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I.—Literary.

MR. KIPLING'S VERSE.

It has rarely happened in the history of literature that a great writer has been equally great in poetry and in prose. Men who have talent only may do two things equally well; the man of genius is apt to do but one thing, but to do that one thing passing well. One of the unwritten reasons for denying that Bacon wrote Shakespeare's Plays is the difficulty of believing that the *Essays* and *Hamlet* were born of the same brain. Nevertheless, in the opinion of the world, Rudyard Kipling has accomplished the improbable, and, if popularity be an adequate test, has achieved not only supreme but equal excellence in story and in song.

It is at this late day perhaps a trite remark that Mr. Kipling has been happy in his command of subjects. He leads us into unknown lands and shows us men and deeds that are strange to us. His poetry—less, perhaps, than his prose, but still to a marked degree—borrows interest from its far-off background and setting.

Mandelay, with its "old Mulmein Pagoda" is as attractively novel to us in our clanging Western world as is Mowgli, the Jungle Man; and the "*Ballad of East and West*," that stirring tale of a time "when wolf and gray wolf meet," is only another "*Plain Tale from the Hills*," done in incomparably virile verse. Kipling's best work is popularly supposed to be in the noble *Recessional Hymn*,

be in enlarging our vocabulary of speech to use now and then fresh new coins that sparkle and gleam and have not lost their mint-mark, to use the most expressive and vivid word that brings a picture to the mind.

Dr. Hillis, in his first sermon at Plymouth church, spoke of our Lord Jesus Christ as a literary artist. The phrase does not please my taste. Yet His methods of presenting truth are eminently worthy of our study and imitation. What unapproachable majesty, what moving humanness, what matchless tenderness and power in His spoken words. "They are life."
WM. S. LACY.

SOME ORIGINAL DOCUMENTS IN THE SPENCE
LIBRARY.

BY PROF. W. W. MOORE.

At the recent meeting of East Hanover Presbytery in Richmond (April 20th, 1899) Mr. W. W. Henry informed the Presbytery that the original copy of the petition of old Hanover Presbytery to the General Assembly of Virginia in 1774 in behalf of religious liberty was still in existence in the State Archives, and Mr. Henry was appointed chairman of a committee to make an effort to secure its removal to the fire-proof library building of Union Theological Seminary. As this celebrated document, with its masterly statement of those principles of religious freedom which are now universally recognized in America, may not be known to all our readers, we reprint here the interesting statement in regard to it made by Mr. Henry in his communication to the *Central Presbyterian* in May, 1888, just after his discovery of the manuscript among the archives of the State. Although it was written in 1774, it had never before been published till at Mr. Henry's instance it appeared in the *Central Presbyterian* of May 16th, 1888.

He says: "The occasion of its preparation was the introduction in the House of Burgesses in 1772 of a bill

having for its professed object the better security of the religious liberty of Protestant dissenters in the colony, but really contrived for their oppression in several particulars. The objectionable features are commented upon in the paper. Foote in his 'Sketches of Virginia,' p. 320, states the dissatisfaction of Hanover Presbytery with the proposed bill, and the appointment of Rev. John Todd and Captain John Morton as commissioners to attend the next Assembly in opposition to it. Nothing was done in the next Assembly touching the matter, and at the meeting at the house of Robert Caldwell, on Cub Creek, in Charlotte county, 14th October, 1774, there being apprehension that the Assembly would take action during the fall session, the Presbytery adjourned to meet on the second Wednesday of November next at the house of Col. William Cabell, of Amherst, to remonstrate against the bill. This paper is that remonstrance, and is most interesting and instructive, not only because of its ability and the light it sheds on the then condition of the Church and the colony, but because it is the first paper of the kind, so far as I have seen, which was ever presented to the Virginia Assembly claiming equal rights for dissenters. It may, therefore, be regarded as the advance guard of that army of remonstrances, which so vigorously attacked the Establishment, and finally overpowered it, and established perfect religious liberty on its ruins.

Foote evidently never saw this paper. Taking it in connection with the able memorials of Hanover Presbytery in 1776 and 1777, which Foote gives in full, the reader can have no difficulty in seeing where Mr. Jefferson, who was a member of the General Assembly, got his views of religious liberty. His famous bill was not written before 1777, nor reported before 1779, and it shows no more advanced thought on the subject than the able papers of Hanover Presbytery."

That the Spence Library is the proper depository of this epoch-making document is evident without argument. If placed there in a suitable case for the exhibition to all visitors of such manuscripts and other unique or rare autographs and inscriptions, it would be seen by a larger num-

ber of people and would more effectually perpetuate the memory of those statesman-like Presbyterians of the Revolution, to whom our whole country is indebted, than if allowed to remain buried among the archives of the State. Already the Spence Library is in possession of a priceless manuscript from the hand of the man who was the real father of religious liberty in Virginia, Samuel Davies, whose views on this subject, after being urged by Davies himself with steadily increasing success, were advocated with matchless eloquence by his illustrious disciple, Patrick Henry, afterwards more explicitly stated in the five great memorials of Hanover Presbytery, and finally embodied to a very large extent by Thomas Jefferson in his immortal bill for religious freedom.

As Dr. Foote has well said: "Makemie stands as the father of the Presbyterian Church in America; Davies as the apostle of Virginia. To no one man, in a religious point of view, does Virginia owe as much; no one can claim a more affectionate remembrance by Christian people. His residence in the State is an era in its history. * * * * The Virginia Synod claims him as her spiritual father, and the Virginia creed in politics acknowledges his principles of religious freedom and civil liberty. His influence on politics was indirect, but not the less sure. The sole supremacy of Christ in the Church, the authority of the Word of God, the equality of the ministers of religion, the individual rights of conscience, principles for which he plead before the General Court, and in the defence of which he encountered such men as Pendleton, Wythe, Randolph and the whole host of the aristocracy, are now a part and parcel of the religious and political creed of an overwhelming majority of the citizens of the '*Ancient Dominion*.' He demonstrated the capability of the Church of Christ to sustain itself, not only without the fostering aid of the State, but under its oppressive laws. He showed the patriotism of true religion; and in defending the principles of Presbytery he maintained what Virginia now believes to be the inalienable rights of man."

