

## **The life of William Hey ... / by John Pearson.**

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Pearson, John, 1758-1826.

### **Publication/Creation**

[London] : [publisher not identified], [1822]

### **Persistent URL**

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was a resident in Paris. He was one of the Commissioners appointed to reform the system of weights and measures; but that was not thought sufficient to detain him. Guyton advised him to claim an exemption on the pretext of his being employed in preparing a report on Dr. Hutton's investigations\* in relation to gunnery; and, being a member of the Committee of Public Safety, he actually procured for his friend an injunction *requiring* his stay, "in order to complete the calculations which he had undertaken with respect to the theory of projectiles." The avowed object of Lagrange was, to found upon Dr. Hutton's experiments and researches a more extended theory than had hitherto been offered; but we are not aware that he ever published any thing of consequence on the subject.

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ART. XIV.—*The Life of William Hey, Esq. FRS. &c.* by John Pearson, FRS. FLS. MRI.; &c. 8vo. pp. 669. London, 1822.

WE have singular satisfaction in introducing to our readers this valuable addition to British biography. It is the life of an eminent surgeon at Leeds, from the pen of another eminent surgeon in London; both of them men who have not been ashamed to exhibit to the world their conscientious opinion, that religion is a science with which all persons of whatever profession ought to be acquainted, and the practice of its precepts an art in which all ought to be skilled. The ordinary reader will, perhaps, not thank the author for having introduced into his work many surgical and medical details, not likely to be generally interesting to the public, or in all instances fit for miscellaneous perusal; but the professional reader has not an equal right to censure the introduction of those moral and spiritual topics which belong to *him* as much as to the most unscientific individual, and the importance of which will be felt, when all that relates to the mere physical welfare of the species shall be for ever forgotten. We could earnestly wish that our libraries abounded with books of this character. We possess an ample, not to say a superabundant, stock of sermons and treatises in divinity; nor is the list of books of amusing biography by any means scanty; but we have comparatively little of that useful, yet entertaining, spe-

\* These could be no more than what were contained in the Doctor's first two papers on the subject, published in the years 1778 and 1786.

cies of reading which combines the two; which, without sermonizing (though certainly Mr. Pearson sermonizes more than would be agreeable to many readers), exhibits religion in her most attractive garb, and seduces us to our welfare by an unadorned display of the practical graces of the Christian character.

The excellent individual whose memoir is now before us, was born in the village of Pudsey, near Leeds, August 23, O. S. 1736. At three years of age he was near being burned to death by his dress taking fire; and upon that occasion owed his safety to the presence of mind of a female servant. Some months afterwards, an accident more lasting in its consequences befel him, and which appeared likely to exclude him from ever pursuing with advantage the profession in which he afterwards so eminently excelled. In cutting a piece of string with the edge of the penknife directed upwards towards his face, the point, on dividing the string, penetrated his right eye, and totally destroyed its power of vision. His father was much affected with the simplicity of a remark which he made on that occasion, that "he saw light with one eye, and darkness with the other." The left eye possessed the faculty of vision, in great perfection, to the close of his life.

Mr. Hey's childhood was distinguished by great sprightliness and activity, and gave many tokens of that animation and ardour of character which were conspicuous in all his pursuits. Between the age of seven and eight years, he was sent with his brother John, well known afterwards as Norrisian Professor of Divinity at Cambridge, to an academy near Wakefield, where he was particularly noticed for his industry and good conduct, by one of the classical assistants, Mr. Dodgson, afterwards Bishop of Elphin. Here he acquired, in addition to his classics, a remarkable taste for natural philosophy and scientific investigation; while under the assiduous culture of his parents, he learned to obey authority, to abhor falsehood, "to keep innocency, and take hold of the thing that is right." Habits of piety also were formed early in his mind, and became the spring of that self-government, temperance, and conscientious regard to his duties, which characterized his maturity, and of that operative devotion which "grew with his growth," and went on increasing to the end of his life.

Young Hey desired at the age of fourteen to go to sea; but concurred in the wish of his parents that he should be placed as an apprentice to a Mr. Dawson, a surgeon, at Leeds, in hopes of becoming, at some future period, the surgeon of a man of war. He continued to conduct himself well, and was particularly diligent in gaining a thorough knowledge of his profession,

even to trying experiments in his own person on the drugs which he was employed to compound; on one of which occasions he took such a dose of Matthew's opiate pill, that it was doubtful whether he would ever taste or administer another.

In 1757 he went to London to complete his professional education; but before we follow him thither, we must extract a passage illustrative of his character and habits while at Mr. Dawson's.

