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Bought from Michael Lewis 9/167.

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From a MS. Letter in the Bodleian Library.

G. Bonnet
Henry Wotton :

From his Will in the Prerogative Office.

Richard Hooker

From his Will in the Consistory Court at Canterbury.

G. Herbert
From a MS. Latin Poem.

Ro: Lincoln

From his Will in the Prerogative Office.



Drawn by H. Corbould.

Writing by R. Ashby.

Engraved by C. Heath.

LONDON:
Published by John Major Fleet Street,
1st July. 1825.

THE
LIVES
OF
DR. JOHN DONNE, SIR HENRY WOTTON,
MR. RICHARD HOOKER,
MR. GEORGE HERBERT,
AND
DR. ROBERT SANDERSON:
BY IZAAK WALTON.
TO WHICH ARE ADDED,
THE AUTOGRAPHS OF THOSE EMINENT MEN,
NOW FIRST COLLECTED;
AN INDEX, AND ILLUSTRATIVE NOTES.



These were Honourable Men in their Generations. *Ecclus.* xlv. 7.

LONDON:
JOHN MAJOR, FLEET-STREET,
ADJOINING SERJEANTS'-INN.
MDCCCXXV.



“ There are no colours in the fairest sky,
So fair as these ; *the feather whence the pen*
Was shaped, that traced the Lives of these good men,
Dropt from an angel's wing : with moistened eye,
We read of faith, and purest charity,
In statesman, priest, and humble citizen.
Oh ! could we copy their mild virtues then,
What joy to live, what happiness to die !
Methinks their very names shine still and bright,
Satellites turning in a lucid ring,
Around meek WALTON's heavenly memory !”

WORDSWORTH.

Printed at the *Shakspeare Press*, by W. Nicol,
Cleveland-Row, St. James's.



P R E F A C E.

THE motives and feelings which have influenced the publisher of the present work, being precisely similar to those which gave birth to its precursor, the recent edition of the "COMPLETE ANGLER," he begs to refer the Reader to the Introductory pages of that volume, in preference to craving his attention, for more than a moment, from the inimitable language of Walton. A single remark may suffice. Whilst the "ANGLER" has been too commonly supposed interesting to *anglers only*, the "LIVES" have been as falsely appropriated to the delights of the mere antiquarian reader. A proper degree of public spirit appears to have been alone wanting to prove that the two works possess the seeds of popularity in an equal degree; and that, singular as the fact may appear, they mutually illustrate and explain each other. Alike irresistible in the excellence of their tendencies, the one might be characterised as the *Ritual of the Fields!* the other the "*Book of the Church!*"

In these delightful compositions—remarkable for their *veracity*, yet teeming with incidents which might be envied even by the writer of *Romance*—abounding with

important historical facts not elsewhere related—yet *here* related in language unrivalled at once for *sweetness and for power!*—in these delightful Lives, we can alone discover those peculiar habitudes of their author, by which he was enabled to render his *piscatorial* work a general favorite, independently of all attachment to the art itself, and even in many instances of total aversion!—In the *Complete Angler* his extreme beauty of *style* seems to impart new charms to the universal face of Nature; whilst in his *Lives*, Philology and History are but as the handmaids to Morality and Religion!

Good books appear to be the natural caskets wherein to deposit those “GEMS OF ART” which at once illustrate and are illustrated by the association:* and never did there exist a fitter repository than the ensuing pages, for that mass of talent here collected and dedicated to “*set the Author’s memory on fire!*” May this delightful man only be *known* according to his WORTH!—May the “Brothers of the Angle” be also “*Fishers of Men!*” and the inestimable works of the BENEVOLENT WALTON, “find or make all readers *like him!*”

May 1st, 1825.

J. M.

* To have been instrumental in extending the circulation and usefulness of such a writer as Walton, is of itself an unspeakable gratification; but a still prouder result is about to attend the publisher’s zealous labours. *The London Walton and Cotton Club*, “adopting the idea suggested in his *Introductory Essay*” (p. 47, edit. 1823—p. 29, edit. 1824,) “have resolved on erecting a MONUMENT in Winchester Cathedral, to the memory of *Honest Izaak;*” and steps are now taking by that spirited Society for carrying the design into effect.

v

DESCRIPTIVE LIST
OF
THE EMBELLISHMENTS

CONTAINED IN

J. MAJOR'S EDITION OF IZAAK WALTON'S LIVES.

—
MDCCCXXV.

—
WOOD - CUTS.
—

1. Page iii. Preface, Head-piece: Portraits and Arms of Dr. Alexander Nowell, Dean of St. Paul's; Dr. William Whittaker; and the Rev. William Perkins, three eminent Divines and Anglers, mentioned in Walton's Complete Angler, Chap. I. Drawn by W. H. Brooke: Engraved by G. W. Bonner.
2. Page xvi. List of Embellishments, Tail-piece: Emblems of Painting, including the Youthful Portrait of Dr. Donne, mentioned at page 73, of the ensuing Life. Drawn from the Original Engraving by W. H. Brooke: Engraved by H. White.
3. Page xvii. Walton's Original Dedication, Head-piece: Miniature Portrait of Dr. George Morley, Bishop of Winchester, surrounded by a star, ribband, and badge, as Prelate of the Order of the Garter. Drawn by R. Thomson: Engraved by H. White.
4. Page xix. LIFE OF DR. JOHN DONNE, Device in the Title-page: South entrance to St. Paul's Cathedral before the Fire of London, being the gate immediately leading to Dr. Donne's Monument; surrounded by a wreath of those "curious and costly flowers," with which his

grave was adorned for some days after his interment : vide the ensuing Life, page 77. Drawn by W. H. Brooke : Engraved by G. W. Bonner.

5. Page 2. **LIFE OF DR. JOHN DONNE.** Introduction, Tail-piece : Armorial Ensigns of the three learned Societies of which Dr. Donne was a Member ; namely, Hart-Hall, Oxford ; Trinity College, Cambridge ; and Lincoln's Inn, London : vide the ensuing Life, pages 4, 5. Drawn by R. Thomson : Engraved by the late W. Hughes.
6. Page 3. _____ Head-piece : View of Losely Hall, in the County of Surrey, the Seat of Sir George More, the Father-in-law of Dr. Donne, to which he removed his daughter, previously to her private marriage : vide the ensuing Life, page 8. Drawn and Engraved by G. W. Bonner.
7. _____ Initial Letter M. : Armorial Ensigns of the Deanery of St. Paul's Cathedral, and the families of Donne and More. Drawn by R. Thomson : Engraved by the late W. Hughes.
8. Page 14. _____ Portrait and Arms of Dr. Thomas Morton, Bishop of Durham. Drawn by R. Thomson : Engraved by T. Mosses.
9. Page 31. _____ Interior View of the Great Gallery at Theobald's Palace, Hertfordshire. Drawn and Engraved by G. W. Bonner, from a scarce print in the possession of the Publisher, copied from an Original Painting, supposed by Steenwyck, preserved at Hinton St. George, the seat of the Right Honourable the Earl Poulett, in the County of Somerset. The figures in this view are Portraits copied from Vandyke ; the Nobleman with the wand is William Herbert, Earl of Montgomery ; by whom stand the Queen Henrietta Maria, and King Charles I. The head of Philip Herbert, Earl of Pembroke, is seen through the doorway ; and on the left appears Geoffrey

Hudson, the Queen's Dwarf: vide Gough's *British Topography*, Vol. I. page 426. Walpole's *Anecdotes of Painting*, Vol. II. pp. 176, 177.

10. Page 42. LIFE OF DR. JOHN DONNE. Portrait and Arms of Elizabeth, Princess Palatine, and Queen of Bohemia; from "A Collection of Royal Letters" by Sir George Bromley, Bart. Lond. 1787, 8vo. page x. Above the portrait is a representation of that Mourning Ring containing the hair of King Charles I., which the Queen wore in commemoration of his Martyrdom: vide the preceding work, page xxxi. Drawn by R. Thomson: Engraved by G. W. Bonner.
11. Page 60. _____ Representation of the Obverse of Dr. Donne's Golden Medal, struck to commemorate the sitting of the Synod of Dort in 1619. Drawn by R. Thomson, from Gerard Van Loon's "Histoire Metallique des xvii Provinces des Pays Bas." Hague, 1732-37, fol. Vol. II. page 105: Engraved by the late W. Hughes.
12. Page 86. _____ Tail-piece: Northern View of the Cathedral Church of St. Paul, London; as it appeared when Dr. Donne was made Dean: vide the ensuing Life, page 43. Drawn from an ancient print by W. Harvey: Engraved by H. White.
13. Page 87. LIFE OF SIR HENRY WOTTON. Device in the Title-page: Armorial Ensigns, and principal entrance to Eton College, Buckinghamshire, of which Sir Henry was made Provost: vide page 132; surrounded by a wreath of Lilies, the badge of the Institution. Drawn by W. Harvey: Engraved by T. Mosses.
14. Page 89. Head-piece: North-west View of part of the ancient Hall and Church of Bocton Malherbe, near Charing, Kent; formerly the Family Seat of the Wottons. From a Drawing made on the spot expressly for this work, by J. P. Neale, Copied and Engraved by G. W. Bonner.

15. Page 89. **LIFE OF SIR HENRY WOTTON.** Initial Letter S. Armorial Ensigns of Sir Henry Wotton. Drawn by R. Thomson : Engraved by T. Mosses.
16. Page 99. _____ Portrait and Arms of the Very Reverend Nicholas Wotton, sometime Dean of York and Canterbury Cathedrals ; some circumstances of whose life are mentioned and narrated on pages 93 and 99. Drawn by W. H. Brooke, from his beautiful monumental effigy in Becket's Chapel, in Canterbury Cathedral, erected by his Nephew Thomas Wotton, Esq. referred to on page 104, and engraved in Dart's "Accurate Description and History of the Churches of Canterbury and York." Lond. 1755, Fol. Plate 54. Engraved by G. W. Bonner.
17. Page 114. _____ View of the Rialto and City of Venice, to which Sir Henry Wotton was thrice sent Ambassador. Drawn from an Ancient Print by J. Findley : Engraved by G. W. Bonner.
18. Page 130. _____ Portrait and Arms of Sir Julius Cæsar, Master of the Rolls to King James I., from the rare Print by Reginald Elstracke. Drawn by W. H. Brooke : Engraved by G. W. Bonner.
19. Page 160. _____ Tail-piece : View of the Eastern end of Eton College, Buckinghamshire, at which Sir Henry Wotton died. Drawn by J. P. Neale : Engraved by T. Mosses.
20. Page 161. **LIFE OF MR. RICHARD HOOKER,** Master of the Temple, from 1585 to 1591. Device in the Title-page : Northern View of the Middle Temple Hall, surrounded by a Wreath of the York and Lancastrian Roses ; supposed to have been first plucked in the Temple Gardens. Drawn by J. Findley : Engraved by G. W. Bonner.
21. Page 164. _____ Introduction, Tail-piece : Armorial Ensigns of Corpus Christi College, Oxford, at which Mr. Hooker was educated ;

and of Archbishop Usher, George Cranmer, Dr. Spencer, and John Hales, of Eton, who are stated in the Introduction to have furnished the materials of the Memoir. Drawn by R. Thomson: Engraved by H. White.

22. Page 165. LIFE OF MR. RICHARD HOOKER. Head-piece: View of the Church and Parsonage of Drayton-Beauchamp, in Buckinghamshire; to which Hooker was presented in 1584. Vide page 187. Drawn on the spot expressly for this work, by R. T. Bone: Engraved by H. White.
23. _____ Initial Letter I; Armorial Ensigns of the Temple, and the families of Hooker and Churchman. Drawn by R. Thomson: Engraved by G. W. Bonner.
24. Page 170. _____ Portrait and Arms of Dr. *John Jewel*, Bishop of Salisbury, from the rare Print in the *Herologia*, set upon a Diamond Cross. Drawn and Engraved by T. Mosses.
25. Page 177. _____ Portrait and Arms of Sir Henry Savile. Drawn by R. Thomson: Engraved by G. W. Bonner.
26. Page 187. _____ View of Hooker's Parsonage, at Drayton-Beauchamp, in Buckinghamshire. Drawn on the spot expressly for this work, by R. T. Bone. Copied and Engraved by H. White.
27. Page 199. _____ Portrait and Arms of Dr. John Whitgift, Archbishop of Canterbury. Drawn and Engraved by T. Mosses.
28. Page 230. _____ View of Hooker's Parsonage, at Bishop's Bourne, in Kent. Drawn by J. P. Neale, from a Drawing in the possession of the Hon. and Rev. Dr. Percy, the present Rector. The house is not now in the same state. Copied and Engraved by H. White.
29. Page 268. _____ Tail-piece: North side of Hooker's Church, at Bishop's Bourne, in

- Kent. Drawn on the spot expressly for this Work, by J. P. Neale, Copied and Engraved by G. W. Bonner.
30. Page 269. **LIFE OF MR. GEORGE HERBERT.** Device in the Title-page: View of the Ruins of Montgomery Castle, Montgomeryshire, the Birth-place of Herbert; Vide the ensuing Life, page 273, surrounded by a wreath of Passion flowers, emblematical of piety; and enclosing the Armorial Ensigns of the family of Clare, the first Earls of Pembroke, which title afterwards belonged to the Herberts. Drawn by W. H. Brooke: Engraved by G. W. Bonner.
31. Page 272. _____ Introduction. Tail-piece: The power of Biography and Piety over the Grave; generally expressed in the foregoing Introduction, and exemplified by the Funereal Urn, Censer, Cross, Spikenard, Laurel-branch, &c. Drawn by R. Thomson: Engraved by T. Mosses.
32. Page 273. _____ Head-piece: South-East View of the Church of St. Mary, at Leighton-Bromswold, in the County of Huntingdon; re-built by Mr. George Herbert; Vide the ensuing Life, page 296. Drawn and Engraved by G. W. Bonner, from Dr. Zouch's edition of Walton's Lives.
33. _____ Initial Letter G, enclosing the Armorial Ensigns of Herbert and Danvers. Drawn by R. Thomson: Engraved by T. Mosses.
34. Page 289. _____ Portrait and Arms of Dr. Launcelot Andrews, Bishop of Winchester. Drawn by W. H. Brooke, from the Original Engraving by Loggan. Engraved by T. Mosses.
35. Page 308. _____ View of the Chapel and Parsonage of Bemerton, in Wiltshire, from an Original Drawing taken on the spot, and kindly furnished by the Venerable Archdeacon Coxe. Copied and Engraved by H. White.

36. Page 331. **LIFE OF MR. GEORGE HERBERT.** View of Fulston Church, near Bemerton, in Wiltshire. From an Original Drawing made on the spot expressly for this Work, by D. C. Read : Engraved by T. Mosses.
37. Page 348. **Herbert's Letter to Nicholas Farrer, Tail-piece :** Portrait and Arms of Nicholas Farrer, placed between two figures in the Religious habit worn at his Convent of Little Gidding, in Huntingdonshire. Drawn by W. H. Brooke : Engraved by G. W. Bonner.
38. Page 349. **LIFE OF DR. ROBERT SANDERSON, Bishop of Lincoln.** Device in the Title-page : Ruins of the Episcopal Palace, at Lincoln, surrounded by a Wreath of Snowdrops and Evening Primroses, emblematical of his humility, meeting beneath in the Armorial Ensigns of the See. Drawn by W. H. Brooke. Engraved by G. W. Bonner.
39. Page 354. ————— Introduction, Tail-piece : Armorial Ensigns of the University of Oxford and Lincoln College, in which Dr. Sanderson was educated, surrounded by the emblems of his eloquence, fame, and piety. Drawn by R. Thomson : Engraved by H. White.
40. Page 355. ————— Head-piece : View of the Church and Parsonage of Boothby Pannell, in the County of Lincoln ; the living of Dr. Sanderson for upwards of forty years. Vide page 372 of the ensuing Life. Drawn by W. Harvey : Engraved by H. White.
41. ————— Initial Letter D. Armorial Ensigns of Dr. Sanderson. Drawn by R. Thomson : Engraved by G. W. Bonner.
42. Page 371. ————— Portrait and Arms of Dr. John King, Bishop of London. Drawn from the Original Engraving, by S. Passe, by W. H. Brooke : Engraved by H. White.

