Memorable Unitarians

MEMORABLE UNITARIANS

BEING

A SERIES OF BRIEF BIOGRAPHICAL SKETCHES

"Biography is the most universally pleasant, and most universally profitable, of all reading."—CARLYLE.

LONDON
BRITISH AND FOREIGN UNITARIAN ASSOCIATION
ESSEX HALL, ESSEX STREET, STRAND, W.C.
1906

PREFACE

The very useful biographical compendium which the late Rev. Robert Spears published, entitled "A RECORD OF UNITARIAN WORTHIES," has long been out of print. Mr. Spears died before accomplishing his purpose of re-issuing it in a revised and extended form. In hopes of facilitating such a re-issue, one of his colleagues in the compilation of that RECORD has (with the sanction of Mrs. Spears) selected and revised some of the principal memoirs contained in it. These, with the addition of a few supplementary sketches, constitute the present volume.

The philosophical and the Scriptural arguments in support of Unitarianism have been set before the world by very many authors. Moreover, each of the arguments against it has repeatedly been shown—as by Mr. Wilson in his "Trinitarian Concessions"—to have been abandoned as unsound by one or another of the defenders of orthodoxy. But beyond all appeals to argument there is the appeal to experience. Many an inquirer wishes to test the tree by its fruits, and to learn what has been the moral and intellectual calibre of the men whom Unitarianism has produced or has attracted.

The reply might be given in general terms by quoting orthodox theologians. Canon Curteis, in his Bampton Lectures, wrote, "Can we Churchmen possibly be doing right in retaining our present hostile attitude towards Unitarians? In personal character many of them repre-

sent the highest type of Christian manhood . . . and many a good book of Unitarian authorship has been adopted and widely used by Anglicans." Dean Plumptre preached before the University of Oxford of "those Unitarians in whom we find a zeal in all good works, and a bright sympathy which comes nearer than anything else we have seen to the charity which hopeth and endureth all things." And we are told by Dr. L. W. Bacon (History of American Christianity, p. 227), that "one of the most strenuous of the early American disputants against Unitarianism remarked, in his later years, concerning devout Unitarians, that it seemed as if the contemplation of Jesus Christ as the example for our imitation had wrought in them an exceptional beauty and Christ-likeness of living." In more collective terms, the present Bishop of Carlisle, Dr. Diggle, has said (*The Churchman* for 1899), "The homes of Unitarians, whether rich or poor, are generally homes of singular refinement and of active interest in intellectual movements. Their generosity and charitable benevolence are proverbial."

A more detailed and more precise reply, however, it is the object of the present volume to give, by describing individual men. In some of these, who were educated in Unitarianism, the reader will see how noble and devout a spirit that education produced. In others, who were educated in Trinitarianism—like Milton, Locke, Newton, Watts, Porson, Paley—he will see by what acute thinkers, even when originally prepossessed against Unitarianism, the arguments in support of it have been pronounced irresistible.

MEMORABLE UNITARIANS

ULFILAS.

THE APOSTLE OF THE GOTHS.

One of the most learned of living defenders of Trinitarianism, the Rev. Professor Gwatkin, of Cambridge, writes (in his "Arian Controversy," p. 6):—"Whatever be the errors of the creed of Arianism, it was a power of life among the Northern nations. Let us give Arianism full honour for its noble work of missions in that age of deep despair which saw the dissolution of the ancient world." In that high work the noblest worker was the great Arian scholar, Ulfilas, whose name is the brightest in the whole Christian records of the fourth century. Of him Gibbon says ("Decline and Fall," chap. xxxvii.):—"Ulfilas, the bishop and the apostle of the Goths, acquired their love and reverence by his blameless life and indefatigable zeal; and they received with implicit confidence the doctrines of truth and virtue which he preached and practised. He executed the arduous task of translating the Scriptures into their native tongue—a dialect of the German or Teutonic language. (But he prudently suppressed the four Books of the Kings, as they might tend to irritate the fierce and sanguinary spirit of the barbarians.)"

The birth of Ulfilas—or, in the simpler form of his name, Wulfel (the wolf-cub)—took place in Dacia (roughly speaking, our modern kingdom of Roumania), in 311 A.D. It was a critical time in the history of Christianity and of the Empire. In that very year the persecution of the Christians ceased; and within a dozen years later, a Christian—Constantine—became the sovereign of the Roman world. And, three years later still, the great Council of Nicæa was assembled, which formulated the famous "orthodox" creed.

But, in 311, the Goths were still heathens. So it probably was only in his early manhood that Ulfilas embraced the faith of Christ. (Just about this period occurs the first trace of Arianism in England. It is a letter, written on a leaden tablet, dug up at Bath about 1880, in which a Wroxeter man called Biliconus is denounced as "a dog of Arius." Mr. E. W. B. Nicholson has published it.) At Constantinople Ulfilas educated himself assiduously, and became familiar with Greek and Latin. Then he became desirous to return to his heathen countrymen and win them to his own new faith. In 341, at the age of thirty, he was ordained bishop of Gothia, and received the oversight of all Goths living north of the Danube. Seven years later, a heathen persecution drove him back to the Roman territory southward of the river, into the lands we now call Servia and Bulgaria. For forty years altogether his missionary work went on. These years were full of labours and perils. But the desires of his heart were fulfilled. For his countrymen became a Christian people, in spite of the bitter opposition of their king—in spite, too, of persecutions, which raged so fiercely that many of

the Arian Goths became (as the orthodox historian Socrates records) martyrs for the faith of Christ.

Ulfilas lived amongst his people as a true shepherd. He set them an example by his peaceable and blameless life; and, moreover, he laboured for their sakes at a great task—that of enabling them to read the Scriptures in their own tongue. But this involved enormous difficulties. He had not only to translate the Bible into their Gothic speech, but also to teach them to read. Nay, far more, he had to give them, for the first time in their history, a written language. He reduced their Gothic tongue into a written form, and selected (or invented) characters and symbols to compose an alphabet for it. Such a task as this, difficult and laborious at any time, was, in the days in which Ulfilas worked, beset with unexampled obstacles. Undeterred and undaunted, he undertook it. He did not desist until he had put into Gothic the entire New Testament and the greater part of the Old. For this his name will be held in honour so long as any branch of the Teutonic languages shall exist. For, if we look at his Bible, it is startling to note how much these ancient Gothic words resemble our earliest English forms. About two-thirds of the words of Ulfilas' Gothic version of the Lord's Prayer are of the same origin as those used in our English version. Thus, by making his new alphabet and his new version of the Scriptures, he laid the foundation of all Scandinavian and German and English literature. So the day on which his Gothic Bible was given to the world was the seed-time of a harvest which has been garnering through fifteen centuries. His was the first book written in the tongue whose offshoots were to be the languages

used by the pens of Cædmon and Alfred the Great, Wyclif and Chaucer, Shakespeare and Milton, Emerson and Channing, Luther and Goethe.

Ulfilas' Arian form of faith was imparted by himself and his disciples to most of the tribes of the Gothic stock. Notwithstanding his Unitarian heresy, orthodox writers, both Protestant and even Roman Catholic, have uniformly paid much homage to his zealous and blameless life, and to his success in Christianising a people most unlikely to receive the peaceful tenets of Christianity. Ulfilas is vividly portrayed by his pupil Auxentius as "a man of most upright conversation, truly a confessor of Christ; a teacher of piety and a preacher of truth; a man whom I am not competent to praise according to his merit, yet keep silent about him I dare not." A recent writer calls him "a true leader of men, whose influence moulded the destiny of his people for more than two hundred years." Modern orthodox tributes to him will be found in the *Edinburgh Review* for 1877, and in *Good Words* for 1893.

After forty years of missionary labour, the aged bishop, then in his seventieth year, received a summons to visit Constantinople. It may have been for attendance at the great Council of A.D. 381, which was to pronounce upon the doctrine of the Trinity. For, throughout almost the whole time since the accession of the Emperor Constantius in 337, Arianism had again become the prevailing faith of the East; and Athanasianism had again come to be regarded as a mere heresy. Ulfilas went; but as soon as he reached Constantinople he sickened and died. His friend, Auxentius, tells us that at his funeral "this worthy man was worthily honoured by worthy men in the presence

of a great multitude of Christians." Doubtless both Arians and Athanasians joined together in doing this homage to the man who had won the Gothic nation from heathenism.

At this Council of A.D. 381 the Athanasian party gained a majority, and promulgated that creed which is now used in the Established Church of England under the misnomer of the "Nicene Creed" (though it is much more detailed than the one actually promulgated, two generations earlier, by the Council of Nicæa). The Arians were not only defeated but soon were persecuted, so sharply that many of them fled into the northern wilds. For, henceforward, no Arian was safe except amongst the "barbarian" nations, the Goths and Vandals, and Burgundians; and even these races were brought round to orthodoxy within some two hundred years later. But during the intervening time there were, in Italy, in Gaul, and in Spain, flourishing Arian Churches. Unhappily, all their records and monuments have been destroyed by the malignity of their opponents. Thus a century and a half of Gothic Arianism in Spain has left us no literature at all; for the orthodox King Ricardius ordered all Arian books to be surrendered to him for burning. Accordingly the prejudiced writings of these destroyers are our only source of information about the heretics they thus overthrew. As an orthodox biographer of Ulfilas (Rev. C. A. A. Scott) says, "The Arians have had their history written by contemptuous and unscrupulous enemies"; yet, as he also says, "we see indubitable marks of the Arians' greatness." Thus, when the Arian Goths under Alaric captured Rome, in 410, they conducted the conquest in a spirit far removed from

the old Gothic savagery. A continence and a humanity (as St. Augustine admits) were displayed, which mark the change that Christianity had wrought in the Goths. And we find Salvian, of Marseilles, an orthodox priest, admitting the virtues of his Arian neighbours, and holding them up to his orthodox readers as examples of Christian life and practice. He praises their reverence for religion, their chastity, their charity and love. (*De Gubernatione Dei*, v. 3, vii. 6, viii. 9.)

Then for a thousand years the great Scriptural doctrine of the Unity of God remained obscured by theological speculations. This dark age continued until the Teutonic nations of the West were called to the study of Scripture by Wyclif and Luther, when those great teachers resumed the work that Ulfilas had begun, of enabling men to read the Bible for themselves in their mother tongue. From its pages the great truth of the Divine Unity was soon recovered, and there arose a noble series of modern witnesses to it. May the succession of them never again cease!

CATHARINE VOGEL.

THE FIRST POLISH UNITARIAN.

Lewis Hetzer, a Swiss clergyman, who was put to death for his Unitarianism at Constance in 1529, was the proto-martyr of the Unitarians of modern times. Next, Catharine Vogel, who is regarded by Budzinus as the first Polish Unitarian, was burnt in the city of

Cracow in 1539. She was the wife of Alderman Vogel or Weygel, a goldsmith in Cracow. What a sad page in the history of a nation, that an old lady over eighty years of age, who had become dissatisfied with the doctrine of the Trinity, possibly from a careful study of the Holy Scriptures, should be dragged before an Ecclesiastical Court on a charge of apostasy from the Christian faith! Before her judges she avowed her views of God in the following language:—"I believe in the existence of ONE GOD, who has created all the visible and invisible world, and who cannot be conceived by the human intellect." She also denied that Jesus Christ was from eternity the Son of God. She was sentenced to be put to death by burning in the market-place. She remained firm to the last in the expression of her faith, notwithstanding the admonition and entreaty of some who wished to save her life. She suffered death with the most heroic courage.

FAUSTUS PAULUS SOCINUS.

"Luther took off the roof of Babylon:
Calvin threw down the walls:
But Socinus dug up the foundation."

The above lines are said to have been inscribed on the tombstone of Faustus Socinus.

Faustus Paulus Socinus was born at Sienna on December 5th, 1539. His father died on April 26th, 1541, regretted by all Italy as its greatest lawyer. Faustus was left to the charge of an indulgent mother.

The first part of his life, till he had attained the age of twenty-three, was employed in studying the civil law. But he had, in the meantime, imbibed some principles of religious inquiry, and gained an insight into the prevailing errors of the day.

In the year 1562, while he was residing at Lyons, he heard of the unexpected death of his uncle, Lælius, at Zurich. He immediately repaired thither to take possession of his uncle's manuscripts.

(Lælius Socinus, who was born in 1525, has sometimes been called hastily the "Patriarch of Socinianism." Faustus acknowledged that the papers of his uncle Lælius were the principal means in guiding him, at first, in religious inquiry. Lælius is described, in 1548, as "a very pious and learned young man (a native of Sienna and a Patrician), who was travelling on account of the faith in Christ." His sweet and frank disposition won all hearts. It is said that he was one of those who witnessed the martyrdom of Servetus. But, though we know he loved theological speculation, there is no evidence that he had ever come distinctly to reject the doctrine of the Trinity. During, however, the last three years of his life, we have no record of the course of his views.)

After an absence of about three years, which he spent chiefly in Switzerland, Faustus returned to Italy. Having formed an acquaintance with the Grand Duke of Tuscany, he lived twelve years at his Court, discharging the most honourable duties there, and eminently distinguished by the favour of that Prince. At the end of this term he entered into a serious consideration of the value of the different objects that solicit the attention of men, and of

the true end and highest happiness of human life. The result of these reflections was that, as William Penn says, Socinus "voluntarily did abandon the glories, pleasures, and honours of a great Court," in order to be the more free to seek his own salvation and that of others.

It was in 1575, the thirty-fifth year of his age, that he left Italy. He was hospitably received at Basle, where he remained upwards of three years, for the purpose of adding to his theological knowledge, intent upon gaining a thorough acquaintance with the sacred writings. He remained at Basle till the year 1577, when he began to throw off all reserve as to his religious opinions. Regarding these opinions as the truths of God, he thought it a crime to conceal them in his own breast. From holding free conversations with his friends on religious subjects, he insensibly proceeded to debates with others. He entered into a written controversy concerning the office of Jesus Christ, as our Saviour.

The Antitrinitarians of Transylvania invited Faustus from Basle. From Transylvania, in 1579, he repaired to Poland. As he had resolved that Poland should in future be his adopted country, he felt desirous of being admitted as a member of those of its Churches which acknowledged the Father only to be the Supreme God. Not agreeing with them, however, upon some minor points, he met with a refusal; but he bore the disappointment with equanimity. By his frequent disputations and writings, in defence of what he deemed the cause of God and of Truth, he exasperated many. Some of these accused him to the king, and said that it would be a reflection upon his government to suffer the author of these writings, whom

they invidiously styled "an Italian vagrant" and exile, to go unpunished. Upon this Faustus left Cracow, where he had resided about four years, and retired to the neighbouring seat of Christopher Morstinius, a Polish nobleman, where his innocence was protected by the privilege of the nobility of Poland; for at that time the Polish nobles exercised nearly an absolute authority in their own districts. This nobleman also gave him his daughter in marriage, by which Socinus became connected with the first families in Poland.

About three or four months after the birth of a daughter, he lost his wife. Nor was this all; for, by the death of the Grand Duke of Tuscany, he was deprived of the revenues arising out of his estates in Italy, which had before been regularly transmitted to him as they became due. Yet he bore his sufferings with meekness and patience. Having returned to Cracow, he sought consolation, amidst his personal and domestic afflictions, and amidst the turbulence of the times, in striving to purge away the errors which then prevailed throughout the Christian world—an employment to which he felt himself called by the special Providence of God.

His influence was completely established at the Synod of Brest, in Lithuania, in 1588; where he removed all the differences that divided the Antitrinitarians of Poland, and gave unity to their Churches, by moulding their previously undefined and discordant opinions into one complete and harmonious religious system. At that period no question excited more differences among the Unitarians than that of baptism. Socinus thought that baptism ought not to be regarded as a perpetual ordinance of the Church;

and that it was not prescribed for those who from their earliest years had been educated in the Christian discipline.

Faustus, however, besides being exposed to various petty annoyances from his Protestant adversaries, had become particularly obnoxious to the Catholic inhabitants of Cracow. In the year 1598, when he was ill, the rabble, instigated by the students of the university, dragged him from his bed half-naked, and forced him through the streets with the intention of murdering him. But he was at length rescued from their fury by the interposition of two of the professors of the university. On this occasion Faustus was plundered of his library, which was destroyed by the mob. He retired a second time from Cracow, and found an asylum at Luclavice (now called Luslawice), a village which lay about thirty miles from that city.

Having succeeded in bringing the Polish Unitarians into a state of harmony, he was taken away by death on the 3rd of March, 1604. His last words were, that, not less satiated with life than with the calamities which he had felt, he was expecting, with joyful and undaunted hope, that last moment which would bring with it a release from his trials and a recompense of his labours.

(His grave at Luclavice was visited in 1879 by the Rev. Alexander Gordon. He found it kept carefully enclosed, and covered with a huge block of limestone, some four feet square. Each side had borne an inscription, but little remained legible.)

To him is due the glory of having effected what none of his Unitarian predecessors had been able to accomplish. "Under the auspicious protection of such a spirited chief," says Mosheim, "the little flock, that had hitherto been

destitute of strength, resolution, and courage, grew apace; and, all of a sudden, arose to a high degree of credit and influence. Its number was augmented by proselytes of all ranks and orders. Of these some were distinguished by their nobility, others by their opulence, and many by their learning and eloquence." Before the time of Faustus Socinus, the Antitrinitarians of Poland had been distinguished by the names of Pinczovians and Racovians, from Pinczow, where they had their earliest settlement, and Racow, which for several years formed their metropolis; but these, and all other distinctive epithets, were ultimately absorbed in the general denomination of "Socinians." His ablest and most original contribution to theology consists of his establishment of the modern view of the Atonement, rather than even his defence of the Divine Unity. "I must confess," says the great Quaker, William Penn, when called a Socinian by his opponents, "I have heard of one Socinus, of a noble family in Siene, in Italy, who about the year 1574, *being a young man*, voluntarily did abandon the glories, pleasures and honours of the great Duke of Tuscany's Court at Florence (that noted place for all worldly delicacies), and became a perpetual exile for his conscience; whose parts, wisdom, gravity, and just behaviour made him the most famous with the Polonian and Transylvanian Churches. And if in anything I acknowledge the verity of his doctrine, it is for the truth's sake, of which, in many things, he had a clearer prospect than most of his contemporaries."

[See Toulmin's Life of Socinus, and Principal Gordon in *Theological Review*, vol. xvi.]

MICHAEL SERVETUS.

THE SPANISH PHYSICIAN.

"Servetus, a wise and holy man."—*Wesley.*

Michael Servetus (or Miguel Serveto) was born in 1511, at Tudela, in Spain. The father of Servetus was a notary at Villenueva. The boy made great progress in his studies; for at the age of fourteen he understood Hebrew, Greek, and Latin, and had considerable knowledge of other branches of learning. At the age of nineteen he was private secretary to Quintaña, Charles the Fifth's confessor. The Protestant reformation was then having the attention of the thoughtful; and Servetus betook himself to the reading of the Bible. This exercise discovered to him many things at variance with the Roman Catholic faith. He resolved, therefore, to devote himself to the reformation of religion.

Servetus, from youth, had been a scholarly man, trained to think for himself on various subjects. He was not only a law student, but was well skilled in medicine and anatomy, and discovered the pulmonary circulation of the blood.

The first work written by Servetus, in 1531, was "On the Errors of the Trinity." Afterwards he wrote two books of dialogues concerning the Trinity. He was also the author of "Notes to the Holy Bible." But his great work, for which he suffered death, was the "Restitution of Christianity." Only five or six copies of this work escaped being burned; one is at present in the

National Library at Paris, and another in the Imperial Library at Vienna.

He appears to have spent very little of his time in Spain, and to have travelled in France, Italy, Germany, and Switzerland, meeting Luther and other reformers. He was always most desirous of the company of reformers of religion. To his sorrow he found the views he entertained generally unacceptable, and he travelled on. In some places we find him practising as a physician, and writing medical treatises; in others engaged in a purely literary capacity. It was in Paris, in 1534, that he became personally known to Calvin. His correspondence with that distinguished man forms the great unhappiness of his life.

Calvin was not the man to deal tenderly with any opponent, and least of all with Servetus, who could write of Calvin's system of theology:—"You may perceive how your gospel is confounded with the law; your gospel is without the one God, without the true faith, without good works. For the one God you have a three-headed *Cerberus;* for the true faith you have a fatal dream; and as for good works, you say they are empty pictures. Mankind in your account are no more than stupid blocks; and God in your system is no other than a monster of arbitrary fate." Calvin hurled dreadful epithets at Servetus, and declared, in 1546, that if ever he came to Geneva he would not allow him to return alive.

No doubt there was a pungency about the writings of Servetus highly calculated to give offence. The following passage in his "Errors of the Trinity" is an

illustration of his style:—"What Turk, Scythian, or barbarian, tell me, I beseech you, can endure without laughter those logomachies, or strifes of words, as Paul calls them? Besides—what is more distressing than all is this—how fruitful a cause of derision the tradition of the Trinity is to the Mahometans God only knows. The Jews also abhor the imagination, and deride our folly about the Trinity, which they hold to be a blasphemy. Not only the Mahometans and Hebrews, but the beasts of the field might mock us if they should perceive our fantastic notions—for all the works of the Lord bless the ONE GOD."

For a time Servetus practised as a physician at Lyons, and while here he was met by a former friend and pupil, Peter Palmier, Archbishop of Vienne, in France, who urged him to settle at Vienne, and most kindly offered him apartments in his own house. This proposal Servetus was induced to accept.

It was at Vienne he wrote his great work, which cost him four years of labour, "The Restitution of Christianity." This work exposed the corruptions introduced into the Church, and aimed to bring back the Christian world to the primitive standard of faith and life. The most strenuous efforts were made by both Catholics and Protestants to suppress the circulation of this book. Servetus was arrested, and brought before a tribunal in Vienne. His life was now in jeopardy. At early morn on the 7th of April, 1553, he escaped from his prison, without injury to himself, and fled. The process against him was still continued in the court. He was found guilty, and condemned to the loss of all his property,

and, if apprehended, "to be burnt on a slow fire until his body be reduced to ashes." The sentence was carried into effect at Vienne on an effigy of Servetus, and five bales of books were destroyed at the same time by the fire.

He was now on his way to Naples, where he intended to settle as a physician. By some strange infatuation he first made for Geneva. Calvin heard of his arrival, and at once had this fugitive arrested.

He was committed to a filthy prison. He besought the authorities of Geneva to interfere, for he was sick and almost devoured by vermin. Finally he was brought to trial. Calvin and Calvin's servants appear to have been the chief prosecutors; and they were successful. His judges, after hearing about the books he had written, pronounced:—"We condemn thee, Michael Servetus, to be bound and carried to the place called Champel, and there fastened to a post, and burnt alive, with thy books, both written with thy own hand and printed, till thy body be reduced to ashes; and thus thou shalt end thy days, to give an example to others who would do the like."

The magistrates of Geneva felt the gravity of their position towards this distinguished stranger, who was entrapped passing through their city; and therefore consulted, before his sentence, other Protestant cantons of Switzerland. The answers were, on the whole, favourable to severe measures. We must bear in mind that Calvin and all the magistrates of Geneva, in the year 1553, had been born and bred in the bosom of the Church of Rome. This is the best and the only apology we can make for them.

It was on the 27th of October, 1553, that Servetus was burnt alive. Before his execution, he was exhorted to return to the doctrine of the Trinity; he calmly requested his monitor to convince him by one plain passage of Scripture. His dying words are a clear defence of his Unitarian position. We transcribe a few words:—"No man yet could ever explain or inform me how he understood that these three, of which each is God, were only one God. . . . We are willing to try the whole matter by the word of the Holy Scripture, as by a touchstone, and to find out the true knowledge of God. . . . The Son himself declares that 'The Father is greater than I'; and 'I ascend unto my Father and your Father, and to my God and your God.' . . . The Scripture does always distinguish between God and the Son of God."

The place of his execution, Champel, a small eminence, was about a musket-shot from the walls of Geneva. It was the common place of execution. Servetus was fastened to the trunk of a tree fixed in the earth, his feet reaching to the ground; and a crown of straw and leaves, sprinkled over with brimstone, was placed upon his head. His book was then fastened to his thigh, the pile was lighted, and he suffered much. His piteous cry excited deep sympathy among the spectators. A strong breeze that sprung up scattered the flames and kept him in great torture for about half an hour. So died this distinguished physician and reformer. His constancy made a deep impression, and led many to embrace his opinions wherever the tale of his martyrdom was told. Geneva burnt a sincere theologian—a man of great genius—for having used the right of private judgment in the interpretation of the Bible.

JOHN VALENTINE GENTILIS.

At an advanced age in life, the Neapolitan confessor, John V. Gentilis, had to leave his own country or suppress his honest conviction. When the moment arrived for his choice, he preferred rather

> "To go in company with Pain,
> And Fear, and Bloodshed, miserable train,"

than to sacrifice a good conscience. His opinions were Arian, and he spoke of the Trinity as a mere invention. He was charged by Calvin and others at Geneva, where he had taken refuge, with heresy, and was thrown into prison. He was offered an escape from death by signing a recantation of his opinions. In a moment of weakness he signed the recantation, acknowledging the Trinity and kindred doctrines. This did not suffice the ministers of Geneva. To deter all others from venturing to utter in the future any heretical opinions, Gentilis was stripped close to his shirt, and taken barefooted and bareheaded with a lighted torch in his hand through the public parts of the city. Other most degrading acts were forced upon him. As soon as he could escape from Geneva he did so. For some time he led a wandering life in Savoy, France, and Germany. He bitterly repented, like Peter, his want of fidelity to the truth in the hour of danger. He employed himself afterwards in spreading his Unitarian opinions, and was more than once thrown into prison. Calvin appears to have watched him, and warned the people everywhere against him. There was no toleration in Calvin or his creed. He reminds us of Dean Swift's saying (true to-day with some)—"We have just enough

religion to make us hate, but not enough to make us love one another." Calvin appears to have been angry with himself that his victim had escaped, and that a second Servetus had not been burnt in Geneva. Calvin wrote to a friend: "You will learn to satiety—nay, even to loathing—what kind of man, or beast, or monster Gentilis is from a common letter which I am writing to all the Churches." Soon after this letter was written Calvin died.

The poor wanderer went a second time to Gex, a small town within the jurisdiction of Bern. He proposed to the magistrates of Gex a public conference with the ministers who held the doctrines of Calvin; and that the pure word of God should be the standard of appeal in this discussion which he wished to hold. He was arrested as a heretic, and sentenced to be beheaded "for attacking the Trinity, and teaching that the Father is the only infinite God, whom we ought to worship." His life was offered him by the Senate if he would again renounce his religious views. He firmly declined. On the 9th September, 1566, he was led out to execution. Just before he laid his head on the block, he said, "Many have suffered for the glory of the Son; but none so far as I know have died for the glory and superiority of the Father."

JOHN ASSHETON.

In little more than ten years after the first complete edition of the English Bible was published, Strype informs us that the following heresies, amongst others, were

"vented abroad"—"1st, a denial of the doctrine of the Trinity; 2nd, the assertion that Jesus Christ was a mere man, and not true God; and 3rd, the doctrine that the only benefit which men receive from Christ consists in their being brought to the true knowledge of God." It may well strike us with surprise that in so short a time after the abandonment of Popery, any persons had attained to a system of faith so simple and Scriptural. One John Assheton, a priest, probably the vicar of Middleton, in Lancashire, appears to have been the first Englishman called to account for broaching Unitarian opinions. In the course of his preaching he denied the Trinity, and the Deity of the Holy Spirit; asserted the simple and proper humanity of Christ; and taught that the only benefit which men received through Christ, consists in their being brought to the true knowledge of God.

On the 28th of December, 1548, he was summoned to appear before Archbishop Cranmer at Lambeth; and he then begged for mercy and abjured his heresies.

GEORGE VAN PARRIS.

"Patriots have toiled, and for their country's cause
Bled nobly, and their deeds as they deserved
Received proud recompense!
But fairer wreaths are due, though seldom paid,
To those who, posted at the shrine of Truth,
Have fall'n in her defence,—
Yet few remember them."

George Van Parris, or Van Paar, came to England from Menz, in Hesse, early in the sixteenth century. He was

a surgeon, and a man of undoubted piety and virtue. Bishop Burnet says "he was a man of most wonderful strict life, and of great self-denial and devotion." On his arrival in London he joined the Strangers' Church in Augustin-friars, London. Many of the Dutch refugees here were now urging arguments from Scripture against Trinitarianism. He settled in London from having heard that strangers in England were exempted from penal laws. But he soon learned that this was not so. For, having declared that "God the Father is the only God, and Christ is not very God," proceedings were taken against him at Lambeth. After the threat of death by public burning, he still held nobly to his view "that it was no heresy to call God the Father, the only God." He was pronounced "an obstinate heretic" and delivered over to the secular power as "a child of the Devil and of all unrighteousness." Great intercessions were made for him, but in vain. His sentence, Sir James Stephen ("History of Criminal Law," II. 459) tells us, was a clearly illegal one, as was also that of Joan Bocher, burned in the previous year, for denying Christ's incarnation. Yet it was carried into execution at Smithfield, April 25th, 1551. He suffered with great constancy, kissing the stake and the faggots which were to burn him. This noble man, who was willing to suffer a most cruel death for the profession of his Unitarian faith, shames those of us who scarcely dare say, when inquired of, that we are Unitarians, and who lay so little of our work or our substance on the altar of this divine faith.

FRANCIS KETT.

No materials exist now which make it possible to obtain a complete list of those who were put to death in England in the sixteenth century for their belief in the Divine Unity. Some, however, we have precise accounts of. Thus, in 1579, Matthew Hamont, of Hetherset, near Norwich, was burned. And, in 1583, John Lewes was burned in the Castle ditch at Norwich, for denying the Deity of Christ, and, in the cold-hearted phrase of the historian, "died obstinately, without repentance or any speech." In 1587, Peter Cole, a tanner of Ipswich, was similarly executed. And, in 1589, the like fate befell a clergyman named Francis Kett, a fellow of Corpus College, Cambridge. All these four suffered at Norwich. Of Hamont, Lewes, and Cole, an orthodox contemporary, who had known them, speaks as of men "whose life hath been most strict, whose tongues have been tyred with Scripture upon Scripture, their knees even hardened in prayer, and their mouths full of praises to God." And of Kett, the same writer records that "the Bible was almost never out of his hands, and himself was always in prayer." When martyred, he went to the stake with cheerfulness, and even exultant courage; and "in the fire he cried nothing but 'Blessed be God!' above twenty times together, clapping his hands, and so continued until the fire had consumed all his nether parts and he was stifled with the smoke."

BARTHOLOMEW LEGATE.

THE LAST OF THE SMITHFIELD MARTYRS.

Legate was born about 1575. It appears from the account of even his enemies, that Legate was of fine personal appearance, of high character, of scholarly attainments, very conversant with the Bible, and a fluent speaker. He preached for a time in Holland. He was a native of Essex, and is thus described by Fuller, the historian:—"Person comely, complexion black, age about forty years; of a bold spirit, confident carriage, fluent tongue, excellently skilled in the Scriptures. His conversation, for aught I can learn to the contrary, very unblameable; and the poison of heretical doctrine is never more dangerous than when served up in clean cups and washed dishes."

He opposed the Athanasian and Nicene creeds, and said that there was but one person in the Godhead, *not* three; that Jesus Christ was not God, but the anointed of God, etc. For such teaching he had been cast into Newgate prison. After a time he was set at liberty. On regaining his liberty he commenced preaching Unitarianism with more boldness than ever. He was again summoned to appear before an Ecclesiastical Court. The Bishop of London presided, and was aided by several Bishops and others. Legate was a second time convicted of heresy, and was handed over to the secular judges. This conviction took place on the 3rd of March, 1612.

King James, who was fond of theological discussion, had many interviews with him for the purpose of con-

verting this Unitarian. On one occasion the King expected that he should surprise Legate into a confession of Christ's deity by asking him whether he did not daily pray to Jesus Christ. Legate replied that he had, indeed, in the days of his ignorance, prayed to Christ; but he had not done so for the last seven years. The King's temper was now so ruffled, that he spurned Legate from him with his foot. The leading scholars and dignitaries of the day tried also to get Legate to recant his Unitarian opinions, but without any result. He was apprised of the fate that he must meet if he did not change his views. But the threat did not shake his opinions nor cause him to falter in the open profession of them.

It was on the 18th of March, 1612, that he was taken out of prison and fastened to the stake at Smithfield, in the midst of a very large number of spectators, and burnt to death. "Never," says Fuller, "did a scare fire at midnight summon more hands to quench it, than this at noonday did eyes to behold it. At last, refusing all mercy, he was burned to ashes." He was the last that died at Smithfield as a martyr for religious truth. His death was the more shocking because the great judge, Lord Coke, warned King James that Legate's execution would be clearly illegal; as he had not been tried before the proper Court.

EDWARD WIGHTMAN.

THE LAST ENGLISH MARTYR.

Edward Wightman was born in 1560, at Burton-on-Trent. He was a Unitarian, pious, of exemplary life and conversation, and well versed in biblical lore. Whether he went about preaching his obnoxious doctrines, we do not know; but that he gave them much publicity is evident from the fact that he was cited to appear before the bishop's court at Lichfield, to answer for his heretical pravity. He was accused of sixteen distinct "heretical, execrable, and unheard of opinions, by the instinct of Satan, by him excogitated and holden." For these damnable and heretical opinions he was adjudged to be "an obstinate and incorrigible heretick, and left under the sentence of the greater excommunication." The heretic was handed over to the civil power, and, by royal warrant to the Sheriff of Lichfield, he was left for execution. That warrant directs Wightman "to be committed to the fire in some public and open place, below the city; to be burned in the detestation of the said crime, and for manifest example of other Christians, that they may not fall into the same crime." Yet the first effort to burn him failed, for he was rescued by the crowd, some of whom "got themselves scorched to save him." But he finally perished in the flames. This dreadful deed was done on April 11, 1612. It excited great horror in the popular mind; as appears from the remarks of Fuller, the quaint historian of the times, who says, that "King

James politicly preferred hereafter that heretics should silently and privately waste themselves away in prison, rather than grace them with the solemnity of a public execution." Wightman, accordingly, was the last who was put to death for Unitarianism in England; though in Scotland, so long afterwards as 1697 (Jan. 8), Thomas Aikenhead, a lad of eighteen "whose habits were studious, and whose morals were irreproachable" (Lord Macaulay's *History of England*, ch. xxii.), was hanged at Edinburgh for denying the Trinity.

PAUL BEST.

He was born about 1590, and was educated at Cambridge, where he became a Fellow of St. Catherine's. He travelled abroad, and in Poland and Transylvania learned Unitarian views. In 1644, he lent to a minister, whom he regarded as a friend, a manuscript in which he had expressed his heresies. The minister betrayed his confidence, and Best was arrested. The Puritan House of Commons, in 1644, committed him to the Gatehouse at Westminster; the same prison in which afterwards, for a similar offence, Biddle was confined. The Westminster Assembly of Divines, on June 10, 1645, went in a body to the House "to complain of his blasphemies." (As Milton said, "new Presbyter was but old Priest, writ large.") Best was examined by a Parliamentary Committee, which reported that he "denied the Trinity, and

the Deity of Christ and of the Holy Ghost." The House of Commons ordered him to be kept close prisoner, and an Ordinance to be brought in to punish him with death.

But happily the Independents, the foremost men of that day, made remonstrance. One Independent minister declared publicly that "the imprisonment of this man would do no good at all, and the only force which may, under the authority of the Gospel, be used against him (even should he gather a church and vent Arian opinions) is that of argument." Another minister of the Independents declared that the province of the magistrate was limited to civil rule, and that the State had no power to punish opinions.

Nevertheless, on March 28th, 1646, a vote was taken that Best should be hanged for his offence. (The idea of burning him, like Legate, only a generation before, was no longer admissible.) Happily, the vote was not acted upon. As many as a hundred petitions were presented on his behalf. At last, on July 1st, 1647, probably through Cromwell's intervention, Best was discharged. Before being released, he had published a pamphlet in defence of Unitarianism. In his pamphlet he pointed out, what two and a half centuries of experience have since confirmed, that the rarity of conversions of Jews or Moslems to Christianity is due to Trinitarianism. "For," he says, "the Jews and the Turks (according to the dictate of common intelligence not corrupted by a contrary habit) cannot be brought to believe in a Trinity (implying many Gods), or in a man-God." Not long afterwards we find Owen, in 1655, declaring in his "Vindiciæ Evangelicæ" that "there is not a town,

and scarce a village, in England wherein some of the poison of Socinianism is not poured forth."

Best retired to Yorkshire, and continued his theological studies. He died at Driffield, September 17th, 1657.

JOHN BIDDLE.

THE FATHER OF ENGLISH UNITARIANISM.

"A spot of azure in a clouded sky;
A sunny island in a stormy sea."

This brave and good man has sometimes been called "the father of English Unitarianism." Not that he was the first English Unitarian; but he was the first in England to become conspicuous as a public defender of the worship of the one true God. All the accounts we have of Biddle represent him as a pious man without one stain upon his character; a man with a profound reverence for God and Christ, and zealous to promote the holiness of life. The trials of Biddle, his suffering life and premature death in a dungeon, endear his memory and embalm his name.

John Biddle was born of humble and industrious parents at Wotton-under-Edge, in Gloucestershire, in 1615. His father died when he was a boy. An early account of him records his piety as a boy, and his great love for his mother. She was in straitened circumstances, and he ever showed himself a dutiful and kind son. He had a very retentive memory, being able when a man to repeat the

New Testament in both English and Greek, to the end of the fourth chapter of Revelations. He was sent to Oxford, and after having received his degree of M.A. he became Master of the Crypt School at Gloucester in 1641. In this school, and as a clergyman, he received considerable emoluments.

HIS FIRST IMPRISONMENT.

Biddle devoted himself with all the ardour of a student to discover the true doctrines of Christianity from the study of the Bible. He says, "If thou, Christian reader, dost from thy heart aspire to the knowledge of God and His son Jesus Christ, wherein eternal life doth consist, closely apply thyself to the New Covenant, and make no doubt but the true light will at length illuminate the eyes of thy mind." Faithfully did John Biddle follow his own advice. The result was that without ever having seen one Unitarian publication, he learned, from the Bible alone, to reject the doctrine of the Trinity as unscriptural.

The truth which he had thus discovered he began to speak of openly. He was cited before the magistrates of the city of Gloucester, in 1645, and was committed to the common gaol that the Parliament might be informed of his heresy; a false friend having given up a MS. which Biddle had written. In 1646 the learned Archbishop Usher had a conversation with him, and—whilst treating Biddle with the respect which his character inspired—did what he could to save him from (what Usher called) "a damnable error." But his arguments were not such as to move Biddle.

HIS SECOND IMPRISONMENT.

In 1645 Biddle was summoned before a committee of the House of Commons at Westminster. He asked them to appoint theological disputants, the Bible being the standard of appeal, and he maintained that he would vindicate himself before them all, and prove that his views were purely Christian. Against his moral life they had not a single charge. Wearied with the delays, he addressed a printed letter emphasising his views to a gentleman on the committee—Sir Henry Vane—whose liberal sympathies were known. In his correspondence with Sir Henry he boldly charged his adversaries "with having, in a cruel and unchristian manner, resorted to the arm of flesh, and instigated the magistrates against him; and, instead of answering his arguments, with endeavouring to delude themselves and others with 'personalities,' 'moods,' 'subsistencies,' and such like brain-sick notions that have neither sap nor sense in them, and were first hatched in the heads of Platonists by the subtility of Satan to pervert the worship of the true God." This letter, which was published, resulted in his confinement for five years; and on the 6th of September, 1647, it was ordered by the House of Commons, through the influence of the Assembly of Divines at Westminster, that the book written by Biddle should be burnt by the common hangman. To the surprise of his persecutors, what Biddle had written began to be more and more sought after.

On May 2, 1648, a severe law was passed, in view of the case of Biddle, called an "Ordinance of the Lords and Commons," for the punishing by death of heresies and

blasphemies, chiefly to sustain the Trinitarian theology. In the face of this iniquitous law, Biddle published his "Confession of Faith touching the Holy Trinity." The author's name is put in the front at full length. With the greatest boldness and vigour of language Biddle points out the evils resulting from the Trinitarian doctrines, and he tells his opponents, though he is their prisoner, that their explanations of the Trinity "are fitter for conjurors than for Christians." The Westminster Assembly of Divines now appealed to Parliament to put him to death. The fate of Biddle possibly would have been sealed, but that the "Ordinance" which dealt with heresy involved too many questions, and placed some of the leading officers of the army in danger; it was therefore an ineffective instrument. Biddle was detained in prison, and was visited by many people. A magistrate residing in the county of Staffordshire, who had been pleased with "his religious discourses and his saint-like conversation," procured his liberty and became security for his appearance. Biddle went with this friend into Staffordshire and became his chaplain.

HIS THIRD IMPRISONMENT.

Biddle was soon again cited to London by John Bradshaw, the President of the Council of State, that he might be kept in close confinement for his heretical opinions. But no one had ever better learned the lesson of calm resignation than he. He felt that the cup was given to him that his love of truth might be more publicly shown. He was now reduced to the greatest indigence. At times, during his imprisonment, he was nearly starved. "A

repast he could not pay for; so he was glad of the cheaper support of drinking a draught of milk from the cow morning and evening." It was during this third imprisonment that Mr. Firmin, who afterwards became so celebrated for his active charity, went to Cromwell with a petition for his release from prison. The Protector replied, "You curl-pate boy, do you think I'll show any favour to a man who denies his Saviour and disturbs the Government?" Yet Cromwell did, ultimately, show him some favour, as will be seen.

In 1652, the Parliament passed a general "Act of Oblivion," which restored Biddle to the enjoyment of full liberty. He did not for a moment hesitate about his duty, but formed a small religious society, which met every Sunday for Unitarian Christian worship and the study of the Scriptures. The other Churches in London were very much annoyed that this meeting was not put down. To the Independents, now in power, Biddle and his friends were chiefly indebted for this greater freedom. But Biddle's troubles were not ended. He made a very free use of his pen, being an able scholar, a ready writer, and a man mighty in the knowledge of the Scriptures. He showed that the early writings of the Christian Church were absolutely in favour of the Unitarian doctrine. Of the writings of the Polish Unitarians he published several, which sustain the use of reason in matters of religion. "The truth is," said he, "that so many hold unreasonable opinions, that, if men make a right use of reason, their tenets will soon be laid in the dust." He also issued two Scripture Catechisms, "composed for their sakes who would fain be mere Christians, and not of this

or that sect." "It is," said he, "no small recommendation of my religious opinions that they admit of being expressed in the genuine words of Scripture, without requiring the introduction of new and strange terms and phrases unknown to the sacred writers."

HIS FOURTH IMPRISONMENT.

The Churches in London became greatly alarmed by these publications. So, by an order of the House of Commons, Biddle was, in 1654, once more sent to prison; and all the copies of his books that could be found were to be burned. This time he was denied the use of pen, ink, and paper, and the access of his friends. After six months' imprisonment he obtained his liberty, and rejoined his people. But he was very soon involved in fresh difficulties. Our intrepid confessor was not to be silenced by the threat of death, but held on his way.

Most men would, after this, have retired from the unequal contest with the might of the State, and spent the remainder of life in some quiet pursuit, safely. Such, however, was not the view of this heroic man, the first in London to attempt to organise a Unitarian Christian Church.

HIS FIFTH IMPRISONMENT.

Biddle's views had drawn much attention; and his last publication had gone through several editions. He was arrested on the charge of publicly and openly denying the deity of Christ. He was indicted at the Old Bailey. His trial was to commence the next day, when Cromwell inter-

fered, and put a stop to the proceedings. To avoid further trouble, and to save Biddle from greater harm, Cromwell sent him to the Castle of St. Mary's, in the Scilly Islands, on October 5th, 1655.

Here, we are informed, "he enjoyed much divine comfort from the heavenly contemplations which his retirement gave him opportunity for, in sweet communion with the Father, and with his Son Jesus Christ." During the whole time he was at Scilly, Cromwell made him an allowance of a hundred crowns a year; and finally, in 1658, had him brought to Westminster, and set at liberty again.

SIXTH IMPRISONMENT AND DEATH.

He was no sooner free again in London than he gathered his friends together, resumed his duties as a minister, and suffered no interruption till the death of Cromwell in September of the same year. But then, by the advice of Chief Justice Glynn, Biddle retired to the country for a few months; as there was much disquiet about Cromwell's having liberated him. He came back to London early in 1662, and pursued his ministerial duties in private. Charles the Second being restored to the throne, and the Church of England reinstated, Biddle knew that little favour would be shown to him—less, indeed, than he had enjoyed under the Protector. He held his meetings very privately, for he was informed that his followers were watched. Like the first Christians, they met in the houses of each other, in the darkness of the night, and worshipped the true God; Biddle always conducting the service. He was taken in the house of a citizen, while he was "conventicling," on June 1st, 1662. After a time his friends were fined 20*l.* each, and released. Biddle was fined 100*l.*, and ordered to be kept in prison till the money was paid.

Gaols were then most filthy and loathsome places. He had not been five weeks confined before he contracted a serious disease. He now felt that the hand of death was upon him. He had no fear of it; but "composed himself calmly to meet his fate, with a sure hope that through Jesus Christ he would rise to a higher and better life." In his short illness, he was often heard to say, "The work is done." "The work is done." On September 22nd, 1662, he ceased to live. Thus ended the first effort to establish Unitarian Christian worship in England. And thus perished one of the most heroic of men, who, after being cruelly harassed for nearly twenty years, was, in the very prime of his powers, brought to a premature grave.

A few years after the death of Biddle, a Mr. John Farrington, a barrister of the Inner Temple, wrote a memoir of him; in which he gives us his character, and informs us that "the aim of all his efforts was to promote holiness of life and manners. He valued his doctrines not for speculation, but practice. He was a strict observer of reverence of speaking of God and Christ, and holy things; so that he would by no means hear their names, or any sentence of Holy Scripture, used vainly or lightly. He would be merry and pleasant, and liked well that the company should be so too, but temperance and the greatest purity of life were at all times very conspicuous in him. He was very pious, with a profound awe for the Divine Presence. In his closet-devotion it was his custom to

prostrate himself on the ground, after the manner of our Saviour in his agony; and he commended that posture of worship to his most intimate friends. He was also as eminent for his justice and charity towards men as he was for his piety towards God; his persecutors were known to admire his exemplary life, full of modesty and forbearance."

JOHN COOPER.

ONE OF THE MEMORABLE TWO THOUSAND.

The life of the Rev. John Cooper links itself with the fate and history of Biddle. For after Biddle's dismissal, in 1645, from the Crypt School at Gloucester, Mr. Cooper was chosen to succeed him. It is thus a curious and interesting fact that the very person who was chosen to correct the religious sentiments which it was feared Biddle had instilled into his pupils, became a convert to Biddle's views. Mr. Cooper afterwards became incumbent of the parish church of Cheltenham, but was ejected from it in 1662: one of the memorable Two Thousand who went out under the Act of Uniformity. He then became pastor of a Unitarian congregation at Cheltenham. He discharged the duties of its pastor till the year 1682.

It appears that Biddle had followers at Gloucester, Wotton-under-Edge, Cirencester, and Cheltenham; and at intervals, during his imprisonments, like an apostle, he had visited these places; and by his preaching had kept alive and confirmed the convictions of the little bands of

Unitarians. We know little of Mr. Cooper. His must have been for twenty years a perilous office. "He was a man always composed and grave, but of sweet and most obliging temper and conversation." He left a daughter, Mary, who was known to be Unitarian till her death, in 1697. She was commended by those who knew her "for a pattern of Christian virtues, however erroneous in her judgment."

LORD FALKLAND.

"See, Falkland dies! the virtuous and the just."—*Pope.*

Lucius Cary, Lord Falkland, was born in 1610, and at a very early age became a distinguished scholar. Before the age of twenty-three he had perused all the Greek and Latin fathers. At the age of twenty he came into a large fortune, which enabled him to procure from abroad the most expensive books. He studied deeply ecclesiastical and theological questions. "This I must profess for myself," Falkland says, "that since I considered anything in religion, and knew that there were several of them in the world, I never avoided to hear any man that was willing to persuade me, by reason, that any of them was the true. . . . Nay, rather have I laid wait to meet with such men of all sorts as were most likely to say most on their side."

His chaplain, Dean Cressey, who claimed to be the first that introduced the works of Socinus into England, said

that Lord Falkland "was so extremely taken and satisfied with them, that from that time was his conversion."

In John Aubrey's "Lives of Eminent Men," he says: "Lord Falkland's mother was a Roman Catholic, and desirous that her son should be brought up in the same faith. He was so far at last from settling in the Romish Church that he settled in the Polish. He was the first Socinian in England."

Too much stress, however, must not be laid by us on these citations. For at that time the phrase "Socinianism" was rightly used in a general sense, as meaning the habit of following reason in all matters of religion; and was not restricted, as in its present use, to Socinus' views about the doctrine of the Trinity. But, even as regards that doctrine, the published writings of Lord Falkland make it clear that he tolerated, and make it probable that he sympathised with, the views of Arius. He ridicules "the frequent explication (with anathemas to boot) of inexplicable mysteries." The Christians of early centuries, he argues, "had not always been taught the contrary of Arius' doctrine; but some one way, some another, and most neither way." And he insists that "if you consider seriously those authors we now have who lived before Arius" you will see that an Arian may well desire to have their opinion taken as decisive of the Trinitarian controversy.

Falkland married, very young, a lady of distinguished attainments, but of lower rank, and of very small fortune. This gave great offence to his father, who was never after reconciled. To secure his father's friendship, and make peace, he offered to give up to him the whole fortune he had had assigned him by his grandfather, and to live in comparative obscurity. His father remained unrelenting.

In 1640, he was chosen a member of the House of Commons for Newport, Isle of Wight. A purer-minded man, a nobler gentleman, more virtuous and more just than he, never entered that House. Although he took the side of Charles against the Parliament—owing very much to the high degree of veneration he had for established rules—he was also compelled often to oppose the King in many things. He would not, as Secretary of State, agree to employ spies or to open suspected letters. In the breaking out of the civil war, Lord Falkland took a decided and firm and active part with the Royalists, though by no means agreeing with the duplicity and errors of Charles I. At the battle of Newbury, on the 20th of September, 1643, although possessing no military command, he resolved to be present; and he was shot dead on the field.

Lord Clarendon writes:—"In this unhappy battle was slain the Lord Viscount Falkland, a person of such prodigious parts of learning and knowledge, of that inimitable sweetness and delight in conversation, of so flowing and obliging a humanity and goodness to mankind, and of that primitive simplicity and integrity of life, that if there were no other brand upon this odious and accursed civil war than that single loss it must be most infamous and execrable to all posterity. He was wonderfully beloved, as a man of excellent parts, by all who knew him; and a nature so sincere that nothing could be more lovely."

Hume says:—"Called into public office, he stood foremost in all attacks on the high prerogative of the Crown;

and displayed that masculine eloquence and undaunted love of liberty which he had imbibed from his intimate acquaintance with the sublime spirits of antiquity. In excuse for the too free exposing of his person, which seemed unsuitable in a Secretary of State, he alleged that it became him to be more active than other men in all hazardous enterprises, lest his impatience for peace might bear the imputation of pusillanimity."

Though but thirty-four years of age when a period was thus put to his life, he died caring not to live any longer, unhappy to see his country in the throes of civil war. Sitting among his friends he would frequently, after long silence and deep sighs, repeat the words, "Peace, peace." On the morning of the battle in which he fell he had shown some care for adorning his person, and gave for a reason that the enemy should not find his body in any slovenly state: "for I am weary of the times, and foresee much misery to my country; but believe that I shall be out of it ere night."

JOHN MILTON.

"Three poets, in three distant ages born,
Greece, Italy, and England did adorn.
The first in loftiness of thought surpassed,
The next in majesty—in both, the last;
The force of nature could no further go;
To make a third, she joined the former two."

Dryden.

"Milton is, in truth, the sublimest of men."

Channing.

The greatest of poets, Milton is distinguished also as one of the best of our prose writers on subjects of the highest interest; whilst comparatively recent discoveries prove his claim to a foremost rank as a theologian. His Arianism has been established beyond all doubt. True, in his early days, before he could have given much thought to the subject, he sung of the Son's "sitting at heaven's high council table in the midst of Trinal Unity," but this was in the dawn, and he was but rehearsing the opinions of others. With his manhood he put away these childish things; and long before the finding of his celebrated Arian manuscript on Christian doctrine, an acute critic had affirmed the theology of the "Paradise Lost" to be Arian. The Son is depicted as a dependent being; he bears delegated rule. The Father is sole unrivalled Lord. So in the inferior but still very beautiful poem, "Paradise Regained," we have the Son throughout humble and submissive, and presented nearly from the Humanitarian point

of view—witness that most exquisite passage in the first book, beginning with—

> "When I was yet a child, no childish play
> To me was pleasing."

Milton had all the learning of the age in its fulness. He was also mighty in the Scriptures, and he loved them intensely. He was pious, grave, sedate. His grand object through life was to approve himself before God, to live as ever in the great taskmaster's eye. The holy resolve was constantly kept in view. He gave himself up to the public good, and in the midst of a corrupt and dissolute age he laboured on, and he hoped on, steadily pursuing the means that led to the desired issue. We rejoice that one so pure in heart, so lofty in conception, so mighty in intellect, is to be ranked with those who hold to and defend the glorious faith that GOD IS ONE. Milton saw this truth clearly, he upheld it firmly, and his pen was used in its defence.

John Milton was born in Bread Street, London, on the 9th of December, 1608. His father was a scrivener, a man of some means, of good education, and no mean proficient in music. His son inherited his musical taste, and could play well on the organ.

After passing through St. Paul's School on the foundation of the wise and benevolent Colet, John Milton was sent to Christ's College, Cambridge, in 1625. He left the University with a high reputation for Latinity.

For five years succeeding, we find him in a beautiful rural retreat at his father's at Horton, Bucks, drinking in inspiration from all around him, and writing his Comus,

his Lycidas, his L'Allegro, and Il Penseroso, each so dear to the youthful imagination.

It was now thought that the poet should see something more of the world than could be known by books. He travelled through France, Italy, and Switzerland, visiting many of the celebrated men of the time, particularly Grotius and Galileo, the latter just released from his imprisonment. Troubles were in the meantime coming thick on his beloved country. His early Puritan education now began to bear fruit. He had imbibed republican ideas of government, and he was burning to show himself an Englishman and a Christian patriot by taking the side of liberty in the approaching contest. If his idea on entering the University was to be a minister of the Church of England, it was now entirely set aside. He could not "subscribe slave:" he could not put his hand to articles and creeds in which he no longer had belief. Being now of full age, with a necessity of seeking a reputable subsistence, he opened a boarding-school in the City, in a house with a good garden. Milton was far in advance of his age on the subject of education. He wished to teach the knowledge of things as well as words; and he published a very extended scheme of instruction, larger, perhaps, than any single man, though possessed even of the gigantic powers of Milton himself, could adequately fill up. He was exceedingly diligent in his vocation, and he aimed to inspire his pupils with the same ardour for learning, freedom, and virtue, that fired his own breast. Everything was done with exactness and promptitude. The Sundays were devoted to theology, taught systematically.

Milton's magnificent prose writings began to attract

public attention. He attacked prelacy and the prelates, and was very severe on Archbishop Usher, who had come to the rescue of his order. But he was, as yet, still a Trinitarian. Milton's estimate of his own abilities was high; but he ever ascribed all his gifts to "that Eternal Spirit that can enrich with all utterance and knowledge, and sends out his seraphim with the hallowed fire of his altar to touch and purify the lips of whom he pleases." His ill-starred first marriage is the most striking event in his domestic history. It was a hasty courtship, followed by a long repentance, desertion on the part of the wife, burning resentment on that of the husband, unsuccessful application by Milton for divorce, and justification of it in print. Then a suing for forgiveness by the lady, Milton's granting it, and the subsequent sheltering of the proud insulting Cavalier family (from which she sprang) under his own roof till the political storm was over. Entirely through his influence with the ruling powers, his once haughty but now sufficiently humbled father-in-law was saved from the ruinous penalties of recusancy, and the crushing fine on the estate was reduced to a nominal sum.

Milton became a power in the State, by his acceptance of the office of Latin Secretary under Cromwell. The Lord Protector had succeeded in making England feared throughout Europe, and the ambassadors of the several States strove which should do him the most honour. Latin was then the language of diplomacy, and Milton wrote it fluently and nervously. A letter written by him at the command of Cromwell to the English Ambassador at the Court of Savoy, begging the Duke to put an end to the

persecution of his Protestant subjects, is still extant. It is distinguished for the vigour of its sentiments, and it had the desired effect. It must have been on this occasion that he wrote his indignant thirteenth sonnet, "On the late massacre in Piedmont."

Bishop Gauden's fiction of the "Icon Basilike," so well-known in literary history, called forth a reply from Milton, entitled "Iconoclastes," the image-breaker, in which he more than hinted a suspicion that the book was not written, as asserted, by the late King. But a greater task remained for him: that of replying to the then renowned Salmasius, who had arraigned the proceedings of the Commonwealth, especially in the death of Charles. The answer, as the attack had been, was in Latin. Its English title was "The Defence of the People of England," and the defence was pronounced complete. Salmasius could not conceal his mortification, and it is thought that it hastened his death. Milton's physicians had warned him not to undertake this work, as loss of sight must be inevitable, but he was inflexible to his purpose. He must "steer right onward." It was his "noble task, of which all Europe rang from side to side." His blindness followed, but he was content. The "Areopagitica," an appeal for the freedom of the press, was written some years before. It is perhaps the best known of all his prose writings, and is a matchless plea for the liberty of expressing thought.

But the restoration of the monarchy, with the faithless and dissolute Charles the Second as King, brought proscription on Milton. It was thought a great stretch of magnanimity on the part of the King to include "the old

rebel" in the act of indemnity, and thus spare his life. Age, poverty, and loss of sight, gave him some claim to this contemptuous indulgence. His pen was no longer feared. Under outward circumstances every way discouraging, the mind unsubdued, "wisdom at one entrance quite shut out," the "celestial light shone inward," and he now "rose to the height of the great argument in vindicating the ways of God to man." Thus was "Paradise Lost" conceived and dictated to his two daughters for transcription. "Was there ever anything," writes Cowper, "so delightful as the music of 'Paradise Lost?' Like that of a fine organ, it has the fullest and deepest tones of majesty, with all the softness and elegance of the Dorian flute." Milton had enjoyed the company of Mr. Elwood, a young Quaker, and to him he submitted the poem in manuscript. His remark on returning it was, "Thou hast said much here of 'Paradise Lost,' but what hast thou to say of 'Paradise Found'?" The query, apt in itself, suggested to Milton, as he pleasantly acknowledged, his second grand epic—certainly not equal to the first, but still full of noble thoughts and beautiful imagery. We must not omit the mention of 'Samson Agonistes.' His own blindness was doubtless the impelling motive to its being written. We have in it the most touching allusions to his own deprivation of sight put into the mouth of his hero, whilst vindication of the ways of Providence is the keynote of the whole. In the concluding words of the chorus—

> "All is best, (though we oft doubt
> What the unsearchable dispose
> Of highest wisdom brings about),
> And ever best found in the close."

Milton was thrice married, twice after he became blind; his second wife was the best beloved of all. His third wife, with whom he lived ten years, long survived him, and was buried in the Baptist Chapel-yard at Nantwich, though no stone marks the spot. His daughters were not dutiful to him, and he bitterly declared that they took advantage of his blindness "to cheat him in marketings, and to make away with some of his books." The poet himself died on the 8th of November, 1674, and was buried in St. Giles's, Cripplegate.

The publication, by command of George the Fourth, of Milton's theological treatise, discovered in 1823, called forth the powers of two most brilliant writers—Dr. Channing and Lord Macaulay. Their essays on Milton came forth almost simultaneously, and were the means of first introducing both essayists to the literary public. The Arian MS. treatise was found in the State Paper Office; the government having obtained it in 1677, by offers of preferment, from Daniel Skinner (of Trinity College, Cambridge), to whom Milton had bequeathed it; and who ungratefully permitted it to be thus suppressed.

> "Milton! thou should'st be living at this hour;
> England hath need of thee. . . .
> Thy soul was like a star, and dwelt apart;
> Thou hadst a voice whose sound was like the sea,
> Pure as the naked heavens, majestic, free.
> So didst thou travel on life's common way,
> In cheerful godliness; and yet thy heart
> The lowliest duties on herself did lay."

JOHN LOCKE.

"And must the man of wondrous mind,
Now his rich thoughts are just refined,
Forsake our longing eyes?
Reason at length submits to wear
The wings of faith; and lo! they rear
His chariot high, and nobly bear
Her prophet to the skies."

Watts (of Locke).

Just is the remark of a critic, that "we rise from the perusal of Locke's writings with much the same feelings as those excited by conversation with an old and valued friend." To the reader in quest of information, Locke is the safest of guides. At the same time he will be found one of the most delightful, because "he never puts on the airs of an author professedly dictating sentences for the public; but his thoughts flow from him with the same ease, simplicity, and not unfrequently the same vivacity, which we expect in the most unstudied table-talk." Profit and pleasure alike are to be derived from his works, full as they are of what he called "sound, round-about, common sense." Whether we regard him as a theologian, a philosopher, or a politician, he is equally great; whilst these various literary excellences were crowned with all the virtues and graces of the Christian life.

John Locke was a native of Somersetshire, being born at Wrington, on the 29th of August, 1632. His father, a country attorney, had been a captain in Cromwell's army, a genuine Puritan, God-fearing, sober, and discreet, a strict disciplinarian both in the camp and in his house. The father was probably more respected than loved, and yet his memory, as "a kind, but not a fond father," was cherished by his son with affectionate veneration. Whilst distant with him in childhood, he was his companion and friend in after life. He took admirable care of his education at home, and when he judged him to be of fit age, sent him to Westminster School, then under the awful rule of Dr. Busby. In due course, the son was transferred, in 1652, to Christ's Church, Oxford, of which college he was the senior student at the Restoration. He here formed an acquaintance, which ripened into friendship, with Lord Ashley, afterwards the well-known Earl of Shaftesbury, that "daring pilot in extremity," of Dryden's satire—a man who, whatever were his political errors, possessed an enlarged mind, shining abilities, and great good temper. Locke, who had studied medicine, but not with a view to its practice, recommended to the earl an operation for the cure of an internal abscess; which proved successful. He had a considerable share in the education of Shaftesbury's grandson, who eventually succeeded to the title, and who was author of a famous work, "The Characteristics."

The stormy times in which Shaftesbury first stood on the pinnacle of power, and then was disgracefully impeached and exiled, were as unfavourable to Locke's peace as they were to the assertion of those principles of civil and religious liberty which were to him as the vital air. Having spent the years 1675-79 on the Continent, he returned to London, and to Shaftesbury, in the latter year. On Shaftesbury's flight (in 1682) to Holland,

where he died heart-broken, he was joined by Locke; who remained in that country till the Revolution made it pleasant for him to return to England. In the meantime the authorities of Christ Church, truckling to the Stuart Government, illegally deprived him of his fellowship with its emoluments. William Penn, who was in high favour with James the Second, interceded for permission for Locke to come home, an act of great good nature on his part. But Locke, with a proud consciousness of integrity, refused, though courteously, the good Quaker's well-meant mediation. In the succeeding reign the tables were turned. Penn fell into difficulties on a charge of meditated treason, and Locke earnestly, and with success, repaid the obligation by negotiating for his freedom.

When the Prince of Orange sailed from the Texel to free Britain from arbitrary power, Locke was in his fleet. He endeavoured, as soon as the Government was settled, to regain his college fellowship; but in vain. The heads of the university, having once put themselves in the wrong, refused, with the usual obstinacy of weak minds, to undo their own injustice. Intrenched within the letter of the law, they mocked all his efforts at redress. Happily, he possessed a competency; and he coveted nothing beyond. He now devoted himself to study, conversation, and writing, whilst he numbered amongst his friends men the most eminent for rank, for learning, and for talent. His admirable treatises on Government, published at this period, procured him the warm personal friendship of King William, who pressed on him the post of ambassador at Brandenburg, but he modestly

declined being more than a Commissioner of Appeals, a place of little pecuniary value. He was, however, consulted on a subject which caused the Administration great anxiety—the debasement of the silver coinage. Locke's opinions were listened to deferentially, and acted upon. Measures were adopted which proved of the utmost benefit. In the meantime, Sir Francis Masham, who had a fine seat at Oates, in Essex, invited him (1691), in a way that precluded refusal, to make his house a home for the future. Here (as did subsequently Watts with the Abney family) Locke mostly lived, treated with the truest and most delicate kindness, which lasted to the end of his life.

The "Essay Concerning Human Understanding," the work by which he will ever be best known to posterity, had been published in 1690, after occupying, for seventeen years, his best energies. The essence of the essay was to show that ideas are not innate in the mind, but that they grow gradually from a fallible experience. From the first it attracted marked attention, with much opposition. His own University of Oxford expressed great disapprobation, whilst Stillingfleet, then Bishop of Worcester, incautiously entered the lists against him. Locke's reply was full of courtesy, but decisive. It was pleasantly remarked of it, that he laid his antagonist on his back with the utmost gentleness, as if afraid of soiling even his clothes. Besides this chief work, his "Essay on Toleration," written in Holland and published in 1689, and his "Civil Government" (1690), and "Thoughts on Education" (1693), are worthy of note. In later years, Biblical themes seemed to be the principal objects of his

care. He had established his system of philosophy, and now he gave himself up to theology. St. Paul's epistles became his favourite study, and their elucidation a leading object of pursuit. He read and re-read them, he weighed, and compared; and thus, with the most careful elaboration, discovered their meaning. We know of nothing more valuable in the way of comment than his exposition of the epistles to the Romans and Corinthians. Then, again, we have his original and very valuable work on "The Reasonableness of Christianity" (1695).

The close of this illustrious man's life was every way worthy of him. The day before his death he was unable to leave his bed, and at Lady Masham's suggestion the whole of her family were called to prayers in his chamber. He felt better on the next morning, and was carried to his study. Lady Masham read to him from the Psalms in an undertone; he requested she would speak louder, and not long after drew his last breath, without a struggle, and scarcely a moan. Thus serenely ended on the 28th of October, 1704, the days of the philosopher, the patriot, and the Christian, who through their whole course exhibited the true dignity of human nature,

"In this fleshly world the elect of Heaven."

But was Locke a Unitarian? Yes. We refer our readers to an admirable lecture, delivered many years since, by the late Henry Acton, of Exeter, and entitled "Milton, Locke, and Newton." Mr. Acton, with his accustomed precision, proves that these illustrious men were Anti-Trinitarian Christians. Locke's note on Eph. i. 10, and his "Second Vindication," contain evi-

dence that his Unitarianism—like Milton's, but unlike Sir Isaac Newton's—was (as Mr. Belsham had noticed) of the Arian type. Though Locke often attended the parish church in his Essex home, he did not always do so. For Caleb Fleming, in his "Claims of the Church of England seriously examined" (p. 27), says:—"If I have been well informed by an intimate of Mr. Locke's, he, so far from being a Conformist to the Church of England, used, whilst at Lady Masham's, to prefer the hearing of a *lay preacher* among the Dissenters, because there was no other non-conforming church conveniently near for him."

