

**NATIONAL
PORTRAIT GALLERY**

OF

ILLUSTRIOUS AND EMINENT PERSONAGES

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ADAM CLARKE, L.L.D., F.A.S.

A. Clarke

ADAM CLARKE. LL.D.

F. A. S. ETC. ETC. ETC.

WHEN we look upon the portrait of a man distinguished among his contemporaries by the possession of extraordinary abilities, and still more by the noble and useful purposes to which those abilities were applied, the question naturally suggests itself,—What were the individual traits which have impressed their characteristic influence upon the countenance, and what the events which marked his course?

The brevity of the present memoir will not permit us to enter into the details of a life unceasing in active exertion, both mental and bodily; yet, even from a general view, we may discover the striking features of a godlike mind, a mind gifted with that power of intellect which alone proceeds from the Father of all wisdom, and which, while rendering back glory to its Author, raised the subject of these pages to that high station in the religious and literary world which he so long and uninterruptedly maintained.

In the obscure village of Moybeg, in the county of Londonderry, ADAM CLARKE was born. The parish register having been lost, or perhaps never kept, the exact date of his birth has not been ascertained, but most probably the event took place in the year 1760. His father, John Clarke, was descended from an ancient English family, for several generations settled in Ireland; he had been originally brought up and intended for the Church, but, marrying imprudently early, his prospects were destroyed, and a rapid increase of family caused him to adopt the profession of a public licensed schoolmaster. His wife was a Scotch woman, of the name of M'Lean.

Adam, their second son, was early inured to many hardships, and practically taught the virtue of independence. His education scarcely deserved the name, for the circumstances of the family requiring the attention of the boys to the small farm which they held, the two brothers, Tracy and Adam, were obliged to attend their father's school only on alternate days, and each rehearsed to the other, on his return, the lessons which he himself had acquired.

Adam, though assiduous, was a very slow scholar, and found almost insurmountable difficulty in learning, till at length the bitter taunts of his companions gave a sudden stimulus to his mind, which it

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never lost. From this time his progress was as rapid, as his desire after knowledge and his love of reading were intense. The few pence which he could call his own were scrupulously laid by, to purchase books; and to many of the works which then formed his treasured juvenile library, he frequently owned himself indebted for much permanent good. They chiefly consisted of tales of chivalry and enchantment, works admirably calculated to impress upon the youthful heart exalted, though perhaps exaggerated, notions of courage, and constancy, and a firm belief in the existence of a spiritual world. From one of these, the Arabian Nights' Entertainment, he acquired that taste for Oriental literature, which afterwards led to such important results in biblical criticism.

While his faculties were thus exercised in studies suited to his age, the capacities of his soul were also gradually developing themselves with reference to the work for which he was designed. A mother's watchful care had laid, even on his infant years, the restraining influence of the fear of the Almighty, and impressed him with a deep reverence for his word; but this fear remained in his mind unaccompanied by that heartfelt joy and strength of faith which the Christian verity alone can cause to flourish in the heart: for this possession he was induced to seek, by the preaching of the Methodists.

When about the age of seventeen, he became a member of Mr. Wesley's societies, and shortly afterward was sent by him to Kingswood School, where he remained only thirty-two days; but these were days of sorrow and disappointment, his treatment at this institution being discreditable to even common humanity, and the means of instruction few and inadequate. On his leaving Kingswood he was immediately sent forth as a travelling preacher, engaged in the unceasing and arduous duties, and exposed to all the privations and difficulties, which that office then involved. During the first year of his itinerant labours he preached upwards of 500 times, beside giving many public exhortations, and frequently visiting the different families in his circuit, comforting the sick and counselling the afflicted. In most places he obtained universal favour, and his fervid eloquence found a ready witness in the hearts of his hearers: but, in some of the dark places of the land—and these were not few—the vital truths of religion could be proclaimed only through dangers and deaths, lawless multitudes assembling to persecute and to destroy. In such scenes (for he passed through such) the young missionary stood unmoved, strong in the Rock of his trust and the Tower of his defence.