43. Page 400. **LIFE OF DR. ROBERT SANDERSON**: Portrait and Arms of Dr. Henry Hammond, with the Sheldonian Theatre and other public buildings of Oxford in the back ground. Drawn by W. H. Brooke: Engraved by T. Mosses
44. Page 427. ————— View of the Palace at Buckden, in Huntingdonshire, the Seat of the Bishops of Lincoln, repaired by Dr. Sanderson. Drawn by W. Harvey: Engraved by H. White.
45. Page 438. ————— Tail-piece: View of the Cathedral at Lincoln. Drawn and Engraved by H. White.

THE FOLLOWING ILLUSTRATIONS ARE CONTAINED IN THE NOTES.

46. Head-piece: View of Hooker's Study at Drayton-Beauchamp, in Buckinghamshire. From a Sketch taken on the spot by R. T. Bone. Drawn by W. Harvey: Engraved by H. White.
47. Portrait of the celebrated John Hales, of Eton; called from his universal learning, "the Walking Library." Drawn by W. H. Brooke: Engraved by G. W. Bonner.
48. Monument erected to the memory of Sir Henry Wotton, by his own desire, in the Chapel of Eton College; Vide the ensuing Life, pages 149, 159. From a Sketch made on the spot by R. T. Bone. Drawn by J. Findley: Engraved by G. W. Bonner.
49. View of St. Paul's Cross, and the manner of preaching there, alluded to in the Life of Hooker, page 183. Drawn from an Ancient View by W. H. Brooke: Engraved by H. White.
50. Tail-piece: Portrait of Lord Edward Herbert, of Cherbury, the elder brother of George Herbert; commemorated by Walton, on page 275 of the ensuing Life. Drawn by W. H. Brooke, from the Print attached to his Memoirs; Lond. 1778, 4to. Engraved by G. W. Bonner.
51. Index, Head-piece: View of the City of Florence, from

Fiesole; referred to by Walton in his *Complete Angler*, Chap v.

“ When I sat last on this primrose bank, and
 “ looked down these meadows, I thought of
 “ them, as Charles the Emperor did of the City of
 “ Florence; that they were too pleasant to be
 “ looked on, but only on holidays.”

Florence was also the chief residence of Sir H. Wotton in his exile from England. Vide the ensuing *Life*, page 108. Drawn and Engraved by H. White, from the view in Hakewill's *Italy*, by the kind permission of the Proprietor.

52. Index, Tail-piece: View of Farnham Castle, Surrey; the Seat of the Bishops of Winchester, in which Walton wrote the *Lives of Hooker and Herbert*. Drawn by W. H. Brooke: Engraved by T. Mosses.

COPPER - PLATES.

1. To face the Title-Page of the Volume: Autograph Signatures, surrounded by an emblematical design composed of passion flowers, indicative of the piety of the subjects of the ensuing *Lives*, entwined with various devices relative to their learning, eloquence, fame, and ecclesiastical rank. The Portrait of Walton appears at the top environed by hawthorn; and beneath is a rustic spring issuing from a rock inscribed with a fac-simile of his writing, from a presentation copy of his *Lives*, belonging to Mr. W. Upcott, of the London Institution. The other signatures have been procured from the following sources. Dr. Donne, from an original Letter attached to the Manuscript of his *Biathanatos* in the Bodleian Library at Oxford; communicated by the Rev. Dr. Bliss: Sir Henry

DESCRIPTIVE LIST OF

Wotton, from his Will in the Archives of the Prerogative Court of Canterbury: Richard Hooker, from his Will in the Consistory Court at Canterbury, being probably the last signature he ever made; communicated by J. H. Markland, Esq.: George Herbert, from an original Latin Poem in Manuscript in the Collection of Mr. W. Upcott, of the London Institution: and Dr. Sanderson, Bishop of Lincoln, from his Will in the Archives of the Prerogative Court of Canterbury. The design drawn by H. Corbould: Engraved by C. Heath; the Signatures traced by R. Thomson: Engraved by R. Ashby.

2. To face the Title-Page of the Life of Dr. Donne: Portrait of Dr. John Donne, Dean of St. Paul's Cathedral; copied by permission, from an original Painting in the possession of the Rev. Dr. Barrett, of Westminster, by R. T. Bone: Engraved by W. Bromley, A. R. A.

3. Page 24. The Vision.

From an Original Drawing, designed expressly for the present work by W. Wright: Engraved by C. Heath.

“ I have seen a dreadful Vision since I saw you :

“ I have seen my dear wife pass twice by me

“ through this room, with her hair hanging about

“ her shoulders, and a dead child in her arms.”

4. Page 87. To face the Title-Page of the Life of Sir H. Wotton: Portrait of Sir Henry Wotton, Provost of Eton College. Copied by permission, from the Original Painting at Eton College, by R. T. Bone: Engraved by W. Finden.

5. Page 128. Life of Sir H. Wotton: The Jewel.

From an Original Painting, designed expressly for the present work by R. C. Leslie, Esq. A. R. A. Engraved by J. Mitchell.

“ The next morning at his departing from Vienna,

“ he, at his taking leave of the Countess of Sa-

“ brina,—an Italian Lady, in whose house the

“ Emperor had appointed him to be lodged and
 “ honourably entertained, — acknowledged her
 “ merits, and besought her to accept of that Jewel,
 “ as a testimony of his gratitude for her civilities.”

6. Page 161. To face the Title-Page of the Life of R. Hooker :
 Portrait of Mr. Richard Hooker, from his Monument
 in Bishop's Bourne Church, Kent : Engraved by F.
 Engleheart.

7. Page 187. Life of Richard Hooker : The Country Pastor.
 From an Original Painting, designed expressly for the
 present work by R. T. Bone : Engraved by W. R.
 Smith.

“ And in this condition he continued about a
 “ year ; in which time his two pupils, Edwin
 “ Sandys and George Cranmer, took a journey
 “ to see their Tutor ; where they found him with
 “ a book in his hand, it was the Odes of Horace,
 “ he being then, like humble and innocent Abel,
 “ tending his small allotment of sheep in a com-
 “ mon field.”

8. Page 269. To face the Title-page of the Life of G. Herbert :
 Portrait of Mr. George Herbert, Engraved after the
 fine Print by Robert White, by Ambrose Warren.

9. Page 328. Life of Mr. George Herbert : The Good Sama-
 ritan. From an Original Painting, designed expressly
 for the present work, by A. Cooper, Esq. R. A. En-
 graved by C. Rolls.

“ In another walk to Salisbury, he saw a poor
 “ man, with a poorer horse, that was fallen down
 “ under his load ; they were both in distress and
 “ needed present help ; which Mr. Herbert ob-
 “ serving, put off his canonical coat, and helped
 “ the poor man to unload, and after to load his
 “ horse.”

10. Page 349. To face the Title-page of the Life of Dr. San-
 derson : Portrait of Dr. Robert Sanderson, Bishop of

Lincoln. Engraved by W. Raddon, from the Original Print by Robert White.

With respect to the Portraits of Hooker, Herbert, and Sanderson, the Publisher of the present volume has been unable to procure any finer or more authentic originals, than those which have hitherto been before the Public; but if there exist any good and genuine Paintings of these celebrated men, he will feel obliged by a communication concerning them.

11. Page 377. Life of Dr. R. Sanderson : The Advocate. From an Original Painting designed expressly for the present work, by P. R. Stephanoff. Engraved by J. Romney.

“ To the Landlord he went the next day, and in
 “ a conference, the Doctor presented to him the
 “ sad condition of his poor dejected Tenant.”——
 “ These, and such other reasons were urged with
 “ so grave and compassionate an earnestness, that
 “ the Landlord forgave his Tenant the whole
 “ rent.”



TO THE

RIGHT HONOURABLE AND REVEREND FATHER IN GOD,

GEORGE,

LORD BISHOP OF WINCHESTER,



AND PRELATE OF THE MOST NOBLE ORDER
OF THE GARTER.

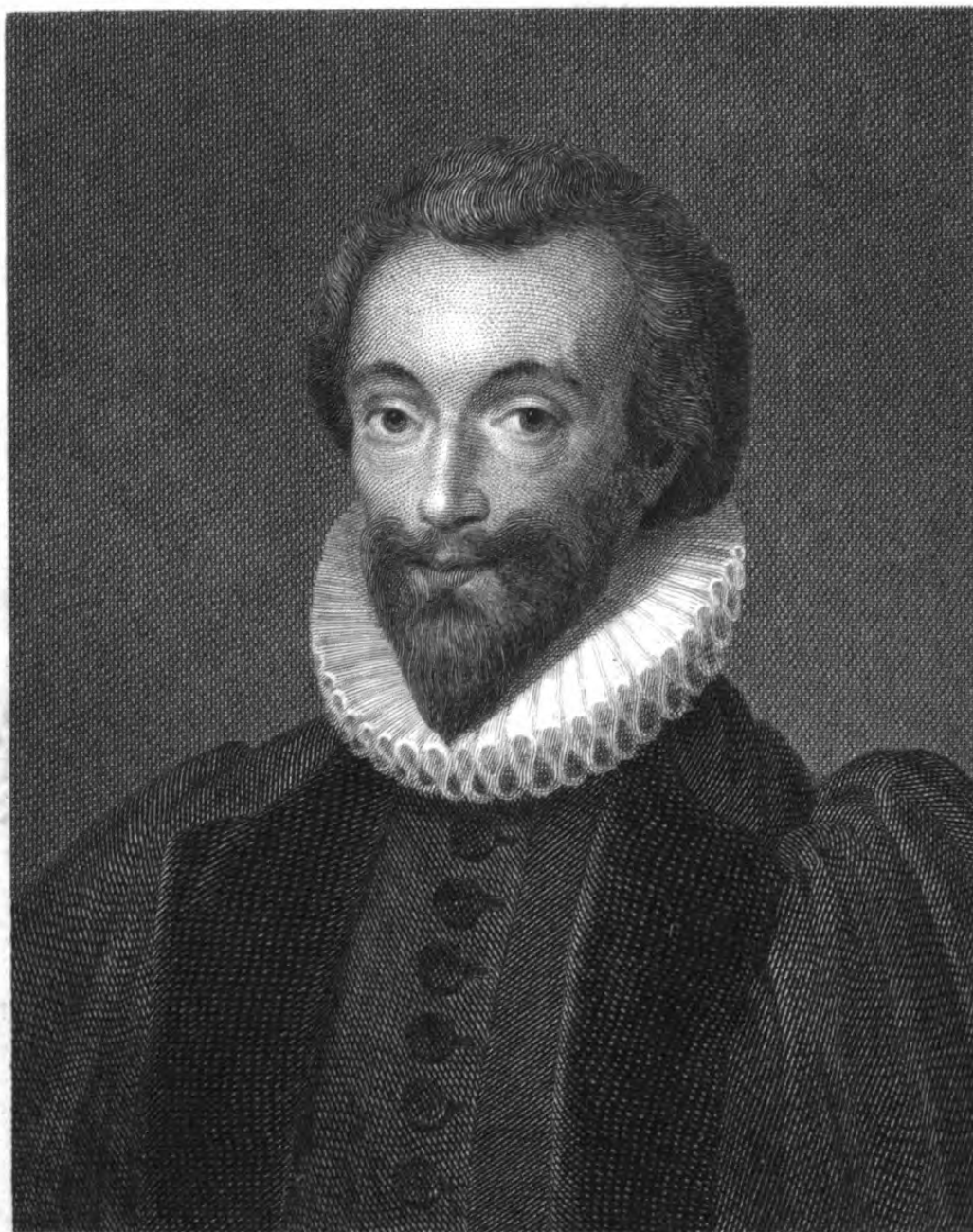
MY LORD,

I DID some years past, present you with a plain relation of the Life of Mr. *Richard Hooker*, that humble man, to whose memory, Princes and the most learned of this nation, have paid a reverence at the mention of his name. And now, with Mr. Hooker's, I present you also, the Life of that pattern of primitive piety, Mr. *George Herbert*; and with his the Life of Dr. *Donne*, and your friend Sir *Henry Wotton*, all reprinted. The two first were written under

your roof: for which reason, if they were worth it, you might justly challenge a Dedication. And indeed, so you might of Dr. *Donne's*, and Sir *Henry Wotton's*: because, if I had been fit for this undertaking, it would not have been by acquired learning or study, but by the advantage of forty years friendship, and thereby, with hearing and discoursing with your Lordship, that hath enabled me to make the relation of these Lives passable—if they prove so—in an eloquent and captious age.

And indeed, my Lord, though these relations be well-meant sacrifices to the memory of these worthy men; yet I have so little confidence in my performance, that I beg pardon for superscribing your name to them: and desire all that know your Lordship, to apprehend this not as a Dedication,—at least by which you receive any addition of honour;—but rather as an humble, and a more public acknowledgement, of your long-continued, and your now daily favours to

My Lord,
Your most affectionate,
and most humble servant,
IZAACK WALTON.



Engraved by W. Branley. A. R. A.

D^R. JOHN DONNE.

LONDON,
Published by John Major, 50, Fleet Street,
May 15th 1825.

THE LIFE
OF
DR. JOHN DONNE,

**LATE DEAN OF ST. PAUL'S CHURCH,
LONDON.**



LONDON :
JOHN MAJOR,
MDCCCXXV.

INTRODUCTION,
TO
THE LIFE
OF
DOCTOR DONNE;

AS ORIGINALLY PREFIXED TO THE FIRST COLLECTION OF HIS
SERMONS IN 1640.

IF that great master of language and art, Sir Henry Wotton, the late Provost of Eton College, had lived to see the publication of these Sermons, he had presented the world with the Author's life exactly written; and 'twas pity he did not, for it was a work worthy his undertaking, and he fit to undertake it: betwixt whom and the Author there was so mutual a knowledge, and such a friendship contracted in their youth, as nothing but death could force a separation. And, though their bodies were divided, their affections were not; for that learned Knight's love followed his friend's fame beyond death and the forgetful grave; which he testified by entreating me, whom he acquainted with his design, to enquire of some particulars that concerned it, not doubting but my knowledge of the Author, and love to his memory, might make my diligence useful: I did most gladly undertake the employment, and continued it with great content, till I had made my collection ready to be augmented and completed by his matchless pen: but then death prevented his intentions.

When I heard that sad news, and heard also that these Sermons were to be printed, and want the Author's life, which I thought to be very remarkable; indignation or grief—indeed I know not which—transported me so far, that I reviewed my forsaken collections, and resolved the world should see the best plain picture of the Author's life, that my artless pencil, guided by the hand of truth, could present to it.

INTRODUCTION.

And if I shall now be demanded, as once Pompey's poor bond-man was,* "the grateful wretch had been left
"alone on the sea-shore, with the forsaken
* Plutarch. "dead body of his once glorious lord and mas-
"ter; and was then gathering the scattered
"pieces of an old broken boat, to make a funeral pile
"to burn it; which was the custom of the Romans—
"Who art thou, that alone hast the honour to bury the
"body of Pompey the Great?" So, who am I, that do thus officiously set the Author's memory on fire? I hope the question will prove to have in it more of wonder than disdain; but wonder indeed the reader may, that I, who profess myself artless, should presume with my faint light to shew forth his life, whose very name makes it illustrious! But, be this to the disadvantage of the person represented: certain I am, it is to the advantage of the beholder, who shall here see the Author's picture in a natural dress, which ought to beget faith in what is spoken: for he that wants skill to deceive, may safely be trusted.

And if the Author's glorious spirit, which now is in heaven, can have the leisure to look down and see me, the poorest, the meanest of all his friends, in the midst of this officious duty, confident I am, that he will not disdain this well-meant sacrifice to his memory: for, whilst his conversation made me and many others happy below, I know his humility and gentleness were then eminent; and, I have heard divines say, those virtues that were but sparks upon earth, become great and glorious flames in heaven.

Before I proceed further, I am to entreat the reader to take notice, that when Doctor *Donne's* Sermons were first printed, this was then my excuse for daring to write his life; and I dare not now appear without it.





THE LIFE

OF

DR. JOHN DONNE,

LATE DEAN OF ST. PAUL'S CHURCH, LONDON.



DEAR **MASTER JOHN DONNE** was born in *London*, in the year 1573, of good and virtuous parents: and, though his own learning and other multiplied merits may justly appear sufficient to dignify both himself and his posterity; yet the reader may be pleased to know, that his father was masculinely and lineally descended from a very ancient family in *Wales*, where many of his name now live, that deserve, and have great reputation in that country.

By his mother he was descended of the family of the famous and learned Sir *Thomas More*, sometime Lord *Chancellor of England*: as also, from that worthy and laborious *Judge Rastall*, who left posterity the vast Statutes of the Law of this nation most exactly abridged.

