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"The Torments of Hell,"

S. Richardson, 1658.

IN 1769 there appeared an anonymous French work of octavo size entitled *L'enfer détruit, ou examen raisonné du dogme de l'éternité des peines. Ouvrages traduits de l'Anglois* bearing the imprint "A Londres," although in fact published at Amsterdam by M. M. Rey. According to a preliminary *Avertissement* "this estimable work" (the writer meant the first half of the work) is by the author of *La cruauté religieuse*, a treatise which appeared at London in 1761; it is, however, usually considered to be one of the numerous supposititious translations from the English, of which eighteenth century France was so fond, and is attributed by all the bibliographies to the baron D'Holbach, freethinker and friend of Diderot.

Although the running title *L'enfer détruit* is used throughout the book, the second half, occupying over sixty pages (pages 99-160 of the whole), consists of an anonymous *Dissertation critique sur les tourmens de l'enfer . . .* being a translation, according to another *Avertissement*, from a little English work *Of the Torments of Hell*, published at London as long ago as 1658. For some reason not ascertained, Barbier, in his *Dictionnaire des ouvrages anonymes*, II., 114, has attributed this dissertation to one Whitefoot, by whom may be meant the author of *Death's Alarum*, 1657, yet the French translation is undoubtedly from Richardson's work, *A Discourse of the Torments of Hell* (first published in 1658; for later editions see Dr. Whitley's *Baptist Bibliography*), and although it is not strictly a literal one, yet it follows the English original paragraph by paragraph, omitting the references to the Bible; but it translates only pages 1-126 of the 1660 English edition (the one used for comparison), finishing off arbitrarily and omitting the *Many infallible proofs* (pp. 126-194). Whitefoot's *Death's Alarum* is out of the question. The two works together were translated and issued to show "every reasonable man that the dogma of the eternity of the torments rests on no other basis than the interest of those imposters whose profession it is to deceive humanity."

In 1823 Trust published in English a work of eighty-four pages entitled, *Hell Destroyed. Now first translated from the*

French of D'Alembert without any mutilations. This is a faithful translation, page by page, of *L'enfer détruit*; at the end the translator makes a note to the effect that he suspects the first half of the work not to have been a translation from the English at all (that was "a fiction frequently used by the school from whence it sprung"), but that on the other hand he has seen a bookseller's note which said that in *The Phoenix* (two volumes of 1707, "purporting to be a reprint of curious and scarce pamphlets on theology") a dissertation was mentioned, "that he thinks must be the original of the second part of this work." "Although we have been at pains to translate it from the French, there is little doubt, but it was originally written in English, about the middle of the seventeenth century . . ." Thus Richardson re-appears in English in a new dress. The British Museum catalogue, like Barbier, erroneously transfers Richardson's authorship to "John Whitefoot."

F. BECKWITH.

The University Library, Leeds.

James Jones's Coffee-House.

ISAAC MARLOW in 1698 resumed his campaign against the singing of hymns, and published a small octavo, hitherto known only by one copy at the Bodleian. Another has just been lent to the Society by the Rev. Frank Thompson, of Hove, to whom our thanks are due. The incidental gleanings throw welcome light on Baptist affairs in London then. Previous happenings may be easily summarised.

Isaac was sent in the year of the plague to Hereford, and about 1666, when he was sixteen years old, he was baptized there; his brother Joseph also joined the Baptists, but all other members of the family belonged to the Church of England. Isaac went to Amsterdam, where he married Esther Leader, daughter of John Leader from the General Baptist Church at Horsleydown. This church soon called a young tailor from Winslow, Benjamin Keach. He in 1672 married a Calvinist, and founded a Particular Baptist church on Goat Yard. Soon he was the centre of an enthusiastic group, of whom George Barret worked both sides of the river, at Rotherhithe and Stratford. When the Marlows returned to England, Isaac settled down with Barret and his friends at Mile End Green.

Before Keach was quite at the front, the leader in Southwark was James Jones, who shepherded the church founded