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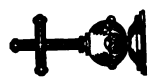
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George Berkeley

FOR THE

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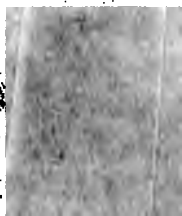
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THE LIFE
OF
BISHOP BERKELEY.

BY

JOHN N. NORTON, A. M.,
RECTOR OF ASCENSION CHURCH, FRANKFORT, KENTUCKY; AUTHOR OF
"THE BOY TRAINED UP TO BE A CLERGYMAN," "ROCKFORD
PARISH," "SHORT SERMONS," "LIFE OF WASHINGTON,"
ETC., ETC., ETC.

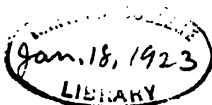
"Manners with candor are to Benson given,
To Berkeley, every virtue under Heaven."
POPE.

"This lofty eulogium of the great poet condenses, in a single
line, a character too perfect for humanity."
ARCHER BUTLER.

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IN

The Sunday School of St. Paul's Church,

NEW HAVEN, CONN.

"Life of Berkeley."



TO
GEORGE L. DUYCKINCK;
A COLLEGE CLASSMATE,
AND
A Friend for Many Years

"Of the exquisite grace and beauty of Berkeley's diction, no man accustomed to English composition need to be informed. His works are, beyond dispute, the finest models of philosophical style since Cicero. Perhaps they surpass those of the orator in the wonderful art by which the fullest light is thrown on the most minute and evanescent parts of the most subtle of human conceptions."—*Sir James Mackintosh*.

"So much understanding, so much knowledge, so much innocence, and such humility, I did not think had been the portion of any but angels, till I saw this gentleman."—*Atterbury*.

"When Shaftesbury, in phrases of studied eloquence, was advocating a modified Platonic system, and Bishop Sherlock represented the eloquence of the Church; when Swift's pungent satire ruled in politics, and Pope's finished couplets were the exemplars of poetry; when Sir Robert Walpole's ministry and Queen Caroline's levees were the civic and social features of the day, there moved in the circles of literature, of state, and of religious fellowship, one of those men to whom, by virtue of their guileless spirit and ingenuous minds, their sweet repose of character, gentle manners, and speculative tendency, we instinctively give the name of philosophers."—*Tuckerman's Biographical Essays*.

P R E F A C E .

ALTHOUGH the writer of this volume claims little credit to himself on the score of originality, he can safely say that he has taken great pains to collect materials from the best authorities, and to arrange them as well as he could. "Anderson's History of the Colonial Church," and an able article in the "British Quarterly Review," have been largely drawn upon.

Some may be disposed to think that the volume is rather above the standard for young readers, but it is believed that few children of fourteen or fifteen will find it too dry or abstruse. If a child is obliged to call upon a parent or teacher to explain some word or reference, neither party will be the loser.

There are hundreds of grown people who have not time for extensive reading (this single volume contains the gleanings from a whole wheel-barrow load of books), and the writer is glad to be assured that many of this class are enabled, through the pages of these brief biographies, to form the acquaintance of the wise and the good. "Books that you may carry to the fire (says the great Dr. Johnson), and hold readily in your hand, are the most useful after all. A man will often look at them, and be tempted to go on, when he would be frightened at books of a larger size, and of a more erudite appearance."

"In almost every age and country there have been found a few men eminently distinguished for the purity of their hearts and the benevolence and integrity of their conduct. They rose in virtue above their contemporaries like the oak of the forest above the saplings beneath it. They are the moral ornaments and glory of their race, and the record of their lives serves as a relief to the otherwise dark picture presented by the history of our species. To the end of time their example will continue to exert an influence, exciting mankind to constant progress in everything which is noble and good. Among this class of men few deserve a higher place than Bishop Berkeley."—*Church Review*.

"The arrival in America of the Rev. Mr. George Berkeley, then Dean of Derry, afterwards Bishop of Cloyne, deserves to be noticed in the literary history of America, not only as a remarkable event, but also as one which had some influence on the progress of literature, particularly in Rhode Island and Connecticut."—*Samuel Miller's Retrospect of the Eighteenth Century*.

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LIFE OF BISHOP BERKELEY.

CHAPTER FIRST.

“The lions” at New Haven—Smibert’s celebrated picture—Dean Berkeley in his official robes.—The little Irish boy—Ancestry—The old homestead—Collector of Belfast.—William’s reception.—“God Save the Protestant King!”—Belfast in prosperity—Great excitements—King James plays the despot—Things which were going on in America—What George Berkeley’s parents little suspected—The future philosopher at Kilkenny school—A famous name cut on a desk.—Early advantages improved.

SOME years ago, when the writer paid his first visit to New Haven, the reverend brother beneath whose hospitable roof he sojourned, went with him to visit the various places of interest about that beautiful city.

The graves of the Regicides, the old church, with its walls covered with graceful festoons of green, where the venerable Dr. Croswell

then officiated, and the Library of Yale College, were visited in turn, and it was while examining the treasures of the college that our eyes were attracted by the picture of Dean Berkeley, painted by Smibert.* The principal figure is that of the Dean himself, resting his hand on a copy of Plato, his favorite author, and he appears to be dictating to Sir James Dalton, who is acting as his amanuensis. The lady with a child is Mrs. Berkeley, and the other lady is supposed to be Miss Hancock, who accompanied them to America. The gentleman standing behind the ladies is Mr. James. There are two other figures in the picture; Mr. John Moffat, and the artist himself.

Tradition says that the outline was sketched on the voyage from Europe, and Smibert pro-

* Smibert had risen to distinction from the humble position of a house painter, and he was the first educated artist who visited America. An engraving of Dean Berkeley was made from the picture described above, by Hinman, which appeared in the "Yale Literary Magazine" for January, 1846

bably finished his work while the Dean lived at Newport, Rhode Island, about the year 1728.

While gazing upon the benevolent features of the good man whose name is so intimately associated with the early history of the Church on this continent, we called to mind his zealous efforts for the propagation of the gospel; but we little thought that we should ever venture to act as his biographer. And yet, this is the pleasing office in which we are now to be engaged.

GEORGE BERKELEY was born at Kilerim, near Thomastown, in the County of Kilkenny, Ireland, on the 12th of March, 1684. He was a son of William Berkeley, an English gentleman, who, having suffered severely for his loyalty to King Charles the First, went over to Ireland, after the Restoration, and was appointed to the collectorship of Belfast.

The paternal grandfather of our hero accompanied to Ireland his kinsman, Lord Berkeley, of Stratton, who held the office of

Lord Lieutenant from 1670 to 1672. His father, as it would appear, was an independent land owner; and an old "keep," (a kind of strong tower, built in the centre of a castle or fort,) now mouldering along the banks of the Nore, near the estate of Woodstock, is still shown as his former place of residence.

We have referred to the fact that Bishop Berkeley's father was the collector of Belfast, and it may interest some of our readers to mention that it was here, in 1690, that William, Prince of Orange, was welcomed by the magistrates and burgesses in their robes of office, while the multitude pressed about his carriage with shouts of "God save the Protestant King!" The town was one of the strongholds of the reformed faith, and the errors of Rome found little favor there.

At the time Mr. Berkeley was the collector of Belfast, the town was only a small settlement of two or three hundred houses, commanded by a stately castle, the seat of the noble family of Chichester.

This castle has long since disappeared, but the march of improvement has accomplished wonders.

“Other Irish towns may present more picturesque forms to the eye, but Belfast is the only large Irish town in which the traveller is not disgusted by the loathsome aspect, and odor of long lines of human dens, far inferior in comfort and cleanliness to the dwellings which, in happier countries, are provided for cattle. No other large Irish town is so well cleaned, so well paved, so brilliantly lighted. The place of domes and spires is supplied by edifices less pleasing to the taste, but not less indicative of prosperity, huge factories, towering many stories above the chimneys of the houses, and resounding with the roar of machinery.”* Could Mr. Berkeley return once more to the earth, he would be unable to recognize the place.

When George was about four years old, there was a great excitement in the Emerald

* Macaulay's England, vol. III., 556-7.

Isle, of which he must have retained at least a faint recollection all his days. James the Second being driven from England in 1688, the king of France furnished him with a fleet, and a goodly number of soldiers, with which he sailed to Ireland, hoping that the people there would help him to regain his crown. He landed at Kinsale, and called a parliament, at the same time sending forth proclamations commanding his subjects to take up arms against the Prince of Orange.

James soon showed his despotic disposition, by dismissing all Protestants from the council of state, and by directing every place of worship, except the Roman Catholic, to be closed.

The people were forced to furnish provisions to feed his hungry troops, and in return they received money of little value, bits of brass worth about fourpence being stamped as five pounds. Public indignation was aroused, the Protestants took up arms, and soldiers were sent forth from England to assist them.

And then King William came, as we mentioned in a previous paragraph, and James was defeated at the battle of the Boyne, June 30th, 1690, and was glad to seek refuge once more within the territories of the French monarch.

By this time George Berkeley had barely reached his sixth year, so that these exciting events had occasioned him very little concern. On looking about us, to see what was going on in other parts of the world about the same period, we find that William Penn was just coming back to England, leaving his colony in America in a prosperous condition, Philadelphia numbering almost a hundred houses. La Salle had gone down the Mississippi river, and named the country, from the Gulf of Mexico to the lakes, Louisiana, in honor of his king, Louis the Fourteenth. Sir Edmond Andros was ruling with a high hand over the New England Colonies. In 1689, the savages made a dreadful attack upon Dover, New Hampshire, taking vengeance on the whites

for some of their injustice and cruelty, and a year afterward Schenectady, in the Province of New-York, was burnt, sixty persons being killed, and twenty-five made prisoners.

America was then so far from Europe (the power of steam has diminished the distance now) that it took news a long while to travel across the water, and even then the parents of George Berkeley little thought that he would ever go over to the New World on a mission of mercy to the red man. No one can foresee what may happen to himself, much less can he anticipate what may be the destiny of his children.

If our hero had been a military man, or had acted a conspicuous part as a politician, more pains might have been taken to treasure up interesting particulars concerning his early days: but as he was a scholar and clergyman, and withal a quiet, unobtrusive person, no biographer has thought proper to record such things concerning him as so many thousands would now be glad to know.

In 1696, the future philosopher was sent to Kilkenny school, which had been endowed by the House of Ormonde, and which still rises from pleasant meadows before their renovated castle. Here, a few years before, Congreve* and Swift had been school-fellows together; the name of the latter, cut in boyish fashion upon his desk or form, being shown to strangers to this day.

Dr. Hinton was master of Kilkenny school in George Berkeley's time, and his distinction afterward is evidence enough that his early advantages were not thrown away. We may be certain, also, that at school, as elsewhere, he must have been distinguished for that kindness of disposition, and modesty of character, which, in after years, Atterbury described as "angelic."

* William Congreve was a celebrated English dramatist, born in 1670. He began his literary career by writing a novel entitled the *Incognita*. This was followed, at the age of twenty-one, by the comedy of the Old Bachelor, which brought him into notice.


If the pictures which he presents of the fine gentle-

men and ladies of those times be correct, the reign of Charles II. must indeed have had a dreadful effect on the national character.

The poetry of Congreve is not much thought of: He died in London, at the age of sixty.

CHAPTER SECOND.

Young Berkeley enters Trinity College, Dublin—Certain political events referred to—The college as it used to be—King James' visit to Dublin—A great display of blankets and coverlets—The tide changes—Trinity College suffers a reverse of fortune—Dr. St. George Ashe and his two distinguished pupils—Mr. Berkeley obtains a fellowship—Admitted to holy orders—Career as an author begun—Twelve years in retirement and study—Whigs and Tories—Mr. Berkeley's political opinions—Locke, and metaphysical studies—A privilege allowed of which some will probably avail themselves.

 T the age of fifteen, young Berkeley entered Trinity College, Dublin. This famous institution had been founded by Queen Elizabeth, in the year 1591, and has always sustained a high rank among the Universities of Europe. The students are divided into three classes: Fellow-Commoners, Pensioners, and Sizars, about thirty in number, who receive their board and instruction without cost. Roman Catholics and Dissenters are not

shut out from its privileges, as they have been from the English Universities.

We spoke, in our last chapter, of certain political events in Ireland, which took place during the boyhood of George Berkeley.

It will add some interest to his arrival at Dublin, if we recall some of the scenes that had once transpired there. On the 24th of March, 1689, King James had entered the city, on the important business before referred to. The college then lay quite beyond the limits of the town, and the building was a shabby one, compared with the present noble structure. Dublin itself was not much to boast of, most of the dwellings being built of wood, and the streets were well nigh impassable on account of the mud.

The arrival of the king was a great occasion, as may be supposed, and every effort was made to render his entrance into the city as imposing as possible. Gravel was scattered over the streets, and showy tapestry was displayed from the windows of the rich, while

the poor hung out their best blankets and coverlets. A procession of twenty coaches accompanied his Majesty, and in the chapel of the Lord Lieutenant a Te Deum was chanted by the Romish clergy, in honor of the arrival of King James, who was a most devoted adherent of the Pope.

We have already given the signal of his bold attempt to recover his throne, and there is only space to add, that when he felt himself strong enough to exercise his despotic will, some good Protestants, who had been disposed quietly to submit to his dominion, as the lawful sovereign, were made to suffer for thus reposing any confidence in his promises. Among these were the rulers of the University of Dublin, who had greeted James on his first arrival, and had been assured by him that he would protect them in the enjoyment of their property and privileges. "They were now, without any trial, without any accusation, thrust out of their house. The communion-plate of the chapel, the books in the library,

the very chairs and beds of the collegians, were seized. Part of the building was turned into a magazine, part into a barrack, part into a prison. Simon Luttrell, who was governor of the capital, was, with great difficulty and by powerful intercession, induced to let the ejected fellows and scholars depart in safety.”*

Ten years only had passed away since these exciting times, when young Berkeley first made his appearance at Dublin, and became a student of Trinity College. The incidents which we have related in brief, were often dwelt upon by the students, as they sat by their comfortable winter's fire, and smoked their pipes, and our hero could almost imagine that he had witnessed these things for himself. Meanwhile, poor King James, shorn of his royal honors, and a pensioner upon his French brother, was spending the closing years of his life in acts of ascetic devotion, trying to forget the vicissitudes which he had

* Macaulay, vol. III., p. 201.

experienced in this world, by preparing for his departure to another. Dr. St. George Ashe, afterward Bishop of Clogher, was young Berkeley's tutor at Trinity College, having a few years before sustained the same relation to the eccentric Jonathan Swift.* He became the common friend of both his eminent pupils, and had the satisfaction, in course of time, of persuading the brilliant author of the "Tale of a Tub" to silence scandal, by giving the name of wife to the ill-fated Stella.

In 1707, Mr. Berkeley obtained a fellowship in Trinity College, having previously

* With all his genius, we can feel nothing but dislike for Dean Swift. As Mr. Thackeray remarks, in his Lectures on the *English Humorists of the Eighteenth Century* (p. 48), "His laugh jars on one's ear, after seven score years. He was always alone, and gnashing in the darkness, except when Stella's sweet smile came and shone upon him; when that went, silence and utter night closed over him. An immense genius; an awful downfall and ruin; so great a man he seems to me, that thinking of him is like thinking of an empire falling." The only charitable construction to be put upon much of his conduct is that the man was mad.

sustained with honor a very rigid examination, which all candidates for this preferment were required to undergo. The same year he was admitted to holy orders. Among his manuscript sermons is one on the text 1, Timothy, ii. 10, which has this note on a fly leaf at the end: "College Chapell, Sunday evening, January 11, 1707-8."

It is much to be regretted that no particulars are known concerning this most important step in his life. We do not suppose that any person who is acquainted with the character of Mr. Berkeley will imagine, for a moment, that he belonged to that class of clergymen (now happily so seldom to be met with) who assumed the solemn vows of the ministry in order to gain a comfortable living, for he was undoubtedly a sincerely pious man, and one who desired, in all things, to promote God's glory. At the same time, much of the interest and value of biography consists in these details of character and motives which, in this case, it is impossible to furnish.

Before he was twenty years of age Mr. Berkeley had written a treatise, entitled *Arithmetic Demonstrated without the aid of Algebra*. That he became an accomplished mathematician is evident from many of his works, although metaphysics engaged more of his attention for awhile than any other pursuit.

He remained at the University for twelve years, and during this long period of retirement and study, he acquired that love for seclusion from the busy world which induced him, in after life, to abandon a comfortable living for a quiet nook in the University of Oxford.

We must frankly confess that we should prefer to know something more of Mr. Berkeley as a preacher of the gospel, but there is little to gratify us in this respect. It might be readily imagined, indeed, that a man with a mind so highly cultivated, and who possessed such wonderful eloquence in conversation, would make a very favorable impression in

the pulpit. This was undoubtedly the case; but with his peculiar tastes and habits of mind, the pulpit was not so much his appropriate sphere of action as the regions of philosophical thought, the walks of benevolence, and those gatherings of the learned and refined, where wit and wisdom contended together in bloodless strife.

In 1712, we find him preaching three able discourses in the College Chapel, on the doctrine of passive obedience to the powers that be, which gave occasion to much discussion afterward.

Although, as a clergyman, Mr. Berkeley would have little occasion to be mixed up in politics, he had his own opinions, and was regarded as a decided Tory in principle. And here, as the terms Whig and Tory frequently occur in history, it will be best to explain that they had their origin during the reign of Charles the Second. Bishop Burnet, in his *History of his Own Times*, furnishes the following explanation: "The Southwest counties of

Scotland have seldom corn enough to serve them round the year, and the northern parts producing more than they need, those in the west come in the summer to buy at Leith the stores that come from the north; and, from a word, 'whiggam,' used in driving their horses, all that drove were called whiggamores, and shorter, whiggs. Now in that year, after the news came down of Duke Hamilton's defeat, the ministers animated their people to rise and march to Edinburgh, and then came up marching at the head of their parishes, with unheard of fury, praying and preaching all the way as they came. The Marquis of Argyle and his party came and headed them, they being about six thousand. This was called the whiggamores' inroad, and ever after that, *all that opposed the courts* came, in contempt, to be called whiggs: and from Scotland the word was brought into England, where it is now one of our unhappy terms of distinction." Subsequently, all whose party bias was *democratic* were called whigs. The

origin of the word *Tory* is not so well attested. The Irish malecontents, half robbers and half insurgents, who harassed the English in Ireland at the time of the massacre in 1640, were the first to whom this epithet was applied. It was also applied to the court party as a term of reproach.

The bigotry and intolerance of James II. had so effectually excited all classes against him, that during the reign of William party distinctions were not so important as they had been before, and when we speak of Mr. Berkeley as having a leaning toward the Tories in politics, it must be understood in this mild and modified sense.*

His peculiar gentleness and sincerity of character made him welcome in any circle, and he was a favorite even among the zealous whigs, who idolized Locke, and toasted King

* A full account of the origin of the terms Whig and Tory will be found in the *Encyclopedia Americana*, vol. XIII., p. 57. See also Smucker's *History of the four Georges*, p. 36.

William in the common room of Trinity College.

The mention of the name of John Locke* reminds us to say that at this time his well known *Essay Concerning the Human Understanding* was attracting intense interest among those whose tastes led them to engage in speculative philosophy. This was particularly the case in the English Universities. When the great metaphysician was exiled from Oxford, on account of his political opinions, his views were the more readily adopted at Trinity College, Dublin, by reason of this opposition. Among those who entered into this field of investigation with the greatest ardor and enthusiasm, was Mr. Berkeley; and he soon made himself quite distinguished in this way. In the next chapter, we shall have something more to say about these things, and as much of it may be rather dry and uninte-

* An interesting sketch of Mr. Locke's life is contained in Chambers' Cyclopædia of English Literature, vol. i., p. 508.

resting to our younger readers, it will perhaps be better for them to pass on to the fourth chapter.

CHAPTER THIRD.

Years full of interest, in more than one point of view—Changes and chances in the political world—An unfortunate remedy proposed—the Penal Code—Publication of the New Theory of Vision—Locke's germ developed into a plausible theory—Two important discoveries—Other metaphysical works—Berkeley's design not fully accomplished in the refutation of Infidelity—Close of his Academical career.

THE years of Berkeley's college life (marks an able writer in the *British Quarterly Review*) were pregnant with the social and political fortune of his country. In an evil hour Louis XIV. had recognised the son of James II. as King of England, and thereby soon quickened into activity the Grand Alliance against him. The throne of Spain was the pretext and the prize of the strife which now convulsed Europe. In the vast area for conflict which stretched from Gibraltar to the Orkneys, and from the Orkneys to the Adri-

atic, Ireland was a prominent object to the belligerents on either side. There, a few years before, England and France had met in fierce encounter, aggravated by a cruel civil warfare. Louis knew that his royal puppet of the House of Stuart might there be something like a king *de facto*. There, he trusted, that were the Bourbon flag to be raised, it would arm against England the hatred of the Irish Roman Catholic nation. Every English statesman, from Halifax to Walpole, felt that there England reigned only over the Anglo-Protestant minority.

While Ireland was thus a most vulnerable point, its puritan Parliament began to clamor for securities against their popish enemies. Unfortunately, these were taken in the form of a penal code against the Roman Catholics, which, for eighty years, assured their degradation, and has produced calamities which have not yet disappeared. While, from his study in Trinity College, Berkeley was viewing, in Plato's creations, the effects of right and

wrong in political society, he might have marked, close by, a living example of the legalization of iniquity, and have calculated the event of political crime. He might have heard Sir Theobald Butler appeal in vain to the puritan zealots of the Irish House of Commons to stay a course of legislation which was about to crush his race; and might have seen how civil hatred and fear can banish reason from law. We wish we could record that he ever protested against the penal code; but when it was enacted he was immersed in speculation, and probably did not think on the subject; and though his late writings prove that his feelings toward his Roman Catholic fellow-countrymen were more liberal than those of his contemporaries, it is not likely that he would have repudiated a policy which had the sanction of Somers, and of St. John, of Locke, and of Swift, of Addison and Harley.

In 1709, at the early age of five-and-twenty, Mr. Berkeley presented to the world

the first fruits of his metaphysical investigations, in a work entitled a *New Theory of Vision*. It unfolded an entirely new and highly important truth, both in optical and intellectual science; and while we grant that Locke furnished the germ of the discovery, the young philosopher certainly deserves great credit for having so skilfully developed it into a plausible theory, which has since been verified as a well established fact. Reid, who has endeavored, throughout his *Essays on the Powers of the Human Mind*, to depreciate the labors of Berkeley in the same field, admits that "The Theory of Vision contains very important discoveries, and marks of great genius." The work indeed contains two discoveries of very considerable importance, the one limited to the science of optics, the other of much more general application.

First, Berkeley has clearly and very simply shown that the eye is incapable of conveying to the mind the idea of distance, as measured from the spectator, by observing that

such distance must be represented by a line placed with its end toward the eye, which would of course present to the eye a point only. Our notion of optical distance is in fact acquired by a continual series of experiments of the touch, and of the bodily motion required to bring ourselves in contact with an object, the presence of which only, but not its distance, is intimated to us by certain impressions on the eye. An infant may be observed making these experiments, and stretching out its hand several times short of the object whose presence has been announced by the eye, before the distance is accurately ascertained. Persons who lose the sight of one eye are found also to require fresh experimental tuition in the measuring of distances; and persons born blind from cataract, on being couched at mature years, have stated that the objects *touched* their eyes.

The treatise contains many minor discoveries, also of considerable interest, with reference to the science of optics, which flow

naturally as corollaries from the above; and in particular, the author suggests that "what we see are not solids, nor yet planes variously colored, they are only diversity of colors." In truth, if there were no color there would be no visible figure, as may easily be seen if one were to attempt to delineate a circle or any other figure on a colored surface with a brush dipped in precisely the same color; whilst the color is wet it will be in fact a different color, and will therefore show the circle, but when it becomes dry no figure will be visible for want of a difference of color; so if there were nothing but white, uncolored light, in nature, and it were capable of passing freely through all bodies assuming no shade (i. e., no contrast of color), there would be no visible figure.

The second of the discoveries we have referred to is this, that tangible figure is wholly distinct from visible figure; in other words, that the table we see is not that which we touch. The table we see, if it be circular,

will appear in most positions an oval to the eye, it will be smaller as we retire from it, and larger as we approach it, and will be continually shifting its form as we alter our positions, as every person acquainted with drawing must be well aware. These changes do not occur in the tangible table. Simple as the remark appears, yet as Reid has observed (in reference to this discovery), "the notion of extension and figure which we get from sight only, and that which we get from touch, have been so constantly conjoined from our infancy, that it required great abilities to distinguish them accurately, and to assign to each sense what truly belongs to it."

"This point," says Reid again, "Berkeley has labored through the whole of the Essay on Vision with that uncommon penetration and judgment which he possessed. The experiment has in fact since been repeatedly made, in the cases of persons operated on for cataract to which they had been subject from birth. They have been unable to distinguish

a dog, for instance, from a cat, by sight, till after repeated trial, handling each animal first, and then looking at it, as a child learns to refer the letters, when spelling, to the pictures of the animals in his spelling-book. The visible object is a translation of the tangible into another language, and vice versa."

We have said that his second discovery admits of very general application. It must have originally required much mental effort thus to sever ideas associated with each other from the earliest period of our existence, and there can be little doubt that Berkeley was thus led to his more extended speculations on what has been usually termed the existence of matter. In fact his great work, entitled "The Principles of Human Knowledge," was published in 1710, the year after the *New Theory of Vision*, and this was followed, in 1713, by "Three Dialogues between Hylas and Philonous," in which the same views are enforced, but in the more popular form of dialogues—written, too, in a style to which

nothing can be found comparable except that of Plato. It may be said, perhaps, that Berkeley failed in accomplishing the end he had in view—the refutation of infidelity—and that so far from furnishing Christianity with new modes of defence, he put into the hands of its enemies weapons which they effectively employed in their assaults upon virtue and religion. This, it must be admitted, was, to some extent, the result of his labors, yet it was not the fault of Berkeley. The tendency of his book was to promote the cause of piety in the world. If it was perverted, in a measure, from its original design, and, by the misapplication of its principles for a while, partly pressed into the service of infidelity, the same may be said of Locke's *Essay on the Human Understanding*, and Edwards on the Will, and several other celebrated metaphysical treatises.


We have now followed Berkeley through one of the important periods of his active life, his academical career. Within this space

of time he had run a brilliant course. He had gathered a large store of profound and varied knowledge. He had won a high reputation at the University as a scholar. He had placed himself among the greatest speculative philosophers, not only of his own, but of all preceding ages; and this, too, he had effected at a period of life when most men have hardly become prepared to take an active part in the affairs of the world.*

* The contents of this chapter are chiefly taken from Hook's Ecclesiastical Biography (Rivingtons, London), vol. 2., p. 265, etc.

CHAPTER FOURTH.

Personal appearance of our hero—Warm Irish temperament—No stranger to the literary world—Swift's influence extended in his behalf—Chaplain to the Earl of Peterborough—Setting out for Sicily—General Oglethorpe—The fidgety soldier makes a sudden start—Parisian sights—Crossing mount Cenis in open chairs—Three weeks at Geneva—The earl forgets his chaplain—The English clergyman at Leghorn—Basil Kennet and his trying position—The Roman Catholics regard him as a saint—Mr. Berkeley's curious adventure—Blessing the houses to keep off rats and vermin.

 S Mr. Berkeley is about to go forth, now, from the cloistered restraint of college life to mingle more freely with the world, our readers may be glad to catch a glimpse of his person and manners. He was of middle stature, and of erect and dignified carriage; his strength of limbs being uncommon, and his constitution naturally robust. His countenance was expressive of intellect and benevolence, and his manners were polished and

agreeable. To a childhood passed in Ireland may be ascribed, at least in part, the frankness, the warmth of feeling, and the imagination which endeared him to his contemporaries. The startling character of some of Mr. Berkeley's theories, the ingenuity of his arguments, and the extent of his learning, had drawn public attention toward him, and when he emerged from the seclusion in which he had hitherto remained, he found that he was no stranger in the world.

It is probable that he had been acquainted with Swift before the latter left Ireland, to mingle in those disputes and humiliating scenes of political jealousy so carefully delineated in his journals and letters. But, however this may be, it is certain that when the new philosopher made his first visit to England, in the early part of 1713, Swift exerted himself to promote his interest, and he soon became the literary associate and intimate companion of Addison, Steele, Arbuthnot, and Pope. Several of the papers in the

Guardian, which first appeared under the direction of Steele, March 12, 1713, were written by Berkeley. In November, of the same year, through the influence of Swift (who, in spite of his faults, was often very active in furthering the interests of his friends), he received the appointment of chaplain and secretary to the Earl of Peterborough. This brilliant and eccentric nobleman had been selected as ambassador to Sicily—then recently ceded to Victor Amadeus by the treaty of Utrecht.