The manuscript referred to as in our possession is the autograph diary of Davies, one hundred and ninety-seven

unruled sheets, now yellow with age, closely written in ink, with the account of his meditations, prayers and toils in connection with the financial agency prosecuted by himself and the Rev. Gilbert Tennent in Great Britain and Ireland on behalf of Princeton College—an enterprise which resulted in the collection of four thousand pounds for that young and struggling institution, of which Davies was afterwards President, succeeding Jonathan Edwards. There his brilliant career was closed by death at the early age of thirty-seven.

The journal kept by Mr. Davies covers nearly two years, from the time of his appointment to this agency, July 2, 1753, to the day of his arrival at his home about twelve miles from Richmond, on his return from England, February 15, 1755. It was written in two small volumes, one of which was obtained from his family by Dr. Rice, the founder of our seminary, and is now in the library, as stated above; while the other, after various adventures, found its way to Princeton College, where it is still preserved. This diary not only gives us the truest and fullest insight into the character of "the apostle of Virginia" and the father of religious liberty in this commonwealth, whom Jonathan Edwards, after "the comfort of a short interview" in 1752, pronounced to be "a man of very solid understanding, discreet in his behavior, and polished and gentlemanly in his manners, as well as fervent and zealous in religion"; who laid the foundations of Presbyterianism in Virginia broad and deep; who set Princeton College in the highway of success; who preached those majestic sermons that stirred the hearts of two continents and the four volumes of which have been repeatedly published in Great Britain and America ("At the twang of his silver bow the heart was pierced through and through; and with an angel's tenderness he was pouring in the balm of Gilead to the wounded spirit"); the man who with prophetic ken uttered this remarkable sentence in the course of his thrilling sermon to the first volunteer company raised in Virginia after Braddock's defeat—"I may point out to the public that heroic youth, Col. Washington, whom I cannot but hope Providence has hitherto preserved in so signal a manner, for some import-

ant service";—this diary not only gives us the best insight into the character of this creative man, but it contains the best account known to us of the state of religion in Great Britain at that time.

It was our intention to give some extracts from this unique diary, with its brief but acute comments upon the characters of the men whom he met in the old world, and his interview with William Penn, the Duke of Argyle, Mr. Cromwell, the great grandson of the supreme Englishman, and the leading ministers of Scotland and England, but our space is now too limited, and so we content ourselves with a single quotation:

“SUNDAY, October 27, 1754.

“Yesterday we waited on Messrs. John and Charles Westley. Notwithstanding all their wild notions, they appear very benevolent and zealous men that are laboring with all their might to awaken the secure world to a sense of religion, and they are honored with success. But I am afraid their encouraging so many illiterate men to preach the gospel will have bad consequences. I heard one of them last Tuesday night, but he explained nothing at all. His sermon was a mere huddle of pathetic confusion, and I was uneasy, as it might bring reproach upon experimental religion. The despised Methodists, with all their foibles, seem to me to have more of the spirit of religion than any set of people in this island.”

The whole diary is given in Foote's *Sketches of Virginia*, but it has a distinctly richer flavor and a more pronounced 18th century atmosphere when read from these quaint manuscript pages with their long, old-fashioned S's, their nouns all beginning with capital letters, their obsolete abbreviations, and their suggestive erasures and interlineations.

We may have more to say of it at another time, as also of other valuable old manuscripts in our possession, such as the Rev. Henry Patillo's manuscript manual of Geography prepared for the use of his pupils, the volume of the proceedings of the Theological Society of Hampden-Sidney College established in 1812 in the time of the elder Moses Hoge, the manuscript lectures of Dr. John Holt Rice, and

the copious notes of the lectures of Dr. George A. Baxter by Dr. J. H. Boccock. Of Dr. Baxter one of his students wrote, "I never expect again to know a character so humble and retiring, so tender and soft a feeling, and yet so reverently almost fearfully great an intellect." Dr. Plumer said of him, "I have seen old Rex (Dr. Baxter) among the tallest men in the Presbyterian Church, and he was taller by head and shoulders than the tallest."

There are other precious documents, tablets and *fac similes* in our collection of which we cannot now speak, but we regret to say that we have not as yet any suitable cases for the preservation and exhibition of these rare literary treasures. They are indeed safely and superbly housed at last, thanks to the Christian beneficence of Mr. W. W. Spence of Baltimore, but we need at once two glass covered oak cases in which they may be placed and conspicuously labelled, so as to be easily seen by our numerous visitors and securely examined by serious students of sources. Our outlay during the current year for the necessary general equipment of the seminary has been large, properly so, necessarily so, and we have no funds at present for the purpose here mentioned. A few years ago we gave an account in this Magazine of the Temple Tablet of the time of our Lord, discovered at Jerusalem in 1871, and stated that if any friend of Union Seminary, who might read the article, should feel moved to give \$16 for that purpose, he could make a valuable contribution to the Library of the institution by ordering for it a *fac simile* of that ancient and interesting monument. The next mail brought us a graceful note from the most distinguished graduate of the seminary then living, the late Rev. Dr. Moses D. Hoge, with his check for the amount mentioned. May we not hope that the mention of our present need of \$100 for the purchase of a couple of cases for our valuable manuscripts and other antiquities will evoke a similar response from some friend of the seminary?