SIR ISAAC NEWTON.

"Nature and nature's laws lay hid in night;
God said, Let Newton be, and all was light."—*Pope.*

Of all the illustrious men of all ages and of all countries, Sir Isaac Newton stands the foremost in scientific knowledge and discovery. The men of science most eminent in the same fields of inquiry and experience are the most lavish in his praise. "So near the gods," said Halley of Newton, "that a man cannot nearer go." He added, "it may be justly said, so many and so valuable philosophical truths as were discovered by him, and past dispute, were never yet owing to the capacity and industry of any one man." Laplace has said: "The original and profound views of Newton ensure his works a pre-eminence above all

other productions of human genius." Leibnitz, his contemporary, remarked to the Queen of Prussia, "Taking mathematicians from the beginning of the world to the time when Sir Isaac Newton lived, what he has done is much the better half." Brewster tenders him the following eulogy: "What a glorious privilege is it to have been the author of the 'Principia!' There was but one earth upon whose form and tides and movements the philosopher could exercise his genius; one moon, whose perturbations he could study; one sun, whose controlling force he could calculate and determine; one system of planets, whose mutual disturbances could tax his highest reason; one system of comets, whose eccentric paths he could explore; one universe of stars, to whose combinations he could extend the law of terrestrial gravity. To have been the chosen sage summoned to the study of these worlds unnumbered, the high priest in the temple of boundless space, was a privilege that could be granted to but one member of the human family. Newton's glory will throw a lustre over the name of England when time has paled the light reflected from her warriors." Lord Brougham says: "Newton possessed (as Lagrange used to insist) the greatest genius that ever existed. And his genius was never exercised but for the discovery of truth, the instruction of mankind, and the illustration of the wisdom of the Creator."

This prince of philosophers was born on Christmas Day, December 25th, O.S., in 1642, at Woolsthorpe, a hamlet about six miles south of Grantham. His father, John Newton, cultivated his own paternal estate. (He died three months before the birth of his son.)

Isaac Newton, at his birth, was so small that he might have been put into a quart jug, and so sickly that no one thought he would live a single day. He was a bright boy at first, although "a sober, silent, thinking lad." At twelve he was sent to the grammar school at Grantham. It was then observed that he was much inclined to mechanical pursuits; instead of playing with other boys, he would busy himself in his spare time in making models in wood of various things, for which purpose he had his saws, hatchets, hammers, &c., and a little shop. In later years he confessed he had stood only low in the school. At the age of fifteen he was taken from school, and put upon the farm to help in its management. To the market at Grantham he was sent to learn the art of buying and selling. It was soon apparent that he did not manifest any interest in the farm. An uncle having one day found him under a hedge with a book in his hand, and entirely absorbed in meditation, found that he was occupied in the solution of a mathematical problem. Struck with finding so serious and so active a disposition at so early an age, he urged his mother not to thwart him, but to send him back to Grantham to continue his studies. This was done; and a few years later he was sent to Cambridge (1661), which became the real birthplace of his genius and the arena of all his greatness.

Newton is chiefly known to mankind in general by his discovery of the law of gravitation, in 1665, while sitting in the garden of his home at Woolsthorpe. It occurred to him that the same power which brought an apple to the ground bound together the system of worlds. He ultimately proved that this was so—that every particle of

matter in the universe is attracted to every other particle with a force proportioned to its distance and destiny. The observation of this law has been followed by endless scientific results. This discovery of Newton's takes away all difficulty about the tides. He has enabled others to construct tables which render the navigation of the ocean much more easy than formerly. He was the first that demonstrated the motions and figures of the planets, the paths of comets, and the density of heavenly bodies. The older theory of the movements of the heavenly bodies was a false assumption. He exposed its errors. Kepler had established the geometry of the solar system; Newton now demonstrated the mechanics of it. His mind had long brooded on the thought that the planetary system and all its phenomena were dependent on some plan sublimely simple. He became the high priest of the temple of the universe, and made all plain that was difficult before. The "Principia Mathematica" of Newton, published in 1687, learned men revere above all other scientific books. It "formed an epoch in the history of the world, and will ever be regarded as the brightest page in the records of human reason." Newton established his doctrine of *Fluxions*, one of the most important additions ever made to science, before he was twenty-three. It has rendered invaluable aid to astronomers. He was the inventor of the reflecting telescope, which has been of immense service to the scientific observer of the heavens. He entered upon the delicate study of the anatomy of light: he dissected a ray into its seven primitive colours, and issued a new theory of light and colour. All the attempts, previous to the time of Newton, to explain the colours of natural

bodies necessarily failed while the philosophers were ignorant of the true nature of colours themselves. He declared that his service to the world was the fruit of persevering study, patient industry, and unbroken thought. As Carlyle has said, "genius is an immense capacity for taking pains."

It is sometimes vainly imagined that the pursuits and discoveries of science, unlike those of religion and politics, can be followed without unhappy controversies or hateful rivalries; that all is serene and peaceful in the temple of knowledge, differently from that of faith. Newton did not find it so. A very large portion of the life of this great man was engaged in strife. His discoveries were opposed with a degree of virulence and ignorance which have seldom been combined. He had to do battle with many of the leaders of scientific thought; and resentment at times ran so high that bad names and false accusations are plentifully found in the history of the strife. Some people have blamed Newton for not making public his religious thoughts, his Unitarian principles: they little know the anxiety he had from his scientific revelations. In 1675 he says: "I had some thoughts of writing a further discourse about colours, to be read at one of your assemblies; but find it yet against the grain to put pen to paper any more on that subject. I was so persecuted with discussions arising from the publication of my theory of light, that I blamed my own imprudence for parting with so substantial a blessing as my quiet to run after a shadow."

For many years the old theories he opposed kept their ground both at home and abroad. Though Newton survived the publication of his "Principia" more than forty

years, yet at the time of his death he had not above twenty followers out of England. He had the high satisfaction, nevertheless, long before his death, of seeing his philosophy making steady headway in his own land.

It is interesting to every Christian to know that this illustrious man, so deeply learned in philosophy, was likewise learned in theology and Church history; and that he was a truly religious man. If scientific pursuits lead some men to carelessness about religion, it was not so with Newton. On the goodness of God he often spoke to his friends; and he led some of his associates into a religious life, for which they heartily thanked him. "Thank God," said a great mathematician in his sickness, "my soul is extremely quiet; in which Newton has the chief share." Another wrote to him: "I have done and while I live will do my best to follow your advice, to repent and believe. I pray as often as I am able that God would make me sincere and change my heart."

Newton was urged at one time by some of the highest dignitaries in the Church to become a clergyman. He declined for several reasons, and softened his objections by saying he could do more good as a layman. His views were not in accordance with those of the Church of England. He seldom attended her services, and had no sympathy with her Trinitarian prayers. He says: "All the worship, whether of prayer, praise, or thanksgiving, which was due to the Father before the coming of Christ, is still due. Christ came not to diminish the worship of his Father. We need not pray to Christ to intercede for us." We have before us the most conclusive testimony that Sir Isaac Newton was a Unitarian. The last edition

of Brewster's "Life of Newton" makes this clear beyond a doubt. Two companions of Newton's—Whiston and Haynes, intimate friends—had long before declared that the sentiments of this great and good man were Unitarian. In his unpublished MS. paper of "Twelve Articles of Religion," he emphatically shows he is a Unitarian. The evidence is abundant in what is published, and there are unpublished papers equally decisive.

His generosity and charity were without bounds. He used to remark that they who gave away nothing until they died never gave at all. He was always helping the helpless, and relieving the poor. His own relations he very properly looked to first, for many of them were very poor. Bishop Burnet said of him: "He had the whitest soul I ever knew." He was also tender-hearted, and spoke of the cruel treatment of animals as immoral; nor could he tolerate hunting and shooting for sport. As the Master of the Mint it was his lot to be offered bribes for precedency in the coinage of money. His reply on one occasion was the rule of his conduct at all times. He was offered £6,000 by the agent of a duchess, who pleaded her quality and interest. Sir Isaac replied roughly: "Tell the lady that if she was here herself and made this offer I would have desired her to go out of my house; and so I desire you, or you shall be turned out." Pope very truly said: "As a private man, no doubt that his life and manners would make as great a discovery of virtue and goodness and rectitude of heart, as his works have done of penetration and the utmost stretch of human knowledge." He was habitually religious. The religion and the example of Jesus Christ were the guiding stars of his

entire life. He very much commended the study of the Bible, and spent part of his property in making presents of the Bible to the poor. Such was his modesty that, in his old age, he said:—"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 seashore, and diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary, whilst the great ocean of truth lay all undiscovered before me." What a lesson to the vanity and presumption of philosophers—to those especially who have never even found the smoother pebble or the prettier stone!

His personal appearance has been described somewhat differently by different pens. He is spoken of as a man of no promising aspect; a short, well-set man, who spoke very little in company. He never wore spectacles, and had not lost more than one tooth up to the time of his death. He was always very intent upon his studies, and often spent the whole night, without sleep, in the solution of questions of deep interest. He was known also to be very careless about his meals, often not knowing whether he had had dinner or not. He seldom tasted wine or beer. He was never married. The major part of his life may be said to have been spent in comparative poverty, with no other income than the salary of his professorship in addition to the small rental of his paternal inheritance. He had to resign his membership of the Royal Society because the annual fee was too much for him to pay. The fee was finally remitted in his case. He was president of the Society from 1703 till his death. The part he took in defending the University against the illegal encroachments of James II., led to his being made a member of the Convention Parliament of 1689. His election to the Mint in 1699, with a salary of £1,200 a year, enabled him to spend the last years of his life in affluence, and to do much good among the poor.

Sir Isaac Newton enjoyed very good health until he attained his eightieth year, when he began to suffer great pain from stone. At times his suffering was so severe that large drops of sweat rolled down his face. Yet he was never heard to complain nor to express any impatience. As soon as he was relieved "he would smile and converse with his usual cheerfulness." He attended the meetings of the Royal Society, and received the company of distinguished men to the last. He was visited by Samuel Crellius, the Polish Unitarian, a short time before he died. Crellius found him at eighty-five reading without spectacles, and as acute at reasoning as he had ever been. He had the Bible at his side to the last. On the 3rd of March he was taken very ill, and on the 20th of March, 1727, in the eighty-fifth year of his age, he passed quietly away. His remains were buried in Westminster Abbey.

WILLIAM WHISTON.

"HONEST WILL WHISTON."

"Who is the honest man?
He that doth still and strongly good pursue—
To God, his neighbour, and himself most true.
Whom neither force nor fawning can
Unpin, or wrench from giving all their due."

Whiston was born in the year 1667, at the little town of Norton, in Leicestershire. Of this place his father was rector, having, through some especial interest and favour, been suffered to retain his living after the Restoration, notwithstanding that he had been ordained to the ministry under the Presbyterian form of church government. For many years previous to his death he was afflicted with blindness. This necessitated such close attendance upon him by his son, as injuriously to affect the health of the latter; who, although he lived to a good old age, appears to have suffered from great weakness of the nerves, approaching even to hypochondria. This but increases our admiration of his moral vigour and robustness.

He entered Clare Hall, Cambridge. His father was now dead, and in order that the expenses of his maintenance might not press too heavily on his widowed mother, he practised the most rigid economy. He almost denied himself, one would fancy, some of the very necessaries of life; for his whole expenditure, during the first three years and a half which he spent at college, did not exceed one hundred pounds.

On obtaining his degree as Master of Arts he entered

holy orders; but he did not subscribe to the Thirty-nine Articles without considerable doubt and hesitation. Sir Isaac Newton, the Lucasian professor of mathematics, appointed him as his deputy; and three years later, in 1703, resigned the professorship in his favour.

His worldly prospects were now as bright as heart could desire. Children were born to him, and he could number among his friends some of the most learned men of the day; but neither earthly prosperity nor his engrossing scientific pursuits rendered him unmindful of the higher interests of religion. Earnest in his search after truth, he began to study the New Testament in conjunction with the writings of the early fathers of the Church; arriving at convictions strongly antagonistic to the Athanasian Creed, though holding to High Arianism. Happening, while travelling, to be carrying a manuscript sermon with him, he showed it to a friend. After reading it the friend came to him in great surprise, saying that he had discovered from it that Whiston did not believe in the proper eternity of hell torments. "But, my friend," said Whiston, "you wrote in favour of that doctrine because you thought it was contained in the New Testament. Suppose I can show you it is not, will not that alter the case?" He confessed that it would. Thereupon they sat down together to study the subject; and in two hours' time Whiston had demonstrated to his friend that the terms employed in the Greek New Testament to denote the duration of future punishment were taken from the Septuagint, where they certainly never meant an absolute eternity.

The boldness with which Whiston published his opinions began to excite the apprehensions of his friends. Two of

them called upon him in order to play the very unfriendly part—so often performed by the nearest and the dearest—of trying to persuade him to sacrifice his conscience to worldly advantage. His reply was prompt and decisive. He told them that he was thoroughly convinced that on doctrinal points the Christian Church had long been deceived, but that, if it were in his power to prevent it, it should be deceived no longer. He pointed to the sun, which was shining brightly into the room where they were standing, and added firmly, "You may as well persuade that sun to come down from the firmament as turn me from my resolution." Perceiving, therefore, that their errand was fruitless, they soon desisted from their solicitations.

In 1710 Whiston was summoned before the Vice-Chancellor of Cambridge to answer to a charge of disseminating doctrines contrary to the teachings of the Established Church. On his refusing to retract his opinions he was banished from the University. Still of good courage he removed to London, and there continued his scientific and theological labours, though enduring many hardships through poverty and the obloquy which his conscientiousness had entailed upon him. His "Primitive Christianity Revived" appeared in 1711-12. Being denied the communion at his parish church he held occasional services at his own house, using a revised form of the liturgy. Soon after his first settlement in London he was subjected to an attempt at prosecution on the part of Convocation, articles of censure being drawn up against him and presented to Queen Anne. Either through accident or design, the Queen mislaid the papers, and the whole affair was allowed

to drop, until it was terminated by an act of grace passed in the first year of the reign of George I. Throughout the rest of his life Whiston was incessantly employed in writing, controversy, scientific work, and the services of his Primitive Christian congregation. He was a strong supernaturalist, even anointing the sick and touching for the evil.

During the latter part of Whiston's life his position seems to have somewhat improved. He fell under the notice of Queen Caroline, who honoured him with her friendship, taking pleasure in conversing with him. Knowing the liberality of her views he remonstrated with her for allowing the Athanasian Creed to be read in her presence. At the age of eighty he wrote his autobiography; and he died at eighty-four, in 1752.

SAMUEL CLARKE, D.D.

Samuel Clarke, equally eminent as a theologian, a metaphysician, a classical scholar and a mathematician, was born on the 11th of October, 1675, at Norwich, of which city his father was an alderman. From very early years he showed great aptitude for learning; and he was most diligent in his studies both at school and college. He graduated at the University of Cambridge, and became distinguished there for proficiency in the mathematics. He passed on to the critical study of the Scriptures, and thence to the writings of the Christian Fathers, his full

knowledge of which stood him in good stead in the controversies forced on him in after life. Queen Anne appointed him a royal chaplain, further conferring on him the rich living of St. James', Westminster. His University granted him the degree of D.D., and he was justly considered as on the road to the highest Church preferments. But his resolution was now fixed to accept nothing beyond what he at present possessed; as that would necessitate a renewal of his subscription to creeds and articles in which he no longer believed. It might have been more for the interests of truth had he quitted his benefices and sacrificed all his worldly prospects rather than continue to hold his preferments; but, in all charity, we must conclude that he had some way of reconciling his stay in the Church with his convictions. We know that he was unaffectedly devout, and that in all his transactions with the world he was of inflexible integrity.

The year 1712 formed an eventful period in the life of Dr. Clarke, for in it he published his well-known work, "The Scripture Doctrine of the Trinity." This occasioned a great commotion in the theological world, and raised against its author a host of opponents, for it was openly and unmistakeably Anti-Trinitarian—the supremacy of the one God the Father was insisted on throughout. The Fathers, including Athanasius himself, were pressed into the service, whilst every text of Scripture supposed to bear on the subject was rigorously examined, and made to furnish proof of the doctrine the book was intended to establish. Convocation in vain fulminated censures: redoubtable champions of orthodoxy entered the lists against the formidable heresiarch: nay, we are told Godolphin and

others connected with the Government entreated the doctor to forbear the publication. He was unmoved. It appeared and attracted marked attention in the highest quarters. It is still one of the best text-books on the Unitarian controversy.

The doctor had the further misfortune of irritating his Trinitarian adversaries by publishing a collection of hymns for the use of his congregation at St. James's. This again involved him in controversy; for the doxologies were decidedly Unitarian. Robinson, Bishop of London, alluded to the doctor and his hymns (though not by name), in his Charge to his clergy, as among those who were "seduced by the strong delusions of pride and conceit." Dr. Clarke also made in manuscript a revision of the Prayer-book, in which all worship of the Son and the Holy Ghost is struck out. (It was never published, but it was made the basis of Mr. Lindsey's liturgy.) This draft was shown to Archbishop Herring, of York; instead of being shocked by it, he writes, in August, 1753: "I have seen Dr. Clarke's Book of Common Prayer; I have read it, and approved the temper and wisdom of it; but into what times are we fallen, after so much light and so much appearance of moderation that we can only *wish* for the success of truth. The world will not bear it." Perhaps if the Archbishop had had the courage to try, he would have found the world more brave than he imagined!

On the accession of the Hanover dynasty Dr. Clarke was favourably noticed by the Princess of Wales, afterwards Queen Caroline, wife to George II. She was a clever and well-meaning woman, and wished to be considered as the patroness of liberal theologians. Pope, who

never missed an opportunity of winging a sarcasm, writes:—

"Even in an ornament its place remark,
Nor in a hermitage set Doctor Clarke,"

alluding to a bust of the doctor put by the Queen's order in a grotto she had built.

As a metaphysician, Dr. Clarke was the antagonist of the very celebrated Leibnitz, and was considered to have had the advantage in controversy with him. The doctor's sermons have always been admired as models of clear reasoning on subjects the most important that can engage the human mind. He was also profoundly skilled in the ancient languages, as was shown by his editions of the Iliad and of Cæsar's Commentaries.

Going on a Sunday to preach at Serjeant's-inn before the judges, he was suddenly attacked with violent pain in the side; from which he suffered during the rest of the week, dying on the following Saturday, the 17th of May, 1729. Thus closed his eminently valuable life. He was ever mindful of the precept, "Not slothful in business." He indulged occasionally in robust exercises. Boswell, in his lively way, says: "It is related of the great Dr. Clarke, that when in one of his leisure hours he was unbending himself with a few friends, in the most playful and frolicsome manner, he observed Beau Nash approaching. He suddenly stopped; 'My boys (he said), let us be grave, here comes a fool.'" It is certain he was fond of jumping over stools and chairs. His biographer, Whiston, has given a summary of his character (in the words of their common friend, Bishop Hare), as "a man of piety and learning, with a temper happy beyond expression, of a sweet, modest, inoffensive, obliging behaviour, with no passion, vanity, insolence or ostentation."

JAMES PEIRCE.

A monument was erected to the memory of Mr. Peirce in the old Mint Meeting at Exeter, and on the buildings being sold it was transferred to the vestry of George's Meeting. This monument records the fact that, after his decease, he was denied a just encomium on his tomb by the rector of St. Leonard's Church, Exeter. The inscription which was sought to be placed was the few words: "Here lies the reverend, learned, and pious Mr. James Peirce." A refusal was given because "Mr. Peirce was not reverend, for he never received episcopal ordination; he was not learned, for he never graduated at Oxford or Cambridge; he was not pious, for he taught erroneous doctrine." This was the judgment of one who had probably not a tithe of Peirce's learning, talents, or love of truth. Posterity has decided between them.

James Peirce was born in London, in 1673. Whilst very young he was left an orphan; but he had kind friends who took care to procure him a suitable education, first at Stepney, and afterwards at the universities of Utrecht and Leyden. Our Nonconformist ancestors were fond of these Dutch seats of learning, their reputation being at the commencement of the eighteenth century at

its height. After returning from Holland, he, for some time, made his abode at Oxford, where, as a matter of course, his Dissenting principles prevented his entering any of the colleges. He met, however, with much civility from the resident authorities, and, as a man of letters, was allowed the unrestricted use of the magnificent Bodleian Library. His first settlement as a minister was at the Green Street Chapel in Cambridge; where he soon formed an intimacy with Whiston and other searchers after Christian truth. It is probable that conversations with "honest Will" tended to shake his faith in the received doctrines; though as yet he was anxious to retain them.

We find him next in charge of a congregation at Newbury; and here he first appeared before the world as an author, in vindication of the great principles of Nonconformity, in reply to Dr. Nicholls, who had published a treatise in Latin, in order to attract the notice of foreign Protestants to the differences between the Church and the Dissenters, with some harsh and unjust censures on the latter. Peirce replied in Latin, which he wrote with great facility and elegance. A translation of his vindication into English was made by himself, and was eminently successful.

Dr. Samuel Clarke had about this time published his well-known work, "The Scripture Doctrine of the Trinity." On no mind did this powerfully written book make a deeper impression than on that of Peirce. Like Watts, he clung to the notion of a Trinity, and it was a real and sore pain to him to relinquish it. But he found that, cost what it would, this must be done. He

resolved to preach in no language that the Scriptures did not warrant, and to confine himself to Scriptural doxologies. He had been fond of his Trinitarianism "to a great degree of uncharitableness," but now it was to be put away, as an old wife's fable. Whilst his mind was thus perplexed he received an invitation to Exeter, then the centre of Nonconformity in the West of England. At Exeter there were three Dissenting congregations, "served in common by four ministers, who exercised a collegiate charge over the whole." His fame, as a preacher, had gone before him, and Dr. Calamy, in his amusing autobiography, speaks of the Exeter people as over-anxious to secure Peirce's services.

Controversy on the Trinity soon involved Peirce and those who opposed him in perplexities which ended only with their lives. It spread to London and elsewhere with effects which threatened disaster to the cause of Dissent, but which a gracious Providence turned to its ultimate liberalisation and benefit. Those who are curious on the matter, we refer to the instructive pages of Mr. Murch and Mr. Turner. It is sufficient here to observe, that in consequence of Peirce's avowal of Arian sentiments, he, with his friend and colleague, Mr. Hallett, was compelled to resign all ministerial connection with the Exeter Churches, retiring from their pulpits, and suffering much unmerited obloquy. Several of their former hearers seceded with them; men resolved to maintain the right of free inquiry, and to read and interpret the Bible each one for himself. A large and handsome edifice was built by them for public worship. This building, known for nearly a century as The Mint

Meeting, was the first erected in England for the avowed sole worship of the one God, even the Father. It was sold ultimately to the Methodists.

Peirce had been used unhandsomely and unkindly by those with whom he had taken sweet counsel; he had a keen sense of the injustice done to him, and his mind was much depressed. There came six years' struggle to hide a wounded spirit, and this struggle intensified a chronic disease, bringing him at the end to his grave in 1726, at the comparatively early age of fifty-two.

His writings show sound and exact scholarship, a perfect acquaintance with Scriptural phraseology, and a fervid but rational piety. His translation and paraphrases of some of the Pauline Epistles (in which he made Locke his model), may yet be consulted with advantage. High Arianism of the school of Dr. Clarke was his doctrine; but Peirce was a Unitarian in the enlarged sense of the word, as a worshipper of the one God, and of Him only.

LORD BARRINGTON.

"I would the great world grew with thee,
Who grewest not alone in power
And knowledge, but (by year and hour)
In reverence and in charity."

John Shute, afterwards Lord Barrington, was born in 1678, of an ancient patrician family. Brought up amidst wealth and grandeur, he lived in close intimacy with

many of the leading men of the age, and he furnishes a praiseworthy example of steady adherence to principle and enlightened zeal in advancing the great cause of civil and religious liberty. He was the friend, and in some sort the pupil, of Locke. To Lord Barrington it was that Dr. Lardner addressed his invaluable letter on the Logos—"a man of mature age, of great eminence, and a diligent reader of the Scriptures," the good Doctor describes him.

Mr. Shute being designed for the legal profession, received his education at Utrecht, completing it in the Inner Temple at London. Possessed of a plentiful fortune, he did not give his time exclusively to law, but followed the bent of his inclination in studying along with it theology. He was soon recognised as a leader by the Nonconformists, and he thus obtained the caustic notice of Swift. Shute was made a Commissioner of Customs. Soon after, he took the surname of Barrington on succeeding to an estate left to him by a relation so called. A change of administration drove him from his post of Commissioner, and he remained without office or notice during the rest of the stormy and factious reign of Anne. George I. offered him preferment, which was declined, as the Schism Act yet remained on the statute-book. He was, however, raised to the Irish peerage under the style of Viscount Barrington; but (as this did not give him a seat in the English House of Lords) he was elected to the Commons as representative of Berwick-on-Tweed, for which borough he sat many years. As a member of Parliament he exerted himself warmly and successfully to extend the liberties of his Dissenting brethren, and he had a considerable hand in defeating a measure which had for its object to impose

new and heavier penalties on the deniers of the Trinity. The charge of Arianism was, we are told, used to prevent his re-election for Berwick, but without effect. Mr. Bennet, a Liberal Presbyterian minister, of Newcastle-on-Tyne, (and the author of that valuable devotional work: "The Christian Oratory,") seasonably interposed at this juncture with his pen on Lord Barrington's behalf, and contributed greatly to bring the majority of votes in his favour.

But an unpleasant circumstance occurred to turn the tide of Barrington's popularity. He lived in an age of hollow and worthless joint-stock companies. England had her infamous South Sea Bubble; France her not less nefarious Mississippi Scheme. The rage for speculation and for getting rich at a stroke and without trouble was at its height; it infested all classes, and the results involved tens of thousands in irretrievable ruin. There was a scheme to form, by means of a lottery, a seaport in Hanover, which was held to possess peculiar advantages for English commerce. Like many other projects of the time it totally failed. The House of Commons pronounced it "an infamous and fraudulent undertaking." And as Lord Barrington was one of its principal promoters, he was in consequence expelled from Parliament. But probably he was more sinned against than sinning. For Walpole was his personal enemy, and had little mercy for political foes. Through his influence it was that the vote was carried against Barrington.

Lord Barrington left the renowned Thomas Bradbury's ministry as too narrow, and joined Dr. Hunt's more liberal-minded congregation. He sometimes also joined in the services of the Establishment. Barrington's

eloquence was well employed in vindicating the rights of conscience at the celebrated Salters' Hall conferences. The victory of religious liberty at them was largely brought about by his exertions. Scripture criticism was his favourite study, and his explications are often singularly happy.

Lord Barrington's death took place on the 14th of December, 1734. He was the father of six sons. One of them died young. Of the remaining five the eldest was a Minister of State; then we have for the others a judge, a general, an admiral, and lastly, the youngest, Bishop of Durham. (He it was who suggested to Paley the writing of his unrivalled "Natural Theology," and to him the work was dedicated.)

ADAM DUFF.

In Bishop Mant's "History of the Church of Ireland," p. 29, there is a brief account of a Unitarian martyr of the fourteenth century; one of a great number of whom we know little, who died for the Unity of God. Adam Duff appears to have denied the Incarnation and the Trinity of Persons in the Godhead; he was therefore said to be "possessed with a diabolical spirit." He was tried, and sentenced to be burned at Hoggin Green, near Dublin, in the year 1326. The sentence was carried out.

SIR JOSEPH JEKYL.

"Odd old Whig
Who never changed his principles or wig."
—*Pope (of Jekyl).*

Sir Joseph Jekyl was born about 1663. He was called to the bar, married a sister of Lord Chancellor Somers, became a prominent speaker in the House of Commons, and in 1717 was made Master of the Rolls—an office which he held for one-and-twenty years. He did good work, both in his court and in the House of Commons, where Lord Hervey, though prejudiced against him, admits "he had more general weight than any other single man in that assembly." To him we owe the Mortmain Act of 1736, which put an end to the extortion of gifts of land from dying men by priestly influence. He also introduced a bill for discouraging the use of spirituous liquors. This produced such excitement amongst the lower classes that Sir Joseph was obliged to have a guard at his house to resist their violence. As it was he was hustled and knocked down in Lincoln's Inn Fields; but this misadventure, though nearly fatal to him, led to the Fields, then an open space, being palisaded and laid out as a garden. His judicial labours were distinguished by learning, integrity, and despatch. He died in 1738, and left £20,000 to the Sinking Fund for paying off the National Debt.

Jekyl was an Arian in religion and a Liberal in politics. He allowed William Whiston, the Arian confessor, a pension of £50 a year. He took a leading part in the

very celebrated "Salters' Hall Controversy," in 1719, upon the point of Dissenting congregations demanding subscription to articles of faith from their ministers. The majority at last decided against a creed, believing the Bible to be of itself a sufficient rule of faith. It was Jekyl that made the well-known remark that "*The Bible carried it by four.*" He was a man of the utmost probity, a kind and benevolent man, an excellent patriot. He was not afraid frequently to give his vote in Parliament against the Court.

NATHANIEL LARDNER, D.D.

"The candid and judicious Lardner," as he has been justly termed, was born in 1684, at Hawkhurst, in Kent. His father, a Nonconformist minister, had his share of troubles in the persecuting times of Charles the Second; but he was not thereby prevented from witnessing a good confession, nor from bestowing on his son the best education in his power. Nathaniel was sent in his seventeenth year to the famed University of Utrecht, and from thence to the not less noted one of Leyden, to finish his studies. He became profoundly skilled in the ancient languages, and acquired some tincture of Rabbinical learning. On his return to England he entered the family of a lady of rank (the widow of Chief Justice Treby), as her chaplain, and as tutor to her son. The death of Lady Treby, and subsequently of his attached pupil, preyed greatly on his

spirits, so as to increase a constitutional deafness, thus materially interfering with his ministerial success. Whilst engaged in pulpit duties he often could not hear the singing of the congregation. He could not enjoy the conversation of friends; social intercourse was maintained on the part of his visitors chiefly by their writing queries to him. Hence probably it was that, though he had for some years been engaged, with other London ministers, in lecturing on week-day evenings at the Old Jewry, it was not till his forty-fifth year that he was invited to the charge of a congregation. He now accepted a call to be colleague with his friend, Dr. Harris, as ministers to the society assembling at Crutched Friars; and on the doctor's death, not long after, he became the senior pastor, Dr. Benson being then associated with him. With his much-loved flock he remained, till age, accompanied by increasing and incurable deafness, caused him to retire finally from his public work. He had long resolved not to preach after seventy.

Dr. Lardner's going to the Crutched Friars congregation, and the reception of his diploma of D.D. from the University of Aberdeen (which was not conferred till he had attained his sixty-first year), may be regarded as the two great events of his life—which flowed on very tranquilly and happily. He had little ambition. He had many attached friends. Though he had not the talents which make a popular preacher, yet he was much esteemed by his people, and from the time of his settlement with them till the close of his ministry he never changed, nor wished to change, his place. He employed much of his time in the composition of the great works on which his

fame as a writer is established:—works displaying an astonishing amount of learning, as well as indefatigable labour in the arrangement of details. His "Credibility of the Gospel History," in 2 volumes, 1727, (12 volumes, 1733—55), is an enlargement of some sermons he had preached at the Old Jewry. This work introduced him to the notice of the most eminent theologians of the day. It was translated into German, Dutch, and Latin; and learned foreigners on coming to this country made a point of being introduced to its author. The doctor published, some years later, a still more elaborate work, entitled "A Collection of Ancient Jewish and Heathen Testimonies to the Truth of the Christian Religion" (1764-67). From these volumes subsequent writers on Revelation have drawn most of their proofs—Paley especially, who acknowledged his indebtedness to these works for the substance of his popular book on the "Evidences of Christianity." Another, but far briefer treatise of Dr. Lardner's is his "Letter on the Logos," one of the most conclusive defences of the Socinian view of Christ's nature.

The doctor entered the lists against James Hanway, a good man who had affixed the name of Magdalen to a hospital, built mainly under his auspices, for the reformation of fallen women. Dr. Lardner forcibly exposed the common mistake as to the character of Mary Magdalene, and proved her not to have been a profligate sinner, but a sufferer whom our Lord had cured of raging madness and whose whole life was exemplary.

It was whilst, in spite of his great age, he was busily occupied in his Christian work that he, in 1768, after a very short illness, was summoned to his reward. He held

firmly to his Unitarian principles to the last—he found them all-sufficient to uphold, to cheer, and to bless.

Dr. Lardner's works were published, with a memoir, in eleven octavo volumes, by Dr. Kippis. A striking monument to him is still one of the ornaments of the parish church of his native village of Hawkhurst.

DR. ISAAC WATTS.

THE POET OF THE SANCTUARY.

The name of Isaac Watts is familiar to every one who knows anything of the religious history of England during the last two hundred years. It is endeared to the thousands whose earliest recollections are associated with his beautiful "Songs for Children," and whose most sacred feelings are from week to week quickened by the use of his imperishable hymns in public worship.

Watts was born on July 17th, 1674, at Southampton. His father, a schoolmaster, an Independent, was often imprisoned for his nonconformity. It is said that the mother of Dr. Watts on one occasion was seen sitting on a stone, outside the gaol where her faithful and virtuous husband was imprisoned, nursing her infant son Isaac. In early life he was of a precocious intellect, and soon gave evidence of great poetic genius. At the age of sixteen he declined a generous offer made to educate him at one of the universities. He would not conform to the Church of

England. The Nonconformist ministry he selected for his calling in life. He never lost sight of this office, and bent his whole energies to this great and important work of the ministry. He was many years in London minister to the Independent congregation in Mark Lane.

His weakly constitution induced Sir Thomas Abney and his lady, in 1712, to take him into their family, where he resided for thirty-six years. He proved to be one of the best and most voluminous writers of his age. Dr. Johnson says of him: "Few men have left behind 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, up to the students of Malebranche and Locke." Among his contemporaries he was loved for his personal qualities, admired for his genius, and revered for his piety. Dr. Watts is best known to-day by his hymns. He wrote nearly 500; of which many are naturally forgotten. But some of his hymns are still among the most treasured in our books, *e.g.*, "O God, our help in ages past," "Jesus shall reign where'er the sun," "There is a land of pure delight," "When I survey the wondrous cross," "Lord of the worlds above." He loved the good men of all Churches, and never allowed honest differences of opinion in any matter to interfere with his esteem and friendship for those who differed from him. At the Salters' Hall Conference of the three denominations, Watts was one of those who refused to sign any creed not expressed in the words of Scripture. We believe it is not known by one out of a thousand of his admirers, even at the present time—and they are thousands of thousands—that he closed his life a Unitarian. The hymns of Dr.

Watts no doubt keep up the impression that he was a Trinitarian to the end of his life. But he would gladly have removed some of the "orthodox" expressions in them, in his later years, but the publisher who had bought the copyright refused to allow the alterations. Dr. Amory heard Watts so express himself to Henry Grove. It is admitted on all hands that he abandoned ordinary Trinitarianism; and adopted that Sabellian hypothesis of the "indwelling" of the Father in the human Jesus, which he defends in his Fourth Dissertation, sec. 7. This he still held in 1727. But, subsequently, he must have come to a simpler view.

The veracity of Dr. Lardner is everywhere admitted, and he had abundant means of knowing the views of Dr. Watts. The following are extracts from two of his letters to the Rev. M. S. Merivale: "I think Dr. Watts never was an Arian (to his honour be it spoken). When he first wrote of the Trinity, I reckon he believed three equal Divine persons. But in the latter part of his life, for several years before his death, . . . he was an Unitarian. How he came to be so I cannot say certainly, but I think it was the result of his own meditations upon the Scriptures. He was very desirous to promote that opinion, and wrote a great deal upon the subject. . . . My nephew, Neal, an understanding gentleman, . . . was very intimate with Dr. Watts, and often with the family where he lived; and sometimes in an evening, when they were alone, he would talk to his friends in the family of his new thoughts concerning the person of Christ, and *their great importance; and that if he should be able to recommend them to the world it would be the most considerable thing that ever he performed.* My nephew, therefore, came to me, and told me of it, and that the family were greatly concerned to hear him talk so much of the importance of those sentiments. I told my nephew Dr. Watts was in the right in saying they were important; but I was of opinion that he was unable to recommend them to the public, because he had never been used to a proper way of reasoning upon such a subject. So it proved. My nephew being executor (either sole or joint), had the papers, and showed me some of them. Dr. Watts had writ a good deal, but they were not fit to be published. I believe my dear nephew embraced the sentiments of the letter writ in 1730, when it was published. Dr. Watts' *last thoughts were completely Unitarian.*" The papers were destroyed, unfortunately, by his executors. Among these papers, but rescued (by Dr. Doddridge, it is said) from destruction, was his "Solemn Address to the Great and Ever-Blessed God, on a Review of what he had Written on the Trinitarian Controversy." His disbelief in the doctrine of the Trinity is clearly indicated in this solemn address: "Dear and blessed God, hadst Thou told me plainly in any single text that the Father, Son, and Holy Spirit are three real distinct persons in Thy Divine nature, I should have humbly and immediately accepted Thy words. . . Surely the Deity is not made up of three such distinct and different spirits." The perusal of this affecting and impressive prayer must lead everyone to regret that his other papers on this subject were destroyed.

It has been said that the change in his opinions took place when his mind had become enfeebled by age. But some who knew him well testify that he never suffered

even a momentary eclipse of his intellectual faculties; and also that long before his death he had ceased to hold the popular faith about the Trinity. Three years before he died, he wrote a tract on the Trinity; but some of his friends prevailed on him to destroy the copies under the plea that it would be injurious to his name, and all except one (which was discovered nearly half a century afterwards and reprinted) were burned. In it, he says, p. 14: "Throughout the whole New Testament there is no controversy among the primitive Christians about the Trinity; no special labour taken by the holy writers to explain it; no cautions nor directions given about the manner of conceiving it; no errors about it refuted; no hard questions asked of the apostles on this subject; though it is sufficiently evident concerning other points of Christianity that the primitive Christians ran into different opinions, doubts, questions, errors, and controversies. . . Neither Christ nor his apostles in their ministrations gave the least hint to the Jews, or the learned Gentiles, that they must change their natural and rational ideas concerning the One True God." P. 32.—"I know not any place of Scripture which requires us to make express personal addresses, either of prayer or praise, unto the Spirit . . . ; nor can I find where we are required to adore him as God. Surely if praises or prayers were necessary to be offered distinctly to the Holy Spirit, it is very strange that of all the writers of the New Testament not one of them should give us some hint of it in precept, instruction, or example." P. 33.—"Though our Lord Jesus Christ is sometimes addressed by prayer in Scripture. . . yet it is but very seldom this is done. The general method of Christian worship is to make our direct addresses to God the Father."

In a paper before us he very clearly repudiates the personality of the Holy Spirit, and regards it as all Unitarians do—"I can find no verse in the Bible where any word that directly signifies *person* is attributable to the Holy Spirit. And therefore, the personal characters attributed to him may be supposed to be only figurative, and such as may be attributed to a Divine power. . . . I think it may be affirmed that there is not any one plain and express instance in all the Scriptures of a doxology or prayer to the Holy Spirit."

Dr. Watts not only underwent a great change of views regarding the doctrine of the Trinity before his death, but also regarding the doctrine of endless torment, as the following will show:—"Whensoever any criminal in hell shall be found making a sincere and mournful address to the righteous and merciful judge of all, if too at the same time he is truly humble and penitent for his past sins, and is grieved at his heart for having offended his Maker, and melts into sincere repentance—and what sinner will not?—I cannot think a God of equal and rich mercy will continue such a creature under his vengeance, but rather that the perfections of God will contrive a way for his escape."

Of the closing hours of his life some interesting notices are preserved in two letters from his amanuensis, Mr. Baker. He says: "His physician was with him about two hours ago, and told us he was going off apace. Through the goodness of God he lay tolerably easy, and I never knew his mind any other than calm and peaceful. I told him this morning that he had taught us how to

live, and he was now teaching us how to die. He replied, 'Yes.' I told him I hoped he experienced the comfort of these words: 'I will never leave thee nor forsake thee.' He answered in these words: 'I do so.'" Thus tranquilly, on the 25th of November, 1748, this faithful man passed on to his everlasting reward.

SIR JOHN PRINGLE.

Sir John Pringle, Physician to the King and Queen of England, President of the Royal Society of London, was born on April 10th, 1707, in the county of Roxburgh. He entered the University of St. Andrews, and afterwards went to the University of Leyden. He did not confine himself to the study of medicine; for he was deemed worthy at the age of twenty-five of being made Professor of Moral Philosophy in the University of Edinburgh, where he was then settled as a physician. He continued to practise in Edinburgh till 1742, when he became physician to the English army in Flanders. From the day that he became an army physician it seems to have been his one great object to lessen as far as lay in his power the evils of war. He felt what must be the sufferings of the wounded and dying when a sudden removal of the army necessitated as sudden a removal of the hospital. Through his exertions an agreement was entered into between the Earl of Stair and Marshal Noailles for the

mutual protection of the hospitals of both armies. Pringle's countrymen were the first to reap the benefit of the treaty. After the battle of Dettingen the French army occupied the neighbourhood where an English hospital was situated; and the first care of Marshal Noailles was to assure the wounded who were in it that his troops had orders not to disturb either them or their attendants.

Pringle's situation afforded him an opportunity of observing the influence on health of climate, diet, confined and damp quarters, habits of intemperance, and inattention to cleanliness. These, with the characteristics of the epidemics peculiar to war, he carefully recorded, applying himself indefatigably to the investigation of the proper modes of dealing with them. His treatise "On the Diseases of the Army," which appeared in 1752, passed through seven editions, besides being translated into the French, Italian, and German languages. General Melville, who, while governor of the Friendly Islands, saved by his sanitary regulations the lives of seven hundred of his soldiers, attributed his success to his having read Pringle's book.

In 1745 Pringle was nominated physician-in-chief to the British forces employed under the Duke of Cumberland in suppressing the Scotch rebellion. He remained with the forces till after the battle of Culloden, April, 1746. The troops were in the field during the bitter weather of December, and yet suffered little, a society of Quakers having distributed clothing amongst them. For two centuries past, in every period of national suffering, these men of peace have given brilliant examples of benevolence. The post which Pringle filled is perhaps the

most difficult, and at the same time the most brilliant, that a physician can occupy. In the midst of devastation and horror, surrounded by immense multitudes occupied in carrying out projects of destruction, he could yet abandon himself to the impulses of his heart, and listen to every suggestion of kindness. The terrible laws of war did not exist for him. He, in the midst of battle, could be permitted to listen to the voice of nature. He was able to be truly man, and to preserve without stain the human character and dignity. Englishmen or enemies, alike confided to his care, were to him brothers alike.

Pringle served with the army abroad until the peace of Aix-la-Chapelle, in 1748, when he returned to England and settled as a physician. Henceforth most of his life was passed in London, where he divided his time between the practice of his profession and his duties at the Royal Society, president of which he was from 1772 to 1778. He died in January, 1782, in the 75th year of his age, and is buried in Westminster Abbey.

Dr. John Brown, in his "Horæ Subsecivæ," says: "Pringle was our earliest health reformer, the first who in this country turned his mind to hygiene as a part of civil polity. He left ten large folios of MSS., which form the most remarkable record I have ever seen of an immense London practice. His writings stand out in marked contrast to the error, ignorance, and indifference then prevalent in all matters concerning the *prevention* of disease." The love of truth and a desire to do good were his two greatest pleasures, and, indeed, the only pleasures he had ever known. No eminent and learned foreigners ever came to England without waiting upon him.

The principles of piety and virtue which had been early instilled into his mind never lost their influence upon him. Nevertheless, when he mixed with the world his belief of the Christian revelation was so far unsettled that he became a doubter. But it was not in his disposition to rest satisfied with doubt in so important a matter; he loved truth too much not to make religion the object of serious inquiry. The result of his investigation was a full conviction of the divine origin and authority of the Gospel. His early objections were entirely removed when he became satisfied that the orthodox doctrines which had shocked him formed no part of the Christianity of the Scriptures. For he became fully convinced that the Athanasian doctrines formed no part of the Bible, but that it teaches from first to last the unity and supremacy of the God and Father of mankind. He was equally convinced that the Bible never confines the mercy of the Supreme Being to a few, to the exclusion of others; and that it teaches, as to the duration of future punishment, nothing contrary to divine justice and goodness. As Sir John Pringle was firmly persuaded of the truth of the Gospel, so he lived under its influence, in a regular attendance on public worship, in private devotion, and in an endeavour to discharge all the obligations of Christian duty.

DR. WILLIAM HEBERDEN.

"No person, either in this or any other country, ever exercised the art of medicine with the same dignity, or contributed so much to raise it in the estimation of mankind."—*Dr. Wells* (of Heberden).

William Heberden, M.D., F.R.S., Senior Fellow of the Royal College of Physicians, was born in London in 1710. He entered St. John's College, Cambridge, in 1724. He remained twenty-six years at the University of Cambridge. This long course of years—spent partly in study and partly in teaching—gave him a thorough acquaintance with his profession, and in 1750 he removed to London to practise it in a wider field. But in the great city he found himself lost in the crowd. Wearied at last of long delay, he was on the point of returning to Cambridge and ending his days there. He had tasted the bitterness which thousands of brave hearts taste in every generation in the sharp struggle of life; but in that struggle some are wounded and worsted—others are wounded and conquer. In the end Heberden was among the conquering. For thirty years he was engaged in extensive practice—so extensive that he had to decline the appointment of Physician to the Queen—one for which most physicians would have sacrificed all other prospects. He retired from practice in his old age, and died in his house at Windsor at the age of ninety. One of his friends describes his appearance as that of "the thinnest person I ever saw, very tall, and a most clear and healthy countenance." His reputation has been preserved in his profession by the valuable "Commentaries" which he left behind him, framed from the

notes of his patients' cases which he had for years been in the habit of jotting down at their bedsides. These "Commentaries" contain more accurate and valuable observation than perhaps any other volume in medical libraries. It has been remarked that the more experience a physician acquires the more closely does he adopt Dr. Heberden's opinions and esteem his writings.

He married a granddaughter of William Wollaston, who was one of the chief advocates of a rational Christianity in the eighteenth century; and among his principal friends in Cambridge were the Unitarians Dr. Jebb and Dr. Conyers Middleton. During his residence in the University he spent several evenings in every week at Middleton's house; and he took an active part in Dr. Jebb's agitation against subscription to the Thirty-nine Articles. Heberden was a vehement advocate for alteration of the Articles and Liturgy, and for the abolition of all subscription to them. A very orthodox historian of Cambridge, Mr. Cole, while he bitterly censures Dr. Heberden for his zeal on this subject, declares that "he was a man of the greatest temperance and virtue, and in the greatest repute of any physician in London." In 1780 we find him generous in his pecuniary support of Dr. Priestley's theological publications. Both in medicine and in theology his principle and his advice always was, in effect, to avoid theories and systems, distrust the mere authority of custom and tradition, and to observe and judge unfettered.

From his earliest years Dr. Heberden had a deep sense of religion. In his later life he learned on one occasion that a friend of his had left for publication a MS. of irre-

ligious tendency, which was about to be published. He at once entered into a treaty for its purchase. He gave £50 for it, and destroyed it.

He passed a long life in the thirst for knowledge and the desire of human welfare; and the peace of conscience which had been his throughout his active career showed its influence in the cheerfulness and calmness of his long and hale old age, bright with domestic and scientific pleasures. He lived in serenity of mind and heart, and in that serenity departed to his God.

DR. BENJAMIN RUSH.

AMERICA'S FIRST GREAT PHYSICIAN.

Benjamin Rush was born in Philadelphia, Pennsylvania, on December 24th, 1745. He studied medicine in Europe, and became a professor in the Medical College of Philadelphia. It was estimated that in the course of his life he had given medical teaching to more than two thousand pupils. From his early youth Dr. Rush resolved to be a great man, and a great man he became. He succeeded, but it was by that diligence which conquers the hardest things, and by that intense desire of knowledge which never fails to gain its object. "Medicine," he said, "is my wife; science is my mistress; my study is a grave where I lie buried, 'the world forgetting, by the world forgot.'" Like most

men who have extended the boundaries of any branch of human knowledge, he was a constant early riser; and thus made sure of what Gibbon well calls "*the sacred portion* of the day." So attached was he to his profession, that in speaking of his approaching death he remarks: "When that time shall come, I shall relinquish a pleasure that to me has no equal in human pursuits; I mean that which I derive from studying, teaching, and practising medicine."

Whilst pursuing, as a young man, his medical studies in London, he heard a debater inveighing against the approaching revolt in America, and sneeringly saying that "even if the Americans could get cannon they would have no cannon balls." Rush sternly replied that if all other cannon balls failed, his countrymen could at least dig up the skulls of their ancestors who had died in American exile rather than live under tyranny in Europe. The resolute spirit which this retort manifests, characterised Dr. Rush throughout life. The famous English physician and philanthropist, Dr. Lettsom, compares his devotion during the raging of yellow fever in Philadelphia, in 1793 (when some other medical men fled from the city), to that of Sydenham during the Great Plague in London. "Contemplate," says Lettsom, "this illustrious Professor, emerging from the prostration of strength caused by this fever; his aged mother dying; his sister a corpse; his pupils dead around him; he flying from house to house wherever infection is raging. Death everywhere stalks amid the victims of pestilence, whilst *he* nevertheless braves the poisoned dart." Rush says: "It was meat and drink to me to fulfil the duties I owed to my fellow citizens in this time of universal distress. I

visited between one hundred and one hundred and twenty patients a day. My house was filled with patients waiting for advice. For many weeks I seldom ate without prescribing for numbers as I sat at my table. Streams of contagion were constantly pouring into my house, and being conveyed into my body by the air or in my food. I was charged with the fuel of death."

He wrote a valuable little pamphlet against the use of tobacco; in which he mentions that the eminent physician, Sir John Pringle (*supra*, p. 86), became subject, by taking snuff, to tremors in the hand, and to an impairment of memory, but recovered from both maladies by giving up snuff altogether. He also says that Benjamin Franklin, a few months before his death, declared that in all the course of his long life he had never in any way used tobacco; and added that he felt disposed to believe there was not much advantage in using it, for he had never found that any man who did use it ever advised him to follow his example!

In the War of Independence he was made Physician-general to the Army—a post which he afterwards resigned, on account of the wrongs he saw done to the soldiers in regard to the hospital stores. He was one of the signers of the Declaration of Independence. He published some medical works, which went through several editions. From 1799 till his death he was treasurer of the United States Mint. Though Dr. Rush had inherited a tendency to consumption, yet by assiduous care he preserved his life till the age of 68, dying on April 19th, 1813. His son Richard became ambassador to England in George IV's reign.

In the later years of life, Dr. Rush spent one-seventh

of his income in charity; and the last words he uttered were an injunction to his son: "Be indulgent to the poor." Like the great Dutch physician Boerhaave, he probably could have said: "The poor are my best patients, for God is their paymaster." By his pen, by his purse, and by his life he supported the cause of morality and religion in America; for he added the character of a Christian to the character of a scholar. Every night he assembled his family to read to them a chapter in the Bible and to address God in prayer. Public worship he strongly advocated, declaring that it "winds up the machine of both soul and body better than anything else, and invigorates them for the labours and duties of the ensuing week." In a letter written shortly before his death, he says: "I have acquired and received from the world nothing which I prize so highly as the religious principles I inherited from my parents."

What was the religious faith which animated this noble life? It was that of Christianity, and of Unitarian Christianity. Dr. Priestley, in his Correspondence, mentions that he conversed with Dr. Rush in 1801, and found him to be an Arian. This illustrates the following remark which occurs in one of Rush's pamphlets:—"The opposing systems of the numerous sects of Christians arise from their being more instructed in catechisms, creeds, and confessions of faith, than in the Scriptures. Immense truths are concealed in the Scriptures; the time will come when posterity will pity our ignorance of these truths."

THE DUKE OF GRAFTON.

"Where smiling Euston boasts her good Fitzroy,
Lord of pure alms and gifts that wide extend;
The farmer's patron and the poor man's friend."
—*Bloomfield.*

"Thy liberal heart, thy judging eye,
The flower unheeded shall descry
And bid it round Heaven's altar shed
The perfume of its fragrant head; . . . .
Through the wild waves, as they roar,
With watchful eye and dauntless mien,
Thy steady course of honour keep,
Nor fear the rocks nor seek the shore."
—*Gray (to Grafton).*

Augustus Henry Fitzroy (third Duke of Grafton) was born on October 1st, 1735, in Suffolk, at Euston Hall (celebrated in Bloomfield's poem of the "Farmer's Boy," and in his ballad of the "Fakenham Ghost"). He was early brought into public life. At thirty he became Secretary of State under the Marquis of Rockingham; and, next, First Lord of the Treasury under the renowned Earl of Chatham. From 1767 to 1770 he was Prime Minister. It is a marked proof of his political merit that, though never ambitious of office, he was appointed to it in every successive Ministry from 1765 down to 1783. When, in that year, Pitt had to form a Government, the Duke of Grafton was one of the first persons whom he invited to join it, though in vain.

It is to the credit of his foresight that in the Cabinet he all along strenuously opposed the American war; and, when he found that his counsels were unavailing, he resigned office, together with Lord Camden. George the Third listened with cold politeness to the Duke's reasons, and then bowed his faithful Minister out from his presence. Had Grafton's counsels been adopted, America would have been saved to this country. Later on, we find the Duke once more with the seals of office, but it was only for a short period. Once more his efforts after peace were disappointed, and he finally left the conduct of national affairs to others—those to whom office was more the object of ambition.

In 1768 he had been elected Chancellor of the University of Cambridge, his installation being celebrated by the poet Gray's noble ode.

In the first half of his life he had been involved in habits of dissipation, which have been permanently associated with his name by the bitter invective of the "Letters of Junius." But from the time of his second marriage, in 1769, for all the remaining forty years of his career, his character was exemplary. And even in his early days of dissipation, his public career as a politician had been beyond blame. As his recent biographer, Sir William Anson (a resolute High Churchman), concedes: "He showed a high sense of public duty, with a real desire to use his powers and his position for the good of his country." Charles Fox said there was no statesman under whom he himself would rather act.

He moved in the circles of aristocracy; he trod the gay mazes of fashionable life; he sounded the depths of human policy, and knew all the secrets of Administrations; and yet with an ever-growing conviction that all was

vanity. Finally there grew up a deep religious faith, which filled the void.

For soon after Grafton, in 1783, retired from political life, he was led—by observing the wide-spread scepticism of the aristocracy—to inquire assiduously into religious subjects. After much thought and study, he became a thorough believer in the Divine authority of Christianity. He then set himself to an assiduous study of the Scriptures, in order to decide what doctrines they taught. He was soon led to a conviction that they represented Christ as a being simply and truly human, and the Father of Christ as the only God and the sole object of religious worship.

He then decided to act upon this discovery. It seemed his duty to secede from the worship of the Establishment; he therefore resolutely cast in his lot with the few who held to the worship of the One God. The severance must have been painful, especially for the purpose of joining a small congregation in an obscure chapel. But the Duke did not let any worldly considerations stand in the way of duty; and for years, until old age rendered it impossible, he regularly attended the services of Essex Street Chapel, conducted by Mr. Lindsey (with whom he was on terms of affectionate intimacy). And, when prevented by sickness from thus going up to the House of God, he did not neglect Divine service, but had it conducted in his own apartment.

In 1789, the Duke published a pamphlet pleading for a revision of the Prayer-book, as a step towards remedying "the increase of profaneness and irreligion, which has been very great within these last twenty years." (In 1811, less

than a generation later, Mr. Belsham happily could remark that "a greater appearance of piety, and a greater attention to religious forms, characterises the present times. There is a considerable extension, not only of the external forms, but also of the substance and reality of religion.") In 1791 he printed a small summary of his thoughts on religion for the use of his children, hoping thereby to keep them in mind of his Unitarian sentiments, and lead them "to accustom themselves to improve their lives more and more every day by a study of the Scriptures."

"I daily lament," he writes in it, "that I did not turn my thoughts seriously to religion until I had lost many of my best days in the pursuit of every senseless dissipation. A thorough change of conduct has brought inexpressible comfort to my mind. In advanced age, by trusting to the mercies of God through the Gospel of his Son, I enjoy much more solid comfort than I ever did in any of the days of my follies. I would not exchange it for any condition of youth and wealth and worldly joys, if accompanied by a vicious course. . . . It is apparent to me that by mistaking corruptions of the Christian religion for essential parts of it, it has been rendered incredible to many men of sense, who, by due examination, would soon have discovered that Christianity stands on solid ground, and that the corruptions of it alone form the weak part."

The Duke was a liberal benefactor to the Unitarian cause, and to that of sacred literature. Thus he subscribed most munificently to the cost of reprinting Griesbach's Greek Testament. His acts of charity were generous (as Bloomfield's lines commemorate) and unostentatious. With

intimate friends his favourite subject of conversation was religion; and the point on which he chiefly dwelt was the Gospel's revelation of God's mercifulness.

He died on March 14th, 1811, at his much-loved Euston seat. He had suffered much from illness for a year or two previously, but with fortitude and resignation.

SIR WILLIAM JONES.

ORIENTALIST AND LAWYER.

"The most enlightened of the sons of men."—
Dr. Johnson (of Jones).

Sir James Mackintosh says of Sir William Jones: "He surpassed all his contemporaries, and perhaps even the most laborious scholars of the two preceding centuries, in extent and variety of attainments. So pure was he in his political conduct that he has been called 'The English Cato'; so universal in attainments, that he has been compared to the 'Admirable Crichton'; while the Dutch scholar Schultens termed him 'the Phœnix of his day and the ornament of his age.' More than all he sacrificed his life by his eagerness in performing a great duty—the completion of a code of laws for the Oriental subjects of his country."

Sir William Jones was born in London, on September 20th, 1746. He lost his father when only two years of age, and the care of his education fell on his mother, a

lady of uncommon endowments. It is related of him that when he was only three or four years of age, if he applied to his mother for information upon any subject, her constant answer to him was: "Read and you will know." Such was his activity at school that one of his masters was wont to say of him: "that if he were left naked and friendless on Salisbury Plain, he would nevertheless find the road to fame and riches." While at Oxford he became desirous of studying the Oriental languages, and he supported a native of Aleppo, at his own expense, to instruct him in the pronunciation of the Arabic tongue. He was called to the Bar in 1774; and published some legal works of great value. But his love of independence stood in the way of his professional advancement. He denounced the American war whilst it was still popular with his countrymen; advocated a reform of Parliament; and attacked the slave trade with the greatest zeal and energy.

In 1783 he obtained what had long been the object of his ambition, the appointment of judge in the Supreme Court of Judicature, in Bengal; and was then knighted.

Almost his only time for study now was during the vacation of the courts; and here is the account of his day during the long vacation of 1785. In the morning, after writing one letter, he read several chapters of the Bible, and then studied Sanscrit grammar and Hindu law; the afternoon was given to the geography of India, and the evening to Roman history; and then the day was closed by a few games at chess, and the reading of a portion of Ariosto.

He planned a complete digest of the Hindu and Mohammedan laws, with a view to the better administra-

tion of justice among the natives. This work he did not live to finish, but its subsequent accomplishment was entirely owing to his labours. He was seized at Calcutta with an inflammation of the liver, which terminated his life, 27th April, 1794.

It was by a persevering observance of a few simple maxims that Sir William Jones was enabled to accomplish what he did. One of these was never to neglect an opportunity of improvement. Another was that whatever had been attained by others was attainable by him, and that therefore the real or supposed difficulties of any pursuit formed no reason why he should not engage in it, and with perfect confidence of success.

Few men have died more regretted than Sir William Jones. His loss to the world of letters was most deeply felt. As a linguist he has scarcely ever been surpassed. He understood eight languages thoroughly, and had a more or less exact knowledge of twenty others. In five years he learned Sanscrit, that he might translate the native laws, which previously were not understood by the English judges who had to administer them. His acquaintance with the history, philosophy, laws, religion, science and manners of nations, was most extensive and profound. His works fill six quarto volumes; and it is to him that English students owe their access to Indian, Arabic and Persian literature.

His memory is preserved by his statue in St. Paul's Cathedral; but he has a still nobler monument in the words of Dr. Bennet (Bishop of Cloyne): "I knew him from the early age of eight or nine, and he was always an uncommon boy. Great abilities, great peculiarities of

thinking, fondness for writing verses and plays, and a degree of integrity and manly courage, of which I remember many instances, distinguished him even at that period. I loved and revered him, and though one or two years older than he was, was always instructed by him from my earliest age. In a word, I can only say of this wonderful man, that he had more virtues and less faults than I ever yet saw in any human being; and that the goodness of his head, admirable as it was, was exceeded by that of his heart. I have never ceased to admire him, from the moment I first saw him; and my esteem for his great qualities, and regret for his loss, will only cease with my life."

Dr. Parr, who had known him from boyhood, and who intended to write his life, tells us that he was a Unitarian; and we learn from Mr. Belsham ("Monthly Repository," xi. 257), that, like Bishop Shipley, whose daughter he married, he belonged to the Arian section of Unitarians. It is true that Lord Teignmouth, in his "Life of Sir William Jones," speaks of him as orthodox; but the passages which he cites utterly fail to support his assertion, and show that he must have been unacquainted with the belief and language of Unitarians. The published works and the private devotional writings of Sir William Jones afford sufficient proof (though only of a negative character) that he was a Unitarian. And as no man was better qualified, either by learning and acuteness, or by a devout and earnest life, to judge the claims of our faith, we may well be proud of his testimony.

BISHOP RUNDLE.

"E'en in a bishop I can spy desert;
Secker is decent—*Rundle has a heart.*"

POPE.

Thomas Rundle was born at Milton Abbot, in Devonshire, in 1686. He was educated at Oxford (where he formed the acquaintance of Whiston), and became a clergyman.

Rundle became Archdeacon of Wilts, and attained many other preferments. In 1733, Lord Chancellor Talbot begged the King to make him Bishop of Gloucester, and the appointment was about to take place, and had already been announced in the newspapers, when the Bishop of London interfered, knowing Rundle's heterodoxy, and accusing him even of Deism. The matter was at last compromised by his appointment as Bishop of Derry, even heresy being apparently thought good enough for Ireland. On reaching Ireland, he found he had great prejudices to contend against, but he set to work to overcome them, and succeeded. Says Swift, in a letter to Pope: "Dr. Rundle is indeed worth all the rest you ever sent us." To which the poet answers: "He will be an honour to the Bishops, and a disgrace to *one* Bishop" [the Bishop of London, his persecutor]; "he will be a friend and benefactor to your unfriended and unbenefited nation; he will be a friend to the human race wherever he goes. I never saw a man so seldom whom I liked so much." "He is esteemed as a person of learning," says Swift, in another letter; "but he is beloved by all people."

Several of his sermons were published, and all of them are consistent with the strictest Unitarianism.

In 1743 he died. Three weeks before his death, in full view of it, he wrote to a friend: "There is no comfort in this world but a life of virtue and piety, and no death supportable but one comforted by Christianity and its real and rational hope. May all who love the truth in Christ Jesus, and sincerely obey the Gospel, be happy! For they deserve to be so, who seek Truth in the spirit of Love."

The Bishop *had a heart.* "I must do him the justice," says Whiston, "to say he was always of a very kind, generous, friendly disposition, and afforded me in particular considerable assistance in the last years of his life. And even near the time of his death he wrote me a kind letter to send for ten guineas, when he was hardly able to write, and therein desired 'To seek the truth in love' to his last moments." It would seem from this repeated mention of that maxim that it was a chosen motto with the Bishop.

Bishop Rundle's letters give proofs of his sympathy with the Unitarian writers, Samuel Clarke and others. Of Clarke he says, in 1730: "His intrepidity in the cause of truth against the solicitations of greatness, and wealth, and honours is a more amiable heroism than the destruction of nations by the pernicious courage of an Alexander."

BARON MASERES.

Francis Maseres, M.A., F.R.S., F.S.A., was born in London, 15th December, 1731, of a family originally French, who settled here on the revocation of the Edict of Nantes. His grandfather was one of five brothers, who were unequally divided when a call was made on them for an avowal of their religious principles, three of them (including the baron's grandfather, Francis) adhering to the Protestant faith, the other two, the head of the family and the physician, quitting it for the doctrines established by law.

Francis Maseres was educated at the University of Cambridge, where he became a Fellow of Clare Hall. He was called to the bar, and went the Western Circuit. Maseres was inveterately honest; he could not at the bar bear to see his own client victorious when he knew his cause was a bad one. On one occasion he was in a cause which he knew would go against him if a certain case were quoted. Neither the judge nor the opposite counsel seemed to remember this case, but Maseres could not help dropping an allusion which brought it out. Of course, his business as a barrister fell off. Some time after Mr. Pitt wanted a lawyer to send to Canada on a private mission, and wanted *a very honest man*. Some one mentioned Maseres, and told the above story. Pitt said that he had got the man he wanted. The mission was satisfactorily performed, and Maseres remained as Attorney-General of Quebec. Here he distinguished himself by his loyalty during the American contest and his zeal for the interests of the province. On his return to England he was made Cursitor Baron of the Exchequer in August, 1773, which office he filled till his death, a period of more than forty-eight years. No other English judge, we believe, had so long a judicial career. No part of his long life was wasted in idleness, and his numerous writings, legal, political, mathematical, and literary, show how profitably he worked. Few possessed in so high a degree a knowledge of the laws of England, considered as a science; and in questions of great moment the members of both Houses of Parliament often availed themselves of his judgment and superior information.

His religious creed was contained in a very simple compass, and his friends never forgot the solemn manner in which he used to introduce it. "There are three creeds," he would say, "that are generally acknowledged in the Christian world, contradictory in many respects to each other, and two of them composed by nobody knows whom and nobody knows where. My creed is derived from my Saviour, and the time when and the manner in which it was uttered give it a title to pre-eminence. A few hours before his death, in an address to his Father, Christ says:—'*This is eternal life, to know Thee, the only true God, and Jesus Christ, whom Thou hast sent.*' This is my creed, and happy would it be for the Christian world if it had been content with it, and never laid down any other articles for a common faith." Under the influence of this creed he was animated with a sincere piety towards his Maker, and with unfeigned charity for all his fellow-creatures.

The following lines, which condense the whole Trinitarian controversy, have been attributed to him (amongst others) :—

"Talk of essence, and substance, and no one knows what!
God either made Jesus, or else he did not:
If made, he's a creature, without more ado;
If not, he's a God—and then we have *Two*."

It was the arguments and sacrifices of Lindsey that led Maseres to adopt Unitarian views.

This venerable man died 19th May, 1824, in his ninety-third year. Cobbett described him to be "certainly as good a man as ever breathed." Our good Lindsey, who knew him for thirty years, declared him to be "one whose liberal, benevolent, and generous labours were constantly exerted in various ways to benefit mankind, and to promote the cause of true religion and virtue." The equanimity of his temper was such that a celebrated chess player used to say of the Baron, who was fond of that game, that he was the only person he knew, from whose countenance it could not be found out whether he had won or lost. The bulk of his fortune (nearly £200,000) was left by him to the Rev. R. Fellowes (an Anglican who had adopted Unitarian views), who became one of the founders of the London University.

JOHN AND PETER DOLLOND.