“ During the time of his apprenticeship with Mr. Dawson, he never omitted the duty of private prayer, on rising in the morning and retiring at night. This custom exposed him to the scoffs and ridicule of his fellow-apprentice, who would introduce the servant boy into their bed-room to join with him in his mockery of this religious service; but William Hey was not to be intimidated into a dereliction of his pious habits by the impulse of shame, or the dread of contempt. He persevered steadily in his duty; and his firmness soon induced these inconsiderate young persons to desist from their improper behaviour towards him.

“ About this period he began to attend the evening prayers at the parish church, whenever his engagements would permit him; and here he met a little company of pious young men, with whom he soon formed an acquaintance.

“ Mr. Hey had not yet acquired a correct knowledge of the doctrines of Christianity; for, in a conversation with one of his young friends who was addressing him on the subject of disclaiming all merit, and relying solely on the mercy and grace of the Redeemer for salvation, he replied; “ What! Are we not to do our duty?” That an objection of this nature should arise in the mind of a youth, who had not duly studied the representations made in the New Testament concerning the mediatorial office of our Saviour, is not extraordinary; but that many much older than he should, even in the present day, conceive that the doctrine of the justification of a sinner before God by faith in the merits and intercession of Jesus Christ, relaxes the obligations of christian morality, is both surprising and lamentable. It may be remarked as a striking instance of the effect of prejudice, that the same persons who evince this tender concern for personal piety, are often so inconsistent with themselves, as to object strongly against the strict and comprehensive mode of interpreting the precepts of holy living, which is commonly adopted by those who hold the doctrine of gratuitous justification. When it is affirmed, that the pardon of sin and reconciliation with God are to be sought by faith in the propitiatory sacrifice of Jesus Christ; then it is alleged, that the obligations of duty would be annulled, and the necessity of good works be surrendered: but, when the advocates of grace insist, likewise, on the indispensable necessity of conversion to God, and of living consistently in a course of righteousness and sincere obedience; it is objected, that so rigorous a conformity to the letter and spirit of Christianity is neither necessary nor binding on Christians in general. ‘ This devout and holy life,’ say they, ‘ might be very suitable in

the days of the Apostles and primitive converts, but it is by no means adapted to the present state of society.' Whatever may be the source of this self-contradiction, it will imply no violation of courtesy or charity to suggest, that such incongruities may frequently be traced to a defective acquaintance with the first principles of religion, and a most culpable neglect of the bible.

"William Hey was at this period in the habit of retiring, at convenient opportunities, to study the Holy Scriptures, and digest what he read by serious meditation. On one of these occasions, when he was reading the fifth chapter of the second epistle to the Corinthians, his attention was forcibly arrested by the seventeenth verse; 'If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new.' In reflecting on these words, a series of considerations arose in his mind which gave him new and more adequate conceptions of the nature and extent of christian piety. He acquired a more correct and practical understanding of his true state and condition; he saw and felt the necessity of an entire renovation in his heart and affections; he could no longer derive gratification from mixing in scenes of gaiety and amusement; the objects of ambition, vanity, and pleasure, lost their seducing influence: his thoughts were now chiefly occupied and his affections engaged, by invisible and eternal realities; his conversation and manners indicated a deep concern for the welfare of his soul, which induced his less serious companions to withdraw from his society." (P. 4—7.)

Mr. Hey, though a churchman on principle, was induced about this time to join the methodist society. The methodists at that period professed themselves churchmen, and both their preachers and people regularly attended the church service. When their habits became changed, Mr. Hey left them; or, rather, he would say, "they left him." He would frequently, in after life, express the advantage he derived from attending the evening prayers at his parish church. "I often," said he, "look with great pleasure at the place where I was accustomed to sit, and can never forget the happy moments I then enjoyed. The winter season was peculiarly pleasant to me; as the solemn gloom, which seemed increased by the few candles then lighted, tended to sober the mind, and to excite a peculiar feeling not unfriendly to devotion. I was always sure of hearing two good sermons, one from a prophet, and another from an evangelist, (alluding to the lessons) and consequently I never came empty away." Were all professed churchmen as attached to the services of their church as this avowed "methodist," our clergy would not have so often to complain of the vacant pews which distinguish a "prayer day" from a "sermon day." Mr. Hey's churchmanship afterwards became confirmed and consistent.

Mr. Hey's career while in London was marked by unwearied diligence in his application to his professional studies. His attainments in them were unusually extensive, and borrowing



great strength from his sound judgment, firm conduct, and general information, made him above a match for the contempt or ridicule with which his medical companions were disposed to treat his theological principles and strictness of deportment. A young man of religious disposition, who followed him in St. George's hospital, suffered much from the insults of his companions. Mr. Hey, many years afterwards, in a letter to one of his sons, then at Cambridge, alludes to the circumstance with a view to show the duty and importance of a religious student's devoting his mind intently to the literary pursuits of his station. "I always endeavoured," he says, "to be at the head of my class. This diligence ensured me the regard of my teachers, and preserved me from many rude attacks from my equals. This I particularly experienced when engaged in my medical studies in London, where I could not meet with one religious young man in my own profession. But as I took such pains that my fellow students were obliged to consult me in their difficulties, I preserved a considerable check upon their conduct." Mr. Pearson particularly mentions Mr. Hey's firmness of character at this period.