About this time a singular circumstance occurred, the results of

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which, had the influence of it continued, would have proved fatal to the future eminence of this distinguished individual. A friend, whose piety was greater than his discretion, strongly reprobated the studies of Mr. Clarke, affirming that they were nothing but incentives to pride and vain-glory. Diffident of himself, and entertaining a high opinion of the religious knowledge of him who thus judged, he was unhappily alarmed into concession, and for some years relinquished all literary pursuits, till more experience, and a juster estimate of his own powers, dispelled the delusion. He now became convinced that the cultivation of his mind was a duty which he owed both to God and man; and, as a teacher of righteousness, he strained every nerve to gain a nearer approach to the Fountain of light, and to bring down thence those treasures of knowledge which at last so abundantly enriched his own mind, and illustrated and enforced the words of revelation.

Few, however, were the facilities which Mr. Clarke then possessed, of satisfying his ardour and thirst after learning; but those which he did enjoy, were used to the uttermost. Miss Kennicott having lent him a copy of her brother's edition of the Hebrew Bible, his attention was much devoted to biblical criticism; a subject which he shortly afterward pursued more fully when he removed to the island of Jersey, where, in the public library of St. Helier's, he had an opportunity of consulting Walton's Polyglott. After carefully comparing, and noting down the variations between the Septuagint, the Vulgate, and the Hebrew text, he was desirous of obtaining a still more accurate knowledge of the ancient Oriental versions, and, by close application, he soon mastered the Samaritan, Chaldee, and Syriac; thus laying a solid and extensive foundation, which he subsequently increased by the acquisition of Persian and Arabic. Some of the stores of learning, thus attained, were also made subservient to the benefit of others. Feeling, himself, the great importance of these acquirements to the successful exercise of the ministerial office, Mr. Clarke, during his second residence in Manchester, constantly opened his study every morning, from five o'clock till seven, for the gratuitous instruction of several young friends in the Greek and Hebrew languages.

A tolerably correct estimate of Mr. Clarke's unwearied diligence, may be formed from the following statement:—From the year 1784 to 1785, he preached 568 sermons, independent of lectures, expositions, &c.; and from 1782 to 1808, he preached no less than 6,615 sermons, exclusive also of exhortations, &c. During his abode in London, for three years, commencing 1795, he walked more than 7,000 miles, merely on journeys to preach in the city and its neighbourhood, not

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reckoning his walking on other public and private business. Another remarkable fact concerning that period is, as stated by the late Mr. Buttress, of Spitalfields, his invariable companion, "though preaching at widely distant places, he never gave the same sermon twice, excepting, on one occasion, at my particular request."

In the year 1800, Mr. Clarke published a new translation of Sturm's Reflections, which was shortly followed by his valuable work, the Bibliographical Dictionary. Many were the difficulties which he had to encounter in the prosecution of his literary labours, arising from his small means of procuring the scarce and expensive authors which the nature of his studies required; still, by persevering and judicious purchases, he finally obtained what he desired, and gradually formed, not only an extensive and valuable library, but also a very large and curious collection of MSS., chiefly Persian and Arabic, consisting of many hundreds of volumes. A book-stall could seldom be passed by unnoticed, and many rare and important works were thus obtained. In 1804 he published a new edition of Fleury's Manners of the Ancient Israelites, with numerous notes; and in 1807 the first volume of a Concise View of the Succession of Sacred Literature, since brought to a conclusion on an enlarged plan by his youngest son, the Rev. J. B. B. Clarke.

About this period Mr. Clarke gave his efficient aid, and became a most zealous assistant, to the British and Foreign Bible Society, being one of the earliest members of its committee; his intimate acquaintance with Eastern literature, manners, and prejudices, enabling him to give much important advice toward the successful accomplishment of the noble objects which it had in view. He himself constructed the scale of types used in the translations of the Scriptures into the Calmuc dialect.

The varied information and well-known talents of Mr. Clarke were now called, though reluctantly on his part, into a still more public sphere by his connection with Government as a sub-commissioner appointed to investigate the Records of the Nation. To his care was committed the important and responsible task of preparing and arranging the materials for a corrected and enlarged edition of Rymer's *Fœdera*; an arduous work, both as regarded the difficulty of its accomplishment, as well as its heavy demand on time already so fully occupied. During ten years he continued his labours in this department, though twice having tendered his resignation; which the extreme difficulty of finding an adequate substitute obliged the commissioners to refuse.

