentation of oratory perfectly to command the attention of his audience ; and always speaking extempore, he would vary his style and address according to his hearers, in a manner that was truly wonderful. His writings discover equal powers of imagination and of judgment. His sermons, preached in the villages near Cambridge, are remarkable for their plainness and their propriety. But at the time they were composed, he had not acquired all the sentiments that he did before he died." To illustrate the last observation, it is necessary to state, that some time before his decease, he had embraced the Unitarian doctrines of Priestley with regard to the divinity of Christ. Dr. Rees observes that towards the close of his career, "his discourse was unconnected and desultory ; and his manner of treating the Trinity savoured rather of burlesque than of serious reasoning." At this period he is described as having attacked orthodox opinions with extraordinary poignancy and sarcasm ; although he had previously, on account of his "Plea for the Divinity of Christ," been very much caressed by the friends of the established church. "On this account," says

Priestley, "I believe it was, that he had the offer of considerable preferment in the Church of England; which, with great magnanimity, he rejected."

"His good sense and generous spirit," says Dr. Toulmin, "would not suffer him to go into the trammels of any party. Religious liberty, if I may be allowed the expression, was his idol." A writer in the Scotch Encyclopædia, after allowing his great abilities as a writer and pastor, adds, "He appears to have been of an unsteady temper; and, in our opinion, acquires but little credit from the frequency with which he changed his religious creed, for we have reason to believe he died a Socinian."

He did not live to complete his "History of the Baptists;" one part of which appeared in 1790, and his collections for the remainder, in 1792, under the title of "Ecclesiastical Researches." In addition to these, and his other literary labours already noticed, he appears to have published some theological translations, a discourse on "Proper Behaviour at Relative Assemblies;" "Slavery inconsistent with the Principles of Christianity;" "Early Piety to Young Persons," and other minor pieces on religious subjects.

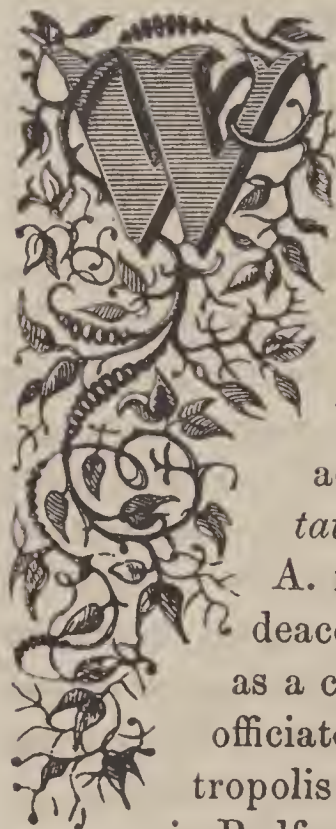
DANIEL NEAL.



NEAL, the historian of the Puritans, was born in London, on the 14th of December, 1678-9. Becoming an orphan at an early age, the care of his education devolved upon his uncle; who, about the year 1686, placed him at Merchant Tailors' school; whence, after refusing an exhibition to St John's College, Cambridge, he removed to Mr. Rowe's academy for young men who intended to become dissenting ministers. He subsequently studied at the universities of Utrecht and Leyden, under Burman and Grævius. In 1706, he was appointed pastor of a congregation in Aldersgate-street; whence, on account of the increase of his flock, he subsequently removed to a more commodious building in Jewin street. Notwithstanding his indefatigable exertions as a preacher, he found leisure to become a voluminous author. In 1720, he published "A History of New England," in two volumes, octavo; and, in the following year, the university of Cambridge, in America, conferred on him the degree of M. A. In 1722, appeared his "Letter to Dr. Francis Hare, Bishop of Chichester," in reply to some remarks which that prelate had made on the dissenters, in a visitation sermon. In 1732, he produced the first part of his "History of the Puritans;" the second, third, and fourth volumes of which appeared, respectively, in 1733, 1736, and 1738. Warburton, on finding this work, which is highly honourable to the abilities of its author, in the library at Durham, without a reply, determined on answering it himself. He says, "I took it home to my house, and, at breakfast time, filled the margins quite through; which I think to be a full confutation of all his false facts and partial representations." The notes which Warburton made on this occasion, were subse-

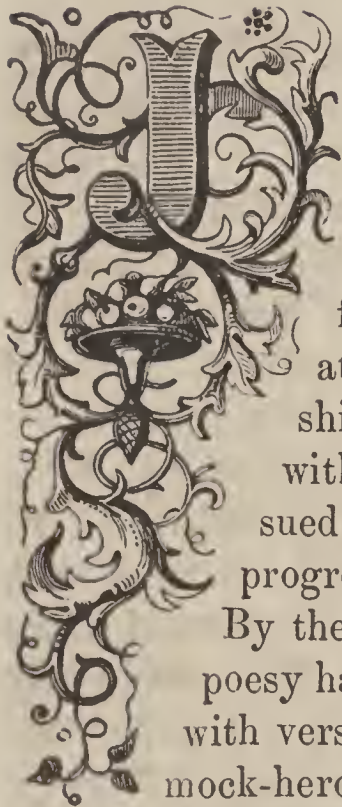
quently printed in a volume, entitled, "Tracts by Warburton and a Warburtonian." Neal's History was also attacked by Bishop Maddox, to whom he published a reply; and by Dr. Zachary Grey, whose objections were answered by Dr. Toulmin, in a new edition of the work, which appeared in 1797. In 1740, Neal delivered a course of lectures, in support of the reformed religion, against Popery, which, it is said, "crowds of persons eagerly attended." About the year 1738, his health began to decline, and, after having suffered much from paralytic attacks, he died at Bath, on the 4th of April, 1743, leaving a son by his wife, who was a sister of the celebrated Dr. Lardner. Besides the productions already mentioned, Neal published "A Narrative of the Method and Success of Inoculating for the Small Pox, in New England;" which led to an interview between him and the Princess Caroline of Wales; who, notwithstanding the violent prejudices then entertained against the practice, shortly afterwards caused her children to be inoculated. He was beloved by his family and friends, revered by his congregation, and admired by the whole of his sect; although he appears to have given some temporary offence, by withdrawing from those who subscribed to the doctrine of the Trinity, in which, however, he is said to have fully believed. His disposition was particularly mild, and his aversion to any appearance of bigotry so great, that he repelled no denomination of Christians from his communion.

LEGH RICHMOND.



AS born at Liverpool, on the 29th of January, 1772. He received an injury, during his childhood, by leaping from a wall, which lamed him for the remainder of his life. After having laid the foundation of a classical education, he proceeded to Trinity College, Cambridge, where a severe illness, produced by intense application, materially retarded his academical progress. He graduated, by *Ægrotat*, in 1794, and proceeded to the degree of M. A. in 1797; during which year he married, took deacon's orders, and commenced his pastoral duties as a curate in the Isle of Wight. He subsequently officiated, for some time, at Lock Chapel, in the metropolis; and, in 1805, obtained the rectory of Turvey, in Bedfordshire, where he died, on the 8th of May, 1827. Besides a work, entitled, "The Fathers of the Church," he wrote a number of narrative pieces, in support of religion, several of which, (including "The Dairyman's Daughter," "The Young Cottager," "The Negro Servant," &c.) after having been printed separately, were collected and published in one volume, entitled, "Annals of the Poor." Some of these simple and unpretending compositions, which procured for their amiable author a large share of public esteem, as well as the friendship of many pious and learned individuals, have been translated into more than twenty foreign languages, and millions of copies of them have been circulated. He preached extemporaneously, and without much preparation. "Why," said he, "need I labour, when our simple villagers are far more usefully instructed, in my plain, easy, familiar manner? The only result would be, that I should address them in a style beyond their comprehension."

JAMES MONTGOMERY.