John Dollond, F.R.S., the inventor of the achromatic telescope, was born in Spitalfields in 1706. His parents were French Protestants, who sought refuge in England to avoid persecution and to preserve their religion. They were silk-weavers, and the first years of John's life were employed at the loom. In consequence of the death of his father, and the poverty in which the family were thus left, John received little or no education; but he applied himself with unwearied industry to the work of self-instruction. Even as a boy he gave his leisure hours to mathematics; and at the age of fifteen we find him amusing himself by making sundials and solving problems.

He married young, and his family cares left him little leisure for study; yet so eager was he to extend his mathematical knowledge, that he shortened his hours of sleep to get time for studying optics and astronomy. He soon began to work at anatomy, and then at divinity; and finding that Latin and Greek were indispensable for these studies, he applied himself diligently to them, and found great delight in reading the Greek Testament.

Meanwhile his son Peter, who was born in 1730, grew up; and the two carried on business together as Spitalfields weavers. But Peter about 1750 commenced business as an optician, and his father joined him in 1752. The theoretical knowledge which the elder Dollond possessed now stood him in good stead. He introduced such important improvements into philosophical instruments as

at once rendered him famous; and the poor Spitalfields weaver soon became a friend of the most eminent men of science.

His attention was drawn to the opinion of Sir Isaac Newton, which Euler had disputed, that "Refraction could not be produced without colour, and that therefore no improvement could be hoped for in the refracting telescope." After testing it by a year of laborious experiments, he discovered a new principle, which had eluded the observation of even Newton. Applying it to practice, he found himself able to construct object-glasses, in which the different refrangibility of the rays of light was corrected, and which were thus free from the prismatic colours. He had invented the achromatic telescope. The weaver-lad had given the astronomer and the mariner a new key to the heavens. So startling was the discovery that even Euler and Clairaut could not at first believe in its reality. In 1761 he died suddenly; being struck with apoplexy whilst intently studying Clairaut's work on the lunar theory.

His appearance was grave, and the strong lines of his face bore the marks of deep thought; but to his family and friends he was cheerful and affectionate. His memory was extraordinary. Varied as was his reading, he could recollect and quote the most important passages of every book which he had ever read. He was fond of God's worship; attending the French chapel usually, but also loving the ministry of the great Unitarian divines, Benson and Lardner.

After his father's death Peter Dollond continued the business, following in his father's path of invention and

improvement. In early life he had gone with his father to Unitarian services, but being a zealous inquirer after truth, he sometimes visited those of the Established Church, and on one occasion attended that of the Calvinistic Methodists at Surrey Chapel, where he heard doctrines which he declared "filled him with amazement." He declared his settled preference for Unitarian teachings, as more intelligible to his mind and more in harmony with the independent spirit of his truth-loving ancestors. A friend who had been in close intimacy with him for thirty years declared that in goodness of temper Peter Dollond was never surpassed by any human being. His hand was "open as day" to charity; and he was lavish of the wealth that he had won in the noblest of all ways—by inventions that had benefited his race. He died at the age of ninety, in 1820.

One of his daughters was the mother of Bishop Tyrrell, of New South Wales, who, in 1879, bequeathed a quarter of a million sterling to the Episcopalian Church of Australia.

BISHOP CLAYTON.

Robert Clayton was born at Dublin in 1695. He became Bishop, first of Killala, and afterwards of Cork and Clogher. He would subsequently have been made Archbishop of Tuam, but for his avowing Arian opinions in a book called "An Essay on Spirit," which he brought out in 1751.

These opinions he again asserted in a powerful book which he wrote against the Deists, entitled: "A Vindication of the Old and New Testament." In 1756 he moved in the Irish House of Lords for the removal of the Nicene and Athanasian creeds from the Liturgy. He said in his speech: "The Nicene Creed, so far as it differs from the Apostles' Creed, is nothing but the determination of a number of bishops, in the fourth century, concerning a metaphysical point not plainly revealed in the Scriptures—a point which the Nicene fathers themselves thought of so little consequence to the generality of Christians that it was not ordered to be taught to the catechumens, nor even read in the churches, till some centuries afterwards."

Many replies were written to the "Essay on Spirit;" and the orthodox forged, in the name of its author, a "Sequel" and afterwards a "Genuine Sequel" to it. In a pamphlet which Clayton wrote in 1753 he denounces these forgeries; and adds that the "Essay on Spirit" "had no other view than that of endeavouring to ease Christianity from that load of error—in the Athanasian exposition of the doctrine of the Trinity—which hangs like a millstone round the neck of it."

Bishop Clayton died in 1758, just as a prosecution for heresy was being commenced against him. His benevolence, his generous habits, and the wisdom with which he directed his charities, have extorted praise even from his bitterest theological opponents.

RICHARD PRICE, D.D.

"And from the pulpit zealously maintained
The cause of Christ, and civil liberty,
As one and moving to one glorious end."

Richard Price was born in the county of Glamorgan, in 1723. His father—a man of some fortune—was a Calvinistic minister of strict orthodoxy. Having one day surprised Richard in the act of reading a volume of Arian sermons, he snatched the book from him and threw it into the fire. On his father's death, Richard in the most disinterested manner divided his own slender share of his father's goods with two of his sisters; and then, with staff in hand and wallet on his back, set off on foot some seventy miles to Bristol, and from thence in a lumbering wagon to London, where he arrived with but a very few pounds in his pocket. His uncle, who was Dr. Watts's colleague, got him placed in a Dissenting academy, and largely contributed to his support during his stay as a student.

Mr. Price's modesty was equal to his other merits; and on leaving the academy, not deeming himself as yet qualified to undertake ministerial work, he accepted the quiet office of chaplain in a family of distinction at Stoke Newington. Here he lived several years happily, and treated with due respect. His vicinity to the metropolis occasioned his being repeatedly invited to preach there, and for a short period he assisted the justly-celebrated Dr. Chandler. His patron dying, Mr. Price became morning preacher to the Newington Green congregation. Whilst

here he was, during a part of the time, engaged as afternoon preacher to a London society; and subsequently as morning preacher at Hackney, retaining his Newington Green station together with his residence in that village, but changing his services there to the afternoon.

A vivid picture of him has been drawn by Mr. Field, of Warwick, who says: "Often attending, and always with increasing satisfaction, the religious instructions of this great preacher, in whom piety and philosophy, zeal and charity, were so happily united, I thoroughly imbibed from his own lips one of his own favourite maxims: 'Divine favour is connected with nothing but a righteous life. God is the friend of every sincere inquirer, whether he discovers truth or not.' I obtained the happiness of a personal acquaintance with him, and had then delightful opportunities of witnessing, amidst the scenes of private and domestic life, the same humility of temper and simplicity of manners, the same fervour of piety and ardour of benevolence, which always shone out so conspicuously in his public character. The very tone of his voice, the air of his carriage, all the features of his countenance, indicated the gentleness, the kindness, the philanthropy, which predominated within. Whoever approached him felt attracted irresistibly towards him. Whoever knew him reverenced him much and loved him (if possible) more. . . . . Never shall I forget his thrilling tones of devout feeling, the humility and fervour of his prayers, the pathos of his discourses."

As a metaphysician Mr. Price stood in the foremost rank, and anticipated remarkably some of the views of Kant. For his searching work, "A Review of the Principal Questions in Morals," the heads of the Aberdeen University, unsolicited by anyone, conferred upon him the dignity of D.D. The doctor published also "Dissertations on Prayer, Providence, and Miracles," which met with a favourable reception. This book shows his fervent piety and his almost unrivalled powers of reasoning.

As a consistent and enlightened advocate of civil liberty, Dr. Price was among the earliest to assert the cause of the American colonies in their throwing off the British yoke. The same love of constitutional freedom made him preach his well-known sermon on the centenary of our Revolution of 1688, the publication of which drew forth Burke's famous diatribe. Price, with many other lovers of mankind, saw at that period nothing but ground of rejoicing that a great nation had freed itself from a long yoke of tyranny. No one at that moment anticipated the fearful excesses in which the French Revolutionists afterwards indulged. His death, which took place soon after, was a release from many years of acute suffering, borne with submissive gentleness. His trust in the wisdom and goodness of God never failed. He died 19th April, 1791.

His theological views were Arian, receding from the high form of doctrine advocated by Peirce into a belief that Christ was the agent appointed to create this, but not other worlds. But he ever maintained that worship was due to the Father only. He had an amicable correspondence with Priestley on materialism and necessity. Of it a nobleman remarked that it was the most gentlemanly controversy he ever read. On the subjects of annuities and reversionary payments he was the greatest writer of the day. His manners were eminently courteous and

polished; in some degree attributable to the high society to which he was habituated, but still more to his own gentle and amiable disposition.

DR. JOSEPH PRIESTLEY.

THE DISCOVERER OF OXYGEN.

"Lo! Priestley there, saint, patriot, and sage,
Whom, full of years, from his loved native land,
Statesmen blood-stained, and priests idolatrous,
By dark lies maddening the blind multitude,
Drove with vain hate. Calm, pitying, he retired."

—*Coleridge.*

"As a discoverer, Dr. Priestley stands in the highest rank. When his name is mentioned in future ages, it will be as one of the most illustrious discoverers of the eighteenth century."

—*Sir H. Davy.*

Priestley excelled in almost every branch of science, and struck out some new thought in every department of human interest. Bentham thought himself indebted to Priestley for the guiding thought of his whole life—"The greatest happiness of the greatest number." Davy said he was the father of the chemistry of gases. Professor Daubeny writes: "When, in future ages, men reckon up the names of the benefactors of their race who laid the foundations of the sciences by which the condition of humanity has been raised, among the most famous will be

found the name of Priestley." "The medical faculty," said Hutton, "acknowledge that his experimental discoveries on air have preserved the lives of thousands." Professor Brande says: "Priestley's researches respecting the influence of vegetation upon the atmosphere led to entirely new views of the physiology of plants." We all know that his studies were not confined to chemistry, electricity, and natural philosophy; for, as a scholar and divine, he illumined the mind of the world, and bent his prime energies to restore to the church Primitive Christianity. His honesty and learning created a new era in theology. In all he wrote, said, and did there is a transparency so truly delightful that his style has been likened—as the frankness of his character was also likened by his zealous opponent, Toplady—to a piece of crystal.

Joseph Priestley was born the son of a cloth-dresser, at Fieldhead, in Birstal, near Leeds, on the 13th of March, 1733. When only four years old he could repeat the Assembly's Catechism without missing a word. His mother died when he was six years old. He says: "It is but little I can recollect of my mother. I remember, however, that she was careful to teach me the Assembly's Catechism, and to give me the best moral instruction. Once, in particular, when I was playing with a pin, she asked me where I got it; and on telling her I found it at my uncle's, who lived very near, and where I had been playing with my cousins, she made me carry it back again; no doubt to impress my mind, as it could not fail to do, with a clear idea of the distinction of property, and of the importance of attending to it." She died in the winter of 1739. Joseph was soon after taken by an aunt

very well-to-do in the world, who educated him. He says: "Looking back, as I often do on this period of my life, I see the greatest reason to be thankful to God for the pious care of my parents and friends in giving me religious instruction. My mother was a woman of exemplary piety; and my father also had a strong sense of religion, praying with his family morning and evening. The same was the case with my excellent aunt: she was truly Calvinistic in principle, but was far from confining salvation to those who thought as she did on religious subjects. Thus I was brought up with sentiments of piety, but without bigotry; and having from my earliest years given much attention to the subject of religion, I was as much confirmed as I well could be on the principles of Calvinism, all the books that came in my way having that tendency." In his holidays, while still a boy, he read religious books, and studied Hebrew. He says: "Before I went from home (being about eighteen years of age), I was very desirous of being admitted a communicant in the congregation which I had always attended, and the old minister, as well as my aunt, was as desirous of it as myself; but the elders of the Church refused me because, when they questioned me on the 'Sin of Adam,' I appeared not to be orthodox; not thinking that all the human race (supposing them not to have any sin of their own) were liable to the wrath of God, and the pains of hell for ever, on account of that sin only. I well remember being much distressed that I could not feel a proper repentance for Adam's sin."

He was sent to study at Daventry, and was there until he was twenty-two years of age; and, being educated for

a Nonconformist minister, acquired a sound general education.

After four years at Daventry, he became, in 1755, the Presbyterian minister at Needham Market. There he wrote "The Scripture Doctrine of Remission," denying that Christ's death was a sacrifice, and rejecting the Trinity. He had one great drawback as a preacher, and never got completely clear of it: "I was much discouraged with an impediment of speech, which I inherited from my family, and which still attends me; sometimes I absolutely stammered, and my anxiety about it was the cause of much distress to me." But while he was at Nantwich, to which he removed in 1758, he got so bad in stammering that he told the people he would have to give up preaching altogether and confine himself to his school. They prevailed upon him to continue preaching. So, by a practice of reading very loud and slow every day, he got a little better of it again.

He soon became convinced that the doctrines of Christianity had been greatly corrupted, and prepared himself to write on this subject.

Priestley arranged his hours as strictly as did Wesley. Each year he laid out a course of study, and at the end of the twelve months took account of what he had done and compared it with what he had meant to do, just as a bookkeeper settles his yearly accounts. At one time he lived near a brewery, and noticing that lighted chips were put out by the gas rising from fermented liquor, he began, though forty years old, to study chemistry. By-and-by he discovered oxygen gas, and that led him to find out why the blood in our arteries is red. He afterwards dis-

covered different kinds of gases, and invented the pneumatic trough.

Leaving Nantwich, he became a tutor at Warrington Academy in 1761. Five years afterwards he removed to Leeds, and became minister at Mill Hill Chapel. It was there that he took up the study of chemistry. In 1774 he travelled on the Continent as literary companion to Lord Shelburne; and, in 1780, he was called to a congregation in Birmingham. In 1764 he had been made LL.D. of Edinburgh, and in 1766 a F.R.S.

A number of his wealthy acquaintances, perceiving his genius, subscribed a liberal sum of money annually, and gave it to him to enable him to carry on his investigations in science. He was also aided by a few friends to pursue his inquiries on the corruptions of Christianity, and to publish them. He never became wealthy, although he had opportunities. God, he said, had taken more care of him than he took of himself, even so far as money affairs were concerned. He was in all societies, from the highest to the lowest, as a companion and a friend; and used to make no scruple of maintaining, when the companion of the Earl of Shelburne, that there was most virtue, and most happiness, in the middle classes of life.

We would briefly note the political character of Dr. Priestley. He lived in difficult and troublesome times,—the period of the first French Revolution and the first American War, which were rabid King-and-Church days. He was what we may call an ultra-Liberal in politics, indeed, a Republican. His sympathies were with the French in their first Revolution. In France they were proud of Priestley. He was elected as a member to the

Assembly for one of the Departments, but refused the honour. He had no faith in the Divine right of kings or any one else to rule over others to their hurt. He denounced government interference with religion, and prosecutions for conscience sake. He laid down the principles of true and just government, in several pamphlets; and entered into the defence of the people's rights in all nations to a share in the government.

He caused as much excitement among philosophers by his discoveries in science, as he caused agitation among theologians by his attacks on the corruptions of theology. He was made a member of the Royal Society, and received its gold medal "for his many curious and useful experiments."

We have spoken of him as a politician and philosopher. Amongst Unitarians he is still more warmly remembered as one of the clearest theologians the Christian Church has ever known. He said his chief delight was in religion, and by his writings in this sphere he aroused the whole of the world's theologians. He conducted controversy with several learned men with great success. He wrote replies to Paine's and Gibbon's attacks on Christianity in a masterly manner. His sermons are charged with a strength and a benevolence that excite inquiry and cherish goodwill. He was a most devout student of the Bible; he revered its pages. He says: "The attentive consideration of the facts in the Gospel history has certainly the strongest tendency to impress the heart and influence the life in the most favourable manner. Other studies, that to many others are very proper and useful,

appear to me to be altogether insignificant compared to the study of the Bible."

His literary labours were great; he wrote no less than one hundred and forty-nine different and distinct works. Some of them were merely pamphlets; others were large volumes on philosophy, history, politics, religion, and other topics. He finished his last work only a few minutes before he died.

It may be asked, did he attend to his congregation in the midst of so much labour—philosophical, political, literary, and general? He was a pattern to ministers. In his worship he was simple and child-like; in his attention to his chapel, faithful; and constantly desirous of the instruction of the children of his congregation. He had three classes every week. The children from six to twelve years of age he taught in simple stories and moral lessons; he had a Bible class for the more advanced, and a class for young men and women above the age of sixteen. Nothing at the close of his life gave him more pleasing reflections than the time he had spent among children. Once being in company where it was alleged that Christ never smiled, Priestley observed it was impossible that Christ could see the children and take them up in his arms without smiling upon them.

What happened at Birmingham, we shall narrate in as few words as possible. A mob was made drunk, and then a riot was commenced, the ringleaders of which were high churchmen. They went shouting about the town: "Church and State," "God Save the King," "Down with the Dissenters," and the like cries. This was in 1791, on the anniversary of the fall of the Bastille.

They burned down the Unitarian Chapel, and one other dissenting chapel. Then they set off to Dr. Priestley's house, and set fire to it. Priestley fled for his life. They demolished his library, utterly destroyed all his apparatus, and burned his furniture, and the houses of several of his dissenting friends. Arthur Young, in his "Tour through Warwickshire," writes: "Seeing, as I passed, a house in ruins, on inquiry I found it was Dr. Priestley's. I alighted from my horse, and walked over the ruins of that laboratory, the labours of which not only illuminated mankind, but enlarged the sphere of science itself; which has carried its master's fame to the remotest corners of the civilised world; and will now, with equal celerity, convey the infamy of its destruction to the disgrace of the age and the scandal of the British name." Priestley said the loss of his manuscripts of years of labour pained him most. He was within five days' work of completing, for printing, his notes on the New Testament. He never came back to Birmingham.

We get an interesting glimpse of the old quiet home-life at Birmingham from the last survivor of the inmates of Dr. Priestley's Birmingham household. Though he was only a poor errand-boy, his recollections of that busy, useful, happy home-life are worth perpetuating. Isaac Whitehouse went in his fourteenth year to live with Dr. Priestley: two years before the riots of 1791. His revered master he honoured even to his old age; impressively saying of him that he should "never live to see such another man." The doctor was very kind to Whitehouse; and got him taught writing, arithmetic, and the use of the globes. He gave him a pair of globes

with many books and maps. All these the rioters destroyed. The doctor rose early, particularly in summer; often at five o'clock; and went to bed at ten. There were family prayers in the evening at nine o'clock. "The doctor," Isaac says, "had a little bit of an impediment in his speech; which you might discover when he was in a great hurry in speaking. He was never idle for five minutes at a time, but engaged in reading, or some other way. When reading, he always had a pencil in his hand, with which he made notes in the margin of the book. Mrs. Priestley was a very industrious woman, never at rest except when she was asleep. She used to assist in all household duties except washing, and always made pastry herself." There were two women servants kept in the house besides Whitehouse.

He wrote a sermon and sent it to his friends, to be preached among the ruins of his chapel, by one of his congregation, from the text: "Father, forgive them, for they know not what they do." It is a beautiful sermon on Christian forgiveness.

He was chosen minister at Hackney, and applied himself to the duties of the congregation and the moral education of the young. He never felt himself safe from attacks, so powerfully the feeling of the populace was excited against him. He had difficulty to get or keep a servant, as the girls feared they might lose their lives. He resolved to leave England and go to America, where he might finish his life in peace.

We have before us an unpublished letter of Mrs. Lindsey's, of 1794, which says: "Dr. Priestley's speedy departure has called out the efforts of all who know him,

so as to find some business or excuse for coming to take a last look at him. His chapel is crowded to the utmost point, also the lecture room which looks into it; and the overflowing of the multitude are obliged to walk home again. Persecution calls out pity, curiosity, &c.; so that he may even make converts of some who have before considered him as a wild beast let loose to desolate the world. In the midst of it he is as humble and placid as is possible under the harass from both friends and enemies. . . . One gentleman goes with them that they know. The other cabin company they have but little knowledge of, but they are all Dissenters, who took their passage on purpose to go with him; and the steerage is brimful for the same reason. We believe, on tolerable authority, that they will be safe from the Algerine pirates now. However, they are under the providence of God—the only stay of man. He goes without any great expectation of getting anything but by his own labour and abilities, but feels no anxiety or distrust."

He reached America in safety, in 1794; and was hailed by men of science and literature as a great acquisition to the Republic. He often said he would very much like to see his native England again, but he never returned. He lost his eldest son soon after he went to America. This distressed him much. Only nine months after the death of his son, he lost Mrs. Priestley; this was his greatest trial of all, for they had lived together in perfect love thirty-four years. He wrote in his diary: "She was of a noble and generous mind; and cared much for others, and little for herself, through life."

He lived a few years after the death of Mrs. Priestley,

and died on the 6th of February, 1804, in Northumberland, Pennsylvania. On the previous Friday, the 3rd of February, when he went to bed, he felt ill, and had an idea he would not live another day. At prayer time he wished to have all his little grandchildren to kneel by his bedside, saying it gave him great pleasure to see all the little things kneel; and, thinking he possibly might not see them again, he gave them his blessing. On Saturday, he expressed his gratitude for the great advantage he had enjoyed in the acquaintance and friendship of some of the best and wisest men of the age in which he had lived; and the satisfaction he derived from having led a useful as well as a happy life. He dwelt for some time on the advantage he had derived from reading the Scriptures daily, and advised others to do the same, saying, it would prove a source of the purest pleasure. Next morning, about ten o'clock, he desired to finish dictating a pamphlet he had in hand; and a few minutes from finishing his last work he put his hand over his face and gently breathed his last.

Orthodox observers admitted his intense personal piety. That ardent high churchman, Mr. Alexander Knox, says, in a letter to Bishop Jebb, after reading Priestley's sermons: "What surprises me is that, with respect to devotion, the right frame of mind, and self-conquest, he seems to me to talk much better than the whole school of unspiritual orthodoxy." And his very orthodox friend Mrs. Schimmelpenninck says: "I can never forget the impression produced on me by the serene expression of his countenance. He, indeed, seemed present with God. . . . I shall never forget the innocent and child-like delight which Dr. Priestley seemed to feel in natural objects—the

waves of the ocean, the light and shadows on the rocks, the sea weeds and shells and marine plants. He delighted in explaining them; and spoke of everything around as if his abiding feeling were not merely 'Wisdom has created this,' but 'My Heavenly Father's love has given it to us.' . . . He always spent part of every day in devotional exercises and contemplation; and unless the railroad has spoilt it, there yet remains at Dawlish a deep cavern, since known by the name of 'Dr. Priestley's Cave,' where, when visiting Dawlish, he was wont to pass an hour every day in solitary retirement."

Whilst he was occupied in his first and most important investigation on air he was inopportunely called away from home as he was anxiously watching a particular experiment. His absence was unavoidably prolonged to some days. He left his gases, contained in inverted glasses, immersed in water, and charged Mrs. Priestley that no one should touch them. On Mrs. Priestley's return from a walk, what was her horror to find all the glasses removed, wiped, and put by, the water thrown away, and the gas of course escaped! Great was Mrs. Priestley's dismay at this untimely zeal of her housemaid. She told Dr. Priestley, on his arrival, to prepare for something which must cost him much pain. But when he heard what had happened, he said: "Thank God it is only that! It might have pleased Him to have taken one of our children. This little accident will only cost me a few weeks' labour, and if some other should make the discovery before me, by means of this delay, it will be equally useful to the world."

In stature Priestley was a man of the middle size; if anything, slender in his make; plain in his appearance; and

always pleasant in company, and the same at home. In morals he was most strict and pure. Politically, he was a warm advocate of popular rights. He saw plainly for what purpose kings and rulers ought to govern; not for their own aggrandisement, but for the general welfare of those they rule. He stated his views as a politician, statesman, philosopher, and Christian, in plain language, and without fear of man. He was a friend of popular education and the defender of liberty of conscience all the world over. He was one of the ablest defenders of Christianity of his age. He was a learned theologian, and saw clearly what superstitions had gathered round the pure Christian system. He laboured to show where, and when, and by whom, all those false doctrines had been engrafted upon the tree of life. By his writings, he shook the whole fabric of error. He was affable, benevolent, pure, just, industrious. As a minister, he was faithful; as a father, kind; as a husband, loving and true; as a philosopher, learned; as a citizen, patriotic; as a Christian, a follower in the footsteps of Jesus Christ.

THOMAS AMORY.

THE ENGLISH RABELAIS.

"May it be written on my gravestone—'Here lies an odd man!'"
—*Amory.*

Though this jesting wish of his was not fulfilled, it fitly might have been. We know little of Thomas Amory, but all that little is strange.

He was born in 1691. His father was Counsellor Thomas Amory, who attended William III. to Ireland, and was made secretary for the forfeited estates, and became a large proprietor in Clare. It seems, however, that our hero was not born in Ireland, though he was long resident there. He was educated for the Church, but he became a Unitarian whilst at College, and his father upon this disinherited him. The loss was great; but he retained some £400 a year which was beyond his father's control. He is said to have then studied medicine; but we have no account of him till his old age, when he was living a recluse life in Westminster on his little fortune. He is described as being at this time a man of very peculiar aspect, yet with the bearing of a true gentleman: in early life he had been very handsome. He read much, and seldom stirred abroad except in the dusk of evening like a bat. Then he would take his usual walk; but he seemed to be lost in philosophical thought even when passing along the most crowded streets.

In 1755 he published a romance called "Memoirs of several Ladies of Great Britain," which excited great attention from its singularly original style. His heroines are all beautiful, learned and devout; and, like himself, zealous Unitarians. "The religion of Jesus," he says in it, "was not Trinity in Unity, *a creed turned into a riddle.*" Soon afterwards he published "The Life of John Buncle, Esq." (1756—66), which seems intended partly as a sequel to the "Memoirs," and partly as a sketch of his own character and adventures. One of his critics described him as "an Unitarian to a romantic degree"; but his son, Dr. Amory, wisely replied: "My

father worships one God through the mediation of Jesus Christ. I cannot see any romance in that."

The *Retrospective Review* speaks of his deep veneration for the New Testament, and his incessant labour to spread its precepts, and pronounces his novels to be "two of the most extraordinary productions of British intellect;" adding (with reference to one critic's theory of his being insane), "If a vivacious temperament, a social heart, great erudition, and acute reasoning powers, united in a man by sect a Unitarian, denoted insanity, then was Mr. Amory insane. Insane, indeed! we would a thousand times rather be gifted with the insanity which produced this book than with such faculties as made the discovery of his being so." Charles Lamb says: "Buncle is written in better spirits than any other book I know." And William Hazlitt says: "John Buncle is the English Rabelais. The soul of Francis Rabelais passed into Thomas Amory. Both were physicians and enemies of too much gravity. Their great business was to enjoy life. Rabelais indulged his spirit of sensibility in wine; John Buncle shows the same inordinate satisfaction in tea and bread and butter. While Rabelais roared with Friar John and the monks, John Buncle gossiped with the ladies, and with equal and uncontrolled gaiety. These two authors possessed all the insolence of health, so that their works give a fillip to the constitution; but they carried off the exuberance of their natural spirits in different ways. The title of one of Rabelais' chapters is 'How they chirped over their cup.' The title of a corresponding chapter in John Buncle would run thus:—'The author is invited to spend the evening with the divine

Miss Hawkins and goes accordingly; with the delightful conversation that ensued.' The way in which he enjoys the society of his idols is thoroughly original: here is a specimen from John Buncle:—'Upon this Mr. Noel brought me into his house, and the lovely Harriet made tea for me, and had such plenty of fine cream, and extraordinary bread and butter set before me, that I breakfasted with uncommon pleasure.' And what is the discourse with which they flavour the repast? She asks him of 'the primævity and sacred prerogatives of the Hebrew language!' So it is throughout; except that the light badinage of the pair sometimes plays instead round such topics as the Differential Calculus or the Longevity of the Antediluvians. Natural philosophers are said to extract sunbeams from ice; Amory has performed the same feat upon the cold, quaint subtleties of theology. His constitutional alacrity overcomes every obstacle. He converts the briars and thorns of controversial divinity into a bed of roses. He leads the most refined and virtuous through the mazes of inextricable problems with the air of a man walking a minuet in a drawing-room; mixes up in the most natural and careless manner the academy of compliments with the rudiments of algebra, or the First of St. John."

The fullest account of Amory is given in 1773, when he was over eighty years of age. The writer describes him as being a singularly healthy and strong old man, with all his faculties in full vigour, and able to walk for three or four hours; remarkably cheerful when amongst his friends; and still retaining in his conversation all the force of expression and vehemence of feeling

that we find in his writings. The habits of observation which had led him in his earlier years to mix with all ranks of men and go into every scene of life, still clung to him; and he still paid chivalrous attention to ladies, and was enthusiastic in his praises of any of them who showed powers of mind.

At last he retired to Wakefield, where his son was in practice as a physician; and he took lodgings in Northgate. At first he continued his solitary walks at dusk or in the night, but latterly he never stirred out of his room, nor admitted company into it. He died on November 25th, 1788, at the great age of ninety-seven, and is buried in Wakefield churchyard. His eccentricities continued to the day of his death; but he ever, as his son declared, "exceeded most men in truth, honour, and great abilities."

In one of his books he defines in what *oddness* consists, namely: "in spirit, freedom of thought, a zeal for the Divine Unity, a taste for what is natural or romantic, and the like;" and he adds: "May it be written on my stone, 'Here lies an odd man.'"

THEOPHILUS LINDSEY.

FOUNDER OF ESSEX STREET CHAPEL.

Mr. Lindsey was born at Middlewich, in Cheshire, June 20th, 1723. He was named after his godfather,

Theophilus, Earl of Huntingdon, the husband of Selina, Countess of Huntingdon, so well known as the patroness of Whitefield and the Calvinistic Methodists. In the eighteenth year of his age he was admitted at St. John's College, Cambridge. Here his attainments and conduct soon attracted general admiration. Mr. Lindsey was elected a fellow of St. John's College; and became a clergyman. While minister of Pindletown, in Dorsetshire, he married Miss Elsworth, a wife worthy of him.

While at Pindletown, Mr. Lindsey began to entertain scruples concerning Trinitarian worship, and the lawfulness of his continuing to officiate in the Established Church. After diligent inquiries, he says: "The more I searched the more I saw the little foundation there was for the doctrine interwoven with all the public devotions of the Church; I could not but be disturbed at a discovery so ill suiting my situation. For, in the end, I became fully persuaded (to use Paul's express words, 1 Cor. viii. 6)—'That there is but one God, the Father,' and He alone is to be worshipped. This appeared to be the uniform, unvaried language and practice of the Bible throughout; and I found the sentiments and practice of Christians in the first and best ages corresponding with it." Mr. Lindsey did not, however, immediately leave the Church; an affair of such moment required mature consideration. At the same time he declined an offer which, in all probability, would have led him to the Episcopal bench of the Church of Ireland, where he might enjoy the society and counsel of friends. He exchanged his living for that of Catterick, in Yorkshire.

Mr. Lindsey had now renounced the doctrine of the Trinity; yet he remained in the Church, reluctant to leave a situation of usefulness. This reluctance was increased by the example of other estimable persons who, though their opinions varied little from his, satisfied themselves to remain in the Church. He took all opportunities, however, both in public and private, to bear his testimony to this great truth—that there is but one God, the Father—with great plainness and without reserve.

At length, however, he resolved to quit the Church, though he expected that his means of usefulness would be greatly diminished; and though his principles would, among the great body of the Dissenters, be regarded with horror. But none of these things moved him. He fixed his eye upon the line of duty. On announcing his resolution to his friends, the most dear and intimate opposed it to the utmost. They urged upon him the state of poverty to which he would reduce himself and family; but in vain. In obedience to the voice of enlightened conscience, Mr. and Mrs. Lindsey resigned their beloved residence at Catterick, with all its advantages and comforts. With the smallest pittance of private property, they set out in 1773, in the bleak month of December, in search of a resting-place, where they might be able to maintain themselves by honourable industry, and might best promote the great doctrine of the Divine Unity, the sole and unrivalled supremacy of the Father. Former friends were not sparing in loud and strong expressions of disapprobation. Some, indeed, of Mrs. Lindsey's relations offered to provide for

her an asylum, if she would abandon her husband, but the proposal was rejected with the indignation it deserved. As a means of temporary supply, Mr. Lindsey sold his library—a sacrifice the value of which none can appreciate but those who have, like him, an intense love of literature. Arrived in London, they provided themselves with humble lodgings and sold their plate to purchase necessaries for their subsistence.

But the scene began to brighten. Dr. Priestley and Dr. Price were indefatigable in their endeavours to promote the cause in which Mr. Lindsey was embarked; and a room was taken in Essex House, Essex Street, which was fitted up as a temporary chapel. When it became generally known that he intended to open this chapel upon principles strictly Unitarian, it was intimated to him that the civil powers would interpose to frustrate his design; and, after the opening of the chapel, an emissary of the Government for some time attended the public service regularly, in order to communicate information to persons in power. On Sunday, April 17th, 1774, the chapel was opened. The cause began to flourish beyond expectation. The chapel was always crowded with attentive hearers, so that many who came late were obliged to go away for want of room. Considerable numbers of names of great respectability were continually given in as subscribers to the expense of the chapel and to the support of the minister. William Wilberforce himself was an attendant, attracted, not by Mr. Lindsey's theology, "but because he seemed more earnest and practical than the other London clergy." Several pamphlets now issued from the press, animadverting on the views which Mr. Lindsey had adopted, and

vindicating the doctrines and rites of the Church. This gave rise to the "Apology"—the most elaborate of Mr. Lindsey's publications. As the congregation increased, it became necessary to provide a more suitable place of worship. It was agreed, therefore, to purchase the premises in Essex Street; and they were reconstructed for the purpose of a chapel and of a residence for Mr. Lindsey. From this period Mr. Lindsey may be considered as fully settled. All difficulties were removed. Everything went on in a comparatively smooth and equable course; and the succeeding years of his life were not more diversified than those of other studious ministers commonly are. Mr. Lindsey was in general blessed with good health and good spirits. His friends were numerous; and he was in the habit of daily familiar intercourse with persons of the highest repute for talent, character, and information. His public services were attended by as large a congregation as the chapel would admit. Its members revered and loved their venerable pastor, and listened to him as an apostle of Christ. He was engaged in an office to himself the most delightful, and to others the most edifying; at full liberty to search the Scriptures without any control, and to speak his sentiments without the least reserve. If ever any person resigned a situation of affluence from disinterested principles, with prospects the most gloomy and uninviting, it was Mr. Lindsey. And if ever any person experienced the accomplishment of the promise, that he who voluntarily forsakes all for Christ shall, even in the present life, receive a hundred-fold, Mr. Lindsey was the man.

In 1778, Mr. Belsham, at that time an orthodox

minister of a congregation in the country, heard Mr. Lindsey preach. Mr. Belsham left the chapel impressed with the conviction that it was *possible* for a Socinian to be a good man, though his mind shrank with horror from the views which Unitarians entertained. But he lived to succeed Mr. Lindsey as minister there.

In the year 1791 was formed the "Unitarian Society for promoting Christian knowledge, and the practice of virtue, by the distribution of books," and this society he sanctioned and promoted. Early in the year 1793, Mr. Lindsey resolved to resign his situation as a minister. This he accordingly did. He soon afterwards experienced the severest privation which ever fell to his lot, by the exile into which Dr. Priestley, the approved friend of his heart, his fellow-labourer and fellow-sufferer, was driven by the lawless fury of an ignorant mob. He gradually declined in bodily strength and vigour, till 1808, when he was attacked with a complaint that proved mortal in a few days. He died on the 3rd of November, aged eighty-five. Belsham, who knew him intimately, thought his character the most innocent of any recorded in history since the apostolic age.

Mr. Lindsey always bears testimony that his wife was a woman of no common mind and no common moral courage. "My greatest comfort and support under God is my wife," says Lindsey, "who is a Christian indeed, and worthy of a better fate in worldly things than we have prospect of." Her incessant attention to her husband in his declining years very much affected her own health. He was no sooner gone than her own health gave way—both body and mind seemed worn out. Her piety did not

fail her when all else were gone. She expressed herself thankful even for her sufferings, which she regarded as another means of moral purification; and grateful to God that He had permitted her to contribute to the usefulness of a man of such piety and goodness as Mr. Lindsey. Mrs. Lindsey died on January 18th, 1812, in the seventy-second year of her age, and was interred in the same tomb with her husband at Bunhill Fields Cemetery, London.

WILLIAM MORGAN.

"Why weep ye then for him who, having won
The bound of man's appointed years, at last—
Life's blessings all enjoyed, life's work all done—
Serenely to his final rest has passed?"

From Laplace back to Newton, and from Newton back to Archimedes, was there ever a great mathematician who was an orthodox believer? Habits of minute exactness in thought and statement are ill compatible with a creed which glories in its inconsistencies, and demands the sacrifice of reason at the outset. We might reverse Plato's warning to his scholars, and inscribe on the threshold of Trinitarianism, "Let no geometrician enter here."

And now that in modern days the application of mathematics to the affairs of practical life has risen into such importance as to become the business of a special profession, it is curious to note how many leaders of that profession have been adherents of our Unitarian theology. There are no names to which the actuary points with greater pride than those of Price, Morgan, De Morgan, Bowditch, and Frend; and all these were our fellow-believers.

William Morgan was born in 1750, at Bridgend, in Glamorganshire. After his father's death he was educated for the medical profession by the kindly help of his uncle, Dr. Price (*supra*, p. 113), the celebrated divine and mathematician, through whom he became connected with the Unitarian congregation at Hackney. Dr. Price's whole life seems to have been modelled upon that of his Saviour. Under the almost fatherly care of this great and good man, young Morgan's character and talents were called forth, and led into the right channels. When Dr. Price found that his mathematical writings were leading to his being constantly consulted on the valuation of assurances and reversions, he suggested to his nephew that it might be well for him to abandon medicine and turn his attention to these subjects. About 1772, Morgan accordingly began to study mathematics, and made such rapid progress in them that in 1775 he was made actuary to the Equitable Assurance Society. Here he had an opportunity of following the peculiar bent of his genius, and he pursued his mathematical studies with great ardour and an enthusiastic love of science. It was his constant habit at this time, and for many years afterwards, to rise every morning between four and five o'clock, winter and summer, to pursue his studies. To these he again recurred in the evening; but finding, when he encountered difficulties in his evening studies, that his ardour to surmount them deprived him of

rest, he abandoned the study of mathematics in the evening, and devoted those hours either to the study of experimental philosophy (chemistry or electricity, but more particularly the latter), or in reading and abridging the works of the Greek historians.

In 1788 he communicated to the Royal Society a remarkable paper on the Probabilities of Survivorships, which won him a gold medal and the Fellowship of that Society. For more than half a century he remained at the head of the Equitable Society. Mainly by his wisdom it was kept at the head of our assurance companies, rising during that time from a capital of 33,000*l.* to one of over nine millions. His mathematical and financial powers, thus devoted to the most important of all practical uses, brought him into familiar intercourse with some of the ablest statesmen and most learned savants of his time. Yet more than this, they won him the higher reward of those who employ their talents in building up society—the consciousness of having saved thousands of families from ruin: for his knowledge and his power of clear exposition saved the Equitable Society from the hazards which peculiarly beset the earlier years of insurance societies. The temptations afforded by the fact that the income necessarily exceeds the expenditure during the first generation of insurers, brought many of its competitors to utter ruin.

Morgan died in 1833, when on the verge of his eighty-third year. He was a decided Unitarian to the end, and a man of fearless and incorruptible integrity. He was the avowed friend of civil and religious liberty at a period when the avowal of such friendship was not without its inconveniences and even dangers.

LORD PLUNKET.

"The Irish Gylippus, in whom are concentrated all the energies and all the talents of his country."—*Curran* (of Plunket).

William Conyngham Plunket was the son of the Rev. Dr. Thomas Plunket, an Arian divine, who became the minister of the oldest Unitarian congregation in Ireland, that of Strand Street, Dublin. Dr. Plunket was a man of fame amongst the wits and politicians of Dublin; and his criticisms on oratory were so highly valued that a seat was always reserved for him in the visitors' gallery of the Irish House of Commons, and known long after his death as "Dr. Plunket's stall." "He was," says the *Edinburgh Review*, "a man of remarkable parts and acquirements, a preacher of a very high order, and a master of sound and nervous English." In his earlier days, when minister at Enniskillen, he often had friendly disputes on theology with the curate of the parish church, Mr. Skelton, author of the once famous book "Ophiomaches." Mr. Skelton would sometimes remind Dr. Plunket of the doom which the Church denounces against heretics; and the doctor would laughingly rejoin, "Let us call in Mary," a little Welsh servant girl, "and state the case to her." When the little umpire had appeared, and the good-humoured disputants had explained their differences to her, her usual decision was, "Aweel, aweel, my masters; if you will have my judgment, I do think that love to God and love to man is no fuel for hell fire."

Dr. Plunket died in 1778, during the infancy of his

children, leaving them and his widow with only a scanty provision; but learning has always been cheap in Ireland, and Mrs. Plunket contrived to educate her children well—so well, that every son became eminent in his profession. William (born at Enniskillen in 1764) is described as a clever, hard-headed boy, very attentive to his studies, but very careless of his clothes and his cleanliness. He became a barrister, and his masculine eloquence and powerful intellect raised him to the highest rank in his profession. He opposed the Union of Ireland with Great Britain in 1798; prosecuted Emmett in 1803; became Attorney-General in 1805; a peer and Chief Justice of the Common Pleas in 1827; and was Lord Chancellor of Ireland from 1830 to 1841. Lord Brougham, who made the history of oratory his special study, pronounces Plunket to have been the greatest orator that the world has seen since those of ancient Greece. His success in the House of Commons was great. His speech on the Catholic question in 1821 had the marvellous effect of converting nine hostile members. Plunket died in 1854, aged eighty-nine.

His friends regarded him as singularly like the great Romilly, at once in his masculine and dignified habits of thought and in the intensity of his affections. We cite him here as an instance of the noble intellectual and moral character that education in a free and rational faith produces. Says Chief Justice Whiteside: "The fact of Plunket's having been brought up amongst Dissenters may have influenced the formation of his character. Their principles encourage boldness of thought and freedom of discussion, promptness to express opinions openly and maintain them resolutely, to respect the sacred rights of

conscience, and to worship liberty." But as no detailed biography of him has been written, we know little about Plunket's personal opinions. From early manhood he conformed to the Established Church, but whether this outward conformity represented an actual abandonment of the Arianism in which he had been brought up, we cannot judge. At any rate, Lord Brougham (who adds that "no one had stronger religious feelings than Plunket") thought him orthodox; but Plunket's grandson speaks of him as differing "on almost all questions of religion" from his friend, Archbishop Magee, the Trinitarian controversialist. And Lord Plunket down to his death gave an annual subscription to our Strand Street meeting-house; and in old age contributed 500*l.* to its fund for its ministers' widows and orphans. His daughter, the Hon. Louisa Plunket, who died in 1898 at the age of ninety, was a zealous Unitarian of the Channing type of theology.

ANNA LÆTITIA BARBAULD.

She was born at Kibworth Harcourt, in Leicestershire, on the 20th of June, 1743; the eldest daughter of the Rev. Dr. Aikin, a minister and schoolmaster of learning and repute. Her mother wrote of her: "I knew a little girl who was as eager to learn as her instructors could be to teach her, and who at two years old could read sentences

without spelling, and in half a year more could read as well as most women. I never knew such another, and I believe I never shall." Her education was chiefly conducted by her mother, her father teaching her Latin and Greek.

When Miss Aikin had attained the age of fifteen, her father was appointed to the office of classical tutor in the Academy for the training of Dissenting Ministers at Warrington. This Lancashire town, which is now a seat of busy industry, was then a quiet, retired place, but it could boast of such a literary circle as might be the envy of many larger provincial towns. The families of Dr. Priestley, Dr. Enfield, Dr. Aikin, and others eminent in connection with science and literature, resident there, exercised a refining influence over the general society of the town and neighbourhood. Most of them held the theology of the "Low Arians," and as appears from a letter of Sir J. E. Smith's, in 1812, Mrs. Barbauld probably retained that theology to the end of her life, though laying no stress on the distinction between Arians and Socinians. The fifteen or more years spent at Warrington, comprehended probably the happiest as well as the most brilliant portion of her life. She was at this time possessed of great beauty, distinct traces of which she retained to the latest period. Her person was slender, her complexion exquisitely fair, with the bloom of perfect health; her features were regular, and her dark blue eyes beamed with the light of wit and fancy.

She had been accustomed to the exercise of her pen both in prose and poetry for some years, and towards the close of her residence in Warrington she published her first

work, a selection from her poems, which at once established her reputation. Four editions were called for. Another volume appeared the same year (1773).

The next year was marked by an important event in her life, her marriage to the Rev. Rochemont Barbauld, a student in the Academy. His father was a clergyman of the Church of England, and he was himself destined for the same career, but at Warrington he imbibed liberal principles which made him determine to enter the Nonconformist ministry. He was a man of cultivated mind and of extreme conscientiousness and singleness of purpose. He accepted the charge of the congregation at Palgrave (near Diss), in Norfolk, and in addition to his ministerial work, opened a boarding school for boys, in which he was assisted by his wife. The great success which attended this undertaking was probably due to the celebrity already attached to her name. Among the pupils many afterwards became distinguished men. It was for them that she wrote her "Hymns in Prose for Children," with the object, as stated in the preface, "of awakening devotional feelings as early as possible, and to impress them, by connecting religion with a variety of sensible objects, with all that the child sees, all that he hears, all that affects his young mind with wonder and delight, and thus, by deep, strong, and permanent associations, to lay the best foundation for practical devotion in future life." At Palgrave also she wrote her "Early Lessons," which may be said to have inaugurated a new era of children's books.

In 1786, Mr. Barbauld was elected minister of the Unitarian congregation at Hampstead. Here he remained for five years, and then accepted an invitation to the old

chapel at Newington Green, where he continued to reside until his death in 1808.

Mrs. Barbauld's devotedness to literary pursuits did not absorb her whole attention, and the stirring events of the day, such as the French Revolution and the rise of the American Republic, excited her warm sympathy and interest. Any movement for the advancement of liberty, and especially for the removal of the disabilities which then fell so heavily on Dissenters, found in her a ready helper and an eloquent advocate. She supplied several valuable contributions to Dr. Aikin's well-known and popular work for young people, "Evenings at Home," begun in 1792. Her prose writings are distinguished by excellence; but the palm must be given to her poems, some of which sparkle with wit and good-natured satire, while others, of a graver kind—her hymns and sacred poems—are pervaded by such spirituality, mingled with such true poetical feeling, as entitle her to rank with the first of modern hymn writers. One of her latest productions was a little poem commencing: "Life, we've been long together," which Wordsworth loved, and which the poet Rogers said he would rather have written than anything he ever wrote.

The later years of Mrs. Barbauld's life were spent amidst a circle of attached and highly cultivated friends, and her time was still occupied with her favourite pursuits and in keeping up a vigorous correspondence with distant members of her family. Notwithstanding many trials (especially the insanity of her husband), her bright cheerfulness never left her. Somewhat suddenly, but quite calmly, she expired on the 9th of March, 1825.

REV. THOMAS BELSHAM.

No name is more intimately blended with the history of Unitarianism in London than the name of Belsham. In perilous times he defended Unitarianism from assaults directed from the highest quarters. He, Priestley, and Lindsey—noble confessors of truth—were the three fathers of modern Unitarianism; all of them nurtured in a creed whose ministry they had to abandon. For all three were diligent students of the Scriptures, and courageous in avowing what they held to be truth. Fidelity to conscience, whatever be the form it takes, is the highest service man can render to God and his country.

Thomas Belsham was born at Bedford in the year 1750. His parents were of the Calvinistic persuasion. They seem to have early imbued their son with a deep, strong spirit of piety, and destined him for the Christian ministry. At the age of sixteen he was sent to the academy at Daventry, then the principal seat for the education of the Dissenting ministry. In connection with it, either as pupil or tutor, he continued to labour (except for the short period he was minister of a congregation at Worcester) until his adoption of Unitarian opinions about the year 1789. His change of opinion took place in the full maturity of his mental powers; he began his elaborate investigation of the Trinitarian controversy when more than thirty years of age. All the prepossessions of education were opposed to the change; and so, too, were his interests, for the change drove him, at the age of forty, to begin life afresh. The investigation itself he conducted

with minuteness, prolonging it throughout seven years. His mode of inquiry was elaborate. He first selected from the New Testament all the texts that bore upon the Unitarian controversy; then he arranged them, and appended to each text the remarks of the chief commentators of either side—Trinitarian, Arian, or Socinian. The lectures thus compiled, he repeatedly reconsidered, delivering them year after year before his pupils. What more could an inquirer do? Who has ever approached the inquiry more fittingly? But the results of this impartial and elaborate review surprised him. First, some of his pupils, to his regret, announced their adoption of Unitarian opinions. Then, year by year, he found himself abandoning, one after another, the various proof-texts which he had been accustomed to regard as foundations of orthodoxy—this verse, because the manuscript was corrupt; that one, because it admitted more naturally of a less orthodox interpretation; and so on. By the end of 1788 he fully realized that he had become a Unitarian (of the "Humanitarian" school), and he accordingly surrendered his tutorship and his pastorate. "I have taken," he wrote, "all the pains I could to gain information; I have earnestly implored illumination from above; I have, with great reluctance, admitted [the new views] into my mind, and I have now made up my mind, and am willing to abide the consequence." The change involved great sacrifices. He was in a position of much influence—a post which had been honoured by the scholarship of Jennings and the sanctity of Doddridge. But he did not hesitate to obey the call of duty.

After retiring from Daventry, Mr. Belsham was for a

period tutor at Hackney. About the year 1794 he settled as minister of the Gravel-pit Meeting, where he preached with increasing acceptance for eleven years, until he was invited to remove to Essex Street as successor to Dr. Disney. His fame was great; his popularity as a preacher continued almost uninterrupted to the close. He died at the ripe age of eighty, in the year 1829.

But his most permanent memorial is in his labours as an author. He published upwards of fifty works. Perhaps the ablest of them were his reply to William Wilberforce, and his "Calm Inquiry," which latter, until superseded by Andrews Norton's "Statement of Reasons," was the most masterly summary of the Unitarian controversy. Besides a variety of discourses, he published "Elements of the Philosophy of Mind," "Memoirs of Theophilus Lindsey," and a translation, with commentary, of St. Paul's Epistles, in four volumes, on which many years of his mature study were spent. His vigorous style is well shown in the following outline of his personal experiences: "There are none who set a higher value on truth than persons who have been the disciples of error. Let those, then, whose minds have been perplexed concerning the proper subjects of religious worship, who have been anxious to pay to each of three supposed Divine Persons the homage due to them, but doubtful how to regulate their addresses, and fearful of offending by undue attention to any One—let those who have believed that God treated His intelligent offspring as no kind human parent would have treated his children, nor any just governor his subjects—who were secretly wishing (though they dared not believe that they wished), that the reins of

Universal Government were in more merciful hands—who have been harassed with distressing doubts whether they were in the number of the chosen few or were doomed to eternal misery for the sin of another; let such declare the satisfaction they felt when brought out of this darkness into marvellous light—when, by the blessing of God upon their religious inquiries, they were led to form just sentiments of religion, to entertain a firm conviction of the absolute unity of God, of His consummate wisdom, of His boundless goodness, of the equity of His government, of the reasonableness of His law. Let them declare which of those two opposite systems has the more direct tendency to animate and to purify the heart, to inspire confidence in God and benevolence to men, to make obedience a pleasure, to pour balm into the wounded spirit, and to diffuse over the mind a tranquillity incapable of being discomposed by the storms of life. And let them say whether the acquisition and profession of these just and elevating sentiments be not well worth any labour or any sacrifice."

SAMUEL ROGERS.

THE BANKER-POET.

"For his chaste Muse employed her heaven-taught lyre,
None but the noblest passions to inspire;
Not one immoral, one corrupted thought,
One line, which dying he would wish to blot."

—*Lord Lyttelton.*

Samuel Rogers is not to be remembered only as a poet. For more than fifty years of a long life he made his house one of the centres of literary society in London. To write his biography properly would be to report the talks of the men and women of note whom he drew around him. He was famous also for his collection of paintings by the old masters, so choice that travellers from abroad and students went purposely to see them, while writers on art described his collection, and on his death the National Gallery bought many of his pictures, the whole collection bringing in £50,000.

Samuel Rogers was born at Newington Green on the 30th of July, 1763. His parents were Dissenters, bringing up their family in a quiet, sedate way, with a great veneration for worth of every kind, and cultivating the society of various valued literary friends who frequented their house. His father was a banker in Cornhill, and he took his family to the little Presbyterian chapel on Newington Green.

The family rejoiced in being descended from the Rev. Philip Henry, one of the two thousand "ejected ministers" who, in the beginning of Charles the Second's reign, had left their churches and livings for conscience' sake. The

opinions that came with this descent—the opinions that Samuel Rogers was brought up in—produced an earnest piety and a strict attention to religious observances, a freedom of inquiry in matters of religion, and a rejection of all creeds as fetters on the mind and snares to the conscience.

On leaving school he wished to be sent to the Dissenting College at Warrington, and to be a Dissenting minister—led to this choice by his admiration of Dr. Price, their near neighbour, then minister at Newington Green. But his father wanted him in his own banking business (for which, however, the poet never had much inclination). It was while on duty in that same banking-house that he first began putting his thoughts on paper and determining to be an author.

His early literary friends were chiefly among the Presbyterians, such as Dr. Price and Mrs. Barbauld, then a widow at Hampstead. His enthusiasm for literature and authors was great; and, when little more than boys, he and his friend William Maltby determined together to go and call upon Dr. Johnson, then at the height of his reputation. Making their way to Bolt Court, Fleet Street, one of them actually had his hand on the great man's knocker, when courage failed; and the young admirers of genius returned home without venturing to knock.

At twenty-two he published, without his name, his first volume of poetry. It was at once noticed with high praise in the *Monthly Review*.

In 1792 he published his "Pleasures of Memory"—the poem that more than any other has got linked to his name. He had been busy on it for six years, while

occupied daily in the banking-house, and in the evening coming back to the quiet home circle. It sold most rapidly; a second, third, and fourth edition were published before the end of the next year.

In 1793, when his father died, leaving him master of a large fortune, he took lodgings in the Temple, introduced his younger brother, Henry, into the business to manage it for him, and henceforth devoted his time wholly to literature and to society. He never married. His father, when young and living with his parents in Worcestershire, had mixed with the men of rank of his own neighbourhood. This society was not to his father's taste, and, on settling in Newington Green, he was not sorry to drop his titled acquaintances, and gave his son the strong advice: "Never go near them, Sam." But their doors were now open to the young and wealthy poet, and he entered.

In 1795 he became acquainted with Mrs. Siddons, and wrote the Epilogue for her to speak on her benefit night. In 1798 he wrote his "Epistle to a Friend," perhaps one of the most pleasing of his poems. In it he describes the principles of true taste as founded on simplicity, and as bringing out great ends by small means.

He formed an acquaintance, which grew into a warm friendship, with Lord and Lady Holland; and, in after years, passed much time at Holland House, where Lady Holland was most successful in gathering together a brilliant circle of authors, wits, Whig statesmen, and "Edinburgh Reviewers"; and, in honour of him, Lord Holland wrote up over a garden seat—

> "Here Rogers sat, and here for ever dwell
> For me those 'Pleasures' which he sang so well."

In 1802, when the Peace of Amiens made France for a short time safe again for travellers, the principal English artists, and Mr. Rogers after them, rushed over to Paris to see the wonderful collection of choice pictures and statues that Napoleon in his wars had stolen from Italy, Spain, Germany, Holland and Flanders. Their finest works of art—the pride of these several countries, were all to be seen in the Louvre. Here Mr. Rogers stayed three months, forming his taste and judgment under these unusual advantages. And then, soon after his return, he set about forming his own valuable collection of pictures. In 1803 he gave up altogether his connection with his bank, and he moved into No. 22, St. James's Place, Westminster—a house that he built for himself, with bow windows looking into the Green Park, and fitted up with the help of the best artists. The drawing-room mantelpiece and ornaments round the ceiling were by Flaxman; a cabinet for small antiquities was designed by Stothard and panelled with pictures by his hand; much of the furniture was copied from Greek models; and round the staircase was a frieze copied from a procession in the Elgin Marbles. In these rooms, with these beauties offered to the eye, and these tastes in the host, it was his joy to gather round him poets, artists, men of literature and science, men of eminence, and also men aiming at eminence—for it was his delight to hold out a helping hand to merit. Many a young man, striving in the path of letters or art, after breakfasting with Mr. Rogers, and being by him introduced to men already great in the same path, has gone home with stronger resolves and renewed trust in his own powers, encouraged by the thought that he was no longer

quite unknown. Thus, though his tongue was at times unkind in its sayings, its owner gave abundant evidence of a kindly heart. His friends were generally invited to breakfast, and according to the good old rule for conversation, were usually neither more than the Muses nor fewer than the Graces.

A list of these social gatherings would have contained the names of most of the eminent men of his day; but the list that he himself kept and used to speak of with pleasure, was the half-dozen occasions when he had been successful in healing quarrels, when friends who had parted in anger had met in his house, and shaken hands again.

In 1812 he published his "Columbus," containing the fine lines—

> "War and the great in war let others sing,
> Havoc and spoil, and tears and triumphing;
> The morning march that glitters to the sun,
> The feast of vultures when the day is done,
> *And the strange tale of many slain for one!*"

In 1819 he published "Human Life," describing—

> "Not man the sullen savage in his den,
> But man called forth in fellowship with man;
> Schooled and trained up to wisdom from his birth,
> God's noblest work—His image upon earth."

In 1830-34, after having twice visited Italy, and published his poem "Italy," and then re-written it—not being satisfied with it—he brought out at a cost of £15,000 a large edition of that and the rest of his poems, beautifully illustrated by Stothard and Turner, and care-

fully directed by himself. And so much admired and sought after was it, that though each volume cost about £7,500, the whole of the money came back in due time. In 1850, on the death of Wordsworth, Mr. Rogers, then eighty-seven, was left surviving a bright cluster of poets that, coming into notice after him, had all departed before him: Crabbe, Scott, Coleridge, Southey, Campbell, Byron, Moore and Wordsworth. Wordsworth had been Poet Laureate, and now the Queen offered the honour to Mr. Rogers, but he refused it, pleading his age.

Through his long life Samuel Rogers remained unshaken in his disapproval of fixed creeds and of the doctrine of the Trinity. His mixing in fashionable life had not altered this, nor changed his taste for simplicity and true greatness. One among the valuable parts of his conversation was his care to lead to what was worth talking about.

Sir David Brewster describes breakfasting at Rogers's house, when the poet was eighty-eight; and that Rogers, "with the admiration and reverence for Scripture which distinguished him, repeated in tones tremulous with age and feeling what he called 'The Child's Psalm,' the one beginning, *The Lord is my Shepherd, I shall not want.*" In 1845 we find Rogers writing of his own "perfect conviction" of the Divine mission of Christ.

At eighty-six he broke his leg, and was after that confined to the society of friends who came to him. He grew fond of talking to the young, and used to say that it was a fault in Cicero's "Treatise on the Pleasures of Old Age," that Cicero had not mentioned that among them. One little piece of his advice to a young mother was: "Teach your children to say their prayers at your knee, and they will remember it all their lives; I remember now saying my prayers at my mother's knee."

He lived to the great age of ninety-two, retaining his full faculties till almost the last.

SIR GEORGE SAVILE.

THE MODEL COUNTRY GENTLEMAN.

Sir George Savile, Baronet, was born in 1721. After having made a tour on the Continent, he obtained at twenty-eight his election for the County of York, which he represented until his death; being in six successive Parliaments. He greatly distinguished himself by his strenuous opposition to the American war; by his celebrated bills, one for the limitation of the claims of the Crown upon landed estates, and others for relieving Catholics from the penal laws enacted against them in the reign of William and Mary, and Nonconformist ministers from having to sign certain of the Thirty-nine Articles; and by his zealous support of Pitt's motion in 1783 for a Reform of Parliament. "He was," says Burke, "the man chosen out to redeem our fellow citizens from slavery, to purify our laws from absurdity and injustice, and to cleanse our religion from the blot and stain of persecution. By one statute he emancipated property; by another he quieted conscience; and by both he taught to Government and people the grand lesson—no longer to regard each

other as adverse parties. I have sought his acquaintance, and have seen him in all situations. He is a true genius; with an understanding vigorous, acute, refined, distinguishing even to excess, and illuminated with a most unbounded, peculiar, and original cast of imagination. With these he possesses many external and instrumental advantages. His fortune is amongst the largest; yet, wholly unencumbered though it is with one single charge from luxury, vanity or excess, sinks under the benevolence of its possessor. His private benevolence expanding itself into patriotism, renders his whole being the estate of the public. During the session he is the first in and the last out of the House of Commons; he passes from the senate to the camp; and, seldom seeing the seat of his ancestors, he is always in Parliament to serve his country, or in the field to defend it." It was on Savile's judgment that Lord Rockingham chiefly relied for guidance.

Shortly after his return from abroad, while attending a county meeting, he received a petition from one of his tenants whose property had been destroyed by fire, to which he merely replied: "I will consider of it." The gentlemen present, commiserating the sufferer's situation, commenced a subscription for his relief, to which every one contributed except Savile, who, however, on subsequently ascertaining the truth of the man's statement, presented him with £500, at the same time exacting from him a promise that the donation should be kept secret. Shortly after, being in company with some of his fellow tenants, who were bitterly abusing their landlord for not having afforded him any relief, the object of Sir George's generosity burst into tears, and, notwithstanding the promise

he had made, could not refrain from setting his benefactor's character in its proper light.

On one occasion, while acting as a special juryman on the trial of a cause for the recovery of £1,500, Sir George differed in opinion from all the other jurors; but as his weak constitution made it impossible for him to bear protracted confinement, he was obliged to acquiesce in their verdict (which was for the defendant), finding it impossible to get them to agree with him that the plaintiff's claim was just. But, resolute that injustice should never be done in his presence, he had no sooner left the box than he presented the plaintiff with a cheque for the full amount.

He made open profession of his Unitarian Christian faith; and subscribed £100 towards the building of Essex Street Chapel. He made a strenuous effort in Parliament to free the Established clergy from the necessity of signing the Thirty-nine Articles. His death occurred on the 9th of January, 1784.

BENJAMIN FRANKLIN.

"He from the skies brought down the forked brand,
And snatched the sceptre from the tyrant's hand."

It is unnecessary for us to give details of the life of Benjamin Franklin, for every library in the world has a memoir of this celebrated man. Interesting and en-

couraging is the story of his life—how from poverty, by persevering industry, prudence, and intelligence, he became one of the most conspicuous characters of history.

Lord Brougham has said of Franklin: "Ideas connected with piety seem always to have occupied his mind. He is to the full as habitually a warm advocate of religion as he is a friend to liberty. The power, the wisdom, and the beneficence of the Deity are as much in his thoughts as the happiness and rights of mankind. Feelings of a devotional cast everywhere break forth. The example of this eminent man may well teach respect for philanthropy to one set of scoffers, and it may equally impress upon another class the important lesson that veneration for religion is quite compatible with a sound practical understanding. Franklin was a man of a truly pious turn of mind. The great truths of natural theology were not only deeply engraven on his mind, but constantly present to his thoughts. As far as can be collected from his writings, he appears to have been a Christian of the Unitarian school."

On April 17th, 1774, Dr. Franklin joined in worship at the opening of Essex Street Chapel, London—the first Unitarian Chapel so named in Europe. To the end of his life he sustained the most intimate friendship with Drs. Priestley and Price, the leaders of the Unitarian movement in England. Concerning his Unitarian opinions, he thus expressed himself a short time before his death: "I believe in one God, the Creator of the universe; that He governs it by His providence; that He ought to be worshipped; that the most acceptable service we render to Him is doing good to His other

children; that the soul of man is immortal, and will be treated with justice in another life respecting its conduct in this. These I take to be the fundamental points in all sound religion. As to Jesus of Nazareth, I think his system of morals and his religion, as he left them to us, the best the world ever saw, or is like to see; but I apprehend it has received various corrupting changes. I have, with most of the present Dissenters of England, some doubts of his Divinity; though it is a question I do not dogmatise upon, having never studied it, and think it needless to busy myself with it now, when I expect soon an opportunity of knowing the truth with less trouble."

Though Dr. Franklin was not an actual member of any particular church, his religious character was shown in various ways. It was he who called the attention of the American Congress to the duty of public prayer.

His morning prayer is well known: "O bountiful Father, powerful Goodness, merciful Guide! Increase in me that wisdom which discovers my truest interests; strengthen my resolution to perform what that wisdom dictates; and accept my kind offices to Thine other creatures, as the only return in my power for Thy continual favours to me." There is a beautiful letter of his on the death of his brother, John Franklin, of Boston: "Dear Child,—I condole with you; we have lost a most dear and valuable relation. But it is the will of God and nature that these bodies be laid aside, when the soul is to enter into real life. This is rather an embryo state, a preparation for living: a man is not completely born until he be dead. Why then should we grieve that a

new child is born among the immortals, a new member added to their happy society? We are spirits. That bodies should be lent us, while they can afford us pleasure, or assist us in acquiring knowledge or doing good to our fellow-creatures, is a kind and benevolent act of God. When they become unfit for these purposes, and afford us pain instead of pleasure, instead of an aid they become an incumbrance, and answer none of the intentions for which they were given; it is equally kind and benevolent that then a way is provided by which we get rid of them. Death is that way."

Franklin's letter to Whitefield, the eloquent preacher, also breathes the true spirit of the Christian religion. He says: "When I am employed in serving others I do not look upon myself as conferring favours, but as paying debts. In my travels, I have received much kindness from men to whom I shall never have an opportunity of making the least direct return, and numberless mercies from God who is infinitely above being benefited by our services. Those kindnesses from men I can therefore only return on their fellow men; and I can only show my gratitude for these mercies from God by a readiness to help His other children and my brethren. You will see by this my notion of good works that I am far from expecting to merit heaven by them. By heaven we understand a state of happiness infinite and eternal; I can do nothing to deserve such rewards. I have not the vanity to think I deserve it; but content myself in submitting to the will and disposal of that God who made me, who has hitherto preserved and blessed me, and in whose Fatherly goodness

I may well confide that He will never make me miserable, and that even the afflictions I may at any time suffer shall tend to my benefit."

His deathbed was placid, hopeful, and devout. In the intervals of pain he was cheerful, and ready to amuse his friends or do any good. He spoke of the blessings he had received from God, and said he was afraid he did not bear his pain as he ought, "for no doubt my suffering is to wean me from a world in which I am no longer fit to act my part." He had no desire for any ceremonies of religion at his bedside; but his friends who surrounded him felt, from his "*sublime strains of pious conversation*," that the religion of God was in his heart. Till the very last he was grateful and patient, with a humble trust in Almighty mercy. He closed his eyes on the 17th of April, 1790, in the 85th year of his age (having been born on the 17th of January, 1706).

JOSIAH WEDGWOOD.

"That remarkable person whom observation and reflection lead me to regard as perhaps the most distinguished individual in the whole history of Commerce, from the earliest ages."—*Gladstone* (of Wedgwood).

