

ARTICLE VIII.

IMPORTANCE OF A PURITAN LIBRARY IN NEW ENGLAND.

NEAR the centre of the city of London, north of the old London wall, west of Bishopsgate street, etc., are several localities which are particularly interesting to Protestants and to the descendants of the Puritans. On the west is Smithfield, soon to be reclaimed, as we would hope, from the degrading use to which it is now applied, that of a cattle-market. The spot in which the martyrs were burnt is said to be in the centre of the pens, where the gas-lamp now stands.

On the north is Bunhill-Fields' Burying-ground, converted by Dr. Tindal, in the latter part of the seventeenth century, into a cemetery for the use of the Dissenters. It is walled and well kept; the tablets and various monuments are in their proper position; many young trees are growing, and the whole ground has a tidy appearance, though it has slight pretensions to beauty. It is known that one hundred thousand persons have been buried there; and this number constitutes but a part. It is understood that a Baptist clergyman has been collecting the inscriptions for publication. To a non-conformist, it is indeed sacred ground. We will select a few names from the distinguished or pious dead, whose memorials are there: John Bunyan, whose sufficient epitaph is, "author of *Pilgrim's Progress*;" Isaac Watts, D. D., the sweet singer of Israel; Mrs. Susannah Wesley, who died July 23, 1742, aged 73, mother of nineteen children, (among whom were John and Charles Wesley,) and whose inscription is:

"In sure and steadfast hope to rise,
And claim her mansion in the skies,
A Christian here her flesh laid down,
The cross exchanging for a crown;"

Daniel Defoe, author of *Robinson Crusoe*; George Burder, author of the *Village Sermons*; Samuel Stennett, D. D., the hymnologist; Daniel Williams, D. D., founder of the Red Cross library; Rev. Charles Buck, writer of the *Theological Dictionary*; Rev. Thomas N. Toller, the friend of Robert Hall; Henry Hunter, D. D., author of the *Scripture Biography*; Robert Winter, D. D.; David Nesmith, founder of city missions; Rev. George Clayton; Thomas Pringle, a philanthropist and poet; George Jerment, D. D.; Al-

exander Waugh, D. D., whose praise is in all the churches; Robert Simpson, D. D., tutor in Hoxton Academy; John Hardy, a strenuous defender of civil and religious liberty in the time of Wilkes; Rev. Daniel Neal, the Puritan historian; Dr. Lardner, author of the *Credibility of the Gospel History*; Dr. Abraham Rees, editor of the *Encyclopaedia*; Rev. John Townsend, the founder of the *Deaf and Dumb Asylum*; John Guise, D. D.; Dr. Gill, the *Commentator*; Richard Price, D. D., etc.

Allhallows church, in Bread street, contains the remains of John Howe; in that same street, John Milton was born, and in that church he was baptized. He died of consumption at his house, Artillery Walk, close to Bunhill-Fields' burying ground. His remains were interred near those of his father, under the chancel¹ of St. Giles's church, Cripplegate, two or three minutes' walk from his house. On a pillar which supports the north gallery in this old church, is a tablet, on which are the following inscriptions: "Mr. John Milton, author of the *Paradise Lost*, born Dec. 9, 1608, died Nov. 8, 1674, was buried in this church. Milton's father, John Milton, died 1647, was also buried here." Fox, the martyrologist, was also buried in this church. Here Cromwell was married. A little east of Bunhill-Fields, in Tabernacle Walk, is the Tabernacle meeting-house, erected by George Whitefield; John Wesley's chapel is also near; the first house on the right, in the court in front, was the residence of Wesley, and here he died in 1791. In Christ church, Newgate street, Richard Baxter was buried.

But the most interesting object in this vicinity, in some respects, is the Red Cross library, in Red Cross street, Cripplegate, founded, as before stated, by Dr. Williams. The building, substantial and commodious, is on the east side of the street. It could not be placed on a more appropriate site. It is in the centre of that arena, where the great battles of civil and religious liberty were fought. It is near the spot embalmed by the blood of the martyrs of Jesus. Here Baxter, Bates, and Howe proclaimed the gospel with an unction, a power, and a comprehensiveness that have not since been surpassed. Hither, also, Whitefield's burning eloquence attracted crowds. And here Wesley was gathered to his fathers, full of years and honors. On this spot the blind poet meditated his "high argument." On this ground, multitudes have slept in Jesus, and together are waiting, in "sure and certain hope." Others may visit St. Paul's, or Westminster, or Windsor, where the

¹ By subsequent alterations in the church, the chancel is now in part the main aisle.

mighty dead of England rest in state; but to the Puritan, to the believer in Jesus, to him who honors the champions of freedom, or who delights to recall the names of those who preached the gospel almost with the tongues of seraphs, no locality in England, and perhaps but one on earth, is so full of impressive reminiscences.