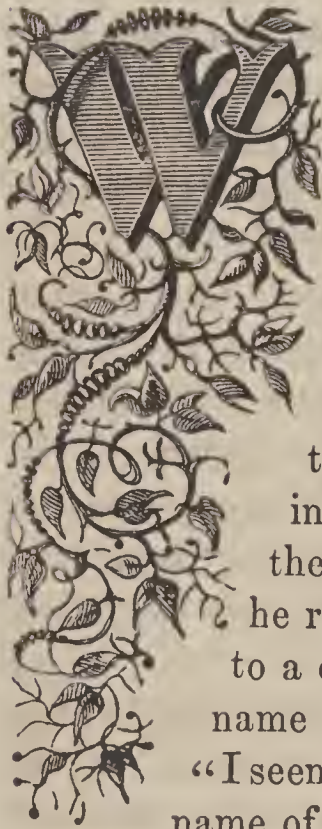


AMES MONTGOMERY, the eldest son of a Moravian minister, was born on the 4th of November, 1771, at Irvine, in Ayrshire, Scotland. At an early age, he was placed by his parents, (previous to their departure for the West Indies, where both of them died,) at a Moravian seminary, at Fulnick, in Yorkshire. Here he remained ten years; and, notwithstanding the confined mode of education pursued there, continued to make considerable literary progress, independently of his scholastic studies. By the time he was twelve years old, his ideas on poesy had so expanded, that he had filled two volumes with verses; and, in two years afterwards, he added a mock-heroic poem, in three books, in imitation of Homer's *Frogs and Mice*. Encouraged by the approbation with which these efforts were received by his immediate friends, he attempted but ultimately laid aside, two epic poems, which, however, displayed no ordinary genius. The conductors of the Fulnick Academy, finding him averse to become one of their ministry, placed him with a retail shopkeeper at Mirfield, in Yorkshire; but, disgusted with his occupation, he quitted it at the end of a year, and set out, with three shillings and sixpence in his pocket, "at the age of sixteen, to begin the world." His project was to proceed at once to London; but he found the world, as he proceeded, very unlike what he had figured to himself, in his fervid moments at Fulnick. It was in the metropolis, says a writer in "*The Monthly Magazine*," that "his heated imagination had depicted the honours and riches that awaited him," were to be found; but to go there was impossible; and, on the fourth day, he engaged himself in a situation similar to that which he had left, at Wash, near Rotterham. He re-

wife, Mary Hamilton, whom he lost in less than a year. The state of his feelings, at that afflicting event, are exhibited with painful vividness in his diary. He was eminently fitted for the enjoyment of domestic and social pleasures ; and the feeling he evinces at each of the many calamities which he endured, do honour to his heart and his creed.

In proportion as he prospered in business, he became acquainted with persons eminent either from character or station. Intercourse with them gradually drew him into association with many scientific or benevolent projects, by which his sphere of usefulness as a man and a Christian was greatly enlarged. When delivering public lectures on chemistry, he seized every opportunity to impress upon his audience the proofs of religion afforded by that science, and the wonderful manner in which it exhibits the workmanship of an infinitely wise Creator. Amid the success which attended these lectures, it is edifying to observe how carefully he guards against vanity and love of applause. At one time, he fears that philosophy has drawn his attention from religion ; at another, that it may lead him into hurtful society ; and again, that the time devoted to science is not occupied so profitably as it might be. He acquires knowledge, not as a philosopher, but a Christian : not by way of self-aggrandizement, but to benefit his fellow-men. After his second marriage with Charlotte Hanbury, in 1806, he remained in the office of overseer of the Friends' Society until 1813, when he was appointed elder. His labours in this capacity were many and arduous ; besides which, he was engaged with Wilberforce and others, in efforts to abolish slave labour, to christianize Africa, to relieve the distressed manufacturers of England, and to promote the project for the institution of Bible Societies. He was appointed by the Society of Friends to present to the Emperor of Russia and the King of Prussia, during their visit to London in 1814, petitions and plans for establishing Bible Societies in their dominions. At the same time, he corresponded with distinguished men in different parts of Europe, with a view to effect the same object. In 1816, he was sent on a religious tour through France, Netherlands, and Germany, during which journey he lost his wife, who died near Geneva. He again visited France in the following year ; and in 1818, went to Scotland, for the double purpose of promoting the immediate objects of

JOSEPH LANCASTER,



WHO invented the Lancasterian School system, was born in Kent Square, Southwark, (London,) November 27, 1778. His father had been a soldier in the American war, but, being a man of rare piety, he took much pains, in conjunction with his wife, to inculcate on his children the principles of piety. "My first impressions," says Lancaster, "of the beauty of the Christian religion were received from their instructions." As a most singular instance of the effect of these instructions upon his mind, he relates, that when a child he frequently retired to a corner, where he repeated again and again the name of Jesus, bowing each time reverently to it. "I seemed to feel," he afterwards said, "that it was the name of one I loved, and to whom my heart performed reverence. I departed from my retirement well satisfied with what I had been doing, and I never remembered it but with delight." The enthusiasm and ardent longing after the good and beautiful in character, which distinguished him when a child, form prominent features in his subsequent history. When eight years old, with a heart "filled with love and devotion to God," and "breathings of good-will to the human race," he studied the Gospels, unassisted and in retirement. Six years after, he read "Clarkson's Essay on the Slave Trade." And now a change came over his feelings and his desires. Hitherto he had studied alone and for himself; now he must study and labour for others. Hitherto his enthusiasm had fed upon and sustained itself; henceforward, it must have one mighty object to attain, the struggle for which filled his mind with burning thoughts, which, when wrought into action seemed to other men madness. At fourteen—a boy—friendless and unknown—he adopted the resolution of going to Jamaica to teach the negroes to read the Bible.

The narrative of his attempted journey to the West Indies is worthy of perusal; displaying, as it does, how genius rightly directed will overcome all difficulties. Young Lancaster left home for Bristol without the knowledge of his parents, and carrying nothing with him except a Bible, the Pilgrim's Progress, and a few shillings. The first night he slept under a hedge, the second under a hay-stack. When his money was exhausted he was sustained by a mechanic whom he met on the road, and who was also travelling to Bristol. Pennyless and almost shoeless, he there engaged as a volunteer, and was sent to Milford Haven, where he embarked. On board he gained from the sailors the title of parson, and occasionally warned them of the temptations incident to their profession. He was soon, however, restored to his parents, through the kindness of a friend.

From this time, until he was eighteen, he assisted at two schools, one a day the other a boarding-school, where he had an opportunity of examining the defects of the then prevalent school system. He then commenced teaching for himself on the "free" system; taking all children who came, and clothing those who needed clothing. Soon a new school-room became necessary. One was provided through the benevolence of the Duke of Bedford and Lord Sommerville, and the children "came in for education like flocks of sheep." In a little while they numbered a thousand. He was the companion, the playmate, the benefactor, as well as the instructor of his pupils; and as such he was adored by them. From this state of real happiness he was brought upon the arena of the world to suffer trial, mortification, applause uncongenial to his feelings, and finally neglect.

He became an object of public attention. The facility with which he managed hundreds of rude boys became food for curiosity and speculation. First came the neighbouring gentry on visits; then schoolmasters and professors from some distance; then speculators and political economists; then foreign princes, ambassadors, peers, commoners, ladies of distinction, bishops, and archbishops. His writings were dragged to light and passed through edition after edition, each larger than its predecessor. He abandoned the school-room to youths trained under his eye, and was placed on the lecture stand before crowded audiences. Even the monarch admitted him to his presence; and while the humble tutor stood, with hat on head, the monarch

applauded and remunerated him. A subscription, headed by the names of the royal family, was opened, and money began to pour upon him from every quarter.

