

## **A Bibliography of the Writings of William Hazlitt (1737-1820)**

**(2nd version, revised March 2009)<sup>1</sup>**

One of my first attempts was a picture of my father, who was then in a green old age, with strong marked features, and scarred with the small-pox. I drew it with a broad light crossing the face, looking down, with spectacles on, reading. The book was Shaftesbury's *Characteristics*, in a fine old binding, with Gribelin's etchings ... Those winter days, with the gleams of sunshine coming through the chapel-windows, and cheered by the notes of the robin-redbreast in our garden (that 'ever in the haunch of winter sings') - as my afternoon's work drew to a close, - were among the happiest of my life... The picture is left: the table, the chair, the window where I learned to construe Livy, the chapel where my father preached, remain where they were; but he himself is gone to rest, full of years, of faith, of hope, and charity!<sup>2</sup>

When invited to write an obituary of his father, Hazlitt instead composed 'On the Pleasure of Painting', which opened his 1821 volume *Table-Talk*. The essay concludes with a poignant elegy that evokes a scene in the winter of 1801 when Hazlitt Sr. sat for his portrait in the old school-room, next to the Presbyterian meeting-house in Noble Street in Wem, a small market-town in rural Shropshire. The portrait, which is now held at Maidstone Museum, formed part the Royal Academy exhibition at Somerset House in 1802. There the 'scarred' figure of the sixty-eight year old dissenting minister hung rather oddly alongside that of the playwright and baronet, Sir Lumley St. George Skeffington (1771-1850). The portrait, however, and the account of its composition in the subsequent essay, powerfully convey a sense of Hazlitt's devotion to his father's life and work.

Although Hazlitt has long been recognised as one of the great English prose writers and essayists, the literary achievement of his father has yet to be fully appreciated. Hazlitt Sr. was in fact a talented and prolific religious writer who was the author of eleven separate publications, and a regular contributor to at least seven magazines and journals in England, Ireland, and America. He worked for over fifty years as a Presbyterian minister and, as a member of Joseph Priestley's circle, was instrumental in the development and dissemination of Unitarian theology at the end of the eighteenth century. Born and raised in Ireland, he went on to study at Glasgow University in the 1750s where he was taught by Adam Smith, the author of *The Theory of Moral Sentiments* (1759). His first ministerial appointment was as Sir Jocelyn Conyers's private chaplain at Sawbridgeworth in Hertfordshire. From there he went on to minister to Presbyterian congregations in Wisbech, Marshfield, Maidstone, and then Bandon in Cork. It was during his time at Bandon (1780-83) that his vocal sympathy for the cause of American independence 'brought upon him the reproaches of his fellow-townsmen.'<sup>3</sup> George Bennett's *History of Bandon* records that whenever the locals saw him in the streets 'they used to cry out to beware of the black rebel.'<sup>4</sup> Such was his enthusiasm for the new republic that he and his family soon left Ireland. In the spring of 1783 they were on the first boat to dock in New York harbour with news of the end to hostilities.

The Hazlitts spent just over three years in the United States, leading a largely itinerant life in New England and Maine. Nonetheless, it was during this period that Hazlitt Sr. achieved some of his most notable successes, promoting anti-Trinitarian theology and playing an active role in the conversion of the King's Chapel, Boston to Unitarian forms of worship. Reflecting on her father's life in the late 1830s, Margaret Hazlitt felt that his achievements in America as the first apostle of Unitarianism had been neglected:

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<sup>1</sup> The first version of the bibliography was published online at the Centre for Dissenting Studies' website in April 2008. It has now been developed and extended in the wake of the discovery of further writings by Hazlitt Sr. I would like to thank Isabel Rivers, David L. Wykes and Duncan Wu for reading versions of the bibliography, and for their comments and support along the way. I would also like to thank the librarians and trustees of Dr. Williams's Library for their help and encouragement, and the AHRC for the funding that has enabled me to undertake this research.