Josiah Wedgwood was born on July 12th, in the year 1730, at Burslem, in Staffordshire, and was the youngest of a large family. His father was a master potter, employ-

ing a few men and working along with them. When he was old enough for the daily walk of seven miles to Newcastle-under-Lyme he went to school, though the instruction was confined to reading, writing, and arithmetic. Even then he manifested his wonderful power of construction; and would borrow a pair of scissors, tear a leaf out of an old copybook, and cut out a house and garden, a fleet of ships at sea, or a pottery with its wares. He was always fond of flowers, and it may be observed how frequently the designs on his work consist of flowers, leaves, and berries from the hedgerows. He soon began to form a small museum of fossils, shells, and other curiosities, and this grew in time into a large and valuable collection. From the objects in it many of his best forms were modelled. He had naturally an eye for colour, and it was a great pleasure to him to arrange and contrast the various pieces of his mother's patchwork. All this is worth recording, as showing how artistic was his eye for colour, how classic his taste for form, and how real his love of nature. Certainly in his case "the child was father to the man."

His father dying suddenly, he left school in his twelfth year, and henceforward his education depended upon himself. He was at once put to his father's and brother's trade. Soon afterwards he had a severe attack of virulent smallpox, which left him with a weakness in the right knee. From this he never entirely recovered; the injury was increased by an accident in travelling, and some years later it was found necessary to amputate the limb. He worked steadily during the term of his apprenticeship, and obtained a grasp of details and a practical knowledge which afterwards made him a master in his art. He

devoted himself to the duties before him, assiduously cultivated his mind, and kept completely aloof from the low pleasures too common among the young men of his craft in those days. He soon turned his attention to the ornamentation of small articles, and laid the foundation of his almost unparalleled success. When his term of apprenticeship had expired he became manager of some works at Stoke, but afterwards returned to Burslem and enlarged the old works. He spent great parts of his nights in making chemical experiments, and began to manufacture the beautiful cream-coloured porcelain or Queen's ware which bears his name, for which he took out a patent in 1763, and the white porcelain with coloured designs taken from natural objects, and either kept true to nature or treated conventionally, which is now so much prized by collectors. Later he brought out the delicate vases and medallions from the antique, with white figures on a blue ground. From 1775 the sculptor, Flaxman, was employed to furnish designs for "Wedgwood ware."

In 1764 he married his cousin, Sarah Wedgwood. Their marriage was a very happy one, and she proved a devoted wife to him and an excellent and judicious mother to their numerous children. At first their means were limited, but she was an admirable manager, while she was a happily-constituted woman who could gracefully rise with her husband to the superior fortune which soon came to them.

Wedgwood's whole time was not taken up with his business, but he soon turned his attention to the improvement of his native town, already growing into a place of importance, and did much towards bringing the almost impassable roads of the district into a better state. The

development of the water communication of the country was then beginning to excite general interest, and he drew out the plans for the Grand Trunk Canal, which communicated with that of the Duke of Bridgwater, and united the Mersey, the Trent, and the Severn. From this time he became more widely known, and began to make the acquaintance of the scientific and literary men of the time.

With the increase of his business his time became more and more occupied; but still he found some scanty leisure for literary pursuits; wrote pamphlets on subjects of the day; interested himself in politics, always taking the Liberal side; superintended the education of his children, to whom he was ever a tender father; and did everything in his power to promote the comfort and welfare of those in his employ. He accumulated great wealth, left the old place at Burslem, erected new works on a large scale, a village for his workpeople, and a splendid mansion with extensive grounds for himself, appropriately naming the whole Etruria, in reference to the land most famous in ancient days for the beauty of its pottery.

Wedgwood belonged to a Unitarian family, and was himself a Unitarian. His brother-in-law, the Rev. William Willett, for whom he had the highest regard and respect, was for many years minister of the chapel at Newcastle-under-Lyme, a plain structure on the site of a still older one, dating from the reign of Charles II. To the left of the pulpit is the old family pew in which Wedgwood worshipped for so many years. Some of the letters recently printed for private circulation show the active interest which he took in the affairs of the chapel. When Priestley's

house was destroyed in the Birmingham riots, Wedgwood's sympathies were completely with him, and he afforded him valuable pecuniary assistance. His large-mindedness led him to take an active part in reference to the abolition of the Slave Trade, and to be in favour of Free Trade long before its principles were generally accepted. His munificence was large, and he gave liberally both in public subscriptions and privately. His hospitality was almost proverbial, and provision was daily made in his house for the reception of unexpected, as well as invited guests. With all this, however, there was no wasteful expenditure, and he was himself as unpretentious in his tastes and cared as little for mere luxury as when his means were small. He attended assiduously to his business, was often at the potteries before the hour for commencing work in the morning, and could not bear to be idle. If any difficulty arose, he would say to his men: "It *must* be done"; and it generally was done. This constant labour of body and mind at last had its effect upon his constitution; he had frequent attacks of illness, was seized with one more severe than usual in December, 1794, and died on January 23rd, 1795, in the sixty-fifth year of his age.

WILLIAM SMITH, M.P.

William Smith was born at Clapham in the year 1756.

In 1784 he became member of Parliament for Sudbury, and afterwards for Norwich, which latter town he represented for twenty-eight years. His whole parliamentary career lasted forty-six years, during most of which time he was the recognised leader of the friends of religious liberty in the House of Commons, and he lived to be the oldest M.P. there, and "Father of the House." Sydney Smith called him "the King of the Dissenters." But so costly, in those days, were elections, that he spent three successive inheritances upon them. He, at last, was obliged to retire, not from any feeling of infirmity, not from any threat of opposition—for there was none; but solely because he could not raise the money to pay the expenses of an uncontested election, that being (according to the Norwich practice of head-money to voters) not less than £1,200. For forty years he was chairman to the Deputies for protecting the rights of Protestant Dissenters. As a speaker, though not oratorical or commanding, he was clear, ready, and pointed.

The repeal of all disabilities affecting Dissenters and Catholics, the reform of Parliament, and the maintenance of peace and economy were his aims throughout life. His were times of no small personal danger to any man of note who dared to profess Liberal opinions; but Mr. Smith never faltered. He confessed his own views, and was prepared for all consequences. To him we Unitarians owe our emancipation from the persecuting law of William the

Third. In that king's reign it was enacted that all persons denying the Trinity should be disabled from holding any office under government, and if they continued to profess their heresy they were to be deprived of the principal rights of citizens and to be imprisoned for three years. Charles James Fox tried to repeal this law in 1792, but failed. Mr. Smith supported him in the attempt by a powerful speech:—"These persecuting statutes," he exclaimed, "cannot be called laws, they are a sort of nondescripts which only retain existence by continuing in lethargy." In 1813, after Fox's death, Mr. Smith took the lead in a similar but successful effort, introducing into Parliament a bill which became law and repealed the statute. He did not fear to declare to the Parliament that he was an Unitarian, and in the habit of worshipping in the Essex Street Unitarian Chapel. He was, in 1824, the chairman to the Stamford Street Chapel committee, and superintended the law proceedings for the erection of that chapel.

He declined gradually. His last days were soothed by religious reading, and his end was peace. One by one the great political measures which he had advocated became law; and when, in 1835, he closed his long life of nearly eighty years, he had had the joy of seeing his labours crowned with success, and the soundness of his early views acknowledged by the Legislature of his country.

"Few public men," says his biographer, "at the commencement of their career have encountered more of the world's obloquy; no man has lived to vindicate at last a higher character or a purer fame." Some bigots attempted

to remove him from the chair of the Anti-Slavery Society, declaring that God's blessing could not be expected on the society so long as it was headed by a Unitarian. A similar attempt was made to displace him as the chairman of the Dissenting Deputies. Fortunately both failed.

William Wilberforce says of him in his diary, in 1823: "How full of good nature Smith is! What a lesson does he give to us Evangelical Christians." Sir James Stephen (another Trinitarian) says similarly of him in his "Essays in Ecclesiastical Biography": "He lived as if to show how much of the coarser duties of this world may be undertaken by a man of quick sensibility without impairing the finer sense of the beautiful in nature and art; and, as if to prove how much a man of ardent benevolence may enjoy of this world's happiness, without any steeling of the heart to the wants and calamities of others. When he had nearly completed four-score years he could still gratefully acknowledge that he had no remembrance of any bodily pain or illness; and that of the very numerous family of which he was the head, every member still lived to support and gladden his old age; and yet, if he had gone mourning all his days, he could scarcely have acquired a more tender pity for the miserable, or have laboured more habitually for their relief. He possessed not merely the attachment and confidence of Charles Fox and his followers, but the almost brotherly love of William Wilberforce, of Granville Sharp, and of Thomas Clarkson. Of all their fellow-labourers in the abolition of slavery, there was none more devoted to their cause, or whom they more entirely trusted. They indeed were all to a man Trinitarian, while he was a disciple of Belsham. But

they judged that an erroneous opinion respecting the Redeemer's person would not deprive him of his gracious approbation; and that it ought not to exclude from their own affectionate regard a man in whom they daily saw a transcript, however imperfect, of the Redeemer's mercy and beneficence."

One of his daughters was Mrs. Nightingale, the mother of Miss Florence Nightingale.*

* Our fixed rule of inserting in the present volume no memoirs but those of persons deceased would of itself preclude our giving a biography of this lady, even had she made express public declaration of Unitarian opinions. We may, however, record with pride that she—probably the most universally revered woman now living—is the daughter of Unitarian parents. In her early childhood she used—according to Derbyshire tradition—to accompany her father to the Unitarian services in the little chapel that then existed at Lea, in the Peak. Her later girlhood was spent at residences where no Unitarian church was accessible, and where all her neighbours were Anglicans. But one of the many objections raised against her being sent to control the nursing of the Crimean army was that she was believed to be a Unitarian. During Mr. Madge's ministry at Essex Street Chapel, sixty years ago, she often worshipped there. And when, in 1900, a bazaar was held there to raise funds for building our new London chapels, she sent two ladies to make purchases on her behalf, and read with approval a newspaper notice of her having done so. It will ever be remembered that by giving up the best years of her life to the nursing of suffering men, and doing it in an epoch when such an occupation was still thought menial and unworthy of a gentlewoman, she raised the public idea of the dignity of that great office. She created the modern profession of a sick-nurse. The deep religiousness of her nature is revealed in a letter in which, in old age, she wrote: "My own life shows how a woman of very ordinary ability has been led by God, by strange and unaccustomed paths. If I could tell you all,

WILLIAM FREND, M.A.

"Friend of the friendless, friend of all mankind,
To thy wide friendships, Frend, I am not blind."
Chas. Lamb (of Wm. Frend).

He was the son of Mr. George Frend, who was twice Mayor of Canterbury. He was born in Canterbury on the 22nd November, 1757. After receiving a first-class education at much expense to his father, who had destined him to a mercantile life, he expressed a wish to be a Christian minister. He was entered at Jesus College, Cambridge, and gained great distinctions, becoming second wrangler; and in 1783 he received priest's orders. At this time he was offered the appointment of tutor to the Archduke Alexander of Russia, with a salary of £2,000 per annum, a suitable establishment, and a retiring pension of £800 a year for life. All his views centering in the Christian ministry, he declined the offer. For four years he held a church at Madingley, and devoted himself during those years most zealously to his pastoral duties, establishing (and teaching in) a Sunday school—then an utter novelty. The school proved so attractive, that when one girl was, as a punishment, excluded for a week, she had to

you would see how God has done all, and I nothing. I have worked very hard, and that is all; *and I have refused God nothing*, though (being naturally a very shy person) most of my life has been distasteful to me. I have no peculiar gifts; and I can honestly assure any young lady that she will soon be able to run the appointed course if she will but try to *walk*. But most people do not even *try* to walk."

be taken back into it "as she was in danger of crying herself to death." In 1787 a change took place in his religious opinions, which induced him, after the most serious inquiry and many painful struggles, to resign his living. It was Frend's influence that led the poet Coleridge to become, for a time, a Unitarian.

This change was of course fatal to his advancement in the Church, and, in a worldly point of view, destructive to all his fair prospects in life; but he publicly avowed the change of his opinions. "I rejected the doctrine of the Trinity," he writes, "because I could not find any basis for it in Scripture. The question with me was simply this: Is the doctrine contained in Scripture or not? To this test, and this test alone, did I apply myself, availing of the Scriptures in their original language. With respect to the term 'Trinity' itself, I, of course, could not find that in the Scriptures; nor were the expressions 'God the Son,' and 'God the Holy Ghost,' to be found there." On his resignation, his bishop wrote to him kindly, saying: "I have much approved your active zeal in your parish. You are the best judge for yourself of the motives on which you proceed, and an honest (though erroneous) conscience will at last be rewarded."

Having at the age of thirty quitted the Church, he was not long before he engaged in plans of usefulness, at Cambridge. He joined, in 1788, Robert Robinson's congregation, and sometimes preached at the Unitarian Chapel at Fenstanton. He became the author of many valuable treatises. In 1793 he wrote a pamphlet entitled: "Peace and Union Recommended." This involved him in a long and serious trial, which may be found in the "State

Trials"; and to his banishment (but not expulsion) from his University. In 1807 he interested himself in the formation of the "Rock Life Assurance Company," to which he became actuary. In 1827, on his retirement, the company granted him an annuity of £800 a year for his life, "for the regard entertained of his independent and upright conduct since the formation of the Society." His well-known ability led the Government to consult him at times. He was the first to recommend to Mr. Peel's Administration a uniform postage of one penny for letters. No steps were then taken to carry out his views. He wrote a number of books on political economy, astronomy, etc. Mr. Frend died in London, on February 21st, 1841, in his 84th year.

GEORGE DYER.

"A life of truth, a heart from guile as free
In manhood and in age as infancy;
A brotherly affection, unconfined
By partial creeds, and open to mankind.
E'en here did heaven, to recompense thee, send
Long life uncensured and a tranquil end."

The above lines were addressed to the subject of our present sketch by H. F. Cary, the translator of Dante. One who knew Dyer long and well said of him: "He was morally one of the best creatures that ever breathed." He was the son of poor parents, and was born in London

in 1755. At a very early age he was admitted into a charity school, and afterwards became a scholar on the foundation of Christ's Hospital, whence in 1774, he was transferred to Emmanuel College, Cambridge University, where he completed the studies and took his B.A. degree in 1778. Charles Lamb, his fast friend through life, has in his own admirable manner described Dyer: "busy as a moth over some rotten archives rummaged out of some seldom-explored press in a nook at Oriel"; and also as, "for integrity and singleheartedness, one of the best patterns of mankind." No man, spite of his shyness and eccentricities, was ever more warmly beloved than he; and by a large circle of acquaintance he was respected for his truthfulness, integrity and benevolence.

Though Dyer's destination had been the Church, he early resolved not to subscribe the Articles, and he wrote a pamphlet in support of his views. This, of course, barred the road to preferment. The amiable though highly orthodox Dr. Horne, then Bishop of Norwich, was anxious for a personal conference with Dyer on the subject, but this was respectfully declined. Soon afterward he quitted the University to become usher in a school, a situation in all probability no more to his taste than it was to Goldsmith's. We find he returned in no long time to Cambridge, where he formed an acquaintance with Robert Robinson, then in the zenith of his fame as a preacher and controversialist. On Robinson's recommendation, Dyer became the pastor of a Baptist congregation at Oxford, where he was much admired; but he remained with the society four years only. Dyer subsequently wrote the life of his friend Robinson, which Wordsworth admired, and

which Dr. Parr spoke of as "one of the best pieces of biography extant."

Cambridge, in its exclusive Churchism and ultra-loyalty, furnished no congenial atmosphere for Dyer with his very liberal views in theology and politics. Though there were many there who manifested the most friendly regard towards him, he yet thought it necessary to remove to London, which as a place of residence he never afterwards quitted. In 1792 he settled in Clifford's Inn. He became a reporter for the daily papers in the House of Commons; but this occupation seems to have been as irksome to him as schoolkeeping. He soon relinquished it for private tuition, and for what appears to have been most in accordance with his inclination, the making of poems and writing for the booksellers and periodicals, and editing classical works, for which his great learning and his ready command of language well qualified him. He contributed "all that was original" to a splendid set of the classics published in one hundred and forty-one volumes by the learned printer Valpy (1809-31); after finishing it he became blind. Dyer was also well skilled in antiquities, and delighted in poring over the contents of old libraries. He visited all the public libraries of England, and not a few of those which gentlemen had collected for their own use. The fruits of his labours and success in this direction were first a "History of the University and Colleges of Cambridge," in two octavo volumes (1814), and then the "Privileges of the University of Cambridge" (1824), also in two volumes. A portrait of him, bequeathed by Miss Sarah Travers, was recently placed in the Fitzwilliam Gallery at Cambridge.

Dyer's kindness of heart showed itself in various ways. His biographer says he gave away, frequently, what he wanted himself, both in time and money, seeing books through the press for young authors, &c. In early life he had visited several prisons, chiefly with a view to find out and alleviate the wants of those who were there confined, whether for misfortune or crime. Prisons were then, almost as a rule, in a sadly neglected state, and the sights and sounds of misery must have struck painfully on his susceptible feelings. "The Complaints of the Poor" was a little work he wrote in consequence of these visits. It contains many touching anecdotes, and is conceived in the purest spirit of Christian love.

Like Dr. Parr, Charles Lamb, and many other celebrities that might be named, Mr. Dyer was an habitual smoker. After his marriage, which took place when he was sixty-nine, he was comfortably circumstanced, from annuities purchased by the kindness of friends and his receipts from the booksellers. His wife proved an excellent partner—took just pride in him, and was always careful he should be neatly attired. His latter years glided peacefully onward till their close. During his latest years he had become totally blind. He died on March 2nd, 1841, having long outlived some of the dearest friends of his youth. Yet there were many remaining who mourned their loss in his decease. The late Mr. Crabb Robinson, who was particularly intimate with him, remarks: "Dyer had the kindest heart and simplest manner imaginable. It was literally the case with him that he would *give* away his last guinea."

But the most original as well as delightful sketch of

him is from the pen of "Elia." Nothing can be imagined more beautiful in manner and spirit: "For, with G. D., to be absent from the body is sometimes (not to speak it profanely) to be present with the Lord. At the very time when personally encountering thee, he passes on with no recognition; or being stopped, stands like a thing surprised. At that moment, reader, he is on Mount Tabor or Parnassus, or co-sphered with Plato, or with Harrington, framing immortal commonwealths, devising some plan of amelioration to thy country or thy species—peradventure meditating some individual kindness or courtesy to be done to *thee, thyself*—the returning consciousness of which made him to start so guiltily at thy obtruded personal presence." "D. is delightful anywhere. The Cam and the Isis are to him 'better than all the waters of Damascus.' On the muses' hill he is happy and good as one of the shepherds on the Delectable Mountains; and when he goes about with you to show you the halls and colleges, you think you have with you the Interpreter of the House Beautiful."

Though George Dyer was a poet, or rather a maker of verses, most of his compositions in rhyme have long since been forgotten. There are, however, one or two pleasing hymns by him, which have found a place in most of our collections. Dyer was an avowed and firm Unitarian to the end of his days, and this in the face of numerous temptations to deny or conceal his convictions.

JOHN THOMSON, M.D.

THE FOUNDER OF UNITARIAN FELLOWSHIP FUNDS.

Dr. Thomson was born at Kendal in 1783. He had commenced his studies at York for the Unitarian ministry, but a reverse of family fortunes compelled him to seek a more lucrative calling, that he might assist the relations dependent on him. He honourably repaid, in 1814, to our college the money he had cost it. His zeal for religious work continued to animate him to the end of his life. He received his medical training in one of the Scotch universities. In 1808, being then in his twenty-sixth year, he commenced practice at Halifax, and soon attained considerable reputation. Being a zealous Unitarian, he attached himself to the Northgate-end congregation, entering heartily into all the plans of usefulness pursued by its members, and striking out others as occasions offered themselves, especially whatever had for their objects the diffusion of that faith which was so dear to his affections, and which accorded with his highest reason.

At a Unitarian celebration held at Oldham, in 1816, Dr. Thomson broached an idea which had long occupied his thoughts—the Fellowship Fund system, which as soon as enunciated by him was eagerly taken up by the leading Unitarian congregations in the kingdom. Thus was then established a bond of union between the several members of each society, whilst all of these were virtually affiliated together. Whilst residing in Halifax, Dr. Thomson became acquainted with the newly-formed society of Unitarian Methodists at Newchurch, Rossendale. He lost

no time in bringing their meritorious case before the public, and thus enlisted much sympathy on their behalf. His efforts were followed by the appearance of the very interesting narrative concerning them by their pastor, Mr. Ashworth; but to the doctor is due the first knowledge of their name and claims. Rossendale is still one of the most flourishing districts for our churches.

In the August of 1817 Dr. Thomson removed to Leeds, probably as being the larger town, affording more scope to the exercise of his great and varied talents. It is almost needless to remark that here, as in Halifax, he was unremittingly employed in professional and philanthropic duties, "as a physician, rising into eminence, with unwearied diligence, combined with great skill." The next year (1818), most unexpectedly was Dr. Thomson removed from his friends, and from the profession he so much adorned. He was struck down by fever of the most malignant and fatal kind, which in ten days brought him to the end of life, before he had completed his thirty-sixth year. His death was mourned as a heavy loss, not alone to the denomination to which he belonged, but to his fellow-townsmen of every creed, to the poor especially, in whose interests he had ever acted. A monument to his memory, erected by voluntary subscriptions from various parts of the kingdom, was placed in the Northgate-end Chapel of Halifax, surmounted by an admirable medallion bust. Dr. Thomson was the author of the fine hymn, which has found a place in many of our collections :—

"Jehovah God! thy gracious power
On every hand we see."

It is very expressive of the cheerful piety, dutiful submission, and active benevolence which filled his soul.

His daughter Ellen married in 1846, at our chapel at Kendal, the well-known legal writer, Mr. Herbert Broom.

PROFESSOR HENRY WARE, JUN.

Let those who imagine Unitarianism not to be favourable to a devotional spirit, read the memoirs of Henry Ware. That volume must convince them of their error, leading them to the acknowledgment that a tree bearing such noble fruits cannot be corrupt.

The Wares were of Puritanic origin. Robert Ware, the first of the name who settled in America, left England in the troublous times of the civil wars of the seventeenth century, for Massachusetts. He left a number of descendants, who spread themselves over the colony, maintaining the sterling qualities of the sect, softened by transmission, till the narrowness and rigour were done away; whilst integrity, strict decorum, and zeal for religion and its institutions remained. Henry, the eldest surviving son of the Rev. Dr. Ware, was born in 1794. The father was himself a distinguished minister; his election, in 1805, to a Divinity Professorship at Harvard marks an era; for no avowed Unitarian had held one there before. His mother was the daughter of a minister eminent in his generation, and was herself

an admirable woman, well fitted to be the help-mate of her husband. Under such favourable influences the young Henry became thoughtful, studious, and every way exemplary in behaviour. While still living with his parents, and scarcely over sixteen, without leaving college, he taught in a school to supplement the necessary funds for his education. Some of his pupils, of whom there was a considerable number, were older than himself, but he appears to have had the whole under due subjection. He left college in his seventeenth year, and became a tutor at Exeter, New Hampshire.

In 1816 he was invited to take charge of a congregation, that of the Second Church in Boston. The society was neither numerous nor wealthy, but harmony prevailed amongst the members, and the number of hearers speedily increased. He came into it at the time when the dividing lines had just become distinctly drawn between that portion of the Congregational clergy who held Unitarian opinions in theology, and those who were orthodox. This state of things tried his faith; it exercised his patience; it confirmed his principles. At no time fond of controversial preaching, he yet found it indispensable sometimes to introduce it into his pulpit. He wrote vigorously for the "Christian Disciple," a Liberal publication just then started (afterwards merged into the "Christian Examiner"), and all this whilst fully occupied in catechising the young, visiting regularly and punctually his now large flock, and comforting the dying. He had married a lady every way worthy of him, and notwithstanding his labours and his physical weakness, was supremely happy in his domestic relations;

but after a union of a few years, Mrs. Ware died of consumption at the early age of thirty. Their youngest child had been taken from them some months previously. The heart then fully knew its own bitterness. The family circle was broken up. The remaining little children were taken care of by kind relatives, and Mr. Ware giving up housekeeping, became a solitary man in lodgings.

At last, however, he re-married; and the union, which lasted till his own death, was not less felicitous than the first. Mrs. Ware, who survived her husband several years, has left a very fragrant memory of her own. Her presence seems to have given sunniness and joy to Mr. Ware's household. Hers was a thoroughly devoted life. But Mr. Ware's unremitting labours, combined with an almost morbid fear lest he should be found in any degree wanting, brought on a serious illness, from which he never perfectly recovered. His congregation long and strenuously resisted his wish to retire from them, and generously offered to furnish an assistant in the ministry. This he at first thought would meet the difficulty, and a gentleman was actually engaged — no other than the world-renowned Ralph Waldo Emerson, then a young and untried man. Mr. Ware had long determined on a voyage to Europe, and about this period the post of Professor of Pastoral Theology at Cambridge, United States, being offered to him, he accepted it—with the intention of entering on its duties on his return to the States; and to this arrangement his Boston flock reluctantly assented. He sailed for Liverpool in the spring of 1829, and spent in England a considerable time.

In the autumn of 1830, he fixed his residence in Cambridge, U.S.A. Here, in a situation to which he was peculiarly adapted, he spent, with a brief exception, the remainder of his life. It was during this period that he sent from the press many of the works by which he is best known: the "Recollections of Jotham Anderson," which has much of the truth and quite the fascination of an autobiography, and "The Formation of the Christian Character," a book highly popular for many years. A list of over one hundred and sixty of his works is given by his brother. He is the author of the two beautiful hymns: "To prayer, to prayer," and "Lift your glad voices."

Professor Ware died at a comparatively early age. His last words to his dear friend, Dr. Gannett, were: "Farewell. Peace and love to the brethren." He breathed his last, September 21st, 1843.

DAVID RICARDO, M.P.

"The name of Ricardo I shall ever honour, and I cannot pronounce it without emotion."—*Sir J. Mackintosh.*

"I knew," says Sir James Mackintosh, "the founders of political economy — Adam Smith slightly, Ricardo well, Malthus intimately. Is it not something to say for a science, that its three great masters were about the three best men I ever knew?"

And is it not also something to say for a religious faith that all these three wise and good men were, in various degrees, sympathisers with the principles of that faith? Ricardo became a member of our Church; Adam Smith, as his noble "Theory of Moral Sentiments" attests, held a religious doctrine practically identical with ours; and Malthus, though a clergyman of the Church of England, was educated amongst us, and, to the distress of his orthodox friends, retained throughout life more or less trace of our heresies.

David Ricardo was born in London on the 19th of April, 1772. His father was a Dutchman, and of the Jewish persuasion; but he settled in this country early in life, and having become a member of the Stock Exchange, he acquired a respectable fortune. His son David was destined for the same line of business as the father, and received such an education as is usually given to young men intended for a mercantile life. When only fourteen he began to be confidentially employed by his father in the business of the Stock Exchange, and was intrusted with powers such as are seldom given to persons far older than he was. Neither then, however, nor at any subsequent period, was he wholly engrossed by the details of his profession. From his earliest years he showed a taste for abstract reasoning; and manifested that determination to probe every subject to the bottom, and form his opinions upon it according to the conviction of his mind, which distinguished him throughout life.

The elder Ricardo had been accustomed to accept implicitly without investigation all the opinions of his ancestors on questions of religion or politics; and he in-

sisted that his children should do the same. But this system of passive obedience and blind submission to the dictates of authority was quite repugnant to the principles of young Ricardo, who found reason to secede from the Hebrew faith. In 1809 he joined the Unitarian congregation at Hackney, and continued his attendance there until his removal to the West End of London. (Of his subsequent religious history we know nothing.)

Soon after he was twenty-one, he married Miss Wilkinson, a Quakeress, to the displeasure of his father; but his marriage proved to be productive of unalloyed domestic happiness. He commenced business for himself. At this important time in his history, the oldest members of the Stock Exchange gave a striking proof of the esteem in which they held his talents and character, by voluntarily coming forward to support him in his undertakings. His success exceeded their most sanguine expectations, and he realised an ample fortune. He then devoted a great portion of his time to scientific and literary pursuits. At twenty-seven his attention was directed, by Smith's "Wealth of Nations," to the study of political economy. To this study he soon began to devote the whole of his leisure; and before long he commenced a series of publications on that science, which placed him at the head of its living masters.

In 1819, after wholly retiring from business, he became M.P. for Portarlington; and few men have so soon attained such influence in the House as he did, though he had no claims to eloquence. Never did he make a speech, or give a vote, which he was not well convinced was founded on just principles. Trained to habits

of profound thinking, independent in his fortune, and inflexible in his principles, Ricardo had little in common with mere party politicians. The public good was the grand object of his parliamentary exertions. He laboured to promote it, by unfolding the true sources of national wealth and general prosperity.

He is now best known by his "Principles of Political Economy and Taxation," which first appeared in 1819, a work of almost mathematical precision. Its appearance forms an era in the history of political science, for it has done for the theory of the value and distribution of wealth all that Locke and Adam Smith did for that of production.

His useful life was cut short suddenly on the 11th of September, 1823. He was a most amiable and indulgent husband, father, and friend; sincere, plain, and unassuming. "The history of Ricardo," says his intimate friend, James Mill, "holds out a bright and inspiring example. He had everything to do for himself; and he did everything. Let not the generous youth, whose aspirations are higher than his circumstances, despair of attaining either the highest intellectual excellence or the highest influence on the welfare of his species, when he recollects in what circumstances Mr. Ricardo opened, and in what he closed, his memorable life. He had his fortune to make, his mind to form, he had even his education to conduct. In a field of the most intense competition he realised a large fortune, with the universal esteem and affection of those who could best judge of the honour and purity of his acts. And amid this scene of active exertion and practical detail, he cultivated and acquired habits of

intense, patient, and comprehensive thinking such as have been rarely equalled, and never excelled."

MARTIN RUARUS.

Martin Ruarus was born at Krempe, in Holstein, in the year 1588, and became one of the most learned men of his age. He was a fine poet, an excellent orator, and a beautiful prose writer; he was well versed in the Oriental and European languages, and became in the seventeenth century one of the leaders of the Unitarian movement on the Continent. His conversion to Unitarianism was brought about by his gathering facts and scriptural proofs against the early Arians that he might write a book in refutation of Arianism. He found when he had his matter in hand that the arguments in favour of Unitarianism were more numerous and stronger than against it. Like an honest man he joined the Church he had intended to oppose, and became an active promoter of our doctrines. On one occasion he was expelled for his teaching from the city of Dantzic. He took up his residence in a village, and persisted in promoting his views.

In 1618 he was in England, and had a professorship offered to him at Cambridge. He was then very poor, and says: "It was a great temptation, but the love of liberty got the better of all these allurements . . . . or rather it was the love of the Best and Greatest of Beings which prevailed, whom I resolved not to serve by stealth, but ingenuously and openly in the face of the world."

Grotius gives Ruarus an excellent character, as a man of a mild and conciliating behaviour. He died in the year 1657.

RICHARD WRIGHT.

THE FIRST UNITARIAN MISSIONARY.

This apostolic man was born in 1764 at a small Norfolk village, of lowly parentage. His father was a day labourer. His mother was a woman of some education, who admirably turned her acquirements to the instruction in knowledge and virtue of her six children. Richard, thus early trained, was seriously disposed, and even when very young desired to become a preacher. His parents were Calvinists; but it is remarkable that his mother, at the age of seventy, became a Unitarian. At fifteen Richard was zealously orthodox; but as years advanced he became a Sabellian as regards the Trinity. He was excommunicated by his former associates, but this did not move him. His mind, once enlightened, did not stop till it found rest in Unitarianism—holding to the unrivalled supremacy of the Father and the simple humanity of the Son.

This clear faith he clung to, through many trying vicissitudes, with indomitable resolution and perseverance, during many toilsome years. He believed himself to be an instrument in the Lord's hand for the accomplishment of a mighty purpose. It was his assigned work; it must be fulfilled. For the Master's name's sake he laboured, and fainted not.

It was in 1806 that Mr. Wright, then minister to a congregation of General Baptists at Wisbech, was invited to be the missionary of the Unitarian Fund, the purpose being to make Unitarian doctrines popular, more especially with the working classes. Mr. Wright had prior to its establishment made visits connected with its design to several places in the neighbourhood of his abode. Its supporters had had many opportunities of seeing his thorough aptitude for the work, and his unflinching determination. At first he retained his connection with the Wisbech congregation, by whom he was greatly beloved. A few years afterwards, he judged it necessary to resign the pulpit and to devote himself entirely to the itinerant ministry. As a travelling preacher he spent the succeeding eight years; going bravely in furtherance of his darling object from Lincolnshire to the extreme west of Wales, from Portsmouth to Aberdeen, through all the principal towns, and to many large villages. All the way he was preaching, debating, conversing, counselling, and guiding; here establishing a church, there propping a falling cause. Meeting with much opposition, enduring obloquy, yet was he never daunted, never disheartened, knowing that the soldier of Christ must endure hardness. He tells us that at this time he travelled about three thousand miles a year. And it must be borne in mind that these were not the days of railways; there were no penny-a-mile carriages. Journeying was very expensive, save on foot. Long excursions could be indulged in by any other mode of conveyance but rarely. He remarks in his "Missionary Life": "Walking is fine exercise, and when a man is used to it no mode of travelling will be so pleasant to

him." In his vigour he walked from thirty to forty miles a day, seldom spending "above a shilling or eighteenpence in eating and drinking;" dining on "some bread and cheese, or a red herring," and preaching at the end of his journey in chapel, or barn, or the open air, as circumstances demanded. His journals rival in interest any of those published by the early Methodists. We give an extract to show the prevailing temper of his soul: "My mind was always made up to be satisfied, and to show myself satisfied with any decent accommodation, however homely. I have, after preaching, supped on barley bread and sour milk, and slept in a bed on a clay floor, the roof open to the thatch; but it was the best accommodation my friend could afford. The following night I have slept at the house of a rich merchant. But I rested as comfortably in the former as in the latter."

At Wisbech, he had trained, both in chapel and in school, young William Ellis, afterwards the famous missionary in Polynesia.

When between fifty and sixty, Mr. Wright found that his bodily powers were beginning to fail. In 1822 he became minister of the Unitarian congregation at Trowbridge, opening preaching-rooms in some of the villages round. He removed to a still more quiet field of labour in 1827—Kirkstead, in Lincolnshire—and was succeeded in his Trowbridge pulpit and work by his pupil, Samuel Martin, then a very young man, who ministered with extraordinary success for fifty-one years in that town.

Mr. Wright died in 1836. His grandson, the Rev. John Wright, became prominent as our minister at Bury.

ROBERT HIBBERT.

FOUNDER OF THE HIBBERT TRUST.

Robert Hibbert was descended from an old Cheshire family, the Huberts, afterwards Hibberts, of Marple, in the north-east of that county. His immediate ancestors were wealthy West Indian merchants, carrying on an extensive business in London, and holding large estates in Jamaica. He was the third and posthumous son of John Hibbert, and was born in 1770. His mother died a few years later, so that he was early left an orphan. For four years of his boyhood he was one of a limited number of pupils in the house of Gilbert Wakefield at Nottingham; and this well-known man, writing of him, says: "The society of this ingenuous and amiable youth was a source of perpetual satisfaction, and he usually passed his vacations with me until the completion of his academical career."

After due preparation, he entered Emmanuel College, Cambridge, and there proved himself a conscientious student. In 1791 he took his degree, but his religious opinions were an obstacle to his aspiring to the higher honours of the University. Early imbued with a supreme love of truth and an impatience of all injustice and oppression, together with a somewhat critical spirit (probably caught from association with Mr. Wakefield), he entered with deep interest into the theological and political questions of the day. His sympathies, as might be expected from his earlier training, were with those who showed the

greatest honesty in the expression of their opinions, whether popular or otherwise.

On leaving Cambridge, Hibbert immediately went into business, becoming a partner in the family firm. One of the finest estates in Jamaica belonged to him, and from it he derived a large income. In the beginning of this century, although the agitation for the abolition of the Slave-trade was going on, there was no general repugnance to slavery itself. Hibbert was a kind master, and did much for the amelioration of the condition of his slaves, who numbered about 400. In 1817 he determined to send out a missionary to labour on his estate, educate his people in some degree, and especially give them religious instruction. The Rev. Thomas Cooper, afterwards of Framlingham, a Unitarian minister recommended to him by Mr. Frend, was selected for the work. Mr. Cooper says:—"Mr. Hibbert freely confessed to me that, though it was an experiment he wished to try, he was by no means sanguine as to the result; and he cautioned me against serious disappointment if I should fail. He bore the entire expense, and no person took the slightest part in the mission but ourselves. Mr. Hibbert's earnest desire was to make them as happy as they could possibly be in the state in which the law had fixed their lot. He was generous and liberal, far beyond most of the owners of similar property, very bountiful in sending out the yearly supplies to his estate, and he spared no expense in anything that could lighten the terrible chain. All this made the slaves proud of him as their master; those on the neighbouring estates envying their fortunate brethren." This experiment did not prove successful, although Mr.

Cooper did all that was possible to render it so. At the end of three years the plan was relinquished by Mr. Hibbert.

But he is chiefly known in connection with what is called the Hibbert Trust, founded by him in 1847. His first aim appears to have been to induce a large number of men of high culture to enter the Unitarian ministry by adding a certain sum annually to their stipends. His friend and adviser, Mr. Edwin Field, however, persuaded him that it would be better to secure the culture by assisting students for the ministry. Trustees were appointed, and the income was to be applied by them, according to the words of the Trust Deed, "in such manner as they in their uncontrolled discretion shall from time to time deem most conducive to the spread of Christianity in its most simple and intelligible form, and to the unfettered exercise of the right of private judgment in matters of religion." And the trustees were directed to revise and reconsider every twenty-five years any scheme which might have been adopted. Divinity scholarships were established at first; but in later years distinguished men were engaged to give public lectures on theological subjects.

Robert Hibbert lived little more than two years after signing the Trust Deed, passing away peacefully on September 23rd, 1849, having nearly completed his eightieth year.

HENRY CAVENDISH.

THE NEWTON OF CHEMISTRY.

"Cavendish, the most accomplished British philosopher of his time."—*Sir Humphrey Davy.*

Standing to-day in the hall of St. Peter's College, Cambridge, look well at yonder painted window from which the light falls on you. On it you see portrayed the form of Henry Cavendish. Creeds have their day; and the philosopher whose heresies barred him from Cambridge honours a hundred years ago, is now pictured on her walls, himself one of her proudest honours!

The Hon. Henry Cavendish was born at Nice on October 10th, 1731, the son of Lord Charles Cavendish, and grandson to the second Duke of Devonshire.

Outside the monk's cell and the prisoner's dungeon, few men have lived for nearly fourscore years with so few friendships and so little intercourse with mankind as did Cavendish. Of shy and eccentric manners, he lived in seclusion near Clapham Common, only rarely visiting his London residence, or attending the weekly dinners of the Royal Society, or the Sunday evening gatherings of Sir Joseph Banks. At his London house he had a splendid library, and he lived at Clapham that he might not meet those consulting it. His women servants had to keep out of his sight on pain of dismissal. His dinner was ordered by a note placed by him on his hall table. Of a strange face he had a perfect horror. He was an excessively shy, silent, awkward person, barely enduring the looks of men,

and actually fleeing from those of women. He had lost his mother when two years old. The kindly love of a mother, or even a sister, in early life, might have tempered into geniality all the original peculiarities of his character. He made no struggle for even scientific reputation; but kept back many of his most remarkable discoveries. Yet his indifference to social intercourse and the affairs of his fellow men, selfish though it may have been, was at worst not a callous selfishness. He did many acts of munificent kindness, but he did them shyly. On one occasion when he was told that a scientific acquaintance of his was ill and in poor circumstances, he replied with perfect simplicity, "Well, well, would a cheque for ten thousand pounds be enough?" And he gave it.

After attending a school in Hackney, he matriculated at Cambridge in 1749. Here he remained, at St. Peter's College, till February, 1753, when he left without taking a degree. He had completed all but a few days of the time required for the degree, and we can hardly suppose him to have feared the examination, for he excelled in mathematics. There must, therefore, have been some unusual reason for the course that he took. The difficulty is solved by the fact that there survived a tradition in the college that he was "not only a favourer of Unitarian notions, but decidedly a Unitarian;" and that on this account he shrank from the subscription to the Thirty-nine Articles which was then required on taking a degree. In after life he is said never to have attended public worship. Where was there a worship that he conscientiously could attend! Though his biographers have not perceived it, the sense of thus holding an unpopular, and at that time most unusual

creed, was probably a principal cause of his shyness: in every man he would fear to find either an inquisitor or a mocker. To be debarred from communion with our fellows is the greatest evil that unpopular religious views entail. Happily, there are more Liberal Christians to-day; and, happily, they are not so rigidly excluded from fellowship with those of other beliefs as in the old days.

His personal history for the next ten years is a complete blank to his biographers. Indeed, his whole life is shrouded in great obscurity, despite his rank and fame, for he was one of the most reserved of men. But we know that he gave the whole of his long life to scientific investigation. For the first forty years of his life he was, for his rank, a poor man. Afterwards, by the death of his father and then of his uncle, he became an unusually wealthy one. But his change of circumstances made no change in his mode of life. From first to last his life was given to research; and he prosecuted zealously and successfully so many branches of knowledge, that the students of almost every physical science may consider him as an illustrious brother. He created the science of experimental electricity. He was great as a chemist, great as a mathematician, and great as an astronomer. He may almost be called the founder of pneumatic chemistry. In 1760 he found out the extreme levity of hydrogen. This discovery made balloons possible. The keenest controversy that has interested chemists for a long time has been—Who discovered the composition of water? Watt, Lavoisier, or Cavendish? Professor Wilson's conclusion, after elaborate investigation, is that, in this great discovery, "Cavendish must rank above Lavoisier, and far above Watt, however

liberally their merits be estimated." By thus supplementing Priestley's discovery of oxygen, he also ascertained the composition of the air.

He has been called "The Newton of Chemistry"; for he was the first to carry the mind and methods of a mathematician into a science from which the alchymist had not long retired, and in which the guesser still remained. The fundamental character of his chemical discoveries has not been surpassed by those of any other chemist. He was an independent, and probably the first, discoverer of nitrogen. He was the first to prove animal electricity (*i.e.*, that given out by the torpedo) to be the same as common electricity; the first to determine, by the famous "Cavendish Experiment," the density of our planet. A recent historian of chemistry pronounces him "an experimenter as deliberate and careful as Priestley was rapid and careless."

He had no vices; and despite his timid demeanour and retired life, none could know him without respecting him. He was almost passionless. There was nothing in his nature earnest or enthusiastic; nothing, again, mean, grovelling, or ignoble. He is more to be wondered at than blamed. He was a scientific hermit, an unthanked benefactor, who was patiently teaching mankind whilst they were shrinking from his coldness or mocking his peculiarities. He died at Clapham on March 10th, 1810, leaving more than a million pounds to his relations.

Beyond Cambridge tradition we know nothing definitely about his religious belief. A man so reserved in ordinary affairs would never be communicative on a subject which lay between God and himself. Even when his dying hour approached he sought no human sympathy, but told his attendants to leave him in solitude, "for I have something particular to engage my thoughts, and do not wish to be disturbed."

THE RAJAH RAMMOHUN ROY.

"No voice, no whisper, broke the deep repose,
When to the earth that sacred dust was given;
All silently the sacrifice arose,
From kindly hearts, in one pure flame to heaven."
(*The Burial of the Rajah.*)—*Christian Reformer.*

Rammohun Roy was the morning star of Hindoo reformation. Chunder Sen and Mozoomdar have been as the dawn. He was born, probably on May 22nd, 1792, near Krishnagar, in Bengal, of a high-caste Brahmin family. From his youth Rammohun was religiously disposed, and but for the dissuasion of his mother he would, at the age of fourteen, have secluded himself from the world as a religious devotee. But the time soon came when he began to feel the evils of the religious and social system which existed around him. One result of that system remained with him through life. While little more than an infant he was thrice married by his father. His first bride died "at a very early age." Then, while he was still "only about nine years of age," his father married him to two wives within less than a twelvemonth. At the age of fifteen, he decided to leave home and go to Thibet, that he might see another form of religious faith.

Here he spent two or three years, angering the worshippers of the Lama by rejecting their doctrine that this living man was a Deity and the creator and preserver of the world. Rammohun's travels seem to have lasted three or four years. On his return he could no longer accept the family beliefs, and his father's roof became no longer a place of shelter for him. He speaks gratefully of the soothing kindness of the women of his father's household at the time of this change of views. Leaving his home, he went far from all his friends, and dwelt for ten or twelve years at Benares. His eldest son was born there, in 1800. In 1803 his father died, and it is pleasant to know that Rammohun was present at his death, respecting the strong faith and pious fervour with which his father called on his God, though that God was no longer his own.

Having given up the ancestral faith, Rammohun became a convinced Monotheist, and, relieved from the fear of paining his father, he began to write against idolatry and superstition. In 1811 his elder brother died, and his widow became a Suttee—that is, she was burnt at her husband's funeral. Rammohun tried in vain to dissuade her from following this horrible custom. He vowed at the time that he would not rest till the custom was abolished. Largely through his efforts it was brought to an end by Government decree on December 4th, 1829. For some years Rammohun Roy was in the Civil Service of the East India Company. His business ability and his wide information made him a most valuable public servant, and forwarded many salutary measures of public administration. By his labours he was able to earn

and save enough to enable him to become a Zemindar, or landowner, with an income of £1,000 a year.

Being thus at ease in worldly circumstances, he devoted whatever of leisure he possessed to the tasks nearest his heart—those of informing the minds of his fellow-countrymen; of correcting their religious views and some of their common practices; of elevating women in the social scale; of discountenancing polygamy; and of abolishing the burning of Hindoo widows. To give the more effect to his labours, he had, in 1796, with characteristic ardour and perseverance, set himself to the study of the English language, in which he made astonishing progress, speaking and writing it with the utmost facility. In 1814 he settled in Calcutta, and soon afterward founded the Atmiya Sabha, or "Friendly Association," for the purpose of spiritual improvement of his Hindoo friends, some of whom united as early as 1818 in a species of Monotheistic worship.

To the spread of Theism, Rammohun Roy now seems to have devoted his attention; he saw the terrible consequences idolatry entailed on all within its influence. Yet, for various reasons, political, social, and even religious, he maintained his Brahminical caste. He learned Hebrew and Greek; and for eighteen months he devoted three hours a day to translating the Gospel of Matthew into Hindostanee. He also translated the Vedant from Sanscrit into Hindostanee that all might read it, and thus find that it taught Theism. To his Hindoo brethren this was doubtless of great value. An anecdote is recorded of him about this time, not without its significance. He was found at his garden-house, near Calcutta, one evening

about seven o'clock, closing a dispute with one of the followers of Budha, who denied the existence of Deity. The Rajah had spent the whole day in the controversy without stopping for food, rest, or refreshment; rejoicing more in confuting one atheist than in triumphing over a hundred idolaters. The credulity of the one he despised, but the scepticism of the other he thought pernicious; for he was deeply impressed with the importance of religion to the virtue and happiness of mankind. It may here be noted that, without seeing one Unitarian book, or conversing with any person of Unitarian views, he became a Unitarian Christian from the study of the Bible alone. Though he had thus worked himself out of the darkness of heathenism into Theism, and through Theism into Christianity, he was now accused by orthodox Christians of infidelity. His publication in 1820 of "The Precepts of Jesus, the Guide to Peace and Happiness," the outcome of his independent study of the New Testament, led to much controversy. The orthodox missionaries attacked this work as subversive of their teaching; and the missionary printing-press of Calcutta, which he had hitherto used for the publication of his works, was denied to him for the future. Not to be baffled, he set up a press for himself, and from it issued most stirring Unitarian appeals.

In 1821 Rammohun started a native newspaper, "The Moon of Intelligence." In 1822 he founded a school for giving a free education in English to Hindoo boys; and in 1826 a Sanscrit and Vedant College. On August 20th, 1828, was held the first meeting of the Brahmo Somaj, the native Theistic Church of modern India, the continued life of which is so great a monument to the name of

Rammohun Roy. The first Brahmo Temple was not opened until January 23rd, 1830; a day whose anniversary is still the great yearly festival of Brahmoism (in England it was first celebrated in 1898, by Brahmos at Cambridge, Dr. Courtney Kenny addressing them).

Of course, Rammohun's reforming course was not pursued without exciting deadly hatred in those of his countrymen whose avarice and bigotry he had fought against, his success in the abolition of Suttee finally raising their fury to the greatest height. During the last year that he spent on Indian soil his life was threatened by assassins, whose purpose was averted only by careful precautions.

The East India Company seeking a renewal of their charter, Rammohun Roy, in 1830, thought himself bound to come over to England to bear his testimony both for and against their exclusive rule. He landed on our shores in April, 1831, at a time when the whole nation was convulsed on the absorbing topic of parliamentary reform, and he must have been surprised at, as well as keenly interested in, the eagerness manifested by every class. Amidst all this political excitement, however, Rammohun was not neglected. Rammohun Roy's arrival was no sooner known in Liverpool than "every man of any distinction in the place hastened to call upon him; and he got into inextricable confusion with all his engagements, making half-a-dozen sometimes for the same evening. . . . . He was out morning, noon, and night. . . . . On all occasions, whether at breakfast or dinner, a number of persons was assembled to meet him, and he was constantly involved in animated discussions on politics or theology." The enthusiasm of his first reception followed him to

London, men of the highest distinction seeking his acquaintance. His stately figure and his admirable conversation surprised and impressed London society. He warmly interested himself in the discussions both in and out of Parliament. Miss Aikin writes of him at this period to Dr. Channing: "In the intervals of politics, we talk of the Christian Brahmin, Rammohun Roy. To his faith he has been more than a martyr. On his conversion to Christianity his brother cursed him, and his wife and children all forsook him. He had grievous oppressions to endure from the Church party at Calcutta on turning Unitarian. His heart is with his brethren in opinion, with whom chiefly he spends his time." He had, before leaving India, received the title of Rajah from one of the deposed native princes. This was to give him consequence in the eyes of the British Government.

The Rajah's mission to England was mainly that of peace and conciliation. His life was his country's; his first desire, to free her from every yoke and to pour a flood of religious and useful knowledge on every mind. "It is impossible," writes Miss Aikin on a subsequent occasion, "to forget his righteous zeal against polygamy, his warm approval of the freedom allowed to women in Europe, his joy and pious gratitude for the abolition of Suttee." To put down Suttee seems to have been his darling object; he had laboured right onward till Lord William Bentinck, when Governor-General, issued a decree which abolished the horrid practice throughout British India.

It was the Rajah's policy to maintain his privileges of caste to the end of his days. After his death the thread of his caste was found passing round him (over his left

and under his right shoulder). Hence, although a Unitarian in sentiment, he would not call himself by any distinctive name; and whilst he often attended Unitarian worship in London and elsewhere, he was fond of hearing preachers of other denominations. The seat he had often sat in at our Stamford Street chapel used still to be pointed out forty years afterwards.

His death came unexpectedly. Soon after his arrival at Stapleton Grove, near Bristol, he was seized with spasms, and then paralysis in the left side; he fell into a state of torpor from which he never revived. He died on September 27th, 1833. Whilst he retained possession of his senses he prayed much and fervently. In order to preserve his caste he was not buried with the usual rites, but in a beautifully adapted spot in the shrubbery at Stapleton Grove, under some fine elms; he was followed by friends to the tomb in silence. The famous Dr. Jowett, of Oxford, a generation later, wrote: "What I have read and heard of Rammohun Roy makes me think that he led a better and more spiritual life than perhaps *any* European was then doing." From his hands the torch of Brahmo Theism passed to those of the saintly Maharshi Devendra Nath Tagore, who survived to the age of ninety, dying in 1905; the year which also saw the death of Protap Chunder Mozoomdar. Greater than even these leaders, however, was Keshub Chunder Sen, who had died in 1884; whose remarkable life may be read in Max Müller's "Biographical Essays."

JOHN TAYLOR, D.D.

"Say not it dies, that glory.
'Tis caught unquenched on high;
Those saint-like brows so hoary
Shall wear it in the sky."

John Taylor was born at Scotforth, Lancaster, in 1694. His father, a timber merchant, was a Churchman. His mother was a Nonconformist. She educated John in her own sentiments. Whilst yet young his strong desire to become a Dissenting minister was so marked that his parents felt constrained to comply with the wish. From the first he distinguished himself in Hebrew, making, whilst a student, a grammar of that language for his own use (1712).

Notwithstanding his acknowledged talents and acquirements, he found it difficult on leaving the academy to obtain a sufficiently remunerative charge. For several years he was compelled to put up with an obscure situation in Lincolnshire, where he ministered to a small and very illiterate congregation, and subsisted on twenty-five pounds a year.

In 1733 he became minister to the large and intelligent society of Nonconformists at Norwich. Hitherto his dissenting orthodoxy had been undisturbed. A considerable difference of opinion had existed among the members of his new congregation on the subject of the Trinity. Mr. Taylor, who had signed no confession of faith, found himself at perfect liberty to go thoroughly with his people into the question. He read with them Dr. Clarke's

"Scripture Doctrine of the Trinity," a work which seems to have resolved their doubts. Some who retained their orthodox predilections peaceably retired, and formed a society of their own. The majority remained with the man of their choice. In Norwich he became increasingly useful and honoured for nearly a quarter of a century; and published the books on which his fame now rests. "The Scripture Doctrine of Original Sin" was among the earliest of these. The recent Dictionary of National Biography says that "its effect in combating the Calvinistic view of human nature was widespread and lasting. . . . . In New England, according to Jonathan Edwards, 'no one book' did 'so much towards rooting out' the underlying ideas in the Westminster standards." This treatise was followed by a "Paraphrase on the Epistle to the Romans, together with a Key to the Apostolic Writings." Watson, the liberal Bishop of Llandaff, reprinted the "Key" in his Theological Tracts. And Paley praised it warmly when lecturing to the Cambridge undergraduates. One of Taylor's last works was a fervent tractate on prayer, by far the most impressive of his writings.

But his most laborious undertaking was a Hebrew Concordance, which was largely patronised by persons in high stations, including many in the Church. It appeared in two folio volumes. The publication was the means of procuring him, unsolicited, the degree of Doctor of Divinity from Glasgow. In the meantime he had to endure the loudly-expressed denunciations of the bigoted; but his congregation were justly proud of their leader, and they built the well-known Octagon Chapel,

which yet stands as a memorial of the zeal of our forefathers. Its foundation stone was laid by Taylor on February 25th, 1754. This chapel was described by John Wesley (1757) as "perhaps the most elegant one in all Europe," and too fine for "the coarse old gospel." Taylor, in his opening sermon therein, disclaimed all denominational names but that of Christian.

When sixty-three, Dr. Taylor, whose fame as a scholar was widely extended, went to Warrington Academy to become its Principal. Whilst he was at Warrington, he lectured to his pupils on the Hebrew Scriptures, together with New Testament Greek, and compiled for their benefit a manual of Scripture divinity, which the reader will find in Bishop Watson's Theological Tracts.

Dr. Taylor died suddenly on March 5th, 1761, leaving a high reputation for piety and learning. It may be worth recording, as indicative of the barbarous fanaticism of some religionists of the age, that one of these, by name McGowan, published a scurrilous pamphlet, which he called "The Arian's and Socinian's Monitor," in which he relates a dream of seeing Dr. Taylor "tossing upon the burning billows of hell, and vainly supplicating mercy from the God whom he had blasphemed." One edition of this publication has a frontispiece faithfully representing this vision!

A grandson was the writer of some hymns still sung in Unitarian congregations; and one of the great-grandsons was Gresham Professor of Music; a second great-grandson, Edgar Taylor, a London solicitor, published a revised translation of the New Testament from Griesbach's Greek version.

THE DUKE OF SUSSEX.

BORN 1772—DIED 1843.

To our fathers, contending for great principles amid discouragements of which we can hardly form a conception, George III's Whig son, the Duke of Sussex, was an object of much hope and affection. The services he rendered to the cause of national progress and freedom should not be forgotten. When we know that the Duke throughout his whole career was a consistent and zealous promoter of science, literature, art, and philanthropy; that he was an advocate of liberty in opposition to a Court more inclined to despotism; that he was unflinching in maintaining the just civil rights of Jews and Roman Catholics when they were under an odious ban; we must feel that his eminence of rank enhances the services he rendered. In him public principle coincided with private worth. Protestant Nonconformists have especial reason to venerate his memory for the part he took in the now almost forgotten struggle for the abolition of sacramental tests. It was not until the year 1828 that the first inroad was made on the alliance of Church and State by the removal of these tests.

In the June of that year the Duke presided at a grand banquet at the Freemasons' Tavern, in commemoration of the passing of the Bill abolishing them. It was an hour of joy to Nonconformists; an instalment of liberty had been gained. But other victories had to be achieved. To give emphasis to this fact, the Duke, in consenting to be chairman, made the condition that the meeting (mainly

composed of Protestant dissenters) should recognise the equal claims of the Roman Catholics to perfect civil equality. It was on this occasion that the late Rev. Robert Aspland, in the course of a brilliant speech, uttered the phrase which President Lincoln has made historic, that government ought to be "*for* the people and *of* the people."

So much for the political sentiments of the Duke of Sussex. We now come to his theology. Being a careful student of books, and accustomed to mark or annotate on the margin of the page every passage of an author he thought worthy of attention, he left ample evidence that his theological opinions were the reverse of those usually called orthodox. When his large library was sold after his decease, many of his volumes, marked throughout by his own hand, came into possession of the public; and from these we learn conclusively his views of almost every leading theological question. Of a Trinitarian statement, setting forth that there are in the Godhead three distinct intelligent agents, he writes: "This I call at once dogma, and above our comprehension. If they be intelligent agents, they must have free independent wills of their own, and what becomes then of the unity of the Deity?" When it is replied that they are often expressly mentioned together in Scripture, he answers: "I do not admit this." Respecting the Athanasian Creed he makes this emphatic confession: "I for one do conscientiously think that the less we trouble ourselves about this creed, and about creeds in general, the better for us." As to the necessity for Christians believing in three persons in one Godhead he observes: "We cannot be called upon to believe that

which we do not understand, and which after all is only handed down to us by tradition." He is sure that what is "repugnant to right reason cannot be inspired by God;" that "it is a vain endeavour to stop free inquiry into the grounds of religion;" and further, that "it is monstrous to believe, or to endeavour to persuade others to believe, that any one would be damned for a mistake in judgment or opinion."

We are warranted in placing the good and wise Duke of Sussex in the honoured ranks of Christian Unitarians; another illustration of truth triumphing over education, fashion, and worldly influence.

HERMAN BOERHAAVE, M.D.

"To mix the balmy medicine, full of power;
To chase each fell disease, and soften pain."
—*Æschylus.*

Herman Boerhaave was one who stood in the first rank as a physician and a man of science. His mind was elevated and his heart was pure, while his piety was sincere, fervid, and yet rational, and his humility was unfeigned. Justly renowned in his own day, he left a memory to us as a model of the genuine Christian character. He was a native of Voorhout, near Leyden, in Holland, his father being the esteemed Lutheran minister there. He was born on the 31st of December, 1668. His mother, a woman of an enlarged mind, who

appears to have had some knowledge of medicine, died when he was barely five years old, but the loss to him was well supplied by a step-mother, the daughter of a minister, who tenderly took charge of his six sisters with himself, whilst six other children were born of this second marriage. It was the elder Boerhaave's wish that Herman, his first-born, should also become a minister, and his studies were, consequently, directed to this purpose. In these he greatly profited. At the age of sixteen he was matriculated at the University of Leyden, then enjoying the highest reputation on the Continent. Theology and mathematics were the favourite objects of his pursuit, whilst natural philosophy was likewise vigorously followed. He made himself intimately acquainted with the evidences of revealed as well as of natural religion, and read thoroughly for himself the Scriptures in the original languages, together with the Greek and Latin fathers. Engaged in this manner, he came (he tells us) "to lament that Christianity had been sophisticated by scholastic subtleties which are the bane of religious peace, and to be shocked to find metaphysical doctrines, instead of the Scriptures themselves, made the standard of belief." Finding that his own orthodoxy was widely suspected, he unwillingly gave up the idea of becoming a pastor, and resolved instead to be a physician. It is certain that in after life, and to the time of his decease, he rested in pure Unitarianism, probably of the Arian type.

The life of Boerhaave was from this time wholly devoted to his profession, and in it he became unrivalled. He was elected, in 1709, professor of botany, and, in 1714, professor of practical medicine, in his own University of

Leyden, where he constantly read lectures to crowds of admiring students. In 1714 he also became Rector of the University. In chemistry he was eminently successful, being exceedingly careful in his experiments, some of which he made hundreds of times over, before he completely satisfied himself. His discoveries constituted an era in the science; for it he performed the same service that Bacon had done for natural philosophy, and Locke for mental. In his study of botany he established a botanical garden, chiefly for the cultivation of exotics, and he seems to have anticipated Darwin in showing the sexual distinctions of plants.

He published a splendid work, with plates, on horticulture. He wrote an important treatise on chemistry (1724). His principal work is his "Institutes of Medicine" (1708), an endeavour to put this subject on a scientific basis. Throughout this work his wisdom is conspicuous, and he had a clear vision of his limits and of what still remained for the future to unfold in this branch of science. But, after all, the triumphs of Boerhaave seem to have been the greatest by the bedsides of his very numerous patients. In the sick-room he was mild, encouraging, and uniformly cheerful, frequently facetious, yet with a look and voice bespeaking the man of piety, with whom religion was the governing principle of life. Ever courteous and benevolent, telling anecdotes in the most familiar and winning manner, he maintained the dignity of his character in a way that checked all attempts at unbecoming freedom. Anxious to soothe the pains of others, and devising every means for this purpose, he yet at times suffered in his own person excruciating agony, still with no murmurings, no

impatient gestures. His language, under his complicated disorders, was: "Short are my slumbers and disturbed by dreams; the mind is incapable of any business; wearied with this conflict I gain no release, yet patiently wait the Divine pleasure, to which I am wholly resigned."

Boerhaave has been pronounced not only the most remarkable physician of his age, but probably the greatest of modern times. His fame was during his lifetime very extensive; so that there is a curious story of a Mandarin in China addressing a letter to him superscribed, "To Boerhaave, in Europe," the missive coming duly to hand. Patients came from all parts of Europe to consult him. He was the admiration of the learned world, not more for his extraordinary acquirements and industry than for the uprightness, the benevolence, and the purity of his whole character. His devotion was equalled by his humility; both were great and entirely unaffected. To him is attributed the well-known saying, on seeing a criminal led to execution, "But for the grace of God, I might have been in the place of that poor man."

His death, which took place on September 23rd, in 1738, was in entire accordance with his whole character. He was in great pain, and he prayed, naturally, for deliverance. Still, in reply to a friend watching at his bedside, he said: "The maxim I wish to abide by, living or dying, is—that alone is best and to be desired which is perfectly agreeable to the Divine goodness and majesty." And with this noble sentiment on his lips, he shortly after expired, leaving a spotless name. Boerhaave was a Christian from conviction, arising out of earnest and deep research into the Gospel evidences.

He was a Unitarian from the same spirit of free, yet devout inquiry. He was a man thoroughly impressed with the supreme importance of a religious life. He rose at five in winter and four in summer, and throughout his whole life he gave to prayer and religious meditation the first hour after rising, declaring that he thereby secured mental peace and vigour throughout the day's exertions. After seeing his patients, his custom was to retire into his laboratory, where he not only made scientific researches, but also studied the Scriptures and books of practical piety (amongst which we find specially mentioned the book of Robert Boyle, the great English chemist, on Love to God). He made the Bible the foundation of his creed, and said: "I worship God only in such a conception of Him as He has vouchsafed to give us, lest otherwise, by worshipping some conjectural conception of His nature, I should make myself an idolater."

In person he was tall and robust; he feared no weather, outdoor exercise was taken by him at all times; in manners he was plain, and in diet very abstemious. At a time when wigs of large size and high price were usually worn, especially by University professors, Boerhaave, like Sydenham, and Locke, and Newton, wore his own hair, arranged with much neatness, whilst his dress was correspondingly simple, though always becoming. His countenance was the index of the mind—venerable, yet sweet, showing leniency, but no foolish softness. The man shone through it.

PROFESSOR TENNANT.

Smithson Tennant, M.D., F.R.S., Professor of Chemistry in the University of Cambridge, was born at Selby, Yorkshire, in 1761. His father was the vicar of that town. As a boy he is said to have been grave and pensive, seldom joining in his schoolfellows' amusements. He gave many proofs, while very young, of a particular turn for chemistry and natural philosophy, not only reading all books of that description which came in his way, but also making various little experiments which the perusal of such books suggested. His first experiment was made at nine years of age, when he prepared a quantity of gunpowder for fireworks, according to directions contained in some scientific book to which he had access.

In the choice of a profession his attention was naturally directed to the study of medicine, as being most nearly allied to his philosophical pursuits. In October, 1782, he was admitted a member of Christ's College, Cambridge.

While engaged in scientific pursuits, Tennant was at the same time a very general reader of all the most interesting works in polite literature, history, metaphysics, and especially in political economy, which was one of his favourite studies, and on which he made many original observations. And at Cheddar, in Somersetshire, he had a farm of 500 acres, where he made agricultural experiments.

The desire of visiting foreign countries, to observe their different productions, and the effects of their different systems of laws and governments, was one of his ruling

passions. In 1784 he commenced a series of continental tours, in the course of which he visited Sweden, Denmark, France, Italy, and Germany. He was delighted by a visit to Holland, for he saw in that extraordinary country a striking illustration of his own most favourite opinions: he was gratified by the triumph of intelligent and persevering industry over the greatest physical difficulties, and by the general diffusion of wealth and comfort, the natural effects of unrestrained commerce, and of civil and religious liberty.

About 1792 he took chambers in the Temple, which continued from that time to be his established place of residence, and we gather that he now became an attendant at Essex Street Chapel. During the course of the year 1796 Mr. Tennant communicated to the Royal Society his paper on the nature of the diamond, discovering it to be pure carbon. Sir Isaac Newton had conjectured that this body was inflammable. The merit of completely ascertaining the nature of this substance was, however, reserved for Mr. Tennant. He succeeded in burning the diamond by heating it with nitre in a gold tube. These researches and his subsequent discovery of two metals, Iridium and Osmium, made him known throughout Europe.

His friend, Mr. Wishaw, wrote a life of him, in which he says: "Of his moral qualities it is scarcely possible to speak too highly. His virtuous disposition appeared on every occasion and in every form which the tranquil and retired habits of his life would admit of. He was actuated by a high sense of honour and duty, and was remarkable for his kindness and benevolence, especially towards inferiors and dependents."

In spite of the orthodoxy of Tennant's education, and all the narrowing influences at work in his orthodox university, he became a Unitarian. He was a friend of another heretical *savant*, Sir J. E. Smith, who tells us (*Defence*, p. 39) that Professor Tennant repeatedly expressed to him his warmest admiration of Mr. Lindsey, comparing him to the old Reformers, and declaring his remarks on certain points to be unanswerable. And he adds that the Professor made no secret of his heresies. His life was brought to a premature end in 1815, by a fall from his horse, when staying at Boulogne.