James Edward Oglethorpe,* who was afterward distinguished by his exertions to found the colony of Georgia, for which he obtained a royal charter, was an officer in Peterborough's suite upon this occasion.

* This celebrated general officer was born in London, in 1698, and educated at Oxford. After serving under Prince Eugene, he conducted a body of emigrants to Georgia, being accompanied to the new world by John and Charles Wesley. Southey's *Life of Wesley* gives many curious details. In 1734, Oglethorpe returned to England with an Indian boy, and two years later he went back to Georgia with another company of settlers.

From the acquaintance which he then formed with Mr. Berkeley may be traced some of those benevolent schemes which marked Oglethorpe in later years.

The earl and the philosopher were not long to be travelling companions. "The fidgety soldier, in one of his wonted fits of hurry, left chaplain, family, and baggage, at Leghorn, and sped onward without such impediments. Berkeley's letters to his friend, Thomas Prior, one of the few unobtrusive patriots of whom Ireland can boast, gave a lively account of this journey. He notices the "splendor and riches of the churches, convents, palaces, and colleges" of Paris, and significantly alludes to the misery of the people, ruined by the long war of the succession; although, from fear of the French Post-

As commander of the English forces in Georgia and Carolina, he successfully warded off the assaults of the Spaniards. In 1745, he became a major-general, and was employed to follow the rebels under the Pretender. His private character was extremely amiable, and he had many devoted friends.

office, he "declines speaking of it." He listens to "a disputation at the Sorbonne," "full of French fire," and meditates a visit to Malebranche, which, however, was unpaid.

In crossing the Alps, on his way from Lyons to Turin, he is "carried across Mount Cenis in open chairs, along rocks and precipices, where a false step was death;" a route more like that of Hannibal's soldiers than that which is now open to the traveller. At Turin, his Tory feeling for the peace of Utrecht makes him glad to find that it has not alienated the Piedmontese, and that there "every Englishman is sure of respect." He stays three weeks at Genoa, to admire its painted palaces, its groves of orange and fig, and its stately port at Leghorn. In the course of a complimentary letter upon the *Rape of the Lock*, he informs Pope of his abandonment by his patron. It would appear, indeed, that Peterborough had quite forgotten his chaplain, and never took him to Sicily at all. A curious story is told of an adventure

which Mr. Berkeley met with during his visit at Leghorn. It seems that, in 1706, some English merchants who were living there, requested Dean Kennett, then Rector of St. Mary, Aldermany, to express to Archbishop Tenison their great desire to have a Church clergyman sent out to officiate for their benefit; a privilege which the Church of Rome had hitherto refused to allow. Even then no express license could be obtained, but the Grand Duke of Tuscany had promised that if a chaplain should be appointed for the English residents, he would wink at this disregard of the old custom which intolerance had so long continued.

Dean Kennett secured the dangerous position for his younger brother, Basil, then a Fellow, and afterward President of Corpus Christi College, Oxford, who accordingly went to Leghorn. The indignation of the Church of Rome was instantly aroused, and the "heretical teacher," as they chose to call him, was forbidden to remain.

Only one concession was made, and this was that the English envoy at Florence might allow Mr. Kennett to live in his own house as his private chaplain, if he chose to do so, and this plan was accordingly proposed to the worthy clergyman. But, although he was well aware that orders had been given for his seizure and imprisonment, he refused to forsake his little flock; and his brother, the dean, with whom he corresponded on the subject, advised him to persist in this course.

The door of Kennett's chamber, in which he passed most of his time, was kept secure; an armed sentinel was stationed at the foot of the stairs, and in the evening, when he sometimes walked out, he was attended by two English merchants, one on each side of him, with drawn swords, ready to defend him to the death.

In the midst of these difficulties a despatch arrived from the Earl of Sunderland, one of the queen's principal secretaries of state, bidding the English envoy assure the grand duke that, if any evil befell her Majesty's chaplain

at Leghorn, she would regard it as an affront done to herself and her country, and a breach of the law of nations; that she would, by her fleets and armies, forthwith demand and take satisfaction for the wrong; that the subjects of the grand duke, in England, and those who then frequented, without impediment, the place of worship to which they resorted in London, would be placed in jeopardy; and that, if any more were said of the pope, or court of Rome, the envoy was to "cut the matter short, by telling them that the queen of England had nothing to do with that court, but would treat with the grand duke as with other independent princes and states."

There could be no mistake as to the meaning of this letter; and the signal victories recently gained by England on the continent, were no insignificant witnesses to convince the court of Tuscany that it was not safe to be any longer the instrument of inquisitorial tyranny.

All acts and threats of opposition, there-

fore, ceased for a time ; and Kennett continued, for several years afterward, officiating publicly in a large room in the consul's house, at Leghorn, and commending, yet more persuasively, by the consistency of his daily walk and conversation, the power of those truths which, by his learning and eloquence, he enforced. The Roman Catholics of that city might well have been ashamed of their hostility against him—if for no other reason, for the singular agreement with which a majority of the people were, in the end, won over to his side. At the time of Mr. Berkeley's visit to Leghorn, he was gratified to find that the Roman Catholics regarded Kennett as a saint.


And now for the story, for which we have been obliged to prepare the way by this long episode. Basil Kennett had asked him to preach for him one Sunday ; and the day following, as Berkeley was sitting in his chamber, a procession of priests in surplices, and with all other formalities, entered the room, and,

without taking the least notice of the wondering inhabitant, marched quite round it, muttering certain prayers. His fears immediately suggested to him that this could be no other than a visit from the Inquisition, who had heard of his officiating before heretics without license the day before. As soon as they were gone, he ventured, with much caution, to inquire into the cause of this extraordinary appearance, and was happy to be informed that this was the season appointed by the Romish calendar for solemnly blessing the houses of all good Catholics from rats and other vermin;* a piece of intelligence which changed his terror into mirth.

* The church of Rome has another singular custom—that of blessing horses and other animals, on the Festival of St. Anthony. See *Jarves' Italian Sights, &c.* (Harper & Brother), p. 278.

CHAPTER FIFTH.

Important political events in England—Whigs and Tories at war—Death of Queen Anne—End of the Stuart dynasty—How George the First became King of England—His portrait drawn—Lord Peterborough and his Chaplain return home—Hopes of advancement blasted—Severe illness—A jocular letter from Dr. Arbuthnot—George's first Parliament—Impeachment of some of Queen Anne's ministers—Tumultuous gatherings and riots—Meeting-houses torn down—Plots of the Jacobites—Mr. Berkeley packs his trunk for another journey.

HILE Mr. Berkeley and Lord Peterborough are sojourning in Italy, changes are taking place in England which are too important to be left unnoticed. The reign of Queen Anne was, in many respects, a stormy one. Strife between contending parties ran high, and each in turn cherished hopes of success. During the later years of her reign the Tories were in the ascendant, and ruled the nation, their majority in both houses of Par-

liament being overwhelming. But even then uninterrupted peace was not secured ; bitter jealousies and feuds sprang up between the members of the cabinet, and new plots were forming, when an unexpected event put an end to the supremacy of the Tories. I refer to the death of Queen Anne, which occurred on the first of August, 1714.

She was a woman of narrow intellect, but of good intentions, and a model of conjugal and maternal duty. The title of "Good Queen Anne," bestowed upon her, shows in what estimation she was held by her subjects. Like other members of her family, she possessed a considerable share of obstinacy, and had some of their notions of prerogative. With her ends the dynasty of the Stuarts.* By an

* The Church in America had good reasons for remembering Queen Anne. We have had occasion to refer to her in connection with the early history of the Church in Maryland and Virginia, and shall furnish other particulars in the life of Bishop Moore, of New-York, in which the fortunes of Trinity Church, New-York, will be traced.

act passed in the reign of William III., the succession of the British crown was now to be transferred from this illustrious and unfortunate race to the less noble but more yielding house of Hanover.

George the First thus became king. He was the son of Sophia, wife of Ernest Augustus, Elector of Hanover ; Sophia herself being the daughter of Elizabeth, Queen of Bohemia, daughter of James I. of England. It was a singular circumstance that the Elector of Hanover should have been chosen to rule over the English nation, while, at that very moment, there were fifty-four members of reigning houses in Europe, all of whom could produce better claims to the British throne than he. But none of these were Protestants, and as England had already suffered too much from Roman Catholic rulers, it had been wisely determined that no adherent of the Pope should again occupy that place.

We are sorry to say that George's religion did not trouble him very much. He was an

honest, good-natured, sensual German, fifty-five years of age, dull of intellect, and diffident of his own capacity, who found far more enjoyment in drinking hot punch, eating sour-kROUT, and smoking his huge pipe, than in the encouragement of literature and science, or in attending to the affairs of state. He spoke English badly, and, on many accounts, he was an object of ridicule to the people whom he was called to govern. Except for the glory of wearing the English crown, he would have much preferred the humble office of Elector of Hanover. While Anne was yet lying on her death-bed, the Whig party began quietly to organize, and the queen, with her feeble hands, gave the Lord Treasurer's staff to Shrewsbury, who accepted the trust in the sole interest of George the First.

To the astonishment of the Jacobites,* all

* In Great Britain the name of Jacobites was applied to the adherents of James II. and his posterity, and in particular to the non-jurors, whose separation from the English establishment consisted simply in their re-

the instruments of revolution were taken out of their hands : and, without the loss of a life, the Protestant succession was secured. Atterbury in vain advised that James the Third should be proclaimed. St. John might idly boast that the Tories only wanted self-reliance to win.

By September the new king was on the throne, and the Pretender had lost the best chance that had ever appeared for him. At the first news of the great change, Peterborough set off from Sicily at his wonted speed. From Paris he brought word that Louis, made wise by experience, had recognized George ; and in the rapidity of his motions, and of the times, he probably forgot all about his chaplain, for Berkeley and he were not companions again. It would seem, indeed, that the un-

fusal to take the oath of allegiance to the new king, and who held their own religious services for the purpose of praying for the Stuart family. They were most numerous in Scotland, and were very much lessened by the defeat of the Pretender, in 1745. When he died at Rome, in 1788, they began to pray for George III.

congenial associates did not keep up any subsequent correspondence.

It was in the month of August, 1714, that Mr. Berkeley returned to England, and on the 18th of the next month King George landed at Greenwich, and entered upon those duties which he was so poorly qualified to discharge. With the death of Queen Anne, and the overthrow of the Tory administration, our philosopher's hopes for advancement in the Church, through their influence, were blasted.

Toward the close of the year he suffered from an attack of fever, in describing which to his friend Swift, Dr. Arbuthnot could not help indulging in a little pleasantry on Berkeley's favorite system. He thus writes: "19th of October, 1714. Poor philosopher Berkeley has now the *idea of health*, which was very hard to produce in him; for he had *an idea* of a strange fever on him so strong, that it was very hard to destroy by introducing a contrary one."

If Mr. Berkeley had known of this jocose

remark, he would have considered it rather hard to be really sick, and to be laughed at by his friends, who either could not or would not be at the pains to acquire a knowledge of the system which they endeavored to turn into ridicule.

The first parliament which assembled after the coronation of George, met in March, 1715, and was composed almost entirely of Whigs. One of its earliest acts was to impeach the prominent members of Queen Anne's cabinet, on the charge of high treason; and although our philosopher was not a public man, he must have felt a deep interest in all that was going on about him.


Sir Robert Walpole informed the house that the papers found in the office of Lord Bolingbroke furnished ample grounds for accusation, and after examining the case, his lordship was formally impeached, the Earl of Ormond being also included in the act. Both of these distinguished personages immediately fled to France.

Although the whig party reigned with absolute authority during the first year after the accession of George I., they were not undisturbed in the exercise of their supremacy. On the 23d of April, 1715, the anniversary of the birth-day of Queen Anne occurred, and riots and tumultuous gatherings disgraced the metropolis. The mob patrolled the streets, shouting "God bless the Queen, High Church, Bolingbroke, and Sacheverell." Many of the meeting-houses of the Dissenters were in danger of being burned down. Other and greater riots took place subsequently, on the occurrence of the birth-day of the Duke of Ormond. At Oxford, the Quaker chapel was torn down by the rabble; at Manchester all the dissenting meeting-houses were destroyed. Gradually the spirit of disorder spread through Staffordshire, Cheshire, and various portions of the kingdom, till at length it became so formidable that the well-known riot act was passed, for the purpose of aiding in the suppression of the existing

tumults. The royal troops were busily employed in arresting and punishing the malcontents. Nevertheless, secret plots were gradually forming by the zealous Jacobites throughout England, for the purpose of coöperating with the same faction in Scotland, to effect the restoration of the Pretender; though the open and final consummation of this movement did not take place until a subsequent period. But Mr. Berkeley could not well afford to remain idle, while opposing factions were contending together, and he gladly accepted the offer made to him by his former tutor, now Bishop of Clogher, in Ireland, that he should accompany his son, Mr. Ashe (who was heir to a handsome fortune), on a tour through Europe. While the travellers are packing their trunks, we will bring our chapter to a close, in order to be ready to accompany them on the journey.

CHAPTER SIXTH.

A great treat—The two travellers cross over into France—Mr. Berkeley hunts up a celebrated philosopher—Malebranche is introduced to our readers—The sick man in his cell—An unfortunate discussion—Four years abroad—Careful examination of the island of Sicily—Journals lost—Two interesting letters—The island of Inarime—Mons Apomeus—Life at Naples—Mount Vesuvius—A hideous bellowing—Torrent of liquid fire—Pillar of black smoke—Quietness restored.

 TOUR on the continent of Europe, with an agreeable and intelligent companion, is one of the greatest treats which a person can possibly enjoy. Such was the privilege now afforded to young Mr. Ashe.

Crossing over to France, the two travellers made their way to Paris, where Mr. Berkeley was not long in finding the celebrated Malebranche, whom he had so much desired to see. It will do no harm, at least, to inform our young readers that this celebrated philosopher, Malebranche, was educated to be a Romish

priest, and having perfected himself in various departments of ecclesiastical learning, he accidentally met with Descartes' Treatise on Man. This opened before him new fields of study, and in 1673 he published the result of his investigations, in a work entitled, "On the search after Truth." Other similar productions followed, until Father Malebranche became venerated for his elevated genius, while his amiable disposition and simple manners secured the friendship of all who met with him.

Mr. Berkeley found his illustrious rival in metaphysical sagacity shut up in his monastic cell, suffering from a disease of the lungs, for which he was at that moment preparing some medicine, in a small vessel upon the fire.

The conversation turned upon metaphysics. Malebranche had appealed to faith to reconcile his peculiar form of supernatural idealism with consciousness, and thus had flattered himself that philosophy would only confirm religion. "La foy," he says, "m'apprend que Dieu a créé le ciel et la terre. Donc voilà toutes

mes apparences changées en réalités. Il y a des corps : cela est démontré en toute rigueur, la foy supposée." We can understand his indignation and astonishment at hearing a bolder thinker reject his faith as a silly compromise ; as, at best, the *idea* of a realism he could not prove ; and, with a merciless logic, force a kindred idealism to destroy the absolute existence of matter. The aged philosopher stormed at his young antagonist, and, in his wrath, so aggravated his illness, that in a few days he was no more. He was seventy-seven years of age, and in a life of peculiar piety had become not unworthy, "no longer in a glass darkly, but face to face," to behold those mysteries he had dreamed on so long. Malebranche died on the 13th of October, 1715.

In this second excursion abroad, Mr. Berkeley employed upward of four years ; and, besides all those places which are usually visited by travellers in what was called the grand tour, his curiosity carried him to some that are less frequented. In particular, he travelled

over Apulia (from which he wrote an accurate and entertaining account of the tarantula to Dr. Freind), Calabria, and the whole Island of Sicily. This last country engaged his attention so strongly, that he had, with great industry, compiled very considerable materials for a natural history of the island; but, by an unfortunate accident, these, together with a journal of his transactions there, were lost in the passage to Naples; nor could he be prevailed upon afterward to recollect and commit those curious particulars again to paper. What an injury the literary world has sustained by this mischance, may in part be collected from the specimen he has left of his talent for lively description, in his letter to Mr. Pope, concerning the island of Inarime (now Ischia, in the bay of Naples), dated Naples, 22d of October, 1717, and in another from the same city to Dr. Arbuthnot, giving an account of an eruption of Mount Vesuvius, which he had the good fortune to have more than one opportunity of examining very minutely.

We are happy in being able to present these two letters to our readers, and we give them in their order :

“NAPLES, 22d of October, 1717, N. S.

“I have long had it in my thoughts to trouble you with a letter, but was discouraged for want of something that I could think worthy sending fifteen hundred miles. Italy is such an exhausted subject, that I dare say you would easily forgive my saying nothing of it; and the imagination of a poet is a thing so nice and delicate, that it is no easy matter to find out images capable of giving pleasure to one of the few who (in any age) have come up to that character. I am, nevertheless, lately returned from an island, where I passed three or four months, which, were it set out in its true colors, might, methinks, amuse you agreeably enough for a minute or two. The island Inarime is an epitome of the whole earth, containing, within the compass of eighteen miles, a wonderful variety of hills, vales, ragged rocks, fruitful plains, and barren mountains,

all thrown together in a most romantic confusion. The air is, in the hottest season, constantly refreshed by cool breeze from the sea. The vales produce excellent wheat and Indian corn, but are mostly covered with vineyards, intermixed with fruit trees: besides the common kinds, as cherries, apricots, peaches, &c., they produce oranges, limes, almonds, pomegranates, figs, watermelons, and many other fruits, unknown to our climates, which lie everywhere open to the passenger. The hills are the greater part covered to the top with vines, some with chestnut groves, and others with thickets of myrtle and lentiscus. The fields in the northern side are divided by hedge-rows of myrtle. Several fountains and rivulets add to the beauty of this landscape, which is likewise set off by the variety of some barren spots and naked rocks. But that which crowns the scene is a large mountain, rising out of the middle of the island (once a terrible volcano, by the ancients called Mons Epomeus). Its lower parts are adorned with vines and

other fruits. The middle affords pasture to flocks of goats and sheep; and the top is a sandy, pointed rock, from which you have the finest prospect in the world, surveying at one view, beside several pleasant islands lying at your feet, a tract of Italy about three hundred miles in length, from the promontory of Antium to the Cape of Palinurus; the greater part of which hath been sung by Homer and Virgil, as making a considerable part of the travels and adventures of their two heroes. The islands Caprea, Prochyta, and Parthenope, together with Cejeta, Cumae, Monte Miseno, the habitations of Circe, the Syrens, and the Laestrigones, the bay of Naples, the promontory of Minerva, and the whole Campagna Felice, make but a part of this noble landscape, which would demand an imagination as warm, and numbers as flowing as your own, to describe it. The inhabitants of this delicious isle, as they are without riches and honors, so they are without the vices and follies that attend them; and were they but

as much strangers to revenge as they are to avarice and ambition, they might in fact answer the poetical notions of the golden age. But they have got, as an alloy to their happiness, an ill habit of murdering one another on slight offences. We had an instance of this the second night after our arrival, a youth of eighteen being shot dead by our door. And yet, by the sole secret of minding our own business, we found a means of living securely among these dangerous people.

“Would you know how we pass the time at Naples? Our chief entertainment is the devotion of our neighbors; beside the gaiety of their churches (where folks go to see what they call *una bella devozione*, i. e., a sort of religious opera), they make fireworks almost every week, out of devotion; the streets are often hung with arras, out of devotion; and (what is more strange) the ladies invite gentlemen to their houses, and treat them with music and sweetmeats, out of devotion; in a word, were it not for this devotion of its

inhabitants, Naples would have little else to recommend it beside the air and situation. Learning is in no very thriving state here, as indeed nowhere else in Italy; however, among many pretenders some men of taste are to be met with. A friend of mine told me, not long since, that being to visit Salvini at Florence, he found him reading your Homer: he liked the notes extremely, and could find no other fault with the version but that he thought it approached a paraphrase, which shows him not to be sufficiently acquainted with our language. I wish you health to go on with that noble work; and when you have that, I need not wish you success. You will do me the justice to believe, that whatever relates to your welfare is sincerely wished by

“Yours, &c., G. BERKELEY.”

The next letter, addressed to Dr. Arbuthnot, is even more interesting than the last:

“17th April, 1717.

“With much difficulty I reached the top of

Mount Vesuvius, in which I saw a vast aperture full of smoke, which hindered the seeing its depth and figure. I heard within that horrid gulf certain odd sounds, which seemed to proceed from the belly of the mountain; a sort of murmuring, sighing, throbbing, churning, dashing, as it were, of waves, and between whiles a noise like that of thunder or cannon, which was constantly attended with a clattering like that of tiles falling from the tops of houses on the streets. Sometimes, as the wind changed, the smoke grew thinner, discovering a very ruddy flame, and the jaws of the pan or crater streaked with red and several shades of yellow. After an hour's stay, the smoke being moved by the wind, gave us short and partial prospects of the great hollow, in the flat bottom of which I could discern two furnaces almost contiguous: that on the left, seeming about three yards in diameter, glowed with red flame, and threw up red-hot stones with a hideous noise, which, as they fell back, caused the fore-mentioned

clattering. 8th of May, in the morning, I ascended to the top of Vesuvius a second time, and found a different face of things. The smoke ascending upright gave a full prospect of the crater, which, as I could judge, is about a mile in circumference, and a hundred yards deep. A conical mount had been formed since my last visit, in the middle of the bottom. This mount, I could see, was made of the stones thrown up and fallen back again into the crater. In this new hill remained the two mounts or furnaces already mentioned. That on our left was in the vortex of the hill which it had formed round it, and raged more violently than before, throwing up every three or four minutes, with a dreadful bellowing, a vast number of red-hot stones, sometimes in appearance above a thousand, and at least three thousand feet higher than my head, as I stood upon the brink; but there being little or no wind, they fell back perpendicularly into the crater, increasing the conical hill. The other mouth, to the right,

was lower in the side of the same new-formed hill. I could discern it to be filled with red-hot liquid matter, like that in the furnace of a glass-house, which raged and wrought as the waves of the sea, causing a short abrupt noise, like what may be imagined to proceed from a sea of quicksilver dashing among uneven rocks. This stuff would sometimes spew over and run down the convex side of the conical hill, and appearing at first red-hot, it changed color and hardened as it cooled, showing the first rudiments of an eruption, or, if I may say so, an eruption in miniature.

“Had the wind driven in our faces, we had been in no small danger of stifling by the sulphurous smoke, or being knocked on the head by lumps of molten minerals, which we saw had sometimes fallen on the brink of the crater, upon those shots from the gulf at bottom. But as the wind was favorable, I had an opportunity to survey this odd scene for above an hour and a half together—during which it

was very observable that all the volleys of smoke, flame, and burning stones, came only out of the hole to our left, while the liquid stuff in the other mouth wrought and overflowed, as hath been already described. 5th of June, after a horrid noise, the mountain was seen (at Naples) to spew a little out of the crater; the same continued the 6th. The 7th, nothing was observed till within two hours of night, when it began a hideous bel- lowing, which continued all that night, and the next day till noon, causing the windows, and, as some affirm, the very houses in Naples, to shake. From that time it spewed vast quantities of molten stuff to the south, which streamed down the side of the mountain like a great pot boiling over. This evening I re- turned from a voyage through Apulia, and was surprised, passing by the north side of the mountain, to see a great quantity of ruddy smoke lie along a huge tract of sky over the river of molten stuff, which was itself out of sight. The 9th, Vesuvius raged less vio-

lently: that night we saw, from Naples, a column of fire shoot, between whiles, out of its summit. The 10th, when we thought all would have been over, the mountain grew very outrageous again, roaring and groaning most dreadfully. You cannot form a juster idea of this noise, in the most violent fits of it, than by imagining a mixed sound, made up of the raging of a tempest, the murmur of a troubled sea, and the roaring of thunder and artillery, confused all together. It was very terrible, as we heard it in the further end of Naples, at the distance of above twelve miles. This moved my curiosity to approach the mountain. Three or four of us got into a boat, and were set ashore at Torre del Greco, a town situate at the foot of Vesuvius, to the southwest, whence we rode four or five miles before we came to the burning river, which was about midnight. The rearing of the volcano grew exceedingly loud and horrible as we approached. I observed a mixture of colors in the cloud over the crater—green,

yellow, red, and blue: there was likewise a ruddy, dismal light, in the air over that tract of land where the burning river flowed; ashes continually showered on us all the way from the sea-coast; all which circumstances, set off and augmented by the horror and silence of the night, made a scene the most uncommon and astonishing I ever saw; which grew still more extraordinary as we came nearer the stream. Imagine a vast torrent of liquid fire rolling from the top down the side of the mountain, and with irresistible fury bearing down and consuming vines, olives, fig trees, houses—in a word, everything that stood in its way. This mighty flood divided into different channels, according to the inequalities of the mountain; the largest stream seemed half a mile broad, at least, and five miles long. The nature and consistence of these burning torrents hath been described with so much exactness and truth by Borellus, in his Latin treatise of Mount *Ætna*, that I need say nothing of it. I walked so far before my compan-

ions, up the mountain, along the side of the river of fire, that I was obliged to retire in great haste, the sulphurous steam having surprised me and almost taken away my breath. During our return, which was about three o'clock in the morning, we constantly heard the murmur and groaning of the mountain, which, between whiles, would burst out into louder peals, throwing up huge spouts of fire and burning stones, which, falling down again, resembled the stars in our rockets. Sometimes I observed two, at others, three distinct columns of flame, and sometimes one vast one that seemed to fill the whole crater. These burning columns and the fiery stones seemed to be shot a thousand feet perpendicular above the summit of the volcano. The 11th, at night, I observed it, from a terrace at Naples, to throw up incessantly a vast body of fire and great stones to a surprising height. The 12th, in the morning, it darkened the sun with ashes and smoke, causing a sort of eclipse. Horrid bellowings, this and the foregoing day,

were heard at Naples, whither part of the ashes also reached. At night I observed it throwing up flame, as on the 11th. On the 13th, the wind changing, we saw a pillar of black smoke shot upright to a prodigious height. At night I observed the mount cast up fire as before, though not so distinctly, because of the smoke. The 14th, a thick black cloud hid the mountain from Naples. The 15th, in the morning, the court and walls of our house were covered with ashes. The 16th, the smoke was driven by a westerly wind from the town to the opposite side of the mountain. The 17th, the smoke appeared much diminished, fat and greasy. The 18th, the whole appearance ended; the mountain remaining perfectly quiet, without any visible smoke or flame. A gentleman of my acquaintance, whose window looked toward Vesuvius, assured me that he observed several flashes, as it were of lightning, issue out of the mouth of the volcano.

“It is not worth while to trouble you with

the conjectures I have formed concerning the cause of these phenomena, from what I have observed in the Lacus Amsancti, the Solfatara, etc., as well as in Mount Vesuvius. One thing I may venture to say, that I saw the fluid matter rise out of the centre of the bottom of the crater, out of the very middle of the mountain; contrary to what Borellus imagines, whose method of explaining the eruption of a volcano, by an inflexed syphon and the rules of hydrostatics, is likewise inconsistent with the torrent's flowing down from the very vertex of the mountain. I have not seen the crater since the eruption, but design to visit it again before I leave Naples. I doubt there is nothing in this worth showing the Society; as to that, you will use your discretion.

G. BERKELEY."

CHAPTER SEVENTH.

A treatise on motion—How much its speculations are worth—Once more in London—Changes among old friends—The South Sea bubble—Law, the Scotch adventurer—Ingratiates himself with the French King—Magnificent schemes—South Sea Company—Stock-jobbing on a large scale—Golden visions—The English nation run mad—What wise ones did with their stock—The bubble bursts—Consequences thereof—Mr. Berkeley becomes more practical than common—An Essay for the good of his country—A few passages not over complimentary.

SHORTLY before Mr. Berkeley's return to England, he published at Lyons, for the French Academy of Science, a Latin treatise upon motion. It is remarkable that it does not entangle the subject with his peculiar metaphysics. It refers the *efficient* cause of motion to the *supreme mind* or *spirit*; insists that *absolute* motion, independent of sensible objects, like absolute space, is a mere fancy, and defines motion as the successive existence

of bodies in various places. In his metaphysics he would analyze motion into the *succession of sensations suggested to us in things perceived*, and as this account of it would be unintelligible without understanding his philosophy, he probably avoided it on purpose. The treatise *De Motu* is short, but it contains some valuable observations upon the proper limits of the different sciences.

