

only notable extant likeness of him is a marble bust by John Bell.

Reeve translated De Tocqueville's 'Democracy in America,' the first part appearing in two volumes in 1835, the second in 1840; Guizot's 'Washington' in 1840; and in 1876 De Tocqueville's 'State of Society in France before the Revolution of 1789,' of which the third edition was published in 1888. He edited in 1855 Whitelocke's 'Journal of the Swedish Embassy in 1653-1654;' Meadows Taylor's 'Story of my Life,' in 1877; and Count Vitzthum's 'Reminiscences,' in 1887. The chief of his other writings are: 1. 'Graphidæ, or Characteristics of Painters,' a small volume of verse, privately printed in 1838 and reissued in 1842. 2. 'Royal and Republican France,' a collection of admirable essays on eminent Frenchmen, 2 vols. 1872. 3. 'Petrarch,' in Mrs. Oliphant's series of 'Foreign Classics for English Readers,' 1878. He also contributed extensively to the 'Edinburgh Review.'

[Autobiographical notes; personal knowledge and information from Mrs. Reeve; Times, 22 Oct. 1895; Academy, 26 Oct. 1895; Athenæum, 26 Oct. 1895; Foster's Men at the Bar, 1885; Vapereau's Dictionnaire des Contemporains, 1893; Men of the Time, 1895; Edinburgh Review, January 1896.]

A. M. C.

REEVE, JOHN (1608-1658), sectary, second son of Walter Reeve, gentleman, was born in Wiltshire in 1608. His father, who is described as 'clerk to a deputy of Ireland,' was of a good family which had fallen to decay. With his elder brother, William, he was apprenticed in London to the tailor's trade. He was 'no Latin scholar,' but his handwriting shows that he had received a fair education. Both brothers were originally puritans, and both fell away, about 1645, to the 'ranter.' This was the ruin of William, who neglected his business, became a mere sot, and subsisted on charity. John Reeve, under the guidance of John Robins [q. v.], known as 'the ranter's god,' became a universalist. His cousin, Lodowicke Muggleton [q. v.], had been William Reeve's journeyman in 1631, but there seems to have been no great intimacy between Muggleton and John Reeve till about twenty years later. In April 1651 Muggleton believed himself the subject of an inward illumination, opening to him the meaning of scripture. This attracted Reeve, who constantly visited at Muggleton's house in Great Trinity Lane, and wearied him with his discourses. About the middle of January 1652 he suddenly and unexpectedly died of a similar illness.

solve was 'to meddle no more with religion . . . but to get as good a livelihood as I can in this world, and let God alone with what shall be hereafter.' A fortnight later (3 Feb.) he alleged a call 'by voice of words' from heaven, constituting him the Lord's 'last messenger,' with Muggleton as his 'mouth.' Next morning a similar voice sent him, with Muggleton, to deal with Thomas Tany [q. v.], the ranter; on the third day the cousins were despatched on a like errand to Robins. This ended the series of communications.

Reeve and Muggleton now presented themselves as the 'two witnesses' (Rev. xi. 3), printed their 'commission book,' obtained a following, and excited odium. Unfriendly critics hooted Reeve with the cry, 'There goes the prophet that damns people;' boys pelted him in St. Paul's Churchyard. A warrant was obtained by Goslin (a clergyman), Ebb (an exciseman), Chandler (a shopkeeper), and two soldiers, charging the 'witnesses' with blasphemous denial of the Trinity. They were imprisoned from 15 Sept. 1653 till April 1654. In Newgate they fared ill, and were badly used by their fellow-prisoners. Three wild highwaymen tried to hang Reeve. The confinement told upon his health, which was never robust.

In 1656 he visited Maidstone, but left in haste to avoid a threatened arrest. He reached Gravesend, where he took boat when overheated, caught a chill, and fell into a consumption. For two years he lingered in a wasting condition, unable to work, dependent on the earnings of his wife and daughter, and ultimately on the contributions of friends. After his wife's death, on 29 March 1658, he visited Cambridge; returning to London, he lodged with three sisters, Mrs. Frances, Mrs. Roberts, and Mrs. Boner, who kept a sempstress's shop in Bishopsgate Street, near Hog Lane end. Ann Adams (afterwards the wife of William Cakebread of Orwell, Cambridgeshire) was 'his handmaid to guide him to other friends' houses.' He died at the latter end of July 1658; 'Frances,' he said, 'close up mine eyes, lest mine enemies say I died a staring prophet.' He was buried in Bethlehem new churchyard (in what is now Liverpool Street).

The 'six foundations' of the Muggletonian theology were formulated by Reeve. His most original position is the doctrine of the 'two seeds' in man, a divine element and a diabolic, one of which obtains the mastery. By this conception, elaborated in a peculiar vein of mysticism, he found a way out of universalism, for 'damnation would be impossible, if all sprang from one root.' Other points of doctrine, common to both, are

specified in the article on Muggleton. Reeve, however, retained, while Muggleton rejected, the doctrine of the divine notice of human affairs, and accessibility to prayer. His writings are not without passages of considerable beauty; their tone is much more subdued and suasive than that of Muggleton. The contrast between their respective addresses to Isaac Penington the younger [q. v.] is very marked; Reeve sympathises with quaker tendencies, which Muggleton flouts and scorns. There have always been followers of Reeve (known as Reevites and Reevonians) who have held aloof from the thoroughgoing Muggletonians.