But with this prosperity came trials to which Lancaster had hitherto been a stranger. He was naturally enthusiastic, now his enthusiasm was heightened to delirium. Then, and years after, his mind was almost constantly in a state of excitement which seemed almost too great for the human frame to endure. It seems wonderful that he survived it. Yet from this worldly tumult, for which he was unfitted, he found refuge in the quiet moments of meditation and prayer. At one time the "iron hand of affliction and sorrow is upon him;" at another, he is telling the high and mighty ones that the decree of heaven hath gone forth, that the poor youth of these nations shall be educated, and it is out of the power of man to reverse it." Now he feels "peaceful and resigned," and that he is "sent into the world to do and suffer the will of God;" and again, he shouts "victory! victory! the enemies are amazed and confounded; the stout-hearted are spoiled; they have slept their sleep; none of the men of might have found their hands; the Lord hath cast the horse and his rider into a deep sleep." Of the value and correct use of money he was ignorant, lavishing it as he had received it; yet always, it should be remarked, in the belief that it was promoting the advancement of Christianity and virtue. His affairs soon became deranged; his creditors, who of course understood little of his character, and cared less, came upon him; and the former idolized philanthropist was thrown into prison. Calamity could make no more impression upon him than prosperity had done. He "is as happy as Joseph was in the king's prison;" cannot believe "that if the Almighty has designed the education of the poor in London, a few poor, pitiless creditors can prevent it;" and desires that his friends' eyes might be opened "to see the mountain full of horses of fire and chariots of fire round about Elijah." In 1808 he was released; his affairs were consigned to trustees; and through his instrumentality the British and Foreign School society was formed.

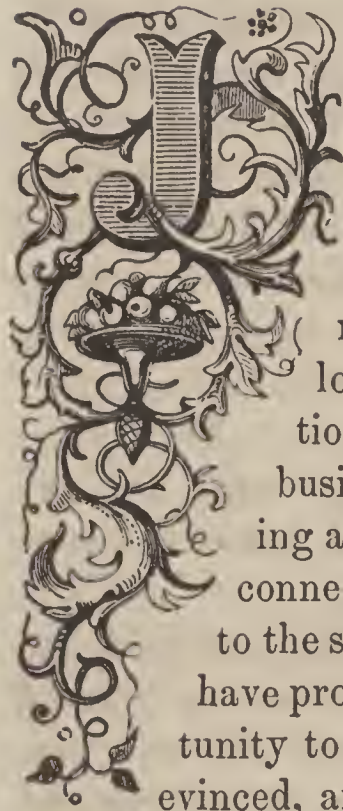
These transactions produced no change in Lancaster's character. His piety was as fervid and childlike as ever, his philanthropy undamped, his knowledge of what men called business as rudimental. In 1818 he sailed for the New World.

On arriving in the United States, Lancaster was received as the friend of learning and of mankind; invited to lecture, and heard as he had been in England. This enthusiasm gradually subsided, especially after rumours of his pecuniary transactions arrived from his own country. Sickness, long and severe, visited his family; and before he was aware of its approach, poverty came upon him as an armed man. Being advised to remove to a warmer climate, he visited Caraccas, where he "was kindly received, promised great things, honoured with the performance of little ones." He was even obliged to leave his family, and fly from the country. He visited Santa Cruz and St. Thomas, occasionally lecturing there, and then returned to Philadelphia. Again sickness overtook him, with poverty and sorrow. In miserable lodgings, with an apparently dying wife, pinched by want, and oppressed by difficulties of every kind, he appealed to the public for assistance. The appeal was answered. The corporation of New York voted him five hundred dollars, with which he rented a small house, and soon began to recover strength.

Lancaster now resolved on returning to England, and had nearly agreed upon his passage, when circumstances induced him to visit Canada. At Montreal he lectured with such success that a tide of prosperity flowed upon him, and determined him to remain. But with this singular man prosperity was always the vestibule to poverty. Another series of reverses made him poor, and he opened a private school. Yet he clung to the consolations of religion, and was rewarded by inward serenity of mind, and the proud consciousness of right. Soon after an annuity was granted him from England, and his remaining days were less stormy and irregular than those before.

Having sketched the life of this truly good and useful, though eccentric man, we approach with feelings of melancholy the narrative of his untimely end. He had again formed the resolution of returning to England, and was within a short time of executing it, when he was run over by a carriage in the streets of New York, October 23, 1838. His ribs being broken, and his head much lacerated, he was carried to the house of a friend, where he died calmly, and apparently without a struggle, in the fifty-first year of his age.

JOSEPH JOHN GURNEY.



JOSEPH JOHN GURNEY, an eminent member of the denomination of Friends in England, was born at Earlham, near Norwich, August 2, 1788. In infancy he, in common with ten other children, was deprived of his maternal parent, and, in consequence of that loss, exposed to many misfortunes and temptations. His subsequent entrance upon secular business was made under flattering auspices, he being an assistant in the large business establishment connected with his family. These prospects, which, to the spiritual interests of most young persons would have proved a snare, afforded young Gurney an opportunity to strengthen the pious feelings he had early evinced, and to make business subservient to the cause of religion. His private memorandums of this period evince that he considered his obligations to God and his fellow-men as his paramount motive; and the views which at that tender age he took of himself were of the most humble and self-abasing nature.

Gurney was by birth a member of the Society of Friends. When he was about twenty-four years of age, his previous religious impressions deepened into powerful convictions; he feared longer to remain out of the Church; he studied with childlike enthusiasm the sacred Scriptures; he called mightily for assistance from Heaven; and, finally, prompted, as he believed, by the Holy Spirit, he gave up all to God, joined the Society of Friends, and remained true to his confession during the remainder of his life. "In thus entering more completely," he says, "into a small society of Christians, I feel satisfied on the ground of believing that they do hold the doctrine of Christ in many respects in more original purity than any other sect. But,

mained but a twelvemonth in this situation, still cherishing the idea of metropolitan fame; and, as a step to which, he had sent a manuscript volume of his poems to Mr. Harrison, a bookseller in Paternoster Row, who, upon the arrival of our youthful author in London, took him into his shop, but declined to publish his poems.

After a quarrel with Mr. Harrison, and a vain attempt to procure the publication of an *Eastern Tale*, he returned to his former employment in Yorkshire; but, in 1792, still yearning after literary fame, he engaged himself to Mr. Gales, a bookseller, at Sheffield, and the publisher of a newspaper, called "*The Sheffield Register*." In this he occasionally wrote; and, in 1784, on the flight of Mr. Gales from England, to avoid a prosecution, our author undertook the editorship and publication of the paper, the name of which he changed to "*The Iris*." Though he observed a greater degree of moderation in politics than had been used by the former editor, the paper was still obnoxious enough to government to involve its proprietor in a prosecution. This was for the printing of a song in commemoration of the destruction of the Bastille, which had appeared in "*The Sheffield Register*" a year ago, but had been recently circulated by a hawker, at whose anxious request our author had reluctantly struck off a few copies. He was accordingly tried for a libel in January, 1795; and, on conviction, sentenced to a fine of £20, and three months' imprisonment in York Castle.

On resuming his editorial duties, he abstained, as much as possible, from politics; but he had not been long liberated, before he was again prosecuted for a libel on a magistrate of Sheffield, in his account of a riot which had taken place in the town. He was sentenced to pay a fine of £30, and to be imprisoned for six months; but, after his release, it is said his prosecutor took every opportunity of showing him respect in public, and to advance his interest. In the spring of 1797, he printed his *Prison Amusements*, the production of his pen during his recent confinement; and, on the establishment of "*The Poetical Register*," he contributed to the first volume his "*Battle of Alexandria*," and other poems. In 1805, he published "*The Ocean*;" and, in the following year, "*The Wanderer of Switzerland*," and other poems, which, in spite of a most illiberal criticism in "*The Edinburgh Review*," rose into popularity, and com-

pletely established the reputation of the author as a poet. In 1809, appeared, in quarto, his poem of "The West Indies," a second edition of which appeared, in octavo, in 1810, and ten thousand copies are said to have been since circulated. In 1812, appeared his "World before the Flood," and other poems, of which a writer in "The Monthly Magazine" has justly said, that "no man of taste or feeling can possibly read it, without wishing to make others participate in the pleasure he has derived from it." Besides the works already noticed, and upon which his fame, as a poet, principally rests, he has published "Thoughts on Wheels;" "Greenland," and other poems; "Polyhymnia," "Songs to Foreign Music;" and "Songs of Zion," being imitations of the Psalms; and, in 1828, appeared his "Pelican Island," and other poems.

In person, Mr. Montgomery is described as rather below the middle stature; slightly formed, but well proportioned, with fair complexion, yellow hair, and a countenance having a melancholy but interesting expression. His modesty and reserve keep him silent among strangers; but he is said, by his familiar acquaintance, to possess colloquial powers of a first-rate order. Like his prototype, Cowper, he entertains an overpowering sense of his religious obligations; and exhibits, occasionally, a melancholy gloom, which enchains his vigorous and elastic fancy, and arrests the progress of his playful pen.