In 1721, he was again in London society. Of the friends he had made in youth, Addison, before this, had "shown how a Christian could die;" and Swift was fretting in banishment in Ireland; but Steele remained; Pope was in the zenith of his fame, and Arbuthnot was mocking science in the first book of *Scriblerus*. In the maturity of life, when envy begins to quail before genius, with European fame, with a taste cultivated by study and experience, with a person of singular beauty and dignity, with a charm of manner that sprang from the sweetness of his disposition, and with the undefinable authority of a

virtuous character, Berkeley was now secure of many friends and admirers. For the first time he now wrote on contemporaneous affairs. The South Sea bubble had burst, and the nation was seeking amends for its folly in a frantic cry for vengeance.

As all of our readers may not be familiar with the history of this singular delusion, we must stop to give some account of it.

In 1717, a Scotch adventurer, named Law, fled to France, to evade the consequences of a duel, and there he employed his remarkable financial abilities in projecting a company for the purpose of carrying on trade with the territories adjacent to the Mississippi river. In 1719 the French monarch incorporated the French, India and China Companies, of one of which Law was the President, giving them peculiar privileges and monopolies, on condition that they would undertake the payment of the State bills. There was suddenly an immense advance in the shares of the company, and the success of the scheme was most

extraordinary. The French government was relieved of all its pecuniary difficulties ; many of the nobility and courtiers became immensely rich ; Law rose so high in the estimation, both of the court and the people, that he was admitted to the privy council, and appointed comptroller-general of the finances of France.

The extraordinary success of this experiment suggested to the English ministry the expediency of attempting to achieve the same magnificent results, by means of an obscure and languishing association, which had been established in 1711, termed the South Sea Company. They conceived the idea of investing this company with certain important privileges, and then making it agree to liquidate the national debt, which was then regarded by the British people as an intolerable burden. Aislable, the chancellor of the exchequer, lords Stanhope and Sunderland, and many other leading statesmen, viewed the project with special favor.

Its chief opponent was the sagacious and

penetrating Sir Robert Walpole, who in May, 1715, had succeeded the Earl of Halifax as first lord commissioner of the treasury. At the period of which we now speak he was not a member of the ministry, but he deservedly wielded a great influence in the house, in consequence of his superior ability and experience. The safer and wiser heads in the legislature perceived the danger which would eventually ensue from the execution of the project, but, in spite of all opposition, the bill became a law ; it received the royal sanction, and the enterprise was heralded forth to the world by men in high places, as one deserving of the utmost confidence and esteem.

Then ensued one of the most remarkable spectacles recorded in history. Wearied with political strife and party feuds, a prodigious reaction took place in the public mind in favor of financial excitement and speculation. The rage for dealing in South Sea shares became intense and universal. In a few weeks the stock rose to above a thousand per cent. It

is true, indeed, that the dealers and buyers knew very little in reference to the real resources, capital, and securities of the company, but they engaged in the purchase and the sale of stock because every one declared that such a course would soon lead to the possession of immense wealth, and that millions were to be won by those who boldly embraced the golden opportunity. Everything else, therefore, was for the time forgotten; throughout the three kingdoms, but especially in London, stock-jobbing became the sole pursuit of all classes and parties: of Whigs and Tories, of High Church and Low Church, of Dissenters and Freethinkers, of the noble and the vulgar, of the learned and the ignorant. All these served to constitute a tumultuous, excited, and sanguine multitude, whose existence seemed to be absorbed in the singular delirium which had thrown its potent spell over the public mind.

Exchange alley and Threadneedle street, the great head-quarters of the company, were crowded from morning till night by eager

gamblers, of every description and condition. Elegant women, superbly dressed, elbowed their way bravely through the throng, to attain the object of their wishes, and possess themselves of the inestimable and talismanic scrip. The highway in the vicinity was obstructed by the brilliant equipages of princes, dukes, and prelates, adorned with illustrious arms and coronets, whose owners eagerly joined the crowd, and were lost in its tumultuous current. Hundreds invested all they possessed in the purchase of shares; others sold everything, and bought stock with the proceeds. Some pledged rights in exchange for stock, of which they held only the expectancy of a future and contingent interest. Every conceivable expedient was adopted to raise money for the purpose of investment.

At the same time, the most artful and insidious methods were contrived by the directors of the company, to keep up the popular enthusiasm. Vast and gorgeous visions of the opulence to be derived from the mines of

Mexico and Peru, through the connection which was alleged to exist between them and the operations of the company, were depicted before the greedy and deluded eyes of the nation. It was asserted that the company possessed a capital of a hundred and ten million pounds, together with the interest of the national debt, which had been transferred by government to the control and credit of the company ; and they opened four new subscriptions, which increased the amount of capital, as was asserted, to the prodigious sum of two hundred and ninety-five million pounds !

Nor did the evil terminate there. The nation having once become insane with the mania for speculation, were not satisfied with gambling in one way, but a host of other companies were quickly established for the purpose of speculation in every possible shape. In three months the number of these financial bubbles exceeded a hundred, and their aggregate stock was said to amount to five hundred million pounds. They referred to every pos-

sible subject, some of them being the most impracticable and absurd which could be conceived.

Among the list were companies for insuring the fortunes of minors, for securing against thieves and robbers, for insuring marriages against divorce, for obtaining pensions for widows, for trading to the Oronoko, for improving the breed of horses, for founding Arcadian colonies, for making engines to fly in the air, for purchasing lands in Pennsylvania, for curing gout and stone, for insurance against small-pox, for fabricating air-pumps for the brain, for making boards of sawdust, and for casting nativities. Some even went so far as to form a company, the very purposes of which were yet unknown, "for an undertaking which shall in due time be revealed." Instances were frequently known in which several persons hired an office for a single day, opened a subscription book in the morning, took a small deposite on the shares, and after nightfall closed their

shop, and dived utterly beyond soundings, carrying away with them a large sum of money. The whole nation were dancing in a jubilee of insane hilarity and enthusiasm.”*

Although so many persons were foolish enough to invest their money in this wild scheme, some awoke from their delusion in time to sell out their stock before the crash came. At length the fatal crisis arrived; thousands were ruined in a moment, and misery, and wretchedness, and despair filled the land.

The unprincipled directors of the South Sea enterprise became objects of public detestation, and as many as could be found were seized, and their property confiscated. Parliament took up the business, and even a slight investigation disclosed the fraud and villany of which the chief actors had been

* “Smucker’s History of the Four Georges,” p. 47, etc. A still fuller account of the “Great Mississippi Bubble” will be found in Washington Irving’s works (Putnam’s edition), in the same volume with “Wolfert’s Roost,” and other sketches.

guilty. The ministry was broken up, and in April, 1721, a new one was formed under the direction of Sir Robert Walpole. Lord Stanhope, who had been a member of the Cabinet before, was so overcome by transports of rage at the charges brought against him, that he suddenly expired, greatly to the distress of the king.

In the midst of all this excitement and wretchedness, Mr. Berkeley forgot for a season, his philosophical speculations, and set himself vigorously at work to do what he could to relieve the miseries of his country. With this view he published, in 1721, "An Essay toward preventing the Ruin of Great Britain."* It is a curious production, and reads like a chapter from *The Republic* upon the affairs of England. The "atheistical love of private gain," breaking out in every form of luxury and selfishness, and reducing the State to a chaos of greedy individuals, is to

*The Essay is published in Bishop Berkeley's works (London, Wright's edition), vol. 1, p. 183.

be neutralized by "public spirit," to be generated by governmental regulation of all the affairs of life. The "State" is to confine the industry and energies of its subjects to noble ends; to promote virtue by direct rewards; to penetrate into families and mould their habits; to cast into its own forms domestic life.

A glance at society ought to have told Berkeley that the only possible depositories of this tremendous power—justifiable when governments are necessarily infinitely wiser, better, and more judicious than their subjects, but not till then—were scarcely fitted for the trust. The Aislabies, the Craggs, the Sunderlands, the Walpoles, were sorry representatives of those philosophers to whose perfect wisdom, prudence, and virtue, Plato delegated his all-controlling omnipotence of government.

Although not very complimentary to the politicians of his day, we shall end the chapter with the closing paragraph of Mr. Berkeley's famous Essay.

“Little can be hoped if we consider the corrupt degenerate age we live in. I know it is an old folly to make peevish complaints of the times, and charge the common failures of human nature on a particular age. One may nevertheless venture to affirm, that the present hath brought forth new and portentous villanies, not to be paralld in our own or any other history. We have been long preparing for some great catastrophe. Vice and villany have by degrees grown reputable among us; our infidels have passed for fine gentlemen, and our venal traitors for men of sense, who knew the world. We have made a jest of public spirit, and cancelled all respect for whatever our laws and religion repute sacred. The old English modesty is quite worn off, and instead of blushing for our crimes, we are ashamed only of piety and virtue. In short, other nations have been wicked, but we are the first who have been wicked upon principle.

“The truth is, our symptoms are so bad,

that notwithstanding all the care and vigilance of the legislature, it is to be feared the final period of our state approaches. Strong constitutions, whether politic or natural, do not feel light disorders; but when they are sensibly affected, the distemper is for the most part violent and of an ill prognostic. Free governments like our own were planted by the Goths in most parts of Europe; and though we all know what they are come to, yet we seem disposed rather to follow their example than to profit by it.

“ Whether it be the order of things that civil states should have, like natural products, their several periods of growth, perfection and decay, or whether it be an effect, as seems more probable, of human folly, that as industry produces wealth, so wealth should produce vice, and vice ruin; God grant the time be not near when men shall say, ‘ This island was once inhabited by a religious, brave, sincere people, of plain uncorrupt manners, respecting inbred worth rather than titles and appearances; asserters

of liberty, lovers of their country, jealous of their own rights, and unwilling to infringe the rights of others; improvers of learning and useful arts, enemies to luxury, tender of other men's lives and prodigal of their own; inferior in nothing to the old Greeks or Romans, and superior to each of those people in the perfections of the other.' Such were our ancestors during their rise and greatness; but they degenerated, grew servile flatterers of men in power, adopted epicurean notions, became venal, corrupt, injurious, which drew upon them the hatred of God and occasioned their final ruin."

CHAPTER EIGHTH.

Making friends—His taste for architecture leads to preferment—Goes to Ireland as the Duke of Grafton's Chaplain—Renews his intimacy with Swift—Condition of Ireland—Drapier's Letters—Marriage with Stella—"Vanessa's Bower"—How Berkeley's fortune was increased—Unpopularity of King George's government—The Pretender attempts to seize the crown—Bishop Atterbury's conspiracies—His arrest and condemnation—Troublesome till the end—His farewell letter to Pope—Theological controversies—Giving ourselves unto prayer.

MR. BERKELEY had always been an agreeable man in society, but after the advantages of foreign travel which he had enjoyed, he became more popular than ever, and found a ready access to the best society in London.

He was introduced by Mr. Pope to Lord Burlington, who took a great fancy to him on account of his taste for architecture, which our philosopher had made his particular study

during his residence in Italy. This acquaintance was the stepping-stone to a preferment. Lord Burlington recommended him so highly to the Duke of Grafton, Lord Lieutenant of Ireland, that he appointed him one of his chaplains, and took him over in 1721. About this time the degrees of Bachelor and Doctor of Divinity were conferred upon him.

Upon returning to Ireland Mr. Berkeley renewed his intimacy with Dean Swift, who was taking advantage of the wrongs under which the Irish people were suffering to avenge himself for the neglect which had been shown to himself, and to exhibit to the best advantage his own abilities as a party writer. "The commercial legislation of the British Parliament toward that country" was a fitting and popular subject for complaint. The Irish woollen trade had been destroyed, Irish merchants were excluded from the monopolies which then formed the foreign trade of England, and Irish ship-owners were excepted from the navigation acts, which then

confined the coasting and colonial commerce of Great Britain to native vessels. Already, too, the injuries inflicted by the penal code were beginning to appear in a weak, insolent, and rapacious aristocracy—cut off from the people, void of real strength, and therefore despised by the English government—and in a degraded and hopeless commonalty, unworthy of the name of a nation.

The Anglo-Irish colony was in sullen discontent at repeated instances of contumely, at the restrictions of its commerce, and at the distribution of all patronage, when from the deanery of St. Patrick's issued a denunciation of its grievances in a pamphlet, entitled *A Proposal for the Use of Irish Manufactures*. It circulated extensively, and soon attracted the indignation of government. Chief Justice Whitshed, a convenient instrument of oppression, was directed to visit the printer with especial vengeance. The presentment of the grand jury, upon his indictment for libel, was published in all the papers, and a petty jury

was packed to try him. But, although the Irish Scroggs appealed alike to their terror and their sympathies, laid his hand on his heart and declared the Pretender was in the book, and sent them back nine times to reconsider their verdict of not guilty, the prisoner escaped his tender mercies.

Instantly an anonymous but well-known pen retaliated, in scathing and merciless satire. The dean of St. Patrick's was once more a power in the state. In two or three years afterward he had convulsed a nation, shattered a government, and proclaimed the doctrine of Irish independence, in the well-known *Drapier's Letters*.

How Berkeley, at this period, kept up his correspondence with the castle's great antagonist, does not appear, though we know they continued intimate friends. But the thread of life of these distinguished contrasts was fated to be woven in a melancholy history. Early in 1713 Swift had introduced Berkeley to Esther Vanhomrigh. She had already given

her heart to that inscrutable genius, over the history of whose loves such a mystery hangs, but she proved that she never forgot his mild and pleasing friend. A year or two after Swift had settled in Ireland, she followed him there to feed a hopeless attachment. In vain he treated her with coolness and neglect; she clung to him with wild and impassioned devotion. At length Swift went through the form of marriage with Stella, and the virgin wife proved an insuperable bar to her rival. She lived at Cellbridge, tending a sick sister, brooding over a hopeless love, and as yet informed by rumor only, that Cadenus could never marry her. At length suspense became intolerable, and she wrote to Stella to know her exact relations with the dean. Stella simply replied that she was the wife of Swift; and, naturally indignant at his conduct, retired from his house, and left behind her her rival's letter. The rest is well known. Swift, in a fit of frenzy, broke into the house of the unhappy girl, glared at her with ferocious

eyes, and, without uttering a word, flung her letter on the table, and she saw him no more. His victim did not long survive the agony of mingled indignation, despair, and unconquerable love. The heart that was broken was not "brokenly to live on," and before many weeks there was no owner to "Vanessa's bower." Her will divided her fortune between Berkeley and her cousin, Judge Marshal. It would appear that, since 1713, she had not met Swift's illustrious friend. We cannot conjecture whether the bequest was owing to his reputation, to her reminiscences, or because in her mind he was associated with the thoughts of happier days; but it would be pleasing to think that, while she lay on that melancholy death-bed, and Swift was far away in an agony of remorse, the presence of Berkeley had soothed her feverish griefs, and his voice had told her of those places "where the weary are at rest."*

* British Quarterly Review.

Although we endeavor to confine ourselves closely to the personal career of the subject of the memoir, it adds to the interest of the narrative to mention, now and then, the condition of public affairs.

The government of George the First had been rendered exceedingly unpopular by the disastrous results which followed the failure of the South Sea speculations, and his Majesty spent a good deal of time on the continent, in order to keep out of the way of annoyances and mortifications which he had no wish to endure.

Early in 1722, the Pretender to the throne, who had been living quietly at Rome, made another demonstration toward securing the sceptre of his ancestors, which occasioned no little alarm. With the assistance of the prime minister of Spain, a powerful armament was fitted out, with which he sailed from Cadiz, but a terrible storm arose, and only two frigates were able to continue the voyage to Scotland. The three hundred Span-

ish soldiers, who were joined by a few Highland clans, offered but a feeble resistance to the royal troops, and this ill-conducted enterprise came to an end.

When it was known at London that the fleet had sailed from Spain, all classes were filled with dismay, and a camp was formed in Hyde Park to protect the king and the city from danger. Prominent among the conspirators against the government was Dr. Francis Atterbury, Bishop of Rochester. Since the death of Queen Anne, he had been secretly engaged in plotting for the restoration of the Stuart race, and when the conspirators who were furthering the interests of the Pretender were arrested, they all confessed more or less, which increased the suspicions against him.

Bishop Atterbury was accordingly committed to the Tower, on the 24th of August, 1722; and, in the March following, a bill was brought into the House of Commons for the infliction of pains and penalties upon the restless and ambitious prelate.

A strong opposition was made to this in the House of Lords, and the Bishop pleaded his own cause with wonderful acuteness and dexterity. He was, however, deprived of his dignities, and banished from the kingdom. Some time was spent in Paris, in literary pursuits, and in 1725 he was once more engaged in exciting discontent in the Highlands of Scotland. He died in 1731, and his body was privately buried in Westminster Abbey.

Bishop Atterbury's style was easy and elegant, and his sermons are still greatly admired. His letters to Pope breathed the utmost tenderness and affection. We cannot forbear copying his farewell epistle to the poet, sent from the Tower, April 10th, 1723:

“DEAR SIR:—I thank you for all the instances of your friendship, both before and since my misfortunes; a little time will complete them, and separate you and me forever. But in what part of the world soever I am, I will live mindful of your sincere kindness to me, and will please myself with the thought

that I still live in your esteem and affection as much as ever I did, and that no accident of life, no distance of time or place, will alter you in that respect. It never can me, who have loved and valued you ever since I knew you, and shall not fail to do it when I am not allowed to tell you so, as the case will soon be. Give my faithful services to Dr. Arbuthnot, and thanks for what he sent me, which was much to the purpose, if anything can be said to the purpose in a case that is already determined. Let him know my defence will be such, that neither my friends need blush for me, nor will my enemies have great occasion to triumph, though sure of the victory. I shall want his advice before I go abroad, in many things; but I question whether I shall be permitted to see him or anybody but such as are absolutely necessary toward the despatch of my private affairs. If so, God bless you both! and may no part of the ill fortune that attends me ever pursue either of you. I know not but I may call upon you

at my hearing to say somewhat about my way of spending my time at the deanery, which did not seem calculated toward managing plots and conspiracies. But of that I shall consider. You and I have spent many hours together upon much pleasanter subjects; and, that I may preserve the old custom, I shall not part with you now till I have closed this letter with three lines of Milton, which you will, I know, readily and not without some degree of concern, apply to

“Your affectionate, &c.

“Some natural tears he dropped, but wiped them soon;
The world was all before him where to choose
His place of rest, and Providence his guide.”

When the fear of foreign invasion had passed away, a spirited controversy arose in regard to the doctrine of the Trinity. The views of the Christian Church on this important subject were boldly assailed by Dr. Whiston in several elaborate publications. The University of Oxford then took hold of the matter, and in full convocation resolved that

the solemn thanks of that body should be tendered to the Earl of Nottingham for his noble defence of the Catholic faith, contained in his answer to Professor Whiston. Being thus encouraged, this theologian and exegetical statesman introduced a bill into the House of Peers for the suppression of blasphemy and profanity; which enacted that whoever spoke or wrote against the being of a God, the divinity of Christ, and of the Holy Ghost, the doctrine of the Trinity, the truth of the Christian religion, or the inspiration of the Scriptures, should suffer imprisonment for an indefinite term, unless he renounced and abjured his errors. The bill further proceeded to give authority to all bishops and archbishops, within their respective jurisdiction, to summon any dissenting teacher, and require his subscription to a declaration of faith containing the preceding articles, and upon his refusing to subscribe, authorizing the prelate to deprive him of the benefits of the act of toleration.

These proceedings were in keeping with the spirit of the times, but experience has proved that no enactment of law can make men sound in the faith. Rather let us all pray, as the Church has taught us: "ALMIGHTY AND EVERLASTING GOD, who hast given unto us thy servants grace, by the confession of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity, we beseech thee that thou wouldst keep us steadfast in this faith, and evermore defend us from all adversities, who livest and reignest, one God, world without end. Amen.

CHAPTER NINTH.

Mr. Berkeley appears in his character of a Christian Philanthropist—Condition of the British possessions in North America—A crippled Church Efforts for better things—Difficulties to be anticipated—Mr. Berkeley made a Dean—An important scheme developed—The Summer Islands and the College of St. Paul's—Why this location was chosen—Shakespeare's "next Bermoothes"—The living machinery for the work—Objections answered—"Westward the Star of Empire takes its way."

WWE have now reached a stage in Mr. Berkeley's history in which he appears before the world as a Christian philanthropist, who was not only ready to arrange a scheme of benevolence for others to carry into operation, but as one willing and anxious to go forth as the leader of the van, enduring privations and toil for the cause of his DIVINE LORD.

At the time of which we are speaking, the British possessions in North America, extend-

ing from the St. Lawrence to the tropics, had risen to great importance, but the interests of the Christian religion had by no means kept pace with the advance of wealth and civilization.

It is true, the Church of England had done something, but she was so hampered by the State, that no Bishops had been sent out to take the oversight of the clergy, to administer Confirmation, and to exercise discipline, and hence she failed to accomplish much good; and she was receiving a constant rebuke in the zealous labors of the missionaries of Papal Rome, who, in the French and Spanish colonies, were rearing up their religious institutions, and putting forth every effort to inculcate their peculiar views.

Mr. Berkeley had long thought of all this with regret and mortification, and he resolved, by God's help, to do what he could to promote the growth of the feeble scion of the Church which had been planted in the New World. The idea that the Bishop of London, in his

distant see, could take the spiritual oversight of the scattered flocks on the other side of the Atlantic, was too absurd to be thought of. The Church in the colonies must no longer be left in this crippled condition.

Mr. Berkeley was too wise a man not to anticipate much opposition to any project in that direction, or to expect for it a speedy or brilliant accomplishment. He well knew that he would have to encounter the English dislike to speculative measures, the antagonism of vested interests in the Church of England, the apathy or distrust of a Parliament led by Walpole, the detraction which carps at genius it cannot comprehend. He knew further, that the only chance of rooting the Church deeply in America, was to establish an efficient body of colonial clergy, and to connect with it a powerful corps of native American missionaries.

The end, therefore, was only to be reached by slow degrees, and after a long lapse of time, and with true penetration, he saw the

means in a fitting system of education. Could proper colleges be founded, in which a sufficient number of the colonial youth might be brought up for the ministry, and could seminaries for rearing native American missionaries be united to them, he thought the seed of the Church which he loved might be sown, and would germinate and grow in strength.

But all depended on the beginnings of the system; upon the first planting of the sacred nursery. He resolved to establish the first college himself, to become its President, and to collect there a few friends as its Fellows; and, far away under other suns, and amidst unknown races, to dedicate his genius and devote his life to the task of sowing the seed of the Church.

In 1724, he received from the Duke of Grafton the rich preferment of the Deanery of Derry. A story is told that Lord Galway objected to the appointment, because the "Sermons on Passive Obedience" were Jacobite in principle, and that Berkeley's pupil, Samuel

Molyneux, the son of Locke's distinguished friend, having influence with the future Queen Caroline, refuted the charge by giving her the book to read, and presented to her the eminent author. But neither dignity nor riches stayed Berkeley for an instant from endeavoring to mature the noble plan he had formed. For about three years he had been carefully studying American society, seeking for a site for his intended college, and thinking on the most likely source for its endowment. At length his scheme was developed in a short prospectus, published about the close of 1725.

As Bishop Berkeley's works are rarely to be met with, and cannot be obtained without some trouble, many of our readers will thank us for allowing him to plead his own case. His "*Proposal for the better supplying of Churches in our foreign plantations, and for Converting the savage Americans to Christianity,*" is too long to be inserted entire, but we will give the most interesting portions of it.

After referring to the inefficiency of the

Church in the colonies, and the few and feeble attempts which had been made to convert the savage races, and contrasting them with the surprising energy exhibited by the Romanists, he goes on to sketch the outlines of a Colonial Church, to be linked to the Church in England by the ties of common doctrines, discipline and worship, to be supplied with clergy from colleges established on American soil, and supported by missionaries of American Indians.

The first of these institutions, he proposed, should be established by charter in the Island of Bermuda, and be called the College of St. Paul's. His reasons for this selection are thus stated. "It will not be amiss to insert here an observation I remember to have seen in an abstract of the proceedings, etc., annexed to the Dean of Canterbury's sermon before the Society for the Propagation of the Gospel in Foreign Parts, that the savage Indians who live on the continent will not suffer their children to learn English or Dutch, lest

they should be debauched by conversing with their European neighbors, which is a melancholy but strong confirmation of the truth of what hath been now advanced. A general intercourse and correspondence with all the English colonies, both on the islands and on the continent, and with other parts of America, hath been before laid down as a necessary circumstance, the reason whereof is very evident. But this circumstance is hardly to be found; for on the continent, where there are neither inns nor carriages, nor bridges over the rivers, there is no travelling by land between distant places; and the English settlements are reputed to extend along the sea-coast for the space of fifteen hundred miles. It is, therefore, plain, there can be no convenient communication between them otherwise than by sea; no advantage, therefore, in this point can be gained by settling on the continent.

“There is another consideration, which equally regards the continent and islands, that the

general course of trade and correspondence lies from all those colonies to Great Britain alone; whereas, for our present purpose, it would be necessary to pitch upon a place, if such could be found, which maintains a constant intercourse with all the other colonies, and whose commerce lies chiefly or altogether (not in Europe, but) in America.

“There is but one spot I can find to which this circumstance agrees, and that is the isles of Bermuda, otherwise called the Summer Islands. These having no rich commodity or manufacture, such as sugar, tobacco, or the like, wherewithal to trade to England, are obliged to become carriers for America, as the Dutch are for Europe. The Bermudans are excellent ship-wrights and sailors, and have a great number of very good sloops, which are always passing and repassing from all parts of America. They drive a constant trade to the islands of Jamaica, Barbadoes, Antigua, etc., with butter, onions, cabbages, and other roots and vegetables, which

they have in great plenty and perfection. They have also some small manufactures of joiners' work and matting, which they export to the plantations on the continent. Hence, Bermudan sloops are oftener seen in the ports of America than any other. And, indeed, by the best information I could get, it appears they are the only people of all the British plantations who hold a general correspondence with the rest.

“And as the commerce of Bermuda renders it a very fit place wherein to erect a seminary, so likewise doth its situation, in being placed between our plantations on the continent and those on the isles, so as equally to respect both; to which may be added, that it lies in the way of vessels passing from America to Great Britain; all which makes it plain that the youth to be educated in a seminary placed in the Summer Islands, would have frequent opportunities of going thither and corresponding with their friends. It must, indeed, be owned, that some will be obliged to go a long

way to any one place, which we suppose resorted to from all parts of our plantations; but if we were to look out a spot the nearest approaching to an equal distance from all the rest, I believe it would be found to be Bermuda. It remains that we see whether it enjoys the other qualities or conditions laid down as well as this. The Summer Islands* are situated near the latitude of thirty-three degrees; no part of the world enjoys a purer air or a more temperate climate, the great ocean which environs them, at once modera-

*“The reader little fancies, as he sees this name, that his author is speaking of Shakespeare’s ‘still vext Bermouthes,’ and will naturally demand how islands lying in a equable latitude, and washed by a gentle sea, bearing the halcyon name of Summer Islands, whose climate ‘like the latter end of a fine May,’ so favored the growth of oranges that the region was famous for them, can also be the stormy scene of ‘The Tempest,’ famous as ‘still vext.’ The explanation is simple. The islands are girded with a wall of rocks, and are accessible only by two narrow entrances. The sea, heaving and tossing upon the rocks, gives the region a stormy and forbidding aspect, even in tranquil weather; and in Shakespeare’s time the isles were supposed to be peopled by monsters and devils.” (*Harper’s Mag.*, Aug., 1854.)

ting the heat of the south winds and the severity of the north winds. Such a latitude on the continent might be thought too hot, but the air in Bermuda is perpetually fanned and kept cool by sea breezes, which render the weather the most healthy and delightful that could be wished, being (as is affirmed by persons who have long lived there) of one equal tenor almost throughout the whole year, like the latter end of a fine May, insomuch that it is resorted to as the Montpelier of America.

“Nor are these isles (if we may believe the accounts given of them) less remarkable for plenty than for health, there being, beside beef, mutton, and fowl, great abundance of fruits and garden-stuff of all kinds in perfection; to this, if we add the great plenty and variety of fish which is every day taken on their coasts, it would seem that a seminary could nowhere be supplied with better provisions, or cheaper than here. About forty years ago, upon cutting down many tall ce-

dars that sheltered their orange trees from the northwest wind (which sometimes blows even there so as to affect that delicate plant), a great part of their orange plantations suffered; but other cedars are since grown up, and no doubt a little industry would again produce as great plenty of oranges as ever was there heretofore. I mention this, because some have inferred, from the present scarcity of that fruit, for which Bermuda was once so famous, that there hath been a change in the soil and climate for the worse. But this, as has been observed, proceeded from another cause, which is now in great measure taken away.