From his constantly accumulating toil, the health of Mr. Clarke

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suffered very severely; his body was worn down by ceaseless exertion; and his spirit was exhausted by these public engagements being added to his ministerial duties, for, with *their* due performance he never allowed any other occupations to interfere: but what chiefly undermined his health was the close study and minute investigation which were necessary, and were diligently employed in laying up stores of materials for that great work, on which his fame as well as usefulness will ever securely rest—his Commentary on the Holy Bible.

His design in undertaking it is briefly described in the title, “A Help to a *Better Understanding* of the Sacred Writings;” and to the completion of this design he brought all his resources of piety, experience, learning, science, and general knowledge, under the direction of sound judgment, and arrangement of patient accuracy. Each verse was first literally translated from the original, and all its various readings carefully collated, after which his own opinion was formed, and temperately expressed. The *sense* of Scripture was enforced by every illustration which the vast creation, both of mind and matter, could furnish to the exploring of a spirit capacious of all excellence, comprehensive in its grasp, and unwearied in its energies.

During his residence in London in 1796, the notes were first regularly commenced, and an accident shortly afterwards occurred, which had nearly terminated their course abruptly. He left the comment on the book of Job by mistake in the house of a friend; on discovering his loss next morning, he returned, and found that his friend’s servant had used the sheets as waste paper, to fold up ends of candles: when reproduced, they were in a deplorable state; still they were legible; or, as he afterwards frequently observed, he should never have had the courage to write them again, or to proceed with his undertaking. Genesis was published in the year 1810, and the whole work completed about fifteen years afterwards.

Thus far we have traced Mr. Clarke labouring with success; but there was one object which lay very near his heart, in which, about this period, he failed. He was well aware of the great additions and emendations which might be made to Walton’s Polyglott, in consequence of the improved state of biblical criticism, and the fresh sources of accuracy for the text of Scripture, which have been discovered since Walton’s time; he was, therefore, very anxious that a new edition should be undertaken: he laid down plans, formed scales, drew up proposals, obtained the support of several spiritual and lay lords, and wished that the Bench of Bishops should be the sole directors of the design, being careful solely for the due execution of the object, and

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cheerfully proposing that Government and the Bench of Bishops should have all the credit of the work ; he earnestly longed for the good to be achieved, and sought none of the fame which would be attendant on its success. For some time, the scheme seemed to prosper, but ultimately, to his great grief, it failed ; and a Polyglott, answerable to the means possessed for a standard text, is still a desideratum.

The talents of Mr. Clarke were justly appreciated in the literary world, both by eminent individuals and learned societies. He was honored by the friendship of his Royal Highness the Duke of Sussex, (who visited him several times at Heydon Hall,) Lord Teignmouth, Professor Porson, Professor Lee, and many others, distinguished alike by their rank and talents. On the decease of Professor Porson, he published a Narrative of his Illness and Death, with a fac-simile of an Ancient Greek Inscription, which was the chief subject of the Professor's last literary conversation. In 1808 he received high testimonies of public respect in the successive presentations of the diplomas of M.A. and LL.D. from King's College, Aberdeen, for which the University refused to accept even the usual fees. Other learned bodies also elected him a Member of their Societies—the Royal Society of Ireland, the Society of Antiquaries, of England, the Royal Asiatic Society, besides several others, both in England and America.

The latest work which he published was three volumes of Sermons, a fourth being left incomplete.

But not alone in the literary world will the name of Adam Clarke be revered and honoured ; his memory will live from father to child, among the thousands who have owed their present as well as eternal welfare to his exertions. While residing in Manchester, in 1791 he was the means of first organizing the Strangers' Friend Society, an admirable Institution, now widely spread, and as extensively useful.—A Mission to the Shetland Isles, which being remote, and difficult of access, had long remained neglected, was originated by him, and supported by his exertions. Twice he personally visited each of the Islands, and, by his influence among his numerous friends, raised funds for the relief of their temporal wants, and for the maintenance of adequate preachers in the most important islands.