He had his first breeding in his father's house, where a private tutor had the care of him, until the tenth year of his age; and, in his eleventh year, was sent to the University of *Oxford*; having at that time a good command both of the French and Latin tongue. This, and some other of his remarkable abilities, made one then give this censure of him; *That this age had brought forth another Picus Mirandula*; of whom story says, *That he was rather born, than made wise by study*.

There he remained for some years in *Hart-Hall*, having, for the advancement of his studies, tutors of several sciences to attend and instruct him, till time made him capable, and his learning expressed in public exercises, declared him worthy, to receive his first degree in the schools, which he forbore by advice from his friends, who, being for their religion of the Romish persuasion, were *conscionably* averse to some parts of the oath that is always tendered at those times, and not to be refused by those that expect the titulary honour of their studies.

About the fourteenth year of his age, he was transplanted from *Oxford* to *Cambridge*; where, that he might receive nourishment from both soils, he staid

till his seventeenth year; all which time he was a most laborious student, often changing his studies, but endeavouring to take no degree, for the reasons formerly mentioned.

About the seventeenth year of his age he was removed to *London*, and then admitted into *Lincoln's Inn*, with an intent to study the Law; where he gave great testimonies of his wit, his learning, and of his improvement in that profession; which never served him for other use than an ornament and self-satisfaction.

His father died before his admission into this society; and, being a merchant, left him his portion in money. (It was £3000.) His mother, and those to whose care he was committed, were watchful to improve his knowledge, and to that end appointed him tutors both in the *Mathematics*, and in all the other *Liberal Sciences*, to attend him. But with these arts, they were advised to instil into him particular principles of the *Romish Church*; of which those tutors professed, though secretly, themselves to be members.

They had almost obliged him to their faith; having for their advantage, besides many opportunities, the example of his dear and pious parents, which was a most powerful persuasion, and did work much upon him, as he professeth in his Preface to his *Pseudo-Martyr*, a book of which the reader shall have some account in what follows.

He was now entered into the eighteenth year of

his age ; and at that time had betrothed himself to no religion, that might give him any other denomination than a *Christian*. And reason and piety had both persuaded him, that there could be no such sin as *Schism*, if an adherence to some visible Church were not necessary.

About the nineteenth year of his age, he, being then unresolved what religion to adhere to, and considering how much it concerned his soul to choose the most orthodox, did therefore,—though his youth and health promised him a long life—to rectify all scruples that might concern that, presently lay aside all study of the Law, and of all other sciences that might give him a denomination ; and began seriously to survey and consider the body of Divinity, as it was then controverted betwixt the *Reformed* and the *Roman Church*. And, as *God's blessed Spirit* did then awaken him to the search, and in that industry

did never forsake him,—they be his own words*—so he calls the same Holy Spirit to witness this protestation ; that in that disquisition and search, he proceeded with humility and diffidence in himself ; and by that which he took to be the safest way ; namely, frequent prayers, and an indifferent affection to both parties ; and indeed, Truth had too much light about her to be hid from so sharp an enquirer ; and he had too much ingenuity, not to acknowledge he had found her.

Being to undertake this search, he believed the *Cardinal Bellarmine* to be the best defender of the

* In his Preface to *Pseudo-Martyr*.

Roman cause, and therefore betook himself to the examination of his reasons. The cause was weighty, and wilful delays had been inexcusable both towards God and his own conscience: he therefore proceeded in this search with all moderate haste, and about the twentieth year of his age, did shew the then *Dean of Gloucester*—whose name my memory hath now lost—all the Cardinal's works marked with many weighty observations under his own hand; which works were bequeathed by him, at his death, as a legacy to a most dear friend.

About a year following he resolved to travel; and the Earl of *Essex* going first the *Cales*, and after the *Island* voyages, the first *Anno* 1596, the second 1597, he took the advantage of those opportunities, waited upon his Lordship, and was an eye-witness of those happy and unhappy employments.

But he returned not back into *England*, till he had staid some years, first in *Italy*, and then in *Spain*, where he made many useful observations of those countries, their laws and manner of government, and returned perfect in their languages.

The time that he spent in *Spain*, was, at his first going into *Italy*, designed for travelling to the *Holy Land*, and for viewing *Jerusalem* and the Sepulchre of our Saviour. But at his being in the furthest parts of *Italy*, the disappointment of company, or of a safe convoy, or the uncertainty of returns of money into those remote parts, denied him that happiness, which he did often occasionally mention with a deploration.

Not long after his return into *England*, that exemplary pattern of gravity and wisdom, the Lord *Ellesmere*, then Keeper of the Great Seal, and *Lord Chancellor of England*, taking notice of his learning, languages, and other abilities, and much affecting his person and behaviour, took him to be his chief Secretary ; supposing and intending it to be an introduction to some more weighty employment in the State ; for which, his Lordship did often protest, he thought him very fit.

Nor did his Lordship in this time of Master *Donne's* attendance upon him, account him to be so much his servant, as to forget he was his friend ; and, to testify it, did always use him with much courtesy, appointing him a place at his own table, to which he esteemed his company and discourse to be a great ornament.

He continued that employment for the space of five years, being daily useful, and not mercenary to his friends. During which time, he,—I dare not say unhappily—fell into such a liking, as,—with her approbation,—increased into a love, with a young gentlewoman that lived in that family, who was niece to the Lady *Ellesmere*, and daughter to Sir *George More*, then Chancellor of the Garter and Lieutenant of the Tower.

Sir *George* had some intimation of it, and, knowing prevention to be a great part of wisdom, did therefore remove her with much haste, from that to his own house at *Lothesley*, in the County of *Surrey* ; but too late, by reason of some faithful promises

which were so interchangeably passed, as never to be violated by either party.

These promises were only known to themselves ;^a and the friends of both parties used much diligence, and many arguments, to kill or cool their affections to each other : but in vain ; for Love is a flattering mischief, that hath denied aged and wise men a foresight of those evils that too often prove to be the children of that blind father ; a passion, that carries us to commit *errors* with as much ease as whirlwinds move feathers, and begets in us an unwearied industry to the attainment of what we desire. And such an industry did, notwithstanding much watchfulness against it, bring them secretly together,—I forbear to tell the manner how—and at last to a marriage too, without the allowance of those friends, whose approbation always was, and ever will be, necessary, to make even a virtuous love become lawful.

And, that the knowledge of their marriage might not fall, like an unexpected tempest, on those that were unwilling to have it so ; and that pre-apprehensions might make it the less enormous when it was known, it was purposely whispered into the ears of many that it was so, yet by none that could affirm it. But, to put a period to the jealousies of Sir *George*,—doubt often begetting more restless thoughts than the certain knowledge of what we fear—the news was, in favour to Mr. *Donne*, and with his allowance, made known to Sir *George*, by

his honourable friend and neighbour *Henry*, Earl of *Northumberland*: but it was to *Sir George* so immeasurably unwelcome, and so transported him, that, as though his passion of anger and inconsideration might exceed their's of love and error, he presently engaged his sister, the Lady *Ellesmere*, to join with him to procure her lord to discharge *Mr. Donne* of the place he held under his Lordship. This request was followed with violence; and though *Sir George* were remembered, that errors might be over punished, and desired therefore to forbear, till second considerations might clear some scruples; yet he became restless until his suit was granted, and the punishment executed. And though the *Lord Chancellor* did not, at *Mr. Donne's* dismissal, give him such a commendation as the great Emperor *Charles* the Fifth did of his Secretary *Eraso*, when he parted with him to his son and successor, *Philip* the Second, saying, "*That in his Eraso, he gave to him a greater gift than all his estate, and all the kingdoms which he then resigned to him: yet the Lord Chancellor said, 'He parted with a friend, and such a Secretary as was fitter to serve a king than a subject.'*"

Immediately after his dismissal from his service, he sent a sad letter to his wife, to acquaint her with it: and after the subscription of his name, writ,

John Donne, Anne Donne, Un-done;

And God knows it proved too true: for this bitter physic of *Mr. Donne's* dismissal, was not enough to

purge out all Sir *George's* choler; for he was not satisfied till Mr. *Donne* and his sometime com-pupil in *Cambridge*, that married him, namely, *Samuel Brooke*, who was after Doctor in Divinity, and Master of Trinity College—and his brother Mr. *Christopher Brooke*, sometime Mr. *Donne's* chamber-fellow in *Lincoln's Inn*, who gave Mr. *Donne* his wife, and witnessed the marriage, were all committed to three several prisons.

Mr. *Donne* was first enlarged, who neither gave rest to his body or brain, nor to any friend in whom he might hope to have an interest, until he had procured an enlargement for his two imprisoned friends.

He was now at liberty, but his days were still cloudy: and being past these troubles, others did still multiply upon him; for his wife was,—to her extreme sorrow—detained from him; and though with *Jacob* he endured not an hard service for her, yet he lost a good one, and was forced to make good his title, and to get possession of her by a long and restless suit in law; which proved troublesome and sadly chargeable to him, whose youth, and travel, and needless bounty, had brought his estate into a narrow compass.

It is observed, and most truly, that silence and submission are charming qualities, and work most upon passionate men; and it proved so with Sir *George*; for these, and a general report of Mr. *Donne's* merits, together with his winning behaviour,—which, when it would entice, had a strange

kind of elegant irresistible art;—these, and time had so dispassionated Sir *George*, that as the world had approved his daughter's choice, so he also could not but see a more than ordinary merit in his new son; and this at last melted him into so much remorse,—for love and anger are so like agues, as to have hot and cold fits; and love in parents, though it may be quenched, yet is easily re-kindled, and expires not till death denies mankind a natural heat,—that he laboured his son's restoration to his place; using to that end, both his own and his sister's power to her lord; but with no success; for his answer was, *That though he was unfeignedly sorry for what he had done, yet it was inconsistent with his place and credit, to discharge and re-admit servants at the request of passionate petitioners.*

Sir *George's* endeavour for Mr. *Donne's* re-admission, was by all means to be kept secret:—for men do more naturally reluct for errors, than submit to put on those blemishes that attend their visible acknowledgement—But, however, it was not long before Sir *George* appeared to be so far reconciled, as to wish their happiness, and not to deny them his paternal blessing, but yet refused to contribute any means that might conduce to their livelihood.

Mr. *Donne's* estate was the greatest part spent in many and chargeable travels, books, and dear-bought experience: he out of all employment that might yield a support for himself and wife, who had been curiously and plentifully educated; both their natures generous, and accustomed to confer, and not to

receive, courtesies : these and other considerations, but chiefly that his wife was to bear a part in his sufferings, surrounded him with many sad thoughts, and some apparent apprehensions of want.

But his sorrows were lessened and his wants prevented, by the seasonable courtesy of their noble kinsman, Sir *Francis Wolly*, of *Pirford* in *Surrey*, who intreated them to a cohabitation with him ; where they remained with much freedom to themselves, and equal content to him, for some years ; and as their charge increased—she had yearly a child,—so did his love and bounty.

It hath been observed by wise and considering men, that wealth hath seldom been the portion, and never the mark to discover good people ; but that Almighty God, who disposeth all things wisely, hath of his abundant goodness denied it—he only knows why—to many, whose minds he hath enriched with the greater blessings of *knowledge* and *virtue*, as the fairer testimonies of his love to mankind : and this was the present condition of this man of so excellent erudition and endowments ; whose necessary and daily expences, were hardly reconcileable with his uncertain and narrow estate. Which I mention, for that at this time, there was a most generous offer made him for the moderating of his worldly cares ; the declaration of which shall be the next employment of my pen.

God hath been so good to his Church, as to afford it in every age, some such men to serve at his altar,

as have been piously ambitious of doing good to mankind ; a disposition, that is so like to God himself, that it owes itself only to Him, who takes a pleasure to behold it in his creatures. These * 1648. times * he did bless with many such ; some of which still live to be patterns of apostolical charity, and of more than human patience. I have said this, because I have occasion to mention one of them in my following discourse ; namely, *Dr. Morton,*



the most laborious and learned Bishop of *Durham* ; one that God hath blessed with perfect intellectuals and a cheerful heart at the age of 94 years—and is

yet living :—one, that in his days of plenty had so large a heart, as to use his large revenue to the encouragement of *Learning* and *Virtue*, and is now—be it spoken with sorrow—reduced to a narrow estate, which he embraces without repining; and still shews the beauty of his mind by so liberal a hand, as if this were an age in which *to-morrow were to care for itself*. I have taken a pleasure in giving the reader a short, but true character of this good man, my friend, from whom I received this following relation.—He sent to Mr. *Donne*, and intreated to borrow an hour of his time for a conference the next day. After their meeting, there was not many minutes passed before he spake to Mr. *Donne* to this purpose: “ Mr. *Donne*, the occasion of sending for you, is to propose to you what I have often revolved in my own thought since I last saw you: which nevertheless, I will not declare but upon this condition, that you shall not return me a present answer, but forbear three days, and bestow some part of that time in fasting and prayer; and after a serious consideration of what I shall propose, then return to me with your answer. Deny me not, Mr. *Donne*; for, it is the effect of a true love, which I would gladly pay as a debt due for your’s to me.”

This request being granted, the Doctor expressed himself thus:

“ Mr. *Donne*, I know your education and abilities; I know your expectation of a State-employment; and I know your fitness for it; and I know too

“ the many delays and contingencies that attend
 “ Court-promises : and let me tell you, that my
 “ love, begot by our long friendship and your merits,
 “ hath prompted me to such an inquisition after your
 “ present temporal estate, as makes me no stranger
 “ to your necessities ; which I know to be such as
 “ your generous spirit could not bear, if it were not
 “ supported with a pious patience. You know I
 “ have formerly persuaded you to wave your Court-
 “ hopes, and enter into holy orders ; which I now
 “ again persuade you to embrace, with this reason
 “ added to my former request : The King hath yes-
 “ terday made me Dean of *Gloucester*, and I am
 “ also possessed of a benefice, the profits of which
 “ are equal to those of my Deanery ; I will think my
 “ Deanery enough for my maintenance,—who am,
 “ and resolve to die, a single man—and will quit
 “ my benefice, and estate you in it,—which the Pa-
 “ tron is willing I shall do—if God shall incline
 “ your heart to embrace this motion. *Remember,*
 “ *Mr. Donne*, no man’s education or parts make him
 “ too good for this employment, *which is to be an*
 “ *ambassador for the God of glory ; that God, who by*
 “ *a vile death opened the gates of life to mankind.*
 “ Make me no present answer ; but remember your
 “ promise, and return to me the third day with your
 “ resolution.”

At the hearing of this, Mr. *Donne’s* faint breath
 and perplexed countenance, gave a visible testimony
 of an inward conflict : but he performed his promise,

and departed without returning an answer till the third day, and then his answer was to this effect :

“ My most worthy and most dear friend, since I
“ saw you, I have been faithful to my promise, and
“ have also meditated much of your great kindness,
“ which hath been such as would exceed even my
“ gratitude ; but that it cannot do ; and more I
“ cannot return you ; and I do that with an heart
“ full of humility and thanks, though I may not ac-
“ cept of your offer : but, Sir, my refusal is not for
“ that I think myself too good for that calling, for
“ which Kings, if they think so, are not good enough :
“ nor for that my education and learning, though not
“ eminent, may not, being assisted with God’s grace
“ and humility, render me in some measure fit for
“ it : but I dare make so dear a friend as you are,
“ my confessor : some irregularities of my life have
“ been so visible to some men, that though I have,
“ I thank God, made my peace with him by peniten-
“ tial resolutions against them, and by the assistance
“ of his grace banished them my affections ; yet this,
“ which God knows to be so, is not so visible to
“ man, as to free me from their censures, and it may
“ be that sacred calling from a dishonour. And
“ besides, whereas it is determined by the best of
“ *Casuists*, that *God’s glory should be the first end, and*
“ *a maintenance the second motive to embrace that call-*
“ *ing* ; and though each man may propose to himself
“ both together, yet the first may not be put last
“ without a violation of conscience, which he that

“ searches the heart will judge. And truly my
 “ present condition is such, that if I ask my own
 “ conscience, whether it be reconcileable to that rule,
 “ it is at this time so perplexed about it, that I can
 “ neither give myself nor you an answer. You
 “ know, Sir, who says, *Happy is that man whose con-*
 “ *science doth not accuse him for that thing which he*
 “ *does.* To these I might add other reasons that
 “ dissuade me ; but I crave your favour that I may
 “ forbear to express them, and thankfully decline
 “ your offer.