"It was during the period of his studies in London, that Mr. Hey undertook the very difficult task of strictly governing his thoughts; and perhaps very few persons ever exercised such a perfect control over them, as he was enabled to do, from those early days of his youth, to the end of his life. He determined that he would meditate upon a given subject, while he was walking to a certain distance, and that *then* he would turn his attention to some other topic; and he was thus accustomed to pass through the streets of London investigating the various subjects to which his thoughts had been directed by the lectures, or other professional occupations. The effects of this habit remained with him through life; and he found it of admirable use, not only in preserving him from the intrusion of a swarm of impertinent ideas, but in enabling him to form a correct judgment on many points pertaining to divine and human knowledge. The same kind of accuracy was observed in his conversation. He would often discuss a subject with a friend, as they rode in his carriage. In the midst of the conversation Mr. Hey would alight to see a patient; and although this circumstance occurred frequently, he never failed to resume the discussion at the very sentence where it had been broken off, and would thus continue an uninterrupted series of discourse to the end of the argument. An old and intimate friend of Mr. Hey expresses himself thus, on this feature of his character: 'He formed no opinions on any subject, adopted no system of thinking, or acting, without much previous and close attention to it. He never spoke at random, or uttered a sentiment that he had not well considered. This circumstance made him less agreeable as a companion, as it shed a cold and cautious reserve about him, which was felt by the extemporaneous talkers who conversed with him, and left an uneasy suspicion

that they had said something which was foolish, or displeasing to him. Every thing that he produced was already cut and dried in his mind; so that if questioned about any thing that he had not well considered, he either said nothing, or what was undecisive and unsatisfactory.'” (P. 19—21.)

We must quote one passage more relative to his habits, while a student in London, for the sake of the valuable counsel which it affords to other young men similarly situated.

“ Mr. Hey prescribed to himself, while yet a young student, certain rules for the regular dividing of his several employments, and the improvement of his time. He rose early in the morning, and continued this practice, when in health, to the end of his life. He so arranged his occupations, that a particular portion of the day was appropriated to each; and, as far as the nature of the various objects of his studies would admit, he adhered to the rules he had imposed on himself with the most scrupulous exactness. By this orderly succession of business, at home and abroad, the hours of every day were consecrated to an industrious pursuit of useful and important knowledge. These laudable habits, acquired early and strengthened by regular exercise, preserved him through the succeeding periods of his life, not only from the criminal misemployment of time, but gave him a facility of filling up what may be termed the *parentheses* of time, with satisfaction to himself and utility to others. The sabbath-day was strictly and entirely devoted to the service of Almighty God. He never went to the dissecting room, nor would he accept any invitation to visit on that day, that he might not be tempted to deviate from his customary practice of attending divine worship three times; nor disturb his serious frame of mind by the interruption of unprofitable conversation, or the intrusion of worldly concerns. He has been often heard to say, ‘ that his sabbaths were the happiest of his days, during his residence in London, and that the complete suspending of all his secular pursuits prepared him to resume his studies with renewed ardour and alacrity.’ On leaving London he reflected with emotions of gratitude on the goodness of God, which had been manifested to him during his stay in that city. He had been preserved from falling by the various temptations to which his situation had necessarily exposed him. His health had suffered no interruption by his constant and intense application to study; nor had his religious principles been impaired.” (P. 15—17.)

Mr. Hey, after completing his preparatory studies in London, commenced business as a surgeon in Leeds. For some time his practice was very circumscribed, and nearly ten years elapsed before his professional emoluments were equal to the moderate expenses of his family. Neither himself nor his friends at that period had any reason to anticipate the extensive reputation which he afterwards acquired. In addition to the ordinary obstacles which in all the learned professions bar the way to celebrity and emolument, till time and favourable

circumstances open a passage for merit, Mr. Hey had to contend with the prejudices excited among his fellow townsmen, by his strictly religious character and connexions. He had also to surmount a somewhat repulsive taciturnity, and a reserve and unbending gravity of deportment, which were ill calculated to gain him popularity. But it is due, no less to Mr. Hey's strength of character, than to his religious principles, to add, that he greatly improved in the secondary duties of address and urbanity in his passage through the world, and that he most evinced the humanizing character of that holy religion which tells us expressly to be courteous, at a period of life when the usual excitements of cheerfulness having gradually failed, mere constitutional sweetness of temper, and the bland exterior of conventional politeness, often give place to peevish irritability.