In most instances of his appealing in behalf of any charity, he was remarkably successful, being generally able to raise nearly double the amount realized by the most popular of his fellow-preachers ; yet this was usually effected by a few sentences at the close of his sermon, by which he had called into life the best feelings of the soul : thus prepared, they only needed the direction of him who had summoned

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them into being; and then they proved, by the results, how powerfully he could speak to the heart.

Dr. Clarke always took an active interest in the welfare and prosperity of Ireland, the land of his nativity; and one of the latest acts of his life was the establishment of schools for the neglected population in the north of the County of Antrim.

In the year 1788, Dr. Clarke had married Mary, the eldest daughter of J. Cooke, Esq., of Trowbridge, a lady whose gentle yet firm virtues, united to a cultivated mind, enabled her truly to be one in spirit with her affectionate husband. His family consisted of three sons and three daughters, who survived the period of their childhood. By his children he was regarded with intense affection; veneration for his character heightening the fervent love which his conduct as a father inspired.

The manners of Dr. Clarke were simple, kind, and cordial; his domestic habits were regular and active; he constantly rose at five o'clock in the morning, and continued in his study, when freed from necessary interruptions, until eight in the evening, after which he joined his family circle, and enjoyed some hours of social intercourse, never yielding to the indulgence of studying late at night—a practice destructive to the best energies of the mind, if not fatal to life itself.

To escape from the overwhelming engagements which were perpetually pressing upon him in London, and materially injuring his health, Dr. Clarke purchased an estate called Millbrook, near Liverpool; and, during his residence here, he received into his house and home two young Budhu Priests, who had voluntarily come over from Ceylon to learn the Christian faith. He instructed them in our language, habits, and in the doctrines of our Religion: they became warmly attached to him, and, after being baptized, returned to their own people, among whom they still continue to dwell, teaching the truths which they have received.

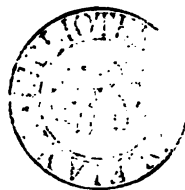
In 1824, Dr. Clarke purchased, and removed to, Heydon Hall, in the county of Middlesex, where he remained till the period of his decease. His valuable life was suddenly terminated by an attack of the cholera, on the 27th of August, 1832, in the seventy-third year of his age. His funeral was attended by thousands of mourners, and the body was deposited in a vault adjoining that of his early friend and teacher, the Rev. John Wesley.

In the life thus briefly narrated, there are few striking incidents or remarkable events. Adam Clarke was distinguished from his fellows by no happy coincidences or fortunate accidents; the narrative of

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his life is simply the history of a man who made all circumstances bend to his will, and that will was—the glory of his God, the welfare of man, and the cultivation of his own understanding to its utmost limit. His mental powers were sustained in full action, by a strength of determination which never gave way under difficulties and toils. With a partial knowledge, he could never rest satisfied; in all things he sought full conviction; and, though *reasoning* became thus the habit of his mind, Dr. Clarke was no controversialist: so great was his aversion from all disputes, that he declined giving any reply to the attacks made upon his writings and opinions, contented in stating his own belief, with the grounds upon which it rested, and leaving it to stand or fall by the force or deficiency of its own truth. His attachment to the religious society of which he was a minister, was unshaken and fervent; never for a moment did he waver in his love of Methodism, though this did not render him incapable of strong feelings in approbation of the Church Establishment: its liturgy he always esteemed as the purest composition of devotional exercise, next to the scriptures; and wheresoever he was able, he invariably used it in all its offices. His sentiments on this subject were uniform, as many still living can witness; and his correspondence will amply prove, that the Church of England in its government and doctrines was a direct blessing from the God of heaven to these lands, and that it was the grand preserver, under God's providence, of pure and undefiled religion. Another striking characteristic remains to be noticed—his entire freedom from ambition of power: revered by the religious body with which he was connected, he yet had NO PARTY among them; his influence was used for *them*, without one grain of self-exaltation; he was identified with them as an individual, not as a chief. Unsought also, though not unesteemed, were the many honors which spoke the testimony of the public to his learning and merit.

Adam Clarke walked with men in the pure integrity of a blameless life, and with his God in the fervent sincerity of an upright and holy conversation.





THE REV. SAMUEL LEE, B.D. &c

Samuel Lee

THE
REV. SAMUEL LEE, D.D.