“Bermuda is a cluster of small islands, which lie in a very narrow compass, containing in all not quite twenty thousand acres. This group of isles is (to use Mr. Waller’s expression) walled round with rocks, which render them inaccessible to pirates or enemies; there being but two narrow entrances, both well guarded by forts. It would therefore be

impossible to find anywhere a more secure retreat for students.

“The trade of Bermuda consists only in garden stuff and some poor manufactures, principally of cedar and the palmetto leaf.

“Bermuda hats are worn by our ladies; they are made of a sort of mat or (as they call it) platting, made of the palmetto leaf, which is the only commodity that I can find exported from Bermuda to Great Britain; and there is no prospect of making a fortune by this small trade, so it cannot be supposed to tempt the Fellows of the college to engage in it, to the neglect of their peculiar business, which might possibly be the case elsewhere.

Such as their trade is, such is their wealth: the inhabitants being much poorer than the other colonies, who do not fail to despise them upon that account. But if they have less wealth, they have withal less vice and expensive folly than their neighbors. They are represented as a contented, plain, innocent sort of people, free from avarice and luxury,

as well as the other corruptions that attend those vices.

“I am also informed that they are more constant attendants on divine service, more kind and respectful to their pastor (when they have one), and show much more humanity to their slaves, and charity to one another, than is observed among the English in the other plantations. One reason of this may be, that condemned criminals, being employed in the manufactures of sugar and tobacco, were never transported thither. But whatever be the cause, the facts are attested by a clergyman of good credit, who lived long among them.

“Among a people of this character, and in a situation thus circumstantiated, it would seem that a seminary of religion and learning might very fitly be placed; the correspondence with other parts of America, the goodness of the air, the plenty and security of the place, the frugality and innocence of the inhabitants, all conspiring to favor such a design. Thus much at least is evident, that young students would

be there less liable to be corrupted in their morals; and the governing part would be easier, and better contented with a small stipend, and a retired academical life, in a corner from whence avarice and luxury are excluded, than they can be supposed to be in the midst of a full trade and great riches, attended with all that high living and parade which our planters affect, and which, as well as all fashionable vices, should be far removed from the eyes of the young American missionaries, who are to lead a life of poverty and self-denial among their countrymen."

The living machinery by which Berkeley proposed to work his institution was of course that part of it to which he directed his chief attention, and he thus describes the qualities to be required of the men who should take part in it :

"Men of prudence, spirit, and zeal, as well as competent learning, who should be led to it by other motives than the necessity of picking up a maintenance. For, upon this view, what

man of merit can be supposed to quit his native country, and take up with a poor college subsistence in another part of the world, where there are so many parishes actually void, and so many others ill supplied for want of fitting incumbents? Is it likely that fellowships of fifty or sixty pounds a year should tempt abler or worthier men, than benefices of many times their value? And except able and worthy men do first engage in this affair, with a resolution to exert themselves in forming the manners of youth, and giving them a proper education, it is evident the mission and the college will be but in a very bad way."

Berkeley then describes, in terms of unaffected modesty, the feelings which animated himself and his associates in the undertaking. He says that they were:

"In all respects very well qualified, and in possession of good preferments and fair prospects at home, who, having seriously considered the great benefits that may arise to the Church and to mankind from such an under-

taking, are ready to engage in it, and to dedicate the remainder of their lives to the instructing the youth of America, and prosecuting their own studies upon a very moderate subsistence, in a retirement so sweet and so secure, and every way so well fitted for a place of education and study as Bermuda. For himself, he can only say, that as he values no preferment upon earth so much as that of being employed in the execution of his design, so he hopes to make up for other defects by the sincerity of his endeavors.”

After touching upon the efforts which had been made by Spanish and French missionaries of the Church of Rome in South and North America, and upon the opportunity which the realization of his scheme would give to the Church of England to discharge her duty in the same regions, Berkeley proceeds to notice objections which might probably be urged against his proposal. They were substantially the same with many which continue to pass current in the present day ; and

the terms, therefore, in which he disposes of them, may well claim our attention:

“Perhaps it will be said, in opposition to this proposal, that if we thought ourselves capable of gaining converts to the Church, we ought to begin with infidels, papists, and dissenters of all denominations at home, and to make proselytes of these before we think of foreigners; and that, therefore, our scheme is against duty. And further, that considering the great opposition which is found on the part of those who differ from us at home, no success can be expected among savages abroad, and that, therefore, it is against reason and experience.

“In answer to this I say, that religion, like light, is imparted without being diminished. That whatever is done abroad can be no hindrance or let to the conversion of infidels or others at home. That those who engage in this affair imagine they will not be missed, where there is no want of schools or clergy; but that they may be of singular service in

countries but thinly supplied with either, or altogether deprived of both; that our colonies, being of the same blood, language, and religion with ourselves, are in effect our countrymen. But that Christian charity, not being limited by those regards, doth extend to all mankind. And this may serve for an answer to the first point, that our design is against duty.

“To the second point I answer, that ignorance is not so incurable as error; that you must pull down as well as build, erase as well as imprint, in order to make proselytes at home, whereas the savage Americans, if they are in a state purely natural, and unimproved by education, they are also unencumbered with all that rubbish of superstition which is the effect of a wrong one. As they are less instructed, they are withal less conceited, and more teachable. And not being violently attached to any false system of their own, are so much the fitter to receive that which is true. Hence, it is evident that success abroad, ought not to be measured by that

which we observe at home, and that the inference which was made from the difficulty of the one to the impossibility of the other, is altogether groundless.”

Another argument was drawn by Berkeley from the charter which James I. had granted to the first Virginia company, which declared that the desire to propagate the Gospel, and to extend the arts of civilized life among the natives of that and the adjoining provinces, had been the principal motives of inducement to the English Crown to plant settlements in the West. As the same or similar declarations had been repeated in every subsequent charter, it seemed impossible that the sovereign or the people of England could escape from the obligation to which they had bound themselves; the one, in giving, and the other, in receiving privileges to which such sacred duties were annexed.

It was not only in the “Proposal,” of which I have here given an outline, that the ardent feelings of Berkeley found a channel

for their expression. His verses "On the prospect of planting Arts and Learning in America," manifest, in terms of no ordinary power, the devotion of his whole soul to that work, and the richness and beauty of the visions which rose up before him in the contemplation of it. Their composition has been by some persons assigned to a later date,* but, at whatsoever period written, they may well be inserted in this place, as setting forth a train of thought in harmony with his present noble enterprise:

"The muse, disgusted at an age and clime,
Barren of every glorious theme,
In distant lands now waits a better time,
Producing subjects worthy fame.

"In happy climes, where from the genial sun
And virgin earth such scenes ensue,
The force of art by nature seems outdone,
And fancied beauties by the true.

"In happy climes, the seat of innocence,
Where nature guides and virtue rules,
Where men shall not impose for truth and sense
The pedantry of courts and schools,

* In the Rhode Island Historical Col., III., 36, it is said that they were written at Newport.

- “ There shall be sung another golden age,
The rise of empire and of arts,
“ The good and great inspiring epic rage,
The wisest heads and noblest hearts.
- “ Not such as Europe breeds in her decay :
Such as she bred when fresh and young,
When heavenly flame did animate her clay,
By future poets shall be sung.
- “ Westward the course of empire takes its way.
The first four acts already past,
A fifth shall close the drama with the day ;
Time's noblest offspring is the last.”

CHAPTER TENTH.

The most difficult part of the work—Characteristic letter from Dean Swift—The wrong road to royal favor—What Bolingbroke thought of the missionary—Another channel attempted—Speeding “the pious undertaking”—Death of King George the First—Accession of his promising son—Walpole continued in office—“Boetry and Bainting”—The genius of the people shines forth in spite of the indifference of the king—Letters to Mr. Prior—Light ahead—All obstacles overcome—Marriage—Departure for America.

THUS far Mr. Berkeley had got the plan for his college all nicely spread out upon paper: the foundation to consist of a President and three Fellows. But the most difficult part was yet to be accomplished—to obtain a charter, and to raise money to carry it into execution. The enthusiastic projector of the scheme had applied to his friend Swift, who wrote to Lord Carteret, Lieutenant of Ireland, in his behalf. It is too characteristic a letter to be lost:

“ 3d of September, 1724—There is a gentleman of this kingdom just gone for England: it is Dr. George Berkeley, Dean of Derry, the best preferment among us, being worth about £1,100 a year. He takes the Bath in his way to London, and will, of course, attend your Excellency, and be presented, I suppose, by his friend, my Lord Burlington; and because I believe you will choose out some very idle minutes to read this letter, perhaps you may not be ill entertained with some account of the man and his errand. He was a fellow in the university here; and going to England very young, about thirteen years ago, he became the founder of a sect there, called the Immaterialists, by the force of a very curious book on that subject. Dr. Smalridge and many other eminent persons were his proselytes. I sent him secretary and chaplain to Sicily with my Lord Peterborough. And upon his Lordship's return, Dr. Berkeley spent above seven years in travelling over most parts of Europe, but chiefly through every

corner of Italy, Sicily, and other islands. When he came back to England, he found so many friends, that he was effectually recommended to the Duke of Grafton, by whom he was lately made Dean of Derry. Your Excellency will be frighted when I tell you all this is but an introduction, for I am now to mention his errand. He is an absolute philosopher with regard to money, titles and power, and for three years past hath been struck with a notion of founding a university at Bermuda, by a charter from the crown. He hath seduced several of the hopefulest young clergymen and others here, many of them well provided for, and all of them in the fairest way of preferment; but in England his conquests are greater, and I doubt will spread very far this winter. He showed me a little tract which he designs to publish, and there your Excellency will see his whole scheme of a life academico-philosophical (I shall make you remember what you were), of a college founded for Indian scholars and missionaries,

where he most exorbitantly proposeth a whole hundred pounds a year for himself, forty pounds for a fellow, and ten for a student. His heart will break if his deanery be not taken from him, and left to your Excellency's disposal. I discourage him by the coldness of courts and ministers, who will interpret all this as impossible and a vision; but nothing will do, and therefore I do humbly entreat your Excellency, either to use such persuasions as will keep one of the first men in this kingdom for learning and virtue at home, or assist him by your credit to compass his romantic design, which, however, is very noble and generous, and directly proper for a great person of your excellent education to encourage."

We have no means of knowing the effect of Swift's application in behalf of his friend. Lord Carteret was a man who would have approved such a scheme, but he was not then in favor with Walpole, and therefore this was the wrong road to the patronage of royalty.

Bolingbroke has left on record, in a letter to Swift, a description of the feelings which were awakened in his mind by Berkeley and his scheme:

“I would not by any means (he says) lose the opportunity of knowing a man who can espouse in good earnest the opinion of Malebranche, and who is fond of going a missionary into the West Indies. My zeal for the propagation of the gospel will not carry me so far; but my spleen against Europe has more than once made me think of buying the dominion of Bermuda, and spending the remainder of my days as far as possible from the people with whom I have passed the first and the greatest part of my life.”

How striking is the contrast here presented between the impressions made by the same outward object upon the minds of men who contemplate it from opposite points of sight! The one covets it as a field upon which he may reap and gather in a bitter harvest of hate and scorn which sprang up

from the seed of unbelief; the other, that he may find therein the means of exercising the purest sympathies with which the love of God can animate man's heart.

The clergy whom Swift describes as "well provided for, and in the fairest way of preferment," whom Berkeley had persuaded to leave these bright prospects, and be content with a fellowship of £40 a year in his projected college, were three junior Fellows of Trinity College, Dublin—William Thompson, Jonathan Rogers, and Thomas King. But upon Berkeley lay the entire burden of providing the means necessary for the work which engaged their thoughts and his.

In 1725, Mr. Berkeley tried another channel to the men in power. He had in Italy made the acquaintance of the Abbé Gaultier. This personage formed one of a *coterie* of foreign men of letters, in whose conversation George the First used to try and forget the "bad Latin" of Sir Robert and Townshend, and steal an hour from his pipe and the Duch-

ess of Kendal. Through Gaultier, Berkeley's scheme was brought before the king. We will leave it to fancy to describe how those harsh German features must have stared at a proposal which involved such noble self-devotion. But George the First appreciated the design and its author, and enjoined Walpole to speed "the pious undertaking."

As we may suppose, it found little favor in the eyes of that able, cautious, but narrow-minded minister. To one whose whole statescraft was *quieta non movere*; who was mighty in means, but small in conception; and whose genius was peculiarly sober and practical, the plan appeared chimerical, and perhaps dangerous. It might tend to weaken the colonies and the State, and would certainly give trouble, and trench on vested rights; and even if it promoted religion, Sir Robert "cared for none of these things." Since, however, the king wished it, he carried the grant through the House of Commons—not, we believe, without a secret resolution to

frustrate it—and, on this occasion, Berkeley wrote in rapture that only “two voices disapproved of his project, and that even these seemed in shame at recording their opposition.”

The good man felt that the charter was almost in his hands, when a startling event put fresh difficulties in his way. I allude to the death of George the First.

His Majesty, after an absence of several years, had gone once more to visit his favorite Hanover. He sailed from England on the 3d of June, 1727, and entered the borders of Holland six days afterward, in the enjoyment of his usual good health. Death came unexpectedly upon him at midnight, on the 11th of June, in the sixty-eighth year of his age, and the thirteenth of his reign.

George the Second succeeded to the throne. Great changes were looked for in the cabinet, but Walpole managed to render himself so important to the queen, that she exerted all her influence with the king to have the

prime minister retained in office, and the result was that none of the old cabinet were removed.

The new monarch was a small, undignified man, with feeble intellectual capacities, and so indifferent to everything like literary cultivation, that he never became a master of the English tongue, and plainly expressed his dislike for "boetry and bainting." It was, however, a singular fact, that during his reign "the genius of the British people shone forth brilliantly in every department of its power." This was the era in which the graceful pens of Gray, Young, and Thompson, produced their matchless numbers, so descriptive of the beauties and the attributes of nature; for the "Churchyard Elegy," "The Seasons," and the "Night Thoughts," will ever remain contributions of the richest value to the poetical literature of the language. In the department of the drama, the pathetic effusions of Otway, and the elegant compositions of Rowe, deservedly attained

great eminence, although their labors were so little appreciated by the monarch, or by the court, that the gifted author of "Venice Preserved" absolutely starved to death. In comedy, Congreve, Vanburgh, and Farquhar, produced works of sterling merit, which are to this day admired and represented: Two great historians began to flourish during the life of the second George, and culminated during the succeeding reign; for the names of Hume and Robertson will ever rank among the first in that difficult yet attractive species of composition. "The History of England," and the "Reign of Charles V.," possess peculiar and distinctive merits, which have rendered their authors immortal.

Dean Berkeley, as may well be supposed, was watching the progress of events with an anxious eye. The following extracts from letters to his friend, Thomas Prior, of Dublin, will not be unacceptable to our readers:

"15th of June, 1727.—Yesterday we had an account of King George's death; this day

King George II. was proclaimed. All the world here are in a hurry, and I as much as anybody, our grant being defeated by the king's dying before the broad seal was annexed to it, in order to which it was passing through the offices. I have *la mer à boire* again. You shall hear from me when I know more. At present I am at a loss what course to take.

“ 27th of June, 1727.—In a former letter I gave you to know that my affairs were unravelled by the death of his Majesty. I am now beginning on a new foot, and with good hopes of success. The warrant of our grant had been signed by the king, countersigned by the lords of the treasury, and passed the attorney-general; here it stood when the express came of the king's death. A new warrant is now preparing, which must be signed by his present Majesty, in order to a patent's passing the broad seal. As soon as this affair is finished, I propose going to Ireland.

“ 6th of July, 1727.—I have obtained a

new warrant for a grant, signed by his present Majesty, contrary to the expectations of my friends, who thought nothing could be expected of that kind in this great hurry of business. As soon as this grant, which is of the same import with that begun by his late Majesty, hath passed the offices and seals, I propose to execute my design of going to Ireland.

“21st of July, 1727. My grant is now got further than where it was at the time of the king's death. I am in hopes the broad seal will soon be put to it, what remains to be done in order thereto being only matter of form; so that I propose setting out from hence in a fortnight's time. When I set out, I shall write at the same time to tell you of it. I know not whether I shall stay longer than a month on that side of the water; I am sure I shall not want the country lodging I desired you to procure for a longer time. Do not, therefore, take it for more than a month, if that can be done. I remember certain remote

suburbs, called Pimlico, and Dolphin's Barn, but know not whereabout they lie. If either of them be situate in a private, pleasant place, and airy, near the fields, I should therein like a first floor in a clean house (I desire no more); and it would be better if there was a bit of a garden, where I had the liberty to walk. This I mention in case my former desire cannot be conveniently answered for so short a time as a month; and, if I may judge at this distance, those places seem as private as a house in the country; for you must know what I chiefly aim at is secrecy. This makes me uneasy to find that there hath been a report spread among some of my friends in Dublin, of my designing to go over. I cannot account for this, believing, after the precautions I had given you, that you would not mention it, directly or indirectly, to any mortal.

“20th of February, 1728.—I need not repeat to you what I told you here of the necessity there is for my raising all the money pos-

sible against my voyage, which, God willing, I shall begin in May, whatever you may hear suggested to the contrary, though you need not mention this. I propose to set out for Dublin about a month hence; but of this you must not give the least intimation to anybody. I beg the favor of you to look out at leisure a convenient lodging for me, in or about Church street, or such other place as you shall think the most retired. I do not design to be known when I am in Ireland."

In spite of every difficulty, the dean had been so sanguine of final success, and had shown such inexhaustible patience, that he sometimes inspired those friends with confidence who might otherwise have been disposed to regard his scheme as utterly impracticable. "The members of the Scriblerus Club," says the first Lord Bathurst, "being met at his house at dinner, agreed to rally Berkeley, who was also his guest, on his scheme. Berkeley having listened to the many lively things they had to say, begged to

be heard in his turn, and displayed his plan with such an astonishing and animating force of eloquence and enthusiasm, that they were struck dumb, and after some pause, rose all up together with earnestness exclaiming, 'Let us set out with him immediately.' The interest thus created among the friends of Berkeley, did not cease with the excitement which had awakened it. Some of them helped him with contributions which, considering the comparative value of money in that day, may well put to shame the amount of offerings by which so many are now content to limit the measure of their help to similar undertakings. We copy an incomplete list, which exhibits a sum exceeding £5,000, subscribed in aid of his project,* and this would probably have reached a far higher amount, had not a promise received through Sir Robert Walpole, whose name appears among the subscribers, led both Berkeley and others to believe that

* The list is in Berkeley's handwriting.

large assistance would have been furnished by the crown :

SUBSCRIPTIONS FOR BERMUDA.

Dean of York and his brother.....	£300	John Wolfe, Esq.....	£100
Earl of Oxford.....	200	Edward Harley, Esq.	100
Dr. Strafford.....	100	Benjamin Hoare, Esq.	100
Sir Matthew Decker..	100	Lady Betty Hastings.	500
Lady who desires to be unknown.....	500	Sir Robert Walpole...	200
Lord Bateman.....	100	Duke of Chandos.....	200
—Archer, Esq., of Soho square.....	500	Thos. Stanhope, Esq...	100
Dr. Rundle.....	100	Mrs. Drelincourt.....	100
Dr. Grandorge.....	100	Dr. Pelling.....	100
Lord Pembroke.....	300	Another clergyman (added in another hand, Bishop Berkeley).....	100
Lord Peterborough...	105	Mrs. Road.....	100
Lord Arran.....	300	Lady who desires to be unknown.....	100
Lord Percivall.....	200	Gentleman who desires to be unknown.....	160
Archibald Hutchinson, Esq.....	200		

At last every obstacle was overcome, and the broad seal was put to the warrant for Dean Berkeley's grant. On the first of August, 1727, he formed a happy marriage, and early the next month he was ready to begin his voyage to America. He thus writes on this important occasion, to his friend Prior :

“ Gravesend, 5th of September, 1728.—To-

morrow, with God's blessing, I set sail for Rhode Island, with my wife and a friend of hers, my Lady Hancock's daughter, who bears us company. I am married since I saw you, to Miss Forster, daughter of the late Chief Justice, whose humor and turn of mind pleases me beyond anything I knew in her whole sex. Mr. James, Mr. Dalton, and Mr. Smibert, go with us on this voyage; we are now all together at Gravesend, and engaged in one view. When my next rents are paid, I must desire you to inquire for my cousin, Richard Berkeley,* who was bred a public notary (I suppose he may, by that time, be

* This act of goodness to a poor relation being a matter altogether of a private nature, the editor was not sure whether he ought to have communicated it to the public. Certainly it is not given as an uncommon feature in our author's character, that he should be liberal to his relations; his letters furnish many proofs of his generosity. But the reader will be pleased to recollect the time when this young man's wants were attended to—the whole soul of the Bermuda projector on the stretch to attain what after so many obstructions seemed at last to be within his grasp.

out of his apprenticeship), and give him twenty moidores as a present from me, toward helping him on his beginning the world. I believe I shall have occasion for £600 English before this year's income is paid by the farmers of my deanery. I must, therefore, desire you to speak to Messrs. Swift, etc., to give me credit for said sum in London about three months hence, in case I have occasion to draw for it, and I shall willingly pay their customary interest for the same till the farmers pay it to them, which I hope you will order punctually to be done by the first of June. Direct for me in Rhode Island, and enclose your letter in a cover to Thomas Corbet, Esq., at the admiralty office in London, who will always forward my letters by the first opportunity. Adieu. I write in great haste. A copy of my charter was sent to Dr. Ward by Dr. Clayton; if it be not arrived when you go to London, write out of the charter the clause relating to my absence. Adieu once more."

CHAPTER ELEVENTH.

Going on in advance of the voyagers—Fenimore Cooper's description of Newport Harbor—First settlement—Three causes of the prosperity of Newport—Quakers and Jews—Mary Dyre—Trinity church built—James Honeyman the pastor—The old clock—Early planting of the church in Rhode Island—Mr. Honeyman's labors—An item of news from an old paper—The long voyage ended—An interesting incident, if true—A delightful surprise to the new comers.

WHILE Dean Berkeley is making his five months' voyage across the Atlantic, and Smibert, the artist, is trying to forget the tediousness of the passage by sketching the features of his companions, we will go on in advance and take a glimpse of Newport, where they propose to land.

“No one who is familiar with the bustle and activity of an American commercial town (says Fenimore Cooper, in his ‘Red Ro-



TRINITY CHURCH, NEWPORT, RHODE ISLAND. in which Dean
Berkeley often officiated.



ver'),* would recognize in the repose which now reigns in the ancient mart of Rhode Island, a place that, in its day, has been ranked among the most important ports along the whole line of our extended coast. Enjoying the four great requisites of a safe and commodious harbor—a placid basin, an outer harbor, and a convenient roadstead with a clear offing—Newport appeared to the eye of our European ancestors designed to shelter

* Mr. Cooper was a devoted Churchman, and not a few of the hard knocks which he received from the press were owing to the boldness with which he expressed his religious views. In his popular tale, "The Pioneers," the heroic old missionary of Otaëgo, the Rev. Daniel Nash (under the name of Parson Grant), occupies a conspicuous position. In another, "The Crater," a good deal of Church teaching is skilfully interwoven with a narrative of uncommon interest. In the "Red Skins," the scene of which is laid in the neighborhood of Albany during the memorable anti-rent excitements, Mr. Cooper has portrayed, with a masterly ability, the conservative character of that Church of God which teaches her children to walk in the "old paths," and to respect the *ancient landmarks*, as contrasted with the radical, reckless spirit, which is fostered by systems less staid and law-abiding.

fleets, and to nurse a race of hardy and expert seamen."

Newport was settled in the spring of 1639, and the next year land was set apart for a school, and the Rev. Robert Lenthel entrusted with the care of the children of the first inhabitants. The three causes of the ante-revolutionary prosperity of Newport were, first, the salubrity of its climate, which attracted strangers from every part of the country, and from the West India colonies; secondly, the singular advantages of its harbor, which offered a perfectly safe anchorage within a very little distance of the open sea; and, thirdly, the spirit of entire religious toleration, which gives to the settlement of the whole State, first at Providence and then at Newport, an historical eminence no less enviable than singular. Quakers and Jews were among the earliest settlers, and the most distinguished and successful of its citizens. If the laws of Rhode Island, as is sometimes asserted, excepted Roman Catholics from the

enjoyment of freedom of conscience, "the exception was not," says Bancroft, "the act of the people of Rhode Island. There were no Roman Catholics in the colony; and when the French ships arrived, during the Revolution, the inconsistent exception was immediately erased by the Legislature." Often, from its first session, the General Assembly took care to promulgate the doctrine of absolute toleration. "We leave every man to walk as God persuades his heart." Mary Dyre, one of the early Quaker martyrs in Massachusetts, was the wife of one of the original settlers of Newport; and it was upon a visit to Massachusetts from Rhode Island that she was arrested and executed. One such event would be sure to strengthen a thousand-fold the fealty of every Rhode Islander to the principle upon which his State was based.

The combination of the three causes gradually gave Newport a marked eminence among the chief American towns. A large foreign and domestic trade arose. Increasing wealth,

and the constant visits of polished strangers, imparted to its society a character of dignity and intelligence which was remarkable at that period. At the commencement of the eighteenth century, about half of the inhabitants were Quakers, and until nearly the close of the previous century, there had been only two "orders of Christians" in the town, Baptists and Quakers. In 1702, the first Trinity Church (Episcopal) was built, and in 1724, there were too many Episcopalians to be accommodated in the building. The present edifice was completed in 1726. "It was acknowledged by the people of that day to be the most beautiful timber structure in America." The original pastor, James Honeyman, died July, 1750, "a paralytic disorder having interrupted him in the pulpit" ten years before, but without impairing his understanding. In 1768 the new tower was built. In 1776 came the British, who staid until 1779. They respected Trinity Church, although they converted the other churches

of the town into riding-schools and hospitals.

The clock in the tower was made by William Claggett, a Welshman, who lived for twenty years in Newport. He also made the first electrical machine ever seen in New England, from a description. When Franklin visited Newport, he saw such apparatus for the first time.”*

It is due to Mr. Honeyman, for his own sake, and from the fact that he was one of Dean Berkeley's first acquaintances on this side of the water, that we should say something more concerning him. The following inscription upon his tombstone, in Trinity Church, Newport, records the leading events of his peaceful life :

“Here lies the dust of James Honeyman, of venerable and ever worthy memory, a faithful minister of near fifty years, in the Episcopal Church in this town, which, by divine influence on his labors, has flourished and exceedingly

* “Harper's Magazine,” August, 1854.

increased. He was of a respectable family in Scotland; an excellent scholar, a sound divine, and an accomplished gentleman; a strong asserter of the doctrine and discipline of the Church of England, and yet, with the arm of charity, embraced all sincere followers of Christ; happy in his relative station in life, the duties of which he sustained and discharged in a laudable and exemplary manner; blessed with an excellent and vigorous constitution, which he made subservient to the various duties of a numerous parish, until a paralytic disorder interrupted him in the pulpit, and in two years, without impairing his understanding, cut short the thread of life, on July 2, 1750."

Besides the care of his own particular district, Mr. Honeyman made frequent visits to neighboring towns on the continent, until another minister was assigned to them. Very early in his career he felt the great disadvantage under which the Church was laboring for want of a superintending head. Writing to

the secretary of the Society, in 1709, he says: "You can neither well believe, nor I express, what excellent services for the cause of religion a bishop would do in these parts;" and he expresses a conviction that, if one were sent, "these infant settlements would become beautiful nurseries, which now seem to languish for want of a father to oversee and bless them." In 1714, he presented a memorial to Governor Nicholson, on the religious condition of Rhode Island. The people, he says, were divided among Quakers, Anabaptists, Independents, Gortonians, and Infidels, with a remnant of true Churchmen. He then suggests a remedy in the settlement of a number of clergy in the several townships under a bishop, the establishment of schools, and a proper encouragement from the civil government. A new and most painful duty was imposed upon him in 1723, in attending daily, for nearly two months, a great number of pirates, who were brought into Rhode Island, tried, convicted, and executed.

There is probably not a single mission at the present time, in the whole of our North American colonies, so beset with difficulties and discouragements, and so entirely dependent upon the zeal and judgment of the individual clergymen in charge, as were most of the parishes in the now independent States at the commencement of the last century. No better instance can be given than this of Rhode Island, where a single clergyman was set to labor in the midst of a population hostile for the most part to the Church, and without the smallest support from secular authority.

In 1728, Mr. Honeyman and another clergyman, the Rev. J. Macsparran, who, since 1719, had occupied the mission of Narraganset, sent home a joint memorial, in which, after complaining of the "frowns and discouragements" to which they were subjected by the government, they stated that there was only "one baptized Christian in their whole legislature." In a subsequent letter, Mr.