Still Mr. Hey's surgical abilities could not fail in time to draw him from his obscurity. His biographer states that before his period, scarcely any of the capital operations in chirurgery had been performed in the populous town of Leeds. But Mr. Hey began from the first to encounter the most serious cases, and performed the operation of lithotomy no less than three times successfully in his private practice in the first year of his business. The Leeds hospital was established chiefly by the indefatigable exertions of Mr. Hey. He also, in conjunction with his professional friends, formed a medical society, which was found very beneficial in affording opportunities for useful discussion, and for collecting a public medical library. Among his scientific friends, about the year 1768, we find enrolled the name of Dr. Priestley, then resident at Leeds. These two friends in philosophy were public and strenuous opponents on higher subjects. Dr. Priestley, about this time, printed and circulated very extensively, without his name, a number of penny pamphlets, calculated by their familiarity of language and argument to engage the attention and pervert the minds of half-educated persons. Mr. Hey being deeply impressed with a persuasion of the truth and infinite importance of the doctrines attacked in these publications, and not satisfied with the answers which had been printed, published two tracts in reply to his anonymous philosophical friend—the one a defence of the divinity of Christ, the other of the doctrine of the atonement. These little works have had an extensive circulation, and have been well spoken of by good biblical scholars. Dr. Priestley mentions Mr. Hey in the following terms: "The only person in Leeds who gave much attention to my experiments, was Mr. Hey, a surgeon. He was a zealous Methodist, and wrote answers to some of my theological tracts; but we always conversed with

the greatest freedom on philosophical subjects, without mentioning any thing relating to theology. When I left Leeds, he begged of me the earthen trough in which I had made all my experiments while I was there." (Memoirs of Dr. Priestley, p. 63.) Mr. Pearson declines, and so shall we, debating the point whether Mr. Hey's intimacy with Dr. Priestley was justifiable, and whether in the later periods of his life he would have formed it. A perfect knowledge of all the circumstances of the case can alone determine the question: we presume, however, that there are *very few* cases in which such a connexion can be considered as useful or desirable. An inspired monarch determined that his companions should be, as far as practicable, in the sphere in which he was placed, the "excellent of the earth," the "saints who delight in virtue;" and Mr. Hey in general acted so decidedly upon this principle, that we are unwilling to think that he had not strong and sufficient reasons for his conduct in the present instance. It was through Dr. Priestley's recommendation of him to the Royal Society, that he was elected a member of that body. "I wish," said Dr. Priestley, "that one of the members in ten had equal pretensions to that honour."

In addition to the misfortune of the loss of his right eye, already mentioned, Mr. Hey met with another misadventure, which appeared likely to disqualify him, in a great measure, for active life, as a medical practitioner. In 1773 he contracted a lameness, by the effects of an injury in striking his knee against the stone-work of a bath, in rising out of the water; the effects of which were aggravated by a fall from his horse, a short time after. In 1778 he received another blow on the injured limb, in mounting his horse, which confirmed and increased the injury to so great a degree that his lameness became incurable, and he was never afterwards able to walk, more than across a room of ordinary size, without a crutch. The spirit in which he bore his calamity is thus described by his excellent biographer.

"At this period he was fully engaged in business; his reputation stood high as an operating surgeon; persons came from remote parts of Yorkshire to Leeds, that they might be under his immediate care; and he was frequently called to considerable distances from Leeds in cases of difficulty and danger.

"Mr. Hey had now a large family, and was soon to be the parent of an eleventh child; his rising fame presented before him a reasonable prospect of distinction and emolument, as creditable to himself as advantageous to his family. Amidst the full tide of this honour and prosperity, he was disabled from using all active exertions; the remedies which were employed by his own direction, or by the suggestions of his professional friends, were of little benefit to him; and

it appeared probable to himself, and to those who were qualified to judge of his case, that he would never regain the power of walking. Mr. Hey felt this afflictive dispensation of the Divine Providence as every considerate man, in similar circumstances, would feel it; he was deeply affected by it, but betrayed no murmuring nor discontent, no impatience, nor unmanly dejection of mind. His religious principles were now tried, and he was enabled to sustain this visitation with humble submission, and a meek acquiescence in the divine will, relying with an unsuspecting confidence upon the gracious declarations of his heavenly Father.

“ In a conversation with an intimate friend, who was lamenting the apparent consequences of a disorder which menaced the extinction of his prospects of future usefulness, he said, ‘ If it be the will of God that I should be confined to my sofa, and He should command me to pick straws during the remainder of my life, I hope I should feel no repugnance to His good pleasure.’ ” (P. 46—48.)