THOMAS EMLYN.

THE CONFESSOR.

Thomas Emlyn was born at Stamford, in the year 1663. His parents, though they attended the worship of the Established Church, were at heart friendly to the principles of the Nonconformists. Accordingly, even at that period, when such a destination might lead to bonds and imprisonment, they did not hesitate to devote their son to the Nonconformist ministry. In 1683, when only twenty years of age, he became chaplain to the Countess of Donegal, who then resided in London; and went over with her family to Ireland, where she was shortly afterwards married to Sir W. Franklin. Here he continued for some years in his capacity of chaplain, with a liberal

salary, and was treated with great respect. The disturbances which took place in the North of Ireland in consequence of the landing of James II. in that country occasioned the breaking up of the Countess of Donegal's establishment, and Emlyn retired to England. Having no immediate engagement in England, he accepted an invitation from Sir Robert Rich, one of the Lords of the Admiralty, to his seat near Beccles, in Suffolk, and was induced by him to officiate as minister to a small dissenting congregation at Lowestoft, in that county. Here he remained about a year and a half.

At this period he formed an intimate acquaintance with Mr. W. Manning, a worthy dissenting minister at Peasenhall, in his neighbourhood. They engaged together in theological inquiries, communicating to each other their respective sentiments and conclusions; in which, as it happened, they were both led to deviate widely from the opinions then generally prevalent. The doctrine of the Trinity, in particular, they agreed in rejecting.

When James II. was driven back to France, and affairs in Ireland assumed a more settled appearance, Mr. Emlyn was induced to accept an overture to become joint pastor with Mr. Joseph Boyse, of the Presbyterian congregation in Wood-street, Dublin. To this city he accordingly removed in 1691, and here he continued in great comfort for nearly twelve years. But dark clouds were destined to overshadow the scene.

Mr. Emlyn had not as yet divulged his abandonment of the prevailing views of the Trinity, which were zealously maintained by his colleague, and doubtless by at least a large majority of his congregation. "I own" (he tells

us in his very interesting narrative of the proceedings against him) "I had been unsettled in my notions from the time I read Dr. Sherlock's book of the Trinity. Till I had upon much serious thought and study of the Holy Scriptures, with many concerned addresses to the Father of lights, found great reason first to doubt, and after, by degrees, to alter my judgment in relation to the formerly received opinions of the Trinity and the Supreme Deity of our Lord Jesus Christ. For though the word of God was my rule, I could not tell how to understand that rule but by the use of my reason; knowing well that he who tells me I must lay aside my reason, when I believe the Gospel, does plainly declare that to believe it is to act without reason, and that no rational man could be a Christian. I desired only to know *what* I must believe, and *why*. As to the latter, I was satisfied that divine revelation is a sufficient ground of belief; but then I must conceive what it is that it reveals, and that I am to believe. Accordingly I was ever careful not to speak against my own judgment, or what should appear so to a judicious hearer, that I might not act against Christian sincerity. And yet I never confronted the opinions of others by express or unhandsome opposition;—I doubted whether this was my duty, or proper in the pulpit where I could have freedom to say all that was requisite in such a controversy, and whether I ought at once to cast myself out of a station of service without a more particular and direct occasion given me to profess my mind, which I did apprehend might offer, and which I was determined to accept when it did."

While this subject was dwelling on his mind, a leading

member of the congregation, being struck not so much with anything positive in Mr. Emlyn's preaching, as with the absence of all reference to certain orthodox doctrines, communicated his suspicions to Mr. Boyse, the other minister. They waited on Mr. Emlyn, and requested to know what his real sentiments on the subject were. When thus called upon, he did not hesitate to acknowledge himself convinced that the God and Father of our Lord Jesus Christ is alone the Supreme Being, superior in authority to his Son, who derives all from Him. He told them at the same time that he had no aim to make strife among them, and offered to leave the congregation, that they might choose another in his place. A meeting of the Presbyterian ministers in Dublin decreed that he should not preach any more. Mr. Emlyn thought that justice to himself as well as to the truth required that he should show what evidence from Scripture he had on his side, and accordingly he wrote and published his "Humble Inquiry into the Scripture Account of Jesus Christ."

After the appearance of this tract, it was Mr. Emlyn's intention to return to England. Some, however, of the most bigoted Dissenters (with singular inconsistency, considering that they themselves had at this very time in Ireland no legal toleration, but were only connived at) were resolved to have him prosecuted. They procured a warrant to seize the author and his book. The indictment had to be three several times altered before it could be finally settled; and this occasioned the trial to be postponed till June 14th, 1703. On that day, six or seven bishops were present, including the Archbishops of Armagh and Dublin, who took their seats upon the bench. The

Chief Justice seems to have acted the part of an accuser rather than a judge; and the jury, intimidated by his representation, and probably overawed by the unwonted presence of so many dignitaries of the Church, brought in, with apparent reluctance, a verdict of guilty.

The Chief Justice sentenced him to suffer a year's imprisonment, to pay a thousand pounds to the Queen, to be imprisoned till the fine was paid, and to find security for good behaviour during life! Instead of the pillory (which was dispensed with because he was a man of letters) he was led round the four Courts with a paper on his breast to be exposed to public view.

After sentence, he was, in a very short time, transferred to the common gaol, where he lay for five or six weeks in a close room surrounded by the other prisoners; but was afterwards removed, on petition for the sake of his health, to the Marshalsea, where he had more accommodation. He remained for two years in imprisonment, in consequence of the non-payment of his fine. At length this heavy fine was reduced to seventy pounds, which was paid into her Majesty's exchequer. But the Archbishop of Armagh, who (as Queen's Almoner) had a claim, it seems, of a shilling in the pound on all fines, was not to be thus satisfied, but insisted for some time on the full amount of his percentage on the whole fine. At last, after several applications and letters, he was beat down to twenty pounds, which he had the meanness to take, "thinking it no blemish to his charity or generosity to make this advantage of the misery of one who for conscience towards God had endured grief."

After his release Emlyn removed to London, where he

preached for some time to a small congregation of friends who entertained similar opinions with himself, but without receiving any salary.

Mr. Emlyn continued to appear before the public as the author of various able tracts, both in support of the principles for which he had suffered and on other theological questions. In 1726, on the death of the excellent Mr. James Pierce, of Exeter, it was proposed to invite Mr. Emlyn to become his successor. As soon, however, as he was acquainted with it, he requested them to desist, on the ground of his declining years and increasing infirmities. He was naturally of a very cheerful and lively temper, and enjoyed a good state of health through the greater part of his life, until his death on the 30th of July, 1741, in the eighty-first year of his age.

Thomas Emlyn well deserves to be held in affectionate remembrance as a venerable confessor who rejoiced that he was thought worthy to suffer imprisonment for the Gospel truth. But he was not less remarkable for a meek devotion, and for the practical influence of Christian principles.

THEOPHILUS PARSONS.

THE GIANT OF THE LAW.

It has often been matter of remark how widely Unitarian views have found acceptance amongst lawyers. No better evidence of the claims of our faith could be desired

than its acceptance by that order of men who are disciplined, above all their fellows, to close reasoning, and to the minute interpretation of written documents. In England we have had several judges whose religious opinions were strictly Unitarian; but so powerful is the worldly influence of an Established Church, that in too many cases professional eminence is accompanied by a studious withdrawal from all Nonconformist connections. In America many of the most distinguished jurists (such as Story and Marshall) have adopted Unitarian views.

Theophilus Parsons was born in 1750, and died in 1813. As a boy it was observed that none of his companions threw so much strong will into both work and play. His schoolmaster had impressed on him, "You *can*, if you believe you can"—*Crede quod possis, et potes*—and throughout life he never forgot it. A good instance of his power of will is given by his son. Soon after his marriage his wife was exceedingly frightened by the vehemence of his anger against some person who had tried to cheat her. Parsons saw her fright, and resolved that no one should ever again hear him speak one angry word. He kept his resolution to the letter ever after, seldom letting his anger be visible in even the expression of his features, and never letting it appear in his words.

His success in life was largely due to an event which at first seemed to be a sad calamity. The destruction by the British fleet in 1775 of the town of Falmouth, where he was practising as a lawyer, seemed to destroy his prospects, and he returned to his father's house. But there he found Judge Trowbridge, the most accomplished lawyer of New England, who some years previously had resigned his seat

on the judicial bench, and whose law library was the only good one in the country. He engaged with kind assiduity in the instruction of Parsons, who studied under him with an industry that nearly proved fatal. To this golden opportunity his signal success in after life was due. Parsons lived to decline the office of Attorney-General of the United States. In 1806 he was appointed Chief Justice of the Supreme Court—an office which he accepted only from a deep sense of public duty, and at great personal sacrifice; for the salary was small when compared with the income he was receiving from his practice, and his family was a large and costly one. He held the office till his death. During that infant period of the Republic the common law, inherited from the mother country, was necessarily in a transition state, and a great deal of law was to be *made;* and Parsons' varied learning, combined with his grasp of mind, rendered him one of America's great legislators. A great scholar in everything, in his profession he was peculiarly great. So wide was his reading, that whilst his library contained five thousand volumes, hardly one had been procured except for some definite purpose. He was known as "The Giant of the Law," a title which his vast learning and mental power fully deserved. Yet his professional learning formed only a part of his attainments. It was said of him that, while he knew more law than any other man, he knew more of everything else than of law. He was passionately attached to the study of Greek, of natural science, and of mathematics; and so skilled was he in mechanical arts that the following story, whether true or false, obtained general currency. We quote it from an American newspaper:

"When on circuit his carriage met with an accident. He stopped at a blacksmith's to have it repaired, then went to a carriage-maker's and conversed with him about the necessary wood-work, and then to a painter's and directed him how to prepare his paints that they should dry at once. After he had gone on these mechanics conferred together. Said the first: 'That man rides in his carriage now, but I am sure he was a blacksmith once.' 'No,' said the carriage-maker, 'but he has been a worker in wood.' 'I think not,' said the painter, 'for I am sure he has learned my trade.'"

During his whole practice at the Bar he would never take a fee from a widow or a minister of religion. He was a deeply religious man—though, as he did not agree with the religious views that prevailed in his day, and, moreover, thought religion too grave a subject for general conversation, he seldom talked of it to others. But he loved its study so much that he became proficient in every technicality of theology, and could always interest, and even astonish by the accuracy and originality of his views, those whose whole lives were spent in such inquiries. His studies produced in him an habitual and practical piety, which went with him to the last moment of his life.

"I examined," he was in the habit of saying, "the proofs of Christianity, and weighed the objections to it, many years ago, with the accuracy of a lawyer, and the result was so entire a conviction of its truth that I have only to regret that my belief has not more completely influenced my conduct." Three months before his death he told a friend that he had once taken up the narratives of Christ's resurrection with a view to ascertain the weight

of the evidence by comparing together the accounts given by the four Evangelists; and that from their agreement in all substantial and important facts, as well as their disagreement in minor circumstances, considering them as independent witnesses, giving their testimony at different periods, he believed that if the question were tried before any court of law the evidence would be considered perfect. On one occasion he was led to consider how he should view and state the evidences if he were sitting on them as a judge. He supposed a jury to be trying a case which depended on the truth or falsehood of the Gospels; and he composed a long written discourse, embodying all the testimony, the points raised by it, and the arguments for and against, as in ordinary charges to juries.

He was a Unitarian, and he professed it openly. He entirely rejected the doctrines of vicarious punishment, of election, and of salvation by faith without works. He rejected also the doctrine of a Trinity; but his precise views of the nature of Christ are not known. To his influence in appointing the Unitarian Dr. Kirkland as president of Harvard University we mainly owe the liberal policy of that college, and its preservation from an exclusive intolerance. His moral standard was high and rigid. No shadow of reproach ever rested on his name. Eminently happy in his family, he was unexacting, tender, and genial in his home. Care of his health was the only department of duty in which he failed. Men of those days had not yet learned to make hygiene a matter of conscience. For years he underwent excessive labour of brain, with not bodily exercise enough to wear out a pair of shoes a year. The result was an almost life-long

dyspepsia and hypochondria, and at last the brain gave way, and his last days were spent in a dreamy lethargy.

It has often been noticed that the last words of the English Chief Justice, Lord Tenterden, were: "Gentlemen of the jury, you will consider of your verdict." By a curious parallel, Chief Justice Parsons, while lying on his deathbed in a state of lethargy, was heard to say, similarly: "Gentlemen of the jury, the case is closed and in your hands; you will please retire and agree upon your verdict."

WILLIAM CHILLINGWORTH.

"The incomparable Chillingworth, the glory of his age and nation."—*Archbishop Tillotson.*

"Chillingworth died a Unitarian."—*Canon Curteis* (*Bampton Lectures*, p. 294).

One of our great judges, Lord Mansfield, pronounced Chillingworth to be "a perfect model of argumentation"; and another, Lord Chancellor Cowper, said that he owed all his power of reasoning to the study of Chillingworth. And Locke urged on young men the constant reading of Chillingworth "over and over again; his example will teach the way of right reasoning better than any book that I know." This acutest of logicians was regarded by his contemporaries as almost, if not altogether, a Unitarian. Dr. Lant Carpenter, in his Reply to Magee, claims Chillingworth as a Unitarian, giving reasons eminently satisfactory for thus doing. It must, however, be admitted that the evidence does not go much beyond current rumours of his "Socinianism"; and that the term "Socinian" was, in that period, often used in the wide sense of "rationalizer," without the special reference which it now carries to the Trinitarian controversy.

William Chillingworth was born at Oxford, in 1602, his father having been mayor of that city. He became a member of the University. Falkland and Hales were his intimate friends here, and Sheldon, who was afterwards Archbishop of Canterbury. Just before quitting the University, a famous Jesuit so wrought on Chillingworth's mind as to lead him to embrace Catholicism. To perfect himself in his new faith, Chillingworth went to Douay College, where, however, his stay was not long. Archbishop Laud, who was his godfather, wrote to him and induced him to go over again the grounds of debate. This took him four years. The result, which proved final, was that he became a firm Protestant. At the conclusion of his search he gave to the world his immortal work, "The Religion of Protestants a Safe Way to Salvation" (1637), the end of the whole matter being his conclusion that "The Bible, and the Bible only, is the religion of Protestants." It did not, however, appear in its original completeness, having been cut down by three ecclesiastical censors, one of whom afterwards complained of it as "having throughout it a poisonous sting of Socinianism." Of this extraordinary book Hallam remarks: "The closeness and precision of his logic are hardly rivalled in any book beyond the limits of strict science." Laud and Sheldon were desirous that Chillingworth should enter

the Church, but subscription was a formidable obstacle. He could not receive the Articles in the evident sense of the imposers. But Sheldon, with Laud's approval, urged that the Articles were only of peace and unity in the Church, not of belief, of which every man must judge for himself. This view has been an anodyne to many a tender conscience. It was boldly avowed by Paley. It seems to have satisfied Chillingworth. With this proviso, he subscribed. On the recommendation of Laud, he had been previously nominated to the Chancellorship of Salisbury and to a Northamptonshire rectory. A little before this, he had written to a friend a long letter on Arianism, in which he urged that "the doctrine of Arius is either a truth or, at least, no damnable heresy."

But the times were out of joint. The great civil war had commenced. The very foundations of society appeared to be breaking up. Chillingworth found that neither at Salisbury nor at his country rectory could he enjoy peace, or even safety. He joined the royal army, and as one of the Court chaplains preached before Charles. We find he was present at the siege of Gloucester, and there he devised a siege-engine like the old Roman testudo. By his advice and direction, too, an assault, which signally failed, was made on the town. He retired to Arundel Castle, which not long afterwards was taken by the Parliamentary general. He was sent as a prisoner to Chichester. He was detained there, in the Bishop's Palace, in honourable custody, and, to the great credit of Cheynell, one of his Calvinistic opponents, he was entertained courteously. But Chillingworth was heart-broken. All his earthly prospects were destroyed; all

his comforts were taken from him. The Long Parliament, to which the nation fondly looked for redress of grievances, began well, but in the end proved more bigoted and tyrannical than any of its predecessors.

Cheynell, a rigid, zealous Presbyterian, though attentive to his prisoner's wants, and kind in his way, appears to have thought it no breach of friendly intercourse to intrude his peculiar notions on him when his great adversary was wholly incapable of continued discourse. Chillingworth could be by no means brought to acknowledge the truth of Calvinism or the errors of his own creed. Edmonds, his doctor, says that Chillingworth was pressed, a few days before his death, to declare plainly his opinions about the nature of Christ, in view of the doubts that prevailed as to his orthodoxy; but that his only reply was to beg not to be troubled. Hence some persons urged that, having thus refused to declare his orthodoxy, he ought not to receive Christian burial. His death took place in his forty-third year, on the 30th January, 1644. Wherever the Bible is a household book, there should Chillingworth be venerated as the champion of its sufficiency. As Bishop Creighton says, "Chillingworth argued for a greater emancipation of the individual reason from authority, than had before been claimed."

CHARLES LAMB.

Charles Lamb is probably best known as the author of "Essays of Elia," a most pleasant collection of sportive and quaint thoughts. He wrote also many pleasing poems, and, jointly with his sister, "Tales from Shakespeare." Lamb was much valued by the best writers of the day for his powers of conversation, his merry wit, and his attractive social qualities. Among his intimate friends he counted Coleridge, Hazlitt, Southey, Wordsworth, Crabb Robinson, Macready, Bernard Barton (the Quaker poet), George Dyer (of whose oddities he makes fun in his letters), and Sergeant Talfourd, afterwards the writer of his biography. Lamb's writings, with their unique marriage of the quaintness of Sir Thomas Browne to the golden humour of Goldsmith, have endeared him to many, while, quite apart from his writings, his life is one of the noblest and most inspiring.

Charles Lamb was born on February 10th, 1775, in the Inner Temple, London. His parents were in a humble station (his father being clerk and confidential servant to one of the benchers), but were able to give their children intellectual advantages. Charles was a gentle, quiet boy, with an impediment in his speech, but a great aptitude for study. At seven he was sent to the Blue Coat School. On holidays he had access to the library of one of the benchers of the Inner Temple, where, to use his own words, "he browsed at will upon a fair and wholesome pasturage of English reading." At fifteen he went to the desk as clerk in the South Sea House, for by this time his

salary was a welcome help to his parents, then growing old. After a few months he was moved into the East India House.

Lamb was brought up a Unitarian, receiving and loving the simple articles of that faith. It was probably by his aunt Hetty that he was first led to Unitarianism. In 1796 we find him an ardent admirer of the writings and character of Dr. Priestley, and attending with his aunt at the Unitarian Chapel at Hackney while Mr. Belsham was minister there. Later in life he ceased to attend public worship, and rarely alluded to matters of religion; but his opinions remained unchanged. For instance, it was so late as October, 1831, in a letter to Mr. Moxon, he says: "Did George Dyer send his tract to me to convert me to Unitarianism? Dear, blundering soul. Why, I am as old a One-God-ite as himself!"

The papers of Charles Lloyd of Birmingham, the Quaker banker and philanthropist, contain letters of Charles Lamb, wherein we find him endeavouring to graft his religion and his sense of duty upon the mind of a self-willed boy. Lamb warns his correspondent thus:—

"Robert, friends fall off, they change, they go away, they die. But God is everlasting and incapable of change; and to Him we may look with cheerful, unpresumptuous hope, while we discharge the duties of life. Humble yourself before God, cast out the selfish principle, wait in patience, do good in every way you can to all sorts of people, never neglect a duty though a small one, praise God for all, and see His hand in all things: and He will in time raise you up many friends—or be Himself instead an unchanging friend. God bless you."

To his friend's complaint that the world to him seemed "drained of all its sweets," Lamb answers in a wise and winning way:—

"O Robert, I don't know what you call sweet. Honey and the honeycomb, roses and violets, are yet in the earth. The sun and moon yet reign in heaven, and the lesser lights keep up their pretty twinklings. Meats and drinks, sweet sights and sweet smells, a country walk, spring and autumn, follies and repentances, quarrels and reconcilements, have all by turns a sweetness. Good humour and good nature, friends at home that love you, and friends abroad that miss you, you possess all these things, and more innumerable: and all these are sweet things."

He never married. Early in life he had had a passing fancy for a fair young Quaker neighbour, and we have some very pretty lines addressed to her—his first poetry (1795). But he gave up all these thoughts for a duty that came to him in his own home. It has been truly said that the central fact of his life was his devotion from an early period of his life, of himself and all his powers to his sister. Madness had been in the family. Lamb had himself been once for a short time in an asylum. His only sister Mary, a woman of gentle and superior mind, had several times shown symptoms of the malady, when one terrible day, over-worked and over-wrought with a long, anxious nursing of a much-loved mother, she was suddenly seized with an attack, and in the frenzy, she killed her helpless mother with her own hand! The grief and horror of the family may be imagined. Mary, the poor unconscious author of it, was of course sent to an asylum, and kept there long after she came to her reason.

She would have been in confinement all her life, but that her brother Charles, then only twenty, undertook with a solemn engagement to be himself her guardian to the end of their joint lives. And this he performed in the most faithful, devoted, and affectionate way. No lovers, married or unmarried, were ever truer companions than were this brother and sister each to the other.

But periodically the terrible madness showed signs of returning. At these times the two might be met walking hand-in-hand, weeping bitterly, and wending their way to the asylum, to place the poor sister in safe keeping till the fit had passed away. Whenever they went even a trip into the country, Mary packed up her strait-waistcoat as part of the luggage. Gradually the attacks became more and more frequent; and country trips had to be given up as too exciting. At last Lamb broke up his household, and went to finish his days close to the asylum, so that his sister should not have any change of home (which at last was too exciting for her weakened health), and yet that they might be together when she was herself. This sad story was never known beyond his intimate friends, till after the death of his sister, many years after his own death. Then people learned that Charles Lamb, of whom they had only thought as a pleasant writer and gay joker, had lived a life of heroic self-devotion.

On one of their summer excursions Lamb and his sister took a fancy to a little orphan girl, Emma Isola, granddaughter of an Italian refugee; and invited the little Emma to spend her next holidays at their house. They grew so fond of her, that from that time she regularly spent her holidays with them. On leaving school, she was

adopted by them as a daughter; and a great comfort and pleasure she was to them, living almost wholly under their roof, until she married Mr. Moxon, the publisher, in 1833.

In 1825, when Lamb was fifty, after he had been for some years growing very weary of the confinement of the desk, and had begun to complain bitterly of the small leisure it left him for writing, some of his friends made interest for him with the East India directors, and he was allowed to retire with a pension of nearly the whole of his salary. As he said himself in his delight, "He was free; and went home for ever." After the novelty of his freedom was over, Lamb fell to work at the task of reading through the old English dramas in the British Museum. "It is a sort of office work for me," he said of it, "it does me good; a man must have regular occupation, if he has been used to it." He died on December 29th, 1834, and was buried in Edmonton Churchyard.

REV. WILLIAM HAZLITT.

The name of Hazlitt through three generations has been familiar to students of English literature. It is of the eldest of these, a pious and exemplary Unitarian minister, and of his ministerial colleagues, that his son, the more celebrated writer, wrote one of the most eloquent and touching of eulogiums. He writes:—

"We have known in happier days [some Unitarian ministers] who had been brought up and lived, from youth

to age, in the one constant belief of God and of His Christ, and who thought all other things but dross compared with the glory hereafter to be revealed. Their youthful hopes and vanity had been mortified in them, even in their boyish days, by the neglect and supercilious regards of the world; and they turned to look into their own minds for something else to build their hopes and confidence upon. They were true priests. They set up an image in their own minds; it was Truth. They worshipped an idol there; it was Justice. They looked on man as their brother, and only bowed the knee to the Highest. Separate from the world, they walked humbly with their God, and lived, in thought, with those who had borne testimony of a good conscience, with the spirits of just men in all ages. Their sympathy was not with the oppressors, but the oppressed. They cherished in their thoughts, and wished to transmit to their posterity, those rights or privileges for asserting which their ancestors had bled on scaffolds, or had pined in dungeons, or in foreign climes. Their creed was glory to God, peace on earth, good will to man. This creed they kept fast through good report and evil report. This belief they had, that looks at something out of itself, fixed as the stars, deep as the firmament; that makes of its own heart an altar to truth, at which it does reverence, with praise and prayer, like a holy thing, apart and content; that feels that the greatest Being in the universe is always near it, and that all things work together for the good of His creatures, under His guiding hand. This covenant they kept, as the stars keep their courses; this principle they stuck by, as it sticks by them to the last. It grew with their growth, it does not

wither in their decay; it lives when the almond tree flourishes, and is not bowed down with the tottering knees; it glimmers with the last feeble eyesight, smiles in the faded cheek, like infancy, and lights a path before them to the grave."

William Hazlitt the first was born in Ireland, 1737, in the bosom of orthodox Presbyterianism; but his removal before twenty to Glasgow University worked a radical change in his theological views. He left his *alma mater* a believer in Unitarianism. He became minister at Marshfield, in Gloucestershire. This was afterwards the scene of the early labours of the venerable Samuel Martin, who removed from it to Trowbridge, where for half a century he adorned his doctrine by his life, and turned an empty chapel into perhaps the most crowded Unitarian place of meeting in all England. We find Mr. Hazlitt then in the United States, where he was instrumental in forming the first Unitarian Church in Boston, Massachusetts, thus pioneering the way for Channing. Returning to England he took pastoral charges at Wem, Shropshire, and Crediton, in Devonshire. He died in 1817. Mr. Hazlitt published three volumes of sermons, which had a rapid and extensive sale.

William Hazlitt, one of the best known critics in English literature, was his son, and was born at Maidstone, 1778.

JAMES FREEMAN.

In Belsham's "Life of Lindsey" will be found an interesting chapter (the ninth) giving an account of the rise of Unitarianism in America. The author refers to Mr. Freeman as then a young man of great promise. That promise he in his after-life amply fulfilled, in a nearly life-long connection with the King's Chapel, Boston. It was originally Episcopalian, the congregation using the English liturgy. From his intercourse with William Hazlitt he had become an Arian, and he introduced into his chapel, after much opposition, Dr. Clarke's reformed liturgy, in which the prayers and doxologies are to the Father only. For his ordination, one after another of the American episcopal bench was applied to without success. The candidate's heresy was the ground of refusal. Then ordination was gone through by the church members themselves. They solemnly appointed their elected minister as "their Rector, Minister, Priest, Pastor, and Ruling Elder, presenting him with a Bible, enjoining on him a due observance of all the precepts contained therein." During the whole course of his long and honoured ministry, Dr. Freeman continued fearlessly to preach the Unitarian doctrine, whilst he ever studied to adorn that doctrine in public and in private. His advice to one just entering the ministry was: "My young friend, finish your sermon before Saturday; keep Saturday for a day of pleasant recreation, that you may go fresh and vigorous to your pulpit on Sunday." Born in 1759, he survived to 1835.

LANT CARPENTER, LL.D.

Lant Carpenter was born at Kidderminster on the 2nd September, 1780.

At an early age Lant was adopted as a son by a friend of the family, himself a childless man, of great benevolence. This gentleman established a Sunday School for the benefit of his tenants' children, but without concert with Raikes, or in fact knowing of the Gloucester printer's proceedings. Young Carpenter gave assistance not only on the Lord's Day, but on week mornings, calling up the boys, summer and winter, at four o'clock, as their daily work began at five. (To the end of his days, like Wesley and Doddridge, he was a very early riser—no man was ever more solicitous to redeem time.)

He seems to have been early destined to the ministry. Mr. Carpenter decided on going to Glasgow, because at that University he was not required to "sign slave." The tutors were justly proud of their pupil, and he dutifully repaid their warm attachment. One of his college associates says: "What struck me even more, if possible, than his intelligence, were his gentleness and sweetness, and the character of sanctity, natural, native, wholly unassumed and unassuming. There seemed to be but one path in life open to him—that which he chose."

Quitting the University, Mr. Carpenter did not undertake the charge of a congregation till 1805, when he was called to Exeter. His Exeter days were his happiest. He was in the prime of early manhood, and the immense labour he undertook did not, on the whole, tell unfavourably on his physical strength. He had a large body of coworkers, especially the intelligent and susceptible young, whom he fired with his own zeal, and who earnestly and faithfully supported his efforts. His congregation idolised him. The Doctor's word (for he was now LL.D. of Glasgow) was law; the Doctor's wishes must not be gainsaid, and the congregation gave many and substantial proofs of their affectionate attachment. His labours among them were not in vain.

His casual talk to his young people was of the most delightfully informing kind. Happy indeed were the Sabbath hours dedicated to the instruction of the young, especially in Biblical knowledge. He would explain the Gospel narratives and dilate on the Saviour's life. "He would carry us," says one of his pupils, "to the Lake of Galilee and the Mount of Olives, to Jerusalem, to Nazareth, to Cana; and each place and scene would seem before our eyes." One of his youthful hearers said many years after, "I could scarcely help believing at these times but that it was Jesus himself speaking to us." Indeed, he had a wonderful faculty of drawing children to him. The light etherealised from the beaming countenance, the piercing eye, could not but impress his young hearers so deeply that no lapse of years would obliterate the mark. He lived ever in habitual communion with God. The example of Christ was constantly in his thoughts; and he kept in his pocket-book a calendar he had arranged of the probable dates of the events in Christ's life, that he might think of each at its season.

It was not alone as the pastor of a Christian society that Dr. Carpenter was distinguished. To his exertions

Exeter was indebted for a library. Of the Catholic claims, then fiercely contested, he was the firm, undaunted advocate, and the subject of much obloquy in consequence. In defence of Unitarianism, he engaged, single-handed, in more than one Exeter newspaper, against clerical opponents, full of the most bitter orthodox spirit. It is said that when some young clergymen were discussing the subject, a dignitary of the Cathedral remarked: "You may talk and write what and as much as you please, but, whilst Dr. Carpenter's every-day life is what it is, it will be more than useless."

In the summer of 1817, Dr. Carpenter removed, by invitation of the Lewins-mead congregation, to Bristol. Bristol was at that period pre-eminently a hot-bed of fanaticism. And most trying did the Doctor find, on experience, that fanaticism to be; but here also he lived down opposition, and caused his polemical opponents to be at peace with him—to respect and to love him.

If Dr. Carpenter had little leisure from his official duties at Exeter, he had less still in his Bristol sphere. Here he was looked up to as the champion of Unitarianism. The celebrated Dr. Magee had written a large book on the Atonement, which was cried up as unanswerable. As this vaunted work was full of misrepresentations of Unitarian writers, Dr. Carpenter addressed himself to the task of reply. In the most elaborate of all his writings he successfully exposed the Archbishop's ignorance of Unitarianism, with the unfair methods he took to damage the characters of its advocates. All this was done in the midst of the daily and harassing toils of a large boarding-school; for both in Bristol and in Exeter he kept a school for boys, to

which men eminent for rank and influence sent their sons.

Mr. Aspland remarks that he "never knew any other man whose mere presence diffused so much cheerfulness; it was happiness to look upon Dr. Carpenter's benevolent countenance." Yet great toil told unfavourably on the Doctor's spirits. No wonder that, with shattered nerves and a debilitated frame, he sought for lengthened repose. In the spring of 1827, having left his school in responsible hands, he went with a kind friend to the Continent. Quietness and change of scene brought welcome relief, and the moment a prospect appeared of his being able to resume his pastoral duties, he was gladly invited to take them once more on himself. He complied, and for ten years longer he was a faithful and devoted minister. He wisely relinquished his school, and the whole man was now left at liberty to do the chosen work. To his large flock he was in every way attentive. To the poorer and humbler of them he was as an angel from heaven. In all works of public usefulness he was among the foremost; his genial manner and quiet humour won on those who would on no account attend his ministrations.

In 1839 after alarming symptoms he was advised again to visit the Continent, for which attached friends provided the necessary means. In company of a devoted medical friend he made the tour with improvement to his health. He left Naples for Leghorn on the 5th of April, 1840, but he never landed. One night he was last seen standing on the deck, apparently for the sake of fresh air, and he must have fallen overboard. His body was found about two months after.

As a parent, few men have received a richer reward for their fatherly care. Dr. Carpenter left five children. Each earned an honourable reputation. Dr. W. B. Carpenter ranked amongst the most eminent physiologists of his age. Who can be ignorant of Mary Carpenter's unwearied philanthropy? Philip and Russell became honoured as devoted ministers of religion.

MISS MARY CARPENTER.

Dr. Carpenter's daughter Mary was born at Exeter on April 3rd, 1807. Her lifelong religiousness of spirit and singular unselfishness of life were the outcome of his influence. Even after his death the thought of him constantly animated her; "I am never separated from him," she wrote, "except when something intervenes which is not of his spirit." He instructed her in many subjects that were at that time seldom taught to girls—Latin, Greek and mathematics. She very early took part in the Sunday school in Bristol; and the interest she thus came to feel in the education of the poor was the germ of the great work of her life. She did not satisfy herself with Sunday teaching, but followed the members of her class to their homes, and endeavoured to make their parents regard her as a friend. About 1830, she joined her mother and sisters in carrying on a ladies' school; which she continued for about twelve years, always, however,

devoting a portion of every Sunday, and many hours of the week, to her Sunday scholars and their families.

In 1833 enduring impressions were made on her by two Unitarian visitors to England. These were the great Hindu Reformer, Rammohun Roy, and Dr. Tuckerman, the Boston philanthropist. One immediate effect of the latter's visit was the formation, among the Unitarian ladies of Bristol, of a visiting society for the slums of that city. The knowledge she thus acquired of a degraded class of inhabitants, much lower than the respectable poor among whom her earlier experience had lain, excited in her a strong desire to attempt something for the rescue of their children. She established a Ragged School.

It came to be noticed that juvenile criminals were increasing in a ratio far exceeding that of the population generally. In 1852 she aided Mr. Russell Scott to establish a reformatory for boys, at Kingswood, near Bristol. Soon afterwards she sought the aid of Lady Byron, who readily undertook to purchase an old Elizabethan house in Bristol, called the Red Lodge, and to place it in Miss Carpenter's hands, at a low rental, for use as a reformatory for girls. It was opened in 1854, with ten girls; the number being afterwards increased to about sixty. The success of her efforts soon manifested itself unequivocally. Like Channing and Dorothea Dix, she held that "there is a holy spot in every child's heart;" and she had a fount of love and sympathy which no demands could exhaust. Hundreds of girls—Miss Cobbe thinks about 450—were permanently rescued, and lived to fulfil, either in respectable domestic service or as wives and mothers, her best hopes.

The reformatories could only receive those who had been already convicted of crime, and she felt it essential that the "street arabs" should be prevented from falling into the criminal class. So she and the friends by whose co-operation the Reformatory Schools Act had been devised, shaped out the Industrial Schools Act, for neglected children found about the streets. This Act having become law in 1857, an industrial school for boys was forthwith established at Bristol by Miss Carpenter's exertions.

In her sixtieth year, her recollections of Rammohun Roy inspired her to go to India, and learn what was being done there for education, for juvenile reformation, and for prison discipline. The Home Government gave her credentials which secured for her a cordial reception by the highest authorities. The most intelligent of the native community vied with each other in their appreciation of her visit. After her return home she published two volumes, describing her "Six Months in India." On three subsequent occasions she revisited India; and on each occasion she found increasing reason to believe that the good seed she had sown was producing a harvest; in, for instance, a permanent system of female education, and in the establishment of reformatories and industrial schools.

The share which she had in producing the social legislation of the nineteenth century was greater than that of any other woman; through the confidence which came to be placed in her thorough mastery of both the principles and the details of every cause she undertook, and through the universal conviction that her advocacy was without the slightest alloy of self-interest. In those days many were ready to stigmatize as "unfeminine" any woman

who put herself forward in matters of public usefulness. Now, a change of feeling in regard to woman's capacity of usefulness is everywhere obvious. None have done more to bring about this change than Mary Carpenter, though possessing neither wealth nor rank, and though always frankly avowing her unpopular religious faith. But even those who at first shrank from co-operation with a Unitarian, found themselves compelled at last to recognize in her a devoted disciple whom Jesus himself would have loved. Of the "Morning and Evening Meditations with Prayers," which she published, she was able to say in the fifth edition that "It has met the religious wants of persons of all denominations; it has comforted the mourning hours and solaced the dying beds of many; while it has been the closet companion of numbers, the spirit knowing no distinction of creed when in felt communion with its Maker." Her intimate friend, Miss Cobbe, says: "No testimony I can give could exaggerate the depth of her devoutness or the true saintliness to which she attained."

Her Unitarian training had taught her to dare to think and act *alone*. Concentrated energy was her great characteristic. "I am," as she said, "a worker with a purpose." She always maintained that the success of her great enterprises came from no superior ability, but simply from the fact that "having dedicated my heart and soul and strength to God's work, I have never begun anything but from a clear conviction of its necessity."

She died in her sleep, on June 14th, 1877.

MRS. GASKELL.

Elizabeth Cleghorn Stevenson, better known as Mrs. Gaskell, was born at Cheyne Row, Chelsea, on the 29th of September, 1810. Her mother dying when she was in infancy, she was adopted by an aunt residing at Knutsford, in Cheshire. In that quiet, old-fashioned little town, among the good, unsophisticated people to whom she introduces her readers in her story of "Cranford," she spent her early life. Her relations attended our quaint old chapel. With that chapel, which she describes in "Ruth," her earliest recollections must have been connected; and in its peaceful graveyard she was at last laid to rest. She was brought up in an intelligent and cultivated circle, and grew up a girl of sweet disposition and of much beauty. She had a natural enthusiasm of character, which rendered her works the more interesting, and herself the more charming, but led her sometimes to be inconsiderate in her expressions of opinion upon actions and individuals.

Always desirous to do what good was in her power, she became a teacher in the Sunday school connected with the old chapel. There were those in Knutsford who long afterward remembered the instruction she gave and the kindness she showed them. From these quiet days she passed into a wider sphere when she married the Rev. William Gaskell, of Manchester, in 1832. Here she was still more active, occupying herself, not only with her domestic duties, but in visiting the poor of that densely-populated city, interesting herself in popular education, and engaging in the difficult task of finding employment

for discharged prisoners. For several years she conducted a class for young women at her own house on Sunday afternoons, when, as one of her old pupils said, "she seemed to divine what was in our hearts before we spoke it." In the time of the cotton famine she was one of the most indefatigable of the band of workers who endeavoured to alleviate the distress so widely spread throughout Lancashire, and gave valuable assistance in the establishment of schools for teaching reading and needlework to the factory girls during this period of involuntary idleness.

But it was chiefly as an authoress that Mrs. Gaskell was known, and as such she was deservedly popular. She is said to have written her first novel, "Mary Barton" (1848), as a means of diverting her mind from the grief caused by the loss of an only son. It excited much attention and admiration by its faithful delineations of factory life amongst the Lancashire operatives, and by its correct rendering of the Northern dialect. In it is manifested the writer's intense sympathy towards the working classes. It was followed by "Cranford" (1853), "Ruth" (1853), "North and South" (1855), and other novels and shorter tales, all possessing excellences of their own, and showing maturity of style and accuracy in details. Perhaps none of her works, however, have attained greater celebrity—and certainly none have been subjected to more criticism—than her "Life of Charlotte Brontë," almost unrivalled as a biography. One of her last productions was a magazine article on the struggle—then at its height—between the Northern and Southern States of America, in which she warmly espoused the side of the North, as being, she believed, the cause of freedom against slavery. Here, as

always, she took the part of the oppressed. Her last novel was entitled, "Mothers and Daughters." It is a beautiful domestic tale, and gives a vivid representation of the English middle-class life of that day. The great French novelist, George Sand, said of her in 1864: "Mrs. Gaskell has done what I have never been able to accomplish. For she has written novels which men of the world read with intense interest, and yet which do good to every young girl into whose hands they fall."

Mrs. Gaskell was staying at Holybourne, in Hampshire, engaged in literary pursuits, when she was suddenly taken ill and died, 12th November, 1865, while in conversation with her daughters. For eighteen years she held an honourable place amongst English authors; she wrote some of the purest and truest works of fiction in the language. As has been remarked of her, "she left no word which can make any one worse." She left many words which doubtless have made and will make many better.

ROBERT TYRWHITT.

The University of Cambridge, in the last quarter of the eighteenth century, was the scene of an active Unitarian movement. As a High Church historian (the late Rev. H. R. Luard) says, "a large proportion of the most respectable of the University clergy" adopted a modified Socinianism as their creed. Four at least of the neighbouring villages—Gamlingay, Madingley, Coton, Cherry

Hinton—had earnest Unitarian vicars: Jebb, and Frend, and Evanson, and Theophilus Browne. Browne (who afterwards spent twenty-three years in Unitarian pulpits at Norwich and Gloucester and elsewhere) was a Fellow of Peterhouse; and so also was Thomas Pearne, whose "Letters of Gregory Blunt to Granville Sharpe" form the most caustic pamphlet in the annals of Unitarian controversy. At Queens' College there was Hammond; at Trinity College there were two successive professors of Greek—Lambert and Porson. But the most protracted, and perhaps the most persuasive, influence amongst them was that of the saintly Robert Tyrwhitt, at Jesus College—the college, too, of Gilbert Wakefield.

Tyrwhitt was born in 1735. He was a grandson of Gibson, the learned Bishop of London. In 1753 he entered Jesus College, and there he spent all the rest of his life. After becoming a Fellow of his College he was ordained a clergyman; but he never accepted any benefice. In 1771 he endeavoured, but in vain, to induce the University to abolish the rule that made it necessary to sign the Thirty-nine Articles on taking a B.A. degree. The study of Dr. Samuel Clarke's writings led him to reject the doctrine of the Trinity; but he passed on from Clarke's Arian views into Socinian ones. In 1777 he resigned his fellowship, on account of having thus abandoned orthodoxy. Having thus lost all prospects of preferment, he lived cheerfully on a very narrow income. About 1784 he published two tracts in defence of Unitarianism, one of which has been often reprinted. In 1786 a fortune fell to him by the death of his brother Thomas, the Clerk of the House of Commons (famous for his critical notes on the

Greek dramatists and on Shakespeare). But even after thus becoming comparatively rich, Robert Tyrwhitt continued to live a secluded life in college, giving himself up to works of charity and to the pursuit of theological learning. The means which he inherited from his brother enabled him to make many generous gifts; he was always doing good, and there was one year in which he was found to have given away not less than two thousand pounds. His name is perpetuated at Cambridge by the Scholarships which he founded by his will, as rewards for proficiency in Hebrew. His friends said that he made this bequest because he thought a fuller study of the Old Testament would strengthen men's faith in the Unity of God.

Tyrwhitt died on April 25th, 1817. His contemporary, Professor E. D. Clarke, commemorates him as "the good Tyrwhitt;" and Mr. Gray, in his History of Jesus College, says that Tyrwhitt's "deep religious feeling, devotion to learning, and amiable character made him a strong attractive power in the University." Dyer says of Robert Tyrwhitt: "His life was spent in literary labour and universal beneficence." And Dr. Jebb describes him as a man above all praise, for abilities, for learning, for integrity, and for determined resolution.

Jesus College is linked with several other names in the annals of eighteenth-century Unitarianism—those, for instance, of Gilbert Wakefield and William Frend, and, in a previous generation, John Jackson, "The Chronologist" (author of "Chronological Antiquities"), who would have been made a prebendary of Salisbury but that he refused to repeat his signature to the Articles.

MAJOR CARTWRIGHT.

THE FATHER OF ENGLISH RADICALISM.

"The wise old man is gone,
  His honoured head lies low;
His thoughts of power are done,
  And his voice's manly flow;
And the pen that for Truth like a sword was drawn
  Is still and soulless now."

John Cartwright was born on the 17th of September, 1740, at Maresham, in Nottinghamshire. (He was brother to Edmund Cartwright, the inventor of the power-loom.) Being a younger son, he was originally sent into the Navy—in 1758.

During the whole time that he was in the Navy Mr. Cartwright possessed the full confidence of his superior officers, while his kindness to all under his command made him an object of affection as well as respect. Many of his younger brother officers, who afterwards rose to rank and distinction, acknowledged with gratitude their obligations to him for the attention he paid to their improvement in the knowledge of their profession, and for the almost fatherly care he took of their character.

In 1770 he quitted the sea-life which he loved so much, because of his dislike to fight against the American colonies, which were then in arms for their liberty.

He settled in England, and in 1775 was made a major in the Nottinghamshire militia; and he now began to write on politics. At an early age he had shown an

interest in politics; and in all his long life he never relaxed in the ardour of his application to it both as an exercise of the understanding, and as the means of being useful in promoting the happiness of his country. Ever observant of the great events of his time, he cherished a watchful regard for the rights of the people. With this important object in view, the cause of Parliamentary Reform employed all the powers of his mind. He devoted his political efforts to obtain annual Parliaments and universal suffrage, the ballot, &c. His name is inseparably linked with the early history of the question of Parliamentary Reform. He was one of the earliest to denounce the slave trade. Lord Byron once described him, in a speech in the House of Lords, as "a man whose long life has been spent in an unceasing struggle for the liberty of the subject."

The following anecdote is related of him by Mr. Godfrey Higgins: "Some years ago Major Cartwright was bound in many thousand pounds for a friend who was unfortunate in trade. My father being interested in a considerable part of it, I called on the Major, and, upon telling him the object of my visit, he said, looking steadfastly at me: 'Sir, I am instructed by my lawyer that the transaction between my friend and the banker, for whom you want the money, was usurious; and that I am not bound by law to pay a single farthing of it.' I looked rather uncomfortable, because I had been instructed to the same effect; but after a moment's pause he added: 'I was honestly bound for my friend, and I shall honestly pay the money. I only ask time, to sell part of my estate to raise it, till when I will pay you five per cent.' The

estate was sold, and the money paid before the year's end."

Sir John Bowring said, fifty years after Cartwright's death: "No adequate justice has hitherto been done to this good man—one of the steadiest supporters of advanced political and religious reforms."

The Mexican Ambassador having sent, in his last illness, to inform him that the liberty of Mexico was established, he exclaimed with fervour, "I am glad, I am very glad." These were almost the last words he ever spoke. But he was perfectly sensible till the last, and appeared absorbed in mental prayer. He died September 23, 1824, in Burton Crescent, St. Pancras, London; where a statue has since been raised to him. Desiring to be useful even after death, he left directions for the dissection of his body; but they were not found until too late. One who knew him well says: "His whole life was a life of principle—a bright display of the love of general liberty and of individual benevolence. The happiness of the human race was his object, and he would have been at any time proud to have sacrificed his life in this sacred cause."

He was a sincerely religious man, though for many years he abstained from all public worship. He read the Scriptures daily, and drew from them his own conclusions. The opinions in which he at length found rest were these: "That God is; the eternal, the self-existent. From the eternity and existence of the Deity his Unity cannot be even in idea separated. That Jesus of Nazareth is the Christ, the Saviour of men, and their appointed Judge. That the happiness of man is only to be found in piety to God and virtue towards his fellow creatures."

Southey, that ardent Tory, wrote of him (*Life*, III. 24): "Major Cartwright is as noble an old Englishman as ever was made out of extra-best superfine flesh and blood." And Macready describes the Major as "of most polished manners, of almost childlike gentleness, and one of the mildest, most charitable and philanthropic characters that ever dignified humanity."

WILLIAM HUTTON.

THE ENGLISH BENJAMIN FRANKLIN.

"He was no lonely mountain peak of mind,
Broad prairie rather, genial, level-lined,
Fruitful and friendly for his humankind,
Yet also known to Heaven, and friend with all its stars."

Mr. Augustine Birrell, in a book of 1905, says: "There is no autobiography more interesting and artless than that of William Hutton—a loving, generous, tender-hearted man." He was born at Derby on the 30th September, 1723, the third child of very poor parents. His father, a journeyman woolcomber, was afflicted with habits of reckless intemperance and extravagance. In the midst of rags, misery, and almost famine, he passed the first eight years of his existence. However, he had the good fortune—rare, then, for the child of an habitual dram-drinker—to be sent to school. There he learned to read. His powers of labour came into demand to help

the general earnings; he was recalled, and put to the silk-mill at Derby at the age of seven. Factories a hundred years ago were not conducted with regard to the comfort of the employed. The cane was flourished freely, and the language and general conduct of all was most revolting. Distressing as were the scenes passing around him, he had to endure them for a space of seven years; which he afterwards spoke of as the most miserable period of his existence. His mother gone, his father at the alehouse, with scanty clothes, with scanty fare, and amidst the drudgeries and demoralisations of the mill, his life was forlorn and wretched. On one occasion he fasted from breakfast one day till noon the next, and then dined only on hasty-pudding.

He afterwards tried the stocking trade for some years, but at last quitted it to try his fortune as a bookseller. He had scarcely any means; but, as he said, "I was an economist from my cradle." He tells us: "I took a shop at the rate of twenty shillings a year, sent in a few boards for shelves, a few tools, and about two hundredweight of trash, which might be dignified with the name of books. I was my own joiner, and put up the shelves and their furniture." He lived at Nottingham, and visited his shop, which was fourteen miles off, once a week. "Every market day," he continues, "I set out at five o'clock; carried a burden of from three to thirty pounds weight; opened shop at ten; starved in it all day upon bread, cheese, and half a pint of ale; took from one to six shillings; shut up at four; and, by trudging through the solitary night and the deep roads five hours more, I arrived at Nottingham by nine." In 1750 he removed

to Birmingham. Here his struggle was still keen; though young, and naturally cheerful, it was noticed that he was never seen to smile. By dint of extreme frugality—living at the rate of five shillings a week, including food, rent, washing, and lodging—he found, at the end of a year, that he had saved twenty pounds. Now his life became more agreeable. In 1755 he married —"a change," says Hutton, "which I never wished to unchange. I was deceived in my marriage, but it was on the right side: I found in my wife more than I ever expected to find in woman." In 1756 he added a paper warehouse to his shop, a step which was the means of making his fortune.

In 1772 he was chosen one of the Commissioners of the Court of Requests in Birmingham—a court established for the recovery of small debts, and the settlement of disputes among the poorer classes. "The Court of Requests," he says, "soon became my favourite amusement. I paid a constant attendance, and quickly took the lead. The management of the court engrossed nearly two days in a week of my time. I attended the court nineteen years. During this time more than a hundred thousand causes passed through my hands! a number, possibly, beyond whatever passed the decision of any other man. I have had 250 in one day." For fifteen years he never missed a court-day. In the year 1787 he published a volume, "The Court of Requests," containing a collection of cases which had come before him; and his decisions raise the highest ideas of his acuteness as a judge. He also published a "History of Birmingham." He says: "I took up the pen, and that with fear and trembling, at

the age of fifty-six, a period at which most authors lay it down. I then drove the quill thirty years, in which time I wrote fourteen books." His autobiography of his varied life has gone through many editions.

About the year 1790, party spirit ran very high in Birmingham in consequence of the French Revolution, and also because a theological controversy had for several years been going on in it between Dr. Priestley, then minister there, and the town clergy. The great majority of the working classes belonged to "the Church and King party," and disliked the Dissenters. The immediate occasion of the riots which happened in Birmingham in July, 1791, was a dinner held by a number of gentlemen to express their sympathy with the French Revolution (which then was still bloodless). In these riots, which lasted several days, the houses and chapels of the Dissenters were sacked, and the whole fury of the people let loose on them. Hutton lost nearly £10,000. Contrast with these hideous riots the next great popular demonstration in Birmingham, forty years after; when, in 1832, on Newhall Hill, the recall of Lord Grey with his Reform Bill was celebrated by the assembling of sixty thousand men, who bowed their heads as the Unitarian minister—a Hutton too—offered their prayer. The Birmingham riots made a keen impression on William Hutton's mind. They determined him to retire from the service of an ungrateful public. From the same cause Dr. Priestley (see p. 122) left his country.

In 1796 Hutton's wife died. A few months before her death she said to him: "You never appeared in my sight, even in anger, without that sight giving me pleasure."

Hutton continued to be a pedestrian. In his seventy-fifth year he even walked ninety-eight miles in three days. He writes, in 1801, at seventy-eight: "I rise at six in summer, and seven in winter; march to Birmingham, two miles and a quarter, where my son receives me with open arms. I return at four o'clock, when my daughter receives me with a smile. I then amuse myself with reading, conversation, or study, without any pressure upon the mind, except the melancholy remembrance of her I loved; for, although six years are nearly passed since I lost her, yet her dear image adheres too closely ever to be forgotten, even for a day." (His only daughter, here referred to, was the author of various novels. She survived to the age of ninety, dying in 1840.)

A few years later the old man writes: "I was the first who opened a circulating library in Birmingham, in 1751. I was the first who opened a regular paper warehouse there, in 1756. I was also the first who introduced the barrow with two wheels. I may, in another view, have been beneficial to man by a life of temperance and exercise, which are the grand promoters of health and longevity; for some whom I know have been induced to follow my example. I was never more than twice in London on my own concerns. The first was to make a purchase of materials for trade, to the amount of three pounds; the last was fifty-seven years after, to ratify the purchase of an estate which cost 11,590*l.*! One laid a foundation for the other, and both answered expectation. I once saved every farthing I could procure; which, at the end of two years, only amounted to fourpence halfpenny." In 1812, at the age of ninety, he ceased to write his autobiography,

and he ends it with this anecdote: "In 1742 I attended service at Castlegate meeting in Nottingham. The minister made this impressive remark, that it was very probable that in sixty years every one of that crowded assembly would have descended into the grave. Seventy years have elapsed, and there is the more reason to conclude that *I* am the only person left." He died on September 20th, 1815, at the age of ninety-one and eleven months.

The predominant feature in his character was the love of peace. No quarrel ever happened within the sphere of his influence in which he did not endeavour to conciliate both sides; and no quarrel ever happened where he himself was concerned in which he did not relinquish a part of his right. The first lessons he taught his children were, that *Giving up an argument is meritorious*, and that *Having the last word is a fault*. Such was the happy disposition of his mind, and such the firm texture of his body, that ninety-two years had scarcely the power to alter his features or make a wrinkle in his face.

He was a regular attendant at our "Presbyterian" chapel; like his ancestors, who had been Presbyterians from the very commencement of the denomination, under Bishop Hooper. In early life he had been accustomed to hear the Trinitarian controversy discussed by his relations, and he became a Unitarian before 1791. Kindness to man and gratitude to God constituted his religion. In his simple creed, his frugal and temperate habits, his practical prudence, his love of public business and his love of books, he so closely resembled the great American philosopher that he has won from his biographers the title of "The Benjamin Franklin of England."

DR. HOLYOKE.

AN AMERICAN CENTENARIAN.

Edward Augustus Holyoke, M.D., LL.D., was born in Massachusetts in 1728. His mother was a direct descendant of Rogers, the first Smithfield martyr. He was the first person on whom Harvard College conferred the degree of M.D., and the first president of the Massachusetts Medical Society. In 1749 he settled in medical practice at Salem in that State, and he remained at Salem until his death, in 1829, at the age of one hundred. In the meantime he had paid *three hundred and twenty-four thousand* professional visits.

For the first sixty years of his practice he seldom passed a day without noting down some fact or observation likely to augment his professional knowledge. His meteorological observations he recorded daily for eighty years. In very early life he ascertained his own peculiar temperament, physical, moral, and mental; and, taking counsel of experience, he adopted the modes of living which seemed best adapted to each, and from these he never swerved. Hence his longevity. In his hundredth year he wrote: "I never injured my constitution by intemperance of any kind, but invigorated it by constant exercise, having from my thirtieth to my eightieth year walked on foot (in the practice of my profession) probably as many as five or six miles every day. I have always taken care to have a full proportion of sleep, which I suppose has contributed to my longevity. A calm, quiet self-possession, and a moderation in our expectations and pursuits, contribute much to our health as well as to our happiness; and anxiety is injurious to both."

When he was forty-five years old his eyes began to require spectacles; but in about forty years his sight revived, and at his death he could read the finest print without them, though he found that distant objects seemed multiplied, so that he saw four or five moons. He retained his mental activity till the last days of his life, and began to write his autobiography in his 101st year. On his completing his hundredth year a public dinner had been given to him by his medical friends, and a month later he took an active part in the public celebration of the anniversary of the landing of the Pilgrim Fathers.

For many years before his death his hearing was somewhat impaired. But Time laid only a gentle hand on him, and he regarded his old age as a happy period of his life, peculiarly fitted for natural and quiet pleasures, and giving him "leisure to do good." He was always cheerful, and he spread cheerfulness around him. "No one," says a friend of his, "could leave his presence then without feeling new respect for human nature. Self-control had become habitual to him, and love to God and man had made themselves a part of his nature." For he was emphatically a religious man. He lived under a constant sense of the Divine presence, and reverenced conscience as the messenger of God. He was a diligent reader of the Bible, and studied the Greek Testament until the last year of his life, for many years going carefully through it annually. Even at the age of ninety he was writing a "Summary of Duties," to enable himself more thoroughly

to search his heart and mould his conduct. Theology was his favourite study during his last forty years. He studied the writings of all sects, and the Bible more than all. He had been educated as a Trinitarian, but after minute inquiry he adopted Unitarian views. And in his last days he spoke earnestly of their serene influence upon his character.

MARY REES BEVAN.

"But an old age serene and bright,
And lovely as a Lapland night,
Shall lead thee to thy grave."

There died at Gelligron, Glamorganshire, in 1818 a lady who, nine days before her death, had completed her hundredth year. She preserved all the powers of her mind unweakened to the end.

Mary Howell was born in 1718 near Swansea, on a farm which her ancestors for many generations past had occupied. They were earnest Nonconformists, and in the days of the Commonwealth their zeal for liberty had won them the personal gratitude of Cromwell. From them Mary inherited a spirit of independence and a love of freedom, especially in matters of religion, which she retained in all its warmth to her last hour. She was first married to the Rev. Owen Rees, Presbyterian minister of Aberdare. In early life she embraced her husband's Arminian sentiments, when Arminianism was still a heresy. The courage

which enabled them to reject the belief of election carried them further on the path of inquiry. They abandoned the doctrines of Original Sin, Vicarious Satisfaction, and a Trinity, and adopted Arian views. Some years after Mr. Rees' death Mrs. Rees married Mr. Bevan, a surgeon of Aberdare, whose simple piety and attachment to the rights of conscience gave her again a true companion. He died when she was about eighty, and she then went to live with her son. Having no longer any household cares to occupy her, she returned to her studies with all the ardour of youth. Daily reading of the Bible had given her so amazing a command of it that on hearing any passage quoted she could repeat the context and mention the chapter and verse. She now set to work to read the chief modern writers on the Unitarian controversy, and at last became, upon deliberate and well-reasoned conviction, a believer in the simple manhood of Christ. A striking proof was this earnest woman of the power of early mental exercise to preserve the mind's vigour in old age. A few years before her death she lost her sight, and with it her chief amusement. But so active were her powers, that she now took up an occupation entirely new to her—the composition of Welsh poetry. She lived on, rejoicing in her bright Unitarian views; speaking with horror of the repulsive Calvinism that had oppressed her girlhood, and delighting, under all her infirmities, in the thought of a perfect Father, who was directing every event for His children's good. A fortnight before her death she chose for her funeral sermon a text which sums up her history—"With long life will I satisfy him, and show him my salvation."

SIR JAMES E. SMITH AND LADY SMITH.

Centenarians are rare; yet the annals of our Church, small as it is, record, besides Dr. Holyoke and Mrs. Bevan, several other persons who have completed more than a hundred years of life. The longevity of Unitarians, like that of Quakers, has often been remarked; and in both cases the possession of a simple and reasonable religious faith, which controls the passions and tranquillizes the mind, has doubtless done much to promote even mere bodily health.

In January, 1855, there died in Dublin, at the age of 103, Miss Abigail Hone, a zealous and devout member of our Eustace Street congregation. In her ninetieth year she gave personal evidence as to the Unitarian theology which had been taught by its ministers for eighty years past, and thereby protected the chapel against orthodox claimants in a Chancery suit. A month later there died in Lincolnshire Mr. William Stanger, for sixty years the principal member of the Unitarian Baptist congregation at Lutton. His hundredth birthday had been celebrated shortly before by a village fête. In 1861, Miss Agnes Baillie, who, with her sister Joanna, the poetess, was an attendant at our Hampstead chapel, was formally presented with the congratulations of her fellow-worshippers on attaining her hundredth birthday. She died in the same year. At Cairncastle, near Larne, there died in February, 1882, a Unitarian lady, Miss Margaret Bailie, of Ballygilbert, who was said to be a hundred and eleven. On April 26th, 1897, there died, at Grimsby, in full vigour of body and mind, Mrs. E. Smith, who

on the day before had completed her hundredth year. She was an assiduous reader of Channing, whose writings had imbued her with a spirit of cheerful piety which animated her to her last hour. Miss Sarah Hay, a member of the Unitarian congregation at Clough, in Ireland, died on December 14th, 1901, at the age of a hundred, and till within six months of her death had been able to read her Bible without glasses.

A centenarian yet more memorable was Pleasance Reeve, born at Lowestoft on May 11th, 1773. As a girl she was extremely handsome, and she preserved many traces of this beauty at the age of one hundred; her undimmed eyes and fresh colour still calling forth the admiration of those who saw her.

She married in 1796 Sir James Edward Smith, M.D., F.R.S., President of the Linnæan Society. This gentleman, who was born in Norwich on December 2nd, 1759, died there on March 17th, 1828. From an early age he was recognised as the most eminent botanist in England. Benevolence was a leading trait in his character, and devotion was another; "no prayers were more frequent or more fervent than his." He was knighted in 1814. To his pen our communion is indebted for several hymns, originally composed for use at the Norwich Octagon. Both Sir J. E. and Lady Smith were warmly attached members of that venerable chapel.

When Lady Smith had very nearly approached her hundredth year her eyesight began to fail, and she became subject to optical delusions; she saw near her human figures of all descriptions. Among the myriads of faces thus presented to her mind, there was not a single one

that she could recognise as having been seen by her before. These hallucinations, startling at first, were afterwards so far from alarming her that they became a source of amusement. To the last her mind was unclouded; and she was still thinking, as she had done through life, far more for others than for herself. To the very last she took a keen interest in the movements of thought and the progress of events, especially those that bore upon the advance of civil and religious liberty all the world over.

On the hundredth anniversary of her birthday she received a copy of the Queen's "Our Life in the Highlands," with the following inscription, in her Majesty's own handwriting: "To Lady Smith, on her hundredth birthday, from her friend Victoria R., May 11th, 1873." She died on February 3rd, 1877, at Lowestoft.

ROBERT HOLMES.

"This seems to me God's plan
And measure of a stalwart man,
Limbed like the old heroic breeds;
He stands self-poised on manhood's solid earth,
Not forced to frame excuses for his birth,
Fed from within with all the strength he needs."

"Unquestionably the most remarkable man of his time at the Irish bar."—*Dublin University Magazine.*

"There is not" (wrote a critic in 1848 of Holmes) "at the Bar of any country a finer old man than the father of the Irish North-Eastern Circuit. The snows of eighty

winters are upon his head; yet is his eye not dim nor his natural strength abated. Mark him well. There is intellect in his clear hazel eye, with a twinkle of unmistakeable humour gleaming from under the drooping eyelid; there is power in every line of his strongly-marked countenance."

He was born in 1765, and entered Dublin University in 1782.

"I began the world," he once said in addressing a jury, "without a shilling in my pocket; but when I was leaving home my father said to me: 'Kitchen your time, Robert.' I profited by his advice, gentlemen. I did kitchen my time; and the result is that I am now independent of the frowns of fortune." By his own indefatigable exertions, though under the frowns of judicial displeasure, and opposed by difficulties which few could have surmounted, this remarkable man won his way to the foremost ranks of his profession.

In 1795 he was called to the Bar, and about this time he married a lady of the Emmett family. At the time of "Emmett's Rebellion" in Ireland Mr. Holmes was arrested, and for three months detained in prison, on no further reason than his connection with the Emmetts. His wife, to whom he was passionately attached, died during this imprisonment. The Government refused to permit him, though a man untried and unconvicted, to visit that wife on her deathbed. This injustice ate deep into his heart, and made him throughout life reject all conciliatory advances from a Government that had thus wronged him.

Frowned upon by the Government and the judges, he had to pass many years without a brief. The tide at last

turned, and eventually he became the leader and the "Father" of a Circuit which at one time had, by formal resolution, excluded him from its practice. The lives of lawyers afford few more noble examples of conquering difficulties, the most disheartening, by patient determination. With a strong mind and a stout heart he made head against a sea of troubles. His lucid clearness in statement and his power of sarcasm made him an advocate of a high order. Such was his professional success that Government offered him the Irish Lord Chancellorship; but this he refused, from the determination he made when a prisoner to accept no favour from Government. In 1831, on the creation of the Board of Irish Education, he was selected to be one of its members. A well-known Episcopalian writer, Mr. Fitzgibbon, Q.C., in narrating the history of that Board, describes him as "an Unitarian, but a man of whose upright and manly character and high moral principles no Irishman of any class or creed had, or could have, any doubt." He was a member of the Dublin Unitarian congregation until in 1854 he left Ireland to end his days with his daughter in England. He died on the 30th of November, 1859.

In the Clough Meeting-house case, when defending the claims of the Remonstrant Presbyterians, he gave full and magnificent vent to his love of intellectual freedom in matters of religion. After stating that the subject-matter of the suit was a grant of land for the benefit of persons possessing a belief in "true religion," he continued: "If I am asked what 'true religion' means, I answer *Christianity*. Not the religion of popes, or councils, or hierarchies, or synods, or creed-makers, but 'the day-spring

from on high which hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.' Christianity as it descended pure from heaven, with few doctrines necessary to believe, and many duties necessary to be performed—Christianity as it is to be found in the New Testament, a religion of life, addressing itself to the head and to the heart, to the natural and to the moral world, to the magnificent proofs of Deity without us, and to the still more convincing proofs of Deity within us—which admits of no compromise with vice, makes sincerity the test of religion, and virtue and benevolence the test of sincerity. The follies and crimes of superstition, bigotry, and fanaticism cannot taint its spotless sanctity, nor prevent the universal diffusion, in good time, of a belief in the one living and true God, all-powerful, all-wise, all-good, the Fountain of all being, and, emphatically, the Father of His only-begotten and well-beloved Son, Jesus Christ, in whose holy Gospel of truth I firmly believe as the only unerring guide of faith and practice, and the only foundation of my humble but immortal hopes." These impassioned words moved many of his hearers to tears.

The exertions of Mr. Holmes on this occasion, though unsuccessful, were acknowledged by his clients in a formal address. His reply to it contains a touching appeal:—"There was"—he said—"there was a time in the history of the Christian Church during which the divine dispensation of grace and truth seemed to have reached the earth in vain, a disastrous period when superstition and priestcraft debased and bound the free-born spirit of man in bondage humiliating and sad, when the book of life was

closed against the humble votary of religion, and the volume of nature was interdicted to the adventurous votary of science; when *non-subscription* to falsehood was punished by tortures and death, and the sublime realities of astronomy were proscribed as heresies. The darkness of that period has passed away—the sacred pages of the Bible are again expanded to view—philosophy is permitted freely to explore the wonders of creation, and the light of reason and the light of revelation combine in glorious splendour to proclaim the power, the wisdom, and the goodness of God. That God you can no longer worship in the house where your ancestors were wont to bow down in adoration before Him. You must seek another edifice, of plain and simple structure, wherein you may offer up praise and thanksgiving at His throne. That place may not be hallowed by long-cherished associations of times that are gone by. But let the regret at the departure from the temple of your fathers be cheered by the reflection that the homage of the heart has no locality, and that the Being whom you serve fills all space and inhabits all eternity."