Dr. Daniel Williams was born in Wrexham, Denbighshire, in 1644. He was one of the first who entered the ministry after the ejection of the Nonconformists in 1662, and was regularly admitted as a preacher at the age of nineteen. He spent some of the first years of his ministerial life in preaching in various parts of England, and then went to Ireland and became chaplain to the countess of Meath. Subsequently he was the pastor of a respectable church in Dublin, where he remained nearly twenty years. Towards the close of the reign of James II, in 1687, his opposition to Romanism in Ireland exposing him to danger, he came to London and took a foremost place among the Nonconformists. After the revolution, he was often consulted on Irish affairs by king William. About A. D. 1700, he became pastor of a church in Hand Alley, Bishopsgate street, where he remained twenty-seven years. On the death of Richard Baxter, in 1691, by whom he had been highly esteemed, he was chosen to succeed him at the Merchants' Lecture, Pinners' Hall, Broad street, which had been established in 1672, under the encouragement of the principal merchants and tradesmen belonging to the Presbyterian and Independent denominations in London. At this lecture, Drs. Bates, Manton, Owen, John Howe, Baxter and others officiated. The Antinomian controversy created parties among the Dissenters interested in this Lecture. Mr. Williams, rendering himself obnoxious to those who advocated the Arminian tenets, withdrew, along with Dr. Bates, Mr. Howe and others, and established another Tuesday Lecture at Salter's Hall. Mr. Williams's enemies, being foiled in impugning his opinions, endeavored to destroy his character, but without success. He took an active part in promoting the union between England and Scotland, consummated in 1707. In 1709, he received the honorary degree of D. D. from the universities of Glasgow and Edinburgh, at the same time with Dr. Calamy. On the accession of George I, in 1714, he had the honor of presenting the address to his majesty, at the head of the London Dissenting clergy of the three denominations. His health had, by this time, visibly declined. He died Jan. 26, 1716. In the funeral sermon, preached by Dr. Evans, who had been co-pastor with him

eleven years, he is said to have had "a copious invention, a penetrating judgment, a faithful memory, and vigorous affections." His discourses and treatises extend to six volumes octavo. He bequeathed most of his large estate to a variety of useful and benevolent objects. The great bequest of his will was for the establishment of a public library in London. For this purpose he had bought Dr. Bates's valuable collection of books as an addition to his own, at a cost of between £500 and £600. He authorized his trustees to erect a suitable building, the site for which was purchased by them in 1727, in Red-Cross street; and the library was opened in 1729. The terms on which it may be used are very liberal, all persons being admitted on application to one of the trustees. Since the library was established, very considerable additions have been made by legacies as well as by contributions in money and books. It has an annual income of £100 for the increase of the books. The number of volumes amounts to 30,000. In 1841, a new catalogue was made, in two volumes. Among the books and curiosities are the works of Graevius and Gronovius, Rymer's *Foedera*, the early editions of Milton's Works, with the first edition of the *Paradise Lost*, etc.

Dr. Williams's library will be particularly memorable as the scene of preparation for many of those struggles for the rights of conscience whose results have greatly promoted the interests of the Dissenters. Here, for example, those efforts were planned which brought about the repeal of the Corporation and Test Acts. The large room or chamber in which these deliberations were carried on is adorned with a magnificent collection of the portraits of the Nonconformist fathers, and of their more immediate successors.

At our request the worthy librarian, Dr. Cogan,¹ prepared a catalogue of these portraits, which we here subjoin, adding some biographical notices. A few of the portraits are found in other parts of the house. Those with a cross prefixed are prints.

Alsop, Vincent, d. 1703, pastor at Westminster, the opponent of Sherlock.

Amory, Thomas, D. D., b. 1701, tutor of the academy, Taunton, pastor of Pres. Ch. Old Jewry, London, colleague with Dr. Price of Newington Green, d. 1774.

Annesley, Samuel, D. D., b. 1619. "Goods distrained in 1682 for

¹ Son of the author of the treatise on the Passions.