Mr. Montgomery is one of the poets of the present day, who, though not of the highest class, will hereafter take his place in a rank superior to that which he now occupies in the eye of the public. He has, however, already enjoyed more than an ordinary share of reputation, and the gratification of seeing some of his minor poems adopted as standard quotations in reference to certain subjects, both for their moral and poetical beauty.

Mr. Montgomery has written many interesting notes and memoirs which furnish valuable information concerning his youthful struggles for literary fame, and the circumstances under which some of his poems were written. Of his "Prison Amusements" he says, "These pieces were composed in bitter moments, amid the horrors of a jail, under the pressure of sickness. They were the transcripts of melancholy feelings—the warm effusions of a bleeding heart. The writer amused his imagination with attiring his sorrows in verse, that under the romantic appearance

of fiction he might sometimes forget that his misfortunes were real." His thirst after literary, and especially poetic fame, was so great as to border on something even wilder than enthusiasm. To gratify it, he abandoned flattering prospects, dissolved many valuable connections, and shunned the society of near and dear friends. For a while he lived absolutely useless. "I was nearly as ignorant of the world," he says of his life at Fulneck, "and its every-day concerns as the gold fishes swimming about in the glass globe on the pedestal before us are of what we are doing around them; and when I took the rash step of running into the vortex, I was nearly as little prepared for the business of general life as they would be to take a part in our proceedings were they to leap out of their element." Experience awakened him from the delusion; he learned that the world was not that enchanted ground of which his fancy had been dreaming; and he became lonely and disgusted, among sights and operations in which he could find no enjoyment. A new idea came over him. He had failed while writing serious poetry; he would attempt doggerel. The result we give in his own words; and it may serve as a beacon to those, who, young and talented and enthusiastic of learning as Montgomery was, are determined to seek the praises of men rather than the praise of God. "Effort after effort failed. A providence of disappointment shut every door in my face by which I attempted to force my way to a dishonourable fame. I was thus happily saved from appearing as the author of works which at this hour I should have been ashamed to acknowledge. Disheartened at length with ill success, I gave myself up to indolence and apathy, and lost seven years of that part of my youth which ought to have been the most active and profitable, in alternate listlessness and despondency, using no further exertion in my office affairs, than was necessary to keep up my credit under heavy pecuniary obligations, and gradually though slowly to liquidate them."

It is to the honour of Mr. Montgomery as a scholar and a Christian that he at length aroused from this dangerous apathy, and began writing in defence of virtue and religion. From that time a new purpose animated him, and his pen as well as his conduct produced new fruits. His longer pieces abound in lessons of morality, and in arguments in defence of oppressed humanity. "The Wanderer of Switzerland," is consecrated to

the cause of freedom and oppressed patriotism. In many of his principal poems he breathes that longing for the dawning over the world of a better dispensation, the thoughts of which were so much in conformity to his disposition. In the "West Indies," he describes, with deep fervour, the abolition of the African slave-trade, the efforts of Clarkson, Wilberforce, and other champions in that cause, and the prospective introduction of Christianity among the negroes. "The World before the Flood" is a somewhat singular production, originating from a passage in Milton concerning Enoch, and describing the primeval world and its inhabitants. The subject is entirely epic. The "Sons of Cain," enemies of God and his people, make an assault upon Eden, and, together with a race of giants, make prisoners of the believers or patriarchs, the children of Shem. While the wicked king is about to sacrifice the latter to his demon gods, Enoch, suddenly prophesies his overthrow by a deluge, and is translated to heaven. His garment falls upon the believers, and enables them to escape. The giants are then destroyed by a host of cherubims from heaven. This is one of Mr. Montgomery's most popular poems, and contains many fine and tender passages. The poem on "Greenland," which describes the discovery, history, and appearance of that island, and its colonization by Moravians, has also enjoyed much popularity. The "Thoughts on Wheels" are little poems, rather whimsical, describing the different purposes to which the wheel has been applied. The names—"Combat," "Inquisition," "State Lottery," "Car of Juggernaut," &c. will suggest the subject of each poem. The "Songs of Zion" are an imitation of many of the Hebrew Psalms, and contain many hymns not unworthy the worship of Jehovah, by the heart moved to holy joy. Some of them are now included in the hymn collections of all Christian denominations, and bear comparison with similar productions by Watts, Newton, Doddridge and Heber.

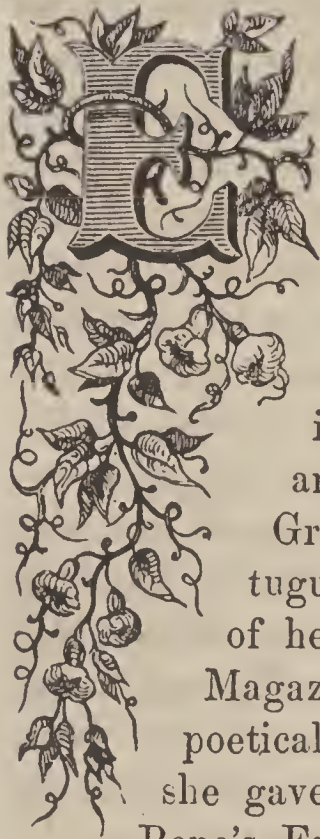
We may close the biography of Mr. Montgomery by the following quotation from the Edinburgh Review. "There is something in all his poetry which makes fiction the most impressive teacher of truth and wisdom, and by which, while the intellect is gratified and the imagination roused, the heart, if it retains any sensibility to tender or elevating emotions, cannot fail to be made better."

JANE TAYLOR.



ON the 23d of September, 1783, Miss Taylor was born in London. She was the daughter of an engraver, who also acted as pastor to a dissenting congregation at Colchester, where the subject of our memoir was educated, and learned the rudiments of her father's business. Her poetical talents, which she developed at a very early age, were first made known to the public in a work called "The Miner's Pocket Book," where her poem of "The Beggar Boy" appeared, in 1804. The approbation it met with encouraged her to proceed, and she produced, in succession, several other poems, among which "Original Poems for Infant Minds," and "Rhymes for the Nursery," in both of which she was assisted by her sister, are still popular. In 1815, she produced a work, in prose, entitled "Display;" which was shortly afterwards followed by her last work, entitled "Essays, in Rhyme, on Morals and Manners;" written with taste, elegance, and feeling. Having removed, with her family, to Ongar, in 1810, she died there, of a pulmonary complaint, in April, 1823. Miss Taylor's works are almost all composed with a view to the mental and moral improvement of youth, and, as such, are deservedly reckoned among the first and most useful of their class. There is in them that simple earnestness and that appearance of every-day life which never fail to fascinate the youthful reader; while her frequent intermixture of the quiet rural scenes of England, with the mental condition of the lower classes, caused by the poverty and oppression which they experience in great cities, affords descriptions which leave indelible impressions upon the mind, and teach in the most effectual manner the moral which it is her aim to convey.

ELIZABETH CARTER.