SIR WILLIAM FAIRBAIRN, BART.

The great engineer, Sir W. Fairbairn, whose name will ever be associated with both the mechanical and commercial progress of the nineteenth century, was born at

Kelso on the 19th of February, 1789. He died on the 18th of August, 1874, at the ripe old age of eighty-five.

He commenced life as a very poor Scotch lad. He worked at humble employment on the Tyne side with George Stephenson, the father of the locomotive engine; and, by studious industry, Fairbairn, like Stephenson, became a great inventor. He was the designer and maker of the first iron ships. The art of building these ships has completely revolutionised the navies of the world. He made innumerable improvements in important machines which are now in daily use. The monuments of his genius and skill are in many a factory and on every river and sea of the wide world.

For nearly fifty years he was a member of the Unitarian congregation, Cross Street Chapel, Manchester. His long services in the promotion of science and engineering won him a baronetcy and the honorary degrees of Universities.

Earnest, industrious, modest, benevolent was the life of this great man. He always felt his own indebtedness to good books and facilities of study. Therefore, at the establishment of the Mechanics' Institution at Manchester he undertook the duties of the honorary secretaryship. His constant attention and kindness to the artisan class have embalmed his memory in tens of thousands of working men's homes.

WILLIAM JOHNSON FOX.

"THE NORWICH WEAVER BOY."

Some men spend their lives in building up fortunes, some in building up ambitions. Others, hero-like, resolve instead to build up characters—to build up themselves. Among the self-made men, who have toiled along this up-hill course in silent gradual growth, was William Johnson Fox. He was born March 1st, 1786, in Suffolk. His father removed two or three years afterwards to Norwich, where he became a weaver. William worked with him at the loom for some years, and earned his future title of "The Norwich Weaver Boy." At fourteen he got employment in a bank, where he stayed six years, working hard all the while to educate himself. With little help he mastered a wide range of knowledge, going into mathematics, Latin, Greek, natural science, and his ever-favourite political economy. Throughout his life he was never ashamed of his humble history, but made use of it both in defending and in reproving working men. His devotion to the unprivileged and unprotected classes was the main feature of his life.

At eighteen he resolved to become a minister. He studied under Dr. Pye Smith, at Homerton College; and, in 1809, settled at Fareham, Hants, over a small Independent congregation. He was then most unpopular as a preacher; showing no animation, and at times even hesitating in his delivery. So unacceptable was he, that when he sometimes supplied the neighbouring pulpit of Portsea, whole families quitted their seats at his appearance.

(But the industry that had made him a scholar made him ultimately an orator too.) After a year's service at Fareham he withdrew from his pulpit, finding his opinions becoming heretical. He had been unsettled, in 1809, by hearing Mr. Aspland's address at the opening of the Hackney Unitarian Church. A new chapel was built for him by those of his congregation who sympathised with his views. In 1812 he became minister of the Unitarian Chapel at Chichester. And in March, 1817, he removed to Parliament Court Chapel, London. Here his eloquence attracted a large congregation. A larger chapel soon became necessary, and on February 1st, 1824, was opened South Place Chapel, Finsbury, where Mr. Fox ministered till 1852.

In 1821 he began newspaper work, which was one of his chief occupations ever after. In the *League* he wrote his famous "Letters of a Norwich Weaver Boy"; and in the *Weekly Dispatch* his "Letters of Publicola" were the delight of the working classes. From 1831 to 1836 he was the proprietor of the "Monthly Repository," and wrote in its pages the earliest public recognition of the genius of Alfred Tennyson and of Robert Browning. In 1846 he wrote the leading article in the first number of the *Daily News*. Looking back, in age, on his work he wrote to his daughter:—

> "Dearie, the pen is my tool for my toil,
> Dearie, the pen is my weapon for fight,
> I've worked hard with the tool, yet 'tis free from a soil,
> And I've wielded the weapon, but aye for the right."

For freedom in trade, in politics, in religion, he did much, and he did it well. In the stirring days that

carried the Reform Bill of 1832 he was a leader, and "the bravest amongst us," as Francis Place declared, addressing the people daily in Leicester Square, regardless of threats of prosecution. But all attacks of his were made in a tone of moral elevation, and from an evident sense of duty, rare amongst speakers who appealed to the masses forty years ago. In 1843 he began his great battle—the Anti-Corn-Law struggle. By the side of Cobden and Bright he delivered a series of speeches, which Guizot said "gave a philosophical character to the agitation," and which Mr. Bright declares "were far the most eloquent contributions made to that great national debate."

One result of his Corn-law labours was his return to Parliament, in 1847, as member for Oldham, free of expense. "Only one instance," he said, "of bribery at Oldham ever came to my knowledge, and that was when the noble people of Oldham bribed me to be their representative." For years he had suffered from heart disease, and preserved his life only by systematic abstinence from everything that might excite him. This prevented him from taking a prominent part in Parliament, even had he not entered it too late. Wilberforce said men seldom succeed in the House who enter it when past thirty; and as Mr. Fox entered it when past sixty, it was not strange that he should prove too old for success. Yet he did good work there. In 1850 he brought in "A bill to promote the secular education of the people"—the first important effort ever made in Parliament for a really national system. He was one of the first to demand compulsory education. His eighty Sunday evening "Lectures to the

Working Classes" stimulated thousands to self-cultivation; for they saw from his life that his teachings were not mere theory, but sprang from successful practice. He continued to represent Oldham till 1863. On June 3rd, 1864, he died, aged 78 years.

The following passage is a specimen of his style in preaching:—

"Tell me what your Christ is, and I will tell what you are. Some pretend an art of knowing character from the handwriting. How do you write *Christ?* In the old Roman hand, in old English text, in modern Italian, in graceful Greek, or in cumbrous antique Hebrew characters? Show me what you think of him, and it discloses what you are. You begin your portrait by telling me that he is the second person in the Trinity; that he is a son as ancient as his Father; and that the Holy Spirit, which proceeds from both, existed from eternity with both. Then you go on to state how he became incarnate to offer an infinite satisfaction for the infinite sins of humanity. That is enough—I know you. You are a man of dogma—a man whose religion is a bundle of abstruse propositions; a creature of creeds; one whose religion may perhaps play around the head, but certainly comes not near the heart.

"Or will you tell me that Christ was an incarnate spirit, in fashion only a man; lower than the archangels, but higher than humanity; will you go on into complications like these? Again, I say—I know you. You are a timid, textual man, seeking to reconcile words and phrases without grasping at their realities. Or do you glory in him as a Reformer? Do you delight in his rebukes of

the Pharisees, and his denunciations of the hypocritical professors of his day? Again, I say—I know you; you are a controversialist; you like argument better than feeling; and you think that in demolishing a sophism you are doing much towards the saving of a soul. I might go on with a variety of characters, until we come to those who tell us of Christ, that he received children when his disciples forbade them to approach; that he consorted with the poor, the wretched, the diseased; that he appreciated compassion in the Samaritan heretic; and again, I say—I have found a man who shows himself in his Christ; his heart is the abode of philanthropy."—*Works*, ix. 303.

Instead of Dr. Watts' lines—

> "Religion never was designed
> To make our pleasures less,"—

he suggested,

> "Religion ever was designed
> Our pleasures to increase."

His writings occupy sixteen volumes. What a tale of industry they tell! But what a tale his whole life tells! Farmer boy, weaver lad, bank clerk, the Dissenter's son ("nourished," as he said, "upon the sour milk of Calvinism, which sorely disagreed with him"), the awkward, nervous speaker, the popular writer, the eloquent orator, the active politician—what a tale of hope to every struggling youth, what a reproach for every idler and coward! To the lad toiling after self-education, to the student trembling at his growing doubts of orthodoxy, to the earnest heart seeking some work to be done "for God and the people"—to all, the life of W. J. Fox comes as a lamp and a beacon.

He left behind him no orator, either in the pulpit or the senate, possessing his humour, his power of sarcasm, his acquaintance with English literature, his command of polished language, his expressive yet calm delivery, his gentleness—almost as touching as that of woman. And, as his congregation said, in addressing him at the end of twenty-five years' ministry—"When juster views shall prevail of the duty of man to God and of man to man; when wiser estimates shall be formed of life and of death; when in politics the welfare of the human family shall take precedence of class legislation; and in religion bigotry and intolerance shall give place to charity and love—then will be found foremost in the records of the wise and great, by whom these blessings have been wrought, the name of William Johnson Fox."

HENRY WHEATON.

Mr. Gladstone said that "The greatest triumph of our time—a triumph in a region higher than that of electricity or steam—will be the enthronement of Public Right as the governing idea of European policy, as the common and precious inheritance of all lands. It is gradually taking hold of the mind, and coming to sway the practice of the world. It recognises independence; it frowns upon aggression; it favours the pacific, not the bloody, settlement of disputes; above all, it recognises as a tribunal of

paramount authority the general judgment of civilised mankind."

The great masters who have reduced this law of nations to a science are consulted by the statesmen of all lands; and by clearly expounding the rights and duties of nations, they preserve the peace of the world. Among these Henry Wheaton stands foremost. More than once his words have kept England and America from war with each other.

Henry Wheaton was born in Rhode Island, in America, on November 27th, 1785. As a child his favourite plaything was a book; for reading was the only sport he wanted, and study was as easy to him as pastime to most men.

At the age of twenty he visited Europe, and studied the legal and political institutions of France and England. Returning to America he began to practise as a lawyer; and wrote largely for political journals. In 1815 he was appointed one of the judges of the Marine Court of New York.

In 1827 he was sent as representative of the United States to Denmark; and in 1835 was promoted to the same office at Berlin. He maintained an intimate correspondence with the most eminent statesmen and scholars of all countries, and kept himself thoroughly informed of the current history of all nations.

From his twenty-fifth year he devoted most of his life to the study of the law of nations; and in 1836 appeared his great work on "International Law," followed in 1841 by his "History" of that science. These books became accepted by lawyers, statesmen, and diplomatists in all

civilised nations, as the highest authority on the duties of States.

In 1847 he returned home, after twenty years of diplomatic service unstained by intrigue or cunning. He was appointed a professor in Harvard University, but death interrupted his labours. He died March 11th, 1848.

His profound knowledge had won him distinction among the illustrious of his age. His name is written on the tablet of the Institute of France, where there were but two other American names; the only question raised when it was placed there, was, in which of two departments it should stand—History or Jurisprudence.

He was of singular purity and conscientiousness, and of inflexible truthfulness. His childhood, his youth, his college life, were marked by abstinence, as well from the follies and vices as from the sports and amusements of his age. From evil, and all appearance of evil, nature and principle withheld him. An impure word was never heard from his lips, but often restrained by his presence. Those who lived with him and knew him best could not recall a harsh or unkind saying. Of how many can this be said, after threescore years of busy, anxious, and often troubled life?

The religious opinions of Mr. Wheaton were early formed and never changed. There was a brief period of his youth, when he was perplexed and anxious in regard to Christian evidences, doctrine, and duty. But he examined and decided for himself. He was a student of the Scriptures; he was conversant with theology and controversy. The result was a firm conviction of the unity of God, the supremacy of the Father, the divine mission of

the Son, the influence of the Holy Spirit. He once said that he believed he had read almost all that had been written in support of Trinitarianism, but could not receive it. A founder of the first Unitarian Church in New York, and a communicant there, he endeavoured, in humility and charity, to form his own soul, and to carry his religious principles into every part of his conduct and character. "From youth to age," the American statesman, Sumner, says of Wheaton, "his career was marked by integrity, temperance, frugality, modesty, and industry. His quiet manners were the fit companions of his virtues; his countenance wore the expression of thoughtfulness and repose. Neither station nor fame made him proud; he stood with serene simplicity in the presence of kings."

MARY SOMERVILLE.

"Well learned is that tongue,
That well can thee commend:
All ignorant that soul,
That sees thee without wonder."

On the 29th of November, 1872, in Naples, at the ripe age of nearly ninety-three, there passed away to another life one of the most remarkable women of our age, Mary Somerville. She had consecrated all her gigantic powers of mind to the study of science, and "to make," as she said to the Queen of England, "the laws by which the material world is governed familiar to her countrywomen."

In Miss Cobbe's autobiography conversations are narrated, in one of which Mrs. Somerville assured her she thought it clear that the apostles never thought of Christ as being God, but as the image to us of God's perfections. She found great comfort in reading Theodore Parker's "Prayers," which seemed to her, of all books of devotion, the most perfect expression of religious feeling. To the last she lived in Christian confidence and simple faith, and declared "that no retrograde movement can now take place in civilisation; for the diffusion of Christian virtues and of knowledge insures the progressive advancement of man in those high moral and intellectual qualities that constitute his true dignity. Religious doctrine will become more spiritual, and freer from the taint of human infirmity. Selfishness and evil passions may possibly ever be found in the human breast; but the power of the Christian religion will appear in purer conduct, and in the more general practice of mutual forbearance, charity, and love." Her fame as a scientist rests on her books, which show an extraordinary grasp of the most abstruse material laws of the universe. It is a remarkable testimony to her ability that when the celebrated Laplace met her in Paris, and did not know to whom he was speaking, he remarked, after a lengthy conversation on abstruse subjects, that she was the only person he knew of who seemed to take the trouble to understand his great work, the "*Mécanique Céleste*," except an English lady, Mrs. Greig, who had translated some of it. Greig was the name of Mrs. Somerville's first husband; so she had the pleasure of saying that she herself was the lady he referred to. She worked out most difficult calculations with immense ability, and esta-

blished by this book on Laplace a reputation as an accomplished writer and a great mathematician. Another work, "On the Connection of the Physical Sciences," she gave to the world in 1834. It has gone through a great number of editions both here and in America. Mrs. Somerville was also the authoress of two volumes on "Physical Geography"—for announcing in which that geological discoveries had shown the earth to be far more than six thousand years old, she was censured, by name, in a sermon preached in York Cathedral. She also wrote two volumes on "Molecular and Microscopic Science."

Mrs. Somerville was born in Scotland on the 26th of December, 1779. Her beauty won her as a girl the title of "the rose of Jedburgh." She showed an early love for mathematical learning. As the higher education of women was then generally discouraged, it was only by an indomitable perseverance that she gradually succeeded in gratifying her ardent thirst for knowledge. In 1804 she married a Captain Greig, but he died in 1806. In 1812 she married her second husband, Dr. Somerville. It was not until she was about forty years of age that her scientific attainments began to be publicly known, and then she speedily became famous. From that time she was the friend and companion of the leading scientists of the world. In 1835 the Crown bestowed on her a pension of 200*l.* a year, in order, as Sir Robert Peel said, "to encourage others to follow the bright example she had set by her successful prosecution of studies of the highest order."

Through a long life she was a faithful wife and a kind mother; and to all who knew her a pleasant companion. She united in one character what was noble in man and

beautiful in woman. There was always in her life a gentleness of temper, with a modesty of conversation, that never wished to be brilliant or to shine in company. Courteous, simple, and sympathetic towards all who knew her, you could learn from her company that she was a woman of good sense and kindly feeling; but not that she had her drawer full of diplomas and honours for high attainments from every important scientific society. She was no repellent "bluestocking." Miss Cobbe describes her as "the dearest old lady in the world; there never existed a more womanly woman." The gentle, well-bred lady, who talked so pleasantly in society, painted such pretty sketches, touched the piano with such taste, and worked such lovely embroidery, nevertheless analysed, in middle age, the laws of the solar system, and, at ninety-two, found the recreation of her declining years in the mathematical literature of Quaternions. This good and great woman lived in the full enjoyment of all her faculties to the last day of her life, taking a delighted interest in all that was going on in the world.

Brought up in the Scottish Kirk, she came gradually to reject its doctrines; but her early fervour of religious feeling accompanied her to her death. Says her daughter: "A solemn deep-rooted faith influenced every thought, and regulated every action of her life. Great love and reverence towards God was the foundation of it. Her mind was constantly occupied with thoughts on religion." Though she had been severely tried by family bereavements and crushing financial losses, yet at the age of eighty-eight she looked back on her life as a happy one; and said that she felt herself "at peace with all, and

grateful to God for His innumerable blessings; I think of death with composure, and with perfect confidence in His mercy." Her name is perpetuated by the college at Oxford for women—"Somerville Hall." [See her daughter's volume of "Personal Recollections."]

JOHN POUNDS.

THE FOUNDER OF RAGGED SCHOOLS.

"Poor, yet making many rich."

Long before the general institution of what are commonly called Ragged Schools, John Pounds, a working shoemaker of Portsmouth, had formed the first school of this kind.

John Pounds was born at Portsmouth on June 17th, 1766, the son of a sawyer in the royal dockyard. At twelve he entered the yard as apprentice to a shipwright, but an accident when he was fifteen rendered him a cripple for life. Being now obliged to turn to some sedentary employment, he learned enough of the trade of shoemaking to support himself by it; or, rather, by shoe-mending, for he never advanced beyond cobbling. In the year 1818 he took charge of a nephew, a little lame boy, who henceforth became the chief object of his care and affection, and for whom he invented an ingenious instrument, which completely cured him. When this child was five years old the good uncle became his instructor. Thinking that he

would make more progress if he had a companion, he invited another boy to join him—a boy usually left in the streets all day, while his mother, who was a hawker, was absent from home. Then, by the gift of a hot potato, Pounds bribed other children to come also. But soon any bribe was needless, for they flocked to him in such numbers that his workshop would not hold them. He always selected the most miserable and uncared-for, "the little blackguards," as he called them. Some he actually saved from starvation by sharing with them his own too scanty meals. His room was about eighteen feet in length by six in width, and in this limited space he accommodated forty children, about a dozen of them girls, who sat on one side by themselves. Some were seated on benches, some on old boxes, and some on the lower steps of a staircase, while he sat in the midst, on a low stool, mending shoes, and teaching at the same time. He taught reading from handbills and such old school books as came in his way. He could not afford copy-books; but his pupils made respectable progress in writing on slates, as well as in the elementary rules of arithmetic. He also taught them how to cook plain food, and to mend their own shoes. When they were ill he was their doctor and nurse. He even undertook the management of their sports, and made toys for the little ones. Hundreds of boys were indebted to him for all the education that they ever received; and, years after he had lost sight of them, some of them would call upon him, and rejoice his heart by expressing their gratitude to him.

John Pounds himself was a Unitarian, and a member of the congregation of High Street Chapel, Portsmouth.

Hence it was to the Sunday school connected with this chapel that he generally sent his children for religious instruction, exerting himself to procure suitable clothing for them to appear in. The clothes were under his charge, put on at his house on Sunday, and returned in the evening.

As he became better known to the Unitarians of Portsmouth, he received valuable aid from them. He never, however, consented to receive any remuneration for himself, but to the last remained in his original humble position, always contented, and never so truly happy as when surrounded by his scholars. A lady once said to him: "Mr. Pounds, I wish you were rich: you would do so much good!" He paused for a moment, and then replied: "Well, I don't know; if I had been rich, I might perhaps have been much the same as other rich people. This I know, that there is now not a happier man in England than John Pounds, and it is better as it is."

He carried on his philanthropic work without intermission until he was in his 73rd year. On New Year's Day, 1839, while talking on the affairs of his school, he suddenly fell down and died. He was interred in the north-west corner of the burial ground of High Street Chapel, large numbers of his fellow townsmen, of all shades of religious and political opinion, assembling around his grave.

A tablet to his memory was placed in the chapel; and a monument was erected in the chapel yard, chiefly by penny subscriptions, some of which came from most distant parts of the world. Still better memorials were the institution, by the general public of Portsmouth, of

the "John Pounds Ragged Schools;" and, by the congregation of High Street Chapel, of the "John Pounds Library," for the use of the Sunday school. His workshop is still preserved intact (1905), and a Sunday school meets in it.

Dr. Guthrie, so famous at Edinburgh as preacher and as philanthropist, said (Calvinist though he was) of John Pounds:—"When the day comes when honour will be done to whom honour is due, I can fancy the crowd of those whose fame poets have sung, and to whose memory monuments have been raised, dividing like a wave, and (passing the great, and the noble, and the mighty of the land) this poor, obscure old man stepping forward and receiving the especial notice of Him who said, 'Inasmuch as ye did it to one of the least of these, ye did it also to me.'"

SIR JOHN BOWRING.

"THE OLD MAN ELOQUENT."

For a full half-century Sir John Bowring occupied most worthily a prominent place alike in the history of the British empire, and in the movements of the Unitarian body. During his later life he allowed no important meeting of Unitarians to go by without his genial presence and his word of encouragement, if he could attend.

Born amongst trading folks of a plain kind, and himself unable to keep successfully afloat in trade, he nevertheless

made himself a man of mark. Distinguished as a linguist, a journalist, and a politician, the Exeter tradesman made his way into the senate of the nation, and was sent by England as ambassador to China. To become a Unitarian minister was a longing desire of his boyhood. His modesty prevented his disclosing this ambition, which a single word from his friends would have elicited. So he was lost to the Unitarian pulpit; but he lived instead to become the most faithful and most honoured of Unitarian laymen.

The most faithful, as the Exeter Meeting-house may help to testify. He says: "When I was very young, the principal merchants and manufacturers of Exeter [where, on Oct. 17th, 1792, he was born] were members of our congregation. But at the moment when I write, not one of their descendants, myself excepted, occupies a place in that once distinguished seat of heterodox Christianity." (The same tale might be told elsewhere: In Manchester, the Heywoods, connected with the cotton; in Leeds, the Marshalls, representing the flax; in Derby, the Strutts, at the head of the local fabrics; had been the principal Presbyterian or Unitarian families of these places.)

His schoolmaster was Dr. Carpenter; (*supra*, p. 240). "Assuredly one of the best of men. I owe to him a boundless debt. He developed much that lay hidden in my nature; and was one of the most virtuous and religious of men, being and doing all that he taught others to be and do. How he laboured, how lovingly, how untiredly; how lucidly he taught, how practically!" (No higher tribute could be paid to Dr. Carpenter's memory than the fact that, thirty years after his death, the autobiographies of two such benefactors of their race as Harriet Martineau and John Bowring acknowledged

gratefully the influence which he exercised over their early years.) "Not to speak of my parents, two men exercised more than any others an influence on the formation of my character: Dr. Lant Carpenter as the guide of my early youth; Bentham as the admiration of my riper years." Bentham's own opinion of Bowring was expressed thus: "A man apt for any task, if only it bear upon the interests of humankind; active, indefatigable in the highest degree; no better heart has ever existed, or ever will exist. He has a friend in every one of his acquaintances."

Sir John in his early life paid a pleasant visit to Sweden. Here he saw Berzelius in his laboratory making experiments upon the human skin; and learned from him that there is no substance in nature which can bear such vicissitudes of heat and cold—a marvellous proof of the great Designer's care. During his visit the Bishop of Orebro told him a pleasant story. A vessel from Calcutta had once been wrecked in the Baltic; there escaped from it a native Hindoo, who rejoiced in having saved from the wreck an English devotional book, which had been his great comfort. He was sheltered by the bishop, to whom in his gratitude he gave the book; and it was placed in the episcopal pulpit. Bowring's surprise may be imagined when he found that it was a copy of his own "Matins and Vespers."

His amazing aptitude for learning foreign languages fitted him for public offices abroad. He was as a linguist very much more remarkable than Mezzofanti, for he had turned his knowledge to practical account. At his death he stood at the head of the linguists of the world.

Bowring spoke eight languages, and could read seven others. He had, altogether (including mere dialects) studied to some extent as many as forty. The celebrated Jeremy Bentham discovered during Bowring's early life his profound love of man, and his willingness to do all he could to promote the greatest happiness of the greatest number. Bentham made him his friend and literary executor; and in Bentham's last illness "he was so anxious to spare the feelings of Dr. Bowring that he would not have him informed of his sickness." But he came home before Bentham died, and on the 6th of June, 1832, "Bentham's head reposing on Dr. Bowring's bosom, he felt he was dying. He ceased to speak, became colder, grasped Dr. Bowring's hand, looked at him affectionately, smiled, and closed his eyes in death, leaning on the breast of his friend." In politics and jurisprudence Sir John was a true disciple of the Bentham school to the last, but felt not less his discipleship to Christ.

He enjoyed, through his long life, the personal friendship of the most distinguished statesmen, authors, philosophers, poets, and philanthropists of two generations. For a few years he was the editor of the *Westminster Review*. He also edited the complete works of Bentham, in twenty-three octavo volumes; and published translations from poets of nearly all nations of both modern and ancient times. His beautiful hymns are well known in the churches of nearly every Christian denomination; especially his—

> "In the Cross of Christ I glory,
> Towering o'er the wrecks of time."

Bowring, after leaving Dr. Carpenter's invaluable school, commenced life in a merchant's office, at Exeter; in which city he was born and died. His incessant activity, benevolent disposition, and facility in foreign languages, soon found him a sphere of public usefulness. For ten years he was a member of the House of Commons (for Kilmarnock, 1835-7, and for Bolton, 1841-9). He became a distinguished advocate of radical changes, and effected some important reforms. He was a "Free Trader" when such men were few. Justice to every country and to all men was his guiding star. He was soon regarded as the fittest man in England to establish important commercial relations with other nations of the world; and was accredited to almost every Court on such affairs. Some decoration or honour had been conferred on him by nearly every civilised nation. He went at last as England's ambassador to China, one-third of the whole human race, a vaster population than any ambassador had ever before been accredited to by any country. He has sometimes been blamed for the Chinese War in 1857; but our nation emphatically acquitted him of blame, and, on leaving China, he received numerous addresses from the Chinese of a most complimentary character, saying that his course had been honest and his administration pure.

After his retirement from the public service, at the age of seventy, he never ceased travelling to attend meetings to promote the public good. He died November 23rd, 1872. All through his life deep religious convictions possessed his heart. He was a constant attendant on public worship, and on some occasions conducted the service himself.

FRANCIS HUTCHESON.

THE FATHER OF MODERN SCOTTISH PHILOSOPHY.

"Of stuff untainted shaped, a hero new;
Wise, steadfast in the strength of God, and true."

Dr. Francis Hutcheson was born August 8th, 1694, in the North of Ireland, where his father was a Presbyterian minister. He showed at an early age the great thirst for knowledge, and still more the singularly affectionate and unselfish temper, which distinguished him through his whole life. He afterwards went to the University of Glasgow where, from 1710-16, he spent his time in theological study. After this he came to stay with his father at Armagh, and was deputed to preach for him one Sunday. At the conclusion of the service the old gentleman, who had stayed at home, set out to learn the opinion which his congregation had formed of his son. How was he chagrined when he met almost the whole of his flock coming from the meeting-house with strong marks of disappointment and disgust visible in their countenances! One of the elders, a native of Scotland, addressed the mortified father somewhat thus: "We a' feel muckle wae for your mishap, reverend sir, but it canna be concealed. Your silly loon, Frank, has fashed a' the congregation wi' his idle cackle; for he has been babbling for this hour about a gude and benevolent God, and that the sauls of the heathens themsels will gang to heaven if they follow the light o' their ain consciences. Not a word does the daft boy ken, speer, or say about the gude auld comfortable doctrines of election, reprobation, original sin, and

faith. Hoot, mon, awa' wi' sic a fellow!" (Stuart's *Historical Memoirs of Armagh.*) He was licensed in 1719 as a Presbyterian probationer; but though possessed of great natural eloquence, he was not generally acceptable as a preacher in Ireland, for he proclaimed another gospel than that of Calvin. His friends in Dublin encouraged him to open a school there. This seminary soon acquired considerable celebrity. In 1720 the publication of his "Inquiry into the Ideas of Beauty and Virtue" recommended him to the notice of Archbishop King, Bishop Synge, Primate Boulter, and the Lord-Lieutenant. In those days every schoolmaster was required to obtain a licence from the bishop, and sign certain declarations. As a consistent Dissenter Dr. Hutcheson would not do this, and two attempts were made to prosecute him for daring to teach without doing so. Both attempts, however, were put down by Archbishop King, who assured him of his protection. In 1729 he was called to be Professor of Moral Philosophy at Glasgow—the first Irishman who had held a Chair there. His fame drew many students, and here he spent the remainder of his life. To the influence of his lectures is mainly due the remarkable intellectual revival of Scotland from the bigotry and barbarism of her seventeenth century to the singularly high position which she acquired in George the Second's reign. Hutcheson died in 1747, in his fifty-third year, leaving behind him the reputation of having been a man filled with marvellous enthusiasm for learning, liberty, religion, virtue, and human happiness; "for," says his biographer, "by some of these noble principles he was visibly moved in whatever he said or did."

Sir James Mackintosh says: "To Hutcheson may be traced the taste for speculation in Scotland, and all the Scottish philosophical opinions (except the Berkeleian Humism)." He is called the father of modern Scottish philosophy; and the Utilitarian theory of ethics (afterwards popularized by Bentham) was originated by Hutcheson, who first formulated the famous phrase—"the greatest happiness of the greatest number."

What were the religious opinions of this good and great man? The grand maxim he dwelt upon was, to rejoice above all things in the firm belief in an infinitely good God, who loves all His works, and *cannot* hate anything which He has made. Every Sunday evening he gave a lecture on Christianity, taking his view of its doctrines "from the original records of the New Testament, and not from the party tenets or scholastic systems of modern ages." This was the most crowded of all his lectures. We find that he was very earnest in dissuading theological students from discussing theological questions in the pulpit, instead of teaching the duties of life. His fame as a professor greatly increased the attendance at the University. He was the first who introduced into that ancient seat of learning the custom of lecturing in English. His reputation stood higher than that of any other professor of philosophy in the British Isles, and students flocked to his class, not only from all parts of Scotland, but also from England and from Ireland. But his heterodoxy was well known to his students. Thus, one of them (Dr. A. Carlyle) says: "Leechman and Hutcheson both were supposed to lean to Socinianism."

An orthodox writer says: "During the first half of the

eighteenth century no one was more influential in moulding the minds of young men preparing for the Presbyterian ministry than Hutcheson." He thus contributed much to the spread of Unitarianism in Ireland, though it is incorrect to regard him, as some do, as its founder there. Emlyn was the first minister who avowed Arian opinions in Ireland; he was imprisoned for his Unitarianism seventeen years before Hutcheson became professor at Glasgow.

The eminent judge, Lord Woodhouselee, says:—"Hutcheson possessed in an uncommon degree the talent of diffusing among his pupils that enthusiasm in every noble and virtuous pursuit which marked his own character so strongly."

BISHOP EDMUND LAW.

Of the many good and scholarly men who have held episcopal office in the Established Church of this country, few have led a life more amiable and innocent, or have prosecuted the search for truth more laboriously and unflinchingly than Dr. Edmund Law, who was Bishop of Carlisle from 1768 till his death in 1787. Born in 1703, he was educated at Cambridge, where he became distinguished by his thoughtful works on the "Origin of Evil" and on the "Ideas of Space and Time"; and was appointed to the Professorship of Moral Philosophy and to the mastership of St. Peter's College. A still more

popular book was his "Considerations on the Theory of Religion," which an orthodox writer describes as "a work of singular beauty, not to be read by any person without edification and improvement." It passed through several editions, the earlier of which appeared when Dr. Law, having abandoned orthodoxy, had adopted Arian views. But the unfailing open-mindedness with which he prosecuted his theological studies, led him in his latter years to abandon Arianism also, and adopt a strictly Humanitarian position. So in 1784, when he published his final edition of this book, he revised it (as he explains in a letter which has since been published), so as to divest it of all expressions of belief in a pre-existence of our Lord before his earthly ministry. In the year after the publication of this edition, his friend Archdeacon Paley wrote a famous treatise on Moral Philosophy, which he dedicated to Bishop Law in the following memorable words: "Your long life has been spent in the most interesting of all human pursuits—the investigation of moral and religious truths, and the constant endeavour to advance the discovery and communication of them. Your researches have never lost sight of one purpose, that of recovering the simplicity of the Gospel from beneath that load of unauthorised additions which the ignorance of some ages and the learning of others, the superstition of weak men and the craft of designing ones, have heaped upon it. And your purpose was dictated by the firm—and, I think, just—opinion that *whatever renders religion more rational renders it more credible.* He who by diligent and faithful examination dismisses one article which contradicts the experience or reason of mankind, does more towards re-

commending Christianity to the understandings and consciences of serious inquirers than can be effected by a thousand contenders for creeds and ordinances of human establishment."

This zeal for liberty of thought had been learned by Dr. Law from the writings of John Locke (*supra*, p. 48), whose works he edited and whose biography he wrote. It led Law to take an active part in the efforts which were made by the "Feathers Tavern Petitioners" and others to abolish clerical subscription to the Thirty-nine Articles. Paley tells us that Law was not an ambitious man, and valued being made a bishop chiefly because it formed a proof that the Established Church did not condemn freedom of inquiry.

One of his sons became Bishop of Elphin, in Ireland; and, like him, was, in spite of his prelatic rank, a resolute and pronounced Unitarian. Another son, Thomas Law, was one of the main founders, in 1820, of the Unitarian church at Washington, the United States capital.

There is in the British Museum a quarto Bible, which was Bishop Edmund Law's, and contains annotations made by him. These embody Unitarian interpretations of many of the principal Trinitarian "proof-texts." (The press mark is "C 45 g 13.")

ARCHDEACON PALEY.

William Paley, whose tribute to Bishop Law we have just now quoted, was the most influential theological writer of George the Third's reign. Some of his writings still continue to be reprinted, a century after their first publication. His sturdy common sense and close-knit logic rendered his "Moral and Political Philosophy," his "Natural Theology," and his "Evidences of Christianity," the most effective of all presentments of the deepest thoughts of his age. The subtle and original reasoning of his ingenious "Horæ Paulinæ" has given it a permanent place in European literature. Lawyers quote, as a model of forensic logic, the skill with which it weaves trivial circumstances into a convincing network of proof. Paley's lucidity and vigour make him stand out in bold relief amongst Anglican divines "like a sturdy oak upon a trim lawn."

Born in 1743, he was educated at Cambridge. From 1768 to 1776 he taught there. The pupils who attended his divinity lectures, judged him to be an Arian (see, for instance, the *Universal Magazine* for November, 1805, and the *Christian Reformer* for September, 1842). And his lecture-notes, now in the British Museum (Add. MSS. 12,080), confirm this; for his notes on all the principal Trinitarian "proof-texts" consist solely of brief Unitarian explanations of them. (Instances are given in the *Christian Life* for July 11th, 1891).

In 1776 he left Cambridge to take charge of a parish in Westmoreland; and in 1782 became Archdeacon of

Carlisle. He worked hard for the abolition of the slave trade. Between 1785 and 1802 his various treatises were published. Within twenty years, his book on Moral Philosophy went through fifteen editions. In 1805 he died.

As his personal character was blameless, it had long been expected that his literary eminence would secure him a bishopric. But the widespread suspicion of his heterodoxy stood in the way. The fact that, though he knew this, and did desire preferment, he nevertheless sedulously avoided, throughout all his voluminous writings, any reference to the doctrine of the Trinity, seems a conclusive proof that he retained to the end the heresy of his Cambridge days. In nothing he wrote does his language about Christ go beyond High Arianism; as Professor Blunt regretfully admits (*Quarterly Review*, 1828), "he made no explicit declaration of our Lord's Divinity." Similarly he never attributes personality to the Holy Spirit; and is always careful to use "it," and not "He," in referring to it. His biographer (a clerical son) makes no claim of orthodoxy for him. Indeed, had Paley been a Trinitarian, he would hardly have addressed a Unitarian reformer in such words as those of his Dedication to Bishop Law.

PROFESSOR PORSON.

" Many love Truth, and lavish life's best oil
Amid the dust of books to find her;
Content at last for guerdon of their toil
With the cast mantle she has left behind her.
Thus loyalty to Truth is sealed
As bravely in the closet as the field."

Richard Porson, the greatest Greek scholar of his time, was born in 1759, at East Ruston, in Norfolk, where his father was parish clerk. His mother, though but the daughter of a village shoemaker, was nevertheless familiar with the standard English authors, having had the use of a library in a house where she was a servant. Her husband, too, must have been a man of sense, for he took pains to train his children from their earliest years, and he taught Richard, before he was nine, to work all the common rules of arithmetic (up to cube-root) by memory alone, without pen or pencil. This practice of intense thinking was probably the foundation of his marvellous memory in after life.

When nine years old he was sent to a village school. His father, still intent on his improvement, obliged him to repeat to him by heart in the evening all the lessons of the day in the exact order in which he had gone through them.

The progress which he made at school was so great as to excite the interest of rich patrons, who sent him to Eton and in 1778 to Trinity College, Cambridge. At Cambridge he won the Craven Scholarship and the first Chancellor's medal: and, in 1782, whilst only a Junior Bachelor of Arts, he was elected a Fellow of Trinity—an honour which, between Newton's election in 1667 and Thirlwall's in 1818, was only attained by three Junior Bachelors besides Porson.

For some years he devoted himself to studying and editing the classics, and then the hour came for his great Biblical labour, the final expulsion from the New Testament of the forged text about the Three Heavenly Witnesses. All the critics, from Erasmus to Bentley, had agreed on the spuriousness of the verse (1 John, v. 7). Archdeacon Travis, however, determined to win a transient popularity by a defence of it. His book, though conspicuous for glaring bad faith and blunders, sprang at once into popularity, going rapidly through several editions. This aroused the deep love of truth, and contempt of pretence, that characterised Porson; who accordingly, in 1788 and 1789, published his *Letters to Travis*. The book settled the question for ever. Gibbon describes it as "a most acute and accurate piece of criticism. Porson's strictures are founded in argument, enriched with learning, and enlivened with wit, and his adversary neither finds nor deserves any quarter at his hands." Travis was said to have written his book in hopes of earning a bishopric. "I shall *unbishop* him," answered Porson, on hearing it. He prophesied truly. But the volume produced ill consequences for Porson. Considerable prejudice was excited against him in consequence of the book; and an old lady who had left him a legacy of £300, cut it down to £30 on being told by some scoundrel that the *Letters to Travis* were a book against Christianity. (But the volume has

placed him in the highest rank of literary fame.) Unhappily a still greater loss was awaiting him. His fellowship was his little all. After a certain time from election the Fellows of Trinity were bound either to enter into holy orders or resign; but Porson hesitated about signing the Thirty-nine Articles. In 1791 we find him attending the first annual dinner held by the Unitarian Society, with Priestley, Sir George Staunton (the Chinese diplomatist), and others. In 1792, after many months of anxious theological study, he determined to sacrifice his fellowship. Cambridge he left, and went in sadness to London, preferring poverty and conscience to income and duplicity. A friend who saw him says: "The anguish he expressed at the gloom of his prospects, without a sixpence in the world, his grief, and finally his tears, excited a sympathy which I can never forget." He is said to have had to live for a month on a single guinea. Such sincerity as Porson's, rare at any time, was especially rare at that day. "A sort of modified Socinianism," says Mr. Luard (a High Church writer), "was the creed of a large portion of even the most respectable part of the University clergy;" but Porson rejected the devices by which they justified their position within the Church. To save Porson from want, a subscription was raised among his friends, and amounted to about £2,000. He accepted only the interest of it, and insisted that at his death the capital should be returned to the givers; who, however, employed it in endowing a "Porson Prize" to his memory.

In a few months the Professorship of Greek became vacant, and was given to Porson. The salary, however,

was only £40 a year; and the duties of the office were so slight that he continued to reside in London. He married in 1796. Unhappily his wife died in a few months; and when her influence was withdrawn he sank into habits of slovenliness and intemperance that embittered his life.

In 1806 the London Institution was founded, and he was appointed librarian. Here he died, on September 25th, 1808.

His life was a long struggle against ill-health, poverty, neglect, and dislike; yet he left an enduring influence both on English education and on Cambridge scholarship. No less an authority than Dr. Young declares him "the most successful man of any on record in his department." His great work is his edition of Euripides; and this one volume has done more for Greek literature than the whole works of any other critic. Porson's accuracy and quiet power of reasoning no one has equalled.

But his modesty was marked. "Any one," he said, "might become quite as good a critic as I am if he would only take the trouble to make himself so. *I have made myself what I am by intense labour;* sometimes, in order to impress a thing upon my memory, I have read it a dozen times and transcribed it six."

His honesty was his great characteristic; he was true and just in all his dealings. Bishop Turton says: "Porson had no superior in the inflexible love of truth. Under the influence of this principle he was cautious and patient in his researches, and scrupulously accurate in stating facts as he found them."

Deeply is it to be regretted that the stain of intoxication

too often disgraced him. But the evil habit probably owed its origin to his sufferings from asthma and from sleeplessness. His life is an example, and an admonition, how much a man may injure himself by indulgence in one unhappy propensity.

What were Porson's religious opinions? He was extremely cautious in speaking on this subject. To Mr. Maltby he used to say, "The clergy want to catch me, but they shall not." But his constant companion, Mr. Kidd, an orthodox clergyman, mentions that Porson repeatedly said, "There are more sure marks of authenticity in the Bible than in any other book," and after insisting, from this and other facts, that he was not an unbeliever, as has been alleged, says: "He was, and he wished to be considered, a Christian. His religious creed resembled that of Dr. Samuel Clarke." Thus Porson was an Arian, and the language of his still more intimate friend Maltby corroborates this.

His biographer insists, when a friend asked him what he thought of Socinianism, his answer was: "If the New Testament is to determine the question, and words have any meaning, the Socinians are wrong." But this anecdote only proves that Porson was not an Unitarian of the *Socinian* school; and to that conclusion Mr. Kidd had already brought us.

Barker, who collected a volume of anecdotes of him, evidently thought him an Unitarian, for he says: "Porson was walking with a Trinitarian friend. They had been speaking of the Trinity. A cart came by with three men in it. 'There,' says he, 'is an illustration of the Trinity.' 'No,' replied Porson, 'you must show me one man in three carts, if you can.'" (The same answer has also been attributed to Horne Tooke.)

Bishop Maltby says: "We are enabled to state as the decided conviction of those more particularly honoured with his confidence that his faith was steady in the pure and consoling truths of Christianity. For the name of God he ever observed the most pious reverence; and would never suffer it to be profaned in his presence. As the features of his mind were robust, so were the virtues of his heart stern."

DAVID RITTENHOUSE.

THE SELF-TAUGHT ASTRONOMER.

David Rittenhouse was born at Germantown, near Philadelphia, on April 8th, 1732. His father was a farmer and of Dutch ancestry, his mother was of Welsh descent, a woman of remarkably vigorous mind, but almost wholly without education. There lived in the family a brother of hers, by calling a joiner, of scientific tastes. He taught David in childhood; and, dying when the lad was only twelve years old, left him his books and papers, along with his tools. Among them were elementary treatises on mathematics and astronomy. Henceforth David gave every spare moment to these studies. Though he had to share his father's work in the field, this did not check his zeal for knowledge; and even in his fourteenth year he used to cover the fences of the farm, his plough,

and even the stones of the field where he worked, with mathematical figures and diagrams which puzzled all his associates. Nor did he forget his uncle's tool-chest. Before he was eight he had made a model of a water-wheel, and a few years afterwards he made a wooden clock. Among his uncle's books was Sir Isaac Newton's "Principia"; and, difficult as this work is, he mastered it before he was nineteen. In trying to follow it up by discoveries of his own, he hit upon the principles of Fluxions, of which he had never read, and of which he supposed himself to be the first discoverer, until, years afterwards, he learned that Newton and Leibnitz had each claimed the honour of that great discovery. What a mind was this poor lad's! With no mathematical friends, and with few books, he became before he reached his twenty-fourth year the rival of the two greatest mathematicians of the world!

Finding that his health was too delicate for husbandry, his parents consented to his learning the trade of a clock and mathematical instrument maker. This business afforded him great delight, as it favoured his disposition to inquire into the principles of natural philosophy. Constant employment of any kind, even in mechanical arts, has been found, in many instances, to give vigour to human genius. Franklin studied the laws of nature while he handled his printing types, and Herschel conceived the idea of a new planet while exercising the humble office of musician to a marching regiment.

In 1769 Rittenhouse was made one of a committee to observe the transit of the planet Venus over the sun. The transit had been seen only twice before by

man, no person then living would see it again, and on it depended great astronomical consequences—the measurement of the solar system and the earth's distance from the sun. In 1639, Horrox and Crabtree alone had seen it; in 1761, observations had been attempted in every part of the civilised world, but intervening clouds had rendered them practically vain. In 1769 these efforts were anxiously renewed. The English Government sent expeditions to Hudson's Bay and to Otaheite; the French to California. In Lapland, in Sweden, even in Pekin, astronomers were intent on this great task. For the Pennsylvanian observation all the preparations were made by Rittenhouse himself, and he took more than his share of the actual observation. On the eventful day the morning broke without a cloud, to his intense joy. In silent thought the American observers waited for the predicted moment of the transit. It came, and brought with it all that they had hoped to see. As the planet entered full upon the disc of the sun, Rittenhouse, overcome with joy, fell fainting to the ground. Of all the observations throughout the world, his were the first to be published, and were found to be the most accurate. By them the distance of the sun, previously reckoned at eighty millions of miles, was made to extend to ninety-six millions (more recent observations have reduced this to ninety-three). The European savants declared that no other astronomer possessed the varied merits of Rittenhouse, who united tact as an observer with power as a calculator and skill as a constructor of instruments. That practical skill enabled him to make his famous orreries, which still remain unsurpassed as representations of the solar system. The repu-

tation he derived from them led to his removing in 1770 to Philadelphia, where he became intimate with Dr. Priestley. From 1777 to 1789 he was made Treasurer of Pennsylvania by annual and unanimous votes of the Legislature; and in 1792 he became Director of the Mint of the United States. In 1795 he received the highest scientific distinction—that of being chosen a foreign member of the Royal Society.

His constitution had always been weak, and his sedentary life and midnight studies made it still weaker. On June 26th, 1796, he died. In his last illness, which was acute, he retained his usual patience and benevolence. Upon being told that some of his friends had called to inquire how he was, he asked why they were not invited into his chamber to see him. "Because you are too weak to speak to them." "Yes," said he, "that is true, but I could still have squeezed their hands." His last audible words were spoken to the physician who had relieved his pain: "You have made *my way to God* easier."

Jefferson says: "Genius, science, modesty, purity of morals, simplicity of manners, marked him as one of Nature's best samples of the perfection she can cover under the human form." In private life, esteem and affection followed him everywhere. He was independent and contented, for, as he felt neither ambition nor avarice, a slender income sufficed for all his wants and wishes. His economy extended to the use of time; no man ever found him unemployed. As an apology for detaining a friend a few minutes whilst he arranged some papers, he said: "I once thought health the greatest blessing in the world, but now I see there is one still more precious—Time."

Thus did Rittenhouse, born in an obscure part of a newly-reclaimed wilderness, under circumstances which denied him ordinary instruction, reach at last by his industry the acme of scientific honour.

He had early and deeply studied most systems of theology, and he was well acquainted with metaphysics. To the end of his life he spent much time in religious reading; and he preferred Dr. Price's views to those of any other theologian. Rittenhouse was a Universalist as well as a Unitarian. "An undevout astronomer were mad;" and Rittenhouse's religious feelings were exalted by his scientific experience. But they found their base in Revelation. He often talked to Dr. Rush about Christianity, and he spoke of the proof of its divineness afforded by the peculiar *character* of Christ's miracles, they being, unlike all other sets of miracles, purely of a benevolent nature.

NATHANIEL BOWDITCH.

THE PILOT OF NAVIES.

Nathaniel Bowditch was born in Salem, Massachusetts, March 26th, 1773. The influence of Nathaniel's mother and grandmother over him was immense; kisses rather than blows were their way of ruling; and a bright, cheerful, hard-working, truth-acting, religious life was the example they set him. When a man, he declared that he had never ceased to feel the influence of a lesson which

his mother once gave him upon reverence to God; or that of a Quakeress who had told him that the outward forms of religion were of no value except so far as they showed a right spirit within and helped it to affect the life. Again, once when playing as a child by his mother's chair he unrolled the ball of yarn from which she was knitting. When she found this out, he denied having done it. She then explained to him so fully the meanness of falsehoods, that the lesson was indelibly impressed, and among his last words to his son were, "Truth, truth, truth; let that be the family motto." His mother used to say, "Who should be cheerly if a Christian shouldn't?" and Nathaniel learned to take their hard lot as bravely as she did. Yet a hard one it was. His father was a cooper, and the household were always poor. Nathaniel had to wear his summer clothes through the hard New England winter, because there was no money to buy warmer ones; but when his school-fellows laughed at him for being in such a dress, he only laughed back at them for needing a thicker one. When ten years old, he had to leave school for ever and to become apprentice in a shop. This was his first step in a long life of *self* education. At one of the counters in the shop he had a desk where, when there was no customer wanting him, he employed himself in learning arithmetic. Even his holidays he gave to his darling study; and during his long winter evenings he used to sit by the side of the huge kitchen chimney, and go on by the firelight poring over his slate, whilst with one foot he rocked the cradle of his master's baby.

As he grew older he read larger works when he could borrow them. "Chambers' Cyclopædia," four large folio

volumes, he read through without missing an article; and it, he said, first opened to him real knowledge. Some smaller books he actually *copied entire*. These are now preserved in the Public Library at Boston, and very beautiful they are as memorials of his poverty, his early learning, and his indomitable energy. He made dials, and at fourteen calculated and arranged a perfect almanac for 1790, two years before any other was published. About this time he first heard of algebra; one of his brothers told him of a singular book in which letters instead of numbers were used for counting. Nathaniel begged the owner to lend him the book, and that night he scarcely slept. It, too, he copied.

But his best help came strangely. Dr. Kirwan, the great Irish savant (see p. 328), sent part of his library to Ireland by a vessel which was taken by an American privateer, and was brought into Salem. The books, the cream of European science, were put up for auction. Fortunately Dr. Prince (a learned Unitarian clergyman) secured them as the foundation of a public library for Salem. They offered remuneration to Dr. Kirwan; who nobly declined it, saying that if his books were so usefully employed, he was satisfied. These volumes were just those most needed to complete young Bowditch's education. He borrowed them. He not only read but copied all the mathematical papers he found there. He made his chandler's shop a University.

All this time he was engaged during the day in the active duties of his shop. Yet, at seventeen, he began the study of Latin, and at last mastered, in the original, Sir Isaac Newton's Latin *Principia*, the greatest of scien-

tific books. He, moreover, discovered an error in it, which, however, he did not publish at the time, because a Harvard professor told him that he, and not Newton, was wrong. But the apprentice lad was right! When nineteen, he began French, in order to read the works of French mathematicians. He, moreover, dearly loved music, and for a time used to practise it with companions. But in those days music and intemperance used to go together; and finding his temptations great, he gave it up, saying, "I will not be led downward, even by music."

At twenty-one he went on a voyage to the East Indies, and made four more voyages during the next eight years, to Europe and to Asia. (Journals of all these voyages are still preserved in the Library; the first of them begins with a Latin motto, meaning "I will do what is right, and will not obey the dictates of any man.") These opportunities taught him practical navigation, and he continued his mathematical studies, and during the last four years made notes of Laplace's great work, the "*Mécanique Céleste.*" These notes, published nearly thirty years afterwards, were written at times when most people were either asleep or idle, namely, in early mornings or while sluggishly sailing on long voyages. He made his ship a school for all on board, and few of even the roughest sailors could withstand his frank kindliness. During these voyages Bowditch learned Spanish, Italian, and Portuguese (it was not till forty-five that he acquired German), and began his invaluable book, "The American Practical Navigator." Countless millions of treasures and of lives it has guided and will guide in safety through the perils of the deep. It has made its

author a pilot to fleets and to navies, even when in his grave. When its author's death became known, American vessels, even in far-off Cronstadt, hoisted their flags at half-mast.

Immediately after his last voyage he was chosen president of a marine insurance company in Salem; (and there he remained till his removal to Boston in 1823, to take charge of a life insurance company).

In 1800 he married his cousin, Mary. This was the happiest event of his life; she was attached to him with her whole soul, and made his happiness her constant object, entering into all his plans, and relieving him of all disturbing cares. Such a wife was worthy of such a husband. *She* thought everything worthless in comparison with his approving smile; and *he* made it a rule, "whenever she came into my presence, to try to express to her outwardly something of the pleasure that it always gave me." His "Laplace" is an abiding monument not only of his genius but of his domestic happiness and love. He dedicated it "To the memory of his wife, who devoted herself to her domestic avocations with great judgment, unceasing kindness, and a zeal which could not be surpassed; taking upon herself the whole care of her family, and thus procuring for him the leisure hours to prepare the work, and securing to him by her prudent management the means for its publication, whilst without her approbation it would not have been undertaken."

This book arose thus. Laplace had embodied the results of his labours during sixty years of study in his "*Mécanique Céleste,*" a book which marks (see p. 283, *supra*) the highest point that human intellect has yet reached, and

ranks second only to Newton's "Principia." It is an attempt to account on mathematical principles for all the phenomena of our solar system; and is so abstruse, that on its appearance there were said to be scarcely twelve men in Great Britain who could even *read* it. Bowditch used to say: "I never come across one of Laplace's 'Thus it plainly appears,' without having hours of hard study to find out and show *how* it plainly appears." He resolved to explain the book by a translation, with a commentary and notes. But the expenses of publishing would amount to 12,000 dollars, a third of his whole property. His friends offered to bear them; but his independent heart refused all aid; he preferred to delay publication, and save money from his household expenses. His noble wife encouraged him in this, saying she was ready for all sacrifices, and would secure him the money. The Dedication is her reward. (So, too, when the great Reiske was about to refund to his *six* subscribers the price of their copies, and abandon his great work, "The Greek Orators," in despair, his wife saved him, saying, "Trust in God; sell my jewels; what are trinkets to my happiness?")

In 1815 Bowditch set to work; three quarto volumes appeared in 1829, 1832, and 1834; and the last was finished to its 1000th page when he died. Laplace is reported to have said: "I know that Bowditch understands my book; for he has not only shown me my errors, but has shown me how I came to make them." No gap of Laplace's is left unsupplied, and no material difficulties unexplained. The only other English exposition of Laplace's discoveries is the work of Mrs. Somerville (also a Unitarian), "the only woman in the world," said the

Edinburgh Review, "who could have written it." He was a close parallel to America's other great Unitarian savant, Franklin. Both rose from the straits of poverty; both left school at ten to enter shops; both had an early love of reading, and the same habits of early rising, industry, and temperance, and the same faculty for joining business with study. "In his family," writes his son, "he was not only a father, but the dearest, kindest, and most loving of friends. I do not believe he ever inflicted on us any bodily punishment, yet we *could not* disobey him. His rewards were drawn from his favourite science of astronomy. Our greatest grief was not to receive at our usual morning visit to his study his peculiar mark of approbation, Orion's Belt, or the Great Bear, traced on our arms by his pen in token of having been good children on the preceding day." He held that no closeness of relationship or intimacy could justify our omitting a constant endeavour to please. As Sir Thomas More says of himself, "He devoted the little time which he could spare from his avocations abroad to his family, and spent it in little innocent and endearing conversations with his wife and children, which, though some think them trifling amusements, he placed among the necessary duties and businesses of life, it being incumbent on every one to make himself as agreeable as possible to those whom nature has made, or he himself has singled out to be, his companions for life."

He was very familiar with the Scriptures, and from examination and conviction became a decided Unitarian. In his last illness he said: "From my boyhood I have been religiously impressed. I have always tried to regulate my

life in subjection to God's will, and to acquiesce in His dispensations."

All his relatives had been a short-lived, consumptive race, and he preserved himself only by the strictest regularity in diet and exercise. Till thirty-five he never tasted wine. He rose at half-past six throughout the year, and breakfasted at once—of course this meal was by candle light during much of the year—and got two or three hours' study before going to his office. In 1838 he became ill, and being satisfied that he should not recover, he took leave, day after day, of most of his friends. He spoke of his past life, of his prospect of death, of his perfect calmness, and of his reliance on God. "I depart," he said, "willingly, cheerfully, and I hope, prepared. I approach the unseen world with the same reverence as I would the Holy of Holies, and have no desire to see through the veil which conceals its mysteries." To his son he described his early days, and told him how he had desired to be always innocent, to be active in every duty, and in the acquirement of all knowledge. The Catholic bishop, it is pleasant to add, forbade the church bells to be rung, "that the last days of a good man might not be disturbed." And on March 16th, 1838, he passed away, serene and playful, even to the last moment.

DR. WILLIAM ELLERY CHANNING.

"Channing has the love of wisdom and the wisdom of love."
(*William Wordsworth, the poet.*)

Baron Bunsen, the Prussian Ambassador to England, said: "The influence of Channing on the Continent is greater than that of any other author living or dead. He is a man, like a Hellene; a citizen, like a Roman; a Christian, like an apostle. If such a man, whose whole life and conversation stand without a spot in the sight of all his fellow citizens, be not a prophet of God's presence in humanity, I know of none such." His discourses have been translated into almost every European language.

William Ellery Channing was born at Newport, in Rhode Island, North America, on April 7th, 1780, at a time when the American Revolution was not quite brought to a close. In the boy's childhood Newport still remained an important garrison town, and Channing's father—a lawyer of good station in the place—had the honour of receiving Washington at his house when that general was upon his Northern tour. The sight of the French and English troops that were marched through or quartered there from time to time, in his school days, contributed to waken in him that love of country and warm interest in politics that never forsook him until his latest hour.

The lad was sent to Harvard College, where he spent four years, from fourteen until eighteen. He was not one of the theological students, and it was not until

his last college year that he determined to become a minister of religion.

Channing, on his leaving college, went for two years into Virginia as tutor in a planter's family, where he filled his spare hours by studying for the ministry. It was what he saw around him there that gave him the disgust for slavery that went with him through life.

In 1802, at the age of twenty-two, Channing returned to Boston, and here he began to preach. He accepted an invitation to the Federal Street Church, and his mother and sisters came to live with him. Europe was at this time thrown into hopeless confusion by the extravagancies of Napoleon, and one of Channing's earliest printed sermons is on "The Corruption of France and its Government," preached by him in 1810.

Meanwhile Channing's opinions on religion were growing more distinctly unorthodox. The Congregationalist body, among whom he was born and brought up, had been going through a gradual change in matters of doctrine. The mind of Channing was not one to remain inactive while those around him were going forward. At college, theological controversy had taken up a part of his time and his thoughts. While he was a tutor in Virginia he had spent much labour in studying the various religious tenets of the world, and had made the discovery that his own opinions were Unitarian.

So early as 1786, a dozen years after Theophilus Lindsey had left the Church of England, his example of using a reformed Prayer-book was followed (see p. 239) in an Episcopal Church in Boston; and a couple of Unitarian congregations had been established in other parts of the

United States. But these attempts were of short life. In 1812 the word "Unitarian" was nowhere in use in America as the name of a sect, or even of a congregation. It was in 1812, after Channing had been for ten years established in his ministry, that the Unitarian controversy first rose into importance in America. It began among the Congregationalists of Boston. They had for some years been growing less and less fettered in their opinions. Anti-Trinitarian doctrines were already plainly and clearly taught in all the ten Congregationalist churches in Boston; and of these churches Channing's was one. A series of attacks, made upon them in the periodicals of the day, called into being a magazine to support their religious principles. This magazine, the first Unitarian paper in America, was *The Christian Disciple*, started in 1812.

Thus for a short time both sides continued quietly nursing their warmth, until all was suddenly thrown into a blaze. Belsham's Life of Lindsey had lately been published in England, containing a chapter on the progress of Unitarian opinions in America, which called forth some hostile papers. Channing's answer to this attack shows us the natural unwillingness he and his friends had to raise these questions; and, at the same time, the manliness with which they were prepared to come forward to the duty now set before them. The name Unitarian was the first stumbling-block. It was but twenty years since it had come into use in England, where Priestley and Belsham had publicly declared themselves against the Trinity, and had brought down a torrent of ill-feeling upon their heads. Channing was now an Arian;

and, though he came ultimately to lay no stress on the doctrine of Christ's pre-existence, there seems no ground to suppose that he ever ceased to accept it.

This controversy called Channing out from the position of a quiet, painstaking pastor; and transformed him into one of the great leaders of the religious thought of the world. His printed sermons and tracts of this date show how heartily he accepted the challenge, and took up the gauntlet that was thrown down to him.

The rising Unitarian society at Baltimore in 1819 built themselves a church, and engaged the Rev. Jared Sparks (afterwards famous as an historian) for their minister; and they sent to Channing to come over from Boston to preach the ordination sermon. On so unprecedented an occasion as this—the setting apart a minister for the work of teaching a doctrine that had hardly yet got for itself a name in America—Channing thought it incumbent upon him to make an open statement of the new principles. The sermon was printed by thousands, both in England and America, and was widely read. It was attacked by the theological professors at Andover College, and defended by those at Cambridge. The whole religious world of America became interested, and took part on one side or the other. Years afterwards, looking back to this time of controversy, Channing wrote: "The times required that a voice of strength and courage should be lifted up, and I rejoice that I was found among those by whom it was uttered and sent far and wide."

In 1822, Channing journeyed in Europe for health. The renewed health that he brought back with him was of short duration. The Rev. Ezra Gannett was soon engaged

as joint minister with him in order to relieve his strength. For sixteen years the two (see p. 326) shared the work between them. Channing's writings in these his last twenty years show his mind grappling more and more boldly with the great questions of the world, as his bodily strength grew less. *The Christian Disciple* was now called *The Christian Examiner*. For its pages Channing wrote his three celebrated literary essays—his "Milton," his "Napoleon" and his "Fenelon."

Domestic reforms in his own city filled a part of his increasing leisure. One of the earliest of these attempts was the reform of prison discipline; and for some years he actively visited the prisons of Boston. Some of his papers show his desire for Sunday-schools. The "Address on Temperance," to be found among his works, was but a small part of the constant encouragement he laboured to give to the Temperance Society—an institution much needed in a seaport town like Boston.

In 1826 his former friend and college companion, Dr. Tuckerman (see p. 330, *post*), came to Boston for the "Ministry at Large." It was Channing's warm sympathy and encouragement of his friend that made this society so important as it became—a kind of domestic mission for the city of Boston.

Channing watched the politics of Europe through his whole life with an interest almost as great as that which he took in his own country. Each great event in the world outside awakened in him thoughts which show themselves in his writings at the time. The news of the three days' fighting in Paris, 1830, when the people rose in arms to protect the liberty of the press against

Charles X., drew from him a fresh burst of enthusiasm for the liberties of the people. His works of this time are strongly marked by his appreciation of the dignity and greatness of man's nature. His sermon on "Spiritual Freedom" asserts that the freedom of the conscience and the will are the only worthy fruits of political liberty. His short sermon called "Honour due to all Men" is the fullest expression he ever gave to that spirit of reverence for human nature that breathes through his works.

Channing spent the winter of 1830 in the West Indies, for his health, and there revived his youthful indignation against slavery. His friends had long urged him to put forth his powers against this curse of his country, and he now seriously turned his mind to it, and four years later brought out his little book upon "Slavery." One or two violent outrages of the mob against the Abolitionists took place in some of the States; and a tumultuous riot against one of their meetings, in Boston, ended with the death (or murder) of one of the earnest reformers. These horrors decided Channing to give his countenance to their cause. He attended one of Garrison's public meetings, and added an additional chapter to his work on slavery. There is no circumstance in Channing's life more honourable to him than his determination to join the much persecuted party of the Abolitionists.

The news of the emancipation of the slaves in the British islands of the West Indies drew from him expressions of heartfelt rejoicing. And the last effort he made in public speaking was a First of August "Address at Lenox on the Anniversary of the Emancipation," two months before his death. He was seized with an attack

of fever on a journey, when in a very feeble state of health, and died at Bennington, in Vermont, on October 2nd, 1842, in the 63rd year of his age.

"No one doubts the goodness of Channing," wrote that rigid High Churchman, Canon Liddon.

Channing's life and influence over the world are an example of the power wielded by strength of purpose. Though weak in body and yielding in disposition, it would not be easy to point out a man of his century who made a more effectual stand against the religious errors around him, or more courageously opposed the political abuses and immoralities of his country, or one whose writings made a deeper mark upon men's minds on both continents. Trinitarians of highest standing have vied with Unitarians in paying their tribute to the striking beauty and worth of these writings. The late Dean Farrar says: "Few works are more likely to lead to a healthy and unsophisticated view of duty and piety, and to impart dignity and purity to theological conceptions, than the sermons of Channing." And many plain folk not known to the world feel warm gratitude to Channing for help and comfort afforded them in their simple lives. Some of these, probably, could truly join in the following utterance of a well-known Methodist lady (Mrs. Price Hughes): "Channing's Essays made me realize Christ as never before. He became a living reality, the great object of all Christian life and endeavour. My girlish doubts and questionings very largely receded before the reality of Christ conveyed to my mind by the teaching of Channing." Her husband, the great Methodist orator, Hugh Price Hughes (says his daughter in her biography

of him), "had a boundless admiration for Channing, and was greatly influenced by him." While Dean Stanley prophetically declares: "Any one who desires to exercise a permanent influence over the future must breathe more or less of the spirit which animated this truly Christian philosopher, Channing." The continual appeal he makes to our conscience of what is right, to our desire after excellence, renders his inspiring and ennobling exhortations appropriate to the needs of all nations, and of all conditions of life.

Channing's writings have in them qualities that no reader can overlook. Sydney Smith says: "I think Channing an admirable writer; so much sense and eloquence, and such a command of language."

EZRA STILES GANNETT.

The arduous honour of assisting, and of succeeding to, Dr. Channing in his ministerial duties, fell to one who was spiritually worthy of it.

Ezra Stiles Gannett was born at Boston in 1801. At fifteen he was admitted a student at Harvard. His father died during his stay there; but the lad supported himself by teaching, and paid the most determined attention to his studies. At length the time came for settling with a congregation. Dr. Channing wished for a colleague to be associated with him, on whom might devolve

most of the pastoral care; and Gannett undertook the new and arduous duty. In 1842, the death of Dr. Channing left him the undivided burden of this important church. He also laboured in the management of the *Christian Examiner*, and became the secretary of the American Unitarian Association. Yet he also found time for personal work amongst the poor, for he was ever alive to the cry of distress. He had a liberal hand for want of any kind. And he hesitated not to go to the darkest recesses of woe; although to the end of his days he laboured under lameness, so as to have to go about on crutches.

His end came in 1871, and with appalling suddenness. He was to preach at Lynn, and he took the evening train, seating himself in the back part of the last carriage. Six miles from Boston, an express train from behind dashed into it. He was one of many victims.

Dr. Freeman Clarke describes Dr. Gannett as "the most conscientious man I ever knew. He was happy only when making sacrifices." And, thirty years after his death, an aged Episcopalian clergyman, the Rev. Charles Miel, familiar with church life in the United States, in France, and in England, wrote in his autobiography (1901) that "perhaps the best man I have ever had the privilege of knowing was Dr. E. S. Gannett—a man of humble and Christ-like charity."

RICHARD KIRWAN.

THE NESTOR OF BRITISH CHEMISTS.