- latent* convictions, i. e. on oaths of persons he had never seen," d. 1696.
- Avery, Benjamin, D. D., d. 1764.
- Baker, Rev. Samuel, pastor at Bridport 1687—1727, d. 1748, "an excellent evangelical minister."
- Barkstead, Francis. He and the two following were relatives of Dr. Williams's second wife.
- Barkstead, Francis, jun.
- Barkstead, Col. John, d. 1662.
- †Barrow, Isaac, D. D., b. 1630, d. 1677, the well-known preacher and mathematician.
- Bates, William, D. D., b. Nov. 1628, pastor of St. Dunstan's-in-the-west, and of Hackney, London, d. July 14, 1699.
- Baxter, Rev. Richard, b. 1615, d. 1691, the distinguished preacher and author, one of Cromwell's chaplains, etc.
- Bayes, Rev. Joshua, b. 1671, pastor of a church, Hatton garden, London, d. 1746.
- †Bellarmine, Rev. Robert, b. 1542, d. 1621.
- Belsham, Rev. Thomas, b. 1750, d. 1829.
- Benson, George, D. D., b. 1699, commentator, colleague of Dr. Lardner, London, d. 1762.
- †Bradbury, Rev. Thomas, b. 1677, pastor at Fetter-lane and Carey St., London, d. 1759.
- Burgess, Rev. Daniel, b. 1645, pastor Brydges St., Covent garden, London, d. 1713.
- Burroughs, Rev. Joseph, b. 1685, "a learned and judicious divine," minister of a general Bap. Cong., Barbican, London, d. 1761.
- Byfield, Rev. Nicholas, b. 1580, commentator on Colossians and Peter, pastor in Chester and Isleworth, d. 1620.
- Cartwright, Rev. Thomas, Lady Margaret's professor of divinity, Cambridge, preacher at Antwerp, opponent of Whitgift, etc. d. 1603.
- Caryl, Rev. Joseph, b. 1601, preacher at Lincoln's Inn, member of Westminster Assembly, ejected from church of St. Magnus, London-bridge, commentator on Job, d. 1673.
- Case, Rev. Thomas, one of the assembly of divines, ejected from St. Mary Magdalene, Milk St. London, styled by Baxter, "a holy, faithful, servant of God," d. 1682.
- Chamier, Rev. Daniel, d. 1621, "sound" says Baxter, "in doctrine and life," pastor in Wetherby and London.
- †Chandler, Samuel, D. D., b. 1693, eminent for learning, a celebrated controversialist on the Romish question, d. 1766.

- Charnock, Stephen, B. D.**, b. 1629, chaplain of Henry Cromwell lieutenant of Ireland, pastor of an Independent church in London, author of the work on the Divine Attributes, d. 1680.
- Chester, Rev. John**, d. 1696.
- Clarke, Rev. Samuel**, son of Rev. Sam'l Clark, the ejected minister of St. Bennet Fink, London, d. 1701.
- Coligni, Gaspard de**, b. 1517, the celebrated admiral of France, murdered at the massacre of St. Bartholomew's eve, Aug. 24, 1572.
- Conder, John, D. D.**, b. 1714, d. 1781.
- Cotton, Rev. Thomas**, b. 1654, d. 1730.
- Cradock, Rev. Samuel**, b. 1620, d. 1706.
- Disnay, John, D. D. (a bust)**, b. 1746, author of a life of Dr. Jortin, d. 1802.
- Evans, John, D. D.**, b. 1678, co-pastor and successor of Dr. Daniel Williams, lecturer at Salter's hall, author of discourses on Christian Temper, etc., d. May 16, 1730.
- †**Fénélon, Francois**, apb. of Cambray, b. 1651, d. 1715.
- Flavel, Rev. John**, b. 1627, pastor at Deptford and Dartmouth, the well-known author, d. 1691.
- Fleming, Rev. Caleb**, b. 1698, d. 1779, writer in favor of Paedobaptism.
- Frankland, Rev. Richard**, b. 1630, d. 1698.
- Gale, John, D. D.**, b. 1680, one of the ablest of the General Baptist ministers, educated at Leyden and Amsterdam, the opponent of Dr. Wall on Infant Baptism, d. 1721.
- Geddes, Alexander, LL. D.**, b. 1737, a liberal Roman Catholic divine, author of a new translation of the Bible, d. 1802.
- Gough, Rev. William**, of Marlborough.
- Griffith, Rev. George**, d. 1694.
- Grove, Rev. Henry**, b. 1683, tutor in the Dissenting academy, Taunton, d. 1738.
- Hall, Rev. Thomas**, b. 1686, d. 1762.
- Harris, William, D. D.**, b. 1675, forty years pastor of a church in Crutched Friars, London, author of a work on the Messianic Prophecies, etc. d. 1740.
- Haynes, Rev. Hopton**, d. 1749.
- Henry, Matthew**, the great commentator, b. 1662, d. 1714.
- Howe, John**, b. 1630, "the greatest of the Puritan divines," chaplain to Oliver Cromwell, pastor in Silver St. London, etc. d. 1705.
- Hughes, Rev. George, B. D.**, b. 1603, educated at Corpus Christi