His resignation to the awards of Divine Providence, so strikingly exhibited in this passage, was conspicuous throughout his life. Besides the loss of a tenderly-attached wife, he had the melancholy affliction of seeing no less than nine of his children drop around him; some of them under circumstances peculiarly distressing, and several of them after they had arrived at maturity, and entered upon life with every prospect of becoming the ornament and consolation of his old age. But though he felt keenly these successive bereavements, he was never heard to utter any thing approaching a murmur on such occasions. On the morning of the funeral, he would withdraw to the room where the remains of his child were placed, and there, while in solemn acts of devotion he resigned to God the gift which had been recalled, “ he would express,” says his biographer, “ unfeigned gratitude to his Heavenly Father for the comfort he had so long enjoyed, while exercising the trust reposed in him.” He was accustomed to say, on the death of his children, that “ his ultimate end respecting them was answered, since he had trained them up to become inhabitants of that kingdom into which he trusted they had been mercifully received.” He remarks, in one of his letters to his second son, “ my fond wishes would fain see an amendment in your sister’s health, but her removal hence will only be the speedier possession of eternal glory. I would rather bury all my children, than see them departing from the way of truth and righteousness, though in the highest prosperity.”

The professional part of Mr. Hey’s life will be found particularly interesting to surgical practitioners, among whom he was well known and highly esteemed, both for his writings and his skill as an operator. We shall, however, prefer extracting a

few particulars respecting his judicial and political career, in which he proved himself as great a public blessing as by his surgical talents.

In the year 1786 he was elected an alderman of Leeds, and the next year was appointed to the office of mayor. The circle included in his jurisdiction contained at that time 50,000 souls, since augmented (as appears from the returns of 1821) to 83,251. With his characteristic vigour of mind, he applied himself to the assiduous study of the law, and obtained a highly respectable share of information in those departments of legal science with which it was desirable for him to become acquainted for the discharge of his magisterial duties. He was particularly active in enforcing the laws relative to blasphemy, drunkenness, Sabbath-breaking, and similar offences against God and society. Though greatly encouraged in his exertions by his late Majesty's proclamation, issued in June, 1787, "for the encouragement of piety and virtue, and the preventing and punishing of vice, profaneness, and immorality," he unhappily had to encounter obstacles of so formidable a nature that most men would have despaired of success: every species of opposition, that private chicane and public turbulence could devise, was put in operation to prevent the execution of his wise, legal, and useful plans. He was burned in effigy; his carriage was stopped, the traces cut, one of his horses stabbed, and himself, and his wife, who was with him in the carriage, with difficulty escaped personal violence. It does not, however, appear that he gave the slightest *just* cause for these outrages. His conduct was cool, impartial, and, where there was any hope of amendment, as lenient as the laws of his country and his own oath and duty allowed. Half a century had now passed over his head, and his gravity and steadiness of character exempt him from any suspicion of a zeal without discretion. The judges, with one discreditable exception, upheld both his character and his exertions. The individual excepted, and whose name, for the sake of his office, is not mentioned in the narrative, saw fit, as appears from the minutes of the two counsel employed by the defendant, to charge the jury with a flippancy not often witnessed on the English bench, telling them that Mr. Hey's constables, whose conduct was in question, were "of the reforming kind;" that "reformation generally produces greater evils than it attempts to redress;" that "he did not know that '*damning eyes*' was swearing;" and that the celebrated act against profane cursing and swearing, (19 Geo. 2.) appointed by law to be read publicly in every church and chapel four times every year, "was never heard of by the

public," and that "he himself had never heard of it till he came into that court!"

Mr. Hey outlived this storm; and the excellence of his motives, and the wisdom, dignity, and moderation of his conduct, were at length very generally acknowledged and appreciated. He was again chosen mayor in 1801; and though he was as firm as before in opposing whatever tended to the corruption of good morals, he escaped without public opposition or obloquy, even from the most dissolute of his fellow townsmen, who now knew too well his talents, resolution, and high reputation, to venture to oppose his plans; while from all the friends of religion and virtue he received a degree of regard and veneration which would have intoxicated a man of less sober mind, or less under the chastising influence of Christian principles. He was accustomed to remark, what every person who acts from conscientious motives, in circumstances of difficulty, must have frequently found, that "he had often incurred the greatest obloquy from those actions which had required the greatest sacrifice of feeling to perform, and to which he was conscious nothing could have impelled him but a deep sense of his duty."

His *political* exertions were not less praiseworthy than those which he made as a magistrate in the cause of morals and religion; and indeed they were closely and naturally connected. On this subject we cannot forbear adducing an extract of some length, which conveys many very important lessons, and exhibits Mr. Hey's character in a new and highly interesting light.