<sup>2</sup> William Hazlitt, *The Selected Writings of William Hazlitt*, ed. Duncan Wu, 9 vols. (London: Pickering & Chatto, 1998), VI, 9-10 ['On the Pleasure of Painting'].

<sup>3</sup> George Bennett, *The History of Bandon* (Cork: Francis Guy, 1869), 440.

<sup>4</sup> Bennett, *The History of Bandon*, 440.

I cannot help remarking how strange it seems that my father, who openly preached the doctrine of the divine Unity from Maryland to Kennebeck, should have been so entirely overlooked and the whole work ascribed to Dr. Priestley, who went there so many years after him.<sup>5</sup>

Hazlitt Sr.'s uncompromising personality may have been a reason for this neglect. In a letter of 1 June 1782, Richard Price complained that he 'was too open in his declarations and too imprudent in his conduct',<sup>6</sup> and, on 16 October 1787, Theophilus Lindsey commented that he 'is not one that has sacrificed much to the graces'.<sup>7</sup> In July 1783 he came close to being appointed as the founding president of Dickinson College in Pennsylvania on a large salary of 300 guineas a year. He was, however, asked to subscribe to a confession of faith and, as his daughter later wrote, 'he would sooner die in a ditch than submit to human authority in matters of religion.'<sup>8</sup> In the end he was frustrated in America and returned to England in October 1786, his family following in July 1787.

On his return he applied for a vacancy at the Presbyterian chapel in Shrewsbury, but was overlooked in favour of John Rowe (1764-1832), a twenty-three year old Unitarian who had recently graduated from New College, Hackney. In need of a salary, he had to accept the post of minister to the small, rural congregation in Wem. In 'My First Acquaintance with Poets' his son bitterly lamented this humiliation. Hazlitt Sr., he writes, 'had been relegated to an obscure village, where he had to spend the last thirty years of his life, far from the only converse that he loved, the talk about disputed texts of Scripture and the cause of civil and religious liberty.'<sup>9</sup> The sense of sadness and anger is confirmed by Margaret Hazlitt. She writes that in November 1787 'it was my father's ill-fate to settle [in Wem] and bury his talents until old age prevented his further usefulness.'<sup>10</sup> In Wem, however, Hazlitt Sr. continued to write prolifically, contributing to several dissenting journals and publishing three volumes of sermons. He finally retired from the ministry in 1813, moving to Addlestone and then Bath, before spending his last two years at Crediton in Devon. He lived there with his wife, daughter, and Catherine Emmet, niece of the United Irishman Robert Emmet (1778-1803), until his death on 16 July 1820. In the subsequent obituary notice in the *Monthly Repository* he was described as 'one of the fathers of the modern Unitarian church'.<sup>11</sup> In many respects, however, he remains a neglected figure.

Nonetheless, in recent decades Hazlitt scholarship has begun to recognise and appreciate Hazlitt Sr.'s pivotal role in the intellectual life of his son. Since William Carew Hazlitt's 1867 comment that 'the Rev. Mr. Hazlitt was not only the father of his son William, but the parent of his son's genius',<sup>12</sup> scholars have explored various aspects of the minister's life and work in an attempt to uncover the significance of William's paternal literary inheritance.<sup>13</sup> Efforts to analyse the importance of Hazlitt Sr.'s work in its own right, however, did not begin until Ernest Moyne's excellent edition of *The Journal of Margaret Hazlitt* (1967). Moyne established Hazlitt Sr.'s authorship of five articles in American newspapers, two in the *Monthly Repository*, and two more in local Irish newspapers.<sup>14</sup> In the last decade Duncan Wu has extended this scholarship considerably, publishing a series of essays that analyse various aspects of Hazlitt Sr.'s life and career, uncovering the full extent of his contributions (thirty six in total) to the *Theological Repository*, the *Monthly Repository*, the *Boston Magazine* and the

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<sup>5</sup> Margaret Hazlitt, *The Journal of Margaret Hazlitt*, ed. Ernest J. Moyne (Lawrence, KA: University of Kansas Press, 1967), 56.