- Coll. Cambridge, ejected from Plymouth, silenced by Laud, father-in-law of John Howe, d. 1667.
- Hughes, Obadiah, D. D., b. 1603, minister at Southwark and Westminster.
- Hussey, Rev. Joseph, b. 1660, d. 1726.
- Jacomb, Thomas, D. D., b. 1622, educated in Magdalen Hall, Oxford, and Emmanuel and Trinity, Cambridge, ejected from Ludgate parish, London, in 1662, d. in 1687, in the house of his protectress, the countess dowager of Exeter.
- Jervis, Rev. Thomas, (a bust) b. 1748, successor of Dr. Kippis in Westminster, and pastor at Mill-Hill chapel, Leeds.
- Kippis, Andrew, D. D., F. R. S., b. 1725, pastor at Boston, at Westminster, tutor in Coward college, editor of *New Annual Register*, *Biographica Britannica*, etc. d. 1795.
- Lindsay, James, D. D., b. 1753.
- Mallet, Rev. Philip (a bust), d. 1812.
- Manton, Thomas, D. D., b. 1620, educated at Wadham Coll., Oxford, minister at Stoke-Newington and Covent garden, London, styled by Dr. Bates a divine of a "rich fancy, a strong memory, a happy elocution, an excellent Christian," etc., d. 1677.
- †Mather, Increase, D. D., b. 1639, Boston, N. E., d. 1733.
- Mauduit, Jasper, of Hackney, chairman of the Committee for managing the affairs of the Dissenters.
- Mayo, Rev. Richard, b. 1631, d. 1695, "an affectionate and useful preacher" at Kingston and London.
- Milton, John, b. 1608, d. 1674.
- Morgan, Dr. Thomas, b. 1752, librarian of Dr. Williams's library from 1804 till his death in 1821.
- Newman, Rev. John, b. 1676, d. 1741.
- Oakes, Rev. John, d. 1688, "of a sweet and even temper," successor of Thos. Vincent, London.
- Oakes, John, of Cheshunt, Middlesex.
- Oldcastle, Sir John, Lord Cobham, the martyr, burnt in St. Giles's Fields in 1418.
- Oldfield, Joshua, D. D., b. 1656.
- Palmer, Rev. John, b. 1729, d. 1790.
- †Pearce, Richard Edward, d. 1673.
- Perkins, Rev. William, b. 1552, fellow of Christ's Coll., Cambridge, a distinguished preacher, a "strict Calvinist," opponent of Arminius of Leyden, works in 3 vols. folio, d. 1602.
- Pett, Samuel, M. D. (a bust), b. 1765, d. 1823.
- Priestley, Joseph, D. D., b. 1733, d. 1804.

- Bees, Abraham, D. D., b. in Wales, 1743, pastor of Pres. ch. of St. Thomas's, Southwark and Old Jewry, London, editor of the *Cyclopaedia*, 45 vols., qt., d. June 9, 1825.
- Ridgeley, Thomas, D. D., b. 1667, author of the *Body of Divinity*, d. 1734.
- Robinson, Benjamin, d. 1724.
- Rogers, Rev. Daniel
- Rogers, Rev. Timothy, d. 1729, co-pastor with Mr. Shower in London.
- Say, Rev. Samuel, b. 1676, d. 1743.
- Shower, Rev. John, b. 1657, co-pastor with John Howe in 1690 in London, afterwards pastor in Old Jewry and Jewin St., an eloquent and very devoted minister, d. 1715.
- Steel, Rev. Richard, b. 1629, d. 1692.
- Sylvester, Rev. Matthew, b. 1637.
- Toller, Rev. Thomas N., (medallion model), b. 1756, forty-five years pastor of a Baptist ch. Kettering, Northamptonshire, friend of Robert Hall, d. Feb. 25, 1821.
- Tong, Rev. William, b. 1662, pastor in Coventry, lecturer at Salter's Hall, biographer of Matthew Henry, etc., d. 1727.
- Tindal, Matthew, D. D., b. 1657, d. 1733.
- Vincent, Rev. Nathaniel, b. 1644, author of a treatise on the *Shorter Catechism*, d. 1697.
- Wadsworth, Rev. Thomas, d. 1672.
- Watson, Rev. Thomas, rector of St. Stephen's, Walbrook, London.
- Watts, Isaac, D. D., b. 1674, d. 1748, the well-known sacred poet.
- Williams, Daniel, D. D., b. 1644, founder of the library, d. 1716.
- Williams, Mrs., second wife of preceding, before the widow of Francis Barkstead, Jr.
- Williams, Dr. John, b. 1727, a short time librarian of Williams's library, d. 1798.
- Wilton, Samuel, D. D., b. 1744, minister at Tooting, Surry, and the Weighhouse, London, d. 1778.
- † Woodward, Rev. William, d. 1691, tutor in Oxford and minister in Leominster.
- Wright, Samuel, D. D., b. 1683, distinguished for pulpit talents, thirty-eight years pastor of a church which met at Blackfriars and Carter-lane, London, d. 1746.