"Mr. Hey viewed with concern and alarm the progress of infidel principles, which had been gradually diffused with much art and assiduity through a great part of the Continent of Europe. The admission of these detestable doctrines was necessarily accompanied by a bold profligacy of manners, a hardened depravity of moral sentiment, and every noble, generous, and virtuous feeling gave way to a cold, base, narrow, intolerant selfishness, equally hostile to the principles of justice, the dictates of right reason, and the tender sympathies of humanity. The agency of this malignant leaven had been long silently exerting its influence through different portions of the corrupt mass; and, about this period, the fermentation had acquired a strength and maturity which agitated and convulsed, not the French nation only, but every government within the sphere of its influence. The first shocks and commotions were portentous indications of the explosion of a volcano, which emitted from its bowels a pestiferous vapour, pregnant with disaster, madness, and woe. The ill-constructed and unsubstantial theories of the equality of mankind, of the perfectibility of human nature, of a state of freedom incompatible

with the laws of God, and at variance with all human civil institutions, engendered a spirit of insubordination, a contempt of all authority, a disdain of those restraints, moral and social, which are so essential to personal security and the comfortable subsistence of human society. Such principles and passions quickened into life and activity, under the awe of no repressing or controlling influence, exhibited to a calm, reflecting mind the appalling spectacle of a people impelled headlong, by the fury of a wild and heated imagination, into the most preposterous schemes of ambition, into practices of refined and unparalleled inhumanity, into the wanton profanation of all that was ever held sacred and venerable; affecting a scorn of the common civilities and decencies of life, and rapidly plunging into the lowest sink of grossness, voluptuousness, and brutality.

“ Mr. Hey had studied attentively the constitution of his country, and was thoroughly persuaded that it is calculated to diffuse a beneficent influence over the people who are blessed by the possession of it surpassing that which is enjoyed by any other nation. He had drawn his political principles from the Bible, and considered the practical recognition of the Supreme Being as the great Governor of the world, with a serious regard to the exercise of religion and the obligations of christian morality, as the fundamental supports of every government, without which neither prosperity nor happiness could be reasonably expected. He was consequently surprised and alarmed by the folly and temerity of those men, who, seduced by fanciful and unsubstantial theories, and in the vehement pursuit of irrational and visionary objects, were eager to trample down all former institutions, sacred and civil, to sacrifice all that had been taught by the wisdom and experience of former ages, and to subject the highest and most important interests of mankind to the test of rash and chimerical experiments. Many of his surviving friends may perhaps recollect his remark on the murder of the French King:—‘ I am no prophet, nor shall I probably live to see it; but I greatly mistake, if those sentiments have not gone forth which will shake every throne of Europe to its base.’

“ The philosophical and political creeds which successively sprung up, were imposed and changed until the prolific faculty of French genius itself was nearly exhausted; yet these diversified and misformed productions agreed in one conspicuous tendency, that of conducting their deluded projectors into the barbarous extravagances of anarchy, and the gloomy abyss of atheism. The uninstructed, corrupt, unprincipled part of mankind, were subjects duly prepared to receive and propagate the pestilential feculence; and never were the emissaries of evil more intrepid, active, and zealous in communicating the contagion, and labouring to involve all human beings in the same miseries and horrors by which they were overwhelmed, than at this distracting period.

“ The firmness of Mr. Hey's mind seemed to be shaken; he was oppressed by an unusual dejection of spirits at the prospect of those impending storms, which threatened no less than the entire overthrow of all that was dear to men, as members of society, and the extinction of all that cheered them as candidates for immortality.



Every constituted form of civil and ecclesiastical polity, all the privileges and immunities enjoyed under the sanction of a well-regulated government, and the very existence of religion as the guide of life and the foundation of our most exalted hopes, seemed to be marked for subversion; and it required the utmost exertion of his faith in the power and goodness of God to sustain his mind, under the conflicting emotions by which it was agitated. Mr. Hey was induced by the circumstances of the times, to engage zealously in such patriotic exertions as tended to obstruct the licentious and wicked designs of the enemies of government, and the promoters of disorder and infidelity. He became a politician indeed; but his patriotism was pure and disinterested; he loved his country, he was the friend of peace and good order, and of those civil and religious privileges which belong essentially to our free and happy constitution, and are inseparably connected with a duly regulated liberty. He was no friend to harsh and violent counsels, no favourer of arbitrary and tyrannical proceedings; he was not a rash, partial, unguarded declaimer against the persons or the measures which he disapproved; but he laboured to convince the judgment by sound argument, and to gain the heart by friendly expostulation and mild persuasion.