LIZABETH CARTER, the daughter of a clergyman, at Deal, in Kent, was born there on the 16th of December, 1717, and was educated by her father, who at first, from the slowness of her faculties, despaired of her progress in intellectual attainments. She, however, pursued her studies with such perseverance, that, in a short time, she overcame all her difficulties, and became mistress, successively, of Latin, Greek, French, German, Italian, Spanish, Portuguese, and Hebrew. As early as 1736, some of her poems had appeared in "The Gentleman's Magazine;" and, in 1738, a quarto pamphlet of her poetical productions was published by Cave. In 1739, she gave a translation of "The Critique of Crousaz on Pope's Essay on Man, and of Algarotti's Explanation of Newton's Philosophy, for the Use of the Ladies," which procured her a high reputation among the literati, both at home and abroad. About 1741, she became acquainted with Miss Catherine Talbot, and Secker, (afterwards Archbishop of Canterbury,) under whose encouragement she composed her celebrated translation of Epictetus, which appeared in quarto, in 1752. It was published, by subscription, at the price of one guinea, and is said to have produced to the authoress £1000. Her great acquisitions and intellectual powers had already procured for her the friendship and admiration of some of the most eminent men of letters of the day, and, in 1763, she accompanied Lord Bath, Mrs. Montague, and Dr. Douglas (afterwards Bishop of Salisbury) on a tour to Spa. In the space of ten years from this time, she lost, successively, her friends, Lord Bath, Archbishop Secker, Miss Talbot, and her father; having arrived, says her biographer, "at a time of life, when every year

was stealing from her some intimate friend or dear relation." In 1782, at the request of Sir William Pulteney, who allowed her an annuity of £150 per annum, she accompanied his daughter to Paris; and, in 1791, she had the honour, by her majesty's express desire, of an interview with Queen Charlotte. She also, subsequently, received visits from several of the royal family, and continued to be held in great reputation, long after she had ceased to attract public notice as a writer. She lived to the age of eighty-eight, and died, highly respected and esteemed by a numerous circle of friends, on the 19th of February, 1806. In 1807, were published "Memoirs of her Life, with a new edition of her poems, &c., together with Notes on the Bible, and Answers to Objections concerning the Christian Religion, by the Rev. Montague Pennington;" and, in 1808, her correspondence with Miss Talbot was published, in two volumes, octavo. The intellectual qualities of Miss Carter were neither dazzling nor commanding; but she possessed sound sense, vigour of thought, and indefatigable application. Elegance of style and purity of sentiment, which sometimes rises to the sublime, are the chief characteristics of her poetry; for which, however, she is less celebrated than for her learning.

WILLIAM ALLEN.



SPITALFIELDS, London, was the birth-place of this distinguished Christian and philanthropist. He was born August 29, 1770, and both his parents were members of the Society of Friends. His mind was early imbued with feelings of piety, and with a belief that the Spirit of God might one day rest upon him, to direct his thoughts and actions. At an early age he was placed at a boarding-school in Rochester, where the taste which he afterwards cultivated for philosophical studies soon developed itself. Many of his youthful experiments in chemistry are on record; and at the age of fourteen he had, at the expense of fourteen pence, constructed a rude telescope, with which he could see the moons of Jupiter. After leaving school, he engaged with his father in the silk business; but as this ill accorded with his philosophical taste, he in a little while entered the chemical establishment of Joseph Gurney Bevan at Plough Court. Here he advanced from one grade to another until he finally became the proprietor. For several years he was much occupied with the executive parts of business, and the prosecution of studies connected with it; yet in no instance does it appear that he allowed secular concerns to interfere with sacred duties. From his diary, which he kept after entering his eighteenth year, we learn that he was diligent in attending his week-day meetings, and set apart a portion of each day for prayer and religious meditation. The Scriptures were his constant study; and his life was a living evidence of the efficacy of their teachings, to elevate and purify the character of man, and enlarge his capabilities for extensive usefulness.

In 1796, William Allen was united in marriage to his first

whilst thus impressed, I earnestly hope I shall ever be able to stand on a broad basis, whereon I can heartily unite with all Christians. I desire a catholic spirit, a truly humble and dependent mind, an increase of faith, hope, and watchfulness, and knowledge of scriptural truth."

In 1817, Gurney married Jane Burkbeck of Lynn, by whom he had two children. She died in 1822. His mind was at this time impressed with the conviction that he had been called to the ministry, and he seems to have spent many days in depression, temptation, and deep conflict. His constant prayer was, that the hand of discipline might be instrumental in leading him nearer to God, by showing him more and more of his own unworthiness. To this gloomy period succeeded one of rejoicing and prayerfulness. With fervent heart he commenced exhortations at Lynn; and, on the 11th of June, 1818, he was acknowledged as a minister of the Friends. During the same year he attended, by permission, the general meetings in Scotland, visiting on his way the prisons of that country, and the north of England. The result of his observations he embodied and published in a little work, which appears to have elicited much attention and been productive of considerable good. In 1821, he commenced in various parts of England an extensive religious service, which, consisting of private as well as public meetings, had in a few years embraced almost every county, including London and its neighbourhood. Six years after, he visited Ireland, attending, during the visit, the yearly meeting of Dublin, the quarterly meetings, and many others. Here, as in Scotland, he went from prison to prison, and embodied his observations in a statement which he presented to the British government. For many years afterwards he was a regular attendant upon the general meetings, and a visitant in various parts of England. In 1827, he again married; but his wife, Mary Fowler, died in 1835. The impression made upon his mind by this event was deep and lasting; yet it interrupted his labours of love only during a short period. We are to view him, soon after the recommencement of these labours, embarked on a new and wide arena.

In July, 1837, Gurney sailed for the United States. Landing at Philadelphia, he visited the societies of that city, and afterwards travelled through the greater portion of the Northern

and Middle States. He afterwards passed into Canada, and sailed then to the West Indies, where he held religious service in the Danish and some of the British islands. In 1840, he returned to the United States, and four months after to England.

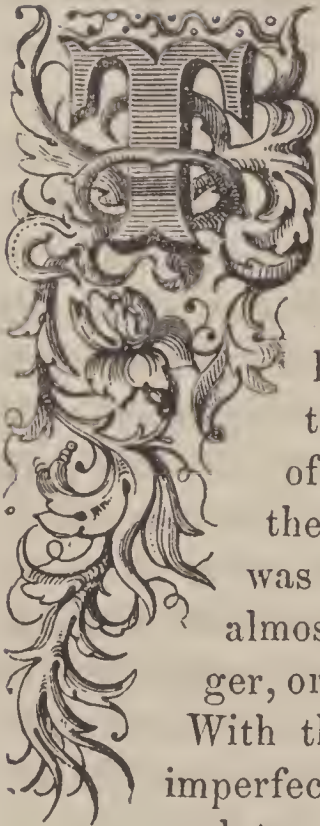
In 1841, Gurney again married, and his third wife was associated with him throughout his subsequent religious career. During the two following years his pastoral visits extended over various parts of France, Germany, Switzerland, and Great Britain, holding many meetings in his journeys, and obtaining access to the sovereigns of France, Denmark, Prussia, and Wurtemberg. His last services of this kind consisted of visits to small meetings in and around London.

Besides his Christian duties, this good man was engaged in many benevolent or philanthropic movements. He was an untiring opponent to the slave trade, a disbeliever in the efficacy of capital punishment, and an effectual friend of the poor, the oppressed, and the imprisoned. His conviction of the vast importance of the sacred writings made him an advocate of the Bible Society; while his donations to the various subjects of charity were commensurate with the enlarged means placed by Providence at his disposal. In his writings he appears to have been actuated by a sincere desire to promote the glory of God and the welfare of men.

We draw near the closing scene in the life of this distinguished Christian. A fall from a horse laid him upon the couch of death; and eight days afterward, January 4, 1847, he expired. His last moments were a fit appendix to such a life. He suffered little pain; his constitutional timidity was strengthened when many feared it would overwhelm his soul with darkness and distress; as the tide of life quietly, almost unconsciously, ebbed away, he said with a smile, "I think I feel a little joyful;" and in a few hours afterward, amid profound silence, he fell asleep.

Joseph Gurney was buried at Norwich, in the Friends' burial ground. A large number of Friends and citizens of all classes were present; and the ceremonies were imposing because they were simple.

THOMAS FOWELL BUXTON.



THOMAS FOWELL BUXTON was born, April 1, 1786, at Castle Hedingham. His ancestors were of honourable extraction; and his father at the time of his birth was high-sheriff of Essex county. This parent Thomas lost when six years old, and the education of himself and two younger sisters devolved upon the mother. "She was," he says, "a woman of a very vigorous mind, and possessing many of the generous virtues in a very high degree. She was large minded about every thing; disinterested almost to excess; careless of difficulty, labour, danger, or expense in the prosecution of any great object. With these nobler qualities were united some of the imperfections which belong to that species of ardent and resolute character." Her management of her children was peculiar. She maintained absolute authority, yet rarely threatened to enforce it. In her system was much liberty but little indulgence. With Thomas she spoke and associated rather as a companion than a mother, so that he began early to think much for himself and of himself. He became, as he himself says, "of a daring, violent, domineering temper;" but afterwards, when time had worn off the asperities of such a character, he often thanked his parent for her training of him, attributing to it that strength of mind and will for which he was ever remarkable.