<sup>6</sup> Richard Price, *The Correspondence of Richard Price*, ed. D. O. Thomas and Bernard Peach, 3 vols. (Durham, NC: Duke University Press, 1983-94) II, 126-7.

<sup>7</sup> Theophilus Lindsey, *The Letters of Theophilus Lindsey (1723-1808)*, ed. G. M. Ditchfield, 2 vols. (Woodbridge: The Boydell Press, 2007-), I, 528.

<sup>8</sup> *The Journal of Margaret Hazlitt*, 51. For an account of Hazlitt Sr. and Dickinson College see Ernest J. Moyne, 'The Reverend William Hazlitt and Dickinson College', *Pennsylvania Magazine*, 85 (1961), 289-302.

<sup>9</sup> *The Selected Writings of William Hazlitt*, IX, 98.

<sup>10</sup> *The Journal of Margaret Hazlitt*, 102.

<sup>11</sup> *Monthly Repository of Theology and General Literature*, 25 (1820), 677. For a further account of the life of Hazlitt Sr. see Duncan Wu, 'Hazlitt, William (1737-1820)', *Oxford Dictionary of National Biography*, Oxford University Press, 2007; online edn., < <http://0-www.oxforddnb.com.catalogue.ulrls.lon.ac.uk/view/article/95498?docPos=1> > [accessed 1 February 2010].

<sup>12</sup> W. C. Hazlitt, *Memoirs of William Hazlitt*, 2 vols. (London: Richard Bentley, 1867), I, 270.

<sup>13</sup> Ralph M. Wardle, *Hazlitt* (Lincoln: University of Nebraska Press, 1971), 3-25; John Kinnaird, *William Hazlitt: Critic of Power* (New York: Columbia University Press, 1978), 1-36; Uttara Natarajan, *Hazlitt and the Reach of Sense* (Oxford: Clarendon Press, 1998), 41-51; and Tom Paulin, *The Day-Star of Liberty: William Hazlitt's Radical Style* (London: Faber and Faber, 1998), 1-16.

<sup>14</sup> Ernest J. Moyne, 'The Reverend William Hazlitt: A Friend of Liberty in Ireland during the American Revolution', *The William and Mary Quarterly*, 21 (1964), 288-98.

*American Herald*.<sup>15</sup> More recently, I have been able to add to these findings by establishing that Hazlitt Sr. contributed nine articles to the *Protestant Dissenter's Magazine* and the *Universal Theological Magazine and Impartial Review*. In addition to this, I have also shown that Hazlitt Sr. was the author of three previously-unattributed polemical volumes written in the 1770s: *The Methodists Vindicated* (1771), *Letters to the Reverend Doctor Benjamin Dawson* (1771), and *Letters on the Worship of Christ* (1776).<sup>16</sup> As a result of these new findings, the outlines of a substantial literary career are beginning to emerge.

In the wake of these developments, it was thought useful to publish for the first time a full bibliography of Hazlitt Sr.'s writings, listing all of his printed volumes and contributions to periodicals identified by Ernest Moyne, Duncan Wu and myself. Despite recent scholarly efforts, much remains to be uncovered about the full extent of Hazlitt Sr.'s career as a religious writer, and its complex relationship with the body of his son's more famous work. It is hoped, therefore, that the bibliography will become part of a broader body of scholarship that arrives at a deeper and richer understanding of the life and work of William Hazlitt (1737-1820).