“ Mr. Hey conferred at this juncture with the principal persons of the town of Leeds, on the state and condition of our national affairs, and pointed out the dangers to which the country was exposed, in so clear and convincing a manner, that they were roused to exertion, and both steadily and effectually co-operated with him in opposing levelling and revolutionary principles, and in exciting and cherishing a spirit of loyalty to the government, and affection to the best interests of the state. He maintained a correspondence with several members of the House of Commons, and not unfrequently suggested measures which were finally adopted by the government. Committees often met at his house to deliberate on the best methods of averting and repelling the baleful influence of democratical and atheistical principles, and all the vigour and energy of his character were summoned into action, and directed to the great purposes of promoting the safety and welfare of his country. The patriotism of Mr. Hey being conducted and hallowed by the spirit of Christianity, his exertions for the peace and happiness of the kingdom were combined with regular, solemn, and private intercession with Almighty God; he likewise composed a form of prayer, with which he and his religious friends agreed to supplicate the divine mercy, on a certain evening in every week; and during a period of twenty years he imposed on himself the observance of days of fasting and humiliation in addition to those appointed by the legislature. He considered religion as the grand bulwark of a state, and often expressed it as his opinion, ‘ that a truly righteous nation would be invincible; for,’ he observed, ‘ although men, as individuals, were reserved to the judgment of the last day, yet, as nations could have no existence at that period, collectively, they were rewarded or punished in this world, according to their works.’ As the political principles of Mr. Hey were founded upon the Bible, so the means he employed, and the measures he adopted to

further the great and good designs which he pursued, were consonant with the spirit and genius of Christianity." (P. 134—141.)

Mr. Pearson has devoted a very interesting section to a description of Mr. Hey's "zeal and public spirit in promoting whatever promised benefit to the true interests of mankind." His exertions relative to the slave trade, the Bible Society, the education of the poor, the "Church Missionary Society," and a variety of other beneficial institutions, general and local, were unwearied, and were far beyond what his numerous engagements seemed to render practicable. The following circumstances strikingly exhibit his character at the age of eighty-two years—a period of life at which men are not generally either very zealous in planning new designs of benevolence, which require much labour and pecuniary sacrifice, or very patient in listening to or acting upon arguments urged against their favourite schemes. The circumstances to which we allude were these: The Baptist Missionaries, at Serampore, in India, had stated that they had the literary means of translating the Scriptures into twenty-six new dialects; and that a thousand copies of the New Testament could be printed in each of these dialects at the moderate expense of five hundred pounds. Mr. Hey, impressed with the importance of this undertaking, conceived the generous design of immediately raising, by private subscription, the sum of *thirteen thousand pounds*, to create a fund for the proposed object. This sum he offered to place in the hands of the committee of the Bible Society, for the exclusive purpose he had in view. The committee weighed the proposal with the respect and gratitude it deserved; but, fearful of the precedent of creating a separate fund, and foreseeing many evils likely to result from the adoption of the measure, they declined accepting the gift on any other terms than those of appropriating it at their own discretion. Mr. Hey, dear as was the object to his heart, perfectly acquiesced in their opinion, and proved his charitable feeling on the occasion, by remitting to them the whole of the subscriptions already received, amounting to 1475*l.* without condition or limitation. It may be worth while to add, that the society took up the scheme on their own responsibility, and promised the sum of 500*l.* for the first thousand copies of every approved translation of the New Testament into a dialect of India, in which no translation had before been printed. Some time after, *three* suitable translations being presented to the committee, the award of 1500*l.* was voted to the claimants; and, by a painful, yet pleasing coincidence, the intelligence of the death of Mr. Hey reached the committee at the very meeting in which this award was pronounced.

Before we conduct our readers to the period of Mr. Hey's death, which we have thus anticipated, we shall quote a passage or two relative to his domestic and private conduct in the discharge of his religious duties.

“ When Mr. Hey married and became the head of a family, the first arrangements of his household were modelled by that christian wisdom which had been long the governing principle of his own mind. He conceived it to be not less his duty to provide for the spiritual advantages of those over whom he presided, than to supply their bodily wants. He accordingly established the regular worship of God in his family, morning and evening; at which his apprentices, pupils, and servants, were always expected to be present; and he communicated to them, at other times, such religious instruction as he judged to be best suited to their respective capacities and situations.

“ The manner in which he conducted the family devotions was serious and most impressive; he read a portion of Scripture slowly and reverently, now and then offering a very short and pious remark on any particular text that occurred. His prayer was offered up with a devout solemnity and reverence, which indicated his due recollection of the greatness and majesty of Him whom he was addressing. The whole service rarely exceeded twenty, or twenty-five minutes; for he was careful not to make the duties of religion wearisome by protracting them too long.

“ On the Sunday evening he would sometimes expound part of a chapter in the Bible, or explain some portion of the service in the book of Common Prayer, or read a plain, practical sermon to his family. On some occasions he would explain and enforce the more important parts of a sermon they had been hearing; and he seldom omitted to improve any affecting incident which had occurred during the week. He was careful to awaken the attention of his family to those sacred seasons for which our church has provided particular services; he considered these appointments as favourable opportunities of impressing the minds of his family with the doctrines and events which it was the more immediate purpose of these offices to commemorate. Mr. Hey regarded it as consonant both to Scripture and the natural constitution of our minds, to celebrate remarkable events at stated times.