Honeyman introduces to the Society Mr. Samuel Seabury,* who had been a dissenting preacher, but had become, on principle, a convert to the Church, and announces the arrival at Providence of Mr. Browne, recently ordained in England.

The only further extract that need be given from Mr. Honeyman's correspondence, is dated September, 1782, and occurs in connection with an application to the society for a small increase to his stipend, to enable him to provide for his family. "Between New-York and Boston, the distance of three hundred miles, and wherein are many missions, there is not a congregation, in the way of the Church of England, that can pretend to compare with mine, or equal it in any respect; nor does my church consist of members that were of it when I came here, for I have buried them all; nor is there any one person now alive that did then belong to it, so that

* Father of the first Bishop of Connecticut.

our present appearing is entirely owing to the blessing of God upon my endeavors to serve Him.”

In consequence of his urgent representations of the want of a missionary at Providence, a place about thirty miles distant from Newport, and where he had preached to such numbers that no house could hold them, and his hearers were obliged to adjourn to the open fields, the society sent there, in 1742, the Rev. George Pigot. The people had already, by great exertions, erected a wooden church, and the congregation increased rapidly after Mr. Pigot's arrival. Before, however, entering upon this mission, he was stationed for a time at Stratford, where he says, “Our cause flourishes mightily in this country; indeed, so much so, that our neighbors look on with astonishment. The Mathers are diligent in sending circular letters to all places, exhorting them to trace the pious steps of their forefathers.”

By this time the ship in which Dean Berke-

ley left England so long ago, must be approaching the American coast, and we stop short in our historical researches, in order that we may be ready to receive him.

A letter written from Newport, and published in the *New-England Weekly Journal*, in Boston, in the spring of 1729, says:

“Yesterday arrived here Dean Berkeley, of Londonderry, in a pretty large ship. He is a gentleman of middle stature, of an agreeable, pleasant, and erect aspect. He was ushered into the town with a great number of gentlemen, to whom he behaved himself after a very complaisant manner. 'Tis said he proposes to tarry here with his family about three months.”

There is a tradition, probably worth but little, that the dean reached Newport on a holy day, when good Parson Honeyman was celebrating divine worship in Trinity Church. The pilot came in and announced to the clergyman that a dignitary of the English Church had just arrived in the har-

bor, whereupon the people were dismissed with the blessing, and the whole body hastened to the wharf to welcome the distinguished stranger.*

We can easily imagine the delightful surprise which Berkeley acknowledges at first view of that lovely bay and the adjacent country. The water tinted, in the clear autumn air, like the Mediterranean; the fields adorned with symmetrical haystacks and golden maize, and bounded by a lucid horizon, against which rose picturesque windmills and the clustered dwellings of the town, and the noble trees which then covered the island; the bracing yet tempered atmosphere, all greeted the senses of those weary voyagers, and kindled the grateful admiration of their romantic leader.

* Memoir of Trinity Church, Newport, from 1698 to 1810, compiled from the records, by Henry Bull, Esq., with notes by the Rev. Francis Vinton; also, Updike's Narr. Church, 395.





WHITEHALL, DEAN BERKELEY'S RESIDENCE, near Newport, Rhode Island.

To front Chap. XII.

CHAPTER. TWELFTH.

The Dean's first impressions of America—His own letters—Remarks on the climate of New England—Description of the island—Newport as it then was—Sharpness of winter—Uncertainty of his position—Purchase of a farm—Whitehall—Mr. Burnaby's description of it—"The Montpelier of America"—Gorgeous sunsets—Effects of the Gulf stream—Narraganset ponies—Quaker broad-brims at church—Siberian Tartars—Dean Berkeley's sermons—Presents an organ to Trinity Church—"Though dead, yet speaketh."

DEAN BERKELEY'S first impressions of America, and of the difficulties and consolations of his position, are best described in his own letters, which have been fortunately preserved:

"Newport, in Rhode Island, 24th of April, 1729.—I can by this time say something to you, from my own experience, of this place and people. The inhabitants are of a mixed kind, consisting of many sects and sub-divisions of sects. Here are four sorts of Ana-

baptists, besides Presbyterians, Quakers, Independents, and many of no profession at all. Notwithstanding so many differences, here are fewer quarrels about religion than elsewhere, the people living peaceably with their neighbors, of whatsoever persuasion. They all agree in one point, that the Church of England is the second best. The climate is like that of Italy, and not at all colder in the winter than I have known it everywhere north of Rome. The spring is late, but to make amends, they assure me the autumns are the finest and longest in the world; and the summers are much pleasanter than those of Italy, by all accounts, as the grass continues green, which it doth not there. This island is pleasantly laid out in hills and vales, and rising grounds; hath plenty of excellent springs and fine rivulets, and many delightful landscapes of rocks and promontories, and adjacent lands. The provisions are very good; so are the fruits, which are quite neglected, though vines sprout up of themselves

to an extraordinary size, and seem as natural to this soil as to any I ever saw. The town of Newport contains about six thousand souls, and is the most thriving, flourishing place, in all America, for its bigness. It is very pretty, and pleasantly situated. I was never more agreeably surprised than at the first sight of the town and its harbor. I could give you some hints that may be of use to you, if you were disposed to take advice; but of all men in the world I never found encouragement to give you any. I have heard nothing from you or any of my friends in England or Ireland, which makes me suspect my letters were in one of the vessels that were wrecked. I write in great haste, and have no time to say a word to my brother Robin; let him know we are in good health. Take care that my draughts are duly honored, which is of the greatest importance to my credit here; and if I can serve you in these parts, you may command

“Yours, &c.”

The next letter is dated the 12th of June, of the same year, and is as follows:

“Being informed that an inhabitant of this country is on the point of going for Ireland, I would not omit writing to you. The winter, it must be allowed, was much sharper than the usual winters in Ireland, but not at all sharper than I have known them in Italy. To make amends, the summer is exceedingly delightful, and if the spring begins late, the autumn ends proportionably later than with you, and is said to be the finest in the world. I snatch this moment to write, and have time only to add that I have got a son, who, I thank God, is likely to live. I find it hath been reported in Ireland that we propose settling here; I must desire you to discountenance any such report. The truth is, if the king’s bounty were paid in, and the charter could be removed hither, I should like it better than Bermuda. But if this were mentioned before the payment of said money, it might perhaps hinder it, and defeat all our

designs. As to what you say of Hamilton's proposal, I can only answer at present by a question, viz: Whether it be possible for me, in my absence, to be put in possession of the deanery of Dromore? Desire him to make that point clear, and you shall hear further from me."

Again, on the 9th of March, 1730, he writes:

"My situation hath been so uncertain, and is like to continue so till I am clear about the receipt of his Majesty's bounty, and in consequence thereof, of the determination of my associates, that you are not to wonder at my having given no categorical answer to the proposal you made in relation to Hamilton's deanery, which his death hath put an end to. If I had returned, I should, perhaps, have been under some temptation to change. But as my design still continues to wait the event, and go to Bermuda as soon as I can get associates and money, which my friends are now soliciting in London, I shall in such case per-

sist in my first resolution, of not holding any deanery beyond the limited time. I live here upon land that I have purchased, and in a farm-house that I have built in this island; it is fit for cows and sheep, and may be of good use in supplying our college at Bermuda. Among my delays and disappointments I thank God I have two domestic comforts that are very agreeable, my wife and my little son, both which exceed my expectations, and fully answer all my wishes. Messrs. James, Dalton, and Smibert, etc., are at Boston, and have been there these four months. My wife and I abide by Rhode Island, preferring quiet and solitude to the noise of a great town, notwithstanding all the solicitations that have been used to draw us thither. I have desired MacManus, in a letter to Dr. Ward, to allow twenty pounds per annum for me toward the poor-house now on foot for clergymen's widows, in the diocese of Derry."

The place which the dean speaks of having purchased, was a farm of ninety-six acres, to

which he gave the name of Whitehall. He built his house at the foot of Honeyman's Hill, for the reason, as he said, that he would rather walk to see the prospect, than to have it before him all the time.

The Rev. Andrew Burnaby, who travelled through the middle settlements in North America, in the year 1759, furnishes the following interesting particulars :

“ About three miles from town (Newport) is an indifferent wooden house, built by dean Berkeley, when he was in these parts; the situation is low, but commands a fine view of the ocean, and of some wild rugged rocks that are on the left hand of it. They relate here several strange stories of the dean's wild and chimerical notions, which, as they are characteristic of that extraordinary man, deserve to be taken notice of. One, in particular, I must beg the reader's indulgence to allow me to repeat to him. The dean had formed a plan of building a town upon the rocks, and of cutting a road through a sandy

beach, which lies a little below it, in order that ships might come up and be sheltered in bad weather. He was so full of this project, as one day to say to one Smibert, a designer whom he had brought over with him from Europe, on the latter asking some ludicrous question concerning the future importance of the place: 'Truly, you have very little foresight, for in fifty years' time every foot of land in this place will be as valuable as the land in Cheapside.' The dean's house, notwithstanding his prediction, is at present nothing better than a farm-house, and his library converted into a dairy; when he left America he gave it to the college at New Haven, in Connecticut, who have let it to a farmer on a long lease; his books he divided between this college and that in Massachusetts. The dean is said to have written, in this place, *The Minute Philosopher*."

The dean calls Newport "The Montpelier of America," and he appears to have communed with nature and inhaled the salubrious

breeze, while pursuing his meditations, with all the delight of a healthy organization and a susceptible and observant mind. A few ravines, finely wooded, and with fresh streams purling over rocky beds, vary the alternate uplands; from elevated points a charming distribution of water enlivens the prospect, and the shore is indented with high cliffs or rounded into graceful curves. The sunsets are remarkable for a display of gorgeous and radiant clouds; the wide sweep of pasture is only broken by low ranges of stone wall, clumps of sycamores, orchards, hay-stacks, and mill-towers; and over luxuriant clover beds, tasselled maize, or fallow acres, plays, for two thirds of the year, a southwestern breeze, chastened and moistened by the gulf stream. Intercourse with Boston was then the chief means on the island of acquiring political and domestic news. A brisk trade was carried on between the West Indies, France, England, and the Low Countries, curious memorials of which are still visible in

some of the old mansions, in the shape of china and glassware, of obsolete patterns, and faded specimens of rich brocade. A sturdy breed of Narraganset ponies carried fair equestrians from one to another of the many hospitable dwellings scattered over the fields, on which browsed sheep and cackled geese, still famous in epicurean reminiscence; while tropical fruits were constantly imported, and an abundance and variety of fish and fowl rewarded the most careless sportsman. Thus blessed by nature, the accidental home of the philosophic deaⁿ soon won his affection. Intelligent members of all denominations united in admiration of his society and attendance upon his preaching.

With one neighbor he dined every Sunday, to the child of another he became godfather, and with a third, took counsel for the establishment of the literary club which founded the Redwood Library. It was usual then to see the broad brim of the Quakers in the alleys of Trinity Church; and, as an instance

of his emphatic, yet tolerant style, it is related that he once observed in a sermon, "Give the devil his due: John Calvin was a great man."

We find him, at one time, writing a letter of encouragement to a Huguenot preacher of Providence, and, at another, visiting Narraganset with Smibert, to examine the aboriginal inhabitants. His own opinion of the race was given in the discourse on "The Propagation of the Gospel in Foreign Parts," delivered in London on his return. To the ethnologist it may be interesting, in reference to this subject, to revert to the anecdote of the portrait painter, cited by Dr. Barton. He had been employed by the Grand Duke of Tuscany to paint two or three Siberian Tartars, presented to that prince by the Czar of Russia; and, on first landing in Narraganset with Berkeley, he instantly recognized the Indians there as the same race as the Siberian Tartars; an opinion confirmed by Wolff, the celebrated eastern traveller.*

* Condensed from *Tuckerman's Biographical Essays*, p. 262, etc.

Dean Berkeley was not disposed to be officious in proposing to preach for his brethren, Honeyman, MacSparren, Guy, and Pigot, whom he found diligently laboring in the Master's vineyard; but he was welcomed by them as a friend and an adviser, and he was always ready to help them in their ministerial duties. Quite a number of manuscript sermons are still in existence, which he preached during his residence in Rhode Island. The earliest bears date January 26, 1728-9; the latest, the first Sunday in August, 1730. They are written in brief notes, on one sheet of paper, and exhibit, even in this skeleton form, a faithful enforcement of the Word of God, clear and strong reasoning, and happy illustrations. The present pulpit of Trinity Church, Newport, is the only one remaining from which the dean preached.

After his return to England, he sent over an organ as a present to the town of Berkeley, in Massachusetts, which had been named after him. The selectmen, however, were afraid to

give shelter to it, and passed a vote that "an organ is an instrument of the devil, for the entrapping of men's souls," and respectfully declined the offer. Trinity Church, Newport, was the gainer by their conscientious scruples, and the organ still sends forth its solemn strains from some of the old pipes.*

The fine society of those early days sleep around the simple, quaint old building, which they thronged to hear him, and among them lies his daughter Lucia, who died in September, 1731. The benign Bishop, "though dead,

* *Mason's Newport Illustrated*, p. 99. It is said that there is another claimant for the honors of the organ, in a church of Brooklyn, N. Y. The story goes that the Newport organ, being out of repair, was sent to New-York to be put in order. A portion of the pipes were found to be so defective, that it was considered expedient to replace them by new ones, which were provided and forwarded in the old case. It afterwards occurred to a workman that the old metal should not be thrown away, so he restored the rejected pipes, and they were set up in a new case in the Brooklyn church. Mason states, "the original case of English oak is still in use in the church, and it contains a part of the old works, with the addition of such new pipes as were found necessary when it was rebuilt a few years ago."

yet speaketh," if no longer from the pulpit of Trinity Church, yet his *Minute Philosopher*, read among the Hanging Rocks, shall be as good a sermon as was ever preached. Let the gay procession pause, and hear these words, whose sense seems not altogether obsolete nor inappropriate, "I imagine that . . . the real cause of whatever is amiss, may justly be reckoned the general neglect of education in those who need it most—the people of fashion. What can be expected, where those who have the most influence have the least sense, and those who are sure to be followed set the worst example; where youth so uneducated are yet so forward; where modesty is esteemed pusillanimity, and a deference to years, knowledge, religion, laws, want of sense and spirit?"

Such questions were asked by the most religious of philosophers upon Sachuset beach, in 1730, and such was the substance of a dean's discourses in Trinity Church.

CHAPTER THIRTEENTH.

Our indignation aroused at the treatment which Dean Berkeley receives—His wonderful patience—Nothing heard of the promised fund for the college—Reports which were unfounded—Extravagancies of religious fanaticism in Rhode Island—Living without the Sacraments—Nothing but disappointment to be looked for—Bishop Gibson obtains a definite reply from Walpole—The land in St. Christopher's sold—A glorious prospect comes to an untimely end.

NO one can help feeling indignant that Dean Berkeley should have been kept all this while in a state of uncertainty, his resolute and cheerful spirit struggling manfully against the depressing effects of disappointed hopes. Even when communicating to his friend Pryor the painful reports which had reached him, he did so in language which indicated the gentleness and composure of his Christian temper.

He writes, under date May 7, 1730, as follows:

“I want only the payment of the king’s grant to transport myself and family thither (to Bermuda). I am now employing the interest of my friends in England for that purpose, and I have wrote in the most pressing manner, either to get the money paid, or at least such an authentic answer as I may count upon, and may direct me what course to take. Dr. Clayton, indeed, hath wrote me word, that he hath been informed by a very good friend of mine, who had it from a very great man, that it would not be paid. But I cannot think a hearsay, at second or third hand, to be a proper answer for me to act upon. I have, therefore, suggested to the doctor, that it might be proper for him to go himself to the treasury with the letters patent containing the grant in his hands, and there make his demand in form. I have also wrote to others to use their interest at court, though indeed one would have thought all solicitation at end when once I had obtained a grant under his Majesty’s hand, and the broad seal

of England. As to my own going to London, and soliciting in person, I think it reasonable first to see what my friends can do ; and the rather because I shall have small hopes that my solicitation will be more regarded than theirs."

He writes again, on the 20th of July, and says :

"I have not had one line from the persons to whom I had wrote to make the last instances for the £20,000. This I impute to an accident that we hear happened to a man-of-war, as it was coming down the river from Boston, where it was expected some months ago, and is now daily looked for with the new governor."

This wearisome looking after help which, it appeared more and more likely, might never come, was not the only trial which Berkeley had to bear. A report had begun to spread in Ireland that he meant, whatsoever might be the issue of his project, to remain in America, and retain the income of his deanery.

“I must desire you,” he writes, “to discountenance such a report. Be assured, I long to know the upshot of this matter; and that, upon an explicit refusal, I am determined to return home; and that it is not at all in my thoughts to continue abroad and hold my deanery. It is well known to many considerable persons in England, that I might have had a dispensation for holding it in my absence during life, and that I was much pressed to it, but I resolutely declined it; and if our college had taken place as soon as I once hoped it would, I should have resigned before this time. I do assure you, *bonâ fide*, that I have no intention to stay here longer than I can get an authentic answer from the government, which I have all the reason in the world to expect this summer; for, upon all private accounts, I should like Derry better than New England. As I am here in order to execute a design addressed for by Parliament, and set on foot by his Majesty’s royal charter, I think myself obliged to wait the

event, whatever course is taken in Ireland about my deanery."

The conduct of Berkeley, therefore, under these harassing delays, was as consistent and just as his motives were pure.

But he has other claims upon our gratitude for the course he pursued whilst in Rhode Island. Although chiefly occupied with making the preparations for his future enterprise, he lost no opportunity of present usefulness, but labored, everywhere and at all times, to forward, as he best could, the service of his Heavenly Master.

The condition of Rhode Island was such as to present no ordinary difficulties in the way of his success. A century was now just about to close, since Roger Williams and his five companions had first landed from their small Indian canoe, in Narraganset Bay, and had given the name of Providence to that spot, in token of the overruling providence of God, which had saved him out of all the perils of the persecution provoked by him at Salem.

The territory purchased by Williams from the Narraganset Indians on the continent, and in the islands of the bay, had soon become peopled with the many English emigrants who sought and found there a place of refuge amid their own distress. But the liberty which Williams thus continued to give to all comers, to indulge without restraint the wildest extravagancies of religious fanaticism, had led to a confusion of opinion and character among the inhabitants of Rhode Island, not easily to be effaced. If Cotton Mather, for instance, could represent Rhode Island as "a Colluvies of Antinomians, Familists, Anabaptists, Anti-Sabbatarians, Arminians, Socinians, Quakers, Ranters, and everything but Roman Catholics and true Christians, *bona terra, mala gens,*" it is a representation which certainly may be regarded as in some degree borne out by that which Berkeley gave a few months after his arrival, in a letter to Prior.

The dean confirms this description, in the more deliberate account given a few years

afterward of the same people, in his anniversary sermon, preached before the Society for the Propagation of the Gospel, and supplies, withal, the reason of the cessation which is mentioned above, of their religious feuds. He says, that they consisted chiefly of "sectarians of many different denominations, who seem to have worn off part of that prejudice which they inherited from their ancestors against the national Church of this land, though it must be acknowledged, at the same time, that many of them, have worn off a serious sense of all religion. Several, indeed, of the better sort, are accustomed to assemble themselves regularly on the Lord's Day for the performance of divine worship; but most of those who are dispersed throughout this colony seem to rival some well-bred people of other countries, in a thorough indifference for all that is sacred, being equally careless of outward worship and of inward principles, whether of faith or practice. Of the bulk of them, it may certainly be said that they live

without the sacraments, not being so much as baptized; and, as for their morals, I apprehend there is nothing in them that should tempt others to make an experiment of their principles, either in religion or in government."

At length the rumors which had reached the dean before, assumed a definite shape, and convinced him that he had nothing but disappointment to look for. Dr. Gibson, then Bishop of London (in whose diocese all the West Indies were included), after being put off with many plausible excuses, entreated that he might have an interview with Sir Robert Walpole, and obtain, for Berkeley's sake, a definite answer to his application, whether the promised grant were to be paid or not. The interview was acceded to, and Walpole gave this answer:

"If you put this question to me as a minister, I must, and can assure you, that the money shall most undoubtedly be paid as soon as suits with public convenience; but if you ask

me as a friend, whether Dean Berkeley should continue in America, expecting the payment of £20,000, I advise him by all means to return home to Europe, and to give up his present expectations."

It appears that Sir Robert Walpole* had never approved of Mr. Berkeley's design, and was not sorry for an opportunity of defeating it. The lands in St. Christopher's Island were sold for ninety thousand pounds, and the money was appropriated to the dowry of the Princess Royal, on her marriage with the Prince of Orange, and the establishment of Protestant settlers in Georgia, under the direction of General Oglethorpe.

After three years' painful suspense, it was indeed most shameful that the good man should

* Horace Walpole probably only repeated the sentiments of his brother when he speaks, in his "Anecdotes of Painting in England," of "the uncertain but amusing scheme of the famous Dean Berkeley, afterward Bishop of Cloyne, whose benevolent heart was then warmly set upon the erection of a universal college of science and arts, for the instruction of heathen children in Christian duties and civil knowledge."

be thus cruelly disappointed; but there was no way of obtaining redress, and he began to make his arrangements to return to England. Thus perished, through the folly and duplicity of Sir Robert Walpole, a project which must have been productive of great good, and on which its amiable and excellent author had expended the larger portion of his property, and several of the best years of his life. America, however, will never forget his benevolent mission, and the name of Berkeley will always sound in the ears of the people of this continent as that of a friend and benefactor.

CHAPTER FOURTEENTH.

Interesting particulars about Dr. Johnson—Early taste for study—Enters Yale College—A tutor at twenty—Becomes a Congregational preacher—An addition to the library of Yale College, which brings about some important results—Mr. Johnson's first acquaintance with the Prayer-book—Further investigations convince him of the truth of Episcopacy—Worldly prospects sacrificed—Goes to England for ordination—Takes charge of the church at Stratford—One of the first to welcome Dean Berkeley to America—"The Minute Philosopher"—A good word spoken for Yale College, which secures for it land and books—Dr. Johnson's career briefly traced to the end.

DEAN BERKELEY'S sojourn in America had made him acquainted with some of those excellent and devoted clergymen, who, in the days of the Church's weakness, were willing to do battle in her cause. Prominent among these was Dr. Samuel Johnson, whose history is too interesting to be omitted. He was born at Guilford, Connecticut, October 14, 1696—his father being a deacon of the

Congregational Society. As the lad manifested a great fondness for books, the best advantages for education which the country afforded were given him, and at the early age of fourteen he became a student of Yale College, then in its infancy, and situated at Saybrook. In 1716, when the college was removed to New Haven, young Johnson, though only twenty years of age, was chosen one of its tutors. The next year his class-mate and particular friend, Daniel Brown, received a similar appointment.

Yale College was the stronghold of the Independents, and of course the hostility felt by all connected with it against the English Church, was inveterate and determined. So important, indeed, was it considered to keep the young men in ignorance about Church government, that some of the best instruments of Christian training were shut out from the institution; and its fundamental law prescribed that no student should be allowed instruction in any other system of divinity

than such as the trustees appointed; and every one was obliged to learn the Assembly's Catechism, and the books of puritanical authority.

About the year 1711, the agent of the colony in England sent over eight hundred volumes, among which were many of the standard writers of the English Church, such as Hooker, Chillingworth, Hall, Jackson, Sanderson, Taylor, and Usher. These rich treasures were eagerly seized upon by the professors and students, and the first whom they affected were the rector of the college, Dr. Cutler, and the tutors, Johnson and Brown.

Some of the Independent preachers from the neighboring towns came to the college, to examine the valuable addition which the library had received; and in their meetings on such occasions, a friendly interchange of thought and feeling took place upon the important subjects which had been recently brought before them.

In 1720, Mr. Johnson resigned his position as tutor, and began to preach at West Haven, a village four miles off from the college. He still continued to study the theological works in the library, and to hold frequent discussions with his valued friends, Brown and Cutler.

A very short experience as a minister among the Independents, convinced him that the practice of conducting public worship without a prescribed form, was the occasion of many evils; and while this impression was fresh in his mind, he met with the able discourse of Archbishop King, "Of the inventions of men in the worship of God." This appeared to him to demonstrate, most powerfully, the infinite superiority of sound forms of prayer over extemporaneous utterances. In 1716, he met, for the first time, with the Prayer-book of the Church of England, and, seeing therein how perfectly the wants of all classes of her people were expressed in petitions which, for the most part, echoed the

words, and at all times breathed the spirit of holy Scripture ; how faithfully the praises of saints, and martyrs, and confessors of old time, were renewed in her hymns of thanksgiving ; and with what patient, untiring watchfulness, she waited upon the Christian pilgrim, from the font of holy baptism to his grave, and renewed, through every changing scene of life, the needful words of warning or of comfort ; it is no marvel that he should gradually have found feelings of reverence and admiration for the Church of England take possession of his mind.

But to recognize the Church of England as a “witness and keeper of Holy Writ,” and therein a faithful teacher of righteousness unto the people, was not the only conclusion to which Johnson was now brought. A comparison of her government by bishops, with that by which the discipline of the Congregationalists was maintained, convinced him that it was not only to be preferred to theirs, on account of the superior advantages which

it conferred upon the governed, but that it was in conformity with the apostolic model, and therefore to be received. Long and anxiously did Johnson meditate upon these things, and many an earnest conference did he hold with his friends of Yale College, before he or they ventured to assert a judgment respecting them.

Not a single path was left untrodden which seemed likely to lead to fresh sources of knowledge, and not a single source was left unexplored. The best writers on either side of the controversy were carefully consulted, and their arguments deliberately discussed and weighed. As far as temporal ease and prospects were concerned, it would have been a welcome result to these inquirers, had they found the principles of Congregationalist government to agree, in their judgment, with those of the primitive Church of Christ. Such a conclusion would have retained them in the peaceful discharge of their accustomed duties, and have preserved unbroken the cords of

love which bound them to their kindred, and friends, and country. But the enjoyment of present ease would cease to be a blessing, if purchased at the cost of truth; and, come therefore what might, the dictates of truth were to be obeyed.

This obedience Johnson and his friends were prepared to render. They made no secret of their opinions, after they were fully formed; still less did they attempt to reconcile the maintenance of them with the offices to which they had been appointed in Connecticut. Rumors of their altered feelings soon spread. An interview, held at Johnson's request, in the summer of 1722, with Pigot, the Society's missionary at Stratford, showed plainly the quarter toward which their thoughts and affections were tending. The whole province was disturbed and alarmed.

The trustees assembled; and, as soon as the annual "Commencement," in the following September, was ended, they requested the rector and six other members of the college,

among whom were Johnson, Brown, and Wetmore, to appear before them, and declare their opinions upon the various matters at issue. Each in turn obeyed the summons; and, proceeding from the youngest to the eldest, expressed, some of them, grave doubts of the validity of Presbyterian ordination, whilst the rest explicitly avowed their belief that it was invalid. The trustees, overwhelmed with astonishment and sorrow, refused to regard this declaration of their opinions as final. They requested a written report of them, and upon the receipt of it, sent a paper to their respective authors, entreating them to reconsider the whole question, and expressing a hope that, even yet, they might be led to a different judgment.

The General Assembly was to meet in a few weeks; and, in the interval, Saltonstall, the governor, out of personal regard toward Johnson and his friends, and a desire to avert the threatened rupture, proposed that they and the trustees should, at a meeting over

which he consented to preside, enter into a further and friendly discussion of the several points which had been mooted. A conference took place, but its only result was to bring out a more distinct declaration by Cutler, Johnson, Brown, and Wetmore, of their belief that the Church of England was a true branch of the Church of Christ, and that it became their duty to enter into communion with her. The formal resignation of their respective offices in Yale College and West Haven immediately followed; and, on the 5th of November, the first three embarked at Boston for England.

But the interest of this story is tempting us to be too diffuse, and we must hasten to a close. Suffice it to say, that the three candidates were ordained deacons and priests, by Dr. Green, Bishop of Norwich; Mr. Brown dying a few days afterward, of the small-pox. Mr. Johnson reached Stratford, Connecticut, (for which place he had been appointed a missionary), early in November,

1723, and was met by the people with a joyful welcome.*

* Mr. Johnson labored at Stratford for fifty years.

His answers to the queries issued by the Bishop of London will follow up this history of his ministry amongst "a people" whom he found "low and poor in fortune, yet very serious and well minded, and ready to entertain any instructions that may forward them in the paths of virtue, and truth, and godliness:"

Q. How long is it since you went over to the plantations as a missionary?

A. I arrived upon my charge November 1st, 1723.

Q. Have you had any other Church before you came to that which you now possess; and if you had, what Church was it, and how long have you been removed?