Richard Kirwan, F.R.S., President of the Royal Irish Academy, President of the Dublin Society, and member of almost every literary academy in Europe, was born in Galway about 1750, and died in 1812. He was educated in the Jesuits' College at St. Omer, and in the University of Dublin. For some time he practised at the Bar, but retired from it, and devoted his life to the study of natural science. From 1779 to 1789 he resided in London. There he took an active part in the proceedings of the Royal Society, who awarded to him the Copley Medal for his contributions.

He worked at almost all sciences, and contributed to the progress of every science he worked at; passing in wonderful versatility from botany to mineralogy, from mineralogy to chemistry, from chemistry to meteorology. As a mineralogist he had no rival in Great Britain, and his writings on that science were the starting point of a new era. He was the parent of English mineralogical science. The first Irish scientific society was called, after him, "The Kirwanian Society," and he deserved the honour; for his writings, translated into both German and French, first gained Ireland a rank among learned nations in modern Europe.

Dr. Priestley declared that Kirwan was the best general scholar he had ever known; and, besides this, particularly able in theology. But his best praise is the description given of him by one of his personal friends as "the venerated Kirwan, influenced in all his conduct by honour and benevolence."

In his views of religion this philosopher threw aside the opinions of his youth, and from zealous study of the Scriptures became an earnest Unitarian. When living in London he constantly attended Mr. Lindsey's services.

In the "Metaphysical Essays," which he published the year before his death, he defends the principles of liberal Christianity with great vigour. For the Divine Unity he contends, pointing out that two beings both divine must be alike in all their properties, must differ in no respect and no action; whilst if this were so we should have no means of distinguishing one from the other, or learning that more than One existed. Hence, even if God *were not* One, his plurality could not become known to us. He speaks earnestly against the doctrine of eternal punishments, urging that it is impossible to believe in "a purpose so repugnant to infinite *Goodness* as the production of infinite misery; to infinite *Wisdom*, as the production of misery which must be useless (since it is supposed to work no reformation in those who suffer it); and to infinite *Justice*, since it is supposed to be inflicted on those who could not have the choice whether they would accept existence with the chance of being exposed to this."

Dr. JOSEPH TUCKERMAN.

THE FOUNDER OF DOMESTIC MISSIONS.

It was said of Francis Horner that the Ten Commandments were written on his face. Whoever saw Dr. Tuckerman was equally ready to say this. The mild and sunny expression of countenance indicated that the law of kindness was in his heart; whilst his life evinced that this law guided his every action.

He was born in Boston, U.S., on January 18th, 1778. He felt an early inclination for the ministry, and therefore entered Harvard College. During a great part of his residence at Cambridge he had for "chums," Channing and Story, each afterwards so renowned—the eloquent preacher, the accomplished jurist. They loved each other to the end of life with even more than fraternal affection.

For a quarter of a century, Tuckerman settled down in a very small town some miles from Boston. His parishioners were plain folks, occupied in cultivating their fields and their orchards. But on his frequent visits to Boston, his attention was directed to the condition of the sailors who frequented that port. He was the first person in America to do something for their improvement. He formed in 1811 a society for their instruction; and for their use he wrote his story, "The Adventures of a Bible," which became very popular. Soon his failing health incapacitated his voice for the demands of the pulpit. He felt that he must cease from regular preaching. The thought of devoting himself to the service of the poor

entered his mind as a Divine monition. He consulted Dr. Channing, who, in obedience to a long-rooted conviction that society needed new religious agencies, encouraged him. In 1826 he was called to Boston to undertake the charge of the "Ministry at Large" which had been just established there. He was invited, not to a rich congregation and a cultivated society, but to visit from house to house in the poorest and most repulsive quarters, amongst the squalor and disease of the off-scourings of a great city.

The poor instinctively recognised in him a friend; and, from the first moment, formed with him relations of singular tenderness and confidence. Dr. Tuckerman's volume, embodying the results of his labours, contains touching narratives of pain, sickness and poverty, of unrepining patience and truthful resignation, of true heroism in the humblest walks of life.

Dr. Tuckerman visited Europe in 1833. His visit coincided with that of Rammohun Roy (p. 199), with whom he had pleasant intercourse. In every place he was warmly and affectionately welcomed by Unitarians. Lady Byron tells how she rejoiced in his visit. She felt the charm of his benignant face and his voice of music, and the solemnity of his unwavering conviction of being constantly upheld and directed by God. "He is a saint—a real saint," she wrote. The establishment of Domestic Missions by our congregations is to be dated from his visit.

But he was already a sadly debilitated man. He returned to Boston; yet disease continued its ravages on his frame. He died on April 20th, 1840.

MARIA POPPLE.

Maria Popple was born at Welton, a small village near Hull, of which her father was the deservedly respected vicar. Intelligent, and always thinking for herself, she was gradually led to doubt the truth of the orthodox doctrines in which she had been educated. About the year 1827 (some ten years after silently embracing Unitarianism) she declared herself a Unitarian, and she gave up attending the parish church. Her father was much concerned at this. But if his creed was narrow, his heart was as liberal as hers. She was of mature years, and he did not attempt to control her conduct. Her letters show how filial feeling struggled with conscience. But when she had gained a clear view of the way in which she ought to act, she was resolute. She felt that Unitarian views of Christian truth were of unspeakable value to herself; that they made her happier and gave her higher motives to exertion; and she believed that they would prove a like blessing to others. Henceforth, therefore, she devoted herself to disseminating them in her native village.

Miss Popple long hoped to see Unitarian worship established at Welton, and this hope was accomplished in 1837. A room was fitted up as a chapel, and services were held every Sunday. She was equally earnest in establishing a school; and she was not satisfied until she could engage a permanent teacher for it, and a regular minister for her chapel. From this time her church and school became the one interest and object of her life. But, a few years afterwards, her ability for active work ceased.

She had always suffered from spinal deformity, and her health now began to decline. She died in 1847; her last wish, expressed to her sister, being "that all might go on as it had done." Her sister, herself a member of the Church of England, faithfully carried out this dying request by giving up to trustees a considerable sum of money over which she might have retained the control. This property is administered under the title of the "Popple Trust," and is used for religious and educationa. purposes; affording valuable assistance to several small congregations in Yorkshire, though the little chapel at Welton has long been closed.

Amongst Miss Popple's private papers there was found, after her death, an account of her early doubts and difficulties. In it she says: "As a girl, it never occurred to me that what I repeated every Sunday in my Prayer Book could be otherwise than true. Often I tried to imagine the union of two natures in Christ; and, after having placed the doctrine of the Trinity in various lights, have given it up as a mystery. My attention was attracted by Belsham's 'Memoirs of Theophilus Lindsey.' I could not avoid being struck with the arguments drawn both from reason and Scripture, though prejudice did not then allow them their due weight. An impression was made never to be erased; though perhaps at first, in proportion as the force of truth sank deeper, the more fearful and reluctant I was to acknowledge it. I met with other works on the same subject. As I read these I began to take a delight in them. They seemed to speak the simple language of the Gospel; and they taught me to consider the importance of truth, and the obligation all are under

to examine the Scriptures and think for themselves. I thank God that my attention was thus early led to this important subject. Whatever anxiety I may have experienced in the inquiry has been fully compensated by the result. My persuasion of the truth of Christianity, my admiration of its beauty and simplicity, are such, that, as a Unitarian Christian, I could wish that all were as I am. Make me ever grateful to Thee, O my Heavenly Father, that in my early years, through the appointment of Thy guiding hand, I was disentangled from inextricable and perplexing mazes, and led to the simple faith of Jesus as it is delivered in the Scriptures, to the acknowledgment of Thee, the only true God, and of Jesus Christ whom Thou hast sent. Having been long accustomed to dwell with admiration on the exalted piety and usefulness of Lindsey, Priestley, and other eminent Unitarians, whose biographies we possess, I have formed within my own mind a little world of my own, within which (when oppressed by the consciousness of knowing no human being with whom I can hold a perfect communion of sentiment on important religious subjects) I can retire for awhile and escape the feeling of solitariness. I have sympathised in all their researches after truth, in their sufferings for its sake, and in the unspeakable happiness they derived from that simple and despised form of Christianity which they embraced. One glorious consolation indeed remains, that if I emulate their virtues, if their God be indeed my God, if my life and my death be like theirs, I shall meet them hereafter and taste with them that communion of spirit which can not be my portion here.

"Great God! if it should not be permitted me ever to

associate with those who believe as I believe, or to share in the privileges of Christian worship possessed by them, grant that I may at least profit by the trial thus allotted me, and, meekly bowing to Thy decrees, may confess and adore Thee, without constraint, as the only God over all, blessed for ever!"

Miss Popple was not without poetic power, and was the author of the hymn beginning—

> "Restore, oh Father, to our times restore
> The peace which filled Thine infant church of yore."

LADY BYRON.

Anne Isabella Milbank, afterwards Lady Byron, was the only child of Sir Ralph Milbank, and was born on May 17th, 1792. She was in the line of succession not only to great wealth but also to a barony; but did not come into possession of the former until after her marriage, nor of the latter until 1856. At the age of eighteen, she accompanied her parents to London, and was introduced into fashionable society; and was greatly admired for her beauty, for the polished ease and frankness of her manners, and for the intellect and benevolence beaming in her countenance. Lord Byron soon became acquainted with her; and when she was about twenty made the following remarks about her in his diary: "She is a very superior woman, and very little spoiled; which is strange in an heiress, a peeress that is to be, and an only child who has

always had her own way. She is a poetess, a mathematician, a metaphysician; and yet withal very kind, generous, and gentle, with very little pretension. Any other head would be turned with half her acquisitions and a tenth of her advantages." On January 2nd, 1815, she was married to him; but they separated in January, 1816, and never again met.

They had one child, Ada, born in December, 1815, afterwards Countess of Lovelace. To the education of this only daughter Lady Byron devoted herself for many years. Philanthropic works of various descriptions also occupied much of her time and attention. She was one of the first to make efforts for the rescue of poor children, such as have since been effected on a vaster scale by Miss Rye and by Dr. Barnardo. She established several schools; one being a training school at Ealing, where two of the many fugitive slaves whom she assisted found an asylum. The boys in her schools were instructed in the principles of agriculture or fitted to be artisans of a superior class, and the girls received practical lessons in domestic economy. The higher education of women also greatly interested her, and she did as much as lay in her power to spread the knowledge of what was new in science and art. People who were in pecuniary difficulties or in any kind of trouble always found her a sympathetic friend, and her whole life was passed in the quiet, unostentatious promotion of human happiness. Her own trials were great, but she seemed to forget them in ministering to others. During the long and painful illness which preceded her daughter's death she attended upon her with the most unwearied motherly tenderness. After

her daughter's death, no sacrifice was too great for her to make for her grandchildren. Calumniated throughout her life by her husband's literary friends as a cold and unsympathetic wife, she was abundantly vindicated by the publication in 1905 of her private papers, which show how nobly she behaved in all the affairs of her separation from Lord Byron, and how heroically she kept silence under calumnies, that she might save another woman from social ruin. "There never," said he after the separation, "was a better or even a brighter being than Lady Byron."

For many years she suffered from ill-health; but still her philanthropic sympathies never failed. The subject of juvenile delinquency excited her warmest interest, and in 1851 she offered a prize of 200*l.* for the best essay on Reformatories. Red Lodge, a large old house in Bristol, she purchased and placed at the disposal of Miss Carpenter (see p. 244) as a reformatory for girls.

She died on May 16th, 1860. Lord Brougham described her as a woman "whose heart, soul, and means were entirely devoted to good works." Mrs. de Morgan, many years afterwards, wrote: "My visits to Lady Byron were always like peeps into Paradise. Her friends looked up to her as the centre of all that was good and lovable." Mr. R. H. Hutton says: "In nobility of character and self-denying virtues, she was all that her friends thought her." Yet Lord Lovelace, her grandson (in his book of 1905), has not scrupled to ridicule her philanthropic zeal, and to sneer at her anxiety to (as he expresses it) "transform the world into a paradise of Unitarian saints."

For Lady Byron, while liberal to persons of all shades

of opinion, was a strict Unitarian. Lord Byron was once conversing with a person who indulged in bitter invectives against Arians and Socinians. In reply, Byron said to him: "You seem to hate the Socinians. Is this charitable? Why would you exclude a sincere Socinian from the hope of salvation? They draw their doctrine from the Bible. Their religion seems to be spreading very much. Lady Byron is one of them, and is much looked up to. She and I used to have a great many discussions on religion, and some differences arose from this point, but on comparing all the points together, I found that her religion was very similar to mine." When, in 1838, Dr. Gannett (see p. 326) spent some time in London, Lady Byron followed him from chapel to chapel, taking notes of all his sermons; and for many years she attended Mr. Madge's ministry at Essex Street Chapel. She financed the heretical *National Review*.

"There was in her," writes her orthodox friend Mrs. Stowe, "so much of Christ, that to see her was to be drawn near to heaven."

CHRISTOPHER RAWDON.

FOUNDER OF THE RAWDON FUND.

This excellent man was born at Halifax in 1780, of parents who bestowed on him a liberal education. He settled at Liverpool, where he conducted in person an immense mercantile establishment. Paying every necessary attention to it, and making it an increasing source of prosperity, he yet made much leisure for other matters. This he consecrated to noble purposes. He entered thoroughly into the great questions of the day—Parliamentary Reform, the Repeal of the Corn Laws, etc.

It was as a benefactor to Unitarianism that Rawdon shone conspicuously. When Unitarian participation in Lady Hewley's Fund was taken away by the Court of Chancery, he saw the necessity of establishing a Fund to balance the loss so sustained. To establish such a Fund he worked indefatigably for three years; making many long journeys, and writing uncounted letters, to help in placing it on a permanent foundation. He proposed fifty thousand pounds as the capital. It is now above this amount, besides annual subscriptions. He gathered twenty donors of a thousand pounds each, whom he called his "twenty foundation stones." He was one of these twenty. With this sum the scheme was commenced in his lifetime. The Fund is by its terms confined to the North of the Trent, and certain other counties. Well administered, the Rawdon Fund has been eminently useful to many a poor minister of the North; and has led to increased generosity in every congregation where the minister has been a recipient. Mr. Rawdon defrayed annually the deficit in the publishing accounts of that most useful Unitarian magazine, the *Christian Reformer*.

Mr. Rawdon died in 1858. He was truly a Christian gentleman. It was an oft-repeated saying of his: "No man can be a gentleman unless he is actuated by the Christian maxim, 'Do as you would be done by.'" He had great regard for the feelings of others.

CATHERINE WILKINSON.

"CATHERINE OF LIVERPOOL."

Among the many women in humble life who have been exemplary for self-sacrificing benevolence, a poor woman who lived in Liverpool is deserving of a place in the foremost rank. Catherine Wilkinson—whom we shall describe under the name of Kitty, by which she was usually known—was born in Ireland. But Mrs. Sewards, Kitty's mother, when a widow, lived in Liverpool, employed by a Mrs. L. in spinning and knitting. Being completely lame from rheumatism, Mrs. L., when she visited her poor neighbours, was carried in a sedan chair; so she often took Kitty with her, and would send her in to see how some poor woman was. When Kitty came out Mrs. L. would say: "How does she look? Is there any fire in the grate? Is there any coal in the house?" And when returned home she would say: "Tell me what you think of what you have seen." Then she would add: "Catherine, poverty will probably be your portion, but still you have 'talents' which you may use for the good of others. You may sometimes read half an hour to a poor sick neighbour; or you may run errands for those who have no one else to go for them. Promise me, my child, that you will try to do what you can for others; and I hope we may meet in another world." The lesson sank deep.

At the age of twelve Kitty was sent as apprentice to a cotton-mill near Lancaster. She always preserved a most

grateful remembrance of this part of her life, and often said in later life: "If ever there was a heaven upon earth, it was that apprentice-house, where we were brought up in such ignorance of evil, and where Mr. Hudson, the manager, was a father to us all." Catherine subsequently left the cotton-mill to go to service in a family. The lady of the house was a very good manager, and a good mistress. In her family, Catherine's habits of diligence, order, and fidelity were strengthened. Everything she saw there tended to advance her, and she laid up a large stock of knowledge which was afterwards invaluable to herself and others.

Catherine afterwards married; but not till she had received a promise from her lover that she should be permitted to take her mother home to live with her, for she was now old and infirm.

But when she had become the mother of two children, her husband died, and to add to her troubles, her mother became blind and insane. Catherine's case now became deplorable—a widow, the mother of two little children, with no means of subsistence, and with a superannuated and blind parent depending upon her. Some women, in such circumstances, would have sat down and wept, or gone to the workhouse. Catherine had a soul above all this. She acutely felt the blow, but she courageously yoked herself to the task of supporting her dependent family. She despised the bread of idleness.

The only employment which Catherine could finally procure was work at a nail factory, for which she was not well fitted. However, she gladly availed herself of it, because the work was paid according to the number of

nails made, so she could absent herself from it to give a brief attendance on her mother and children. She was able to make about 800 large nails daily; her earnings were only fifteenpence per day. She has been known to work in this factory till her fingers were blistered and she could do no more; she would then remain at home, and poultice them till they were sufficiently recovered to enable her to resume her work. She and her mother at that time often suffered from hunger. She began a school, but her mother one day, in her insane fits, burnt all the books, so Catherine was obliged to give it up. The insanity of her mother was at times so outrageous as greatly to endanger anyone who had the charge of her; yet she would not hear of the removal of her parent to a place of confinement. At length, however, it became necessary for her mother's own safety that she should be in the charge of those competent to restrain her, and she was removed to the workhouse. But the heart of the devoted daughter was still with her; and from week to week Catherine strained every nerve, and straitened herself in every way, that she might carry to her mother all the comforts she could procure. Nor were her trials these only. Her eldest son was a severe sufferer from his birth till the age of twenty, when he died. How much she did and endured for this boy is hardly to be conceived. For weeks together, after a hard day's work she was up through the whole night; kneeling by him, that he might have his arm around her neck for support, because he was unable to lie down.

When Catherine was a worker in the nail factory, she formed a friendship with another woman there. This poor

creature afterwards became blind and helpless. Catherine now took her to her own house; and for seven years supported her entirely. She carried her up-stairs at night, and brought her down in the morning. At length, when her own son became so ill that she could not leave him, she had to send her blind friend to the workhouse; yet her interest in her never declined. She never omitted once a week to take her some little tea and sugar, that she might not be made uncomfortable by the want of these accustomed gratifications. This blind woman had a son in the workhouse, who was a cripple, and nearly an idiot. The child was dear to his mother; and when she took her tea, she gave him a part of it. After his mother's death he was greatly distressed by the loss of this indulgence. Catherine therefore promised him that while she lived she would bring him tea and sugar, as she had brought them to his mother; and she kept her word.

After Catherine left the nail factory, she supported her family by mangling. By means of it and a little charing work she lived for several years, till her mother died. Meanwhile she struggled to do all the good she could within her sphere. On one occasion, a poor sick woman, a Mrs. O'Brien, came into the neighbourhood to look for lodgings, but could nowhere obtain a room. "She must not die in the street," said Catherine. The door of her house was opened, and Mrs. O'Brien and her children at once found a home there. In a fortnight this woman died; and her great solicitude in death was for her children. Catherine promised to do for them as if they were her own; and this promise she faithfully fulfilled. Another Irishwoman, Bridget M'Ann, was a common beggar. Her

appearance indicated no inconsiderable disease; yet she was unwilling to go into the infirmary, because she would there be separated from her children. Catherine persuaded her to allow her eldest boy to be put into the workhouse, and took the youngest, about two years old, under her own charge. She nursed this child carefully, sent some of her own clothes to the mother, and took a change of clothes to her every week. For all these kind offices she received scarcely any other return than reproaches and complaints. But Catherine was not to be discouraged by ingratitude. She felt the claims of ignorance and suffering in this poor beggar far more strongly than she felt the injustice to herself. From such facts one learns how much the poor do for the poor.

When Catherine's last child died, she took charge of three children from a widower, who engaged to pay her twelve shillings a week for their board. She, however, had not long had the children under her roof, when the health of the man failed, and he died. On his dying bed, he besought her to retain the charge of his children. She gave him her word that she would; and admirably she performed her promise, though the eldest boy was for several years a considerable expense to her.

About this time Kitty married again. It was to Thomas Wilkinson, a former fellow apprentice at the cotton-mill, and of a spirit like her own.

At the first appearance of cholera in England in William IV's reign, great anxiety was manifested to guard against it, and cleanliness was especially enjoined. The habits of the very poor, and their few conveniences, made the washing and drying of clothing and bedding

very difficult. Catherine's house at this time consisted of a small kitchen, a little parlour, two or three chambers, and a small yard at the back of the house. In the kitchen she had a copper. She fastened ropes across the yard, and offered her poor neighbours the free use of them and her kitchen for washing and drying their clothes. She also took charge of clothes and bedding which were lent for the use of the poor. So apparent was the benefit derived by the families who availed themselves of Catherine's kindness, that a Benevolent Society was led by her example to provide a common cellar where families might wash every week. From this washing cellar arose the Liverpool public washhouses and baths. (Over the first public set built by the Corporation Mrs. Wilkinson and her husband were made managers.) The plan was soon followed in London and other places.

The cholera principally attacked those who were in a state of exhaustion from fatigue or want of food. It frequently happened that the sufferers had neither food nor fuel. Catherine divided her own stores as far as she could with the sufferers around her. The physicians were quite unable to meet the calls made upon them; she therefore went to them for advice, administered the remedies which were prescribed, and carried back accounts of her patients. It seemed impossible that she should obtain rest either night or day. She found a vacant room on the floor of which she could spread some bedding, and there she provided a lodging for families in which death had occurred, and whose rooms had to be purified. The deaths and sickness of so many parents by cholera left a large number of destitute children running about the streets. Catherine

collected about twenty of them into her bedroom, and got a neighbour to assist her in the care of them.

To eke out her means she received lodgers. Then, to make their evenings pass agreeably, she borrowed books and newspapers, and proposed that one should read aloud for the general entertainment. She provided a good fire in the winter, well knowing that this comfort often tempts even a sober man to an ale-house. She permitted her lodgers to invite their acquaintance; and during the winter of 1835 as many as ten met and subscribed for different cheap periodicals. As some of the party were carpenters' apprentices, an older workman gave them instruction in their business before the reading began. One of these young men begged Catherine to speak to four of their fellow workmen, who spent at alehouses the money which they earned by working over-hours. She did so, telling them if they would come every night to her house they should have the use of a good fire and a newspaper, and that for 6*d.* a week she would provide a supper.

She received payment from her lodgers on Friday; and the sum, though only a few shillings altogether, she lent to some poor women, who purchased certain goods which they sold in the market on Saturday, and made their returns to her on Saturday night. It did not appear that she ever thus lost anything, while the gain was of considerable importance to those who made it.

She seems to have had an eye to everything. One day, in passing a shop, she saw a great boxful of waste paper, including many damaged and used Bibles. These she was allowed to pick out and buy for a mere trifle. When she brought her parcel of Bibles home, she fastened the leaves,

patched up the covers, and then lent them to sailors who were going to sea. It was afterwards ascertained that by this the characters of several were improved.

Her husband and she aided each other in works of kindliness. Though, during most of his life, a common day-labourer, he not only gave up time to "visiting the fatherless and widows in their affliction," but shared with them his own home. No fewer than forty-five orphaned children were adopted, and placed out into life, by him. During twenty years, he rose early and by five o'clock would leave his house, in all seasons and all weathers, to go about and awaken, in time for their six o'clock labours, various friends who but for his gratuitous vigilance might otherwise (through their own feebleness or through illness in their households) have overslept themselves. At his death, in 1848, his zeal in Christian service was commemorated by the Rev. J. H. Thom in a sermon at our Renshaw Street Chapel, where he long had worshipped, "little known by those around him, and not seeking to be known, and not knowing his own worth, yet a hero."

Catherine survived him. Of her there remains little to be said. She was, of course, not without faults, as, for instance, hastiness of temper; but her anger was soon appeased, and no ill-usage could check her kindness. She was ever most careful not to incur a debt; and her career was a striking combination of forethought and economy, with self-sacrificing benevolence and a pious reliance on Providence. During her latter years she attended Renshaw Street Chapel. There the Rev. J. H. Thom preached her funeral sermon.

MR. JUSTICE TALFOURD.

" In the very hour when Duty
To her dearest task had sped,
Pleading for the poor and needy,
Talfourd's gentle spirit fled.
On his lips the holy lesson
All his life had taught, he cried—
'Help the humble, help the struggling!
SYMPATHY!' Thus Talfourd died."

The bench of English justice has had several Unitarian occupants. To Baron Gurney (1768—1845), and Lord Kingsdown (1793—1867), we may add Mr. Justice Coltman (1781—1849), Mr. Justice Crompton (1797—1865), and Mr. Justice Byles (1801—1884), all three of whom were seat-holders at Essex Street Chapel when Mr. Madge ministered there. And there is still living, though in retirement, the venerated Mr. Justice Wills. One further name calls for fuller notice.

Thomas Noon Talfourd was born on January 26th, 1795. His parents lived at Reading. They were in the middle ranks of society, devout and sober-minded. Thomas was brought up in their Calvinistic theology. But his mind was ever open to inquiry, especially on religion. Whilst he was yet comparatively young, there came to Reading, in his missionary tours, Richard Wright (see p. 189). Talfourd attended the Unitarian preaching. He embraced the new truths thus presented to his acceptance. They were his support and his solace in many a subsequent trying hour. But his change of opinion caused much

distress to his relations; and a touching reminiscence of the anxieties of this period in his life occurs in an autobiographical sonnet which, a few years later, he addressed to a Unitarian friend who had reproved him for speaking too contemptuously of orthodoxy:—

" There are whose souls have struggled to be free
From magic bonds by superstition spun
About submissive childhood; who have won
At a great price their priceless Liberty.
But thou wast born a freeman—hast not wrought
That glorious privilege of fearless thought
From friendships crushed and inward agony.
A blessed lot! Let those who long have striven
For truth in bloody wrestle, be forgiven
If they, too proudly, smile on men that err.
But thou, too gentle and too wise for scorn,
Dost prove thee to thy high possessions *born*,
Free Intellect's unruffled heritor."

Talfourd entered the Middle Temple as a student at the age of eighteen, worked hard at his books, and also in reporting law-proceedings, and in writing for a newspaper.

He was made serjeant-at-law in 1833, and from that time was a recognised leader of his circuit. Two years later he was chosen to represent Reading, and he sat for that borough till 1849. His career in the House of Commons was marked by the undeviating rectitude which had been the governing principle of his life. He did good service to literature by his exertions in favour of the law of copyright. He also carried a measure with regard to mothers' rights to the custody of infants; for which, as Lord Coleridge said, fifty years later, "the women of England owe Talfourd a debt of eternal gratitude." In

1849 he was elevated to the bench. There he discharged the duties of a judge up to the day of his death. In 1854, whilst in the act of charging the grand jury of Stafford Assizes, he hesitated and then stopped. He was dead. That charge sank deeply in the minds of all Englishmen. It traced crime largely to a want of sympathy betwixt class and class, and betwixt employer and employed; in the following words:—"I cannot help thinking that the increase of crime may be in no small degree attributable to that separation between class and class which is the great curse of British society; and for which we are all, more or less, responsible. For we all keep too much aloof from those beneath us, and thus encourage them to look upon us with suspicion or dislike. Even to our servants we perhaps think we fulfil our duty when we pay them their wages and treat them with civility. But how painful is the thought that there are around us men and women ministering to our comforts and necessities, continually inmates of our dwellings, with whose affections and natures we are as much unacquainted as if they were inhabitants of some other sphere! This reserve, peculiar to the English character, greatly tends to prevent that mingling of class with class—that reciprocation of kind words and gentle affections, gracious admonitions and kind inquiries—which often tends more than any book education to culture of the affections of the heart, the refinement and elevation of character, in those to whom they are addressed. And if I were to be asked what is the great want of English society, to mingle class with class, I would say, in one word, the want is THE WANT OF SYMPATHY." He continued for about five minutes

longer and then died. It was a fitting end to a life spent in promoting human interests.

From the period of Mr. Talfourd's assuming the coif he withdrew from Unitarian worship—at least, as a regular attendant. But it was understood that his actual opinions had undergone no change. Talfourd was successful as an author. His tragedy of "Ion" is a beautiful poem, replete with noble sentiment and imagery. He published a touching memoir of Charles Lamb. In affectionate friendship Lamb and he had been closely united. Affectionateness, indeed, is said to have been, "beyond doubt, Talfourd's great characteristic." His High Church colleague, Mr. Justice Coleridge, said of him: "Talfourd had one ruling purpose in his life—that of doing good to his fellow creatures."

In his early essay on the results of Unitarian beliefs, Talfourd says: "He who rejoices in these glorious views of God and man, sees, where all before was dark, light, disclosing a clear path to the gate of Heaven. His heart beats in earnest sympathy with all that is human. He looks not on the grandeur of antiquity with scorn, in the absurd belief that the sages and patriots of old times were but masses of living corruption. He regards not men as divided from each other by invisible marks of eternal life or death, joy or anguish. He perceives the soul of goodness in things evil. He delights to discover the nestling-places and retired holds of virtue in the soul; to trace out in the most erring those lineaments of the divine image which can never totally be defaced; and to dwell on indications of nobleness, even in perverted natures, which prove the high destiny for which ultimately they shall be fitted. He

remembers his childhood not as a season when he was under the wrath and curse of God, but as the time when heaven lay near him; as the sacred beginning of an immortal life; as the blessed space when glorious dreams and goodly visions, which hereafter shall appear assured realities, encircled his untainted soul. The operations of his imagination anticipate the glorious changes through which his species will pass when assoilzied from the impurities of time. He listens delighted to the first notes of that universal harmony which shall hereafter burst on his ear. To him the burthen of the mystery of all this unimaginable world is lightened by a deep insight into the sources of joy, and a lively sense of that eternal state in which the shadowings of evil shall be dispersed for ever. He anticipates for himself an immortal progress, not amidst scenes where agony and sin hold for ever a divided empire with blessedness and peace, but in the sweet and unclouded light of Divine Love, gradually extending its beams over scenes long overcast with dark shadows, and revealing new trophies of those conquests which good shall not cease to achieve, until it shall attain its final victory."

SARAH F. ADAMS.

THE AUTHORESS OF

"Nearer, my God, to Thee."

Benjamin Flower was the founder, in 1793, of the *Cambridge Intelligencer*, the first provincial newspaper to insert "leading articles." It was so well written that it attained the circulation, then great, of 2,700, and was read all over England. He attributed his ardent love of liberty to his acquaintance with the brilliant Robert Robinson, an heretical Cambridge minister. Robinson (Flower says) "advised young people to get by heart every night, the last thing before going to rest, a verse of Scripture, and to think of it till they drop asleep; so that in the morning, when they awake, that verse would probably be their first thought. If continued for seven years, this will fill the mind with the word of God—a great advantage, (doubled when, along with old age, dimness of sight comes, so that we cannot easily read). I have pursued this plan with my two daughters (the one seven, the other nine years old), who ask me for a text every evening on retiring to rest, and, as naturally, repeat it to me on their first salutation every morning." The instruction was not lost: the one child became a writer of noble hymns, and the elder set those hymns to noble music.

The younger daughter was Sarah Fuller Flower, born in February, 1805, at Harlow, in Essex; (to which place her parents had removed from Cambridge in 1804). In

1834 she was married to Mr. William Brydges Adams, of London, a man of some distinction as an inventor and an engineer. Her beautiful hymn, "Nearer, my God, to Thee," will ever be her memorial. It was written for use in Mr. W. J. Fox's chapel at Finsbury, which she and her sister attended until their deaths. King Edward has declared it to be his own favourite amongst hymns. She wrote other striking hymns, such as "Part in peace, is day before us," and "He sendeth sun, He sendeth shower." Her long poem, "*Vicia Perpetua*," contains many passages of great beauty. Mrs. Adams was a woman of great personal beauty, and had a rich contralto voice, as well as much dramatic power of elocution.

She died on Aug. 15th, 1848. She left in the memory of those who knew her a moral fascination that attested itself twenty years afterwards in the words: "I look back on that time as if I had lived in another world when with her. Her high religious tone, her perfect honour, and her exalted views made it a foretaste of heaven to be with her. With all this, Mrs. Adams united a brilliant wit and a delightful joyousness, though at times she was not without a reaction of sadness. She was deeply loving and affectionate, and perfectly confiding. No one could be near her without being made holier and better. I do not think a base or unworthy thought could have lived in her presence." Her epitaph at Harlow vividly says: "She wrote many noble hymns, but her life was the noblest one."

SARAH AUSTIN.

"Earth has its angels, but their forms are moulded
Of earth's poor clay, like all things here below;
Yet tho' their crowns be hid, their pinions folded,
We know them by the love-light on their brow."

Four several leaders in four several fields of knowledge in England, in the last century, had wives as assiduous partners of their study who proved the falsehood of the common estimate of woman's mind—Sir Charles Lyell in geology; Sir Charles Bell in physiology; Sir Wm. Hamilton in metaphysics; John Austin in jurisprudence. Two of these earnest and true helpmates (Lady Lyell and Mrs. Austin) were our sisters in the faith.

Sarah Austin was one of the Taylors of Norwich, a family that in successive generations produced men and women of talent. She was born in 1793, the youngest daughter of John Taylor; and in her father's house received an education of more than common range. Her mother was a superior woman, whose society was sought by intellectual men. Sarah was gifted with great aptitudes, and was a beautiful and stately girl. In 1819 she married Mr. John Austin, a barrister, who ultimately became famous as the greatest English authority of his time on the scientific theory of Jurisprudence. Although their house at Westminster could boast of no luxury, for the Austins were poor, it soon collected within its walls remarkable assemblages of visitors—the Mills, the Grotes, Bentham, Carlyle, Sydney Smith, Jeffrey. Austin's

wisdom and eloquence, and his wife's beauty and talent, gave gracefulness to their life of narrow means and incessant labour. Their only child, afterwards the celebrated Lady Duff Gordon, was born in 1821. Mrs. Austin's whole character is told in one anecdote of this child's life. Lucie once was staying in a house where she heard a little daughter rebuked for asking questions, whereupon Miss Lucie Austin broke out: "*My* mamma never says 'I don't know,' or 'Don't ask questions.'"

Soon after her marriage Mrs. Austin became known as a translator of the greatest skill. Her version of Ranke's *Popes of Rome* will always keep its place in our historical literature. In 1833 she published a volume of "Selections for Children" from the Old Testament and Apocrypha; her aim being "to put together all that presented itself to my own heart and mind as most persuasive, consolatory, or elevating, in such a form as to be easy of reference, and freed from matter unprofitable for young eyes."

Mrs. Austin lived till August 8th, 1867, surviving her husband eight years. These years she employed in accomplishing a task which to most women would have seemed hopeless. The greater part of John Austin's lectures on Jurisprudence remained in manuscript. From ill-health he had constantly postponed the task of preparing them for the press. After his death his widow succeeded in completing the imperfect edifice from the fragments he had left; and although advanced in years, and struggling with a painful heart-disease, she produced an abstruse work which is unquestionably the noblest monument that could be raised to his memory. His intellectual eminence is vividly attested by Lord Brougham's remark: "If John

Austin had had good health, neither Lyndhurst nor I would have been Lord Chancellor."

Her practice as a translator had trained her for the task; and her training had been completed by the life that she so touchingly describes of "forty years of the most intimate communion with the mind whence my own drew light and truth as from a living fountain." In exploring the great questions of law and morals which lie at the foundations of human society, they two had spent happy years, combining the two intensest pleasures of our nature —the exercise of affection and the search after knowledge. For in investigating the questions of man's moral and social life, the keen zest of exploration in untrodden paths is as great as that of those who first dispelled alchemistic dreams by chemical laws or substituted astronomical certainty for the superstitions of astrology. And the enthusiasm of the student is enhanced in these questions by the sympathies of the man and the energies of the citizen.

A letter of hers to Dr. Whewell, in 1851, gives an interesting account of "my extreme serenity and cheerfulness about death. I feel so much love and trust, and so little fear." She goes on to explain that this is not from any faith in the doctrine of atonement, "but rather from a boundless trust in the Source of all Good, such as His Son reveals Him to us." In *Macmillan's Magazine* (Oct. 1874) John Austin's grand-daughter tells us that he, like his wife, was a Unitarian.

LORD KINGSDOWN.

It was the deliberate opinion of the eminent judges who shared Lord Kingsdown's labours in the Supreme Courts of Appeal, and of the leading advocates who practised before him there, that no man in our times has combined in an equal degree the highest qualities of the judicial mind. He had refused judgeships, both in law and in equity, and even the Great Seal itself. He shrank from popularity and notoriety. Yet in an age of great advocates and great judges none was greater than this veiled figure which withdrew from Parliament and the bar at fifty, and left the great prizes of professional life untouched.

Thomas Pemberton was born in 1793. The slenderness of his widowed mother's fortune prevented his receiving a university education. At sixteen he began to study law. He was called to the Bar in 1816. He rose rapidly into extensive practice; but in 1843 he inherited a large estate, and thereupon retired from the Bar. Shortly afterwards he became an active member of the Judicial Committee of the Privy Council; and in 1858 was created Baron Kingsdown. In 1858, too, he refused the Great Seal.

Mrs. Pemberton had wished her son to enter the Church. But Lord Kingsdown confesses in his autobiography that he should have felt a strong repugnance to becoming a clergyman; not that he was indifferent to religious inquiries. On the contrary, they occupied much of his time, especially in latter years. But whilst, as his religious inquiries proceeded, he "*was more and more attracted and satisfied* by the historical evidence of the Gospel," he

became, on the other hand, less and less inclined to give his unqualified assent to the doctrines of the popular theology. The Nicene Creed he considered as an incalculable injury to Christianity (as we learn from his biographer in the *Edinburgh Review* of 1869). He was well versed in the philological and historical criticism of the Gospel, and he applied to it the full force of his trained legal faculties. His study of it made him averse to the subtleties of theologians.

When he was an Appellate Judge, the most important ecclesiastical suits of the English Church's history came before him on their final hearing. He sat as one of the judges on the Gorham case, the Essays and Reviews case, and the Bishop of Capetown's case; and the decisions in all of them were in conformity with his views. His aim was to preserve to the clergy every liberty of thought that the law could be found to have given them. He was warmly attached to the Established Church so far as she was a beneficent and pious institution which statesmen had created, and could still control (and indeed at his own cost he had built more than one church). But his theological inquiries had shown him that the interests of truth required that no clerical party should be allowed to narrow the legal liberties of thought. He died in 1867.

The extreme simplicity of his tastes and habits, and the unassuming modesty of his retiring manners, rendered him indifferent to power, to popularity, and to fame. He sought his only reward in the maintenance of a manly independence, and in acts of private kindness and public duty, quietly and even secretly performed. But he left his mark upon the English law. Moreover, he

mastered with extraordinary care the complicated land tenures of India; more than once he stemmed the exactions of the Indian Government, and he taught the judicial authorities of India many an invaluable lesson of moderation and wisdom.

SIR CHARLES LYELL.

Charles Lyell was born at Kinnordy, Forfarshire, on November 14th, 1797, the eldest son of Charles Lyell, mycologist and student of Dante. He was brought up in the New Forest, and after being at school at Ringwood, Salisbury, and Midhurst, he entered Exeter College, Oxford, in 1816. At Oxford he attended Buckland's lectures, and therefrom acquired his taste for geology. He was called to the Bar, but soon gave up law for geology. In 1832-33 he was professor of geology at King's College; he was repeatedly president of the Geological Society; and in 1864 was president of the British Association. In 1848 he was knighted, and in 1864 was made a baronet. For over fifty years he made geology his darling pursuit. He found it an infant science; he left it a giant. His two great works, which have been pondered over with an interest and an enjoyment as great as that experienced by any reader of romance, are his "Principles of Geology" (1830-33), and his "Elements of Geology" (1838). The former work has been said to rank next after Darwin's "Origin of Species" in respect of the influence exercised by it on the scientific thought of the last century. It

denied the necessity of convulsions, and taught that the greatest geological changes may have been wrought by forces still at work. The "Elements of Geology" was a supplement to the earlier volume. Many years later, in 1863, Sir Charles published another important and valuable work on "The Geological Evidences of the Antiquity of Man." It would be well for our young people who spend too much precious time in novel-reading, were they to bend their minds to reading such works! Lyell was everywhere the acknowledged chief of the school of modern geology. He was the constant advocate of the theories of the immense age of our globe, and of uniform agencies having ever been at work in the production of what are called the strata of the earth.

His profound belief in God was never weakened by scientific investigation. Admitting the most recent theories of development, he held fast his faith. He concludes his work on the Antiquity of Man by saying that, "so far from having a materialistic tendency, the supposed introduction into the earth at successive geological periods, of life, sensation, instinct, the intelligence of the higher mammalia bordering on reason, and lastly, the improvable reason of Man himself, presents us with a picture of the ever-increasing dominion of mind over matter."

Lyell was a truly religious man. "The great religious problems of our time," says Dean Stanley, "were never absent from Lyell's mind." His visits to America, which brought him into contact with some of the Unitarian ministers of that country, led him to become a constant worshipper in after years at our Little Portland Street

Chapel. He says in America: "I thought that I should find a want of warmth in Unitarian discourses; and a want of devotional feeling. But, on the contrary, many of them were most impressive, full of earnestness and zeal, as well as of instruction. More than once I have seen these appeals produce so deep a sensation as to move a highly-educated audience to tears. I came away assured that they who imagine this form of Christianity to be essentially cold, lifeless, and incapable of reaching the heart, can never have enjoyed the opportunities of listening to their most gifted preachers, or had a large personal intercourse with the members of the sect."

He died on February 22nd, 1875, in his 78th year, and was buried in Westminster Abbey.

Miss Cobbe says that his personal character "represented almost ideally what a great man of science should be. . . . He often said that our religious sentiment deserves as much confidence as every other faculty of our nature; and he died in full faith in God and Immortality."

In 1866 he wrote: "The further I advance in science, the less am I disturbed by any physical difficulties attending the idea of Immortality. For I learn to think nothing too amazing to be within the order of nature."

W. H. PRESCOTT.

William Hickling Prescott, one of the greatest historians that the world has produced, and the greatest of American ones, was born in Salem, Massachusetts, on May 4th, 1796. His father was a judge; and a true Unitarian worthy.

In 1811 Prescott entered Harvard University. Here an accident befel him which threw a cloud over his whole life. A piece of bread thrown at random by another student chanced to hit him in the eye, and deprived it of all its practical usefulness. Prescott knew who had thrown the bread; but though the wrong-doer made no apology, and showed no regret or sympathy, Prescott never showed the smallest ill-will towards him. (Years afterwards, when Prescott realised the full bitterness of the deprivation even more than at first, an opportunity arose for doing a kindness to his injurer, and he did it promptly and cordially.) Soon his remaining eye suffered from an attack of rheumatism so severely that its powers also were all but extinguished. He was thus obliged to abandon all hope of becoming a lawyer, as he had desired to do, and resolved instead to seek literary fame. His first studies were in Italian literature; but by 1826 he had selected Spanish history as the subject of his life's work.

The sad deprivation he had suffered never crushed his spirits. One of his friends says: "One of his most remarkable traits was his singular capacity for enjoyment. He could be happy in more ways, and more happy in every one of them, than any other person I have ever known."

He had to make the ear do the work of the eye. His

secretary read to him the various authorities (often without understanding the language in which he was reading), and as he went on, Prescott dictated notes. When these had accumulated they were read to him repeatedly till he had mastered their contents sufficiently for the purpose of composition. To save his sight he composed mentally without having the words written down immediately; and by long effort he acquired such power of memory that on one occasion he composed and carried in his mind as much matter as, when printed, filled seventy-two pages. Afterwards he got a writing-case for the blind, which enabled him to give up dictating. His first work was "The History of Ferdinand and Isabella" (1838). It was received with enthusiasm, not only in America, but in England and Spain. It was reprinted in French, Spanish, Italian, and German, and went through nine editions in English in eighteen years. Its fame obtained access for him to the MSS. possessed by the Spanish Court, and he turned them to good account. He subsequently produced histories of the "Conquest of Mexico" (1843), "The Conquest of Peru" (1847), and lastly, of "Philip the Second" (1855-1858). All these obtained similarly striking success. His wealth of materials, his powers of narrative, his most attractive style, and (his great characteristic) his ever present love of truth, have given them a reputation that will last as long as our language.

In 1820 he married a lady who proved a most devoted wife, and—as he said a quarter of a century afterwards—never once gave him cause to regret their union.

The power of his one eye varied; sometimes it was wholly useless, sometimes not so. For many years he used

it thirty-five minutes a day, divided into portions of five minutes each, with half an hour between. It would have regained much of its power had he abandoned the mental strain of authorship, but this he felt it his duty not to do.

In 1819 he had investigated for himself the evidences of Christianity, and had found them convincing. In 1829 he repeated the inquiry. His secretary read to him the principal works on both sides of the controversy, and then, with the assistance of his father, an old lawyer accustomed to weigh evidence with searching scales, he inquired specially into the history of each particular miracle of Christ. The conclusions to which he came were, that the Gospel narratives were authentic, but that neither in the Gospels nor in any part of the New Testament were the doctrines commonly called "orthodox" to be found, and he deliberately recorded his rejection of them. Nearly ten years afterwards he again repeated the inquiry, reading new works on the subject, as well as some of those which he had used before. He said he was more and more satisfied that the doctrines of orthodoxy were unfounded. His conclusion was that, "To do well and act justly, to fear and to love God, and to love our neighbours as ourselves—in these is the essence of religion. . . . . Who can hesitate to receive the great religious and moral truths inculcated by the Saviour as the words of inspiration? Certainly I cannot. On these, then, I will rest; and for all else 'wait the great teacher, Death, and God adore.'"

In 1850 he visited England, where the University of Oxford conferred on him the degree of D.C.L., though not without some previous hesitation at giving it to a heretic.

On January 28th, 1859, he died. "His end," says

Dr. Milman, the late Dean of St. Paul's, London, "was painless and peaceful. And if the devotion of such admirable gifts to their best uses; if a life perfectly blameless; if a calm, quiet, gentle, tolerant faith, will justify—as no doubt they may—our earnest hopes, it is that better peace which has no end."

Looking back on life, at forty-nine, Prescott says: "The love of letters has proved my solace, an invariable solace, under afflictions mental and bodily, and has given me the means of living for others than myself." His life for more than forty years was one of constant sacrifice of impulse to duty, and of the present to the future. His ceaseless perseverance in the great task of enlightening mankind, despite both personal infirmities and also the allurements of social position, affords a noble lesson. Nothing was allowed to interrupt his hours of toil, although his companionship was sought as few men's was. But, when the hour of work was over, this blind man went forth among his friends like sunshine, and filled them with the joyousness of his own nature. For within him there lived a deep and unceasing religious impulse. This favourite of society, who loved it as well as it loved him, made it an invariable rule to retire every Sunday for an hour of privacy; in which he carefully examined the whole preceding week from its first moment to its last. He asked himself where he had been wrong or right, what old purpose needed to be strengthened, what new resolution needed to be formed; and he thus made the Past the lighthouse of the Future. This surely was one of the causes alike that his last volume was his best, and that with each succeeding year he himself became *a better man*.

He achieved for himself an honoured place in the company of the great masters of literature in all countries and in all ages. But the man was more than his books; his character was yet loftier than his fame.

PROFESSOR WHITLEY STOKES.

Born at Waterford, in 1763, he was educated at Trinity College, Dublin. There he won a Fellowship in 1787, though so ill at the time that he had to be carried into the examination hall. His friends had thought it impossible for him to compete; but when Stokes had fixed his purpose, no bodily suffering could subdue his spirit.

He was of a devout and enthusiastic disposition; philanthropy being his dominant impulse, and the one error of his lofty nature being a tendency to overrate the goodness and wisdom of his fellow men. But he was no dreamer. Wolfe Tone wrote: "I look upon Whitley Stokes as—in the full force of the phrase—*the very best man* I have ever known."

After winning his Fellowship, he devoted himself to the study of medicine; partly influenced by the thought that a physician's life is a continual succession of benevolent actions. With him it never ceased to be such. Even when engaged in the most absorbing scientific investigations, he was always ready at the call of poverty and sickness.

In 1816 he resigned his Fellowship from religious

scruples. He had become a Unitarian; and he was too conscientious a man not to sacrifice place and emolument to his convictions. The income he thus gave up was 2,000*l.* a year. Sheil says: "He declared that to the Athanasian Creed he could no longer conscientiously submit, and he refused to attend the college chapel. It was felt indispensable to 'make an example' of a Unitarian, whose intrepid heresy was rendered the more alarming from his acknowledged integrity and his lofty-minded virtue. Every effort was used to reconcile him. It was even suggested that the profession of a mitigated Arianism would not be considered wholly incompatible with the receipt of 2,000*l.* a year. But the doctor was inexorable. He peremptorily refused all compromise upon the Godhead; and gave up his Fellowship." Isaac Hopper adds, that it was proposed to put him out of the University altogether; but he thereupon demanded, as the statutes provided, a public hearing in the presence of all the Fellows and undergraduates. Deeming that such a public discussion would be prejudicial to the interests of orthodoxy, the authorities preferred to retain him in the University, and made him a Professor of Natural History. In 1830 he became Regius Professor of Medicine.

Before the Union with England—which he deplored—he had been much concerned in politics. But from 1800 onwards he felt that the interests of Ireland could best be served by forwarding her economic and educational development. He exerted himself to forward schools, mines, manufactures, and agriculture.

He died on April 13th, 1845. Isaac Hopper, the Philadelphia philanthropist, visited Ireland in 1830; and met

Stokes, who impressed him by "his faculty of exposing the errors and absurdities of the Athanasian Creed."

He was the first successful teacher of medicine in Ireland; he initiated the cultivation of natural history, geology, and mineralogy in Dublin; and one of his last public efforts was the foundation of that city's Zoological Garden. But he was also a patriot; not only an uncompromising enemy of tyranny in all its forms, despotic or democratic, political or spiritual, but also an ardent ameliorator of the condition of his countrymen. He liberally devoted time and money to securing instruction for the Irish peasantry. At his expense an Irish dictionary was published, and portions of the Bible were issued in an Irish translation.

His wide literary attainments, and his almost boyish vivacity and humour, endeared his society to all who knew him; and though he had many opponents, he never had an enemy. Yet he was a man of unbending purpose, fearless in action. In the two great epidemics of fever which visited Ireland in his time—one of them when he was over threescore years of age—when the pestilence was so violent that whole families were often carried to the hospitals, and carts laden with the sick and dying arrived there hourly, Dr. Stokes threw himself into the front of the battle. He laboured night and day, directing, advising, prescribing, administering, and smoothing the bed of death. The spirit of his life is well summed up in his own lines:—

"We—who our course to-morrow keep
Beyond the grave's unmeasured deep,

Yet hope, that trackless ocean passed,
To reach a Father's home at last,
—Should make those things alone our care
Which we shall find held precious *there.*
Know then, in God's and angels' sight,
No pearl so pure, no gem so bright,
As one good action done to prove
Us unmindful of that Father's love."

EDWARD EVERETT.

THE CICERO OF AMERICA.

" He who had lived the mark of all men's praise
Died with the tribute of a Nation's tears."
—*O. W. Holmes* (of Mr. Everett).

This celebrated scholar, statesman and orator was born in Massachusetts on April 11th, 1794. Whilst at college at Harvard he read the autobiography of Benjamin Franklin (*supra*, p. 159); and (he records): "Few books ever had a greater influence over me than this little volume. In imitation of what I found in it, I used to form tables for a weekly record of my conduct, and to draw up rules of prudence and morality." It taught him the importance of industry, perseverance and method. "What success I have had in life," he says, "I ascribe to industry and diligence."

After graduating, he entered the Unitarian ministry. In 1814 he published "A Defence of Christianity," which

produced a great impression upon public opinion, and was said to have strengthened the faith of thousands of readers. A very learned English Bishop—Dr. Monk, of Gloucester—told Ticknor (the historian) that he thought no theologian's library complete without it. In the University library at Cambridge is a copy of this "Defence of Christianity," in which Prof. William Smyth, the historian, has recorded that "I met with this book many years ago, and was so much impressed by its merits that I had it sent me from America."

Mr. Everett afterwards devoted himself to academic duties in Harvard as Professor of Greek. Then, in 1824, he entered Congress. Next he became the Governor of his native State—a position to which he was elected four times. In 1841 he was sent to England as his country's minister-plenipotentiary. During his residence here, it was proposed in the University of Oxford, in 1843, to confer on him an honorary degree. Opposition, however, was raised on the ground of his Unitarianism, and several M.A.'s voted in the negative. But their votes happened to pass unheard, owing to the turbulence of the undergraduates in the gallery. So Mr. Everett received the degree. It is pleasant, however, to add that the opponents sent a deputation to Mr. Everett to assure him that no reflection was cast upon either his character or his learning. A very witty narrative of the whole affair is given in Dean Church's biography.

Sixty years afterwards, no less experienced a statesman than Senator Hoar pronounced Everett to have been "perhaps the ablest diplomatist that the public service of the United States has ever possessed." On his return to

America, he was at once made President of Harvard College. He was, however, recalled to political life by the death of the great Daniel Webster; whom he succeeded as Secretary of State. In 1853 he was elected to the Senate of the United States. He discharged faithfully and successfully the duties of all these high stations, but his heart was in his library; and he says, "I have never filled any office which I did not quit more cheerfully than I accepted it." Indeed, all his long career in public failed to eradicate an intense shyness which was his constant burden.

On his private life there were no stains and no suspicions; before it, all evil tongues were silent. Incorruptible as a statesman, he was also incorruptible as a man. And the secret lay in his faith. Religion was with him a matter heart-born. He was never ashamed to acknowledge that he needed God; alike as a student of history and as a man of affairs, he had tested Christianity and found it to be the true law of life. To the end, he attended public worship twice every Sunday in the Unitarian church. No pressure of affairs, no love of books, was ever enough to make his Sunday cease to be a day of religious rest. No one could watch him in his seat at church, with his Greek Testament in his hand, without being struck by his demeanour of devotion.

His career was an almost unbroken period of assiduous public service in the most important offices of the community. And though sensitiveness disqualified him for the lonely combativeness of the champions of new reforms and the glory that awaits their martyrdom, yet in his closing years, when the storm of the Civil War came, he

broke away from his loved retirement and from party ties, to throw himself into the encouragement of the nation's struggle. He stood by the national administration, pleading its cause and lightening its load. Yet his last public appearance was to speak on behalf of the vanquished enemy; when defeat had reduced the rebels at Savannah to want and famine. And, as he pleaded for relief for them, men noted that his face wore an unwonted lustre and lost those traces of ill-health which usually marked it. Soon afterwards, on January 15th, 1865, he passed away.

His death called out a more general and unqualified outburst of respect than that of any other American since Washington had done. For he was the most cultivated man that his country had produced. So far as regards grace of manner, felicity of diction, and breadth of mental resources, he surpassed all the other orators of his country; and he won the title of "the American Cicero."

DOROTHEA LYNDE DIX.

"Rest is not quitting the busy career;
Rest is the fitting of Self to its sphere.
Would'st behold Beauty near thee all round?
Only hath Duty such a sight found."

These lines were to Miss Dix a constant inspiration. They helped to make her what she was ultimately pronounced to be—"the most useful and most distinguished

woman that America had ever produced." Her early cravings had been for a life of leisurely culture, in pursuit of the Beautiful in art and literature; but she soon learned that such an ideal is selfish, and devoted her life instead to philanthropic Duty. On the fly-leaf of her Bible she wrote out the "Ode to Duty" of Wordsworth.

She was born on April 4th, 1802, in Massachusetts. Her parents being thriftless and shiftless, her earliest years were careworn. "I never knew childhood," she often said afterwards. When only fourteen, she began to make a living by teaching; and at nineteen she went to establish a ladies' school in Boston. There, fortunately, she came under Dr. Channing's influence. She had before been trained in a gloomy form of Calvinism; and the transition to his bright views of God and man, of duty and destiny, was to her like passing into a new world. He taught her to regard the great spiritual verities as no mere speculations, but as living realities, by which the human race is ultimately to be transfigured into a true people of God. Her finer nature expanded. Thenceforward no appeal by him, or by his devoted colleague, Dr. Gannett (see p. 326), in behalf of Christlike service, failed to find full response from her. Channing's injunction—"Never silence the whispers of your soul"—influenced her whole subsequent life.

Besides conducting her school with intense energy and undertaking charitable work, she wrote several useful school-books. Her "Conversations on Common Things" passed through sixty editions. Her little manual of devotion, "Meditations for Private Hours" (written at twenty-six), went through more than a dozen editions.

Her labours enabled her to support herself and to bring up her younger brothers. But she had undertaken too great a strain; and at the age of thirty-three she had rendered herself a lifelong invalid. Even an early death seemed at hand. But this, happily, was averted by a visit to England, where a stay of eighteen months—"the jubilee of my life"—under Mr. Rathbone's kindly roof at Liverpool (where Blanco White had similarly found a home of refuge) gave her a new zest for work.

After her return to America, her attention was called to the evil condition of the prisons, even in the most advanced States. Convicted prisoners, untried prisoners, and lunatics, were massed together in them, and were treated with equal inhumanity. Encouraged by Dr. Channing, she began in 1841 a series of journeys throughout the States to investigate the treatment of prisoners, paupers, and lunatics. In three years she travelled more than ten thousand miles; visiting three hundred county jails and more than five hundred almshouses, hospitals, or similar institutions. Yet travelling in America at that time was no easy work. She drove a great part of the way; and so hindered was she by accidents to vehicles, that she never travelled without providing herself with coils of rope, nails and hammer—and, if possible, an extra wheel—in case of accident.

No words can describe the horrors which she discovered. The lunatics were not dealt with as invalids under treatment, but as wild beasts in cages. Men and women were chained in cellars, sometimes so cold that their limbs were frozen off; their food was thrust to them through a grating; the atmosphere sometimes was intolerable, because

the dungeon was raked out but once a week. The jailors often warned her of the danger of approaching the insane; but she had no fear. Her gentle presence, her quiet power of will, proved sufficient to calm even the violent; whilst the sweetness of her voice—a peculiar gift of hers—was listened to in wonder by those accustomed to be treated like beasts.

By her earnestness she often succeeded in getting money, for her philanthropic work, from men whose purses had been persistently closed against all charity. For she had derived from her acquaintance with Dr. Channing's teachings a belief that men, if made to see their duty clearly, will usually be likely to do it. Much of her success arose from this faith in human nature. She went in confidence and hope to those whose help she needed, she showed that she had faith in their good intentions; and this confidence disposed them to do what she wished. Thus in no fewer than twenty-four of the States, her personal appeals to the Legislatures resulted in the establishment of public hospitals for the insane. Thirty-two enactments on this subject were passed at her instance before 1855, and in her minute carefulness she supervised the precise drafting of every single clause in each.

In 1855 she visited Europe to investigate the lunatic asylums there. In Scotland she found them in so bad a state that she did not rest until she had secured the appointment of a governmental Commission to inquire into them. Robert Chambers, the well-known author and publisher, said:—

"It is a disgrace that the existence of such evils was overlooked by the clergy and officials of my native

country; and brought to light by a fragile woman, of such weakly constitution that she can scarcely walk half a mile, an American by birth, a Unitarian by creed."

Returning to America, she continued similar efforts until the outbreak of the Civil War, which led her to go—at the age of sixty—to the aid of the wounded soldiers. In 1856 she had visited Scutari, and seen what Miss Nightingale had there done for the Crimean soldiers. She was appointed by the Government as Superintendent of Female Nurses. As such she served throughout the war; rejecting all payment. And she conducted her work with so felicitous a combination of philanthropic earnestness and administrative skill as rendered her the Florence Nightingale of America. When peace was restored she did not seek repose, but resumed her life of constant journeyings throughout North America to inspect the asylums for the insane. This self-imposed task the aged woman continued until, in her eightieth year, a winter journey reduced her to helpless illness. In this state she lingered some years, until her death on July 19th, 1887.

Wherein lay the secret of this frail invalid's long life of heroic usefulness? In her habits of devotion. She rose at five o'clock in order that, in certainty of freedom from interruption, she might secure an hour of solitary prayer. "In the most hurried time of work or travel," says her biographer, "she would never interrupt this habit; for she felt that when worn by anxieties she would faint and fail but for the refuge of her prayers. Religion was the breath of her life. Passionately fond of hymns, she stored her memory with them, from the early Latin ones down,

through the German mystics, to those of Whittier and Bowring in recent days. And on their wings she rose beyond all her struggles and sorrows into a realm of peace."

THEODORE PARKER.

"Here comes Parker, the Orson of parsons—a man
Whom the Church undertook to put under her ban.
Every word that he speaks has been fiercely furnaced
In the blast of a life that has struggled in earnest;
And (this is what makes him a crowd-drawing preacher)
There's a background of God to each hard-working feature."

Lowell.

This "theological Titan," as Jowett, of Balliol, well described him, was born on August 24th, 1810, in Massachusetts, where his father was a small farmer.

In his childhood there occurred a momentary incident, which nevertheless impressed him (he says) more deeply and lastingly than any other event in his life. In the course of a walk the little fellow found a tortoise. He was about to strike it with his stick, when he felt within him a sudden mental impulse which forbade the cruel blow. When he went home and told his mother of it, she explained to him that the impulses of conscience are the voice of God. His lifelong career of conscientiousness was the outcome of her teaching.

At the age of seventeen he began teaching in a school, in order to procure the means of getting himself a college

education. On graduating from Harvard University, he became, in 1837, minister of the Unitarian Church at West Roxbury. Here his studies led him gradually to reject the belief in miracles. At last a sermon which he preached on "The Transient and the Permanent in Christianity" made it widely known that he had broken away beyond the current Unitarian theology of his time. This led to his being asked to gather together a congregation in a large hall in Boston. He began this work in 1845, "not with over much confidence in myself, but with adamantine faith in God." He ministered there for fourteen years, seizing every occasion and every topic of the hour to draw therefrom its warning or its instruction. The gift of being able to popularize religion is the most precious a man can possess; and Parker possessed it. His congregation grew, till in time there usually were nearly two thousand persons present, and occasionally even three thousand. His teachings thus exercised such public influence that, as Emerson said, "Parker so wove himself into the history of Boston that he can never be left out of its annals." But besides preaching thus, he also went on lecturing tours all over the States, and he studied assiduously. He became recognized by scholars as—what the late Lord Chief Justice Coleridge called him—"one of perhaps the highest and brightest souls in American history." The collected edition of his works fills fourteen volumes. He left 925 manuscript sermons, some of which had been preached many—one of them twenty-five—times. From him dates the commencement of the modern Theistic movement amongst Unitarians on both sides of the Atlantic. But his influence was devoted

not merely to speculative theology, but still more to practical aims. He laboured for peace, temperance and education. Still more did he labour for the abolition of Slavery, which was to him what the devil was to Latimer—"a monster monstrous above all monsters." Seldom did he enter the pulpit without recollecting that he lived in a land "whose slaves were as numerous as its church members; as many communing with man by whips and chains as communed with God by bread and wine." As Mr. Farrington well says, Parker "attacked slavery as if there were no other evil. But he also attacked the evils immediately round him as if there were no such thing as slavery. He strove to moralise business; to moralise education; to moralise expenditure; to moralise the relations of rich and poor, of employer and employed, of men and women—which was and is the great need of his time and of ours."

Thus toiling, he prostrated himself by overwork before he was fifty. In 1858 he wandered to Europe in a faint hope of recovery. But in vain. He had to write home that: "My life is slowly dragging to an end. I have sought to teach the true idea of man; of God; of religion, with its truths, its duties, its joys. I have gone into the battle of the nineteenth century and followed the flag of Humanity. Now I am ready to die, though conscious that I leave half my work undone." On May 10th, 1858, he died at Florence. "Of course you know I am not afraid to die," he said; and he bade his friends read over his grave the beatitudes of Jesus. For him no apter words for a funeral sermon could have been found; his life had been one long embodiment of their ideal. As a famous

Agnostic said of him, "Mankind had had no braver friend than he amongst all who named the name of God." The mainspring of this philanthropic courage lay in piety. "The natural attitude of my mind," Parker himself wrote, "has always been prayerful; I sing prayers when I travel on quiet roads; and the utterance of a prayer is as simple to me as breathing." And thus one of his constant hearers relates that "On more than half the Sundays, during his prayer, I could see the tears run down his face before he had finished."

"I have read," says Mr. Chadwick, his biographer, "hundreds of memoirs of religious thinkers and teachers, but I have nowhere encountered amongst modern ones a man whose religiousness seems to me to have been so complete and so perpetual a presence and a delight to him as was Parker's. I cannot conceive of a man more enamoured than he was of the Divine Perfection; or living more habitually in a consciousness of it, and in the peace which such consciousness assures. First and last and always, he was a believing and rejoicing soul."

CHARLES SUMNER.

Charles Sumner, the greatest man of his generation in the Senate of the United States, was born in Boston on January 6th, 1811. His parents were members of the oldest Unitarian congregation there—that of King's Chapel. There his boyhood was trained, and there, at

the end, his funeral service was held. He graduated at Harvard in 1830. In 1834 he was called to the Bar, but gave himself up to lecturing and writing on legal topics. From 1837 to 1840 he studied jurisprudence in Europe. His oration, in 1845, on "The True Grandeur of Nations" —a plea against war—first brought him into prominence. In 1848 he helped to found the Free Soil party; and in 1851 he was elected by Massachusetts to the Senate at Washington, and was continuously re-elected as long as he lived. In the Senate he devoted his great powers to the promotion of all high causes, but, above all, to the overthrow of his country's great iniquity, Slavery. (Few though the Unitarians have been in America, we may justly be proud of the many leaders they contributed to the cause of Negro Emancipation.) When only a young man, it had been said of him by the great Judge Story that he knew law enough to make him a competent judge in any court in the land. And his chief delight all through his life was to render every legal enactment at one with the highest precepts of morals. He loved his duty more than his life; he feared dishonour more than any foe. He was never accused of one selfish purpose or one petty act. No man ever dared approach him with a bribe.

But in 1856 his noble public career was arrested by a savage assault which was made upon him in the very Senate itself, with a heavy stick, by Brooks, a Southern slave-holder. The injuries to his skull and brain laid him aside for three years. As his strength increased, he twice tried to resume his place in the United States Senate, and each time had to return home, unable to bear the strain.

On the second time, so soon as he reached home, he began to despair. "This is the end. It is all over with me now, as a public man." And the tears came into his eyes at the thought that he could do no more work for his country. At that moment his eyes fell upon a copy of Milton. He took the volume. It chanced to open at the noble sonnet in which Milton describes the loss of his eyes, but adds—

> "What supports me, dost thou ask?
> The conscience, friend, to have lost them overplied
> *In liberty's defence, my noble task,*
> Of which all Europe rings from side to side."

"I read the lines," says Sumner, "and by the example of Milton I, too, took courage from remembering *how* I had come by my loss." Thus does heroism breed heroism! Men's thoughts can leap a gulf of centuries and inspire courage into other heroes who are fighting other battles.

In 1859, he was strong enough to go back to the Senate. There he continued his career of brave integrity, as a statesman independent of party, until his death on March 11th, 1874.

