

THE LATE MR. JOHN HERBERT.

Upon this subject we consider it necessary to offer the following remarks. In introducing the statement of the occurrence at the funeral, we said the determination was fixed to interfere only with such matters as came to us *in hospitality* ~~authenticated~~. The public will judge whether we were right in considering the documents entitled to such an appellation, when we exhibit them with their true signatures.

We disclaim all motives of prejudice, either ~~for~~ or otherwise, and have no identity with Mr. Herbert further than having given publicity to a statement received by us from a Dignitary of the Established Church, to whose character we consider ourselves fully qualified in attaching the epithet of "questionable veracity." To him we have for a justification of that statement, in consequence of the communication which we received (published) from the Rev. P. Hogan in contradiction, and his wishes are, that the different matters shall again appear, with the addition, in the following order:

"With feeling of the most sincere and heartfelt concern we this day communicate to the Public, the particulars of a most disgraceful outrage which occurred on the 21st of March, at the funeral of the late Mr. John Herbert, of this city, in detailing the circumstances of this transaction, I disclaim all feelings of a private or partial偏見 as we are, that the detail must reflect upon the country in which we live, we should gladly bury the subject in oblivion, were we not sensible of the importance of bringing the case before the public, our Journal whose severe and impartial judgment is considered the most salutary control not only over the conduct of individuals, but of society at large."

Mr. John Herbert, who was educated in the Protestant Religion, some years since conformed to the Established Church, and continued an attached member of it during the period of his disease; during his last illness, which protracted for many months, he was constantly visited by two Clergymen of the religion which he had chosen. In his last moments he fully evinced both the singular motives which had influenced him, and his intention to continue steadfast unto the end. The period of suffering however approached, and on Friday last he died. Having directed that he should be buried near the burial-place of his family, one of the men who had attended him during his illness, anxious this mark of respect for his memory, was about to a carriage in order to attend him to the grave, was intimated to him that by doing so, he would incur imminent danger, as a plot had been formed to burn him; deterred by this alarming intelligence, reluctantly obliged to relinquish his intention, and finally proceeded to the church-yard of Edgeware, the Clergyman of the parish was ready to receive it, alps, however, had scarcely been taken from the body when it was forcibly seized by a party of the persons had assembled—and, instead of being borne into the church-yard, was dragged across a field into a potato-field, and thrown upon the ground, with every mark of opprobrium and reproach. The friends of the deceased, after some time, succeeded in bearing it to the grave, and the Clergyman had just commenced the solemn office of the burial of the dead, when a man stepped forward, pronouncing aloud, with oaths and invocations, that the deceased never should be buried in any other manner than that which his ancestors had been buried—in this outcry he was joined by numbers of those who were present, and the Clergyman was obliged to desist from the attempt. The hour, however, having in some measure subsided, and the body of the deceased having surrounded the grave, the Clergyman was again resuscitated, when the Clergyman was seized by a collar, the prayer-book dashed from his hand upon the ground, and every term of reproach which malice could suggest, or the most diabolical ingenuity suggest, was profligately lavished both upon his office as a Clergyman of the Established Church and the religion to which he belonged, whose cause was at length committed to the grave, and the various actors in this shameful outrage, after some time elapsed, dispersed.

Having thus given a correct outline of an occurrence which we know not how to stigmatize in terms sufficiently heavy reproach, we consider it unnecessary to offer any observation upon the motives which dictated it, or the bigoted intolerance which caused it to effect, we shall not attribute it to the animosity which were pronounced both against the deceased and against his family, nor shall we connect it with the singular and pious zeal which almost in the last moment of his existence, burst into the sanctuary of a dying man's apartment, to reclaim, or to insult, or to disturb him—our object and our determination is to bring intolerance to the bar of public opinion—and, convinced that the Authors and the Agents in this disgusting outrage will meet the general execration which they merit, we consign them to that sentence of indelible ignominy which will always attend them."

NOTES.

The fact here alluded to, forms no part of the statement, but from its connection with it, deserves to be known. Two months previous to his death, Mr. Herbert, finding his health declining, sent for a Clergyman of the Church of Rome, and upon being asked whence arose the change in his religious views, answered in the following words:—

"Two years since I was indisposed, and my wife sent for a Roman Catholic Priest to attend me; in the course of conversation he enquired what place of worship my wife and children attended. I replied, the Protestant Church; she will be damned, says he, if they continue in this course, and you too, if you do not prevent them going any more!" Mr. Herbert replied, "I cannot dissuade my wife from her attachment to the religion which she further observed, if God raises me from the bed in which I lie, I will search the Scriptures to see if you are authorised to inculcate such doctrines." Mr. Herbert recited, read his bible, and renounced the errors of the Church of Rome.

A few days previous to Mr. Herbert's death, he was visited by another Roman Catholic Priest, who came to speak to him what he called his dangerous situation; and Mr. Herbert indignantly attacked by the religious doctrine he had embraced, told him that his bible was wrong, and launched out into strong and violent accusations against Bishop, Dean, and Clergy of the Established Church, among other things, that if they were present he would put them under his feet. To all whom Mr. Herbert spoke, that he was unable for religious controversy; that he knew none who believed the Priest neither gave, nor could he tell it from whom; at the same time requesting that all intercourse might cease between them.

With regard to the first note, I feel quite ready to assure the conversation alluded to was held by the deceased in presence of Mrs. Herbert—and the deceased of

NOTICE TO THE PUBLIC.

that the above attack was made upon him—

that I was long associated with those who

form the Clergy of the Established Church,

when I was on the side of the Established Church,

and that I am now on the side of the Dissenters.

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