D.D. of the University of Halle; Honorary Member of the Asiatic Society of Paris; Honorary Associate and F.R.S.L., and M.R.A.S. &c.; Prebendary of Bristol; Vicar of Banwell; and Regius Professor of Arabic in the University of Cambridge;

§c. §c. §c.

WE believe Professor Lee to be the most astonishing living instance of successful self-education—of great powers of mind contending with vast difficulties, fortifying themselves with substantial and most extensive learning, and progressively rising from obscurity to the first rank in the literary world. Some account of the process by which those extraordinary results were realized, cannot fail to be both interesting and instructive.

Samuel Lee was born at the village of Longnor, which is situated on the Hereford road, about eight miles from Shrewsbury on the 14th of May, 1788. In this village a charity-school had been founded and endowed by the family of Corbett, ancestors of Archdeacon Corbett, who afterwards became Mr. Lee's patron and friend. In this school he received the first rudiments of his education, remaining in it until he was twelve years of age; but acquiring nothing more than a general knowledge of reading, writing, and arithmetic, and without distinguishing himself in any respect by those developments of genius, which occasionally give, in early life, such strong indications of future greatness.

Having attained the age of twelve, Mr. Lee was put apprentice to a mechanical business, and, though quite unfit for, and indisposed to such an occupation, he yet submitted to it for a time, and pursued it with diligence. Advancing, however, towards maturity, Mr. Lee felt an attachment to reading, and perused with attention such books as happened to fall in his way, in the house where he lodged. In the pages of these, he occasionally found quotations from Latin authors, and felt no small degree of mortification, in not being able to understand them. This circumstance suggested to him the first idea of making an attempt to learn the Latin language. Another incident occurring nearly about this time, tended in no small degree to confirm the resolution which he had thus formed. Being employed in

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business by Sir Edward Smith, of Acton-Burnel, he had an opportunity of seeing many Latin books, and, not unfrequently, of hearing them read, accompanied with the painful reflection, that their treasures were concealed from him.

Having fixed his resolution to attempt the Latin language, when he had attained the age of seventeen, Mr. Lee obtained "Ruddiman's Latin Grammar," and some other elementary books; of which he made himself master. But, notwithstanding the information which they afforded him, the difficulties with which he was compelled to struggle, still appeared formidable. To obviate some of these, he one day ventured to solicit information from a Catholic priest, who frequently visited the scene of his labours. But, unhappily, instead of finding that assistance with which he had flattered himself, he was dismissed with an unexpected repulse.

Mr. Lee, however, was not to be intimidated by this cold refusal. He was mortified at the unkindness he had received, but this indignity only furnished a new stimulus to exertion; and he determined, if possible, to excel, in his knowledge of the language, the man who had dismissed him with such frigid indifference.

His circumstances, moreover, at this time, underwent a slight improvement, and he was thus furnished with the means of reading the Latin Bible, Florus, some of Cicero's Orations, Cæsar's Commentaries, Justin, Sallust, Virgil, the Odes of Horace, and the Epistles of Ovid.

On being liberated from his indenture, he formed a determination to make himself acquainted with the Greek. He accordingly purchased a Westminster Greek Grammar; and not long afterwards a Greek Testament; which, with the assistance of Schrevelius' Lexicon, he was soon able to read. Having made this proficiency, he next procured "Huntingford's Greek Exercises," which he wrote throughout; and then, agreeably to the plan recommended in these Exercises read, Xenophon's Cyropædia, and, shortly afterwards, Plato's Dialogues. Some parts of the Iliad and Odyssey of Homer, the Golden Verses of Pythagoras, with the Commentary of Hierocles, Lucian's Dialogues of the Dead, some of the Poetæ Minores, and the Antigone of Sophocles. Having surmounted these difficulties, Mr. Lee next resolved to attempt the Hebrew; and, with this design, he procured Bythner's Grammar, with his *Lyra Prophetica*, by the help of which he was enabled in a short time to read the Hebrew Psalter, a copy of which he procured. Advancing in the study of this language, he next purchased Buxtorf's Grammar and Lexicon, together with a Hebrew Bible, with which he soon made himself acquainted.