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<sup>15</sup> Duncan Wu, 'Polemical Divinity': William Hazlitt at the University of Glasgow', *Romanticism*, 6 (2000), 163-78; 'William Hazlitt (1737-1820), The Priestley Circle and *The Theological Repository*: A Brief Survey and Bibliography', *Review of English Studies*, 227 (2005), 758-66; 'The Journalism of William Hazlitt (1737-1820) in Boston, 1784-5: A Critical and Bibliographical Survey', *Review of English Studies*, 229 (2006), 221-46; and 'William Hazlitt (1737-1820) and *The Monthly Repository*: New Attributions', *The Charles Lamb Bulletin*, 136 (2006), 133-43.

<sup>16</sup> Stephen Burley, "'In this intolerance I glory": William Hazlitt (1737-1820) and the Dissenting Periodical', *The Hazlitt Review*, 3 (2010), 9-24, and 'The Lost Polemics of William Hazlitt (1737-1820)', *The Review of English Studies*, 61/249 (2010), 259-75.

### Printed Volumes

<b>Date</b>	<b>Publication Details</b>	<b>Name / Pseudonym</b>	<b>Title</b>
1766	Bristol, T. Cadell	William Hazlitt	<i>A Sermon on Human Mortality, preached at Marshfield in Gloucestershire, on the 18<sup>th</sup> May 1766. Occasioned by the much lamented death of the late reverend and learned Samuel Chandler</i>
1771	London, S. Bladon	Philalethes	<i>The Methodists Vindicated from the Aspersions cast upon them by the Rev. Mr. Haddon Smith in a Series of Letters to that Gentleman</i>
1771	London, S. Bladon	Philalethes	<i>Letters to the Reverend Doctor Benjamin Dawson, Occasioned by a late publication of his intitled, 'Free Thoughts on the Subject of a Farther Reformation of the Church of England, with Remarks'. To which is prefixed, An Address to both Houses of Parliament</i>
1773	London, J. Johnson	[Anonymous]	<i>An Essay on the Justice of God</i>
1774	London, J. Johnson	[Anonymous]	<i>Human Authority in Matters of Faith, Repugnant to Christianity</i>
1776	London, J. Johnson	Theosebes	<i>Letters on the Worship of Christ, Addressed to the Rev. George Horne D. D. President of St Mary Magdalen College, Oxford and Chaplain in Ordinary to his Majesty</i>
1784	Philadelphia, Robert Bell	[edited by William Hazlitt]	<i>Joseph Priestley, An Appeal to the Serious and Candid Professors of Christianity</i>
1786	Boston, Samuel Hall	William Hazlitt	<i>A Thanksgiving Discourse, preached at Hallowell, 15 December 1785</i>
1786	Falmouth, Thomas B. Wait	Bereanus Theosobes	<i>A Discourse on the Apostle Paul's Mystery of Godliness being made manifest in the Flesh</i>
1790	London, J. Johnson	William Hazlitt	<i>Discourses for the Use of Families, on the Advantages of a Free Enquiry, and on the Study of the Scriptures</i>
1808	London, J. Johnson	William Hazlitt	<i>Sermons for the Use of Families (2 vols.)</i>

### Periodical Publications

Date	Publication Details	Name / Pseudonym	Title
1770	<i>Theological Repository</i> , 2 (1770), 159-67	Philaethes	'To the Editors of the Theological Repository'
1770	<i>Theological Repository</i> , 2 (1770), 186-8.	Philaethes	'To the Editors of the Theological Repository'
1771	<i>Theological Repository</i> , 3 (1771), 434-4.	Rationalis	'To the Editors of the Theological Repository'
1771	<i>Theological Repository</i> , 3 (1771), 444-51.	Rationalis	'To the Editors of the Theological Repository'.
March / April 1782	[an unspecified newspaper of Cork, Ireland], March or April 1782. <sup>17</sup>	Benevolus	'To the Printer'
March / April 1782	[an unspecified newspaper of Cork, Ireland], March or April 1782.	Benevolus	'To John How, Agent for the Prisoners'
1784	<i>Theological Repository</i> , 4 (1784), 234-44.	Philaethes	'To the Directors of the Theological Repository'
Sept. 1784	<i>Boston Magazine</i> , September 1784, 457-9.	[edited by William Hazlitt]	[Thomas Milner], 'Extract of a Letter from an Eminent Physician in England, to his very particular Friend, the Rev. William Hazlitt, now residing in this town'