This was his present resolution, but the heart of man is not in his own keeping ; and he was destined to this sacred service by an higher hand ; a hand so powerful, as at last forced him to a compliance : of which I shall give the reader an account, before I shall give a rest to my pen.

Mr. *Donne* and his wife continued with Sir *Francis Wolly* till his death : a little before which time, Sir *Francis* was so happy as to make a perfect reconciliation betwixt Sir *George*, and his forsaken son and daughter ; Sir *George* conditioning by bond, to pay to Mr. *Donne* 800*l.* at a certain day, as a portion with his wife, or 20*l.* quarterly for their maintenance, as the interest for it, till the said portion was paid.

Most of those years that he lived with Sir *Francis*, he studied the *Civil* and *Canon Laws* ; in which he acquired such a perfection, as was judged to hold

proportion with many, who had made that study the employment of their whole life.

Sir *Francis* being dead, and that happy family dissolved, Mr. *Donne* took for himself a house in *Mitcham*,—near to *Croydon* in *Surrey*—a place noted for good air and choice company : there his wife and children remained ; and for himself he took lodgings in *London*, near to *White-hall*, whither his friends and occasions drew him very often, and where he was as often visited, by many of the Nobility and others of this nation, who used him in their counsels of greatest consideration, and with some rewards for his better subsistence.

Nor did our own Nobility only value and favour him, but his acquaintance and friendship was sought for by most Ambassadors of foreign nations, and by many other strangers, whose learning or business occasioned their stay in this nation.

He was much importuned by many friends to make his constant residence in *London* ; but he still denied it, having settled his dear wife and children at *Mitcham*, and near some friends that were bountiful to them and him ; for they, God knows, needed it : and that you may the better now judge of the then present condition of his mind and fortune, I shall present you with an extract collected out of some few of his many letters.

— *And the reason why I did not send an answer to your last week's letter, was, because it then found*

me under too great a sadness ; and at present 'tis thus with me : There is not one person, but myself, well of my family : I have already lost half a child, and, with that mischance of hers, my wife is fallen into such a discomposure, as would afflict her too extremely, but that the sickness of all her other children stupifies her : of one of which, in good faith, I have not much hope : and these meet with a fortune so ill-provided for physic, and such relief, that if God should ease us with burials, I know not how to perform even that : but I flatter myself with this hope, that I am dying too ; for I cannot waste faster than by such griefs. As for,—

From my hospital at Mitcham,

Aug. 10.

JOHN DONNE.

Thus he did bemoan himself : and thus in other letters.

— For, we hardly discover a sin, when it is but an omission of some good, and no accusing act : with this or the former, I have often suspected myself to be overtaken ; which is, with an over-earnest desire of the next life : and, though I know it is not merely a weariness of this, because I had the same desire when I went with the tide, and enjoyed fairer hopes than I now do ; yet I doubt worldly troubles have increased it : 'tis now Spring, and all the pleasures of it displease me ; every other tree blossoms, and I wither : I grow older, and not better ; my strength diminisheth, and my load grows heavier ; and yet, I would fain be or do something ; but

that I cannot tell what, is no wonder in this time of my sadness ; for to choose is to do ; but to be no part of any body, is as to be nothing : and so I am, and shall so judge myself, unless I could be so incorporated into a part of the world, as by business to contribute some sustentation to the whole. This I made account ; I began early, when I understood the study of our Laws ; but was diverted by leaving that, and embracing the worst voluptuousness, an hydroptic immoderate desire of human learning and languages : beautiful ornaments indeed to men of great fortunes, but mine was grown so low as to need an occupation ; which I thought I entered well into, when I subjected myself to such a service as I thought might exercise my poor abilities : and there I stumbled, and fell too ; and now I am become so little, or such a nothing, that I am not a subject good enough for one of my own letters.—Sir, I fear my present discontent, does not proceed from a good root, that I am so well content to be nothing, that is, dead. But, Sir, though my fortune hath made me such, as that I am rather a sickness or a disease of the world, than any part of it, and therefore neither love it, nor life ; yet I would gladly live to become some such thing as you should not repent loving me : Sir, your own soul cannot be more zealous for your good, than I am ; and God, who loves that zeal in me, will not suffer you to doubt it : You would pity me now, if you saw me write, for my pain hath drawn my head so much awry, and holds it so, that my eye cannot follow my pen. I there-

fore receive you into my prayers with mine own weary soul, and commend myself to your's. I doubt not but next week will bring you good news, for I have either mending or dying on my side: but, if I do continue longer thus, I shall have comfort in this, that my blessed Saviour in exercising his justice upon my two worldly parts, my fortune and my body, reserves all his mercy for that which most needs it, my soul! which is, I doubt, too like a porter, that is very often near the gate, and yet goes not out. Sir, I profess to you truly, that my loathness to give over writing now, seems to myself a sign that I shall write no more.—

Your poor friend, and

“ God's poor patient,

Sept. 7.

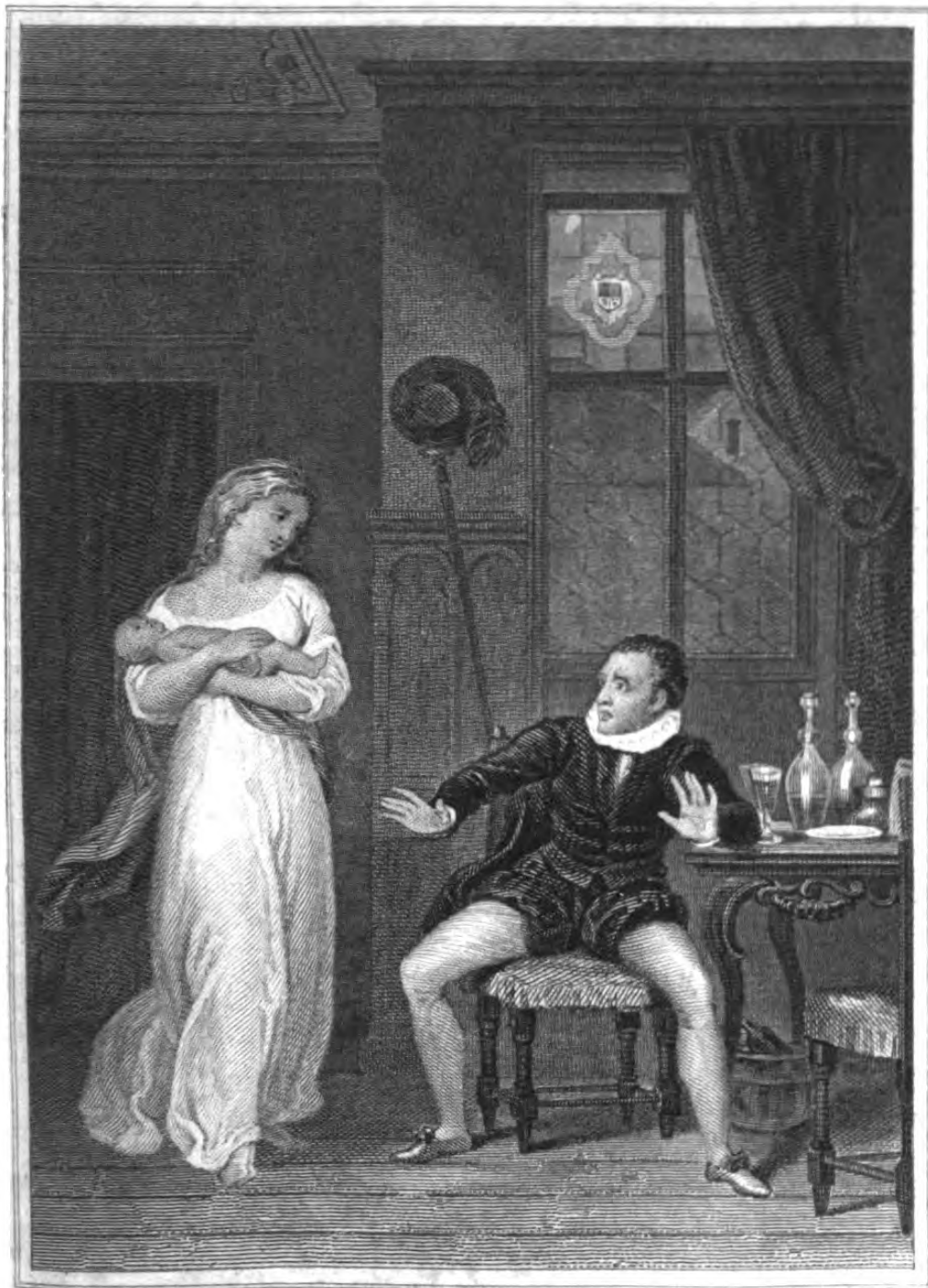
JOHN DONNE.

By this you have seen a part of the picture of his narrow fortune, and the perplexities of his generous mind; and thus it continued with him for about two years, all which time his family remained constantly at *Mitcham*; and to which place he often retired himself, and destined some days to a constant study of some points of controversy betwixt the *English* and *Roman Church*, and especially those of *Supremacy* and *Allegiance*: and to that place and such studies, he could willingly have wedded himself during his life: but the earnest persuasion of friends became at last to be so powerful, as to cause the removal of himself and family to *London*, where Sir

Robert Drewry, a gentleman of a very noble estate, and a more liberal mind, assigned him and his wife an useful apartment in his own large house in *Drury-lane*, and not only rent free, but was also a cherisher of his studies, and such a friend as sympathized with him and his, in all their joy and sorrows.

At this time of Mr. *Donne's* and his wife's living in Sir *Robert's* house, the Lord *Hay*, was, by King *James*, sent upon a glorious embassy to the then *French King, Henry the Fourth*; and Sir *Robert* put on a sudden resolution to accompany him to the *French Court*, and to be present at his audience there. And Sir *Robert* put on as sudden a resolution, to solicit Mr. *Donne* to be his companion in that journey. And this desire was suddenly made known to his wife, who was then with child, and otherwise under so dangerous a habit of body, as to her health, that she professed an unwillingness to allow him any absence from her; saying, *Her divining soul boded her some ill in his absence*; and therefore desired him not to leave her. This made Mr. *Donne* lay aside all thoughts of the journey, and really to resolve against it. But Sir *Robert* became restless in his persuasions for it, and Mr. *Donne* was so generous as to think he had sold his liberty, when he received so many charitable kindnesses from him; and told his wife so; who did therefore, with an unwilling-willingness, give a faint consent to the journey, which was proposed to be but for two months; for about

that time they determined their return. Within a few days after this resolve, the *Ambassador*, Sir *Robert*, and Mr. *Donne*, left *London*; and were the twelfth day got all safe to *Paris*. Two days after their arrival there, Mr. *Donne* was left alone in that room, in which Sir *Robert*, and he, and some other friends had dined together. To this place Sir *Robert* returned within half an hour; and as he left, so he found, Mr. *Donne* alone: but in such an ecstasy, and so altered as to his looks, as amazed Sir *Robert* to behold him; insomuch that he earnestly desired Mr. *Donne* to declare what had befallen him in the short time of his absence. To which Mr. *Donne* was not able to make a present answer: but, after a long and perplexed pause, did at last say, *I have seen a dreadful Vision since I saw you: I have seen my dear wife pass twice by me through this room, with her hair hanging about her shoulders, and a dead child in her arms: this I have seen since I saw you.* To which Sir *Robert* replied, *Sure, Sir, you have slept since I saw you; and this is the result of some melancholy dream, which I desire you to forget, for you are now awake.* To which Mr. *Donne's* reply was: *I cannot be surer that I now live, than that I have not slept since I saw you: and am as sure, that at her second appearing, she stopped, and looked me in the face, and vanished.*—Rest and sleep had not altered Mr. *Donne's* opinion the next day: for he then affirmed this vision with a more deliberate, and so confirmed a confidence, that



J.M. Wright del^t

C Heath sculp^t

THE VISION.

L O N D O N.
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May 15th 1825.

he inclined Sir *Robert* to a faint belief that the Vision was true.—It is truly said, *that desire and doubt have no rest*; and it proved so with Sir *Robert*; for he immediately sent a servant to *Drewry-house*, with a charge to hasten back, and bring him word, whether Mrs. *Donne* were alive; and, if alive, in what condition she was as to her health. The twelfth day the messenger returned with this account — That he found and left Mrs. *Donne* very sad, and sick in her bed; and that, after a long and dangerous labour, she had been delivered of a dead child. And, upon examination, the abortion proved to be the same day, and about the very hour, that Mr. *Donne* affirmed he saw her pass by him in his chamber.

This is a relation that will beget some wonder, and it well may; for most of our world are at present possessed with an opinion, that *Visions* and *Miracles* are ceased. And, though it is most certain, that two lutes being both strung and tuned to an equal pitch, and then one played upon, the other, that is not touched, being laid upon a table at a fit distance, will—like an echo to a trumpet—warble a faint audible harmony in answer to the same tune; yet many will not believe there is any such thing as a *sympathy of souls*; and I am well pleased, that every Reader do enjoy his own opinion. But if the unbelieving, will not allow the believing Reader of this story, a liberty to believe that it may be true; then I wish him to consider, many wise men have

believed that the ghost of *Julius Cæsar* did appear to *Brutus*, and that both *St. Austin*, and *Monica* his mother, had visions in order to his conversion. And though these, and many others—too many to name—have but the authority of human story, yet the in-

credible Reader may find in the Sacred story,* that *Samuel* did appear to *Saul* even after his death—whether really or not, I undertake not to determine.—And *Bildad*, in

the Book of *Job*, says these words; †
 † *Job* iv, 13-16. “*A spirit passed before my face; the hair of my head stood up; fear and trembling came upon me, and made all my bones to shake.*” Upon which words

I will make no comment, but leave them to be considered by the incredulous Reader; to whom I will also commend this following consideration: That there be many pious and learned men, that believe our merciful God hath assigned to every man a particular *Guardian Angel*, to be his constant monitor; and to attend him in all his dangers, both of body and soul. And the opinion that every man hath his particular *Angel*, may gain some authority, by the relation of *St. Peter's* miraculous deliverance out of prison, ‡ not by many, *but by one Angel.*

‡ *Acts* xii, 7-10.
 † *Ib.* 13-15. And this belief may yet gain more credit, by the Reader's considering, that

when *Peter* after his enlargement knocked at the door of *Mary* the mother of *John*, and *Rhode*, the maid-servant, being surprized with joy that *Peter* was there,

did not let him in, but ran in haste, and told the Disciples—who were then and there met together—that *Peter* was at the door ; and they, not believing it, *said she was mad* : yet, when she again affirmed it, though they then believed it not, yet they concluded, and said, *It is his Angel*.

More observations of this nature, and inferences from them, might be made to gain the relation a firmer belief : but I forbear, lest I, that intended to be but a relator, may be thought to be an engaged person for the proving what was related to me ; and yet I think myself bound to declare, that though it was not told me by Mr. *Donne* himself, it was told me—*now long since*—by a Person of Honour, and of such intimacy with him, that he knew more of the secrets of his soul, than any person then living : and I think he told me the truth ; for it was told with such circumstances, and such asseveration, that—to say nothing of my own thoughts—I verily believe he that told it me, did himself believe it to be true.

I forbear the Reader's farther trouble, as to the relation, and what concerns it ; and will conclude mine, with commending to his view a copy of verses given by Mr. *Donne* to his wife at the time he then parted from her. And I beg leave to tell, that I have heard some critics, learned both in Languages and Poetry, say, that none of the Greek or Latin Poets did ever equal them.

A VALEDICTION, FORBIDDING TO MOURN.

*As virtuous men pass mildly away,
 And whisper to their souls, to go,
 Whilst some of their sad friends do say,
 The breath goes now, and some say, No :*

*So let us melt, and make no noise,
 No tear-floods, nor sigh tempests move ;
 'Twere profanation of our joys,
 To tell the laity our love.*

*Moving of th' earth, brings harms and fears :
 Men reckon what it did or meant :
 But trepidation of the spheres,
 Though greater far, is innocent.*

*Dull sublunary lovers' love
 —Whose soul is sense—cannot admit
 Absence, because that doth remove
 Those things which elemented it.*

*But we, by a love so far refin'd,
 That ourselves know not what it is,
 Inter-assured of the mind,
 Care not hands, eyes, or lips to miss.*

*Our two souls therefore, which are one,
 —Though I must go,—endure not yet
 A breach, but an expansion,
 Like gold to airy thinness beat.*

*If we be two? we are two so
 As stiff twin-compasses are two :
 Thy soul, the fix'd foot, makes no show
 To move, but does if th' other do.*

*And though thine in the centre sit,
 Yet, when my other far does roam,
 Thine leans and hearkens after it,
 And grows erect as mine comes home.*

*Such wilt thou be to me, who must,
 Like th' other foot, obliquely run :
 Thy firmness makes my circle just,
 And me to end where I begun.*

I return from my account of the *Vision*, to tell the Reader, that both before Mr. *Donne's* going into *France*, at his being there, and after his return, many of the Nobility and others that were powerful at Court, were watchful and solicitous to the *King* for some secular employment for him. The *King* had formerly both known and put a value upon his company, and had also given him some hopes of a State-employment; being always much pleased when Mr. *Donne* attended him, especially at his meals, where there were usually many deep discourses of general learning, and very often friendly disputes, or debates of Religion, betwixt his Majesty and those Divines, whose places required their attendance on him at those times: particularly the Dean of the Chapel, who then was Bishop *Montague*—the pub-

lisher of the learned and eloquent Works of his Majesty—and the most Reverend Doctor *Andrews*, the late learned Bishop of *Winchester*, who was then the King's Almoner.