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It was much about this time, that a kind of accident threw in his way the Targum of Onkelos, which, with the assistance of a Chaldee Grammar he already possessed in Bythner's *Lyra*, and Schindler's *Lexicon*, he was soon able to read. His next step was to undertake the Syriac, in which also his efforts were crowned with success. By the assistance which he derived from Otho's *Synopsis* and Schindler's *Lexicon*, he was soon enabled to read some of Gattir's Testament. He next turned his attention to the Samaritan, in which he found less difficulty than in several of his former attempts. For as the Samaritan Pentateuch differs but little from the Hebrew, except in the variation of character, he found few obstacles to his reading it. In this, however, he was compelled to confine himself to such quotations as books supplied; as works in that language did not lie within his reach.

During the whole of this astonishing career, Mr. Lee was unaided by any instructor, uncheered by any literary companion, and uninfluenced by the hope either of profit or of praise. The difficulties which he had to surmount, arising from his situation in life, were more than sufficient to depress any spirit less active and energetic than his own. But in addition to these, his incessant application to study brought on an inflammation in his eyes, with which, at times, he was severely afflicted; and this induced those with whom he was surrounded, to use every effort to dissuade him from his pursuits, and to oppose his progress with every discouragement in their power. These circumstances united, presented to his view an accumulation of opposition, the aspect of which was truly formidable. But habit, and a fixed determination to proceed, had now made study his principal solace; so that when the business of the day was finished, he renewed his application, and found it rather a source of rest from manual labour, than a mental exertion which augmented his bodily toils. And although, in his prosecution of these arduous studies, he suffered many privations; yet the solitary satisfaction which he derived from his successful efforts, imparted a recompense, which a mind actuated by similar principles alone could feel.

But while Mr. Lee made these rapid advances in the acquirement of languages, he was not inattentive to the business upon which his livelihood depended. Considering his trade as his only support, and receiving some intimations and promises of a favourable nature in the line of his occupation, his prospects in life now fully engrossed his attention; and under these views he married, in 1811. The changes which had thus taken place, soon induced him to think, that, how pleasing soever his acquisitions might appear, they were entirely use-

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less in the situation that seemed to be allotted him : and under these impressions, he thought it prudent to relinquish the study of languages altogether. His books were accordingly sold, and new resolutions were formed, that were suited to his station, if they were not conformable to his inclination.

But the issues of human life frequently depend upon incidents which we can neither anticipate nor command. Just at this time, Mr. Lee lost almost every thing that he possessed, by a destructive fire ; and being thus almost incapacitated, for the time, to pursue his previous avocations, he began seriously to think of adopting some new course, in which he might derive advantages from his former studies. At this time, nothing appeared so eligible to him as that of becoming a country schoolmaster ; and to qualify himself more fully for this office, he applied himself with assiduity to acquire some branches of education which he had hitherto neglected.

Providentially, while he was in this state of depression, solicitude, and embarrassment, the Rev. Archdeacon Corbett, having heard of his singular attachment to study, and of his being at that time in Langnor, requested an interview ; that he might learn from his own statement, the genuine particulars of a rumour, in which, from its singularity, he hesitated to place implicit confidence. A little conversation soon convinced him, that report had by no means exaggerated his acquisitions ; and an inquiry into his mode of life, soon led to a development of his present calamities.

Pleased with having such an opportunity of fostering genius, of relieving distress, and of rewarding application, this worthy gentleman soon adopted measures, through which Mr. Lee was appointed to the superintendence of a charity-school in Shrewsbury, and at the same time, introduced to the notice of Dr Jonathan Scott, who had been Persian secretary to Mr. Hastings in India, and who is well known and highly respected as an Oriental scholar. It was with this gentleman, that Mr. Lee had, for the first time in his life, either an opportunity or the pleasure of conversing upon those arduous studies in which he had been so long engaged ; but which, under all the disadvantages arising from solitude and poverty, he had prosecuted with so much success.

Astonished at Mr. Lee's acquisitions, and finding him possessed of almost unexampled facilities for the acquirement of language, Dr. Scott put into his hand some books, through the assistance of which he has made himself acquainted with the Arabic, Persian, and Hindustanee languages. The loan of these books,

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and some instruction in pronunciation, included all that Mr. Lee received of foreign aid. His own mind furnished every other resource. And such was his progress in these hitherto untrodden paths, that, in the course of a few months, he was not only able to read and translate from any Arabic or Persian manuscript, but to compose in these languages. To his friend and patron, Dr. Scott, Mr. Lee sent Arabic and Persian translations of several Oriental apoloques, taken from Dr. Johnson's Rambler; and also Addison's Vision of Mirza, in the Spectator; which translations, in the opinion of Dr. Scott, were "wonderfully well done."

