
Gleanings, Moral and Religious, from Various Authors

Kendall John

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GLEANINGS,
MORAL AND RELIGIOUS,

FROM VARIOUS AUTHORS.

LATIN AND ENGLISH.

BY THE LATE

JOHN KENDALL.

SELECTED FROM HIS MANUSCRIPT COLLECTIONS

AND ARRANGED

BY LUKE HOWARD.

LONDON:

PRINTED AND SOLD BY WILLIAM PHILLIPS,
GEORGE YARD, LOMBARD STREET:

1826.

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FAC-SIMILE.

Quies tibi non desidia s.
at cum ab aliis luditur, te
Sancti aliquid honestique
tractabis.

Seneca in Proo



INTRODUCTION.

THE late *John Kendall* of Colchester, who died at the advanced age of Eighty-nine, was well known as an exemplary member (and minister) of the Society of Friends. He was a man of retired manners, possessed a good collection of works on moral and religious subjects, and was in the habit of reading with his pen in his hand. The result of this laudable practice was, a series of Extracts from approved authors, which he left in charge with his Executors (in thirteen small manuscript volumes of about 300 pages each) to be published in whole or in part at their discretion. In this he had in view, we need not doubt, the *improvement of the minds of the youth of our*

own society and others. The note containing this designation of his labours is dated in the Sixth month, 1806. I have reason to think he had been more than thirty years in forming this collection; and on examining some of the volumes I felt no hesitation in recommending that his direction, as to a publication in part, should be complied with.

Having undertaken the task of selection, I found that it would be of advantage to give to these miscellaneous sentences a degree of system and arrangement. I perceived with regret that, in very many instances, he had omitted the name of his author—a defect which it is not in my power, without an unreasonable consumption of time, to supply. My friend himself must be responsible for some sentences, generally designated by his initials, and the Editor for corrections, not very numerous or considerable, together with a few comments.

I found in the library above-mentioned, which is still kept together (pursuant to a clause in John Kendall's will, and chiefly for *the use of the master of a school which he en-*

dowed in Colchester) the works of *Cicero*, *Epictetus*, *Seneca*, *M. Antoninus*: of *Augustin*, *Bernard*, *Jerome*, *Lactantius*: of *Latimer*, *Jewel*, *Hall*, *Leighton*, *More*, *Usher*, and *Barrow*: besides various writings of *Buchanan*, *Milton*, *Locke*, *Malbranche*, *Quesnel*, *Bellarmino*; of *Luther*, *Calvin*, *Beza*, *Zuinglius*, *Melancthon*, *Erasmus*, *Grotius*: and in Ecclesiastical history, *Eusebius*, *Mosheim*, *Jortin*, and *Milner*. To these might be added the best authors of the society to which he belonged, and many others of less note than the above. The motto of my friend's collection was *Flosculos undique carpere*: I have preferred prefixing to the printed volume a fac-simile of his hand-writing. The works which I have designated above will shew the extent of his reading, and the stile of his charity in the choice of authors: but in making extracts, he seems to have confined his views very much to practical usefulness, neglecting curiosity.

With reference to the large mixture of Latin sentences I may remark, that our young men are now commonly taught this language—

may ask, for what purpose if not that they may at least read it in after life? To those, who in taking leave of their preceptor have not also quite dismissed their favourite authors, and thus lost in great measure the use and benefit of this, in some sort, universal language, it may be acceptable to be presented on the present occasion with an inducement to taste once more of its treasures; and those taken from stores, to which it is not very probable they will hitherto have found access. If the reading of our members in general were, like that of this venerable departed friend, more discursive on subjects connected with their faith and duty, as members of the Church of Christ and of civil communities, proper care being always used in the choice of authors, if the *more ancient* of these were at times remembered, in place of modern novelties, which derive from them more than they acknowledge, I believe that sensible benefit would accrue both to individuals and to the society.

L. H.

London, 1st of Fifth month, 1826.

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