About this time there grew many disputes, that concerned the *Oath of Supremacy and Allegiance*, in which the King had appeared, and engaged himself by his public writings now extant: and his Majesty discoursing with Mr. *Donne*, concerning many of the reasons which are usually urged against the taking of those Oaths, apprehended such a validity and clearness in his stating the questions, and his answers to them, that his Majesty commanded him to bestow some time in drawing the arguments into a method, and then to write his answers to them; and, having done that, not to send, but be his own messenger, and bring them to him. To this he presently and diligently applied himself, and within six weeks brought them to him under his own hand writing, as they be now printed; the book bearing the name of *Pseudo-Martyr*, printed *anno* 1610.

When the King had read and considered that book, he persuaded Mr. *Donne* to enter into the Ministry; to which, at that time, he was, and appeared, very unwilling, apprehending it—such was his mistaken modesty—to be too weighty for his abilities: and though his Majesty had promised him a favour, and many persons of worth mediated with his Majesty for some secular employment for him,—

to which his education had apted him—and particularly the Earl of *Somerset*, when in his greatest height of favour; who being then at *Theobald's*



with the King, where one of the Clerks of the Council died that night, the Earl posted a messenger for Mr. *Donne* to come to him immediately, and at Mr. *Donne's* coming, said, Mr. *Donne*, to testify the reality of my affection, and my purpose to prefer you, stay in this garden till I go up to the King, and bring you word that you are Clerk of the Council: doubt not my doing this, for I know the King loves you, and know the King will not deny me. But the King gave a positive denial to all requests, and, having a discerning spirit, replied, *I know Mr. Donne is a learned man, has the abilities of a learned Divine, and will prove a powerful preacher; and my desire is to prefer*

him that way, and in that way I will deny you nothing for him. After that time, as he profess-

* In his Book of Devotions.

eth, the King descended to a persuasion, almost to a solicitation, of him to enter into sacred Orders: which, though he then denied not, yet he deferred it for almost three years. All which time he applied himself to an incessant study of Textual Divinity, and to the attainment of a greater perfection in the learned languages, Greek and Hebrew.*

In the first and most blessed times of Christianity, when the Clergy were looked upon with reverence, and deserved it, when they overcame their opposers by high examples of virtue, by a blessed patience and long-suffering, those only were then judged worthy the Ministry, whose quiet and meek spirits did make them look upon that sacred calling with an humble adoration and fear to undertake it; which indeed requires such great degrees of *humility*, and *labour*, and *care*, that none but such were then thought worthy of that celestial dignity. And such only were then sought out, and solicited to undertake it. This I have mentioned, because forwardness and inconsideration, could not, in *Mr. Donne*, as in many others, be an argument of insufficiency or unfitness; for he had considered long, and had many strifes within himself concerning the strictness of life, and competency of learning, required in such as enter into sacred Orders; and doubtless, considering his own demerits, did humbly ask God

with *St. Paul, Lord, who is sufficient for these things?* and with meek *Moses, Lord, who am I?* And sure, if he had consulted with flesh and blood, he had not for these reasons put his hand to that holy plough. But God, who is able to prevail, wrestled with him, as the *Angel* did with *Jacob, and marked him*; marked him for his own; marked him with a blessing, a blessing of obedience to the motions of his blessed Spirit. And then, as he had formerly asked God with *Moses, Who am I?* so now, being inspired with an apprehension of God's particular mercy to him, in the King's and others solicitations of him, he came to ask *King David's* thankful question, *Lord, who am I, that thou art so mindful of me?* So mindful of me, as to lead me for more than forty years through this wilderness of the many temptations and various turnings of a dangerous life: so merciful to me, as to move the learnedest of Kings to descend to move me to serve at the altar! So merciful to me, as at last to move my heart to embrace this holy motion! Thy motions I will and do embrace: and I now say with the blessed Virgin, *Bé it with thy servant as seemeth best in thy sight:* and so, *Blessed Jesus,* I do take the Cup of Salvation, and will call upon thy Name, and will preach thy Gospel.

Such strifes as these *St. Austin* had, when *St. Ambrose* endeavoured his conversion to Christianity; with which he confesseth he acquainted his friend *Alipius*. Our learned author,—a man fit to write after no mean copy—did the like. And declaring

his intentions to his dear friend Dr. *King*, then *Bishop of London*, a man famous in his generation; and no stranger to Mr. *Donne's* abilities,—for he had been Chaplain to the Lord Chancellor, at the time of Mr. *Donne's* being his Lordship's Secretary—that reverend man did receive the news with much gladness; and, after some expressions of joy, and a persuasion to be constant in his pious purpose, he proceeded with all convenient speed to ordain him first *Deacon*, and then *Priest* not long after.

Now the *English Church* had gained a second *St. Austin*; for I think none was so like him before his conversion, none so like *St. Ambrose* after it: and if his youth had the infirmities of the one, his age had the excellencies of the other; the learning and holiness of both.

And now all his studies which had been occasionally diffused, were all concentered in Divinity. Now he had a new calling, new thoughts, and a new employment for his wit and eloquence. Now, all his earthly affections were changed into divine love; and all the faculties of his own soul were engaged in the conversion of others; in preaching the glad tidings of remission to repenting sinners, and peace to each troubled soul. To these he applied himself with all care and diligence: and now such a change was wrought in him, that he could say with David, *O how amiable are thy Tabernacles, O Lord God of Hosts!* Now he declared openly, that *when he required a temporal, God gave him a spiritual blessing.* And

that he was now gladder to be a door-keeper in the House of God, than he could be to enjoy the noblest of all temporal employments.

Presently after he entered into his holy profession, the King sent for him, and made him his Chaplain in Ordinary, and promised to take a particular care for his preferment.

And, though his long familiarity with scholars and persons of greatest quality, was such, as might have given some men boldness enough to have preached to any eminent auditory; yet his modesty in this employment was such, that he could not be persuaded to it, but went usually accompanied with some one friend to preach privately in some village, not far from *London*; his first Sermon being preached at *Paddington*. This he did, till his Majesty sent and appointed him a day to preach to him at *Whitehall*; and, though much were expected from him, both by his Majesty and others, yet he was so happy—which few are—as to satisfy and exceed their expectations: preaching the Word so, as shewed his own heart was possessed with those very thoughts and joys that he laboured to distil into others: a preacher in earnest; weeping sometimes *for* his auditory, sometimes *with* them; always preaching to himself, like an Angel *from* a cloud, but *in* none; carrying some, as *St. Paul* was, to Heaven in holy raptures, and enticing others by a sacred art and courtship to amend their lives: here picturing a Vice so as to make it ugly to those that practised it; and

a Virtue so as to make it beloved, even by those that loved it not ; and all this with a most particular grace and an unexpressible addition of comeliness.

There may be some that may incline to think—such indeed as have not heard him—that my affection to my friend hath transported me to an immoderate commendation of his preaching. If this meets with any such, let me entreat, though I will omit many, yet that they will receive a double witness for what I say ; it being attested by a gentleman of worth,—Mr. *Chidley*, a frequent hearer of his Sermons—in part of a Funeral Elegy writ by him on Dr. *Donne* ; and is a known truth, though it be in verse.

— *Each altar had his fire* —

*He kept his love, but not his object ; wit
He did not banish, but transplanted it ;
Taught it both time and place, and brought it home
To piety, which it doth best become.*

* * * * *

*For say, had ever pleasure such a dress ?
Have you seen crimes so shap'd, or loveliness
Such as his lips did clothe Religion in ?
Had not reproof a beauty passing Sin ?
Corrupted Nature sorrow'd that she stood
So near the danger of becoming good.
And, when he preach'd, she wish'd her ears exempt
From piety, that had such pow'r to tempt.
How did his sacred flattery beguile
Men to amend ?—*

More of this, and more witnesses, might be brought; but I forbear and return.

That Summer, in the very same month in which he entered into sacred Orders, and was made the *King's Chaplain*, his Majesty then going his Progress, was entreated to receive an entertainment in the University of *Cambridge*: and Mr. *Donne* attending his Majesty at that time, his Majesty was pleased to recommend him to the University, to be made *Doctor in Divinity*: *Doctor Harsnett* — after Archbishop of *York* — was then *Vice-Chancellor*, who, knowing him to be the author of that learned book the *Pseudo-Martyr*, required no other proof of his abilities, but proposed it to the *University*, who presently assented, and expressed a gladness, that they had such an occasion to entitle him to be their's.

His abilities and industry in his profession were so eminent, and he so known and so beloved by persons of quality, that within the first year of his entering into sacred Orders, he had fourteen advowsons of several benefices presented to him: but they were in the country, and he could not leave his beloved *London*, to which place he had a natural inclination, having received both his birth and education in it, and there contracted a friendship with many, whose conversation multiplied the joys of his life: but an employment that might affix him to that place would be welcome, for he needed it.

Immediately after his return from *Cambridge*, his

wife died, leaving him a man of a narrow, unsettled estate, and—having buried five—the careful father of seven children then living, to whom he gave a voluntary assurance, never to bring them under the subjection of a step-mother ; which promise he kept most faithfully, burying with his tears, all his earthly joys in his most dear and deserving wife's grave, and betook himself to a most retired and solitary life.

In this retiredness, which was often from the sight of his dearest friends, he became *crucified to the world*, and all those vanities, those imaginary pleasures, that are daily acted on that restless stage ; and they were as perfectly crucified to him. Nor is it hard to think—being, passions may be both changed and heightened by accidents—but that *that* abundant affection which once was betwixt him and her, who had long been the delight of his eyes, and the companion of his youth ; her, with whom he had divided so many pleasant sorrows and contented fears, as common people are not capable of ;—not hard to think but that she being now removed by death, a commensurable grief took as full a possession of him as joy had done ; and so indeed it did ; for now his very soul was elemented of nothing but sadness ; now grief took so full a possession of his heart, as to leave no place for joy : If it did, it was a joy to be alone, where, like a *pelican in the wilderness*, he might bemoan himself without witness or restraint, and pour forth his passions like *Job* in the

days of his affliction : *Oh that I might have the desire of my heart ! Oh that God would grant the thing that I long for !* For then, *as the grave is become her house,* so I would hasten to make it mine also ; *that we two might there make our beds together in the dark.* Thus, as the *Israelites* sat mourning by the rivers of *Babylon*, when they remembered *Sion* ; so he gave some ease to his oppressed heart by thus venting his sorrows : thus he began the day, and ended the night ; ended the restless night and began the weary day in *lamentations*. And thus he continued, till a consideration of his new engagements to God, and *St. Paul's*.—*Woe is me, if I preach not the Gospel !* dispersed those sad clouds that had then benighted his hopes, and now forced him to behold the light.

His first motion from his house, was to preach where his beloved wife lay buried,—in *St. Clement's Church*, near *Temple Bar*, *London*,—and his text was a part of the Prophet *Jeremy's Lamentation* : *Lo, I am the Man that have seen affliction.*

And indeed his very words and looks testified him to be truly such a man ; and they, with the addition of his sighs and tears, expressed in his Sermon, did so work upon the affections of his hearers, as melted and moulded them into a companionable sadness ; and so they left the congregation ; but then *their* houses presented them with objects of diversion, and *his* presented him with nothing but fresh objects of sorrow, in beholding many helpless children, a

narrow fortune, and a consideration of the many cares and casualties that attend their education.

In this time of sadness he was importuned by the grave Benchers of *Lincoln's Inn*—who were once the companions and friends of his youth—to accept of their Lecture, which, by reason of Dr. *Gataker's* removal from thence, was then void ; of which he accepted, being most glad to renew his intermitted friendship with those whom he so much loved, and where he had been a *Saul*,—though not to persecute Christianity, or to deride it, yet in his irregular youth to neglect the visible practice of it,—there to become a *Paul*, and preach salvation to his beloved brethren.

And now his life was as a *shining light* among his old friends : now he gave an ocular testimony of the strictness and regularity of it : now he might say, as St. *Paul* adviseth his *Corinthians*, *Be ye followers of me, as I follow Christ, and walk as ye have me for an example ;* not the example of a busy body, but of a contemplative, a harmless, an humble, and an holy life and conversation.

The love of that noble Society was expressed to him many ways ; for, besides fair lodgings that were set apart, and newly furnished for him with all necessaries, other courtesies were also daily added ; indeed so many, and so freely, as if they meant their gratitude should exceed his merits : and in this love-strife of desert and liberality, they con-

tinued for the space of two years, he preaching faithfully and constantly to them, and they liberally requiting him. About which time the Emperor of *Germany* died, and the Palsgrave, who had lately married the *Lady Elizabeth*, the King's only daughter, was elected and crowned King of *Bohemia*, the unhappy beginning of many miseries in that nation.

King James, whose motto—*Beati pacifici*—did truly speak the very thoughts of his heart, endeavoured first to prevent, and after to compose, the discords of that discomposed State; and, amongst other his endeavours, did then send the Lord *Hay*, Earl of *Doncaster*, his Ambassador to those unsettled Princes; and, by a special command from his Majesty, Dr. *Donne* was appointed to assist and attend that employment to the Princes of the Union; for which the Earl was most glad, who had always put a great value on him, and taken a great pleasure in his conversation and discourse: and his friends at *Lincoln's Inn* were as glad; for they feared that his immoderate study, and sadness for his wife's death, would, as *Jacob* said, *make his days few*, and, respecting his bodily health, *evil* too; and of this there were many visible signs.

At his going, he left his friends of *Lincoln's Inn*, and they him, with many reluctations: for, though he could not say as *St. Paul* to his *Ephesians*, *Behold, you, to whom I have preached the Kingdom of God, shall from henceforth see my face no more*; yet he, believing himself to be in a Consumption, questioned,

and they feared it: all concluding that his troubled mind, with the help of his unintermitted studies, hastened the decays of his weak body. But God, who is the God of all wisdom and goodness, turned it to the best; for this employment—to say nothing of the event of it—did not only divert him from those too serious studies and sad thoughts, but seemed to give him a new life, by a true occasion of joy, to be an eye witness of the health of his most dear and most honoured mistress, the Queen of *Bohemia*,



in a foreign nation; and to be a witness of that gladness which she expressed to see him: who,

having formerly known him a courtier, was much joyed to see him in a canonical habit, and more glad to be an ear-witness of his excellent and powerful preaching.

About fourteen months after his departure out of *England*, he returned to his friends of *Lincoln's Inn*, with his sorrows moderated, and his health improved; and there betook himself to his constant course of preaching.

About a year after his return out of *Germany*, *Dr. Carey* was made Bishop of *Exeter*, and by his removal the Deanery of *St. Paul's* being vacant, the King sent to *Dr. Donne*, and appointed him to attend him at dinner the next day. When his Majesty was sat down, before he had eat any meat, he said after his pleasant manner, *Dr. Donne, I have invited you to dinner; and, though you sit not down with me, yet I will carve to you of a dish that I know you love well; for, knowing you love London, I do therefore make you Dean of Paul's; and, when I have dined, then do you take your beloved dish home to your study, say grace there to yourself, and much good may it do you.*

Immediately after he came to his Deanery, he employed workmen to repair and beautify the Chapel; suffering, as holy *David* once vowed, *his eyes and temples to take no rest, till he had first beautified the house of God.*

The next quarter following, when his father-in-law, *Sir George More*,—whom time had made a

lover and admirer of him—came to pay to him the conditioned sum of twenty pounds, he refused to receive it ; and said—as good *Jacob* did, when he heard his beloved son *Joseph* was alive, *It is enough.*—You have been kind to me and mine : I know your present condition is such as not to abound, and I hope mine is, or will be such as not to need it : I will therefore receive no more from you upon that contract ; and in testimony of it freely gave him up his bond.