"When I first had the pleasure of conversing with Mr. Lee upon books," says Archdeacon Corbett, "I found he had read the Latin poets usually introduced into schools, as Ovid, Virgil, Horace, &c., that he had read part of the Odyssey, as well as the Iliad, of Homer; some of the Greek minor poets, and some of the plays of Sophocles. Before we parted, I lent him the memoirs of that interesting and extraordinary young man, Mr. Kirke White, then lately printed. Mr. Lee returned it to me very shortly, with a Latin poem in praise of Kirke White; a dialogue in Greek, on the Christian religion; and a pious effusion in Hebrew; all compiled by himself, when, as I believe, he had not any access to books, for he was, during the time, upon permanent duty at Ludlow, as a member of the South Local Militia for this county. And I believe, the first prose composition of any length, Mr. Lee turned his attention to, was the History of the Syrian Churches in India;—a memoir which would do credit to the pen of any historian."

From the knowledge which Mr. Lee had obtained of the Oriental languages, through his acquaintance with Dr. Scott, he was introduced into a few private houses, as instructor in Persic and Hindustanee, to the sons of gentlemen, who were expecting appointments either in the civil or military department of the Honourable East India Company's service. This engagement, the superintendence of his own school, and his occasional attendance on two other seminaries as teacher of arithmetic, constituted his employment during his residence at Shrewsbury; and from the proficiency made by his pupils, it may be fairly inferred, that his talent of conveying knowledge to others corresponded with the facility with which he made his personal acquisitions.

But the period was at hand, in which, through the order of an over-ruling Providence, Mr. Lee was to be transplanted to a region more congenial to his natural feelings, and the bent of his genius.

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His acquaintance with Dr. Scott, which knew no interruption, was soon matured into a serious friendship; and this, in conjunction with his constantly accumulating attainments, led to the splendid advancement by which his subsequent career has been distinguished.

He entered Queen's College, Cambridge, in December, 1813, and for the first two years followed the ordinary studies of that university; the mathematics especially, with as remarkable success, as if it had been the sole or favourite object of his pursuit. After Mr. Lee had resided at Cambridge two years, Dr. Buchanan died, and he was consequently requested, by the Bible Society, to complete an edition of the Syriac New Testament, which the Doctor had commenced, for the use of the Syrian churches in Travancore. It was finally determined, however, that he should begin the work *de novo*, and having collated several Syriac MSS. for the purpose, it appeared in 1816. For this, the university of Halle, in Saxony, presented him with the degree of D.D., through the hands of Dr. Gesenius, the Hebrew Professor of that University. He next superintended an edition of the Syriac Scriptures of the Old Testament, for the same churches, which appeared in 1823. After this, he superintended a complete edition of the Malay Scriptures, of the Arabic and Coptic Psalter and Gospels, and a new translation of the Book of Genesis into the Persic; as also a reprint of Mr. Martyn's Persian and Hindustanee Testaments; the text of the former of which underwent very considerable improvements.

For the Prayer Book and Homily Society, Mr. Lee superintended the printing and improvement of the Hindustanee Prayer Book, and the Morning and Evening Prayers, translated into the Persic. Some tracts, too, were translated and printed under his directions, for the Church Missionary Society, and the Society for the Instruction of the Lascars, and some Malayan Tracts prepared for the press. During this time, he also instructed the missionaries sent out by the Church Missionary Society, in Hebrew, Arabic, Persic, Hindustanee, Sanscrit, Bengalee, Ethiopic, Coptic, &c. &c.