<sup>17</sup> The only surviving copies of these letters are the reprints published in *The American Herald*, 22 November 1784, see Ernest J. Moyne, 'The Reverend William Hazlitt: A Friend of Liberty in Ireland during the American Revolution', *The William and Mary Quarterly*, 21 (1964), 288-98.

Oct. 1784	<i>Boston Magazine</i> , October 1784, 517-22.	A New Testament Christian	'To the Editors of the Boston Magazine'
Oct. 1784	<i>American Herald</i> , 15 October 1784	A New Testament Christian	[no title]
Nov. 1784	<i>American Herald</i> , 1 November 1784	Philaethes	'For the American Herald'.
Nov. 1784	<i>American Herald</i> , 22 November 1784	An unchanging Whig	[no title]
Jan. 1785	<i>American Herald</i> , 3 and 10 January 1785	A New-Testament Christian	'To the Editors of the Boston Magazine'.
Feb. 1785	<i>American Herald</i> , 21 February 1785	Sufficit	[no title]
Feb. 1785	<i>American Herald</i> , 21 February 1785	A New-Testament Christian	[no title]
Mar. 1785	<i>American Herald</i> , 14 March 1785	Vigil	'Queries Addressed to the Advocates for American Bishops'
Apr. 1785	<i>American Herald</i> , 11 April 1785	The Stranger's Friend	[no title], <i>The American Herald</i> , 11 April 1785
1786	<i>Theological Repository</i> , 5 (1786), 298-9.	Philaethes	'To the Directors of the Theological Repository'
1788	<i>Theological Repository</i> , 6 (1788), 216-17.	Philaethes	'To the Directors of the Theological Repository'

1788	<i>Theological Repository</i> , 6 (1788), 344-7.	Philalethes	'To the Directors of the Theological Repository'
Dec. 1794	<i>Protestant Dissenter's Magazine</i> , 1 (1794), 487-93.	W. H.	'Essay on Ordination' [first part]
Jan. 1795	<i>Protestant Dissenter's Magazine</i> , 2 (1795), 17-23.	W. H.	'Essay on Ordination' [second part]
May 1795	<i>Protestant Dissenter's Magazine</i> , 2 (1795), 207-209.	W. H.	'Defence of the Essay on Ordination' [first part]
June 1795	<i>Protestant Dissenter's Magazine</i> , 2 (1795), 233-36.	W. H.	'Defence of the Essay on Ordination' [second part]
April 1797	<i>Protestant Dissenter's Magazine</i> , 4 (1797), 121-132.	[no signature]	'A Sketch of the Character of the Late Rev. John Wiche'
Jan. 1805	<i>Universal Theological Magazine and Impartial Review</i> , 3 (1805), 10-18.	W. H.	'Of the Fallen Angels'
Mar. 1805	<i>Universal Theological Magazine and Impartial Review</i> , 3 (1805), 158-161.	W. H.	'On the Popular Notion of the Devil'
Apr. 1805	<i>Universal Theological Magazine and Impartial Review</i> , 3 (1805), 173-176.	W. H.	'On the Torments of Hell'
Dec. 1805	<i>Universal Theological Magazine and Impartial Review</i> , 4 (1805), 298-301.	W. H.	'On the Nature of the Death of Moses'
Jun. 1806	<i>Monthly Repository of Theology and General Literature</i> , 1 (1806), 296.	W. H.	'Remarks on Cappe's Discourses'
Jul. 1806	<i>Monthly Repository of Theology and General Literature</i> , 1 (1806), 361-2.	W. H.	'On Fasts'