Immediately after his admission into his Deanery, the Vicarage of *St. Dunstan* in the West, *London*, fell to him by the death of *Dr. White*, the advowson of it having been given to him long before by his honourable friend *Richard* Earl of *Dorset*, then the patron, and confirmed by his brother the late deceased *Edward*, both of them men of much honour.

By these, and another ecclesiastical endowment which fell to him about the same time, given to him formerly by the Earl of *Kent*, he was enabled to become charitable to the poor, and kind to his friends, and to make such provision for his children, that they were not left scandalous, as relating to their, or his profession and quality.

The next *Parliament*, which was within that present year, he was chosen *Prolocutor* to the *Convocation*, and about that time was appointed by his Majesty, his most gracious master, to preach very many occasional Sermons, as at *St. Paul's Cross*, and other places. All which employments he per-

formed to the admiration of the representative body of the whole Clergy of this nation.

He was once, and but once, clouded with the King's displeasure, and it was about this time; which was occasioned by some malicious whisperer, who had told his Majesty that Dr. *Donne* had put on the general humour of the pulpits, and was become busy in insinuating a fear of the King's inclining to *Popery*, and a dislike of his government; and particularly for the King's then turning the *Evening Lectures* into *Catechising*, and expounding the *Prayer* of our *Lord*, and of the *Belief*, and *Commandments*. His Majesty was the more inclinable to believe this, for that a person of Nobility and great note, betwixt whom and Dr. *Donne* there had been a great friendship, was at this very time discarded the Court—I shall forbear his name, unless I had a fairer occasion—and justly committed to prison; which begot many rumours in the common people, who in this nation think they are not wise, unless they be busy about what they understand not, and especially about Religion.

The King received this news with so much discontent and restlessness, that he would not suffer the sun to set and leave him under this doubt; but sent for Dr. *Donne*, and required his answer to the accusation; which was so clear and satisfactory, that the King said, *he was right glad he rested no longer under the suspicion.* When the King had said

this, Doctor *Donne* kneeled down, and thanked his Majesty, and protested his answer was faithful, and free from all collusion, and therefore, *desired that he might not rise, till, as in like cases, he always had from God, so he might have from his Majesty, some assurance that he stood clear and fair in his opinion.* At which the King raised him from his knees with his own hands, and protested he believed him ; and that he knew he was an honest man, and doubted not but that he loved him truly. And, having thus dismissed him, he called some Lords of his Council into his chamber, and said with much earnestness, *My Doctor is an honest man ; and, my Lords, I was never better satisfied with an answer than he hath now made me ; and I always rejoice when I think that by my means he became a Divine.*

He was made Dean in the fiftieth year of his age ; and in his fifty-fourth year, a dangerous sickness seized him, which inclined him to a Consumption : but God, as *Job* thankfully acknowledged, *preserved his spirit*, and kept his intellectuals as clear and perfect, as when that sickness first seized his body ; but it continued long, and threatened him with death, which he dreaded not.

In this distemper of body, his dear friend, Dr. *Henry King*,—then chief Residentiary of that church, and late Bishop of *Chichester*—a man generally known by the Clergy of this nation, and as generally noted for his obliging nature, visited him daily ; and

observing that his sickness rendered his recovery doubtful, he chose a seasonable time to speak to him to this purpose.

“ Mr. *Dean*, I am, by your favour, no stranger to
“ your temporal estate, and you are no stranger to
“ the offer lately made us, for the renewing a lease
“ of the best Prebend’s corps belonging to our
“ church ; and you know ’twas denied, for that our
“ tenant being very rich, offered to fine at so low a
“ rate as held not proportion with his advantages :
“ but I will either raise him to an higher sum, or
“ procure that the other Residentiaries shall join to
“ accept of what was offered : one of these, I can
“ and will by your favour do without delay, and
“ without any trouble either to your body or mind :
“ I beseech you to accept of my offer, for I know
“ it will be a considerable addition to your present
“ estate, which I know needs it.”

To this, after a short pause, and raising himself upon his bed, he made this reply :

“ My most dear friend, I most humbly thank you
“ for your many favours, and this in particular ; but
“ in my present condition I shall not accept of your
“ proposal ; for doubtless there is such a sin as
“ *Sacrilege* ; if there were not, it could not have a
“ name in Scripture : and the primitive Clergy were
“ watchful against all appearances of that evil ; and
“ indeed then all Christians looked upon it with
“ horror and detestation, judging it to be even an
“ *open defiance of the Power and Providence of Almighty*

“ *God, and a sad presage of a declining Religion.* But
 “ instead of such Christians, who had selected times
 “ set apart to fast and pray to God, for a pious
 “ Clergy, which they then did obey, our times abound
 “ with men that are busy and litigious about trifles
 “ and Church-ceremonies, and yet so far from
 “ scrupling *Sacrilege*, that they make not so much
 “ as a *quare* what it is : but I thank God I have ;
 “ and dare not now upon my sick bed, when Al-
 “ mighty God hath made me useless to the service
 “ of the Church, make any advantages out of it.
 “ But if he shall again restore me to such a degree
 “ of health, as again to serve at his *altar*, I shall
 “ then gladly take the reward which the bountiful
 “ benefactors of this church have designed me ; for
 “ God knows my children and relations will need it.
 “ In which number, my mother,—whose credulity
 “ and charity has contracted a very plentiful to a
 “ very narrow estate—must not be forgotten. But
 “ *Dr. King*, if I recover not, that little worldly
 “ estate that I shall leave behind me—that very
 “ little, when divided into eight parts—must, if you
 “ deny me not so charitable a favour, fall into your
 “ hands, as my most *faithful friend* and Executor ;
 “ of whose care and justice I make no more doubt,
 “ than of God’s blessing, on that which I have con-
 “ scientiously collected for them ; but it shall not
 “ be augmented on my sick-bed ; and this I declare
 “ to be my unalterable resolution.”

The reply to this was only a promise to observe his request.

Within a few days his distempers abated ; and as his strength increased, so did his thankfulness to Almighty God, testified in his most excellent Book of *Devotions*, which he published at his recovery ; in which the reader may see the most secret thoughts that then possessed his soul, paraphrased and made public : a book, that may not unfitly be called a *Sacred Picture of Spiritual Ecstasies*, occasioned and applicable to the emergencies of that sickness ; which book, being a composition of *Meditations, Disquisitions, and Prayers*, he writ on his sick bed ; herein imitating the holy Patriarchs, who were wont to build their altars in that place where they had received their blessings.

This sickness brought him so near to the gates of death, and he saw the grave so ready to devour him, that he would often say, his recovery was supernatural : but that God that then restored his health, continued it to him till the fifty-ninth year of his life : and then, in August 1630, being with his eldest daughter, Mrs. *Harvey*, at Abury Hatch, in *Essex*, he there fell into a fever, which, with the help of his constant infirmity—vapours from the spleen—hastened him into so visible a Consumption, that his beholders might say, as St. *Paul* of himself, *He dies daily* ; and he might say with *Job*, *My welfare passeth away as a cloud, the days of my affliction have taken hold of me, and weary nights are appointed for me.*

Reader, This sickness continued long, not only weakening, but wearying him so much, that my desire is, he may now take some rest ; and that before I speak of his death, thou wilt not think it an impertinent digression to look back with me upon some observations of his life, which, whilst a gentle slumber gives rest to his spirits, may, I hope, not unfitly exercise thy consideration.

His marriage was the remarkable error of his life ; an error, which, though he had a wit able and very apt to maintain paradoxes, yet he was very far from justifying it : and though his wife's competent years, and other reasons, might be justly urged to moderate severe censures, yet he would occasionally condemn himself for it : and doubtless it had been attended with an heavy repentance, if God had not blessed them with so mutual and cordial affections, as in the midst of their sufferings made their bread of sorrow taste more pleasantly, than the banquets of dull and low-spirited people.

The recreations of his youth were *Poetry*, in which he was so happy, as if Nature and all her varieties had been made only to exercise his sharp wit and high fancy ; and in those pieces which were facetiously composed and carelessly scattered,—most of them being written before the twentieth year of his age—it may appear by his choice metaphors, that both *Nature* and all the *Arts* joined to assist him with their utmost skill.

It is a truth, that in his penitential years, viewing some of those pieces that had been loosely—God knows, too loosely—scattered in his youth, he wished they had been abortive, or so short-lived that his own eyes had witnessed their funerals: but, though he was no friend to them, he was not so fallen out with heavenly Poetry, as to forsake that; no, not in his declining age; witnessed then by many divine Sonnets, and other high, holy, and harmonious compositions. Yea, even on his former sick-bed he wrote this heavenly *Hymn*, expressing the great joy that then possessed his soul, in the assurance of God's favour to him when he composed it:

AN HYMN

TO GOD THE FATHER.

*Wilt thou forgive that sin where I begun,
Which was my sin, though it were done before?
Wilt thou forgive that sin through which I run,
And do run still, though still I do deplore?
When thou hast done, thou hast not done,
For I have more.*

*Wilt thou forgive that sin, which I have won
Others to sin, and made my sin their door?
Wilt thou forgive that sin which I did shun
A year or two;—but wallow'd in a score?
When thou hast done, thou hast not done,
For I have more.*

*I have a sin of fear, that when I've spun
 My last thread, I shall perish on the shore ;
 But swear by thyself, that at my death thy Son
 Shall shine as he shines now, and heretofore ;
 And having done that, thou hast done,
 I fear no more.*

I have the rather mentioned this *Hymn*, for that he caused it to be set to a most grave and solemn tune, and to be often sung to the *Organ* by the *Choristers* of *St. Paul's Church*, in his own hearing ; especially at the *Evening Service* ; and at his return from his customary devotions in that place, did occasionally say to a friend, *The words of this Hymn have restored to me the same thoughts of joy that possessed my soul in my sickness, when I composed it. And, O the power of Church-music ! that harmony added to this Hymn has raised the affections of my heart, and quickened my graces of zeal and gratitude ; and I observe that I always return from paying this public duty of Prayer and Praise to God, with an unexpressible tranquillity of mind, and a willingness to leave the world.*

After this manner did the *Disciples* of our Saviour, and the best of *Christians* in those ages of the *Church* nearest to his time, offer their praises to *Almighty God*. And the reader of *St. Augustine's* life may there find, that towards his dissolution he wept abundantly, that the enemies of *Christianity* had broke in upon them, and profaned and ruined their

Sanctuaries, and because their *Public Hymns* and *Lauds* were lost out of their Churches. And after this manner have many devout souls lifted up their hands, and offered acceptable sacrifices unto Almighty God, where Dr. *Donne* offered his, and now lies buried.

But now, Oh Lord ! how is that place
become desolate ! 1656.

Before I proceed further, I think fit to inform the Reader, that not long before his death he caused to be drawn a figure of the body of Christ extended upon an Anchor, like those which painters draw, when they would present us with the picture of Christ crucified on the Cross : his varying no otherwise, than to affix him not to a Cross, but to an Anchor—the emblem of Hope ;—this he caused to be drawn in little, and then many of those figures thus drawn to be engraven very small in *Heliotropium* stones, and set in gold ; and of these he sent to many of his dearest friends, to be used as *seals*, or *rings*, and kept as memorials of him, and of his affection to them.

His dear friends and benefactors, Sir *Henry Goodier*, and Sir *Robert Drewry*, could not be of that number ; nor could the *Lady Magdalen Herbert*, the mother of *George Herbert*, for they had put off mortality, and taken possession of the grave before him : but Sir *Henry Wotton*, and Dr. *Hall*, the then late deceased Bishop of *Norwich*, were ; and so were Dr. *Duppa*, Bishop of *Salisbury*, and Dr. *Henry King*,

Bishop of *Chichester*—lately deceased—men, in whom there was such a commixture of general *Learning*, of natural *Eloquence*, and Christian *Humility*, that they deserve a commemoration by a pen equal to their own, which none have exceeded.

And in this enumeration of his friends, though many must be omitted, yet that man of primitive piety, Mr. *George Herbert*, may not: I mean that *George Herbert*, who was the author of *The Temple*, or *Sacred Poems and Ejaculations*. A book, in which by declaring his own spiritual conflicts, he hath comforted and raised many a dejected and discomposed soul, and charmed them into sweet and quiet thoughts: a book, by the frequent reading whereof, and the assistance of that Spirit that seemed to inspire the Author, the Reader may attain habits of *Peace* and *Piety*, and all the gifts of the *Holy Ghost* and *Heaven*: and may, by still reading, still keep those sacred fires burning upon the altar of so pure a heart, as shall free it from the anxieties of this world, and keep it fixed upon things that are above. Betwixt this *George Herbert* and Dr. *Donne*, there was a long and dear friendship, made up by such a sympathy of inclinations, that they coveted and joyed to be in each other's company; and this happy friendship was still maintained by many sacred endearments; of which that which followeth may be some testimony.

TO MR. GEORGE HERBERT ;

SENT HIM WITH ONE OF MY SEALS OF THE ANCHOR
AND CHRIST.

*A Sheaf of Snakes used heretofore to be my Seal, which
is the Crest of our poor family.*

Qui priùs assuetus serpentum falce tabellas
Signare, hæc nostræ symbola parva domûs,
Adscitus domui Domini———

*Adopted in God's family, and so
My old Coat lost, into new Arms I go.
The Cross, my Seal in Baptism, spread below,
Does by that form into an Anchor grow.
Crosses grow Anchors, bear as thou shouldst do
Thy Cross, and that Cross grows an Anchor too.
But he that makes our Crosses Anchors thus,
Is Christ, who there is crucified for us.
Yet with this I may my first Serpents hold ;
— God gives new blessings, and yet leaves the old—
The Serpent, may, as wise, my pattern be ;
My poison, as he feeds on dust, that's me.
And, as he rounds the earth to murder, sure
He is my death ; but on the Cross, my cure.
Crucify nature then ; and then implore
All grace from him, crucified there before.
When all is Cross, and that Cross Anchor grown,
This Seal's a Catechism, not a Seal alone.
Under that little Seal great gifts I send,
Both works and pray'rs, pawns and fruits of a friend.*

*O ! may that Saint that rides on our Great Seal,
To you that bear his name, large bounty deal.*

JOHN DONNE.

IN SACRAM ANCHORAM PISCATORIS

GEORGE HERBERT.

Quòd Crux nequibat fixa clavique additi,
—Tenere Christum scilicet ne ascenderet,—
Tuive Christum ———

*Although the Cross could not Christ here detain,
When nail'd unto't, but he ascends again ;
Nor yet thy eloquence here keep him still,
But only whilst thou speak'st—this Anchor will :
Nor canst thou be content, unless thou to
This certain Anchor add a Seal, and so
The water and the earth both unto thee
Do owe the symbol of their certainty.
Let the world reel, we and all our's stand sure,
This holy cable's from all storms secure.*

GEORGE HERBERT.

I return to tell the reader, that, besides these verses to his dear Mr. *Herbert*, and that *Hymn* that I mentioned to be sung in the *Choir* of *St. Paul's Church*, he did also shorten and beguile many sad hours by composing other sacred ditties ; and he writ an *Hymn* on his death-bed, which bears this title :

AN HYMN TO GOD, MY GOD, IN MY SICKNESS.

March 23, 1630.