“ The example of Mr. Hey will prove the futility of those excuses which too many persons employ to justify their neglect of the Sabbath. Few of them have half the engagements which demanded his time, and occupied his thoughts; yet they complain, that they cannot find time to attend the church, and to employ an hour or two in the instruction of their children and households in the important duties of religion. Notwithstanding his extensive practice, and being frequently obliged to visit patients at a considerable distance from Leeds, he rarely missed attending the morning and afternoon service of the church. He always saw as many of his patients as possible on the Saturday; and as they knew his habits and manner of living, they did not expect, unless in cases of necessity, to see him on the Sunday. On this day he was much in private prayer and meditation; he nei-

ther did his own pleasure, nor spake his own words ; but the intervals of public worship were filled up by conversing with his family on divine things, and instructing his servants and the children of the Sunday schools." (P. 20—23.)

The old age of Mr. Hey was green and vigorous ; his eyesight and hearing continued good ; his vocal powers were still agreeable ; and his hand-writing remained firm and distinct. He remarked, that he could enjoy all the innocent pleasures of life as much as ever ; and that he had not yet found, " though by reason of strength he had *passed* fourscore years," that his strength was as yet " labour or sorrow." We find him, within a fortnight of his death, visiting patients at the distance of ten or twelve miles from his house, " in addition to the regular duties of the day." He expired March 23, 1819, after a few days' illness. His disorder prevented his conversing with his family and friends in the same collected and instructive manner as he had done on former occasions of sickness ; but the little he said was of such a nature as to show his peace of mind, and his unclouded hopes of a blissful immortality, through faith in that Saviour whom he had so long loved and zealously endeavoured to serve.

There are many other particulars in the volume before us, which would well bear transcription or condensation ; but we must be contented to quit the subject of the narrative of the compiler, to whom the public is greatly indebted, for a highly useful and interesting record of facts and virtues, which cannot be contemplated by a rightly disposed mind without great moral benefit. Mr. Pearson's own instructive dissertations, interwoven with his work, indicate deep thought and reflection, and would appear doubly valuable, if read with attention after running over the memoir, so as to allow the mind taste and leisure for more orderly reflection than readers are accustomed to indulge in during the progress of a narrative. Medical readers will find in this volume a variety of incidental remarks and discussions connected with the duties and manners of the profession ; and we recollect no uninspired volume better adapted to be put into the hands of a young man entering on this line of life, as a manual of instruction in the moral difficulties which often occur in the exercise of his honourable vocation, and as a safeguard to his own personal conduct. The moral and theological reflections are peculiarly excellent ; and we trust that the respected author will find that best reward of his lucubrations—the consciousness of having done much good to society, and especially to the younger members of that profession of which he himself is so bright an ornament. We shall only add, that he will do well, in another edition, to give to his work a clearer order, and better chronological arrangement.

## ART. XV.—BAMFORD ON SCHOOL DISCIPLINE.

*Essays on the Discipline of Children, particularly as regards their Education; By the Rev. R. W. Bamford, of Trinity College, Cambridge. p.p. 159. London, 1822.*

WHETHER any new discoveries can be made in the theory of education, we are much inclined to doubt; but that a great practical reformation is necessary, we entertain no doubt at all; and we therefore feel indebted to those who favour the public with the results of their experience, especially when, as in the instance of the work before us, they strongly urge particular points which they have diligently elaborated, and on which their ideas, if not new, are, what is far better, well-matured and practically useful.

The chief topic of Mr. Bamford's publication is the long-tolerated system of corporal castigation, as it exists in too many of our schools, public and private; a topic on which much has been said, and said ably, but which has no where been dilated upon with such abundance of detail, and superabundance of quotation, as in this little volume. The author's facts, reasonings, and citations, all deserve the most serious consideration.

It has often appeared to us a somewhat singular circumstance, that while in other departments of social and civilized life the progress of modern improvement is every where visible, the system of punishments in our schools, for the higher and middle classes of society, very generally continues nearly what it was in the darkest ages. The anomaly is the more remarkable since the introduction of the system of mutual instruction, and the preventive discipline conjoined with the administration of that system, into so many of our schools for the children of the poor. By means of the provisions of the Madras plan, the disgusting exhibition of corporal punishment is banished from these eleemosynary institutions; yet many a nobleman or gentleman who would vote for the dismissal of any master of a village or national school, who should so far forget the genius of the system as to govern his little empire by severity of punishment, instead of by constant vigilance, employment, and prevention, expresses no reluctance that his own son should undergo a weekly or daily flagellation by a duly authorised and classical hand. The plea urged by the master, and usually admitted as incontrovertible by the parent, is—the tyrant's law—necessity. This necessity is learnedly proved by argument, and fortified by prescription. In short, boys always have been flogged; and the country has long flourished under the