Feb. 1807	<i>Monthly Repository of Theology and General Literature</i> , 2 (1807), 28-9.	Philalethes	'Reply to a Plain Christian, on the Writings and Character of the late Rev. E. Evanson'
May 1807	<i>Monthly Repository of Theology and General Literature</i> , 2 (1807), 241-6.	W. H.	'Summary of the Evidences of Revealed Religion'
Jun. 1808	<i>Monthly Repository of Theology and General Literature</i> , 3 (1808), 302-7.	An Old Unitarian	'An Account of the State of Rational Religion in America; by an Unitarian Minister, who travelled in that country'
Jul. 1808	<i>Monthly Repository of Theology and General Literature</i> , 3 (1808), 376-7.	W. Hazlett	'Anecdote of Sterne'
Dec. 1808	<i>Monthly Repository of Theology and General Literature</i> , 3 (1808), 675-7.	W. H.	'Strictures upon the "Improved Version of the New Testament;" Matthew, Chapters I-VIII'
Oct. 1809	<i>Monthly Repository of Theology and General Literature</i> , 4 (1809), 552-5.	W. H.	'Mr. Stone's Arguments against the Miraculous Conception Inconclusive'
Apr. 1814	<i>Monthly Repository of Theology and General Literature</i> , 9 (1814), 232-4.	W. H.	'Particulars of Dr. Chauncey'
Jun. 1814	<i>Monthly Repository of Theology and General Literature</i> , 9 (1814), 330-1.	W. H.	'Phrase "Son of God"'
Jul. 1814	<i>Monthly Repository of Theology and General Literature</i> , 9 (1814), 401-3.	W. H.	'American Divines'
Jan. 1815	<i>Monthly Repository of Theology and General Literature</i> , 10 (1815), 29.	W. H.	[untitled letter]
Aug. 1815	<i>Monthly Repository of Theology and General Literature</i> , 10 (1815), 525-6.	W. H.	'Rev. Thomas Jenkins'



Feb. 1816	<i>Monthly Repository of Theology and General Literature</i> , 11 (1816), 69-71.	W. H.	[untitled letter]
Apr. 1816	<i>Monthly Repository of Theology and General Literature</i> , 11 (1816), 200-1.	W. H.	[untitled letter]
1816	<i>Monthly Repository of Theology and General Literature</i> , 11 (1816), 331.	W. H.	[untitled letter]
Nov. 1816	<i>Monthly Repository of Theology and General Literature</i> , 11 (1816), 649.	W. H.	[untitled letter]
Jan. 1817	<i>Monthly Repository of Theology and General Literature</i> , 12 (1817), 22-3.	W. H.	[untitled letter]
Apr. 1817	<i>Monthly Repository of Theology and General Literature</i> , 12 (1817), 223-4.	W. H.	[untitled letter]
Jul. 1817	<i>Monthly Repository of Theology and General Literature</i> , 12 (1817), 410.	W. H.	[untitled letter]
Nov. 1817	<i>Monthly Repository of Theology and General Literature</i> , 12 (1817), 681.	W. H.	[untitled letter]
Oct. 1818	<i>Monthly Repository of Theology and General Literature</i> , 13 (1818), 616-7.	W. H.	[untitled letter]

### Questionable Attributions

#### i) Printed Volumes:

Date	Publication Details	Pseudonym	Title and Case for Attribution
1776	London, S. Bladon	Philalethes	<p><i>An Attempt to Obviate the Principal Objections made against the Doctrine of Philosophical Necessity; occasioned by Philaretus's Reply to Augustus Toplady</i></p> <p>Samuel Bladon published or sold only three works under the pseudonym 'Philalethes': the first two, <i>The Methodists Vindicated</i> and <i>Letters to Dawson</i>, were certainly written by Hazlitt Sr., and although I can find no direct external evidence of authorship in this instance, internal and circumstantial evidence suggests that he is the likely author of this pamphlet. Published a year before Priestley's <i>The Doctrine of Philosophical Necessity</i> (1777), this pamphlet argues in favour of the key metaphysical doctrine of the Unitarians, philosophical necessity, and rejects the Calvinist idea of election.</p>