His private life, always a lonely one, became embittered by his marriage to an uncongenial and worldly woman, from whom he was ultimately divorced.

In early manhood he permanently gave up attending public worship, but his friend, Senator Hoar, attests that to the end "he always worked, and spoke, in the fear of God." Reverence for things divine was ingrained in his nature; and Emerson described him—in Bp. Burnet's words about Isaac Newton (*supra*, p. 59)—as "the whitest soul I ever knew." Not many months before his death,

Sumner wrote: "I sometimes meditate on life and its hardships, and the inconstancy of men. But there is one satisfaction which cannot be taken from me—I have tried to do my duty and to advance humanity, and to keep my native State foremost in what is just and magnanimous." And his polestar in difficulty had been this:—"When there is any new subject of debate, a new policy to be considered, a new problem which seems difficult, a new track to be discovered which seems hard to find, I never take counsel with my fellow-men. I separate myself from men; I go alone to consult the Highest Wisdom. And when I have heard His message, I always go forward and ask no question more."

WILLIAM CULLEN BRYANT.

There are few American quotations more familiar to English ears than Bryant's stately admonition:—

> "So live, that—when thy summons comes to join
> The innumerable caravan that moves to take
> Its station in the silent halls of death—
> Thou go not like the galley-slave at night,
> Scourged to his dungeon, but, sustained and soothed
> By an unfaltering Trust, approach thy grave
> As one who wraps the drapery of his couch
> Around him, and lies down to pleasant dreams."

The late Lord Coleridge selected Bryant as the most typically American of all the poets of the United States.

Yet his distinctively national character was accompanied by a cosmopolitan culture.

He was born in Massachusetts, November 3rd, 1794. He became a lawyer, but in 1825 quitted that profession and went to New York to become a journalist. His subsequent career as editor of the *Evening Post* did much to raise the tone of the American newspaper press. But it was by his poems that he became famous. For sixty-five years he poured forth poetry—poetry finished with a skill that had been trained by deep study of the greatest poets of all civilised languages. Few more precocious poems have ever appeared than the "Thanatopsis," which he wrote at eighteen, and which was at once hailed as the noblest poem that had as yet been written on American soil; but its characteristic wisdom and melody reappear unchanged in the ode on Washington, which he wrote at eighty-three. As Wordsworth—whom he much resembled in character and in feelings—had carried back English verse to the study of Nature, so did Bryant carry American verse to her.

The greater part of his life was a hard struggle with iron fortune, but when at last he became successful, he practised beneficence lavishly. For he shone morally as well as intellectually. His genius, his stainless purity and rectitude, his devotion to the highest interests of the human race, had made him, when he reached old age, not only the patriarch of American literature but, it was said, "the most accomplished and the most universally honoured of the citizens of the United States."

Even his old age was active. As a septuagenarian he undertook, and achieved, the great task of translating

Homer into English verse. And this hale old age was no casual gift of fortune, but the slowly-earned reward of a sedulous care for health. Born with a frail body, and toiling on through an anxious life, he nevertheless passed the age of eighty-three (dying on June 12th, 1878), with perfectly preserved sight and hearing and in robust vigour. But it was by constant and arduous care; for as a young man he was consumptive. So he ate much fruit and little meat, took no tea or coffee, seldom used alcohol, and never tobacco. He did no work in the evening, so as not to spoil his sleep; and he was in bed by ten o'clock. He rose early; from half-past four to half-past five. Before dressing, he spent upwards of an hour in exercising himself with a pole or a light chair, and then bathed. Besides these morning exercises, he walked six miles in the afternoon of every day. To the time of his death he steadily kept up his morning gymnastics. His lifelong friend, our eloquent Orville Dewey, who lived to eighty-eight, had maintained the same practice. And Josiah Quincy, another American Unitarian scholar, said, when ninety-two, that he owed his vigorous longevity to this habit of daily gymnastic exercise before dressing. So our own poet, Rogers (*supra*, p. 151), attributed to his habitual use of the flesh-brush the prolongation of his life to ninety-two.

Bryant was educated in childhood as a Unitarian; and in New York he always attended a Unitarian church. He was regular in his attendance on public worship—both morning and evening—in wet and dry, cold and heat, down to the last month of his life.

In the very last pages written by him, he says: "There is no character so pregnant with salutary influence, as that which is formed by a zealous imitation of the example of the great Master. I tremble to think what the world would be without Christ."

JUDGE STANSFELD.

"A judge—a man so learned,
So full of equity, so noble, so notable;
In the process of his life, so innocent;
In the manage of his office, so incorrupt;
In affection of his country, so religious;
In all his services to the King, so
Fortunate and exploring;—as envy
Itself cannot accuse or malice vitiate."
Chapman and Shirley.

James Stansfeld was born at Leeds in 1792, of an old Nonconformist family. But among his mother's ancestors was William Barlow, Bishop of Chichester, famous as having been the first English bishop who was ever married, and as having had five daughters, all of whom were married to bishops! "I was born" (he once said) "of pious and virtuous parents, the richest inheritance a man can enjoy. But my birth was coeval with the great French Revolution; and my father was a tradesman whose business was almost entirely connected with the Continent. His means of supporting a family of thirteen children were dependent on that trade. All who know the devastation which this country suffered during

the troublous period from 1792 to 1808 can form some idea of the difficulty with which a man with so large a family had to struggle. All that my father could do, therefore, was to give us a good school education. And there I acquired what was of more value to me in after life than perhaps anything which a college life could have conferred upon me, for I learned *the value of a diligent application to the work I had before me.* And to that I attribute, as much as to anything, such success as I attained. I was sent to study the law, and I served out my clerkship with a firm of solicitors in Halifax; concluding in the year 1813. I worked hard during that time. In winter I lighted my own fire every morning at six o'clock, and in summer I went every morning before breakfast to bathe in the river."

For the next two years he studied in the Temple. The neighbouring chapel in Essex Street he attended; and followed the theological lectures which Mr. Belsham was then in the habit of giving after the ordinary services. To these probably was due, in great measure, his unflinching adherence throughout life to the principles of liberal theology. He had, moreover, previously enjoyed the intimacy of a man whose praise was once in all our churches, Dr. John Thomson (see p. 179, *supra*), who was then practising in Halifax. They were chapel-wardens together in 1812; and Mr. Stansfeld often commended Dr. Thomson's foresight in having thus interested him in the affairs of his church whilst still a youth. A lesson learned then is not forgotten. In 1811, when but nineteen, Mr. Stansfeld had taken part in establishing the Halifax British School.

The firm of solicitors of which he was a member became a leading one in the town. He inspired so much confidence by his character and his knowledge, that in 1841 he was appointed judge of the Court of Requests, and in 1847 judge of the new County Courts. The vast amount of work he got through, as judge, was astonishing. Even when very old, he would sit in court from early morning till late at night, with intervals of only a few minutes. And he would often finish the day by presiding at a public meeting, or attending a committee, or in some other way serving his fellow-citizens. This career of unremitted occupation he continued till within a few months of his death.

During his jurisdiction he delivered about *twenty thousand* judgments in contested cases. But the number of appeals averaged only one or two per year; and in the majority of them his decisions were confirmed. His impartiality was often noticed; the poorest man, who had but a claim of five shillings, being treated with the same respect and kindness as a person who had a very large one. It was always with deep regret that he sent a man to prison, and on all occasions he showed every forbearance towards poor people. Hundreds of cases of a public and private nature were referred to him for arbitration, so great was the confidence felt in his judgment and integrity. In 1869 his portrait was presented to the Halifax Mechanics' Institute by its members in recognition of his services to education. Among the subscribers were men of all political opinions, all religious denominations, and all classes of society. He died in 1872.

After the lapse of thirty years, there still are those to

whom the recollection of him is a daily inspiration. To all who knew him personally he was endeared by his pure unselfishness, which knew no distinction of person or rank. He seemed interested in the incidents of every man's life, and the details of every subject of men's thoughts. Above all things he was a peacemaker, and *they* are blessed.

He was a living epistle, known and read of all men, revealing the life inspired by that devotion which made him constant in the house of prayer and at the Lord's table.

When he was chapel-warden, as a youth, the congregation comprised many families of social importance. By defalcations and removals Judge Stansfeld was left nearly alone; yet nothing shook his steadfastness. His independence nerved him to stand out in his town as the one marked heretic. Yet, though no man had a better right to speak with authority, he was conspicuous for his regard to the wishes of his humblest fellow-worshippers.

In his old age he had the happiness of seeing his only son an honoured Cabinet Minister; and a son-in-law, (Mr. George Dixon, M.P. for Birmingham), a leader in the movement for popular education. Another son-in-law was Mr. W. A. Case, M.A., of University College School, London; so highly honoured as a teacher as to have been called "the Unitarian Arnold."

THE RT. HON. SIR J. STANSFELD, G.C.B.

THE CHAMPION OF WOMANHOOD.

Judge Stansfeld's long life contained no greater happiness than that of watching the patriotic career of his only son. The younger James Stansfeld was born at Halifax on March 5th, 1820. He graduated at the University of London in 1840, and became a barrister. But, though certainly possessed of the highest qualifications for success at the Bar, as well as of connections that facilitated it, he soon quitted that profession for commerce. (We learned from a sister of his that this change, from law to commerce, was due to his conscientious disapproval of the insincerity which he deemed inseparable from the practice of advocacy.) But, as he afterwards said, he went into commerce only "with the explicit intention of making just sufficient to live upon, that I might devote the rest of my time to public objects."

Possessed of rhetorical gifts, of popular democratic sympathies, and of a rare acquaintance with foreign politics, Stansfeld entered Parliament with prospects unusually bright. In 1859, he was returned for his native borough, Halifax; and he sat for that constituency without interruption for more than thirty-six years. He had long been admitted into the confidence of the Italian patriots, and an acquaintance with Mazzini ripened into a devoted friendship. Garibaldi extolled him as "the type of English courage, loyalty and consistency; the friend of Italy in her evil days; the champion of the weak and the oppressed in foreign lands."

In 1863 he was appointed a junior Lord of the Admiralty; and in 1866 he became Under-Secretary of State for War. After the general election of 1868, he became Third Lord of the Treasury. In 1871 he became President of the Poor Law Board, and entered the Cabinet. He framed and carried the Local Government Act of 1871; which concentrated the control of poor law administration and public health and local government, by creating the present Local Government Board (of which he naturally became the first President). At the present day the importance of this administrative revolution is more and more fully realized.

Moreover, he did more than any other man in Europe to promote the educational and political advancement of the female sex, the opening to them of the medical profession, and the triumph of several other movements peculiarly dear to them. Perhaps his high estimate of women, and his consequent zeal in their cause, sprang from a grateful remembrance of the devoted affection of the six sisters whose only brother he was.

At his death, his obituarists were agreed in saying that he never reaped the full rewards of his unquestioned political genius and his unquestioned services. There had been more than one period in his life when the Premiership had seemed a possible future for the young Radical who had been raised to ministerial office over the heads of such prominent leaders as even Cobden and Bright.

Mr. Justin McCarthy says he was, "beyond question, one of the most eloquent speakers in the House of Commons. He had a gift of genuine eloquence and a most impressive delivery. Yet the noble disinterestedness of his nature, and his absolute devotion to great principles, made him an unsatisfactory member of Cabinets; so men who could not be compared with him for political ability, for wide and varied reading and information, or for eloquence, rose to higher political positions than he." The road was barred against him, not by mistakes or faults, but by his generous advocacy of unpopular causes. For he took up causes not because they were ripe, but because they were right. His Unitarian upbringing had taught him never to sacrifice to personal interest or ambition a single conviction that was dear to him.

In 1886 he re-entered the Cabinet. And in 1892 Mr. Gladstone offered him a peerage; which he refused. In 1895 he retired from Parliament, satisfied with his life's work there. "When I look back," he then said, "I am able to feel that my public life has not been self-seeking. I have lost in it no jot of heart or hope. I feel that I have had my appropriate reward."

He was a Vice-President of the British and Foreign Unitarian Association; and in 1871 he laid the corner-stone of our present chapel at Halifax. In 1886, amidst the pressure of his duties in the Cabinet, he found time to prepare an impressive written address for the annual meeting of our London Domestic Mission, at which he was Chairman.

After his retirement from public life, he was made a Knight Grand Cross of the Order of the Bath. And the women of England presented him with a public testimonial to his services to their sex. He died Feb. 17th, 1898.

NATHANIEL HAWTHORNE.

"New England's poet, soul reserved and deep;
November nature, though a name of May."
J. R. Lowell (of Hawthorne).

A poet indeed was this great romance writer, Hawthorne; though a poet in prose alone. But that prose is the most exquisite that has ever been written in America; the only nineteenth-century English that deserves to rank with the diction of Cardinal Newman and of Matthew Arnold.

Hawthorne was born on July 4th, 1804; in the old town of Salem, in Massachusetts, about which so much of the romance of early American history gathers. Here, in his early youth, he was wont to wander in the night far along the sea beach; finding already the twilight and night more congenial than the noonday. Though a tall man, of stately presence, he was shy and sensitive, with a passion for silence and solitude. "A mysterious man," said Longfellow of him, thirty years later; "he sometimes comes into my room and goes behind the window curtains, and remains there the whole evening in silent reverie." But his domestic life, alike in his relations with his children and with his wife, was singularly happy and beautiful.

Public attention was first drawn to his name in 1837, when his early stories were reprinted as "Twice-told Tales." In 1843 he married Miss Peabody, selecting Dr. James Freeman Clarke to perform the ceremony.

Then he settled at Concord, in that old parsonage which forms the scene of his "Mosses from an Old Manse." That work was followed by his "Scarlet Letter," and his "House of the Seven Gables," and "Blithedale Romance" (in this last tale he depicts himself under the name of Miles Coverdale). These books secured him a place among the greatest novelists of his century.

In 1853 he became American Consul at Liverpool. Henry Arthur Bright, who made his acquaintance there, says of him:—"Hawthorne was almost the *best* man I ever knew. I always felt with him (as Lord Carlisle said he had felt with Dr. Channing) that in his presence nothing that was impure, or base, or selfish, could breathe at ease." In 1855 our Provincial Assembly met at Liverpool. It received from Hawthorne a letter in which he said: "It is a noble and beautiful testimony to the truth of our religious convictions, that (with an ocean between us) the Liberal churches of England and America have arrived at the same results, and unite in one tone of religious sentiment."

He remained in England for four years. Subsequently he spent a long time in Italy. But in 1860 he returned to Concord; where he resided until his death, which took place on May 19th, 1864. Dr. Freeman Clarke conducted Hawthorne's funeral service in the Unitarian church there.

Though his extraordinary shyness seems to have led him into an habitual avoidance of public assemblies for worship, Hawthorne (Mr. Fields tells us) "was a diligent reader of the Bible; his voice would be tremulous with feeling when he quoted touching passages from the New Testament. To hear him talk about the book of Job was a great pleasure." In 1860 we find Hawthorne urging the im-

portance of publishing the various books of the Bible separately, in a portable form, to encourage its easier perusal.

In his diary at Concord there occurs a striking entry which is an instance of his outbursts of devotion:—"Sunday, September 23rd, 1843. There is to-day a pervading blessing diffused over all the world. I look out of the window, and think, 'O perfect day! O beautiful world! O good God!' And such a day is the promise of a blissful eternity. It opens the gates of heaven and gives us glimpses far inward."

HENRY WADSWORTH LONGFELLOW.

THE PSALMIST OF LIFE.

"In many an English home
Longfellow's voice has pierced the silent night
With chants of high resolve, and joys that come
At Duty's summons in Hope's answering light."
Henry Arthur Bright.

"His heart was pure, his purpose high,
His thought serene, his patience vast;
He put all strifes of passion by,
And lived to God from first to last."
Wm. Winter (of Longfellow).

Longfellow was born on February 27th, 1807, at Portland, Maine. His boyhood disclosed a gentle, amiable

disposition—the same that filled all his after-life with sunshine. Soon after leaving college he was appointed to a professorship in Bowdoin College, Maine. So he proceeded to spend three years in Europe to qualify himself for his appointed work. In that work he then served six years. In 1835 he was appointed as Professor of Modern Languages at Harvard. (His predecessor was George Ticknor—born August 1, 1791, died January 26, 1871—famous as the historian of Spanish literature; a devout and earnest Unitarian.) Once again, consequently, he visited Europe to study; but the visit was saddened by the death, in Holland, of his wife—the "Being beauteous" of his verses. It was when recovering at last from this shock that he wrote, in 1838, his Psalm of Life, reminding himself that—

"Life is real! Life is earnest!
And the grave is not its goal."

On his return to Harvard, he selected a historic home; the house occupied by Washington when he took command of the Army in 1776—a spacious structure, situated in the midst of old elms. Here he lived till his death; and now the stretch of land from the estate to the river has been made public as a memorial to him.

As a man, charming in every gracious trait, Longfellow impressed all. Emerson, having lost his memory somewhat, looked on the dead face at Longfellow's funeral, and said: "That gentleman was a sweet, beautiful soul, though I have entirely forgotten his name." His charities were manifold; children loved him; he always responded to callers, although they came by hundreds; he

never refused his autograph; young authors received his encouragement; modest as to his own writing, he strove to praise the good in others'. The source of this grace of soul was a sense of the divineness of all life—a reverential attitude towards every creature that God had made. He everywhere saw God; and the sight made every event suggestive.

A second great bereavement befell him. In 1861, his beautiful and beloved second wife died a tragic death before his very eyes; her dress catching fire in her own home. But her five children made the home become bright for him again—two sons and three daughters—

> "Grave Alice, and laughing Allegra,
> And Edith with golden hair."

Teaching, and study and authorship filled up his busy years. His successive volumes rendered him the most popular poet of his generation. Millions have learned by heart his verses, to gladden their lives; loving them for their calm spiritual messages, full of aspiration, trust, and good will. Longfellow delighted to make clear his Christian discipleship. There are few young people but have felt their hearts stirred by his "Psalm of Life" and his "Excelsior." (The latter was inspired by the mere accident of the words catching his eye on a torn scrap of newspaper.) But "Hiawatha" and "Evangeline" are his greatest poems; whilst his version of Dante surpasses, in the combination of literalness with melody, all other English translations of any poet.

He died on March 24th, 1882, his pen active to the

last; though it was fifty-six years since his earliest poems had been published.

The sweetness and purity of his verse had been the reflection of his own nature. Before the loveableness of his character even sectarian hostilities died away. Though Longfellow was a lifelong member of the Unitarian Church, he won the regard of earnest Trinitarians, and even of earnest Romanists. The Catholic poet, Aubrey de Vere, wrote in 1868:—"I have been seeing a great deal of Longfellow. He is a solidly good, upright, and deep-hearted man; with a calm, grave, conscientious way of thinking on all subjects." And a no less devout Romanist, Miss Mary Anderson, the high-minded actress, who had known Longfellow intimately in his home-life, says in her autobiography:—"I believe Longfellow's influence was only for good. It seemed as if the hand of evil could not touch him. Every conversation with him had some good result. He once said to me, 'Try never to miss an opportunity of giving pleasure. It will make you happier and better.' To himself, no inconvenience was too great, if a good turn to any one was at the end of it. Kindness was the keynote of his character."

WILLIAM RATHBONE, M.P.

AN IDEAL CITIZEN.

"The life of Liverpool," said a Baptist minister there, the Rev. Dr. C. F. Aked, in 1905, "has been enriched by some Unitarians who were amongst the saintliest of God's children; the records of its public philanthropy and of its private beneficence are eloquent with stories of Unitarian goodness." He doubtless had in mind such ministers as Dr. Martineau, Mr. Thom, Dr. Charles Beard, and Mr. R. A. Armstrong; and such laymen as several who have arisen in the two families which (as Principal Rendall said) "in this generation have taken clearly the foremost place in Liverpool's civic life—the families of Holt and Rathbone." In the long succession at Liverpool of the Rathbones, "who have never had a word to recant or a step to retrace," the first was a William Rathbone who died in 1746, a Quaker preacher. Of his son William, also a Quaker, who died in 1789, a Liverpool physician wrote, forty-six years afterwards: "No other human being whom I ever met has left upon my mind so strong an impression of *worth*." He left a son, the third William Rathbone (who, unlike him, combined with Quakerism a Unitarian theology). He died in 1808, after a life in which he resolutely tried "to make the welfare of the human race the great business of my life, and to devote to it all my powers of mind, body and state." His son, a fourth William Rathbone, abandoned Quakerism and joined a Unitarian congregation. Of all the long line of Rathbones, he was probably the ablest; and rendered to Liverpool such marked public services that a statue of him was erected by public subscription. His son, the fifth William Rathbone, was born on February 11th, 1819. From the age of twelve he came under the influence of the saintly and searching ministry of the Rev. J. H. Thom (b. 1808, d. 1894). An address which Mr. Thom gave on Christmas Day, 1835, on the duty of carrying the gospel to the poor, impressed this lad of sixteen so strongly "that, had I not doubted my power of influencing others by my speech, I should have abandoned the desk for work in the alleys of our town. I remained in the occupation for which circumstances seemed to destine me; but I feel now, as I felt then, that had I possessed the necessary powers to preach Christ's gospel successfully, it would have been a success far more to be desired than any other whatever." None the less did his whole life become one long act of obedience to the rule Mr. Thom had laid down in that address: "What we are as Christians may be judged from what we suffer the poor around us to be."

His career as a Liverpool merchant and shipowner proved a very lucrative one. That shrewd observer of human life, Mr. Samuel Sharpe, often used to shake his head as he noticed the growing affluence of some prosperous friend; and to say despondingly, "he's growing *too rich to be useful*." William Rathbone very early in his career observed men actually decline in generosity as they advanced in wealth. Hence, before the age of thirty, he laid down for himself a principle by which at first a tenth of his income should go to public objects, and then at every increase of his income there should be a corre-

sponding increase in the proportion given away, until at last this proportion reached five-tenths; and thenceforward private expenditure should no longer advance, but the whole of all subsequent increase should go in benevolence. Yet he never gave without careful inquiry. The necessity of this care he had learned by personal experience in house-to-house visits amongst the poor, as a collector for the Liverpool Provident Society. Of those visits he said, in old age, that upon no work he had ever done did he look back with so much certainty that it had done good, and not harm, as upon this thrift-collecting.

In 1859 the fatal illness of his first wife turned his thoughts to the value of skilful sick-nursing. He thereupon, at his own expense, engaged a trained nurse to nurse the sick poor in certain streets of Liverpool. By this experiment he initiated the widespread movement for district nursing which has probably been the most important of the charitable innovations of the past fifty years. He went on to build a training school for nurses, and then to introduce trained nurses into the great infirmary of the Liverpool Workhouse. Through his activities there ultimately was shaped Queen Victoria's Jubilee Institute, which now supervises the work of some thirteen hundred district nurses.

In 1868 he entered Parliament, where he sat for more than a quarter of a century. His special subject there was the uninviting yet important one of local taxation and local government. To his twenty years of patient labour was largely due the reconstruction of our local government by the Acts of 1888 and 1894.

He spent much money in procuring impartial information on questions that were occupying the attention of politicians. His commissioner's report to him on the widely varying Liquor Laws of the different parts of North America, and their various effects, forms a volume of more than 400 pages. In his later years, Mr. Rathbone devoted much energy to establishing at Liverpool a University College; its existence being due more to him than to any other one man. Subsequently he promoted the establishment of one at Bangor. That there now exist a University of Liverpool and a University of Wales, is largely the result of his farsighted activity. Since a sense of duty ruled his career, his career roused that sense in other men. The silent influence of his example went through his city, raising the local standard of civic spirit and social activity, until he became at last, not only Liverpool's best known and best beloved citizen, but also "her incarnate conscience." The high example thus set drew its force from inner fires—from a fervent, though reticent, spiritual life. Mr. Rathbone held strongly to the Quaker doctrine of an Inner Light. "Just in the measure as we listen to it and obey it, will the Spirit of God lead directly each human soul," he writes. And not long before his death, he recorded that "Amongst those whom I have found most devoted in good works, I have constantly seen that personal love and gratitude towards Jesus Christ were the moving and sustaining powers of their character." His own discipleship to Christ directed him in all his activities. To keep it ever before his mind, and never to allow considerations of personal advantage, or ambition, or credit, to influence by a hair's breadth his decisions in work undertaken for the public benefit,

seemed to him implied in it. "What a long life I have had," he said when eighty-two, "and, on the whole, what a happy one!" He died on March 6th, 1902—"one of God's best sons," as Florence Nightingale then wrote.

The death of this lifelong Unitarian called forth many striking tributes from the Trinitarian ministers of Liverpool. "He was *an ideal citizen*," said Archdeacon Madden, preaching at the cathedral; "a typical modern saint," said the Rev. R. Veitch. Dr. Diggle (now Bishop of Carlisle) wrote: "A more deeply spiritual man I have seldom met. He had the heart of a little child, with the moral strength of a giant, and the devotion of a saint. His devotion to 'the Master' (for so he always spoke to me of Christ), wonderful in its vividness and its intensity, was the motive-power of his extraordinary truthfulness and his self-abnegation. Wonderful also was his enthusiastic confidence in the guidance of the Holy Spirit." A well-known High Church clergyman remarked to the writer of the present sketch: "I had seen much of Mr. Rathbone; he was very judicious and very high-principled; on the whole, he was *the best man I have ever known*." The memory of his unique influence in Liverpool is perpetuated by a statue of him in Sefton Park; where stands also the statue of his father.

SAMUEL SHARPE.

TRANSLATOR OF THE BIBLE.

Mr. Sharpe was one of the descendants of Philip Henry, one of the ejected of 1662. His mother was a sister of Samuel Rogers (see p. 151), the poet. He was born on March 8th, 1799, and became a partner in his uncle's bank. He retired at sixty with an ample fortune, and thenceforward devoted himself, with all the assiduity he had shown in business, to studies which had always occupied his leisure. He became an authority on Egyptian history. He deciphered the hieroglyphics on sarcophagi, brought forth the names of old kings and their dynasties, investigated ancient chronology, laboured over inscriptions, and wrote a "History of Egypt." Mr. Sharpe's fondness for Egyptian antiquities waned in his later years; giving place to Biblical studies. In these nothing could exceed his ardour. He translated the New Testament from the text of Griesbach, in a volume which passed through many editions. Long after, he revised the Old Testament. As soon as one edition was published, he began his corrections for another. His final edition of the entire Scriptures in a single volume, the result of many years of self-denying labour, is his best monument. He believed that he found a key to the enigma presented by the inscriptions on the rocks in the Desert of Sinai; and in a work entitled "The Sinaitic Inscriptions" he has set forth the text, the interpretation, and the system by which he arrived at it. In addition to these works he published a Hebrew grammar

and a translation of the Epistle of Barnabas. He worked on amid many discouragements, believing that he had a mission; and nobly did he fulfil it. He rejoiced in the progress of education; and gave large sums to promote it. He died July 28, 1881.

Of few wants, indulging himself in no luxuries, he had retired betimes from the manufacture of wealth, and used his ample fortune for the good of others. The simplicity of Mr. Sharpe's daily life was the secret at once of his superiority to many of life's unnecessary cares, and of the happy freshness of his calm old age. Mr. Sharpe was a liberal benefactor of University College, London, and its School; his gifts to them amounted on the whole to considerably more than 15,000*l.* Many persons received private pecuniary help from him in the completion of their education. He also gave large subscriptions towards the erection of Unitarian schools and chapels.

What an example is Mr. Sharpe to us all! Rising early; simple in every taste; content with plain fare, though every luxury was at his call; munificent in his benefactions; gentle, unassuming, and unaffectedly kind, yet firm of conviction; a good, God-worshipping, Christ-loving man. More instruction in vital matters, more Bible knowledge, more confidence in the reality of prayer, more religious warmth and effectiveness, more of what in Puritan phraseology was named "vital godliness:" these he considered were our imperative needs. He said, in old age, that if he could live over again, he would give his Sundays to lay-preaching, and try to get other men of education to join him; for, said he, "the world needs

nothing so urgently as Religion." He had seen that nothing helps men to goodness so much as do true and trustful thoughts about God.

ROBERT SPEARS.

AN APOSTLE OF UNITARIANISM.

"Success anywhere inspires hope everywhere." Some men who feel stirred in their souls to preach their faith to the world, nevertheless shrink back from the task as an uphill struggle fraught with nothing but difficulties and discouragements. For such waverers there can be no more inspiring story than that of a self-taught blacksmith, who —helped by no college training, and hampered by a strong Northumbrian accent—worked his own way from the anvil to the pulpit, called (or recalled) into life a dozen Unitarian congregations and nine Sunday schools, re-created an Association of national importance, and founded three enduring periodicals. "Had I," he wrote in old age, "life to live over again, the whole of my powers would be bent on one thing only—the Unitarian ministry. In the whole range of human callings, I know of none in which more real usefulness and happiness may be won than that of a Christian minister."

Robert Spears was born on September 25th, 1825, at Lemington (near Newcastle-on-Tyne), a village whose high moral tone he always looked back upon with admira-

tion. His parents, of a humble class in life, were earnest and devout; and the memory of his childhood never ceased to be precious to him. The infantine prayer his mother taught him became the key-note of his life—"God bless everybody. Amen." He had little schooling; and, at an early age, was sent to work as an engineering smith. But he spent a great part of his evenings in reading. His mother sympathised with him, and saved pence to enable him to obtain the books he required from the Newcastle Mechanics' Institute. She was a Methodist; and to Methodism he attached himself. Gradually he discovered in himself a faculty for teaching, and set up a school. In 1845 a public debate upon Unitarianism, of several nights' duration, was held in Newcastle between Mr. Joseph Barker and a minister of the Methodist New Connexion (to which Mr. Spears belonged). This debate made him begin to doubt about orthodoxy; although, for a time, he still gave his services as one of the Connexion's local preachers on trial. In 1848, whilst his mind was thus in suspense, the Rev. George Harris, minister of the Unitarian congregation at Newcastle, gave a lecture near Mr. Spears' home. That lecture was the turning point in his career; he became deeply, and deservedly, attached to Mr. Harris. He loved the Bible with his whole heart, and was delighted by discovering that the grand old Book is Unitarian from beginning to end. In 1849 he made open profession of his new faith, and undertook preaching engagements; his first Unitarian service being conducted at Eighton Banks.

In 1851 he became pastor of our church in Sunderland. There was a mere handful of people; so few that even

two or three could not be always got together for a service. There was no stipend, so he supported himself by a school. But after seven years his congregation numbered one hundred and twenty. In 1858 he removed to Stockton-on-Tees. Here he did receive a salary, but it was only £65. He found a dilapidated chapel and a tiny congregation, but at the end of three years there was a renovated building and a congregation that filled it. In 1861 he went to London, to what all regarded as a forlorn hope—the revival of the almost deserted chapel in Stamford Street. After seven years he had brought into it one of the largest Unitarian congregations in London. He maintained in it constant week-night lectures and meetings, including animated "Theological Conferences," which attracted many orthodox ministers and ministerial students. An ardent propagandist of his faith, he delighted in discussions, yet never failed to conciliate his antagonists by his genial courtesy—a courtesy born, not of conventional etiquette, but of warm human sympathy. At Stamford Street, as everywhere, he tried to make his congregation an assembly, not of mere hearers but of workers, and by their help to break new ground. Generous pecuniary support was afforded them by several prominent London laymen, and he thus became the means of establishing six new congregations in the metropolis. Of these, one was Stepney, to the pastorate of which he removed in 1874, and which rose, in his hands, till it reached an enrolment of 200 adults, with 450 Sunday scholars under forty teachers. In 1885 he established a chapel at Highgate and became its pastor, with such success that in 1890 a larger chapel was erected.

In 1867 he accepted the co-secretaryship of the British and Foreign Unitarian Association. In 1870 he became sole secretary. He practically re-created the Association. Its income was nearly quadrupled, and its annual sale of books and tracts rose from 10*l.* to upwards of 500*l.* On his resignation, in 1876, a sum of 1,800*l.* was subscribed and presented to him as a public testimonial. Soon afterwards he established, by the aid of generous friends, a weekly newspaper, *The Christian Life*. In 1877 he published his "Record of Unitarian Worthies," which forms the basis of the present volume. He had many irons in the fire—he was pastor, preacher, missionary, editor, author. Unitarianism had done so much for his own soul that he could never rest whilst he saw any opportunity of extending its influence. In reviving dying congregations and founding new ones he had no equal. From the press he issued nearly a million copies of his placard, the "Scriptural Declaration of Unitarian Principles," and upwards of three hundred thousand tracts, some fifteen thousand copies of his own "Unitarian Handbook," and nearly forty thousand copies of the "History of the Doctrine of the Trinity," which Mr. Stannus and he had written. Three papers he originated—*The Stockton Gazette* (1859), *The Christian Freeman* (1850), and *The Christian Life* (1876), all still active. But he regarded as the great achievement of his life, his issue of successive editions of the collected works of Dr. Channing—in all, a hundred thousand copies of them. It was on his initiative that there was founded in 1881 the series of "Christian Conferences," which still flourish under their original President, Dean Fremantle. Out of one of them sprang the Grindelwald Re-union Conference, which resulted in the establishment of the now powerful "National Free Church Council." All such drawings together he welcomed, insisting that "what really separates men is not their differences, but only the way in which they handle their differences."

On New Year's Day, 1899, he preached on the uncertainty of life, and on the duty of doing, each day, the duty that lies at hand as faithfully as if that day were to be our last. Eight weeks later, on Feb. 25th, he died. The words he had oftenest uttered on his deathbed were—"Have faith in God." Through a long life of intense labour his faith in God had made him brave. Often he had had to rise at four o'clock, to secure for work the quiet of the earliest hours. "I never feel," he used to say, "much need of what is called a 'holiday'; for all my duties, right through life, have seemed to me like one perpetual holiday." Ever a man of cheer, with him Religion was no puny lackadaisical thing, but hearty, robust and generous. It made adventurous experiments, and marched along the path of duty with a bold tread. It rendered him fervent in fellowship, bountiful in benefaction, tender in consolation; a stalwart, free, heroic man. Strength, shrewdness, simplicity, serenity, sympathy were stamped upon his smiling face. Its constant brightness was an outcome of the optimism which he had learned from Jesus Christ. "What a boy he was in heart!" said one old friend. "He was like a sunbeam, gladdening everyone who came within reach of him," writes another. Hence his home-life was one of uninterrupted harmony and love, whilst his public teaching sent his congregations

away thinking better of their lot in life, more kindly of their fellow men, more gratefully of their God. On that teaching he looked back in old age with thankful recollections of God's having made it the happy cause "of sorrows lessened, of joys heightened, of hearts made stronger, of lives made brighter and purer, of homes made happier, and of gratitude a thousand times expressed for our Unitarian gospel." Hence, as he added, "Had I life to live over again, whatever office or honour or emolument might be within my reach, no other profession but that of the Unitarian minister should be mine."

FRANCIS DAVID.

APOSTLE OF TRANSYLVANIA.

One of the most interesting facts in the history of Unitarianism is the preservation of our faith, through the troubles of three and a half centuries, by a group of congregations in the far south-east of Hungary—amongst the mountains of Transylvania. It was amongst them that the name "Unitarian" first arose; and they now form the oldest Unitarian Church in all the world. A Piedmontese scholar, named Blandrata, who had resided amongst the Socinians of Poland, went to Transylvania about 1563, as physician to its ruler, Prince John Sigismund; whom he converted to Unitarianism. The new faith spread; and

one of its earliest converts was the brilliant Francis David (born at Klausenburg in 1510), whose studies had already led him to abandon the Catholic priesthood for Calvinism. In 1568, after debates in which David took an active share, Prince John and his Parliament passed an Edict proclaiming full religious liberty for Unitarians—Transylvania thus being the first to set the example which the other countries of Europe have followed slowly. David devoted himself to the preaching of the new faith with ardour. The power of his impassioned oratory—delivered with such kindling features that he was called "the visitant from hell and heaven"—was vividly exemplified at Klausenburg (Kolozsvar), the capital of Transylvania. Standing in the market-place—on a boulder-stone which is still pointed out—he delivered an address so moving that the people in their enthusiasm took him on their shoulders, bore him into the cathedral, and declared themselves his disciples. For a century and a half—down to the persecutions of 1716—that cathedral continued to be a Unitarian church, and Klausenburg was called "the Jerusalem of the Unitarians." (It is still the seat of their Bishop and of their chief college.) Within ten years, nearly four hundred Unitarian congregations were established; and they took David as their first Bishop.

David, amidst his labours, still pursued his studies; and came to notice that the New Testament gives no warrant for offering prayers to Christ. By insisting on this, he gave so much offence, even to many Unitarians (including Socinus himself), that he was imprisoned at Deva by the Catholic ruler who had succeeded Prince John. But the accusations against Socinus of having joined in this perse-

cution have been refuted by Thomas Rees. David died in November, 1579, shortly after going into prison.

The sway of Catholicism in Transylvania soon became so harsh that from 1603 the Unitarians suffered much persecution; but they faithfully held their ground until 1791, when freedom was restored to them. In 1839 their first English visitor found them distinguished from their countrymen "by their industry, their morality, and their educational superiority." They then numbered about 47,000; but are now about 70,000.

The tercentenary of Francis David's death was celebrated in 1879 with enthusiasm; and the Revs. Alexander Gordon and Andrew Chalmers attended the celebration as representatives of the Unitarianism of the British Islands.

GOVERNOR ANDREW.

John Albion Andrew was born in Maine, May 31st, 1818. He went to Boston to study law. At that time he was so poor that he had to lodge in a little attic that had not even a window. Yet quite early in his Boston life, Andrew formed the habit, and kept it up for years, of devoting all his Sunday afternoons to visiting the prisons, to see what he could do to help their inmates.

He had been brought up in strict orthodoxy. But when that truly apostolic man, James Freeman Clarke, founded his "Church of the Disciples" as an attempt to return to the simplicity of apostolic church life, Andrew—then aged

three-and-twenty—threw in his lot with the unfashionable little congregation. He loved its devotional fervour and its heartiness of fellowship. It called on all its laymen for active help in its work; and he gave that help gladly.

He taught in its Sunday school, and was for a time the superintendent. After many years of membership in this church, he said: "I cannot overestimate the influence, on my happiness and welfare, of this home of my soul. Amid all distractions, and griefs, and bewilderments, the vision of this temple and its hopeful wisdom has encouraged and strengthened me."

In public life, his active opposition to negro slavery brought him into such prominence that in 1860 he was elected Governor of Massachusetts. When Lincoln, in 1861, called for volunteers for the Federal army, the influence of Andrew was so great that he raised and sent off five regiments of volunteers within a week of the call. His eloquent support of Lincoln's administration and his assiduous efforts to promote the welfare of the Federal soldiers were of the utmost service to the cause of the Union. Hence he was elected to the governorship of Massachusetts in each of five successive years. He devoted himself, not only to the energetic prosecution of the war, and to efforts for the liberation of the negroes and for their admission into the army, but also to all peaceful forms of patriotic activity. He spared no personal exertion in his efforts to watch over the institutions of the state. There was hardly a prison in all Massachusetts which he did not visit personally during the period of his governorship, busy though it was. Not long after returning to private life, he died; it was on October 30th, 1867.

"A richer religious life, one with its power more rarely left in abeyance, than the life Andrew lived, can rarely be found," says Mr. Pearson in his elaborate biography of him. Few laymen had studied the Bible so earnestly, or were so familiar with it. It made him a pronounced and consistent Unitarian. He served as President of the American Unitarian Association, and in 1865 he presided over the first National Convention that the Unitarians of America ever held.

EZRA ABBOT.

The most erudite of living theologians, Adolf Harnack, has said:—"Ezra Abbot's name will always have a place in the history of Biblical learning." Bishop Westcott, of Durham, wrote:—"No scholar in America was superior to Abbot."

He was born on April 28th, 1819, in the State of Maine. His mother was of active mind; and learned Greek, that she might read the Testament for herself.

After some time spent in teaching and in rendering service in libraries, he was appointed in 1856 assistant librarian of Harvard College. In 1872 he became (although a layman to the end of his life) its Professor of New Testament Criticism. Just before this he had been chosen a member of the New Testament Company for the revision of the English Bible. At his death, the Revision Company—most of them, of course, Trinitarians—with

whom he had served, wrote:—"Differing from the rest of us as he did in some of his theological tenets, his Christlike temper rendered him a brother beloved, and lends a heavenly lustre to his memory."

He received Doctors' degrees from both Harvard and Yale; and he was tendered one by the University of Edinburgh. He died on March 21st, 1884.

The speciality of his life was the study of the textual criticism of the New Testament. While his power was recognised in all the departments of theology, in this one he stood confessedly without a rival in America. Yet he did not lose himself in the technicalities of his theme. He was a man who was saturated through and through with the New Testament, knowing all that any man knew both of its history and of its meaning. And the more he studied these, the more he seemed to catch the inner spirit. It was joy to him to make it the business of his life to understand Christ's words; and to try to grow into sympathy with him. One friend of his writes: "I never saw any one who seemed to me to show more vividly in his life the life of Jesus;" "I never," writes another, "knew a man more Christ-like than Mr. Abbot;" and a third: "He translated to my mind the character of Christ."

When a man of sixty-three, he wrote: "I am a layman, but I have been interested from my youth in the study of theology; because it embraces the subjects of deepest interest to man, the very highest objects of human thought. I believe with all my heart in the divine origin of Christianity—that the revelation of God in Jesus Christ is the event in human history which immeasurably transcends all others in importance. In him and him alone do

I find fully realised on earth the divine life, the life of union with God which constitutes the ideal of humanity. I have studied the New Testament and the early Christian writings, as well as those of modern theologians, with an earnest desire to ascertain the truth; always endeavouring to make myself familiar with the writings of the ablest exponents of conflicting opinions." And this settled him in Unitarianism. For years he was teacher in the Sunday school connected with the First Unitarian Church at Cambridge, near Boston; and gave much time to preparation for his class.

His chief labour in his latter years was on the Prolegomena to the eighth edition of Tischendorf's Greek Testament. During the last seven years of his life he gave to it unstinted labour, for no compensation; and out of his limited private resources contributed hundreds of dollars towards defraying its expenses. A work of more general interest was his appendix to Mr. Alger's "History of the Doctrine of the Future Life." It is a classified and chronological catalogue of more than five thousand three hundred works relating to the nature, origin, and destiny of the soul, including the more remarkable works relating to modern Spiritualism and to the souls of brutes.

An orthodox scholar, Chancellor Crosby, says: "His loss is a national one, for no scholar ever shed more lustre on the American name."

THE BROTHERS LAWRENCE.

In 1849 an important precedent was established by the newly-elected Sheriff of London and Middlesex, Mr. William Lawrence; for he, being a Unitarian, appointed as his chaplain a Unitarian minister, the Rev. D. Davison. Mr. Lawrence died a few years later, when his election as Lord Mayor was close at hand. But that high office was soon afterwards held by two of his sons.

Of these two the elder, William, held it in 1863; his mayoralty being marked by his reception, at the Mansion House, of Garibaldi, the Italian patriot, and by the freeing of Southwark Bridge from tolls. He was knighted. In 1865 he became M.P. for the City of London, and remained such until 1885. He continued his career of indefatigable municipal service and of generous personal charity until his death on April 18th, 1897, at the age of seventy-eight. United with him throughout life by an intimacy unusually close was his younger brother, James Clarke Lawrence, born September 1st, 1820; who was made a baronet in 1869, on the termination of his mayoralty, which had been made memorable by the opening of the new bridge at Blackfriars and the Holborn Viaduct, and the re-opening of the celebrated Nonconformist cemetery in Bunhill Fields, where Bunyan and Defoe and Watts are buried. (By a singular coincidence, the cemetery in question had been enclosed in 1665 by another Lord Mayor Lawrence.) His gifts as a public speaker led

to his entering Parliament in 1865 for the borough of Lambeth; and he sat there for seventeen years. He was also active as a magistrate, having (when sitting unaccompanied) adjudicated on more than two thousand criminal cases; and his skill in dealing with them is attested in the autobiography of the experienced advocate, Mr. Montagu Williams. In the administration of public charities he was no less zealous, and for many years he served as President of the Royal Hospitals of Bridewell and Bethlehem. The early training that bore such good fruit in himself and his brothers he has well described, saying: "My father took a wise course with his sons, substituting influence for command; so his words to me, 'I can trust you,' were more powerful than any command, and laid the foundation of strength of will and fixity of purpose. And my mother's words—'Never forget that God sees all that you do'—have kept me 'straight' all through my long life."

He and his brothers carried on for many years a large business as builders, which their father had established. When they desired to withdraw themselves from it, and devote all their time to public usefulness, they did not convert it into a company or sell it; but, by an act of generosity almost unprecedented in the City annals, made it over to their own leading *employés* as a reward for faithful services. The whole arrangements were made on terms of benevolence. No old labourer was to be discharged; those who were past work were to be pensioned off; the new firm was supplied with capital by a loan of some forty thousand pounds. And in case of the new firm's becoming unfortunate in business the Messrs. Lawrence bound themselves not to put in their claim as creditors till all others had been paid in full.

Early experience in a Sunday-school, as teacher and as superintendent, had interested Sir James in religious work; and he retained that interest throughout life. He took the leading part in establishing the London District Unitarian Society; and quite one-third of our metropolitan chapels—notably that at Islington—owe their existence very largely to the generosity of himself and his near relatives. Nor did he limit his zeal to London, but visited our chapels and schools all over the United Kingdom. Indeed, in 1886 both he and Sir William travelled as far as Hungary, in order to assist and stimulate the Unitarian churches of Transylvania. Whenever away from home he made a point of attending worship with the Unitarians of the locality, however humble their meeting-place might be.

His tours in Great Britain were often arranged for the purpose of enabling him to encourage some obscure and remote congregation by a visit; and, if necessary, he would occupy the pulpit. And the message which he delighted to give, he has expressed thus:—"When once a man seriously asks himself, 'Am I living the life God intended me to live?' a Divine voice begins to speak within him. Cherish that voice as your dearest treasure, with which your future usefulness and happiness are bound up. And remember that your oneness with God can only be preserved by constant prayer."

Sir James died on May 21st, 1897. Had the scope of the present volume included memoirs of living persons, we should have been able to record how an earnestness and

a munificence not less great than his have rendered the names of his surviving brother, Sir Edwin Durning-Lawrence, Bart., M.P., and of Lady Durning-Lawrence, familiar as household words to the Unitarians of both England and America.

MR. JUSTICE BYLES.

John Barnard Byles was born in 1801 at Stowmarket, in Suffolk. He began life in commercial pursuits, but at the age of thirty was called to the Bar. He became a successful advocate, and also a conspicuous authority on commercial law. His admirable treatise on Bills of Exchange made possible the recent codification of the law on that subject. He never entered Parliament; for, though he contested Aylesbury, his being an earnest Unitarian proved fatal to his success. In politics he was a Conservative; yet so high did his professional reputation stand that he was (in 1858) made by the Liberal government a Judge of the Court of Common Pleas. This office he retained till 1873, discharging its duties with great conscientiousness.

After his retirement, he published an interesting volume on "The Foundations of Religion in the Mind and Heart of Man." His aim in it was, he says, to embody the results of observation during a long forensic life, spent in daily observation of human passions, affections, and virtues; and to let these results "fortify anxious hearts

by showing on how broad and immovable a foundation Faith and Hope and Worship repose."

In his latest years his mind began to decay. Yet his love of our Unitarian faith remained undimmed. "About 1880," says Mr. Henry Brace, "I had occasion to see him on business connected with Manchester New College. His mind at first was wandering, and I had some difficulty in getting him to understand me. But his manner suddenly changed; he expressed his interest in the college, and the satisfaction he had formerly had in attending the services at Little Portland Street. He said he had studied almost every system of religion. Referring to some of the controversial texts, he gave translations of them, and showed a full appreciation of the points involved in the Unitarian controversy. In touching words he spoke of the loss of his wife, and how lonely he had felt ever since; but added that, in all the experiences he had passed through, the Unitarian faith had given him comfort and consolation."

He died on February 3rd, 1884.

CHIEF JUSTICE HIGINBOTHAM.

Not only in Europe and America, but in Australia also, has proof been given of the spiritual efficacy of our Unitarian faith. George Higinbotham, the late Chief Justice of Victoria, was the foremost citizen of that colony, and the ablest judge that Australia has ever possessed. Born in Dublin on April 19th, 1826, he became a barrister.

In 1854 he settled in the colony of Victoria. In 1863 he became its Attorney-General; in 1880, one of its judges; and in 1886, its Chief Justice.

One observer of him says: "No man ever surpassed him in the resolute determination to attain and maintain the moral ideal." A conspicuous illustration of his repute for high integrity may be quoted. He was charged with the delicate task of codifying the laws of the colony; and so great was the confidence felt in him, that both Houses of the Victorian Parliament accepted his work in the form of a hundred and seven Consolidation Bills, and, in reliance upon the faith of his statements, passed them into law without examination. "We, his colleagues on the judicial bench," said one judge, "lost by his death an ideally perfect pattern by which to endeavour to shape our lives." For a conscientious thoroughness ran through all his doings, until cynics mocked at him as Quixotic in his public spirit and his self-sacrifices. He spent himself and his substance for his fellow men, never for one moment thinking of himself. A servant-maid who had seen him without knowing who he was, was asked what sort of person she had seen. "Sir," answered she, "he had the face of an angel."

Deep religious feeling was the mainspring of all this. "His life was the outcome," says one intimate friend, "of a fervent and devout belief in the religion of Jesus Christ;" and another adds, "Everything he did was done in the love and fear of God."

Though educated as an Anglican, Chief Justice Higinbotham, in his early manhood, abandoned all belief in orthodox dogma, and became a Christian Theist. In

1887, in his address at the opening of a new Unitarian Church in Melbourne, he spoke of Unitarianism as alone, of all Christian Churches, carrying the lighted torch which the dark steps of mankind require. "The Rock of all Ages," said he, in another address, "is God; revealed as the Father and Friend of our race by the profound philosophy and sublime life of Jesus of Nazareth, the Light of the World."

He died on December 31st, 1892.

FRANCES POWER COBBE.

Not often (says Professor Estlin Carpenter, in the sketch from which we here borrow) is it given to any one to be equally well acquainted with the secrets of the student's chamber, the peasants of Ireland in famine time, the old women of an English workhouse, the office of a London journal, and the salons of Florence and Rome. Yet all this width of experience had been enjoyed by Miss Cobbe. Born on December 4th, 1822, she spent her childhood chiefly at her father's home near Dublin. Her education was of unusual range, embracing languages, mathematics, history and philosophy. In her seventeenth year religion became the supreme interest of her life, and her greatest joy. But doubts soon arose in her busy mind. There followed four years of painful mental struggle; until, at twenty-one, she found herself with no

hope beyond the grave, and unable to affirm even the being of God. "One day," she writes, "while thus creedless, I fell, as often happened, into mournful thought. I was profoundly miserable; profoundly conscious of the deterioration of my feelings and conduct from the high ambition, of righteousness and holiness, which had been mine in the days of my Christian faith. While I was thus despairingly musing, something stirred within me. I asked myself, 'Can I not rise once more, conquer my faults, and live up to my idea of what is right and good? If there be a God, He must approve of this.' A resolution was made. I came home to begin a new course, and to cultivate a different spirit. In a few days I began, instinctively, to pray again." Soon there fell in her way Theodore Parker's "Discourse of Religion." It taught her to listen to the immediate utterances of God within the soul. Soon her belief in immortality returned.

Before she was thirty-three she had written her "Theory of Intuitive Morals," which was the first attempt to explain to English readers Kant's profound conception of the moral law as something wrought into the inmost spiritual nature of man. This book she re-issued four times. To the issue of 1902 she added the attestation:—"Now, when on the verge of death, I can humbly testify that my early faith in God's absolute goodness, and in a blessed life hereafter, has not failed me or broken down." In a sequel, entitled "Religious Duty," she sought to work out the same principles in the sphere of the soul's devout affections towards God.

After her father's death, she made an adventurous journey, alone, into the East, as far as Damascus. This

enabled her to write her "Cities of the Past." On her return she settled in Bristol, in the house of Mary Carpenter, and began, in 1858, those labours for others which ceased only with her death. She started among the ragged children of the Bristol streets. It was not easy work, and she sometimes longed to leave it. One afternoon she had, she says, "a very stiff fight" with herself, "one of those which leave us stronger or weaker ever after;" and she conquered the craving for enjoyment and ease.

Her union of masculine vigour with womanly sympathy, rendered her a most successful leader in practical philanthropies. She toiled among the sick in workhouses; she gathered in young servants to Sunday classes; and she laid the foundations of what has become widely known as the "Association for Befriending Young Servants." She was among the foremost in the work of opening up new facilities for girls' careers. For thirty years her pen was active; both in journalism and in the writing of books.

As early as the year 1863 she had been struck, during a residence at Florence, by the horrors of Continental vivisection; and the subject gradually loomed larger before her, until the protection of animals became the central purpose of her life. She died on April 5th, 1904.

Her copious autobiography is a vivid picture of the Victorian period. No feature in that sixty years was more remarkable than the advance it witnessed in the education and the activities of the female sex. Of that advance, Miss Cobbe was both an example and a champion. In 1862, before the Social Science Congress, she pleaded for the admission of women to University degrees, and the

suggestion rendered her "the butt of universal ridicule." Before her death, the voice of the nation had justified her.

Amongst the little band of English women-workers whose intellectual eminence, in days still earlier, had afforded the first proofs of the capacities of the feminine intellect, it is singular how large a number were connected, during at least a part of their careers, with Unitarianism.

We may cite as instances the names of Elizabeth Carter, Mrs. Barbauld, Mrs. Austin, Mrs. Marcet, Lucy Aikin, Joanna Baillie, the high-minded and devout actresses Fanny Kemble and Charlotte Cushman, Mary Carpenter, Harriet Martineau, Mrs. Gaskell, Mrs. Somerville, Florence Nightingale, Anna Swanwick.

JAMES MARTINEAU.

"Such graves as his are pilgrims' shrines—
Shrines to no sect or creed confined—
The Delphian vales, the Palestines,
The Meccas, of the mind."

Mr. Herbert Paul, describing in his History the religious life of a generation ago, says that "of all the Nonconformists then living, the most learned, eloquent and philosophical was Dr. Martineau." But a still higher rank was assigned to him by Mr. Gladstone; who, in 1870, spoke to Miss Cobbe of him as, "beyond doubt, the greatest of living thinkers."

He was born on April 21st, 1805, in Norwich, where his parents attended our Octagon Chapel; (see p. 207). In 1822, he entered our college (then at York), to be trained for the ministry. In 1828, he was ordained to an assistant-pastorate at Dublin. He then made a declaration of his life's aims; aims to which he adhered so faithfully that the words read now more like a history than a mere forecast. He said: "To inspire in others, and in myself, a devotion ever fervent and humble—which shall have a bearing on every duty, purify every thought, and tranquillise every grief—I desire to make the main object not only of my ministry, but of my life." In 1832 he made a great sacrifice by resigning his Dublin pastorate; from a conscientious unwillingness to receive a stipend that came partly from a State grant—the "Regium Donum" then paid to Dissenting ministers in Ireland.

From Dublin he removed to Liverpool; where he ministered for a quarter of a century, (interrupted only—whilst his new chapel in Hope Street was being built—by a year's absence for study in Germany, which proved a turning-point in his intellectual life). He loved his ministerial work. His Liverpool pulpit he described, when at last quitting it, as "perhaps, of all the world, the spot where I have most lived, most hoped, most loved, most suffered; have looked with truest pity on the burden of others, and best forgot my own." In 1835, Blanco White, already familiar with Anglicanism and Catholicism in their most impressive forms, writes, after becoming an attendant at Mr. Martineau's services:—"I have never witnessed anything so really sublime; I heartily thank God for being made acquainted with this Unitarian

worship. . . . . What strikes me most of all is the *reality*, the true connection with life, which this worship possesses."

The congregation, however, seems to have been content to leave Mr. Martineau to eke out his stipend by drudging as a teacher; but he never made this drudgery an excuse for stealing time from his pastoral duties or from works of benevolence. Never did he spare himself. Besides the services of the Sunday, he conducted congregational classes, kept an eye on the Sunday-school, and spent two hours weekly in giving religious instruction in a day-school for poor children. Indeed, he did his utmost to spread education amongst all classes with whom he came in contact. He gathered together, for essays and debate, numbers of the young men and boys of Liverpool, unconnected with his church. Mr. Justin McCarthy records that "many who have since risen to eminence, in literature or science, or the learned professions, received their earliest intellectual training in these meetings of Martineau's." Yet he also found time to engage, with only two colleagues, in a protracted and brilliant controversial defence of Unitarianism against thirteen of the local clergy, who had combined to deliver a series of attacks upon it as not only false, but also fraught with "extreme eternal peril." One who well knew Liverpool says that this controversy led into Unitarianism at least two high-minded and able men, but led none into orthodoxy. The *Eclectic Review* for 1840 contains a singularly frank account of it by a Trinitarian minister.

The Liverpool pastorate was followed by one (1859—1872) at Little Portland Street Chapel, in London; for, in

1857, he had followed Manchester College on its removal to the metropolis. He became its Principal in 1868, and held that office till 1885. As he had been lecturing in this college since 1840, the leading Unitarian ministers of two generations were there trained by him. Through them, and through his writings, he led the Unitarians of England out of those earlier theories of religion which place its chief foundation in external evidences, into a deeper and a more stable philosophy which showed Christianity to be itself its own justification. He "anointed men's eyes and enabled them to see God": showing to them—as Principal Gordon has summed up his messages—in an age of Materialism, that God is real; in an atmosphere of Agnosticism, that God is accessible: in a current of Pantheism, that God is personal.

After retiring from the College, he devoted himself, with an octogenarian vigour unparalleled in literary history, to the composition of his principal philosophical works. The degree of Doctor had been awarded to him by three Universities—Harvard, Leyden, and Edinburgh. He died on January 11th, 1900, aged ninety-four. Few lives so long have been so continuously filled with work.

His chief philosophical writings are his "Types of Ethical Theory," "A Study of Religion," and "The Seat of Authority in Religion." But his most enduring influence will probably be wrought by his sermons in the "Endeavours after the Christian Life," and the "Hours of Thought on Sacred Things." Through their influence upon the leading preachers of all English and American churches—notably upon Robertson of Brighton—they have moulded the religious thinking of the last forty

years. Dr. Martineau's extraordinary gifts as a thinker, a writer, and a speaker, placed him on an intellectual level with the greatest men of his time. Yet the quiet magnanimity with which he laid aside all personal ambitions and contentedly pursued, amidst many vexations, his simple path of duty in an obscure college and amongst a small and unpopular sect, reveals a character no less remarkable than his intellect.

Miss F. P. Cobbe, after wide experience of the world, wrote that of all the men with whom she had ever been acquainted, the one who most impressed her with a sense of his "homogeneity"—of his being the same all through—was Dr. Martineau. For he carried his character into all that he did; finishing with strenuous earnestness everything he took in hand, whether it were great or trivial. "In the whole nineteenth century," writes no less eminent and orthodox a theologian than Principal Fairbairn, "there lived no man of subtler thought, of more exquisite imagination, of finer character, of purer spirit, than James Martineau."

CONCLUSION.

The limits of space bring our volume to an end, though many memorable lives still remain unchronicled. There is Elizabeth Carter (1717—1806), the translator of Epictetus; whom Dr. Johnson pronounced the best Greek scholar he knew, and of whom (a hundred years after her death) a new biography has just appeared, written by Miss Alice Gaussen. She published in 1752, though anonymously, two vigorous pamphlets in defence of Arianism: "Remarks on the Athanasian Creed, by a Lady," and "A Letter to the Mayor of Deal." Akin to her, both in erudition and longevity, but more frank in the avowal of her heterodoxy, was Miss Anna Swanwick (1813—1899), the translator of Æschylus and of Goethe's Faust. Of names half forgotten, we had hoped to revive that of the Rev. John Johns (b. March 17, 1801; d. June 23, 1847)—not only as the author of the noble hymn

> "Come, Kingdom of our God,
> Sweet reign of light and love—"

but also on account of his devoted efforts to promote that Kingdom by serving as a missionary amongst the distressed poor of Liverpool. There he fell a victim to his courage in helping, during an epidemic of fever, to coffin a body which was so infected that none but he and a Catholic priest would consent to touch it.

Readers who frequent the Tate Gallery would doubtless have welcomed a memoir of Sir Henry Tate (b. 1819;

d. Dec. 5, 1899). He made many munificent gifts to Liverpool, including the erection of a Hospital; and he spent 10,000*l.* in adding to our college at Oxford a library wing. The pictures which he gave to the nation were valued at upwards of 80,000*l.*

Every visitor to the Law Courts, at Temple Bar, notices in them the statue of a London solicitor, Edwin Wilkins Field (b. 1804; drowned in trying to rescue a friend, July 30, 1871); placed there because he was (as Lord Chancellor Selborne records) "the original author, and the moving spirit," of the scheme which erected that edifice, to concentrate in it all the great tribunals of justice. He deserves, too, the special gratitude of Unitarians; since it was mainly by his zeal and guidance—gratuitously given—that we secured in 1844 the passing of the Dissenters' Chapels Act, which preserved our churches and their endowments from an organized attack, in the Court of Chancery, which had already succeeded so far as to deprive us of all share in Lady Hewley's great Charity. A large sum was subscribed as a testimonial of our gratitude to him; but he devoted it to rebuilding the Unitarian chapel at Kenilworth, where his father was minister.

Of more celebrated careers, we had hoped to narrate that of the great novelist, Charles Dickens (b. Feb. 7, 1812; d. June 6, 1870); who, sixty years ago, was for some time a seat-holder in our chapel at Little Portland Street; and (in an inscription which he then wrote) described its faith as "the religion which has sympathy for men of every creed, and ventures to pass judgment upon none." He never, we believe, abandoned his Unitarian convictions. At the close of his life he bequeathed to his children the

farewell injunction "to try to guide themselves by the teaching of the New Testament, in its broad spirit; and to put no faith in any man's narrow construction of its letter."

Mention was due, also, to Earl Russell, K.G., twice Prime Minister of this country (b. Aug. 18, 1792; d. May 28, 1878). Though he never connected himself—as, after his death, some members of his household did—with a Unitarian congregation, yet his book on the "Rise and Progress of Christianity," which he wrote as a septuagenarian, shows how distinctly he had abandoned orthodoxy. When, in 1873, he was invited to lay the foundation stone of Dr. Newman Hall's church, the *Record* protested; pointing out that in his book he "rejects the doctrine of the Trinity, and denies the Deity of Christ." Lady Russell records how bitterly he deplored "the multiplication of creeds and dogmas" by which the Anglican Church overlaid the revealed simplicity of Christianity. His life did honour to our faith. Lord Houghton pronounced him "the highest statesman of my generation; and the only one whom I have known in whom the worth and dignity of the man never lost by public life." And Mr. Bright said: "What I particularly observed in the public life of Lord John Russell, was a moral tone, a conscientious feeling, higher and better than is often found in active statesmen. For this I always reverenced him."

Evidence of the ultimate Arianism of that illustrious judge Sir Matthew Hale (1609—1676) may be found in the *Christian Life* for Aug. 27, 1881.

Bishop Richard Watson of Llandaff (1737—1816)

showed in his writings, both on theology and on chemistry, powers of reasoning such as (says Mr. Justice Stephen) were possessed by no bishop of a hundred years later. He recorded in 1787 that, in lecturing at Cambridge on divinity, he avoided the word *Trinity;* being unwilling "to use unscriptural words to propagate unscriptural dogmas." Twenty years later, De Quincey found him still "talking openly" of his Unitarian opinions.

It is, however, to American biography that most of the lives belong which we have to leave untold. The Unitarian faith has been openly maintained by four Presidents of the United States. The first man to succeed Washington in that high office was JOHN ADAMS (b. Oct. 19, 1736; d. July 4, 1826)—"for integrity, an ancient Roman," says Goldwin Smith. His immediate successor was THOMAS JEFFERSON (b. April 2, 1743; d. July 4, 1826)—"Of all American statesmen the one whose teachings have left the deepest impress on the character and the political ideas of the American people." His correspondence contains many emphatic declarations of his Unitarianism. JOHN QUINCY ADAMS (b. July 11, 1767; d. Feb. 23, 1848), a son of the earlier President Adams, took part in 1821 in founding the Unitarian congregation at Washington (along with JOHN CALDWELL CALHOUN, b. March 18, 1782; d. Nov. 31, 1850—a man of lofty character, famous as the most closely logical orator in all the annals of America). This younger Adams "was about the last President chosen, not for electioneering availability but for merit; and about the last whose only rule was not party but the public service" (Goldwin Smith). So rigidly did he keep this rule that he refused to dismiss

a Postmaster-General whom he knew to be intriguing against him. His copious diaries disclose his High Arian theology, his austerely lofty character, and his indefatigable industry. We find that during his Presidency he used daily, even in mid-winter, to get up before six and to take a four-mile walk; and on getting home again, he always read three chapters in his Bible before sitting down to breakfast. Very characteristic was his dying charge to his son, Charles Francis Adams—the third in a lineal succession of hereditary statesmen, rare in American annals—"A stout heart, a clear conscience, and never despair." Intellectually far inferior to these great men, President MILLARD FILLMORE (b. Jan. 7, 1800, d. 1874) was in moral excellence their compeer; and, though too gentle to shine in the struggles of public life, he retired from the Presidency with the proud title of "the purest of the living statesmen of America."

Of the great Judges whom America has possessed, the most widely famous is JOSEPH STORY (b. Sept. 18, 1779; d. Sept. 10, 1845), whose books are read and quoted wherever justice is administered in the English language. Educated as a Calvinist, his inquiries led him to join a Unitarian congregation; and to his new faith he adhered to the last. It filled him with a piety that became "an ever-living principle, animating his every act and thought." In intellectual force the greatest of all American Judges is JOHN MARSHALL (b. Sept. 24, 1755; d. July 6, 1835), whose master-mind, during the twenty-four years that he was the Chief Justice of the United States, determined permanently the leading outlines of the constitutional law of the Republic. Throughout nearly all his judicial

career it was by a devout Unitarian Christianity that his noble character was animated and sustained; but he still continued to attend an Episcopal church, though he refused to join in its sacramental service. In the last year of his life, however, he was led to return to Trinitarianism; but by a book—Keith on Prophecy—which even Trinitarian scholars would scarcely consider adequate now.

To the American men of letters whose memoirs we have given, we had hoped to add RALPH WALDO EMERSON (b. May 25, 1803; d. April 27, 1882), whose writings have inspired many to high thoughts and endeavours.

But although we pass over these illustrious names so briefly, and are leaving altogether unchronicled many others that well deserve full mention, yet the memoirs which we have already narrated at greater length will amply suffice to fulfil the purpose of this volume. For they show what acute intellects have been convinced—in spite of early prepossessions and of worldly interests—by the simple Scriptural arguments on which Unitarianism rests; and also what noble and saintly lives Unitarianism has inspired. Such a faith well deserves, at the hands of each of its adherents, the utmost services that he can render to it. Let him recall the wise old words:—"I am only one; but I am one. I cannot do everything; but I can do something. What I can do, I ought to do; and, by the grace of God, *I will*."

INDEX.

G. REVERS, GRAYSTOKE PLACE, FETTER LANE, E.C.