*Since I am coming to that holy room,
 Where, with thy Choir of Saints, for evermore
 I shall be made thy music, as I come
 I tune my instrument here at the door,
 And, what I must do then, think here before.*

*Since my Physicians by their loves are grown
 Cosmographers ; and I their map, who lye
 Flat on this bed —————*

*So, in his purple wrapt, receive me, Lord !
 By these his thorns, give me his other crown :
 And, as to other souls I preach'd thy word,
 Be this my text, my sermon to mine own,
 " That he may raise, therefore the Lord throws down."*

If these fall under the censure of a soul, whose too much mixture with earth makes it unfit to judge of these high raptures and illuminations, let him know, that many holy and devout men have thought the soul of *Prudentius* to be most refined, when, not many days before his death, he charged it to present his God each morning and evening with a new and spiritual song ; justified by the example of King *David* and the good King *Hezekiah*, who, upon the renovation of his years paid his thankful vows to Almighty God

in a *royal hymn*, which he concludes in these words ; *The Lord was ready to save ; therefore I will sing my songs to the stringed instruments all the days of my life in the Temple of my God.*

The latter part of his life may be said to be a continued study ; for as he usually preached once a week, if not oftener, so after his Sermon he never gave his eyes rest, till he had chosen out a new Text, and that night cast his Sermon into a form, and his Text into divisions ; and the next day betook himself to consult the Fathers, and so commit his meditations to his memory, which was excellent. But upon Saturday he usually gave himself and his mind a rest from the weary burthen of his week's meditations, and usually spent that day in visitation of friends, or some other diversions of his thoughts ; and would say, that *he gave both his body and mind that refreshment, that he might be enabled to do the work of the day following, not faintly, but with courage and cheerfulness.*

Nor was his age only so industrious, but in the most unsettled days of his youth, his bed was not able to detain him beyond the hour of four in a morning ; and it was no common business that drew him out of his chamber till past ten : all which time was employed in study ; though he took great liberty after it. And if this seem strange, it may gain a belief by the visible fruits of his labours ; some of which remain as testimonies of what is here written : for he left the resultance of 1400 Authors,

most of them abridged and analysed with his own hand: he left also six score of his Sermons, all written with his own hand; also an exact and laborious Treatise concerning *Self-murder*, called *Bia-thanatos*; wherein all the Laws violated by that act are diligently surveyed, and judiciously censured: a Treatise written in his younger days, which alone might declare him then not only perfect in the *Civil* and *Canon Law*, but in many other such studies and arguments, as enter not into the consideration of many that labour to be thought great clerks, and pretend to know all things.

Nor were these only found in his study, but all businesses that passed of any public consequence, either in this or any of our neighbour-nations, he abbreviated either in Latin, or in the language of that nation, and kept them by him for useful memorials. So he did the copies of divers Letters and Cases of Conscience that had concerned his friends, with his observations and solutions of them; and divers other businesses of importance, all particularly and methodically digested by himself.

He did prepare to leave the world before life left him; making his Will when no faculty of his soul was damped or made defective by pain or sickness, or he surprised by a sudden apprehension of death: but it was made with mature deliberation, expressing himself an impartial father, by making his children's portions equal; and a lover of his friends, whom he remembered with legacies fitly and dis-

creetly chosen and bequeathed. I cannot forbear a nomination of some of them; for methinks they be persons that seem to challenge a recordation in this place; as namely, to his Brother-in-law, Sir *Thomas Grimes*, he gave that striking clock, which he had long worn in his pocket; to his dear friend and executor, Dr. *King*,—late Bishop of *Chichester*—that Model of Gold of the Synod of *Dort*,



with which the States presented him at his last being at the *Hague*; and the two pictures of *Padre Paolo* and *Fulgentio*, men of his acquaintance when he travelled *Italy*, and of great note in that nation for their remarkable learning.—To his ancient friend Dr. *Brook*,—that married him—Master of *Trinity*

College in Cambridge, he gave the picture of the Blessed Virgin and Joseph.—To Dr. Winniff—who succeeded him in the Deanery—he gave a picture called the Skeleton.—To the succeeding Dean, who was not then known, he gave many necessaries of worth, and useful for his house ; and also several pictures and ornaments for the Chapel, with a desire that they might be registered, and remain as a legacy to his successors.—To the Earls of Dorset and Carlisle he gave several pictures ; and so he did to many other friends ; legacies, given rather to express his affection, than to make any addition to their estates : but unto the poor he was full of charity, and unto many others, who, by his constant and long continued bounty, might entitle themselves to be his alms-people : for all these he made provision, and so largely, as, having then six children living, might to some appear more than proportionable to his estate. I forbear to mention any more, lest the Reader may think I trespass upon his patience : but I will beg his favour, to present him with the beginning and end of his Will.

In the name of the blessed and glorious Trinity, Amen. I John Donne, by the mercy of Christ Jesus, and by the calling of the Church of England, Priest, being at this time in good health and perfect understanding,—praised be God therefore—do hereby make my last Will and Testament in manner and form following :

First, I give my gracious God an entire sacrifice of

body and soul, with my most humble thanks for that assurance which his blessed Spirit imprints in me now of the Salvation of the one, and the Resurrection of the other; and for that constant and cheerful resolution, which the same Spirit hath established in me, to live and die in the Religion now professed in the Church of England. In expectation of that Resurrection, I desire my body may be buried—in the most private manner that may be—in that place of St. Paul's Church, London, that the now Residentiaries have at my request designed for that purpose, &c.—And this my last Will and Testament, made in the fear of God,—whose mercy I humbly beg, and constantly rely upon in Jesus Christ—and in perfect love and charity with all the world—whose pardon I ask, from the lowest of my servants, to the highest of my superiors—written all with my own hand, and my name subscribed to every page, of which there are five in number.

Sealed December 13, 1630.

Nor was this blessed sacrifice of Charity expressed only at his death, but in his life also, by a cheerful and frequent visitation of any friend whose mind was dejected, or his fortune necessitous: he was inquisitive after the wants of prisoners, and redeemed many from prison, that lay for their fees or small debts: he was a continual giver to poor scholars, both of this and foreign nations. Besides what he gave with his own hand, he usually sent a servant, or a discreet and trusty friend, to distribute his cha-

city to all the Prisons in *London*, at all the festival times of the year, especially at the *Birth* and *Resurrection* of our Saviour. He gave an hundred pounds at one time to an old friend, whom he had known live plentifully, and by a too liberal heart and carelessness became decayed in his estate; and when the receiving of it was denied, by the gentleman's saying, *He wanted not*;—for the reader may note, that as there be some spirits so generous as to labour to conceal and endure a sad poverty, rather than expose themselves to those blushes that attend the confession of it; so there be others, to whom Nature and Grace have afforded such sweet and compassionate souls, as to pity and prevent the distresses of mankind;—which I have mentioned because of *Dr. Donne's* reply, whose answer was; *I know you want not what will sustain nature; for a little will do that; but my desire is, that you, who in the days of your plenty have cheered and raised the hearts of so many of your dejected friends, would now receive this from me, and use it as a cordial for the cheering of your own*: and upon these terms it was received. He was an happy reconciler of many differences in the families of his friends and kindred,—which he never undertook faintly; for such undertakings have usually faint effects—and they had such a faith in his judgment and impartiality, that he never advised them to any thing in vain. He was, even to her death, a most dutiful son to his Mother, careful to provide for her supportation, of which she had been destitute, but

that God raised him up to prevent her necessities ; who, having sucked in the religion of the *Roman Church* with the mother's milk, spent her estate in foreign countries, to enjoy a liberty in it, and died in his house but three months before him.

And to the end it may appear how just a steward he was of his Lord and Master's revenue, I have thought fit to let the reader know, that after his entrance into his Deanery, as he numbered his years, he,—at the foot of a private account, to which God and his Angels were only witnesses with him,—computed first his revenue, then what was given to the poor, and other pious uses ; and lastly, what rested for him and his ; and having done that, he then blessed each year's poor remainder with a thankful prayer ; which, for that they discover a more than common devotion, the Reader shall partake some of them in his own words :

So all is that remains this year —

Deo Opt. Max. benigno largitori, à me, et ab iis quibus hæc à me reservantur, Gloria et gratia in æternum. Amen.

TRANSLATED THUS.

To God all Good, all Great, the benevolent Bestower, by me, and by them, for whom, by me, these sums are laid up, be Glory and Grace ascribed for ever. Amen.

So that this year, God hath blessed me and mine with : —

Multiplicatæ sunt super nos misericordiæ tuæ, Domine.

TRANSLATED THUS.

Thy mercies, Oh Lord ! are multiplied upon us.

Da, Domine, ut quæ ex immensâ bonitate tuâ nobis elargiri dignatus sis, in quorumcunque manus devenierint, in tuam semper cedant gloriam. Amen.

TRANSLATED THUS.

Grant, Oh Lord ! that what out of thine infinite bounty Thou hast vouchsafed to lavish upon us, into whosoever hands it may devolve, may always be improved to thy glory. Amen.

In fine horum sex annorum manet : —

Quid habeo quod non accepi à Domino ? Largitur etiam ut quæ largitus est sua iterum fiant, bono eorum usu ; ut quemadmodum nec officiis hujus mundi, nec loci in quo me posuit dignitati, nec servis, nec egenis, in toto hujus anni curriculo mihi conscius sum me defuisse ; ita et liberi, quibus quæ supersunt, supersunt, grato animo ea accipiant, et beneficium authorem recognoscant. Amen.

TRANSLATED THUS.

At the end of these six years remains :—

What have I, which I have not received from the Lord ? He bestows, also, to the intent that what he

hath bestowed may revert to Him by the proper use of it: that, as I have not consciously been wanting to myself during the whole course of the past year, either in discharging my secular duties, in retaining the dignity of my station, or in my conduct towards my servants and the poor,—so my children, for whom remains whatever is remaining, may receive it with gratitude, and acknowledge the beneficent Giver. Amen.

But I return from my long digression.

We left the Author sick in *Essex*, where he was forced to spend much of that Winter, by reason of his disability to remove from that place; and having never, for almost twenty years, omitted his personal attendance on His Majesty in that month, in which he was to attend and preach to him; nor having ever been left out of the roll and number of Lent Preachers, and there being then—in *January*, 1630,—a report brought to *London*, or raised there, that Dr. *Donne* was dead; that report gave him occasion to write the following letter to a dear friend:

Sir,

“ This advantage you and my other friends
 “ have by my frequent fevers, that I am so much
 “ the oftener at the gates of Heaven; and this ad-
 “ vantage by the solitude and close imprisonment
 “ that they reduce me to after, that I am so much
 “ the oftener at my prayers, in which I shall never
 “ leave out your happiness; and I doubt not, among

“ his other blessings, God will add some one to you
“ for my prayers. A man would almost be con-
“ tent to die,—if there were no other benefit in
“ death,—to hear of so much sorrow, and so much
“ good testimony from good men, as I,—God be
“ blessed for it—did upon the report of my death :
“ yet I perceive it went not through all ; for one
“ writ to me, that some,—and he said of my friends,
“ —conceived I was not so ill as I pretended, but
“ withdrew myself to live at ease, discharged of
“ preaching. It is an unfriendly, and, God knows,
“ an ill-grounded interpretation ; for I have always
“ been sorrier when I could not preach, than any
“ could be they could not hear me. It hath been
“ my desire, and God may be pleased to grant it,
“ that I might die in the pulpit ; if not that, yet
“ that I might take my death in the pulpit ; that
“ is, die the sooner by occasion of those labours.
“ Sir, I hope to see you presently after *Candlemas* ;
“ about which time will fall my *Lent Sermon at*
“ *Court*, except my *Lord Chamberlain* believe me to
“ be dead, and so leave me out of the roll : but as
“ long as I live, and am not speechless, I would not
“ willingly decline that service. I have better
“ leisure to write, than you to read ; yet I would
“ not willingly oppress you with too much letter.
“ God so bless you and your son, as I wish to

Your poor friend, and Servant

in Christ Jesus,

J. DONNE.

Before that month ended, he was appointed to preach upon his old constant day, the first *Friday in Lent*: he had notice of it, and had in his sickness so prepared for that employment, that as he had long thirsted for it, so he resolved his weakness should not hinder his journey; he came therefore to *London* some few days before his appointed day of preaching. At his coming thither, many of his friends—who with sorrow saw his sickness had left him but so much flesh as did only cover his bones—doubted his strength to perform that task, and did therefore dissuade him from undertaking it, assuring him however, it was like to shorten his life: but he passionately denied their requests, saying *he would not doubt that that God, who in so many weaknesses had assisted him with an unexpected strength, would now withdraw it in his last employment; professing an holy ambition to perform that sacred work.* And when, to the amazement of some beholders, he appeared in the pulpit, many of them thought he presented himself not to preach mortification by a living voice, but mortality by a decayed body, and a dying face. And doubtless many did secretly ask that question
 Chap. xxxvii. 3. in *Ezekiel*. *Do these bones live? or, can that soul organize that tongue, to speak so long time as the sand in that glass will move towards it's centre, and measure out an hour of this dying man's unspent life? Doubtless it cannot.* And yet, after some faint pauses in his zealous prayer, his strong desires enabled his weak body to dis-

charge his memory of his preconceived meditations, which were of dying; the Text being, *To God the Lord belong the issues from death.* Many that then saw his tears, and heard his faint and hollow voice, professing they thought the Text prophetically chosen, and that *Dr. Donne had preached his own Funeral Sermon.*

Being full of joy that God had enabled him to perform this desired duty, he hastened to his house; out of which he never moved, till, like *St. Stephen,* he was carried by devout men to his grave.

The next day after his Sermon, his strength being much wasted, and his spirits so spent as indisposed him to business or to talk, a friend, that had often been a witness of his free and facetious discourse, asked him, *Why are you sad?* To whom he replied, with a countenance so full of cheerful gravity, as gave testimony of an inward tranquillity of mind, and of a soul willing to take a farewell of this world; and said,——

“ I am not sad; but most of the night past I have
“ entertained myself with many thoughts of several
“ friends that have left me here, and are gone to that
“ place from which they shall not return; and that
“ within a few days I also shall go hence, and be no
“ more seen. And my preparation for this change
“ is become my nightly meditation upon my bed,
“ which my infirmities have now made restless to
“ me. But at this present time, I was in a serious
“ contemplation of the Providence and Goodness of

“ God to me ; to me, *who am less than the least of*
“ *his mercies* : and looking back upon my life past,
“ I now plainly see it was his hand that prevented
“ me from all temporal employment ; and that it
“ was his will I should never settle nor thrive till I
“ entered into the Ministry ; in which I have now
“ lived almost twenty years—I hope to his glory,—
“ and by which, I most humbly thank him, I have
“ been enabled to requite most of those friends which
“ shewed me kindness when my fortune was very
“ low, as God knows it was : and,—as it hath oc-
“ casioned the expression of my gratitude—I thank
“ God most of them have stood in need of my re-
“ quital. I have lived to be useful and comfortable
“ to my good Father-in-law, Sir *George More*, whose
“ patience God hath been pleased to exercise with
“ many temporal crosses ; I have maintained my
“ own Mother, whom it hath pleased God, after a
“ plentiful fortune in her younger days, to bring to
“ great decay in her very old age. I have quieted
“ the consciences of many, that have groaned under
“ the burthen of a wounded spirit, whose prayers I
“ hope are available for me. I cannot plead in-
“ nocency of life, especially of my youth ; but I am
“ to be judged by a merciful God, *who is not willing*
“ *to see what I have done amiss*. And though of my-
“ self I have nothing to present to him but sins and
“ misery, yet I know he looks not upon me now as
“ I am of myself, but as I am in my Saviour, and
“ hath given me, even at this present time, some

“testimonies by his Holy Spirit, that I am of the
“number of his Elect: *I am therefore full of inex-*
“*pressible joy, and shall die in peace.*”

I must here look so far back, as to tell the Reader that at his first return out of *Essex*, to preach his last Sermon, his old friend and Physician, *Dr. Fox*—a man of great worth—came to him to consult his health; and that after a sight of him, and some queries concerning his distempers, he told him, *That by cordials, and drinking milk twenty days together, there was a probability of his restoration to health; but he passionately denied to drink it. Nevertheless, Dr. Fox, who loved him most entirely, wearied him with solicitations, till he yielded to take it for ten days; at the end of which time he told Dr. Fox, He had drunk it more to satisfy him, than to recover his health; and that he would not drink it ten days longer, upon the best moral assurance of having twenty years added to his life; for he loved it not; and was so far from fearing Death, which to others is the King of Terrors, that he longed for the day of his dissolution.*

It is observed, that a desire of glory or commendation is rooted in the very nature of man; and that those of the severest and most mortified lives, though they may become so humble as to banish self-flattery, and such weeds as naturally grow there; yet they have not been able to kill this desire of glory, but that, like our radical heat, it will both live and die with us; and many think it should do so; and we want not sacred examples to justify the desire of

having our memory to outlive our lives ; which I mention, because *Dr. Donne*, by the persuasion of *Dr. Fox*, easily yielded at this very time to have a Monument made for him ; but *Dr. Fox* undertook not to persuade him how, or what Monument it should be ; that was left to *Dr. Donne* himself.