#### ii) Periodical Publications

Date	Publication Details	Pseudonym	Title and Case for Attribution
14 Sept. 1771	<i>General Evening Post</i>	Philalethes	<p>'To the author of a Letter to Dr Ibbetson, in Answer to his Plea for Subscription'.</p> <p>Samuel Bladon, the publisher of <i>The Methodists Vindicated</i> and <i>Letters to Dawson</i>, was also the editor and printer of <i>The General Evening Post</i> from 1770 until 1773, and may have provided Hazlitt Sr. with a means of access to one of London's leading newspapers. <i>Letters to Dawson</i> appeared in October 1771, and in the months immediately surrounding this date a number of letters were published in <i>The General Evening Post</i> under the pseudonym Philalethes, bearing striking similarities to the published pamphlet. The opening contribution of 14 September is addressed to John Firebrace, the author of <i>A Letter to the Rev. James Ibbetson</i> (1771), and engages directly in the controversy surrounding the Feathers Tavern petition. The author urges Firebrace not to seek religious concessions from parliament, but rather to work to establish 'that glorious Liberty which Christ hath bequeathed us.' He openly declares his Unitarian faith, rejecting the Anglican belief in the 'Triune Divinity', whilst affirming his open hostility to the Established Church ('down with the rotten fabric').</p>
28 Sept. 1771	<i>General Evening Post</i>	Philalethes	<p>'To your correspondent who subscribes himself A FRIEND to the CHURCH and KING'</p> <p>This article is written in response to a letter suggesting that the writings of Philalethes 'must be the work of a Jesuit' (<i>General</i></p>

			<i>Evening Post</i> , 21 September). Philalethes replies by pleading for religious toleration, for an acceptance of the right to 'worship the one only living and true God'.
29 Oct. 1771	<i>General Evening Post</i>	No Jesuit	'To the writer of a letter signed A PROTESTANT'  This short letter responds to an earlier vindication of Benjamin Dawson. It is clear from the sequence of letters that No Jesuit and Philalethes are pseudonyms of the same author: Philalethes had been accused of being a Jesuit on 21 September, and on 2 November A. B. comments, 'Philalethes, you appear to me to renounce your own name.' This letter begins an attack on Benjamin Dawson only ten days after Hazlitt Sr.'s <i>Letters to Dawson</i> was completed.
5 Dec. 1771	<i>General Evening Post</i>	No Jesuit	'A very short letter in response to A PROTESTANT'  This constitutes another polemical intervention in the debate surrounding Benjamin Dawson. 'No Jesuit' argues that 'A Protestant' has failed to vindicate Dawson's translation of a passage of scripture. He ends with some clear advice to his opponent: 'If you ever engage in polemicks [sic] again, take my advice, and you will succeed better; reason more, rail less, and remember that <i>the wrath of man worketh not the righteousness of God.</i> '
Dec. 1786	<i>Gentleman's Magazine</i> , 56 (1786), 1130-32.	Philalethes	'Dr Priestley vindicated against the Author of a Coalition, &c.'  Internal and circumstantial evidence suggest that Hazlitt Sr. is the likely author of a series of letters published in the <i>Gentleman's Magazine</i> from December 1786 to February 1788. The letters appeared within weeks of Hazlitt Sr.'s return from the United States, and engage in some of the work that Hazlitt Sr. had been involved in during his years in America. This letter is a robust defence of Joseph Priestley, whose <i>A Discourse on the Importance of Free Enquiry into Matters of Religion</i> (1785) was publicly criticised by the anonymous author of <i>A Plan of Coalition and Alliance with the Unitarian Church</i> (1786). It is also characterised by a vehement critique of the Established Church, with its claim that 'the sentiments of a very large body of the ablest and wisest among the clergy are <i>at variance in the extreme</i> with the established forms, and that the number is every day increasing.' (p. 1131).
Apr. 1787	<i>Gentleman's Magazine</i> , 57 (1787), 317.	Philalethes	'Priestley and Price'  This short letter responds to the accusation of P. Q. who 'has taken upon him to represent me as <i>the dupe of Dr. P.</i> ' (p. 317). Philalethes rejects this claim, arguing that P. Q. 'is indeed <i>the dupe of his own prejudices</i> '. He then continues his defence of religious liberty by condemning the intolerance of his opponents: 'what <i>rightful authority</i> belongs to him, or any other man, or set of men, to grant or withhold <i>toleration</i> in matters <i>merely</i> religious?'
Jul. 1787	<i>Gentleman's Magazine</i> , 57 (1787), 576-7.	Philalethes	'Defence of Dr. Priestley'  This lengthy letter is a defence of Philalethes's earlier vindication of Priestley (vol. 57, pp. 1130-2). In the edition for March 1787, J. E. had accused Philalethes of deliberately misrepresenting Priestley's meaning. Here Philalethes responds by accusing J. E. himself of