Within a few years great changes have occurred in the doctrinal opinions of one of the three united bodies. The Unitarians,

who formed the great majority of the Presbyterians, seceded on the 4th of March, 1836. The Congregationalists, the Baptists and the few remaining orthodox Presbyterians are still known and recognized as the "Three Denominations," whose meetings are now held in the Congregational Library, Bloomfield Street. The library of Dr. Williams, however, is still the common property of the Dissenters and as such is used by them. The only change is, that the three bodies have ceased to hold their meetings in that library.

The facts, to which we have thus briefly alluded, have led us to reflect upon the practicability and expediency of establishing a Puritan Library and Museum in New England. Is it not desirable to concentrate in some one of the large cities of New England, the capital for example, a collection which shall do honor to the Puritan name and be a fitting testimonial of our gratitude to the great men to whom, under God, we owe our civil and religious liberties?

What departments or branches should such a Library and Museum include?

I. Books, pamphlets and periodicals published by the Puritans in England and in this country. It should embrace, as far as possible, all the writings of the leading Dissenters and Puritans, especially, from the reign of Elizabeth, and even from the first germs of Dissent in the days of Wiclif, down to the present period. It should comprehend the works of those noble men in the times of Henry VIII. and Edward VI, who had a leaning towards a dis-established church and who were in favor of a thorough reformation. Its shelves should be adorned, if practicable (as in many cases it would be) with the early editions of the four folios, fifty-eight quartos, forty-six octavos, and twenty-nine duodecimos of Richard Baxter; with the eloquent productions of Dr. Bates, the Dissenting Melancthon; with the two folios of John Howe, of whom it has been said, "nihil nisi magnum unquam nec sensit nec dixit, nec fecit;" with Dr. Owen's learned labors, which induced many eminent foreigners to make a voyage to England in order to converse with him; with the productions of the immortal Pilgrim, who printed as many treatises as he had lived years in the world; of Philip Henry and his greater son, who had that peculiar faculty that has been called a holy *naieté*; of the honored historians of Dissent, Calamy, Neal, Brook, and Bogue; of the sweet singers of Israel, Watts, Doddridge, Sten-

nett, and Charles Wesley; of those high-minded men, greater than philanthropists, who laid amid tears and prayers, the foundations of the London Missionary Society. Neither would we exclude the works of many generous laymen, who contended for their civil and religious rights, at the risk of being immured in the Fleet, or executed at Tyburn. We would reverently gather up all those free-spoken words which so excited the anger of the high commission courts and star-chambers of arbitrary monarchs and bigotted prelates. There were not a few pamphlets and small newspapers published clandestinely during the reign of the Stuarts, written with pens of fire, and which reveal the character of those times far more vividly than any formal history or biography can do.

But the prominent place should be given to our own early Puritan literature. We would have it by eminence a New England library. We would hasten to gather up with pious zeal everything which was put into print by the courtly and learned Winthrops, by Norton, who had an "eminent acumen in polemical divinity," by the holy and tearful Shepard, by the humble and benevolent Wilson, by the sweet-tempered Mitchel, by the apostolic Eliot, by Hubbard the historian, by Prince the annalist, by the prolific author of the *Magnalia*, and by all who, through their works, illustrated the fortunes of the early colonists.

This library should, likewise, include the general histories of England and the United States, civil and ecclesiastical, the works of Clarendon, Burnet, Hume, Lingard, Hallam, Palgrave, Hutchinson, Grahame, etc.; also, as complete a collection as could be formed of the polemic literature relating to this subject, the controversial writings in which the 17th and 18th centuries were so prolific both in Old and New England, not only those called forth by the great struggle between the conformist and the non-conformist, but the "Apologies," "Defences," "Rejoinders," "Appeals," "Statements," etc. in which the various sects of Dissenters advocated or defended their peculiar tenets. The leading books and pamphlets at least in relation to these discussions should be procured. Some of them do not belong to the class of ephemeral literature. They embalm some of the noblest specimens which are to be found of sterling and honest thought expressed in vigorous English. Many of them are necessary to the adequate understanding of the works of the great Puritan divines and civilians which are not professedly controversial.