Before he was five years old, Buxton was placed at a school in Kingston, where he learned little and suffered much. His subsequent career of eight years under Dr. Charles Burney of Greenwich was equally brilliant. Burney was kind but injudicious. Buxton learned little under him save mischief; and of that he learned so much that he became the dread of well-dis-

posed boys, and an object of melancholy presentiment concerning the future. The means by which Providence roused him from this critical condition was a visit of Mr. Gurney, then near Norwich. The charms of intellect and goodness, so abundantly possessed by the family of that man, fascinated him. He was surprised to find even the youngest of eleven children occupied in self-education, and inspired with energy in every pursuit, whether of amusement or knowledge. Henceforward life appeared to him under a new aspect, and his character underwent a complete change. "They were eager for improvement," he subsequently wrote: "I caught the infection. I was resolved to please them; and in the college of Dublin, at a distance from all my friends and all control, their influence, and the desire to please them, kept me hard at my books, and sweetened the toil they gave." So strong was this "desire to please," that while preparing for the University, he studied morning, noon, and night; abandoned all miscellaneous reading, and embraced only twice in five years the privilege of engaging in a shooting-match.

In 1803, Buxton entered the Dublin University, obtaining the second place at the entrance examination, and the premium at the following one. In the Historical Society connected with the University he won several premiums, and was awarded the society's silver medal. Finally, he received from Trinity College its highest honour, a medal of gold. In 1807, his fellow students invited him to represent them in Parliament; but this invitation he declined, in consequence of his engagements with Miss Hannah Gurney, whom, in May of that year, he married.

In 1808, he engaged in business in Trueman's brewery, of which he subsequently became partner. During ten years he devoted himself almost exclusively to its affairs, until he was relieved gradually of the necessity of attending to it personally, and introduced into new scenes and associations. Having become acquainted with the distinguished Friend, William Allen, he was induced to take part in the movements favourable to the Bible Society and the poor weavers of England. A long course of silent but earnest meditation on the subjects of religion and philanthropy had prepared him for this new work. The Bible had long been his theological creed; his perusal of it was habitual and prayerful; and, since 1811, he appears to have

had powerful convictions of his condition as a sinner. When, in connection with these feelings, we associate his character by nature—his strong love of truth, his integrity and conscientiousness, his dislike of pomp or empty forms, his practical devotion to whatever cause he took up—the importance of his agency in a work of moral reform may be easily divined.

In November, 1816, Mr. Buxton made his first public speech. It was in behalf of the Spitalfields weavers, then in great distress, and resulted in raising for them more than forty-three thousand pounds. In the following year he visited Paris, for the purpose of establishing in that city a branch of the Bible Society. About the same time appeared his work on prison discipline, containing painful exposures of the barbarous treatment of criminals in the British jails. It passed through six editions, was praised by Sir James Mackintosh in the House of Commons, and found its way through Europe as far as Turkey. Next year he was sent to Parliament for Weymouth. While there he made several speeches, and was unwearied in his opposition to capital punishment, except in cases of murderers, and the abolition of slavery. For his efforts in the latter course he was, in 1823, chosen one of the vice-presidents of the Anti-Slavery Society established in that year. On the 15th of May, of the same year, he moved in Parliament, "That the House take into consideration the state of slavery in the British colonies." An animated debate ensued; but we may remark, as fruit of this early effort, that circulars were addressed to the West Indian planters, requiring them to provide the means of religious instruction for their slaves; to stop Sunday markets and Sunday labour; to allow slaves to have property by law; to legalize their marriages; to abolish the corporal punishment of females; to restrain the power of arbitrary punishment, &c. These circulars produced frightful commotions among the planters; serious thoughts were entertained of opposing by open force the agents of the parent government; and, by way of satisfaction, hundreds of slaves who had rejoiced at the doings of the "great king" in their favour, were shot, lashed to death, or executed after mock trials. Government shamefully retreating from the position it had taken, Buxton suddenly found himself the most unpopular man in London, and the whole affair was necessarily suspended.

On the 1st of June, 1824, the subject was again introduced

to the House by Mr. Brougham, who, in a speech of four hours' length, brought forward the case of the martyr missionary, Smith, and of the suffering negroes. This turned the tide of popular opinion, which from that day ran strongly against slavery. To a petition which Mr. Buxton presented in 1826, seventy-two thousand names had been signed by residents in London alone. In the following year he collected evidence on the slave trade, in connection with Mauritius. The horrible cases of suffering examined by him during this investigation threw him into such a state of feeling as brought on fever and apoplexy, from which he narrowly escaped with his life. But his labours in this instance were crowned with success.

Government still inclined to lenient measures. It trusted to the honour of the planters for accomplishing needful changes of character, and gradual emancipation of person. But in the British islands the slave population decreased in a ratio of one-eighth in twenty-three years; each slave worked from fifteen to nineteen hours a day; and the rancour of the planters increased up to the hour of abolition. The negroes had passed the limit of human endurance; a general revolt was near at hand; already tumults were taking place in Jamaica; and the planters, as though inviting the vengeance of government, destroyed seventeen chapels, insulted and abused pastor and congregation, and avowed their determination to extirpate Christianity from their midst. Then Parliament took up the matter in earnest; and, in August, 1833, the glorious bill was passed, abolishing slavery in the British West Indies.

With like earnestness did this benevolent man labour for the abolition of the African slave trade; and in 1828 he had the satisfaction of seeing the Hottentots liberated along the shores of South Africa. In 1829, he voted for the "Emancipation" Bill—an action which evinces that, though firmly convinced of the errors of Popery, he was ever ready to vindicate the rights of Catholics as citizens and Christians. He likewise voted with the Whigs for the Appropriation clause of the Irish Tithe Bill. "How has it been," he remarked on that occasion, "that truth itself—backed by a Protestant establishment, by a Protestant king, a Protestant army, a Protestant parliament—that truth itself, so far from advancing, has not kept her ground against error? My solution of the question is, that we have resorted

to force where reason alone could prevail. We have forgotten that though the sword may do its work—mow down armies and subdue nations—it cannot carry conviction to the understanding of men; nay, the very use of force tends to create a barrier to the reception of that truth which it intends to promote. We have forgotten that there is something in the human breast, no base or sordid feeling, the same which makes a generous mind cleave with double affection to a distressed and injured friend, and which makes men cleave with ten-fold fondness—deaf to reason, deaf to remonstrance, reckless of interest, prodigal of life—to a persecuted religion. I charge the failure of Protestants in converting the Irish upon the head of Protestant ascendancy.”

In 1837, Mr. Buxton lost his election for Weymouth, and embraced the opportunity to retire to private life, although twenty-seven offers were made to him to stand for other districts. In 1839 he visited France and Italy, inspecting the prisons in his route. In 1840, Queen Victoria bestowed on him the rank of Baronet. His health was now much shattered, and during the three succeeding years steadily grew worse.

His last days were spent in exercises of devotion. When near his departure, he replied to a remark that he had a firm hold on Christ, “Yes, indeed, I have, unto eternal life.” He quietly expired on the 19th of February, 1844. He was buried in the ruined chancel of the church at Overstrand, where a monument was subsequently erected to commemorate his virtues. It is a pleasing evidence of the manner in which his labours were regarded by the negroes, that four hundred and fifty pounds of the subscription money was contributed by them, chiefly in pence and half-pence. On the monument a full length statue is yet to be erected.