			'gross misrepresentation of Dr. Priestley's meaning, and unfair proceeding in omitting to acquaint the reader where the Doctor's words were to be found' (p. 576). He declares that 'I should heartily rejoice to hear that his [Priestley's] publication went through many editions, and that it was read by every ingenuous person.' (p. 577).
Dec. 1787	<i>Gentleman's Magazine</i> , 57 (1787), 1060-1.	Philalethes	'Philalethes to J. E.'  This contribution continues the argument with J. E. Philalethes reiterates his belief that 'a very large body of the ablest and wisest among the Established Clergy [are] at variance with the established forms [of the Church of England]', and ends the letter by suggesting that his opponent's ' <i>own sentiments</i> are <i>extremely at variance</i> with the established doctrines of the church' (p. 1061).
Feb. 1788	<i>Gentleman's Magazine</i> , 58 (1788), 102-3.	Philalethes	[no title]  This is Philalethes's final contribution to the ongoing controversy with J. E. He ridicules his opponent's refusal to assert 'his cordial belief of the propositions I selected from the Articles' (p. 102), and suggests two reasons for this: 'either a <i>real disbelief</i> , or a <i>slavish fear of incurring the displeasure of his superiors</i> .' He refers J.E. to William Paley's 'Apology for Subscription without belief' (presumably referring to Paley's <i>Defence of the 'Considerations for Requiring a Subscription to Articles of Faith'</i> of 1774), noting that 'it is a manifest absurdity to suppose such a multitude of subscribers could assent to so great a number of abstract propositions as are contained in the curious formulary we are speaking of' (p. 103). This is an extended attack on the values of the Anglican clergy. Philalethes concludes, 'I will now take my leave of J. E. and perhaps for ever' (p. 103).
Dec. 1810	<i>Gentleman's Magazine</i> , 80 (1810), 518-9.	Theosebes	'Faber on the Prophecies, illustrated'  Between 1770 and 1820 no writer, other than Hazlitt Sr., is known to have used the pseudonym Theosebes. This contribution to <i>The Gentleman's Magazine</i> responds to the publication of George Stanley Faber's <i>A Dissertation on Prophecies</i> (4 <sup>th</sup> ed., 1810). Theosebes looks to the fulfilment of biblical prophecies in the political developments in Europe. He looks forward to the possibility of the secularisation of church establishments across the Iberian peninsula, to the downfall of Islam, and the restoration of the Jews to the Holy Land, as part of a grand realisation of scripture prophecy. Thus Theosebes anticipates the extension and deepening of religious liberty that he hopes will result from the Napoleonic wars.