The following works are by Reeve and Muggleton, but chiefly by Reeve. The dates of first editions are given, all quarto, and all except No. 7 without publisher's or printer's name: 1. 'A transcendent Spirituall Treatise,' &c., 1652. 2. 'A General Epistle from the Holy Ghost,' &c., 1653. 3. 'A Letter presented unto Alderman Fouke,' &c., 1653. 4. 'A Divine Looking-Glass,' &c., 1656. Posthumous publications, containing letters and papers by Reeve, are: 5. 'A Volume of Spiritual Epistles,' &c., 1755. 6. 'A Stream from the Tree of Life,' &c., 1758. 7. 'A Supplement to the Book of Letters,' &c., 1831. The following are by Reeve alone: 8. 'Joyful News from Heaven, or the Soul's Mortality proved,' &c., 1658; and a posthumous collection of papers, 9. 'Sacred Remains, or a Divine Appendix,' &c., 1706 (written in 1652-7); another edition 1751.

Another John Reeve, author of 'Spiritual Hymns upon Solomon's Song,' 1693, 12mo, was a general baptist minister at Bessel's Green, Kent.

[Muggleton's Acts of the Witnesses, 1699; The Origin of the Muggletonians, and Ancient and Modern Muggletonians, in Transactions of Liverpool Literary and Philosophical Society, 1869 and 1870; Reeve's Works; manuscript records of the Muggletonian body. For the bibliography of Reeve's writings, see Smith's Bibliotheca Anti-Quakeriana, 1873.] A. G.

REEVE, JOHN (1799-1838), actor, son of Thomas Reeve, hosier and common councillor, was born at his father's shop on Ludgate Hill, on 2 Feb. 1799. William Reeve the musical composer, and Alderman Robert Waithman, M.P., were his uncles. At a school at Winchmore Hill, near Enfield, kept by a Mr. Thompson, he had for companion Frederick Yates [q. v.], a sharer with him in some juvenile escapades and consequent suffering. Placed, at the age of fourteen, behind his father's counter, he remained there two years, when, on his father's retirement, he was placed with a firm of whole-

sale hosiers named Nevill or Neville in Maiden Lane, Wood Street, Cheapside. After staying there three years, he left, in consequence of complaints on the part of neighbours of nocturnal declamations and singing on the leads of the premises. Placed as a clerk in Gosling's Bank, Fleet Street, Reeve subscribed with other clerks 3s. 6d. a week each in order to hire once a fortnight Pym's theatre, Wilson Street, Gray's Inn Road. His first appearance was as the waiter at a gambling house in 'Town and Country;' in this he had to speak the monosyllable 'No,' for which, in nervousness, he substituted 'Yes.' Once, in the off-season at the Haymarket, he played the First Gravedigger to the 'Hamlet' of a Mr. Grove, who advertised that he would wager 100*l.* on playing Hamlet better than any actor, alive or dead. Finding himself condemned to obscure parts by his companions at Pym's theatre, he took the house on his own account for 10*l.*, printed his own bills, and, it is to be supposed, selected his own company. On this occasion he played Othello (his friend George Herbert Bonaparte Rodwell [q. v.], the composer, being Roderigo), and Sylvester Daggerwood (an actor) in a farce so named extracted from the younger Colman's 'New Hay at the Old Market.' In the latter character he gave imitations of actors, which met with such success that he repeated 'Sylvester Daggerwood' on 8 June 1819 at Drury Lane, for the benefit of Mr. Rodwell, senior, the box-keeper at the theatre, and again the following night for the benefit of Lanza; and then played it for a few nights at the Haymarket. He was now offered an engagement by Arnold at the Lyceum, and he appeared there on 17 July 1819 as Mr. * * * * in a piece called 'One, Two, Three, Four, Five by Advertisement.' In this he played Harry Alias, a lover who, in order to obtain his mistress, personates Dr. Endall (Harley), Sam Dabbs (Munden), Sir Peter Teazole (W. Farren), and Mr. M. (Charles Mathews). He now resigned his situation in the bank, and adopted the stage as his occupation.

At the Lyceum he played, for his benefit, two other characters—Pedrillo and Crack—without winning from the press any recognition except as a mimic. His friend Rodwell, in conjunction with a Mr. Willis Jones, took the Sans-Pareil Theatre in the Strand, and opened it on 18 Oct. 1819 as the Adelphi. Reeve appeared as Squire Rattlepate in Moncrieff's burletta, 'The Green Dragon, or I've quite forgot,' and Lord Grizzle in the burlesque of 'Tom Thumb.' But feeling himself deficient in experience, he joined the elder Macready's company in Bristol, where, or at