SAMUEL TAYLOR COLERIDGE,



AUTHOR of "The Ancient Mariner," and the translator of "Wallenstein," was born on the 20th of October, 1772, at Ottery St. Mary, in Devonshire; the eleventh and youngest child of the Rev. John Coleridge, Vicar of that Parish. His father having procured a presentation to Christ's Hospital for him, he was placed there in 1782, in the same year with his friend Charles Lamb, who was three years younger than himself. Here, under the care of the Rev. James Bowyer, head-master of the grammar-school, he was early distinguished for the scholarship, and it may be added, for those peculiarities of mind and personal habits that marked his after career. Mr. Bowyer, we are told in Mr. Coleridge's interesting and singular "Biographia Literaria," was not only a zealous and clear-sighted guide for him to the riches of the Greek and Roman poets, but a searching and sarcastic critic of the metrical school exercises, in which his pupil gave his first tokens of possessing original genius. Thus it happened that young Coleridge's taste was cultivated and rendered fastidious before his powers were at all developed; and, apart from the peculiar physical organization which throughout after-life operated on his mind as a burden and a hinderance in the work of production and accomplishment, this very circumstance of his education, at first sight seeming so advantageous, may have contributed to indispose him to attempt any continuous effort, or to complete it if attempted.

Other studies, which even then exercised over him a master-influence, were not less unfavourable to his yielding wholly to poetical impulses. "At a very premature age," says he, "even before my fifteenth year, I had bewildered myself in metaphy-

sics and in theological controversy. History and particular facts lost all interest in my mind. * * * In my friendless wanderings on our *leave days*, (for I was an orphan, and had scarcely any connections in London,) highly was I delighted if any passenger, especially if dressed in black, would enter into conversation with me, for I soon found the means of directing it to my favourite subjects—

Of providence, foreknowledge, will, and fate—

Fixed fate, free will, foreknowledge absolute.”

From the perplexities of these momentous topics, so disproportionate with his mental strength at that period, the boy metaphysician was for a time diverted, by his making friendship with the sonnets of the Rev. Mr. Bowles. So ardently did he adopt these, that his funds not warranting purchases, “he made,” he tells us, “within less than a year and a half, no less than forty transcriptions, as the best presents I could offer to those who had in any way won my regard.” The freshness of their imagery, the healthy simplicity of their language, not only enchanted their enthusiastic admirer, but invited him to attempt something of his own, which should possess similar excellencies.

It was not, however, till the year 1794, that he ventured into print. In the interim, his fortunes had undergone strange vicissitudes. He had remained at Christ’s Hospital till he was nineteen, when having, as grecian or captain of the school, won an exhibition to the university, he entered Jesus College, Cambridge, on the 7th of September, 1791. But the discipline of a college was no less uncongenial, whether to the *man* or to his mind, than they subsequently proved to the gentle-hearted Shelley. From his cradle to his grave, Mr. Coleridge was marked by singularity of habits, amounting to the most entire non-conformity with the ways and calculations of men. In the common relations of life he was undecided and inconsiderate,—loving better to sit still and discuss some knotty point, than to rise up and act. The same languor of spirit which prevented him from ever advancing his worldly fortunes, and which ere long took the form of bodily disease,—the same perverseness which made him, when travelling to solicit subscriptions for a periodical (*The Watchman*) which he was about to establish, choose for the subject of an harangue, in the house of one whose patronage in his undertaking he was seeking, the *unprofitable*—

ness and unlawfulness of all periodicals,—rendered him desultory and capricious in his college studies, allowed him to fall into pecuniary difficulties, and finally contributed to his quitting college without having taken his degree. Like some others of his friends, too, he had disqualified himself for a university career, by having caught the Jacobinical spirit of the time, as “Robespierre,” a hastily produced drama, which he wrote in conjunction with his friend Southey—as that tremendous philippic, “Fire, Famine, and Slaughter,” sufficiently attest. The history of mind would contain few more curious chapters than that which should trace the changes in opinion of those young authors, who entered the world together so fiercely resolved to stand or fall under the banner of liberty and equality!

On leaving Cambridge, Mr. Coleridge was exposed to the severest privations, and after a few days of distress and perplexity in London, took the desperate step of enlisting himself as a private soldier, in the fifteenth regiment Elliot’s Light Dragoons, under the assumed name of “Comberback,” with the view of retrieving his fortunes. But he was as unapt and unready in all bodily exercises as he was rich in recondite learning. Though orderly and obedient, he could not rub down his horse; and being detected by his commanding officer, Captain Ogle, as the scrawler of a Latin quotation upon the wall of the stables at Reading, where the regiment was quartered, the circumstance led to his discharge. It may be added, on the authority and in the words of the Rev. W. L. Bowles, that “by far the most correct, sublime, chaste, and beautiful of his poems, ‘Religious Musings,’ was written *non inter sylvas Academi*, but in the tap-room at Reading.”

The date of Mr. Coleridge’s first publication, which took place shortly after this period, has been given. The work was favourably received by a few, and cried down only by such superficial and overweening critics as welcomed Mr. Wordsworth’s first poetical essays with a *fatal* “This will never do!” In the winter of 1794–5, having joined the Pantisocratians, (to whom fuller allusion is made elsewhere,) we find him lecturing at Bristol on the French Revolution, but without much method or regularity, and it was eminently characteristic of the *man*, (who must always be considered separately from the poet and the metaphysician,) that he rushed into the scheme without any worldly substance,

and even considered himself as furthering its purposes by his early marriage with Miss Fricker, which took place in the same year.

The scheme of Pantisocracy was soon found to be but a broken reed to lean upon, and the poet having settled himself at Nether Stowey—where many of his most delicious verses were written,—was obliged to endeavour to make his literary attainments available for his maintenance. A periodical, devoted to the utterance of liberal opinions, was planned, “by sundry philanthropists and anti-polemists.” This was the “Watchman,” whose ill-success might be augured from the anecdote mentioned awhile since; and having lingered through its short and sickly life, no one will wonder at finding it presently used as waste paper for the lighting of fires in its editor’s cottage. Mr. Coleridge also eked out his means, at this time, by contributing occasional poems to a morning paper.

In the year 1797, his volume of poetry went to a second edition, and, at Sheridan’s request, he wrote his beautiful tragedy of “Remorse,” which, however, was not performed till the year 1813, and then with but moderate success. About this time, Mr. Wordsworth was resident at Nether Stowey; with this gentleman Mr. Coleridge contracted a close and affectionate intimacy. Each of the two was anxious to do his part in what they conceived might prove the revival of true poetry, and between them the “Lyrical Ballads” were planned. In the execution of this joint work, Mr. Coleridge was “to direct his endeavours to persons and characters supernatural, or at least romantic, yet so as to transfer from our inward nature a human interest, and a resemblance of truth sufficient to procure for these shadows of imagination, that willing suspension of disbelief for the moment, which constitutes poetic faith.” In fulfilment of this intention, the “Ancient Mariner,” (that marvel among modern legends,) the “Genevieve,”—in itself the most exquisite of love-tales, and yet but thrown off as the introduction to a story of mystery never completed;—and the first part of “Christabel” were written. The second part of this fragment, whose fate it has been to be first more scorned, next more quoted, lastly more admired, than most contemporary poems, was not added till after its author’s return from Germany. It was while Mr. Coleridge was residing at Nether Stowey, that he occasionally officiated as a

Unitarian minister, at Taunton; and he might probably have been promoted to the regular charge of a congregation at Shrewsbury, had not the liberality of his friends, the Mr. Wedgwoods, offered him the alternative of the means wherewith he might proceed to Germany and complete his studies according to his own plan. The latter he was sure to accept. Mr. Hazlitt has left a delightful record among his literary remains,—of Mr. Coleridge's trial sermon at Shrewsbury, and of his fascinating powers of eloquence and conversation; this is followed by a no less interesting picture of the poet's manner of life at Nether Stowey. Had it been possible these should have been quoted here, together with Mr. Coleridge's own anecdote from the "Biographia," telling how he was dogged by a government spy for many weeks together, while he was wandering among the Quantock hills, and dreaming of one of the thousand works, of which

"His eyes made pictures, when they were shut—"

but which his hand never executed—a contemplative and descriptive poem, to be called "The Brook."

It was on the 16th of September, 1798, that Mr. Coleridge set sail for Hamburgh, from Yarmouth. The details of this voyage, of his interview with Klopstock, of his subsequent residences at Ratzeburg and Gottingen, were journalized in his own delightful letters: it is enough for us to say, that he returned to his own country in 1801, imbued with the best spirit of German literature; his researches into its philosophy having wrought for him the somewhat unforeseen result of a change from the Unitarian to the Trinitarian belief. That he continued a stanch disciple of the latter faith for the remainder of his days, his prose works and his will afford ample evidence.