II. Manuscripts. Some of these which might now be procu-

red would be of inestimable value. Many others would be objects of great curiosity. Samuel Stone of Hartford left a "body of divinity" which was often transcribed but never printed. Willard, vice president of Harvard college, left important works in Mass. We may, also, mention the Mss. of Stoddard of Northampton, Hooker of Hartford, Eliot the Indian apostle, the historians Gookin, Hubbard, Prince, the voluminous papers of Cotton Mather, the interesting journals of judge Sewall, the Literary Diary of president Stiles, etc. It is well known, also, that it is still a matter of deliberation where the numerous Mss. of president Edwards shall be finally deposited. The owners of them would undoubtedly feel inclined to place them in a General Library such as the one proposed. Many precious papers, not now publicly known to exist, utterly neglected, mouldering in chests or in garrets, constantly exposed to destruction, would be rescued, and would reach the same safe destination.

In England, also, some Puritan Mss. might be procured even at this late day. An agent, stationed in London and commissioned to visit the places once honored by the eminent non-conformists, would be able to gather up some precious spoil. During the present year a large collection of the Mss. of Dr. Doddridge, containing letters to him from many distinguished individuals, were sold by auction at a very moderate price.

III. Portraits, prints, etc. Some of the original portraits of the non-conformist fathers in England might yet, possibly, be procured. In other cases prints, busts or engravings might supply their place. Some of the portraits of the old Puritans are of little worth. Those by Hollar, Marshall Faithorne, Vertue, and Robert White were probably faithful.¹ Of the portraits of the New England fathers a much larger number might now be secured. Of many of the more distinguished individuals, several portraits on canvass are known to exist. The families of these venerated men not unfrequently become extinct in the direct line. In such cases it would not be difficult to purchase the portraits, perhaps Mss. and other valuable relics. Where they could not be procured by purchase or donation, they might be borrowed on an indefinite lease and placed in the Museum for safe keeping, as has been the case with some of the treasures of our Historical Societies. At all events it is practicable to collect a sufficient number to adorn some of the halls of the building devoted to this purpose. No spectacle could be more delightful to the genuine descend-

¹ Williams's Letters on Puritanism, 2d series, p. 109.

ants of the Pilgrims than a series of such portraits, time-worn and decayed though they might be. They would not reveal the inspirations of genius; they might not attract the votaries of the fine arts. But they would answer a nobler purpose. Their fading colors would teach a more impressive lesson. How interesting to see a chronological series, beginning with elder Brewster, Gov. Winthrop, John Robinson, John Harvard, John Davenport, Thomas Hooker, the Mathers, the Bulkleys, the Mayhews, the successive Puritan governors who were elected by the people, the authors of the two Platforms, the "venerable company of pastors" who gave their books as the foundation of Yale, the great man who labored in the revivals of religion in the middle and in the latter part of the eighteenth century, down to the patriarchs who have just finished their labors, the teachers of theology—the sage of Franklin, Wood, Shepard, Hyde, Dwight, and many others who were pillars in our churches. Even if but few of these pictured memorials of moral and intellectual worth could be assembled, how inestimable the treasure.

IV. Miscellaneous memorials, cherished articles employed in the studies and labors of distinguished men, characteristic remembrances, even should they be small, and in themselves of little value. At Eisleben are shown the cap, cloak, portrait and various relics of Luther; at Erfurt are his inkstand, table, Bible, portrait and other interesting reminiscences; in Halle is a pulpit in which he preached; in Wittenberg is his house or lodging in the old Augustinian convent, also his chair and table at which he wrote, the jug from which he drank, his stove made according to his own directions with peculiar devices, his professor's chair, two portraits of him by Cranach, and a cast of his face after death. In many other cities also various memorials may be found. Now if these relics, or the more interesting of them, could be collected at Wittenberg, the cradle of the reformation, and at the same time there could be deposited in that city those objects which are associated with the names of his distinguished co-laborers, what a spot it would be for the refreshment of the spirit! Other places would still retain permanent memorials of Luther. The Wartburg and the cell at Erfurt would still attract the traveller. Yet one place would be the central point of interest. *This* he would see if he were compelled to pass by all the others.

So at some central point in New England, touching mementoes of the great men, who have adorned her religious history, might be collected. Nothing at Abbotsford is so impressive as the hat,

staff and coat of the border minstrel precisely in the state in which he last used them. We are creatures of association. We should feel a deeper interest in the doctrines preached by the fathers of New England, if we had visible and tangible memorials of their existence and labors.