In 1817, Mr. Lee took his bachelor's degree, and in the same year published, in the Annual Report of the Church Missionary Society, a brief history of the Syrian churches of Travancore. In the report of the following year, he also published a similar history of the churches in Abyssinia. The university now began to acknowledge his pre-eminent learning; and, in the year 1819, demonstrated their high sense of it by electing him to the vacant professorship of Arabic. In this instance, Government also concurred to promote his

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advancement ; for, as Bachelor of Arts, he was incapacitated for the situation, and no alternative was left him, except that of petitioning the Crown, through the university, to be made M.A. by royal mandate. This was not only most willingly granted, but, in consideration of the immediate urgency of the case, the Government made every effort to expedite the business, so that Mr. Lee was enabled to return to Cambridge with the royal letter, just in time to be elected by a large majority.

This success only served to increase the ardour with which Professor Lee prosecuted his studies ; and while his learning increased in extent and variety, his labours increased in number and usefulness. In 1820, he prepared a Grammar and Vocabulary of the New Zealand language, in which undertaking he received the assistance of the missionary Kendal, and of two New Zealand chiefs then visiting this country. In the following year, the Professor published a little work in Latin, under the title of "*Sylloge Librorum Orientalum quibus Linguarum Biblicarum Studiosi maximo cum fructu uti queant,*" &c. and also, a letter to Mr. Bellamy, against his new translation of the Bible. This letter led to a controversy with Dr. Laurence, the present Archbishop of Cashel, in consequence of some remarks which it contained on one of the Doctor's works, in which, indeed, he had attacked Mr. Bellamy's translation, but in which Professor Lee considered, that he had put forth certain false principles of scriptural interpretation. In 1824, also, the Professor became involved in another controversy, with Dr. Henderson, the Theological Tutor at Highbury college, which was not concluded until the year 1826, and was warmly participated by various periodicals.

In the course of this controversy, Professor Lee prepared an enlarged edition of Sir William Jones's Persian Grammar. Into this he introduced, for the first time, a skeleton of the Arabic Grammar, and added the vowels to the Persic text. This work was generally received with great admiration, but was most violently attacked in a publication which issued from Glasgow, in 1824, under the name of "*Critical Researches.*" Professor Lee replied to it in the *Asiatic Journal*, and (while, with characteristic, but very unnecessary modesty, he admitted the defective nature of his own work,) succeeded most fully in demonstrating the total incompetency of the reviewer to pronounce upon it. When the first edition was exhausted, the Professor altered its entire form and complexion, by such emendations and enlargements, as leave but little of Sir W. Jones's matter now remaining in it. In 1824, appeared Professor Lee's translation of a work by the

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excellent Henry Martyn, entitled "Controversial Tracts on Christianity and Mohammedanism." The work was very favourably received, but never paid the expenses of its publication.

The year 1827, in which Professor Lee took his degree of B.D., was signalized in his life by still more extraordinary proofs of his unconquerable industry and mental energy, as it witnessed the publication of two works on which his fame will doubtless principally rest. These were his Hebrew Grammar, which went into a new and much improved edition, in 1832, and his volume of Sermons, Dissertations on certain Theological Questions, and an original Exposition of the Book of Revelation. In the following year, also, appeared his translation of the Travels of Ibu Batuta, which was published by the Translation Committee of the Royal Asiatic Society, a committee which was first instituted in consequence of suggestions from himself to the Earl of Munster, Sir Alexander Johnston, and some other influential persons. The translation obtained one of the king's golden medals.

Every reader will inquire with interest, after perusing the above extraordinary record of Professor Lee's literary labours, What substantial rewards has he received from the University and the country? and it is to be regretted, that no more satisfactory answer can be given to the question. In 1823, the Professor was made chaplain to the town gaol of Cambridge, with a stipend of £40 a year. He also derived the same sum from his Arabic Professorship, though the Earl of Liverpool added to it, during his administration, an annual grant of £100 a year. In 1831, he was elected into the Regius professorship of Hebrew, an appointment which also affords a stipend of £40 a year. In the month of June, however, in that year, Professor Lee received a most flattering letter from Lord Brougham,—at once the most noble patron, and the most illustrious example of genius and learning which the present times afford—presenting him with a stall in the cathedral of Bristol; on which occasion he received, from the Dean and Chapter, the vicarage of Banwell, in Somersetshire.

During the commencement of the present year, Professor Lee was created Doctor of Divinity, by the Regius Professor, Dr. Turton, who, in an elegant Latin oration, delivered on the occasion, did ample justice to his almost unexampled labours.