A. I was a teacher in the Presbyterian method, at West Haven, about ten miles off from the town, but never was in the service of the Established Church till the honorable Society admitted me into their service as missionary.

Q. Have you been duly licensed by the Bishop of London to officiate as a missionary in the government where you now are?

A. I was licensed by your lordship to officiate as a missionary in this colony of Connecticut.

Q. How long have you been inducted into your living?

A. I was admitted into this honorable Society's service in the beginning of January, 1722-3.

Q. Are you ordinarily resident in the parish to which you have been inducted?

A. I am constantly resident at Stratford, excepting

Before Dean Berkeley came to America, his fame had been spread abroad. Mr. Johnson had conceived a high admiration of his

the time that I am riding about to preach in the neighboring towns that are destitute of ministers.

Q. Of what extent is your parish, and how many families are there in it ?

A. The town is nigh ten miles square, and has about two hundred and fifty or three hundred families in it, nigh fifty of which are of the Established Church. But, indeed, the Episcopal people of all the toyns adjacent esteem themselves my parishioners ; as at Fairfield about thirty families, the like number at New Town, at West Haven about ten, and sundry in other places.

Q. Are there any infidels, bond or free, within your parish ; and what means are used for their conversion ?

A. There are nigh two hundred Indians in the bounds of the town, for whose conversion there are no means used, and the like in many other towns ; and many negroes that are slaves in particular families, some of which go to church, but most of them to meeting.

Q. How oft is divine service performed in your church, and what proportion of the parishioners attend it ?

A. Service is performed only on Sundays and holy days, and many times one hundred or one hundred and fifty people attend it, but sometimes not half so many, and sometimes twice that number, especially upon the three great festivals ; and when I preach at the neighboring towns, especially at Fairfield and New Town, I have a very numerous audience ; which places, as they very much want, so they might be readily supplied with ministers

character, through his writings, and he waited upon him soon after his arrival in Rhode Island, and was received with that hearty and

from among ourselves, and those the best that are educated here, if there was but a bishop to ordain them.

Q. How oft is the sacrament of the Lord's supper administered, and what is the usual number of communicants?

A. I administer the holy eucharist on the first Sunday of every month, to about thirty and sometimes forty communicants, and upon the three great festivals, to about sixty. But there are nigh one hundred communicants here and in the towns adjacent, to whom I administer as often as I can attend them.

Q. At what times do you catechize the youth of your parish?

A. I catechize every Lord's Day, immediately after evening service, and explain the catechism to them.

Q. Are all things duly disposed and provided in the church for the decent and orderly performance of divine service?

A. We have no church; have begun to build one, but such is the poverty of the people, that we get along but very slowly. Neither have we any furniture for the communion, save that which Narraganset people lay claim to; concerning which I have written to your lordship by my churchwarden.

Q. Of what value is your living in sterling money, and how does it arise?

A. I have £60 sterling settled on me by the honorable Society, and receive but very little from my poor people, save now and then a few small presents.

graceful kindness for which he was distinguished. The character of his mind and his course of study resembled, in many respects,

Q. Have you a house and glebe? Is your glebe in lease, or let by the year, or is it occupied by yourself?

A. I have neither house nor glebe.

Q. Have you more cures than one? If you have, what are they, and in what manner served?

A. There are Fairfield, eight miles off; New Town, twenty; Repton, eight; West Haven, ten; and New London, seventy miles off; to all which places I ride, and preach, and administer the sacrament, as often as I can; but have no assistance, save that one Dr. Laborie, an ingenious gentleman, does gratis explain the catechism at Fairfield, but all these places want ministers extremely.

Q. Have you in your parish any public school for the instruction of youth? If you have, is it endowed, and who is the master?

A. The Independents have one or two poor schools among them, but there are no schools of the Church of England in the town or colony, for which reason I have recommended my churchwarden to your lordship and the honorable Society.

Q. Have you a parochial library? If you have, are the books preserved and kept in good condition? Have you any particular rules and orders for the preserving of them? Are those rules and orders duly observed?

A. We have no library save the £10 worth which the honorable Society gave, which I keep carefully by themselves in my study, in the same condition as I keep my own.

those of Berkeley; and, from this cause, it was natural that their conversations in Rhode Island, and their correspondence afterward, should frequently turn upon a subject which had already engrossed so much of Berkeley's attention, namely, the efforts by which the so-called Freethinkers of that day sought to assail Christianity. Berkeley was led thereby to continue the investigation of arguments which had been urged from that quarter, and with which he had long been familiar; and his freedom from many of the distractions to which his duties in Ireland or in England had exposed him, enabled him to prosecute the inquiry with success. His discussions with Johnson served to keep his thoughts more closely in the same channel; and at length the way was opened for him to give expression to them in his immortal work of "Alciphron; or, The Minute Philosopher."

This work was for the most part written, if not completed, by Mr. Berkeley, in Rhode Island; and we may even now trace, in the

beautiful picture which graces its introduction, a description of his own feelings at that time, and the manner in which he nobly strove to overcome the vexations and difficulties that encumbered him. The scenery of the picture, indeed, is purely English; and the structure of the dialogues that follow required that it should be so. But, as we gaze upon it, the slightest effort of the imagination may carry us back to the shores of Newport, and to the time when Berkeley was there seeking, in the prosecution of his great argument, a relief from the sickening cares and disappointments by which he was beset. The beginning of it is as follows:

“I flattered myself, Theages, that before this time, I might have been able to send you an agreeable account of the success of the affair which brought me into this remote corner of the country. But instead of this, I should now give you the detail of its miscarriage, if I did not rather choose to entertain you with some amusing incidents which have

helped to make me easy under a circumstance I could neither obviate nor foresee. Events are not in our power, but it always is to make a good use even of the very worst. And I must needs own, the course and event of this affair gave opportunity for reflections that make me some amends for a great loss of time, pains, and expense. A life of action, which takes its issue from the counsels, passions, and views of other men, if it doth not draw a man to imitate, will at least teach him to observe. And a mind at liberty to reflect on its own observations, if it produce nothing useful to the world, seldom fails of entertainment to itself. For several months past, I have enjoyed such liberty and leisure in this distant retreat, far beyond the verge of that great whirlpool of business, faction, and pleasure, which is called *the world*. And a retreat in itself agreeable, after a long scene of trouble and disquiet, was made much more so by the conversation and good qualities of my host, Euphranor, who unites in his own

person the philosopher and the farmer, two characters not so inconsistent in nature as by custom they seem to be."

When Dean Berkeley was about to return to Europe, Mr. Johnson made him his final visit, in the course of which he ventured to suggest to him that, as Yale College was yet an infant institution, and very imperfectly endowed, if he should think proper to make some contribution to its library, the benefaction would be worthily bestowed. Within two years from that time, Dr. Berkeley, by the assistance of some of his friends, sent over to the college library a large collection of valuable books, the cost of which was said to have been nearly five hundred pounds sterling. And about the same time he transmitted to Mr. Johnson a deed, in which he conveyed to the college his farm in Rhode Island, consisting of nearly one hundred acres; the annual interest of which was to be divided between three Bachelors of Arts, who should appear, on examination, to be the best

classical scholars, provided they would reside at college, and continue their studies during the three years that should elapse between the taking of their first and second degrees. Although Mr. Johnson survived his good friend the dean nearly twenty years, and while we shall have occasion to refer to him again as living, it will be more convenient for us, in this place, to trace his career to the end.

The University of Oxford conferred upon him the degree of Doctor in Divinity, in 1743—a title which he well deserved—and after having served the Church faithfully in the pulpit, and through the press, he was chosen President of King's (now Columbia) College, New-York City, in 1753. He continued to occupy this honorable position with great credit to himself, for about ten years, when he resigned and retired to Stratford, to spend his remaining days in the midst of his old friends. The parish soon afterward becoming vacant, Mr. Johnson resumed the charge of

it, and continued to perform the duties of the ministry until the close of his honored career. The nearer he approached his end the stronger did his faith become in those principles for which he had so long and successfully labored. He lived to see the morning of the Epiphany, 1772, a bright and glorious day, and gladly announced to his family that he was "going home." He called to remembrance, in his last moments, his friend, the sainted Berkeley, and the tranquillity of his departure, and humbly expressed a wish that, if it were permitted, his own death might be as full of peace. The desire was granted, and, before the close of that bright day, the good man expired, while seated in his chair, without a struggle or a sigh. He may be said, in fact, to have been changed or translated, rather than to have died—the peaceful serenity of his countenance remaining when the spirit had taken its flight to a better world.*

* The beautiful biography of Dr. Johnson, by Dr. Chandler, once rector of St. John's Church, Elizabeth,

New Jersey, should be read by all who can have access to it. The sketch in *Sprague's Annals of the American Pulpit*, vol. v., p. 52, is fair and unprejudiced. Other particulars may be found in the lives of Bishops Seabury and Provost, in this series.

CHAPTER FIFTEENTH.

Publication of "Alciphron"—Bolingbroke and Hoadley assail it—Dean Berkeley renews his acquaintance with Queen Caroline—The metaphysical circle around her tea-table—Something more concerning her Majesty—Admiration for "Butler's Analogy"—Bishop Hoadley's twistings and turnings in the pursuit of high position—His ambitious attempts successful—Neglect of sacred duties—Dr. Samuel Clarke and his heretical views—A degradation which the Church narrowly escaped—Bishop Sherlock—Brief outline of his career—Our introductions close.

UPON Dean Berkeley's return to England, in 1732, he published *Alciphron*, concerning the composition of which we spoke in the last chapter. It was carped at by Bolingbroke, then fretting at his political ostracism, as "in parts hard to be understood;" and loudly assailed by Hoadley, who most absurdly termed it "an attempt to make nonsense essential to religion." But the admirable clearness of the majority of the dialogues,

and the general felicity of its language, secured for the work ample reputation, and for the author a renewal of acquaintance with Queen Caroline. It would seem that Hoadley's views of it had been presented to her Majesty through Mrs. Clayton, and that this, coupled with the prevalent antipathy to Berkeley's idealism, had prejudiced the queen against him. Certainly, in the metaphysical circle which surrounded Caroline's tea-table, and in which Clarke at this time held a prominent place, Berkeley was not likely to find favor or justice. A philosopher who had made "abstract space and time" the high priori road "to prove the being of a God," was not the man to praise one who had driven away these abstractions from thought, and who, by Clarke's own confession, was "unanswerable." It is not impossible that, at these royal *causeries*, learned envy may have detracted from Berkeley's genius, and characterized as senseless what it could not refute.

But Sherlock, afterward Bishop of London, who had already broken a lance with Collins, and who, therefore, was fully able to appreciate an attack upon "freethinking," was resolved to disabuse the queen. He gave her a copy of *Alciphron*, and asked her if the author could be a mere enthusiast. Her Majesty had an intellect able to appreciate the genius and power of the argument, and the beauty and simplicity of the style, and immediately made Berkeley one of her most favored guests. We are told that at the philosophic discussions which she delighted to encourage, and in which she took no contemptible part, Berkeley and Sherlock were ever found ranged against Clarke and Hoadley.

As Queen Caroline was a good friend to Dean Berkeley, it will not be amiss to say a few words concerning her. She was the daughter of John Frederick, Marquis of Brandenburg Anspach, and was a woman of superior mind and polished manners; in comparison with whom, her insignificant husband,

King George the Second, made but a sorry figure. To some extent she was a patron of literature, although she may not always have been judicious in the bestowal of her favors. It was certainly a singular taste for an ambitious and fashionable woman, which led her to adopt "Butler's Analogy"—the most abstruse and profound work in English literature—as one of her favorite books; and it was no less discreditable to one of her friends (Bishop Hoadley), that he did not hesitate to say that he could never look into it without its giving him a headache.

And this reminds us to introduce this gentleman, with a little more ceremony, to those who may not be acquainted with him. He was one of those unprincipled persons who, in a country where Church and State are united, have been sometimes admitted to the functions of the sacred ministry, and who use their holy office as they would any worldly profession, to push their fortunes as best they may.

Benjamin Hoadley was born at Westerham, in Kent, in 1676, and graduated at the University of Cambridge, in 1695. After his ordination to the priesthood, in 1700, he was appointed to the lectureship of St. Mildred, in the Poultry, and it would appear that his pulpit abilities were not of a very popular order, since he tells us himself that he had "preached the lectureship down to £30 per annum;" too small an income for a man of his ambition.

Soon afterward he published a treatise entitled "The reasonableness of conformity to the Church of England represented to the Dissenting ministers, in answer to the tenth chapter of Mr. Calamy's abridgment of Mr. Baxter's Life and Times," and when his work was assailed, he put on the armor of a Churchman, and sent forth a book on Episcopacy which did great credit to his mental gifts. At this time the whigs were in power, and as they were no friends to Church principles, Mr. Hoadley felt that his only chance to secure a

good berth would be to assail the Church, and undermine the foundations of the Christian faith. He began this unprincipled course by a sermon before the Lord Mayor, in 1705; and this was followed by a work against the non-jurors, and a discourse preached in the King's Chapel at St. James', on the *Nature of the Kingdom or Church of Christ*.

The latter excited a long and vehement dispute, known by the name of the Bangorian controversy, in which forty or fifty tracts were published. The Lower House of Convocation took up Hoadley's works with warmth, and passed a censure upon them, as calculated to overturn the government and discipline of the Church.

This controversy was conducted with unbecoming violence, and several grave divines forgot the dignity of their station, and the spirit of Christian charity, in the heat of party warfare.

Pope alludes sarcastically to Hoadley's sermon, in the "Dunciad:"

“To Laud and Tindal, prompt at priests to jeer,
Yet silent bowed to *Christ's no Kingdom here.*”

One of Hoadley's most powerful opponents was William Law,* whose admirable “Letters to the Bishop of Bangor,” continue to be standard works to this day.

The royal profligate who occupied the British throne, and the compliant ministry who yielded to his caprices, took pleasure in

* This learned divine of the English Church was born at Kingscliffe in Northamptonshire, in 1668, and was educated at Cambridge, where he obtained a fellowship. On the accession of George I., refusing to take the oaths of allegiance, he left the university, and officiated as a curate in London, and as tutor to Edward Gibbon, father of the historian. He died at his native village in 1761. The writings of Mr. Law, although in many respects excellent, partake of a gloominess and severity, tinged somewhat with mysticism and enthusiasm. His “*Serious call to a Devout and Holy Life,*” is considered one of the best books of devotion in our language. Dr. Johnson says, that when a student at Oxford, he took it up “expecting to find it a dull book,” but that it proved to be the means of turning his thoughts to religion. [Boswell's “*Life of Johnson*” (Bohn's edition), vol. 1, p. 69]. In the early part of his career, John Wesley became acquainted with Mr. Law, and the reader will find some interesting particulars concerning their intercourse in Southey's “*Wesley,*” vol. 1, p. 88, etc.

advancing the interests of a clergyman of easy conscience and with no settled principles. Hoadley thus became, in turn, the Bishop of Bangor, Hereford, Salisbury, and Winchester, drawing the salary attached to his office, but neglecting its duties. He never visited the diocese of Bangor at all, and that of Winchester was long years in recovering from the injury received from his unwarrantable indifference to its affairs. Bishop Hoadley lived to be eighty-five, and was buried in Winchester Cathedral, where a monument with a Latin inscription, written by himself, is erected to his memory.

Such was one of the actors in the sharp philosophic discussions, which Queen Caroline took pleasure in exciting, between the learned divines who thronged her court.

But besides Hoadley, Dean Berkeley found another strong antagonist in Samuel Clarke. He was born at Norwich, in 1675, and educated at Cambridge. He cultivated natural philosophy with such success, that in his

twenty-second year he became an able advocate of the Newtonian system, and having entered the ministry, he found a friend and patron in Dr. Moore, Bishop of Norwich, and was appointed his chaplain.

He was afterward selected to deliver the Boyle Lecture, which gave rise to his treatise on the "Being and Attributes of God."

In 1706, while rector of St. Bennet, Paul's Wharf, London, he began to entertain heretical notions in regard to the doctrine of the Trinity; but this was no obstacle to his preferment with those then in power. Queen Caroline, over whose mind he exercised considerable influence, had a strong disposition to have him made a bishop, but, God be praised, the Church was saved from this disgrace.

Dr. Clarke's system was completely demolished by the distinguished Waterland.

We have one more character to introduce—Bishop Sherlock, who sided with Dean Berkeley in his discussions with the two unsound

theologians just referred to. This prelate was a younger son of the famous Dr. William Sherlock, and was born in London, in 1678. From his earliest years he showed an eager thirst for knowledge, and passed through Catharine Hall, Cambridge, with high honors as a scholar. After remaining some time in a fellowship, he was chosen Master of the College, and was promoted to the Deanery of Chichester. He was one of the champions of the Church who took sides against Hoadley. His "Discourses on Prophecy," in answer to infidel objections, were very able, and were published in 1725. Dr. Sherlock succeeded Hoadley in the bishopric of Bangor, and, in 1734, in that of Salisbury. Upon the decease of Archbishop Potter, 1787, he was offered the primacy, but he thought best to decline, on account of his feeble health. The next year, having recovered, he accepted the see of London, made vacant by the death of Bishop Gibson.

Bishop Sherlock was the author of "The

Witnesses of the Resurrection of Jesus,"* and his sermons are among the best specimens of English pulpit eloquence extant.

It was with men of this calibre that Dean Berkeley was brought into contact, while he remained in London, and he held his own with the best of them.

* Something more about Bishop Sherlock may be found in the "Life of Bishop Bass," page 31.

CHAPTER SIXTEENTH.

Something to Queen Caroline's credit—Bishop Butler, author of "The Analogy"—Dr. Berkeley becomes Bishop of Cloyne—The curious way in which English Bishops are chosen—Brief account of the Church in Ireland—A strange mistake about St. Patrick—Charlotte Elizabeth's Letters quoted—Much information in a note—The Romanists have a hard question to settle—How the Irish were brought under the dominion of the Pope—The Church of Ireland after the Reformation—The revised Prayer-book adopted—Bishop Berkeley's real position.

WITH all her faults, we must give Queen Caroline credit for having been instrumental in promoting two such deserving men as Berkeley and Butler* to the Episco-

* Dr. Joseph Butler, a prelate of the most distinguished character and abilities, was born at Wantage, in Berkshire, 1692. His father (who was a substantial shopman) determined to educate him for a Presbyterian preacher, the lad having given early indications of rare abilities. While attending a Dissenting academy at Tewkesbury, he made extraordinary progress in the study of divinity, of which he gave a remarkable proof

pate. It is said that she had secured for the former the deanery of Down, and that the king's letter had actually been made out for the purpose, but that, as this had been done

in the letters addressed by him to Dr. Samuel Clarke, laying before him the doubts that had arisen in his mind, concerning the conclusiveness of some arguments in the doctor's demonstration of the "Being and Attributes of God."

The first of these letters was dated the 4th of November, 1713, and the sagacity and depth of thought displayed in it, immediately excited Dr. Clarke's particular notice. This condescension encouraged Mr. Butler to address the doctor a second letter upon the same subject, which likewise was answered by him; and the correspondence being carried on in three other letters, the whole was annexed to the celebrated treatise before mentioned, and the collection has been retained in all the subsequent editions of that work. The management of this correspondence was intrusted by Mr. Butler to his friend and fellow pupil, Mr. Seeker, who, in order to conceal the affair, undertook to convey the letters to the post-office at Gloucester, and to bring back Dr. Clarke's answers. When Mr. Butler's name was discovered to the doctor, the candor, modesty, and good sense with which he had written, immediately procured him the friendship of that eminent and excellent man.

Our young student was not, however, during his continuance at Tewkesbury, solely employed in metaphysical speculations and inquiries. Another subject of his serious consideration was the propriety of his becoming

without the knowledge of the Duke of Dorset, Lord Lieutenant, his Excellency was so much offended, that the appointment was cancelled.

But the queen had too sincere an admira-

a dissenting minister. Accordingly, he entered into an examination of the principles of nonconformity; the result of which was such a dissatisfaction with them as determined him to conform to the Established Church. This intention was at first disagreeable to his father, who endeavored to divert him from his purpose, and with that view, called in the assistance of some eminent Presbyterian divines; but finding his son's resolution to be fixed, he at length suffered him to be removed to Oxford, where he was admitted a Commoner of Oriel College, on the 17th of March, 1714.

At what time he took orders doth not appear, nor who the bishop was by whom he was ordained; but it is certain that he entered into the Church soon after his admission at Oxford, if it be true, as is asserted, that he sometimes assisted Mr. Edward Talbot in the divine service, at his living of Hendred, near Wantage. With this gentleman, who was the second son of Dr. William Talbot, successively Bishop of Oxford, Salisbury, and Durham, Mr. Butler formed an intimate friendship at Oriel College, which friendship laid the foundation of all his subsequent preferments, and procured for him a very honorable situation when he was only twenty-six years of age. For it was in 1718, that, at the recommendation of Mr. Talbot, in conjunction with that of Dr. Clarke, he was appointed by Sir Joseph Jekyll to be preacher at the Rolls. This was three years before he

tion for great abilities to leave the philosopher and philanthropist in obscurity, and she good-humoredly declared, that since they would not suffer Dr. Berkely to be a *dean* in

had taken any degree at the university, where he did not go out Bachelor of Law till the 10th of June, 1721; which, however, was as soon as that degree could suitably be conferred upon him.

Mr. Butler continued at the Rolls till 1726, in the beginning of which year he published, in one volume octavo, "Fifteen Sermons preached at that Chapel." In the meanwhile, by the patronage of Dr. Talbot, Bishop of Durham, to whose notice he had been recommended (together with Mr. Benson and Mr. Secker) by Mr. Edward Talbot on his death-bed, our author had been presented, first to the rectory of Haughton, near Darlington, and afterward to that of Stanhope, in the same diocese. The benefice of Haughton was given to him in 1722, and that of Stanhope in 1725.

At Haughton there was a necessity for rebuilding a great part of the parsonage house, and Mr. Butler had neither money nor talents for that work. Mr. Secker, therefore, who had always the interest of his friends at heart, and acquired a very considerable influence with Bishop Talbot, persuaded that prelate to give Mr. Butler, in exchange for Haughton, the rectory of Stanhope, which was not only free from any such incumbrance, but was likewise of much superior value, being, indeed, one of the richest parsonages in England.

Whilst our author continued preacher at the Rolls chapel, he divided his time between his duty in town

Ireland, he should be a *bishop*. Accordingly, in 1734, the diocese of Cloyne becoming vacant, he was, by letters patent, dated March 17th, promoted to that see. He was con-

and country, but when he quitted the Rolls, he resided, during seven years, wholly at Stanhope, in the conscientious discharge of every obligation appertaining to a good parish priest. This retirement, however, was too solitary for his disposition, which had in it a natural cast of gloominess. And though his recluse hours were by no means lost, either to private improvement or public utility, yet he felt, at times, very painfully the want of that select society of friends to which he had been accustomed, and which could inspire him with the greatest cheerfulness.

Mr. Secker, therefore, who knew this, was extremely anxious to draw him out into a more active and conspicuous scene, and omitted no opportunity of expressing this desire to such as he thought capable of promoting it. Having himself been appointed king's chaplain in 1732, he took occasion, in a conversation which he had the honor of holding with Queen Caroline, to mention to her his friend Mr. Butler. The queen said she thought he had been dead. Mr. Secker assured her he was not. Yet her Majesty afterward asked Archbishop Blackburn if he was not dead; his answer was, "No, madam, but he is buried."

Mr. Secker continuing his purpose of endeavoring to bring his friend out of his retirement, found means, upon Mr. Charles Talbot's being made Lord Chancellor, to have Mr. Butler recommended to him for his chap-

secrated at St. Paul's Church, Dublin, on the 19th of May following, by Theophilus, Archbishop of Cashel, assisted by the Bishops of Raphoe and Killaloe.

lain. His lordship accepted, and sent for him ; and this promotion calling him to town, he took Oxford in his way, and was admitted there to the degree of Doctor of Law, on the 8th December, 1733. The Lord Chancellor, who gave him also a prebend in the Church of Rochester, had consented that he should reside at his parish of Stanhope one half of the year.

Dr. Butler being thus brought back into the world, his merits and his talents soon introduced him to particular notice, and paved the way for his rising to those high dignities which he afterward enjoyed. In 1736, he was appointed clerk of the closet to Queen Caroline ; and, in the same year, he presented to her Majesty a copy of his excellent treatise, entitled "The Analogy of Religion, Natural and Revealed, to the Constitution and Course of Nature."

His attendance upon his royal mistress, by her especial command, was from seven to nine in the evening every day ; and though this particular relation to that excellent and learned queen was soon determined by her death, in 1737, yet he had been so effectually recommended by her, as well as by the late Lord Chancellor Talbot, to his Majesty's favor, that, in the next year, he was raised to the highest order of the Church, by a nomination to the bishopric of Bristol, to which see he was consecrated on the 3d of December, 1738.

King George II., not being satisfied with this proof of

The new bishop (who, according to the custom in monarchies, was now called "my lord,") repaired immediately to the Manse House, at Cloyne, where he constantly resided (except one winter, when he was in attendance on the Parliament in Dublin), and applied himself with great vigor and fidelity to the

his regard to Dr. Butler, promoted him, in 1740, to the deanery of St. Paul's, London, into which he was installed on the 24th of May in that year. Finding the demands of this dignity to be incompatible with his parish duty at Stanhope, he immediately resigned that rich benefice. Besides our prelate's unremitting attention to his peculiar obligations, he was called upon to preach several discourses on public occasions, which were afterward separately printed, and have since been annexed to the later editions of the "Sermons at the Rolls chapel."

In 1746, upon the death of Dr. Egerton, Bishop of Hereford, Dr. Butler was made clerk of the closet to the king; and on the 16th October, 1750, he received another distinguished mark of his Majesty's favor, by being translated to the see of Durham. The bishop's health failing him, he removed to Bath, hoping that it might be benefited by the change; and there he closed his valuable life on the 16th of June, 1752. His remains were buried in the Cathedral of Bristol.

[This account is abridged from the *Christian Journal*, vol. 3 (1819), p. 321.]

discharge of his episcopal duties. And here we stop, once more, for a few additional explanations.

The way in which bishops are chosen in England, is another of those things which show how unfortunate it is that the Church should be brought into bondage to the State.

In the early ages of Christianity, bishops were elected by the clergy and people, as they are to this day in our own branch of the Church. In England, however, when a bishop dies, or is translated to another diocese, the dean and chapter of the cathedral state the fact in due form to the king or queen, and beg leave to make choice of some one to fill his place. Thereupon the sovereign grants a license to them, under the great seal, to elect the person who (by what are called "letters missive") has already been appointed by the throne, and they are at liberty to choose no other. Within twenty-six days after the receipt of this license, they are to proceed to election, which is done after this manner:

the dean and chapter having made their choice, must certify it under their common seal to the sovereign, and to the archbishop of the province, and to the bishop elect; and then the sovereign grants permission to the archbishop to make all necessary arrangements for the consecration.

This whole proceeding seems almost like a solemn farce to those who are accustomed to the arrangements of our Church, free from the thralldom of the State.

And now, as Bishop Berkeley has gone back to his native Ireland to discharge the high and holy functions of his office, we must tell our readers something about the branch of the Church existing there.

We are led to take this additional trouble, because it is so common with the mass of people to regard the Roman Catholic as the old established religion of that country, and the clergy of the English Church as intruders into premises where they do not properly belong. Now this impression has no foundation in fact.

Few authentic records are left concerning the first introduction of the Christian Church into Ireland; but this is not at all essential to our purpose, since, of the present Church, the founder, under God, was St. Patrick, in the fifth century.

The writer may have been more ignorant in his youth than most persons (although he was called a *bookworm*), but he well remembers feeling quite indignant at reading of the consecration of one of our churches, which received the name of St. Patrick. "What!" thought I, "are we so badly off as to be obliged to borrow saints of the Romanists, when there are so many who professed a better and purer faith?"