The following reasons may be stated for the establishment of such a Library and Museum as we have indicated :

I. It would form a centre of patriotic and religious reminiscence for New England and for all the descendants of the Pilgrims—the shrine to which those who revere the memory of the great and the good and the learned of past ages might repair. In the university library of Bâle we seem to be in the very presence of Erasmus, Euler, Oecolampadius, the Bernouillis and Holbeins. In Zürich, the portraits, Mss., and relics of Zuingli and other reformers are the cherished treasures. The public library at Geneva preserves the portrait, the published works, the Mss. letters and other remains of Calvin, though the place of his sepulchre is unknown. In these three libraries, the true Protestants of the three cantons have objects of deep and common interest. Their feelings of affection and veneration are garnered up in the old halls which still seem to be vocal with the stern and solemn voices of the sixteenth century. Similar would be the emotions which would be felt as we should gather around the place where the literary and theological remains of the founders of the New England churches and their descendants might be deposited. We may learn the effect of such an exhibition from the reverence which is now felt for the comparatively few and imperfect memorials which exist at Plymouth, Hartford, and other towns. It would unite in no common bonds all the children of the Pilgrims in their widest dispersions.

II. Such a Library would constitute an interesting memorial of the theological and literary labors of the Puritans. It would be a standing proof of the groundlessness of the charges which have been sometimes made against them as if they would dissociate piety from human learning. It would be a monument of the debt which the friends of knowledge and of civil liberty owe to them. Who could undervalue the English Dissenters, when he should see on the shelves of a library, as the product of their pens, *The Paradise Lost*, *The Pilgrim's Progress*, *The Saint's Everlasting Rest*, *The Blessedness of the Righteous*, *The Credibility of the Gospel History*, *The Cyclopaedia of Rees*, *The Hymns and Divine Songs of Watts*, *The Exposition and the*

Rise and Progress of Doddridge and many others in all departments of sacred literature? Some of these will last as long as the language itself. Robinson Crusoe, another imperishable work, was written by a Dissenter. So also, many of the writings of the New England Puritans, if not equally renowned, will not soon perish. The journals of the first governor Winthrop, full of touching interest, are a model of their kind. The metaphysical writings of Edwards are commended by the highest authorities in Europe. Some of the works of Dr. Franklin, a native of Boston, have an European currency. The State papers of the elder Adams and some of his New England contemporaries, elicited the praises of Burke. The theological writings of Dr. Dwight have enjoyed a large sale in this country and a still greater one in England. The theological opinions of Andrew Fuller, one of the greatest of modern English divines, were formed by a close study of New England theology.

III. An establishment of the nature described would be one means of perpetuating the religious principles and usages of the Puritans. It would not, of itself, indeed, be an effectual barrier against the encroachments of innovation and error. Like written standards, paper constitutions and other devices of man, its voice might be silent or unheeded. It might stand as an affecting memorial of the latitudinarianism or moral degeneracy of the descendants of those whose worth it commemorates. Such, however, would be a perversion of its legitimate influence. Its natural teachings would be in accordance with truth. It would be a great historical landmark, embodying in tangible form the spirit and the labors of what might be called the heroic or martyr-age in our history. Amid the necessary changes of society, in the introduction of new elements into our social and religious life, it would point to our past history, and enforce the lessons of veneration and love which it is so fitted to teach. And in the event of our apostatizing from the religious views of our fathers, such a monument might be one of the means of restoration, might utter one of those voices which would recall us into the path of safety and truth. In Germany there has been a sad and almost universal abandonment of the doctrines of the Reformation. Luther's name is on every tongue, while his doctrine is trampled under foot. Still, the veneration, the almost passionate admiration and love which are everywhere felt towards him, are among the brightest signs of the times and afford one of the strongest grounds of hope, that Germany will yet be rescued from its un-

natural alliance with error. His name will have a potent spell to scatter the darkness. The glaring contradiction exhibited by those who almost adore his memory, while they reject that belief which was to him dearer than life, will yet awaken earnest attention and lead to a more consistent practice. This veneration for Luther is, in part, owing to the touching and numerous memorials of him to be found in almost every part of Protestant Germany. The Wartburg, Erfurt, Eisenach, Tübingen, Wittenberg, Augsburg, keep alive the precious remembrances of Martin and his dear Philip, and aid that influence which Luther's hymns and catechisms, and the German language,—the undying memorial of the Reformation,—so powerfully exerts. Such, to some extent, would be the effect of the venerable memorials of our fathers, could they be drawn out from their hiding places, and be duly arranged and combined. A book would become a teacher; a manuscript would utter its admonitory voice; a pen, handled two hundred years ago by the holy Shepard, would not be a dull monitor. The picture of the apostolic Eliot would seem to follow us with its reproving eye, till we had copied his sublime example. The old pine pulpit of a Bellamy or a Hopkins would enable them yet to speak the words of truth and soberness. The very autograph might become a sermon. The stone taken from the threshold of one of their sanctuaries would cry out, and the beam from the timber would answer it.