On his return to England, Mr. Coleridge took up his residence at Keswick, in the neighbourhood of his friends Wordsworth and Southey; there he translated Schiller's Wallenstein, which was published immediately; and though, for its wonderful spirit and fidelity,—the latter not a dry closeness of words, but a rendering of thoughts by thoughts,—it was, on its appearing, felt to be a remarkable work—unique in our language, and raising the translator to an equality with the original author—it was long and strangely neglected, a second edition not being called for till the year 1828. *Now*, could we call up "the old man

eloquent," as Sir Walter Scott threatened might be done of "Christabel," we should be tempted (could only one wish be granted) to demand of him a version of the untranslatable "Faust," secure that in his hands, that wonderful drama would be as admirably naturalized into our literature as the master-work of "Schiller."

Shortly after his return from Germany, Mr. Coleridge joined himself as a literary and political contributor to the "Morning Post," stipulating, in the first instance, "that the paper should be conducted on certain fixed principles, these being anti-ministerial, and with greater earnestness and zeal, both anti-jacobin and anti-gallican." He laments over the time and talent expended in this compulsory toil, which would have been easily discharged, nor felt burdensome by any one more happily constituted, or self-trained for diligent effort. And, in afterwards speaking of literature as a profession, he would, like too many besides him, do reason and justice wrong by describing its drudgery in gloomier colours than are used with reference to the uninteresting labour necessary to every other profession. But his mind was always teeming and pregnant, rather than active; and it was enchained in a feeble body, to the wants of which, perhaps, self-indulgence had given too much mastery. Mr. Coleridge could move others by his inspired conversation, by a few words crowded into the margin of a book, or let drop in conversation; he could clear up a dark point in literature, or illustrate a principle in philosophy, or open an avenue for his disciples to advance along in the pursuit of truth; but *work* himself, save in a fragmentary manner, he seems to have been positively unable. We find him in 1804, at Malta, appointed as Secretary to Sir Alexander Ball; with a superior whom he loved, as may be seen by the elaborate and grave panegyric he has left in "The Friend,"—and a liberal salary. But he was incapable of performing the duties of office even under such favourable circumstances; and after a ramble through Italy and Rome, he returned to England, again to prove the precariousness of the life of those whose sole dependence is upon thoughts which they cannot, or will not, take the labour and patience to work out in a complete and available form.

In writing Mr. Coleridge's life, this feature of his character should be fully displayed and dwelt upon: even in this brief

sketch it claims a distinct mention, though with reverence and sympathy. On his return to England, we find him lecturing on poetry and the fine arts, at the Royal Institution, in the year 1808; next sojourning at Grasmere, where he planned and published "The Friend," a periodical which was dropped at the twenty-eighth number. Nor is this wonderful: there was a want of variety in the topics embraced in this miscellany; and the metaphysical and philosophical subjects on which its contriver delighted principally to dwell, were grave and involved; nor by their manner of treatment likely to be rendered acceptable to a public large enough to support a periodical, had he been regular enough to have continued it. "The tendency of his mind," writes one who understood him well, "to speculations of the most remote and subtle character, led him into regions where to follow was no easy flight. To read his philosophical discourses is a mental exercise which few are now willing to undertake; and it is surprising that many will describe him as vague, intricate, and rhapsodical. For those, however, who study his writings as they deserve and demand, they are highly suggestive, and full of no common instruction, as excursions of a mind which, in compass and elevation, had certainly no peer among his English contemporaries. Of the peculiar character of his philosophy, as applied to various branches of knowledge, whether in ethics, criticism, history, or metaphysical science, it would be impossible to afford even the most imperfect sketch in this place. He may be said to have finally adopted an eclectic system of his own, strongly tinged with the academic doctrines, and enriched with ideas gathered from the eminent German teachers of philosophy, to which he added a certain devout mysticism resting upon revealed religion. In the uttering of his tenets, circumstance no less than choice directed him to the dogmatic method; which, indeed, to be fixed in the conviction of certain positive and supreme truths, he must in any case naturally have followed. * * * His age was chiefly devoted to the verbal exposition of his scheme of a Christian philosophy, in which his mind had found a calm and satisfied refuge: his 'Aids to Reflection' can but be considered as prelusions to the longer discourse, the 'Magnum Opus,' in which he meant to unfold his system in all its fulness."

The above passage, as containing in some wise a general

character of the prose works of this extraordinary man, has been permitted to break the fragile thread of our biographical notice. But there is little more to be told. After living for a short time at Grasmere, he came again to London, and finally set up his rest at Highgate, in the house of Mr. and Mrs. Gilman. With these faithful friends he continued to sojourn during the remainder of his life. In 1816, (to complete the list of his works,) "Christabel" was published; then followed his "Lay Sermons;" next, in 1817, his "Biographia Literaria," the anecdotal part of which, in its want of method and connection, is as eminently typical of the man as its introduced digressions are of the philosopher. Besides these, we must mention a volume of poems, entitled "Sibylline Leaves," containing the "Genevieve," the "Hymn in the Valley of Chamouni," (that noblest of modern sacred odes,) and "Zapolya," a drama, imitating in its form the peerless "Winter's Tale" of Shakspeare, which, though full of beauty, is like the "Remorse," at once too delicate in its language and imagery, and too devoid of one master-interest, to be successful before our vitiated stage audiences. It might be the consciousness of his failure, as much as the conviction of the viciousness of the nascent school of poetry and fiction, that embittered his critique upon Maturin's "Bertram," appended to the "Biographia,"—a piece of savage labour thrown away. "Zapolya" was never represented. The list of Mr. Coleridge's works, published in his lifetime, will we believe be completed by a small volume published in 1830, "On the Constitution of the Church and State," bearing on the Catholic question.

There is no space here for an analysis of Mr. Coleridge's poems; among which, to increase the impossibility of such an essay, there will be found a singular variety and difference of manner. In some he is devout and enthusiastic, soaring to the most august themes, with a steadiness of wing and loftiness of harmony peculiar to himself: in others, tender and quaint, dallying among dainty images and conceits; and in his latter verses, wrapping up thoughts in a garb, enigmatical and fantastic, after the manner of some of the elder writers. In his ballads again he has caught the true spirit of the supernatural beyond all his compeers; his mind *broods* over the mysterious tale he is about to unfold, and his words fall from him

unconsciously, each verse as it were intimating a portent. In all he shows himself to be perhaps the greatest modern master of versification: his poetry has a music deeper than that of chime and cadence, the thoughts and images, not merely the words and the measures, succeed each other in a rare harmony, besides being clothed in language of a select and borrowed richness.

For the last many years of his life, Mr. Coleridge lived pleasantly among his friends, at one time deriving a small pension from the royal bounty,—dreaming of a thousand mighty works to be achieved, committing the seeds of these, in the shape of notes and criticisms, to the fly-leaves and margins of such books as fell in his way; and haranguing with a magical eloquence to those who drew round him to “love and learn.” He established, it has been happily said, in excuse for the literary unproductiveness of his later years, a *Normal school* of philosophy for those who should in turn disseminate his well-beloved doctrines to a wider circle of pupils. Few, even among the uninitiated, left his presence without being a thought the richer; few books passed from under his hands without being graced by some golden sentence of illustration or criticism. The latter are daily coming to light; such as have been given to the world are precious evidences of the largeness of his mind, of the extent of his accomplishments, and the keenness of his perception. As a master and teacher whose mind, dwelling apart from busy life, was devoted to the study and oral diffusion of what was lofty, and noble, and worthy, we ought to love his memory—though we may not forget that there is warning as well as authority associated with his name!

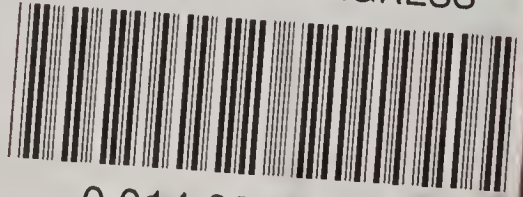
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