I know more about St. Patrick now; but perhaps some of my younger readers may be as much in the dark as I was. For their benefit, I will transcribe a short extract from Charlotte Elizabeth's "Letters from Ireland;" and I quote from her, because her name is a favorite one with many who might listen

with much less respect to a more learned authority :

“ A Church planted by the hands of either an apostle, or his immediate successor, existed in Ireland before the apostacy of the Romish see revealed ‘ that wicked ’ who has for upward of twelve hundred years usurped it, and made war upon the saints. Patrick was a Roman Briton, a member of the pure Scriptural Church, in which Alban was the priest-martyr ; and the doctrine which he proclaimed in Ireland, not later than the fourth century, was that of the undefiled gospel. To the people of this country he became exceedingly dear, and his memory was held in such veneration among them, that when the Romish apostacy resolved to direct one of its poisonous streams through Ireland, their emissary, Palladius, adopted the name of Patrick, and commenced his mission in A. D. 430, professing to hold the same truths with that eminent teacher of righteousness, and thus laying the foundation for a confusion of the two indi-

viduals, which involves the early history of the Irish in such darkness and perplexity.”*

That by a regular series of consecrations and ordinations, the succession from St. Pat-

* Letter IV.—I would refer those who wish to look further into this curious matter, to an article in the *True Catholic*, vol. ii. (1855), page 33, and to *Primitive Christianity in Ireland*, by Dr Monck Mason, and *Palmer's Treatise on the Church*, vol. i., p. 505. The following interesting particulars were published in the *Banner of the Cross*, May 6th, 1858, over the well known signature of “Austen:” “St. Patrick was a Briton by birth, the son of a British deacon, grandson of a British priest, nephew of a Gallic bishop, and a pupil of another. He was admitted to orders by his uncle, St. Martin of Tours (a true Catholic—no Romanist), to the priesthood by his preceptor, St. Germain of Auxerre (a true Catholic—no Romanist), and afterward to the Episcopate by the latter, assisted by Lupus of Troyes (also a true Catholic—no Romanist), the apostolic grace of whose Episcopate was not that of St. Peter, but of St. John; not that of Rome, but of Ephesus.

“Nor did he receive the pall of papal confirmation when made a bishop, which, according to the decretals, is necessary, as a mark of intercommunion and obedience, without which no Romanist can be made a bishop.

“Again: the metropolitanical see founded by St. Patrick in Ireland, though at one time seized by the Roman pirate, has nevertheless been continued, by the favor of God, to His Church, and is the same yet held by our own venerable primate at Armagh.

rick and Palladius, and the first Irish missionaries, was kept up until the reign of Queen Elizabeth, the Irish Papists will allow. The question, therefore, is whether that succession

“Once more : there is not a bishop, priest, or deacon, of Irish ordination, in communion with us, who cannot trace, if he pleases, his apostolic ancestry to St. Patrick ; and on the other hand, there is not one of the Roman obedience in Ireland, who can thus link himself, by apostolic ordination, with the illustrious son of our more illustrious British mother.

“The fact is, Rome of the nineteenth century has nothing in common with St. Patrick, to identify him as theirs, save in those points in which Rome agrees with us. St. Patrick, St. Columba, Aidan, Kentigern, Ninian, Ceadda, and the like worthies of our British mother, are of the same progeny as we ; as little like Pio Nono, as St. Ambrose of Milan resembles the papal Bishop of Melipotamus *in partibus*. By birth, by baptism, by orders, and succession of the Episcopate, St. Patrick is ours ; linked by apostolic ties, not to Rome, but to the Gallic see, whence we have that protest against Rome, and the ‘Defence of the Catholic Faith,’ written by Vincent of Lerins, brother of Lupus of Troyes, who consecrated ‘the Apostle of Ireland ;’ a ‘Defence’ that aided so materially our Cranmers and Ridleys in procuring emancipation ‘from the tyranny of the Bishop of Rome,’ and all his detestable enormities.

“Whatever legends Rome may bring from the *Acta Sanctorum*, or the *Vies des Saintes*, in order to identify St. Patrick with them, need only be cast aside as chaff.”

was at that time lost? The burden of proof rests with our opponents, and we defy them to prove that such was the case. It is a well known fact, that of all the countries of Europe, there is not one in which the process of the Reformation was carried on so regularly, so canonically, so quietly, as it was in Ireland.

Carte, the biographer of Ormond, having observed that the Popish schism did not commence in England until the twelfth year of Queen Elizabeth's reign, but that for eleven years those who most favored the pretensions of the pope conformed to the reformed Catholic Church of England, remarks: "This case was much the same in Ireland, *where the bishops complied with the Reformation, and the Roman Catholics* (meaning those who afterward became *Roman*, instead of remaining *reformed Catholics*) resorted in general to the parish churches in which the English service was used, until the end of Queen Elizabeth's reign."

It is here stated that the bishops of the

Church of Ireland, that is (as the Papists will admit, the then successors of St. Patrick and his suffragans) those who had a right to reform the Church of Ireland, consented to the Reformation; and that, until the end of Queen Elizabeth's reign (and she reigned above forty-four years), there was no pretended Church, under the dominion of the pope, opposed to the true Catholic Church, as is unfortunately now the case. The existing clergy of the Church of Ireland, whether we regard their order or their mission, and consequently the Church itself, are the only legitimate successors of those by whom that Church was founded.

That in the Church of Ireland, as well as in the Church of England, corruptions in doctrine as well as in practice prevailed before the Reformation, and that the Pope of Rome gradually usurped over it an authority directly contrary to one of the canons of a general council of the Church Universal (that of Ephesus), we fully admit. But that usur-

pation was resisted and renounced, and those corruptions removed and provided against at the Reformation.

After the English Reformation the Irish Church received the English liturgy, in conformity with the principles now professed by the English government (though not always consistently or fairly carried out), of promoting a close ecclesiastical unity between the two countries. Articles of religion, of a Calvinistic tendency, were passed by the Irish Convocation of 1615, but in 1635 the English Articles were received and approved by a canon of Convocation, and have ever since been subscribed by Irish clergymen. In 1662 the revised Prayer-book of England was adopted by the Irish Convocation. At the time of the union of the two kingdoms the two Churches were united, under the title of the United Church of England and Ireland.*

Thus we see that when good Dr. Berkeley

* These facts are condensed from *Hook's Church Dictionary*.

was made a bishop, and sent over to Ireland, it was not as an intruder, but as one of the successors of the true and lawful pastors of the flock, placed over it in the early days of the Church.

CHAPTER SEVENTEENTH.

Cloyne now, and what it was a hundred and thirty years ago—The current of life flowing smoothly—A difficult position, but one of usefulness and happiness—Kindly intercourse with Roman Catholics—Controversy with the mathematicians—The occasion which started it—Publication of “The Analyst”—The Blasters—Failure of the potatoe crop—Treatise on Tar Water—Maxims concerning patriotism—Two letters to Smibert.

THE traveller who now visits Cloyne, will find it a town of less importance, in some respects, than when Bishop Berkeley lived there. It is no longer an episcopal city, the diocese being merged in that of Cork. The population of the place is not much more than two thousand; and, although it is well built, it wears the appearance of decay. Its principal edifices are a gothic cathedral, dating back to the sixth century; the old episcopal palace, now a private residence; the Romish

cathedral ; a round tower ; the remains of an ancient castle ; a church, nunnery, and monastery.

The school endowed by Bishop Crowe, in 1719, is still in existence.

Here, in contentment and peace, the current of Bishop Berkeley's life flowed on, unbroken by many incidents, and reflecting, generally, images of domestic tranquillity and peace. The narrative of the seventeen years of his episcopate, is a specimen of that exercise of virtue, accompanied by external blessings, in which Aristotle places the happiness of man.

At Cloyne, as in the rest of Ireland at this period, the elements of society were jarring and unkindly ; but though he could not fuse them into concord, he combined them into harmony with himself. He was placed among an aristocracy, which differences of race and faith, and iniquitous laws, made tyrannical toward their dependents, and which gave too faithful an image of a rapacious and ignorant squirearchy. He was a dignitary of a Church

which had been perverted into an outwork of the Protestant garrison of Ireland, which was only known to the people through the tithe proctor and his bailiffs, and which had utterly been divorced from its real purpose. Around him grew up in helplessness and penury a people who clung with eager faith to their persecuted Church, who were proscribed by law from rising in society, and who, therefore, had fallen into that indolent listlessness which ever characterizes slaves.

But, though exposed to influences which were calculated to cripple his usefulness, to limit the sphere of his virtues, and perhaps to fill him with disgust, Berkeley managed to make his presence felt with beneficent authority throughout the whole of his diocese. He conciliated the Protestant squirearchy by the amiability of his nature and the dignity of his manners, and by that weight of character which is the privilege of worth. He made great efforts to raise the lower orders in his diocese, by encouraging manufactures, estab-

lishing schools, and personally attending to their welfare.

As, doubtless, he felt himself debarred by his position from attaining their full confidence, he applied to their despised clergy to aid him in the good work. A pamphlet which he addressed to them, under the name of a *Word to the Wise*, is a surviving record of his liberal feelings toward his Roman Catholic neighbors, and of his earnest desire for their amelioration. It admits the many grievances to which they are exposed, but urges on the priesthood the duty of encouraging them to industry. It closes by expressing a hope that both Protestants and Roman Catholics in Ireland might bury their animosities in love for their common country, and in doing manfully the work of the Author of their faith.

It is not surprising that such sentiments, illustrated too in daily practice, should at last have joined the Protestant bishop and the Roman Catholic clergy in real good will.

In 1749 he received the thanks of the lat-

ter in his diocese, for "the manner of treating persons in their circumstances so very singular," and from this time, he was completely trusted and beloved by their flocks. At a time when, probably, no other Protestant bishop in Ireland cast a thought upon the neglected Roman Catholic peasantry, Berkeley was winning their affectionate regard, and throughout no small sphere, spreading "good will among men."

While diligently discharging the important duties of his office, Bishop Berkeley continued to use his plan, whenever occasion required, and we find him engaging in a controversy with the mathematicians of Great Britain and Ireland, which made a good deal of noise in the literary world. The occasion was this: Mr. Addison had given the bishop an account of their common friend Dr. Garth's behaviour in his last illness, which was equally unpleasant to both those excellent advocates of revealed religion. For when Mr. Addison went to see the doctor, and began to dis-

course with him seriously about preparing for his approaching dissolution, the other made answer, "Surely, Addison, I have good reason not to believe those trifles, since my friend, Dr. Halley, who has dealt so much in demonstration, has assured me that the doctrines of Christianity are incomprehensible, and the religion itself an imposture."

The bishop, therefore, took arms against this redoubtable dealer in demonstration, and addressed *The Analyst* to him, with a view of showing that mysteries in faith were unjustly objected to by mathematicians, who admitted much greater mysteries, and even falsehoods in science, of which he endeavored to prove that the doctrine of fluxions furnished an eminent example. Such an attack upon what had hitherto been looked upon as impregnable, produced a number of warm answers, to which the bishop replied once or twice.

In 1735 he published *The Querist*, a treatise of extraordinary merit, to which we shall revert hereafter. In the following year the

existence of a blasphemous society in Dublin, named the Blasters, called forth from him an indignant reclamation, and induced him to speak with great effect in the Irish House of Lords.

About 1740, that precarious root which, even then, was the staple of the peasant's food in Ireland, suddenly failed. There was then no Imperial Parliament to shield penury from famine, no Poor Law to force property to support the poor, no possible organization to protect the starving crowds. The cruel sufferings, the deaths by hunger, the melancholy scenes which then were witnessed, are described by Berkeley, and were long remembered in Ireland. After famine came disease, and it seems to have been heavy in the diocese of Cloyne. Berkeley invented a remedy, and found it so efficacious that, in 1744, he gave it to the world in his *Siris ; or, A Treatise on Tar Water* : a work in which he details all the virtues of his specific, and with extraordinary but somewhat misplaced argument

and learning, tracks them beyond their material and formal to their efficient cause, the mind of God.

The list of his works is closed by his *Maxims Concerning Patriotism*; a satire upon a class then prevalent in Ireland, and perhaps even yet not unknown in that country, the tribe of noisy and pretentious place-hunters. It would seem as if, in these his later years, the duties of his station, the care of his family, and the tendency of experience to sober thought, had generally checked his love of speculation, and given his mind a bias to practical affairs.

Thus, happy in a family which grew around him to love him, and followed everywhere by affection and esteem, Berkeley passed onward from manhood to old age. His correspondence gives us a picture of his life.

Early in the morning he betook himself to Plato, to whose genius he has paid many eloquent tributes, perhaps seeking in that great thinker a supporter of his own philosophy,

perhaps musing on the fascinating pages of the *Republic*, or perhaps rejoicing that Revelation had solved the problem of the Phædo. The day he spent in the duties of his episcopate—conversing with his clergy, visiting the poor, distributing alms, encouraging industry. The evening saw him quietly at home, teaching his children, or watching the canvas become animated by the painting of his wife, or listening to her voice in the harmonies of Handel or Purcell.

Nor are we without his own record of his external life. He almost persuades Pope to visit a neighborhood sacred to Spenser. He gives a passing tribute to Swift, when at length the grave had closed over his awful old age. He cannot help showing a little satisfaction at the defeat of his old thwarter, Walpole. He watches the career of Charles Edward with some interest and alarm; is very indignant with Cardinal Fleury; and betrays a warm sympathy with the cause of Maria Theresa.

It would also appear from his letters, that Chesterfield was desirous to raise him to the primacy; he certainly had the refusal of the see of Clogher; but, as might have been expected, he preferred to remain where his life was so happy, and where he was so secure of many friends.*

We shall close the chapter with two letters, addressed by the bishop to his old friend, Smibert. Our young readers will observe in these a peculiar custom of signing the Christian name with that of the diocese, instead of the surname; a custom which is still continued.

“CLOYNE, 31st of May, 1735.

“DEAR MR. SMIBERT:

“A great variety and hurry of affairs, joined with ill state of health, hath deprived me of the pleasure of corresponding with you for this good while past, and indeed I am very sensible that the task of answering a letter is so disagreeable to you, that you can well

* *British Quarterly Review.*

dispense with receiving one of mere compliment, or which doth not bring something pertinent and useful. You are the proper judge whether the following suggestions may be so or no. I do not pretend to give advice, I only offer a few hints for your own reflection :

“ What if there be in my neighborhood a great trading city ? What if this city be four times as populous as Boston, and a hundred times as rich ? What if there be more faces to paint, and better pay for painting, and yet nobody to paint them ? Whether it would be disagreeable to you to receive gold instead of paper ? Whether it might be worth your while to embark with your busts, your prints, and your drawings, and once more cross the Atlantic ? Whether you might not find full business in Cork, and live there much cheaper than in London ? Whether all these things put together might not be worth a serious thought ? I have one more question to ask, and that is, whether myrtles grow in

or near Boston without pots, stoves, or green-houses, in the open air? I assure you they do in my garden. So much for the climate. Think of what hath been said, and God direct you for the best.

“I am, good Mr. Smibert, your affectionate humble servant,

“GEORGE CLOYNE.”

“P. S.—My wife is exceedingly your humble servant, and joins in compliments both to you and yours. We should be glad to hear the state of your health and family. We have now three boys—doubtful which is the prettiest. My two eldest passed well through the small-pox last winter. I have my own health better in Cloyne than I had either in Old England or New.”

The second letter to the great painter is dated about a year afterward:

“CLOYNE, 30th of June, 1736.

“DEAR SIR:

“In this remote corner of Imokilly, where I hear only the rumors and echoes of things,

I know not whether you are still sailing on the ocean, or already arrived to take possession of your new dignity and estate. In the former case, I wish you a good voyage; in the latter, I welcome you and wish you joy. I have a letter written and lying by me these three years, which I knew not whether or how to send you. But now you are returned to our hemisphere, I promise myself the pleasure of being able to correspond with you. You, who live to be a spectator of old scenes, are come into a world much madder and older than that you left. We also in this island are growing an odd and mad people. We were odd before, but I was not sure of our having the genius necessary to become mad. But some late steps of a public nature give sufficient proof thereof. Who knows but when you have settled your affairs, and looked about and laughed enough in England, you may have leisure and curiosity to visit this side of the water? You may land within two miles of my house, and find that from Bristol to

Cloyne is a shorter and much easier journey than from London to Bristol. I would go about with you, and show you some scenes perhaps as beautiful as you have seen in all your travels. My own garden is not without its curiosity, having a great number of myrtles, several of which are seven or eight feet high. They grow naturally, with no more trouble or art than gooseberry bushes. This is literally true. Of this part of the world it may be truly said, that it is

“Ver ubi longum lepidasque probet
Jupiter brumas.”

“My wife most sincerely salutes you. We should, without compliment, be overjoyed to see you. I am in hopes soon to hear of your welfare, and


“Remain, dear sir,

“Your most obedient and affectionate serv't,

G. CLOYNE.”

CHAPTER EIGHTEENTH.

The translation of bishops—A noble resolution nobly kept—A great mind stooping to lowly duties—Going back to American affairs—Refunding the money subscribed for the Bermuda scheme—Interesting letter—List of useful books to be sent to Harvard College—Sermon at the anniversary meeting of 1732—Account of the New England missionaries—The “Brethren of the Separation”—Interest in American colleges—Bishop Berkeley’s sympathy for the Indians and Negroes of Rhode Island.

HE system of translation,* as it is called in England, *i. e.*, of removing a bishop from one diocese to another more desirable, appears to us a very objectionable one; and

* To show that Dr. Berkeley was not alone in his opinion about the translation of bishops, we quote the following from the saintly Bishop Wilson, *Sacra Privata* (p. 77.)

“Self-love is too often at the bottom, and not the glory of God, or the good of souls. When men’s labors are attended with tolerable success, yet because either they can better their temporal condition, or think that a more public station would be more suitable to their great capacities, they leave their station for one more

this would seem to have been Dr. Berkeley's opinion in regard to it. Before his consecration as Bishop of Cloyne, he formed the resolution never to change his see. Temptations were not wanting to turn him aside from this purpose, for humble and unaspiring as he was, the Earl of Chesterfield sought him out, and as a tribute to exalted merit, offered him the Bishopric of Clogher, where he was told that he might immediately receive fines to the amount of ten thousand pounds. Having a wife and children to provide for, some would have excused him had he accepted the proposal, but

full of dangers, without any prospect of being more serviceable to God, or to His Church, and the souls of men; not considering that this is the voice of pride, self-love, and covetousness, and an evil example to others, to whom we do or should preach humility, as the very foundation of Christianity.

“The greater share we have in the authority of Jesus Christ, the greater must we expect to have in His sufferings; the cross being the reward of faithful pastors.

“To leave a clergy and a people to whom one is perfectly well known, to go to another to whom one is a stranger, and this for the sake of riches, which are supposed to have been renounced—this was unknown to the first ages of Christianity.”

the noble man declined the Bishopric of Clogher, and the offer which had accompanied that proposal, of any other translation which might become feasible during Lord Chesterfield's administration. Before the close of this period the primacy became vacant, and on this occasion the bishop said to Mrs. Berkeley, "I desire to add one more to the list of Churchmen who are evidently dead to ambition and avarice."

He learned to know the wants of the people of his diocese, and they soon appreciated the pure and benevolent motive which kept him among them. It is pleasant to remember that the same great mind which had astonished and instructed the world by its philosophical researches, could find satisfaction in caring for the welfare of the poor and lowly. The following brief extract is a case in point:

"Our spinning school is in a thriving way. The children begin to find a pleasure in being paid in hard money, which I understand they

will not give to their parents, but keep to buy clothes for themselves. Indeed, I find it difficult and tedious to bring them to do this, but I believe it will now do. I am building a work-house for sturdy vagrants, and design to raise about two acres of hemp, for employing them."

And here, as being a convenient place for our purpose, we recur once more to American affairs. Upon his return to England, after his unsuccessful visit to the New World, Dean Berkeley lost no time in giving back to his friends the several sums which they had subscribed to his Bermuda scheme; and finding, after an interval of fifteen or sixteen years, that a sum of £200 still remained unclaimed, and that no means were left open to him of ascertaining to whom it belonged, he proposed to make over the whole of such balance to the Society for the Propagation of the Gospel in Foreign Parts. His letter (endorsed 1747) to the secretary will best explain his views on the subject:

“REV. SIR :

“Two hundred pounds of the amount of money contributed toward the college intended at Bermuda, I have left many years lodged in the bank of Messrs. Hoare and Arnold, of Fleet street, designing to return it (as I had already done by other sums) to the donors, when known. But, as these continue still unknown, and there is no likelihood of my ever knowing them, I think the properest use that can be made of that sum is, to place it in the hands of your Society for Propagating the Gospel, to be employed by them in the furtherance of their good work, in such manner as to them shall seem most useful. If the Society thinks fit, I believe fifty pounds of it might be usefully employed in purchasing the most approved writings of the divines of the Church of England, to which I would have added the Earl of Clarendon’s “History of the Civil Wars,” and the whole sent as a benefaction to Harvard College, at Cambridge, near Boston, New England, as a

proper means to inform their judgment, and dispose them to think better of the Church.

“ I am, Rev. sir,

“ Your faithful, humble servant,

“ G. CLOYNE.”

The postscript of a second letter upon the same subject is also extant, in which Berkeley sets down, according to a request made to him to that effect, a list of the books which he thought most likely to be useful :

“ Hooker, Chillingworth, the Sermons of Barrow, Tillotson, Sharp, and Clarke, Scott’s Christian Life, Pearson on the Creed, Burnet on the Thirty-nine articles, Burnet’s History of the Reformation, Abp. Spotswood’s History of the Church of Scotland, Clarendon’s History, Prideaux’s Connection, Cave’s *Historia Literaria Ecclesiæ*, Hammond’s Annotations, Poole’s *Synopsis Criticorum*, the *Patres Apostolici*, published by Le Clerc, with the Dissertations of Pearson, etc., on the Epistles of Ignatius. These, I guess, will amount to about thirty pounds ; if approved of, the So-

ciety will be pleased to add as many more as will make up the fifty pounds, or otherwise they will be pleased to name them all."

Some years before he exhibited this latter proof of active and judicious kindness, Berkeley had conferred a greater favor upon the Society to whom he made this proposal, in the wise and persuasive reasoning of his sermon addressed to them at the anniversary meeting in 1732. It was the first occasion upon which the preacher had personally visited those distant fields of duty to which he directed the attention of others; and this fact, supported by the extraordinary reputation of the man himself, could not fail to stamp upon his words a deeper impress of authority.

The information which it contains of the condition of our Western colonies at that time, is, for the most part, confined to that portion of them in which he had lived, and of which, as an eye-witness, he could distinctly speak. His description of the inhabitants of Rhode Island has been already cited.

I will here, therefore, only insert his description of the clergy who had been appointed to minister in that and the adjacent provinces. Speaking of the obligation laid upon the English planters to set up before the heathen the example of a godly life, he adds :

“The missionaries employed by this venerable Society have done, and continue to do, good service in bringing those planters to a serious sense of religion, which it is hoped will in time extend to others. I speak it knowingly, that the ministers of the Gospel in provinces which go by the name of New England, sent and supported at the expense of this Society, have by their sobriety of manners, discreet behavior, and a competent degree of useful knowledge, shown themselves worthy the choice of those who sent them, and particularly in living on a more friendly footing with their Brethren of the Separation ; who, on their part, are also very much come off from that narrowness of spirit which formerly kept them at such an unamicable dis-

tance from us. And as there is reason to apprehend that part of America could not have been thus distinguished, and provided with such a number of proper persons, if one half of them had not been supplied out of the dissenting seminaries of the country—who, in proportion as they attain to more liberal improvements of learning, are observed to quit their prejudice toward an Episcopal Church—so I verily think it might increase the number of such useful men, if provision were made to defray their charges in coming hither to receive holy orders ; passing and repassing the ocean, and tarrying the necessary time in London, requiring an expense that many are not able to bear. It would also be an encouragement to the missionaries in general, and produce good effects, if the allowance of certain missionaries were augmented in proportion to the service they had done, and the time they had spent in their mission. These hints I venture to suggest, as not unuseful in an age wherein all humane encourage-

ments are found more necessary than at the first propagation of the gospel."

The above passage is worthy of notice, not merely as recording the testimony of the most competent of witnesses to the high character of the Society's missionaries in that day and country, but also as showing the feeling which Berkeley entertained toward our "Brethren of the Separation," and the duty which he believed was incumbent upon our Church to observe respecting them. He knew, as well as any man, the causes which had divided the brethren, and made New England the chief habitation of Separatists. The name of "brethren," which he gave to them, was a proof that, in his judgment, the offices of brotherly kindness were still their due, and that only by the simple and faithful discharge of these could the remembrance of former animosities be obliterated, and the work of reconciliation made complete. It was a subject, therefore, of real joy to him, to find a way gradually opening to that end.

The interest which Dean Berkeley had shown in the schools and colleges of New England, during his residence in this country, continued unabated until the close of life. His benefactions to Yale and Harvard must always be remembered with gratitude.

When another institution was about to be established at New-York, of which Dr. Johnson became president, Bishop Berkeley was consulted on all important points, and his advice was regarded with the highest respect. Before concluding our notice of the anniversary sermon before quoted, we must allow our readers to see what the faithful preacher said in regard to the Indians and Negroes of Rhode Island.

The Indians of that colony, who had formerly been computed to have been many thousands, were then reduced to one thousand. And this reduction Berkeley ascribes not only to war and sickness, but more than all, to the indulgence of strong drink, which they had first learnt from their English masters,

and which, being communicated through them to other Indian tribes, was spreading havoc far and wide.

“The Negroes,” he proceeds, “in the government of Rhode Island, are about half as many more than the Indians, and both together scarcely amount to a seventh part of the whole colony. The religion of these people, as is natural to suppose, takes after their masters. Some few are baptized, several frequent the different assemblies, and far the greater part none at all. An ancient apathy to the Indians, whom it seems our first planters (therein, as in certain other particulars, affecting to imitate Jews rather than Christians) imagined they had a right to tread under foot as Canaanites or Amalekites—together with an irrational contempt of the blacks, as creatures of another species, who had no right to be instructed or admitted to the sacraments—has proved a main obstacle to the conversion of these poor people. To this may be added an erroneous notion that the

being baptized is inconsistent with a state of slavery. To undeceive them in this particular, which had too much weight, it seemed a proper step, if the opinion of His Majesty's Attorney and Solicitor-General could be procured. This opinion they charitably sent over, signed with their own hands, which was accordingly printed in Rhode Island, and dispersed throughout the plantations. I heartily wish it may produce the intended effect."

CHAPTER NINETEENTH.

Mrs. Berkeley—Her taste for painting—She sends a specimen of her skill to Mr. Prior—The fine arts encouraged in Imokilly—"Almost shaken to pieces"—Dean Gervais, a specimen of self-indulgent clergymen—Tar and honey—Musical instruments—Sir Robert Walpole in trouble—Seeks happiness in retirement—More about the fine arts—Death of Mr. Prior—His monument—Prince Charles makes a stir in Scotland—The Emerald Isle has its own troubles—The insurrection of the rapparees.

FROM all that we can learn of Mrs. Berkeley, she must have been a help meet for the excellent bishop. The first years of her married life were passed in America, and when, as the head of the diocese of Cloyne, it was proposed to him to exchange this poor living for a better one, the devoted wife most warmly seconded the conscientious resolution of the husband, that the union of a bishop with his diocese, like the holy bands of matrimony, should only be sundered by the stroke

of death. Mrs. Berkeley had a taste for painting, and we can sympathize with her in her anxiety to secure a good likeness of the bishop. The following extract from a letter to his friend Prior, explains itself. It is dated July 3d, 1746:

“My wife, with her compliments sends you a present by the Cork carrier who set out yesterday. It is an offering of the first fruits of her painting. She began to draw in last November, and did not stick to it closely, but by way of amusement only, at leisure hours. For my part, I think she shows a most uncommon genius; but others may be supposed to judge more impartially than I. My two younger children are beginning to employ themselves in the same way. In short, here are two or three families in Imokilly* bent upon painting, and I wish it was more general among the ladies and idle people, as a thing that may divert the spleen, improve the

* The village of Cloyne is in the barony of Imokilly, County of Cork.

manufactures, and increase the wealth of the nation."

In a subsequent letter the bishop speaks, in a playful way, of just having returned from a tour of one hundred and thirty miles through his diocese, in which he had been "almost shaken to pieces" by the rough conveyance and bad roads.

Another correspondent of Bishop Berkeley's was the Rev. Mr. Gervais, whom he sometimes addresses as "Mr. Dean." We learn, incidentally, that this gentleman was a native of Montpellier, and that he was carried out of France when an infant, on the revocation of the edict of Nantes, in 1680. Not from his sending a saddle of venison as a present to the inmates of the episcopal palace at Cloyne, but from the fact that the bishop congratulates him, on one occasion, upon his recovering from the gout, saying, "I think, Mr. Dean, you have paid for the gay excursion you made last winter to the metropolis and the court," we may conclude that Mr.

Gervais belonged to the self-indulgent class of clergymen who do little good for the Church, and who would make very poor martyrs.

The following letter to this amiable personage, contains some references to public affairs. It is dated

“CLOYNE, *Feb'y* 2d, 1742.