IV. Such an historical Library and Museum would be of inestimable service to our future civil and ecclesiastical historians. It may be safely said, that however valuable the history of the Puritans would be, prepared by our contemporaries, the writers of a future age will enjoy in some respects far greater facilities for the task. They will bring to the subject more impartiality, a wider survey of the field and an ampler experience. Certain vital questions, now in the process of unfolding, will, in one or two centuries, admit of a satisfactory explanation. We live, e. g., too near the great revival of religion in Whitefield's time to be able to describe it adequately. All the results of the American revolution are not known. How inestimable at a distance of two hundred years from this time, would be a great collection of books and manuscripts, carefully arranged and supplied with all necessary literary apparatus. How grateful would be the historians of those coming times for a repository that a little care and expense might now establish. Should it be found impracticable to rescue from decay and oblivion, any considerable portion of the records

of the past, yet enough could be secured to form a nucleus for the time to come. Should it be difficult to dig up the mouldering remains of the seventeenth century, many treasures illustrating the eighteenth century are still procurable. To these might be added the more important books and Mss. which are from time to time becoming accessible by the deaths of their owners. Gradually a collection might be formed which would be exceedingly valuable to all who should at any future time engage in historical studies and a monument to the zeal and comprehensive views of its founders.

V. Such a Library, open and common to all, would tend to promote brotherly feelings among the descendants of the Puritans. It would be a bond of unity, a rallying-place for the affections, or at least a neutral spot where envious feelings would be hushed, and acrimonious controversies be suspended. In the presence of the venerable founders of New England, it would be almost like desecrating the grave of a parent to indulge in any other than fraternal feelings.

VI. The establishment of a repository, like the one described, would exert a favorable influence on the character of the sermons and other works which may hereafter be published by our clergymen. The expectation that one copy at least of a discourse would be sure of preservation and would be a representative of the character and talents of its author ages after he had deceased, could not be without some effect on the quality of the thoughts which he should commit to the press. He would wish to have them worthy of his ancestry and of the honorable company which they would enjoy. Had the painters, who took the portraits of the non-conformist fathers that now adorn the hall in Dr. Williams's Library, anticipated the destination to which those portraits have attained, they would have been more exact likenesses and been finished with the utmost possible care.

VII. We may add, in conclusion, that the accomplishment of the plan proposed would insure the preservation of valuable documents and curiosities which will otherwise be lost. Many inestimable treasures have already disappeared irrecoverably. Every year the loss is becoming greater. Death, fire, the wear of time when not guarded against, and various accidents are fast diminishing the honored memorials of original Puritanism. At the present moment it is possible to procure in England some of the pamphlets and newspapers which were published in England in the

times of Elizabeth, James I, Charles I and the Commonwealth.¹ Early editions of the printed books published by Milton, Goodwin, Cartwright, Baxter, Howe, and other actors and preachers in that period, are still to be found. Yet these, as well as the pamphlets and Mss., are becoming, like the Sibylline books, the more precious as they diminish in number. The controllers of the great libraries in many parts of Christendom are more and more solicitous to obtain possession of these treasures. Several affluent private individuals in the United States are securing at great expense all the productions relating to Puritanism of any value which come into the English market. To our own country the same remarks are in a measure applicable. Much which was accessible in 1700 is lost forever. Much which might now be gathered up will wholly disappear in the lapse of half a century. Those treasures that might now be bought, or procured as a free gift, will soon pass into some public library out of New England or out of the country, or become the property of unknown individuals.

ARTICLE IX.

MISCELLANY — CORRESPONDENCE.

THE following is an extract of a letter which we have received from Prof. Rödiger of Halle, dated April 25, 1847: "I am laboring daily on the last *Heft* of the Thesaurus which I hope to be able to bring out towards autumn. It will contain not a little new matter which, I hope, will prove to be correct. Lepsius of Berlin is very busily occupied with Egyptian Chronology. I correspond with him on the points which relate to the Bible. He will soon print in the third *Heft* of the *Journal* of the Oriental Society a paper on the Decree of Ptolemaeus, similar to that of the Rosetta Inscription. In the second *Heft* there is a very good essay by Tuch on the 14th ch. of Genesis, which will be well received in the United States. Thinius of Dresden is laboring industriously on his Commentary upon the Books of Kings. The new edition of Winer's Biblical Dictionary is advancing. Tischendorf is editing the Septuagint,

¹ We have in our possession a few numbers of several of the newspapers published during the progress of the civil war, which impart a reality and a truthfulness to those stirring times which no formal history can secure.