“I condole with you on your cold, a circumstance that a man of fashion who keeps late hours can hardly escape. We find here that a spoonful, half tar and half honey, taken morning, noon, and night, proves a most effectual remedy in that case. My wife, who values herself on being in your good graces, expresses great gratitude for your care in procuring the psalms, and is doubly pleased with the prospect of your being yourself the bearer. The instrument she desired to be provided was a large four-stringed bass viol; but besides this, we shall also be extremely glad to get that excellent bass viol which came from France, be the number of strings what it will. I wrote, indeed, (not to over-

load you) to Dean Brown* to look out for a six-stringed bass viol, of an old make and mellow tone. But the more we have of good instruments the better, for I have got an excellent master, whom I have taken into my family, and all my children, not excepting my little daughter, learn to play, and are preparing to fill my house with harmony against all events; that if we have worse times we may have better spirits. Our French woman is grown more attentive to her business, and so much altered for the better that my wife is not now inclined to part with her, but is, nevertheless, very sensibly obliged by your kind offer to look out for another. What you say of a certain pamphlet is enigmatical; I shall hope to have it explained *vivâ voce*. As this corner furnishes nothing worth sending, you will pardon me if, instead of other

* Jammatt Brown, then Dean of Ross, Bishop of Killaloe in 1743, of Dromore in 1745, of Cork the same year, of Elphin in 1772, and Archbishop of Tuam in 1775, died in 1782.

news, I transcribe a paragraph of a letter I lately received from an English bishop: "We are now shortly to meet again in parliament, and by the proceedings upon the state of the nation Sir Robert's fate will be determined. He is doing all he can to recover a majority in the House of Commons, and is said to have succeeded as to some particulars; but in his main attempt, which was that of uniting the prince and his court to the king's, he has been foiled. The Bishop of Oxford* was employed to carry the proposal to the prince, which was that he should have the £100,000 a year he had demanded, and his debts paid. But the prince, at the same time that he expressed the utmost respect and duty to his Majesty, declared so much dislike to his minister, that without his removal he will hearken to no terms."

Those familiar with English history during the reign of the Second George, will remem-

* Secker.

ber how long Walpole had fought the battles of the king, and how skilfully he had managed to postpone his own coming doom. On the very day that Bishop Berkeley was writing to his friend, the affairs of the crafty Minister of State were brought to a crisis. Being left in a hopeless minority on some important vote in the House of Commons, he was so mortified that he retired in a high state of displeasure, soon afterward resigning his employment and offices. On the next day after this adverse vote (February 3d), the king adjourned parliament until the 18th.

After twenty years of almost absolute power Walpole retired to his magnificent seat at Hatfield, with the title of Earl of Oxford, there to seek for happiness in retirement and repose. We hope that he repented of his shabby behavior toward Dean Berkeley, in regard to the endowment of his Indian college in North America. We have room for only one more of the bishop's letters to Mr. Prior :

“FEBRUARY 2d, 1749.

“Three days ago we received the box of pictures. The two men’s heads with ruffs are well done; the third is a copy, and ill colored; they are all Flemish, so is the woman, which is also very well painted, though it hath not the beauty and freedom of an Italian pencil. The two Dutch pictures, containing animals, are well done as to the animals, but the human figures and sky are ill done. The two pictures of ruins are very well done, and are Italian. My son William* had already copied two other pictures of the same kind, and by the same hand. He and his sister are both employed in copying pictures at present, which shall be despatched as soon as possible—after which they will set about some of yours. Their stint, on account of health, is an hour and a half a day for painting; so I doubt two months will not suffice for copying; but no

* A fine youth, the second son of the bishop, whose loss at an early age was thought to have stuck too close to his father’s heart.

time shall be lost, and great care taken of your pictures, for which we hold ourselves much obliged.

“Our round tower stands where it did, but a little stone arched vault on the top was cracked, and must be repaired ; the bell, also, was thrown down, and broke its way through three boarded stories, but remains entire. The door was shivered into many small pieces and dispersed, and there was a stone forced out of the wall. The whole damage, it is thought, will not amount to twenty pounds. The thunder-clap was by far the greatest that I ever heard in Ireland.”

Two years after the date of this letter Mr. Prior died, at the age of seventy-one. A monument was placed in Christ Church cathedral, Bishop Berkeley preparing a handsome inscription in Latin, to which these words were added : “This monument was erected to Thomas Prior, Esquire, at the charge of several persons who contributed to honor the memory of that worthy patriot, to whom his

own actions and unwearied endeavors in the service of his country have raised a monument more lasting than marble."

In the summer of 1745 Prince Charles, the son of Chevalier de St. George, being equipped by Louis XV., landed in the western islands of Scotland, and King George being then absent in Hanover, and his British dominions poorly prepared to resist a hostile invasion, the Pretender created no little disturbance.

We have only referred to the circumstance, however, to introduce a short extract from a letter of Bishop Berkeley's to Dean Gervais, which shows that the Emerald Isle, as well as Scotland and England, had its troublous times:


"We have been alarmed with a report that a great body of rapparees is up in the county of Kilkenny; these are looked on by some as the forerunners of an insurrection. In opposition to this our militia have been arrayed, that is, sworn—but, alas! we want no oaths,

we want muskets. I have bought up all I could get, and provided horses and arms for four and twenty of the Protestants of Cloyne, which, with a few more that can furnish themselves, make up a troop of thirty horse. This seemed necessary to keep off rogues in these doubtful times."

To save my young readers the trouble of looking out the definition of a long word, I will explain that a rapparee is a wild Irish plunderer.

CHAPTER TWENTIETH.

Bishop Berkeley's letters to his friend Dr. Johnson—
The Narraganset ponies give place to stage coaches—
Prosperity of Yale, in 1749—The uneducated people
of Ireland—Hints in regard to a new college in
America—Tar water correspondence—Effects of a
good sermon—Dr. Johnson's two sons—Something
about each of them—Mr. Hutchinson's theories—Con-
cluding letter—Learning continuing to flourish at
New Haven—A charitable wish from a Christian
heart.

S every scrap of Bishop Berkeley's cor-
respondence with his friends in America
possesses great interest for us at this distance
of time, I shall bring together in this chapter
his letters to Dr. Johnson, from 1749 to 1751,
inclusive.

And, by the way, some improvements have
been going on in the colonies since the days
when the Narraganset ponies were in such de-
mand among the settlers about Newport, as
we mentioned in a former chapter.

In 1732, a stage coach route was established between Boston and New-York; not a very fast line, it is true, as it required fourteen days to go from one city to the other. The first coach was driven on this road in 1745; it belonged to an English woman, Lady Murray.

Other changes had also taken place, but we have no room to enumerate them here. The first letter from Bishop Berkeley to his friend Johnson, which we shall copy, is dated

“CLOYNE, *August 23d*, 1749.

“REV. SIR :

“I am obliged for the account you have sent me of the prosperous estate of learning in your college at *New Haven*. I approve of the regulations made there, and am particularly pleased to find your sons have made such a progress as appears from their elegant address to me in the Latin tongue. It must, indeed, give me a very sensible satisfaction to hear that my weak endeavors have been of some use and service to that part of the world.

I have two letters of yours at once on my hands to answer, for which business of various kinds must be my apology. As to the first, wherein you enclosed a small pamphlet relating to tar water, I can only say, in behalf of those points in which the ingenious author seems to differ from me, that I advance nothing which is not grounded on experience, as may be seen at large in Mr. Prior's narrative of the effects of tar water, printed three or four years ago, and which may be supposed to have reached *America*.

“For the rest, I am glad to find a spirit towards learning prevails in those parts, particularly *New-York*, where you say a college is projected, which has my best wishes. At the same time, I am sorry that the condition of *Ireland*, containing such numbers of poor uneducated people, for whose sake charity schools are erecting throughout the kingdom, obligeth us to draw charities from *England*, so far are we from being able to extend our bounty to *New-York*, a country in proportion

much richer than our own. But, as you are pleased to desire my advice upon this undertaking, I send the following hints, to be enlarged and improved by your own judgment :

“I would not advise the applying to *England* for charters or statutes (which might cause great trouble, expense, and delay), but to do the business quietly within yourselves.

“I believe it may suffice to begin with a president and two fellows. If they can procure but three fit persons, I doubt not the college, from the smallest beginnings, would soon grow considerable. I should conceive good hopes were you at the head of it. Let them, by all means, supply themselves out of the seminaries in *New England*; for I am very apprehensive none can be got in *Old England* (who are willing to go) worth sending.

“Let the Greek and Latin classics be well taught. Be this the first care, as to learning. But the principal care must be good life and morals, to which (as well as to study) early hours and temperate meals will much conduce.

“If the terms for degrees are the same as at *Oxford* or *Cambridge*, this would give credit to the college, and pave the way for admitting their graduates *ad eundem* in the English universities.

“Small premiums in books, or distinctions in habit, may prove useful encouragements to the students.

“I would advise that the building be regular, plain, and cheap, and that each student have a small room (about ten feet square) to himself.

“I recommended this nascent seminary to an English bishop, to try what might be done there, but by his answer it seems the colony is judged rich enough to educate its own youth.

“Colleges, from small beginnings, grow great by subsequent bequests and benefactions. A small matter will suffice to set one agoing, and when this is once well done, there is no doubt it will go on and thrive. The chief concern must be to set out in a good

method, and introduce from the very first a good taste into the society. For this end its principal expense should be in making a handsome provision for the president and fellows.

“I have thrown together these few crude thoughts, for you to ruminare upon and digest in your judgment, and propose from yourself, as you see convenient.

“My correspondence with patients that drink tar water obliges me to be less punctual in corresponding with my friends; but I shall be always glad to hear from you. My sincere good wishes and prayers attend you in all your laudable undertakings.

“I am your faithful humble servant,

“G. CLOYNE.”

On the 17th July, 1750, the bishop writes again :

“REV. SIR: A few months ago I had an opportunity of writing to you and Mr. Honeyman, by an inhabitant of *Rhode Island* government. I would not, nevertheless, omit the present occasion of saluting you, and letting

you know that it gave me great pleasure to hear from Mr. Bourk, a passenger from those parts, that a late sermon of yours, at *New Haven*, hath had a very good effect in reconciling several to the Church. I find, also, by a letter from Mr. Clap, that learning continues to make notable advances in your college. This gives me great satisfaction; and that God may bless your worthy endeavors, and crown them with success, is the sincere prayer of,

“ Rev. sir,

“ Your faithful brother and

“ Obedient servant,

“ G. CLOYNE.”

“ P. S.—I hope your ingenious sons are still an ornament to Yale College, and tread in their father's steps.”

Dr. Johnson had two sons. William graduated at Yale College in 1748 (two years before the bishop's last letter was written), and went to England in the autumn of 1755, with a view of returning after his ordination, to assist and succeed the Rev. Thomas Stan-

dard, a superannuated missionary at Westchester. He had just received holy orders, and was about to set sail for America, when he was seized with small-pox, and died on the 20th of June, 1756. It was a terrible blow to his afflicted father. •

William Samuel (Mr. Johnson's other son) has found a place in the history of his country. He had been a student at Yale and Harvard, and succeeded, in 1787, to the place once occupied by his honored father, as the President of King's (Columbia) College, New-York. He was at this time fifty years of age, and had been a delegate to the Congress of 1765, at New York, and agent of Connecticut in England, where he formed the acquaintance of such men as Secker, Berkeley, Lowth, and others, including the leviathan Dr. Samuel Johnson, who became his correspondent on his return to America. He was a fellow of the Royal Society, and had the degree of doctor of divinity from Oxford. Among other honors and offices, he was dele-

gate to the Convention of the Constitution of the United States, and exercised an important influence in its deliberations. While Congress sat in New-York, he represented his native State in that body, assisting with Ellsworth in the formation of the judiciary, and on its removal to Philadelphia, resigned his senatorship, and occupied himself exclusively with the government of the college till his withdrawal, in 1800, from the infirmities of years. He died in Stratford, in 1819, at the age of ninety-two. Verplanck has applied to his retirement the lines of Dr. Johnson :

The virtues of a temperate prime
 Bless with an age exempt from scorn or crime ;
 An age that melts with unperceived decay,
 And glides in pious innocence away ;
 Whose peaceful day benevolence endears,
 Whose night congratulating conscience cheers.
 The general fav'rite as the general friend,
 Such age there is, and who shall wish its end ?*

* "Duyckink's Cyclopædia of American Literature," vol. 1, p. 382.

See also Sparks' edition of Dr. Franklin's works, vol. vii, p. 376, etc.

About the year 1745, Dr. Johnson, in the course of his philosophical studies, was led to procure the works of the celebrated John Hutchinson, which had for some years excited great attention among the learned. The result of his examination of these works was a full conviction that, while they were in many respects obnoxious to criticism, they had really weakened the principles of the Newtonian philosophy; and, in regard to divinity, had brought to light some very important ancient truths, that had been in a measure lost; and had proved that the whole method of our redemption was much more clearly revealed to our first parents, and much better understood in the patriarchal and Mosaic ages than has generally been supposed. In these opinions he was confirmed by subsequent investigations.

Dr. Johnson being much interested in these investigations, he alludes to them in writing to Bishop Berkeley. This accounts for the reference to Mr. Hutchinson's writing, in the next and closing letter :

“REV. SIR: I would not let Mr. Hall depart without a line from me in acknowledgment of your letter, which he put into my hands. As for Mr. Hutchinson’s writings, I am not acquainted with them. I live in a remote corner, where many modern things escape me. Only this I can say, that I have observed that author to be mentioned as an enthusiast, which gave me no prepossession in his favor. I am glad to find, by Mr. Clap’s letter, and the specimens of literature enclosed in his packet, that learning continues to make a progress in Yale College, and hope that virtue and Christian charity may keep pace with it.

“The letters which you and Mr. Clap say you had written in answer to my last, never came to my hands. I am glad to hear, by Mr. Hall, of the good health and condition of yourself and family. I pray God to bless you and yours, and prosper your good endeavors.

“I am, Rev. sir,

“Your faithful friend and humble servant,

“CLOYNE, *July 25, 1751.*”

“G CLOYNE.

CHAPTER TWENTY-FIRST.

The virtues of tar water fail—Dr. Berkeley's disinterested proposal—One of the good things that King George said—Why Oxford was chosen as a future home—Leave-taking and last acts of kindness—Wearisome journey in a horse-litter—Befitting welcome to a good and great man—A sudden summons—Funeral—Monument and inscription—Criticism on the bishop's writings—His family—Conclusion.

EVEN the virtues of the famous tar water ceased, at last, to be of any service in alleviating the bodily infirmities of Bishop Berkeley, and in 1751, his health became so seriously impaired, that he was nearly disabled for the performance of active duty. He was now sixty-eight, a period of life when man's working days are well nigh over. The good bishop could not think of remaining in his diocese doing nothing, and still less did he feel disposed to draw the emoluments of his office, and expend them elsewhere, in the

pursuit of rest and comfort. He therefore looked about him for some quiet nook, where the evening of life might be passed in the uninterrupted preparation for a better.

London, on some accounts, would have presented peculiar attractions for him, but when he remembered the changes which death had been making in the circle of old and valued friends, he banished the thought of returning there. He was the last survivor of the great men who had rendered the reign of Queen Anne so illustrious.

The remains of Addison had long been reposing among the illustrious dead in Westminster Abbey, and Bolingbroke had just died, leaving him the last on the list. The old man, accordingly, determined to spend his remaining days at Oxford. Besides its other advantages, he could there superintend the education of one of his sons, who had recently been admitted a student of Christ Church. The bishop having thus settled upon his place of abode, he offered to exchange his

bishopric for the humbler office of canon* at Oxford. Not succeeding in this, he had recourse to an expedient which few persons beside himself would have been disinterested enough to adopt. He wrote to the Secretary of State, asking permission to resign his office, worth at least £1,400 per annum.

So uncommon a petition excited his Majesty's curiosity to inquire who was the extraordinary man that preferred it. Being told that it was his old acquaintance, Dr. Berkeley, he declared that he should die a bishop in spite of himself, but gave him full liberty to reside where he pleased. We are able to record so little that is good which George the Second ever did or said, that we are glad to have the opportunity of setting this down to his credit.

In July, 1752, Bishop Berkeley left Cloyne, in company with his wife and eldest son (the

* A *canon* is the name of an officer in a cathedral. For full explanation see "Hook's Church Dictionary," p. 145.

one for whose benefit he had chosen Oxford as his home), and was followed far by mourning crowds, who had learned to love him. His last episcopal act was to sign a lease of the demesne lands in the neighborhood of his palace, to be renewed yearly at the rent of £200, which sum he directed to be distributed among the poor of Cloyne, Youghal, and Aghadda. And, while speaking of this act of kindness, we are reminded of another. Cloyne, though it gave name to the diocese, was in fact no better than a village, the inhabitants of which had never been distinguished for industry or ingenuity. To encourage them to be more thoughtful for their temporal interests, the bishop had long made it a rule to have all his clothes manufactured there; and he preferred to wear those of inferior quality, rather than suffer the poor of the town to remain unemployed. The journey from Cloyne to Oxford must have been wearisome to the invalid; indeed, he was obliged to be carried in a horse-litter, all the

way from his landing in England, until he reached his destination. At Oxford, Bishop Berkeley was welcomed as befitted his eminence. But at this time there were few at that great university who could appreciate his intellectual height. The Oxford of 1752 was a very different place from that Oxford which, during the last twenty years, has been so full of mental life, and which has had so marked an influence on English thought. The stately colleges, and the hierarchy of authority were there, but the energy of intellect was almost wanting. Oxford had become divorced from the nation, and identified more or less with the Jacobite faction; and accordingly, in her fellows and heads of houses, she generally reared only bigoted pedants—in her students, Parson Adamsons and Squire Westerns. Ten years before, Adam Smith had been there, and had formed an idea of the place, that however unfavorable was perfectly just. At this time, indeed, if we except Lowth, Warton, and Blackstone, we

cannot call to mind a single Oxford M. A., in early manhood, whose future eminence was at all to be ascribed to university influences.

When Berkeley came to reside at Christ Church, the only intellect at Oxford that was at all of equal power with his own, was that of a sickly boy, who, already full of theology and history, had recently been matriculated at Magdalen, and was destined to write the *Decline and Fall of the Empire of Rome*.

The bishop's residence beside the Isis was only for a brief space. On Sunday evening, January 14th, 1753, he was reclining on a couch, listening to his wife, who was reading aloud for the benefit of the family. She had finished St. Paul's glorious discourse upon the resurrection (1 Cor., xv.), and was beginning a sermon of Bishop Sherlock's, on a kindred subject, when the final messenger came to the aged prelate, in solemn silence, and with no note of warning. Few, perhaps, were ever better prepared to meet that "sudden death"

which we seek to avert by our anxious prayers.

The bishop's funeral was attended by all the dignitaries of Christ Church, but would, we think, have presented a more touching pageant, had it been followed by the simple mourners who would have flocked to it at Cloyne. And yet he rests becomingly within the University of Hooker and Butler. In that stately pile of Wolsey, which, among crowds of forgotten names, has reared for England ten generations of eminent men, a plain tablet tells the passer by that "If he be a Christian and a patriot, he may be glad that Berkeley lived." Not far off, in marble life, are the keen and careworn features of his antagonist, Locke. His portrait, by his wife, taken at "the prime of manhood, when youth ends," and representing delicate Greek features, animated by dark eyes in lustrous calm, adorns the examination hall of the University of Dublin.

The inscription on Bishop Berkeley's monu-

ment was drawn up by Dr. Markham, Archbishop of York, then head master of Westminster school, and is in these terms :

GRAVISSIMO PRÆSULI,
 GEORGIO, EPISCOPO CLONENSI:
 VIRO,
 SEU INGENII ET ERUDITIONIS LAUDEM,
 SEU PROBITATIS ET BENEFICENTIÆ
 SPECTEMUS,
 INTER PRIMOS OMNIUM ÆTATUM NUMERANDO.
 SI CHRISTIANUS FUERIS,
 SI AMANS PATRIÆ,
 UTROQUE NOMINE GLORIARI POTES
 BERKLEIUM VIXISSE.
 OBIT ANNUM AGENS SEPTUAGESIMUM TERTIUM :
 NATUS ANNO CHRISTI, MDCLXXIX.
 ANNA CONJUX
 IMP.

“It is remarkable,” says Mr. Tuckerman, in his able Essays, “that Berkeley’s mind, though so visionary in speculation, was keenly observant and exact. When the ‘Minute Philosopher’ was republished in this country, it excited unusual attention, and was esteemed

an excellent argument against irreligion, though somewhat too elaborate and dry for prolonged popularity. A marked resemblance has been traced between parts of this work and *Butler's Analogy*.

“Beside his metaphysical writings, a mathematical treatise in Latin, a number of controversial tracts, occasional sermons, and a few of his letters, admit us still further into a knowledge of his opinions and disposition. In every instance these casual efforts are inspired by an enthusiasm for truth, which, he quaintly says, ‘is the cry of all, but the game of few,’ or by a desire to enlighten and benefit others.

“The titles of these writings indicate their purpose: ‘A Discourse of an Infidel Mathematician;’ another to ‘Magistrates, on Irreligious Living;’ ‘A Word to the Wise,’ wherein he successfully sought to pacify the Roman Catholic clergy of Ireland, and promote more liberal feelings toward them; ‘The Querist,’ in which many useful and benevolent sugges-

tions are offered for the public welfare, and several original hints are given worthy of a political economist, before the science had attained its present consideration; 'A Proposal for Better Supplying Churches in our Foreign Plantations.'

"Every one has read the pensive description of the old South Sea house in London, in which Lamb reveals in mellow tints its monitory decay. When the distress incident to the failure of that splendid scheme was rife, Berkeley improved the occasion to offer suggestions, both of warning and counsel, worthy of his sagacious mind and benevolent heart. As a writer he was thus of great immediate utility, especially as the affectionate esteem in which he was held gave sanction to his counsels.

"When we examine his literary remains, however, with the more concise and varied forms of didactic writing brought into vogue during the last half century fresh in our minds, there appears a want of life and bril-

liancy in his most sensible remarks. His style, however deserving of eulogy as a medium for abstract discussion, is somewhat monotonous and diffuse, more that of a scholarly sermonizer than of a modern essayist. And yet it is impossible to recur to his candid and ingenious writings, in which an intrepid love of truth and a liberal grace of character seem to breathe from the unexaggerated, clear, and tranquil diction, without feeling a certain admiration of the author, springing from love for the man, more than from sympathy with the philosopher. His extensive knowledge and catholic tastes are apparent, even in the advocacy of his special opinions, and the genial light of a humane, bold, and comprehensive mind, gives a charm to ideas that often have no present importance, and to objects for some of which it is no longer needful to plead."

Bishop Berkeley was the father of four children, one of whom, as we stated before, lies buried in Newport. His son George was

a distinguished clergyman. He was born September 28 (O. S.), 1733, in London, but in his infancy was removed with the family to Ireland, where he was instructed in the classics by his father. At the age of nineteen he was sent to Christ Church College, Oxford, where, in due time, he took the degree of Bachelor of Arts, and for a while held the office of collector in the university. In 1758 he took a small living, the Vicarage of East Garston, Berks, from which he was removed, in 1759, by Archbishop Secker, to the Vicarage of Bray, Berks; and subsequently the archbishop gave him the Chancellorship of Brecknock, the Rectory of Acton, Middlesex, and the sixth prebendal stall in the church of Canterbury. He took the degree of Master of Arts in 1759, and that of Doctor of Laws in 1768. The Vicarage of Bray he exchanged for that of Cookham, near Maidenhead, and had afterward, from the church of Canterbury, the Vicarage of East Peckham, Kent. He relinquished it on obtaining the

Rectory of St. Clement's, Danes. This, with the Vicarage of Tyshurst, Sussex (to which he was presented by the church of Canterbury, in 1792, when he vacated Cookham), and with the Chancellorship of Brecknock, he held till his death. After a lingering and painful illness, he died on the 6th of January, 1795, and was interred in his father's vault in Christ Church, Oxford.

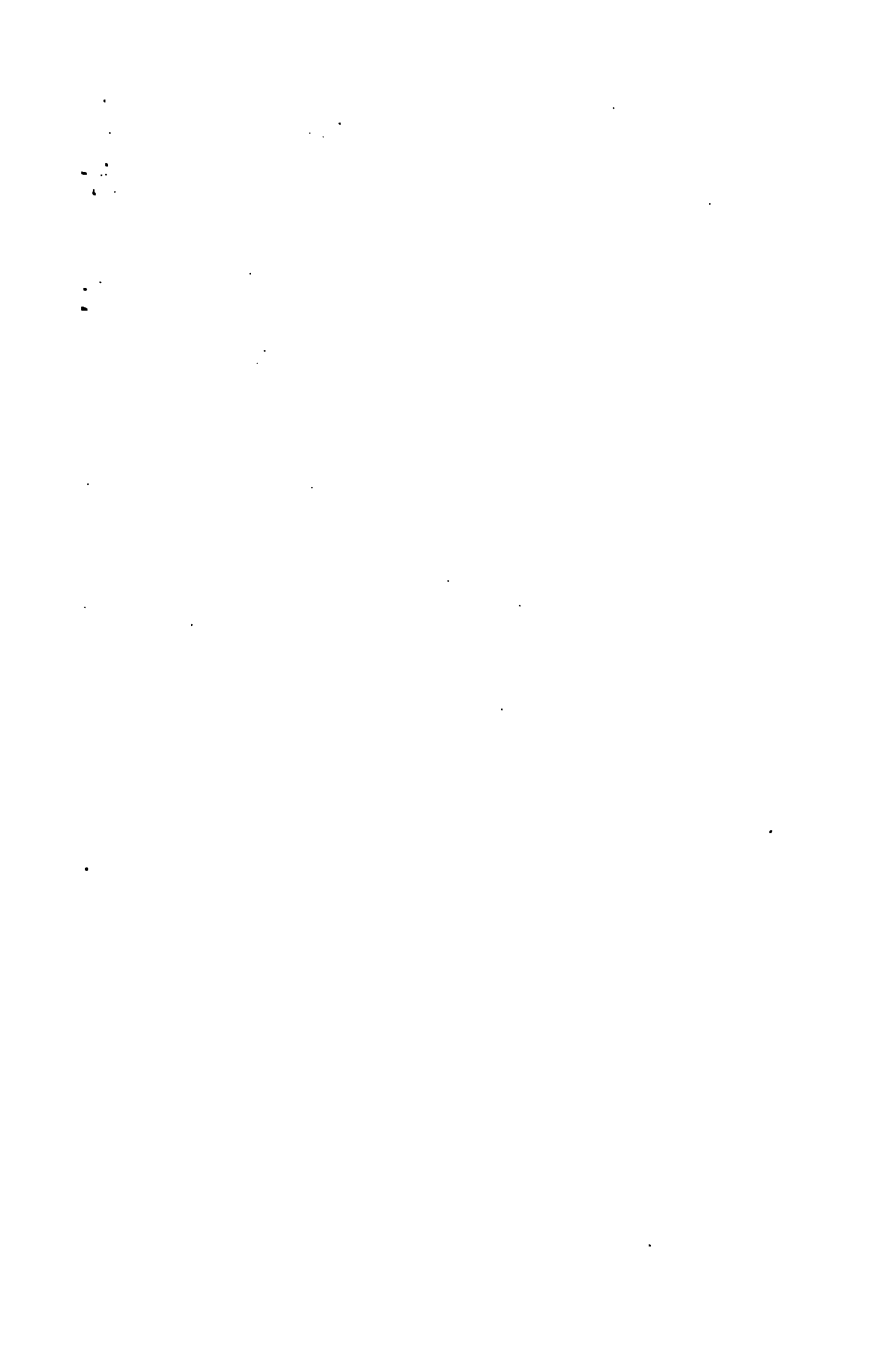
In 1761 he was married to Eliza, eldest daughter of the Rev. Henry Finsham, by whom he had four children. She died on the first of November, 1800. He was an accomplished gentleman, an elegant scholar, and a respectable divine, and was especially distinguished for a spirit of active philanthropy. He published a sermon preached on the anniversary of King Charles' martyrdom, 1785; one on Good Friday, 1787; one at Cookham, on the king's accession, 1789. His sermon on the consecration of Bishop Horne, who was his intimate friend, was published after his death.

In 1799 his widow published a volume of his sermons, with a biographical preface.

We cannot better end our account of the life of the Bishop of Cloyne, than in Professor Butler's glowing words.

“We have written of Berkeley as an Irishman, but we feel that such a man belongs not to Ireland but to human nature; and never did the panegyric of epitaph lay by its customary pomp of falsehood more sincerely, than when it called upon every lover of religion and of his country to rejoice that such a man has lived. So much for his earthly career; the rest is hidden from our feeble eyes. But if *we* must leave the Christian, the philosopher, the patriot, at the moment when all human biography must resign its task, we may well believe that his subsequent life is taken up by the pen of angelic recorders.”







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