A Monument being resolved upon, *Dr. Donne* sent for a Carver to make for him in wood the figure of an *Urn*, giving him directions for the compass and height of it ; and to bring with it a board, of the just height of his body. “ These being got, “ then without delay a choice Painter was got to be “ in readiness to draw his picture, which was taken “ as followeth.—Several charcoal fires being first “ made in his large Study, he brought with him into “ that place his winding-sheet in his hand, and “ having put off all his clothes, had this sheet put “ on him, and so tied with knots at his head and feet, “ and his hands so placed as dead bodies are usually “ fitted, to be shrowded and put into their coffin, or “ grave. Upon this *Urn* he thus stood, with his “ eyes shut, and with so much of the sheet turned “ aside as might shew his lean, pale, and death-like “ face, which was purposely turned towards the “ East, from whence he expected the second coming “ of his and our Saviour Jesus.” In this posture he was drawn at his just height ; and when the picture was fully finished, he caused it to be set by his bedside, where it continued and became his hourly object till his death, and was then given to his

dearest friend and Executor Dr. *Henry King*, then chief Residentiary of *St. Paul's*, who caused him to be thus carved in one entire piece of white marble, as it now stands in that Church; and by Dr. *Donne's* own appointment, these words were to be affixed to it as an Epitaph:—

JOHANNES DONNE,

SAC. THEOL. PROFESS.

POST VARIA STUDIA, QUIBUS AB ANNIS
TENERRIMIS FIDELITER, NEC INFELICITER
INCUBUIT;

INSTINCTU ET IMPULSU SP. SANCTI, MONITU
ET HORTATU

REGIS JACOBI, ORDINES SACROS AMPLEXUS,
ANNO SUI JESU, MDCXIV. ET SUÆ ÆTATIS XLII.

DECANATU HUIUS ECCLESIÆ INDUTUS,
XXVII. NOVEMBRIS, MDCXXI.

EXUTUS MORTE ULTIMO DIE MARTII, MDCXXXI.

HIC LICET IN OCCIDUO CINERE, ASPICIT EUM
CUJUS NOMEN EST ORIENS.

[Translated in the Notes.]

And now, having brought him through the many labyrinths and perplexities of a various life, even to the gates of death and the grave; my desire is, he may rest, till I have told my Reader that I have seen many pictures of him, in several habits, and at several ages, and in several postures: and I now mention this, because I have seen one picture of him, drawn by a curious hand, at his age of eighteen, with his sword, and what other adornments might then suit with the present fashions of youth, and

the giddy gaities of that age ; and his Motto then was —

*How much shall I be changed,
Before I am changed !*

And if that young, and his now dying picture were at this time set together, every beholder might say, *Lord ! how much is Dr. Donne already changed, before he is changed !* And the view of them might give my Reader occasion to ask himself with some amazement, *Lord ! how much may I also, that am now in health, be changed before I am changed ; before this vile, this changeable body shall put off mortality !* and therefore to prepare for it.—But this is not writ so much for my Reader's *memento*, as to tell him, that Dr. *Donne* would often in his private discourses, and often publicly in his Sermons, mention the many changes both of his body and mind ; especially of his mind from a vertiginous giddiness ; and would as often say, *His great and most blessed change was from a temporal to a spiritual employment ;* in which he was so happy, that he accounted the former part of his life to be lost ; and the beginning of it to be, from his first entering into *Sacred Orders*, and serving his most merciful God at his altar.

Upon *Monday*, after the drawing this picture, he took his last leave of his beloved study ; and, being sensible of his hourly decay, retired himself to his bed-chamber ; and that week sent at several times for many of his most considerable friends, with

whom he took a solemn and deliberate farewell, commending to their considerations some sentences useful for the regulation of their lives ; and then dismissed them, as good *Jacob* did his sons, with a spiritual benediction. The *Sunday* following, he appointed his servants, that if there were any business yet undone, that concerned him or themselves, it should be prepared against *Saturday* next ; for after that day he would not mix his thoughts with any thing that concerned this world ; nor ever did ; but, as *Job*, so he waited for the appointed day of his dissolution.

And now he was so happy as to have nothing to do but to die, to do which, he stood in need of no longer time ; for he had studied it long, and to so happy a perfection, that in a former sickness he called God to witness* *He was that* * In his Book
minute ready to deliver his soul into his of Devotions
hands, if that minute God would deter- written then.
mine his dissolution. In that sickness he begged of God the constancy to be preserved in that estate for ever ; and his patient expectation to have his immortal soul disrobed from her garment of mortality, makes me confident, that he now had a modest assurance that his prayers were then heard, and his petition granted. He lay fifteen days earnestly expecting his hourly change ; and in the last hour of his last day, as his body melted away, and vapoured into spirit, his soul having, I verily believe, some revelation of the beatifical vision, he said, *I were*

miserable if I might not die; and after those words, closed many periods of his faint breath by saying often, *Thy kingdom come, thy will be done*. His speech, which had long been his ready and faithful servant, left him not till the last minute of his life, and then forsook him, not to serve another master—for who speaks like him,—but died before him; for that it was then become useless to him, that now conversed with God on Earth, as Angels are said to do in Heaven, *only by thoughts and looks*. Being speechless, and seeing Heaven by that illumination by which he saw it, he did, as *St. Stephen, look steadfastly into it, till he saw the Son of Man standing at the right hand of God his Father*; and being satisfied with this blessed sight, as his soul ascended, and his last breath departed from him, he closed his own eyes, and then disposed his hands and body into such a posture, as required not the least alteration by those that came to shroud him.

Thus *variable*, thus *virtuous* was the life: thus *excellent*, thus *exemplary* was the death of this memorable man.

He was buried in that place of *St. Paul's Church*, which he had appointed for that use some years before his death; and by which he passed daily to pay his public devotions to Almighty God—who was then served twice a day by a public form of prayer and praises in that place:—but he was not buried privately, though he desired it; for, beside an unnumbered number of others, many persons of

Nobility, and of eminency for Learning, who did love and honour him in his life, did shew it at his death, by a voluntary and sad attendance of his body to the grave, where nothing was so remarkable as a public sorrow.

To which place of his burial some mournful friend repaired, and, as *Alexander the Great* did to the grave of the famous *Achilles*, so they strewed his with an abundance of curious and costly flowers; which course, they,—who were never yet known,—continued morning and evening for many days, not ceasing, till the stones, that were taken up in that Church, to give his body admission into the cold earth—now his bed of rest,—were again by the Mason's art so levelled and firmed as they had been formerly, and his place of burial undistinguishable to common view.

The next day after his burial, some unknown friend, some one of the many lovers and admirers of his Virtue and Learning, writ this *Epitaph* with a coal on the wall over his grave:—

*Reader! I am to let thee know,
Donne's Body only lies below;
For, could the grave his Soul comprise,
Earth would be richer than the Skies!*

Nor was this all the honour done to his reverend ashes; for, as there be some persons that will not receive a reward for that for which God accounts himself a debtor; persons that dare trust God with their charity, and without a witness; so there was

by some grateful unknown friend, that thought Dr. *Donne's* memory ought to be perpetuated, an hundred marks sent to his two faithful friends* and Executors, towards the making of his Monument. It was not for many years known by whom; but, after the death of Dr. *Fox*, it was known that it was he that sent it; and he lived to see as lively a representation of his dead friend, as marble can express: a statue indeed so like Dr. *Donne*, that—as his friend Sir *Henry Wotton* hath expressed himself,—*It seems to breathe faintly, and posterity shall look upon it as a kind of artificial miracle.*

He was of Stature moderately tall; of a straight and equally-proportioned body, to which all his words and actions gave an unexpressible addition of comeliness.

The melancholy and pleasant humour were in him so contempered, that each gave advantage to the other, and made his company one of the delights of mankind.

His fancy was unimitably high, equalled only by his great wit; both being made useful by a commanding judgment.

His aspect was cheerful, and such as gave a silent testimony of a clear knowing soul, and of a conscience at peace with itself.

His melting eye shewed that he had a soft heart, full of noble compassion; of too brave a soul to offer injuries, and too much a Christian not to pardon them in others.

He did much contemplate—especially after he entered

into his sacred calling—the Mercies of Almighty God, the Immortality of the Soul, and the Joys of Heaven : and would often say in a kind of sacred ecstasy,—Blessed be God that he is God, only and divinely like himself.

He was by nature highly passionate, but more apt to reluct at the excesses of it. A great lover of the offices of humanity, and of so merciful a spirit, that he never beheld the miseries of mankind without pity and relief.

He was earnest and unwearied in the search of knowledge, with which his vigorous soul is now satisfied, and employed in a continual praise of that God that first breathed it into his active body : that body, which once was a Temple of the Holy Ghost, and is now become a small quantity of Christian dust :—

But I shall see it re-animated.

Feb. 15, 1639.

I. W.

AN EPITAPH,

WRITTEN BY

DOCTOR CORBET, LATE BISHOP OF OXFORD,

ON HIS FRIEND DR. DONNE.

He that would write an Epitaph for thee,
And write it well, must first begin to be
Such as thou wert ; for none can truly know
Thy life and worth, but he that hath liv'd so :

He must have Wit to spare, and to hurl down,
 Enough to keep the gallants of the town.
 He must have Learning plenty; both the Laws,
 Civil and common, to judge any cause.
 Divinity, great store, above the rest,
 Not of the last edition, but the best.
 He must have Language, Travel, all the Arts,
 Judgment to use, or else he wants thy parts.
 He must have friends the highest, able to do,
 Such as *Mæcenas* and *Augustus* too.
 He must have such a sickness, such a death,
 Or else his vain descriptions come beneath.
 He that would write an Epitaph for thee,
 Should first be dead;—let it alone for me.

TO THE MEMORY OF

MY EVER-DESIRED FRIEND, DOCTOR DONNE.

AN ELEGY

BY H. KING, LATE BISHOP OF CHICHESTER.

To have liv'd eminent, in a degree
 Beyond our loftiest thoughts, that is, like Thee;
 Or t' have had too much merit is not safe,
 For such excesses find no epitaph.

At common graves we have poetic eyes
 Can melt themselves in easy elegies;

Each quill can drop his tributary verse,
And pin it, like the hatchments, to the hearse ;
But at thine, poem or inscription
—Rich soul of wit and language—we have none.
Indeed a silence does that tomb befit,
Where is no herald left to blazon it.
Widow'd Invention justly doth forbear
To come abroad, knowing thou art not there :
Late her great patron, whose prerogative
Maintain'd and cloth'd her so, as none alive
Must now presume to keep her at thy rate,
Tho' he the *Indies* for her dower estate.
Or else, that awful fire which once did burn
In thy clear brain, now fallen into thy urn,
Lives there, to fright rude empirics from thence,
Which might profane thee by their ignorance.
Whoever writes of Thee, and in a style
Unworthy such a theme, does but revile
Thy precious dust, and wakes a learned spirit,
Which may revenge his rapes upon thy merit :
For, all a low-pitch'd fancy can devise
Will prove at best but hallow'd injuries.

Thou like the *dying swan* didst lately sing,
Thy mournful dirge in audience of the King ;
When pale looks and faint accents of thy breath,
Presented so to life that piece of death,
That it was fear'd and prophesy'd by all
Thou thither cam'st to preach thy funeral.

Oh ! had'st thou in an elegiac knell
 Rang out unto the world thine own farewell,
 And in thy high victorious numbers beat
 The solemn measures of thy griev'd retreat,
 Thou might'st the Poet's service now have miss'd
 As well as then thou didst prevent the Priest ;
 And never to the world beholden be,
 So much as for an epitaph for thee.

I do not like the office ; nor is't fit
 Thou, who didst lend our age such sums of wit,
 Should'st now re-borrow from her bankrupt mine
 That ore to bury thee which first was thine :
 Rather still leave us in thy debt ; and know,
 Exalted soul, more glory 'tis to owe
 Thy memory what we can never pay,
 Than with embased coin those rites defray.

Commit we then Thee to Thyself, nor blame
 Our drooping loves, that thus to thine own frame
 Leave Thee executor, since but thine own
 No pen could do thee justice, nor bays crown
 Thy vast deserts ; save that we nothing can
 Depute, to be thy ashes' guardian.

*So Jewellers no art or metal trust,
 To form the diamond, but the diamond's dust.*

H. K.

AN ELEGY ON DR. DONNE.

BY IZAAK WALTON.

OUR Donne is dead ! and we may sighing say,
We had that man, where language chose to stay,
And shew her utmost power. I would not praise
That, and his great wit, which in our vain days
Make others proud ; but as these serv'd to unlock
That cabinet his mind, where such a stock
Of knowledge was repos'd, that I lament
Our just and general cause of discontent.

And I rejoice I am not so severe,
But as I write a line, to weep a tear
For his decease ; such sad extremities
Can make such men as I write *elegies*.

And wonder not ; for when so great a loss
Falls on a nation, and they slight the cross,
God hath rais'd Prophets to awaken them
From their dull lethargy ; witness my pen,
Not us'd to upbraid the world, though now it must
Freely and boldly, for the cause is just.

Dull age ! Oh, I would spare thee, but thou'rt worse :
Thou art not only dull, but hast a curse
Of black ingratitude ; if not, couldst thou
Part with this matchless man, and make no vow

For thee and thine successively to pay
Some sad remembrance to his dying day ?

Did his youth scatter Poetry, wherein
Lay Love's Philosophy ? was every sin
Pictur'd in his sharp Satires, made so foul,
That some have fear'd sin's shapes, and kept their soul
Safer by reading verse ; Did he give days,
Past marble monuments, to those whose praise
He would perpetuate ? Did he—I fear
Envy will doubt—these at his twentieth year ?

But, more matur'd, did his rich soul conceive,
And in harmonious holy numbers weave
A *Crown of Sacred Sonnets*,* fit t' adorn
A dying martyr's brow, or to be worn
On that blest head of *Mary Magdalen*,
After she wip'd Christ's feet, but not till then ;
Did he—fit for such penitents as she
And he to use—leave us a Litany,
Which all devout men love, and doubtless shall,
As times grow better, grow more classical ?
Did he write *Hymns*, for piety and wit,
Equal to those great grave *Prudentius* writ ?
Spake he all Languages ? Knew he all Laws ?
The grounds and use of Physic ; but, because
'Twas mercenary, wav'd it ? went to see
That happy place of Christ's nativity ?
Did he return and preach him ? preach him so,
As since St. Paul none ever did ? they know—

* La Corona.

Those happy souls that heard him—know this truth.
Did he confirm thy ag'd? convert thy youth?
Did he these wonders? and is his dear loss
Mourn'd by so few? few for so great a cross.

But sure the silent are ambitious all
To be close mourners of his funeral.
If not, in common pity they forbear
By repetitions to renew our care:
Or knowing grief conceiv'd and hid, consumes
Man's life insensibly,—as poison's fumes
Corrupt the brain,—take silence for the way
T' enlarge the soul from these walls, mud and clay,
—Materials of this body—to remain
With him in heaven, where no promiscuous pain
Lessens those joys we have; for with him all
Are satisfied with joys essential.

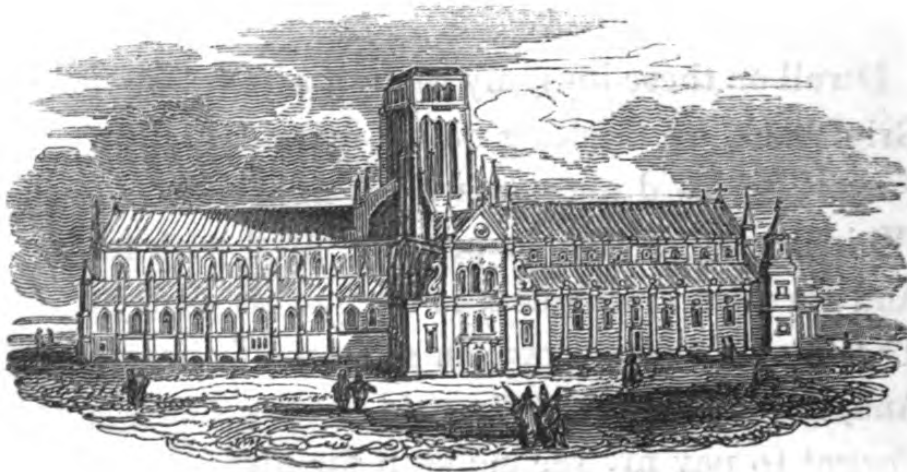
Dwell on these joys, my thoughts! Oh! do not call
Grief back, by thinking on his funeral.
Forget he lov'd me: waste not my swift years,
Which haste to David's seventy, fill'd with fears
And sorrows for his death: forget his parts,
They find a living grave in good men's hearts:
And, for my first is daily paid for sin,
Forget to pay my second sigh for him:
Forget his powerful preaching; and forget
I am his convert. Oh my frailty! let
My flesh be no more heard; it will obtrude
This lethargy: so should my gratitude,

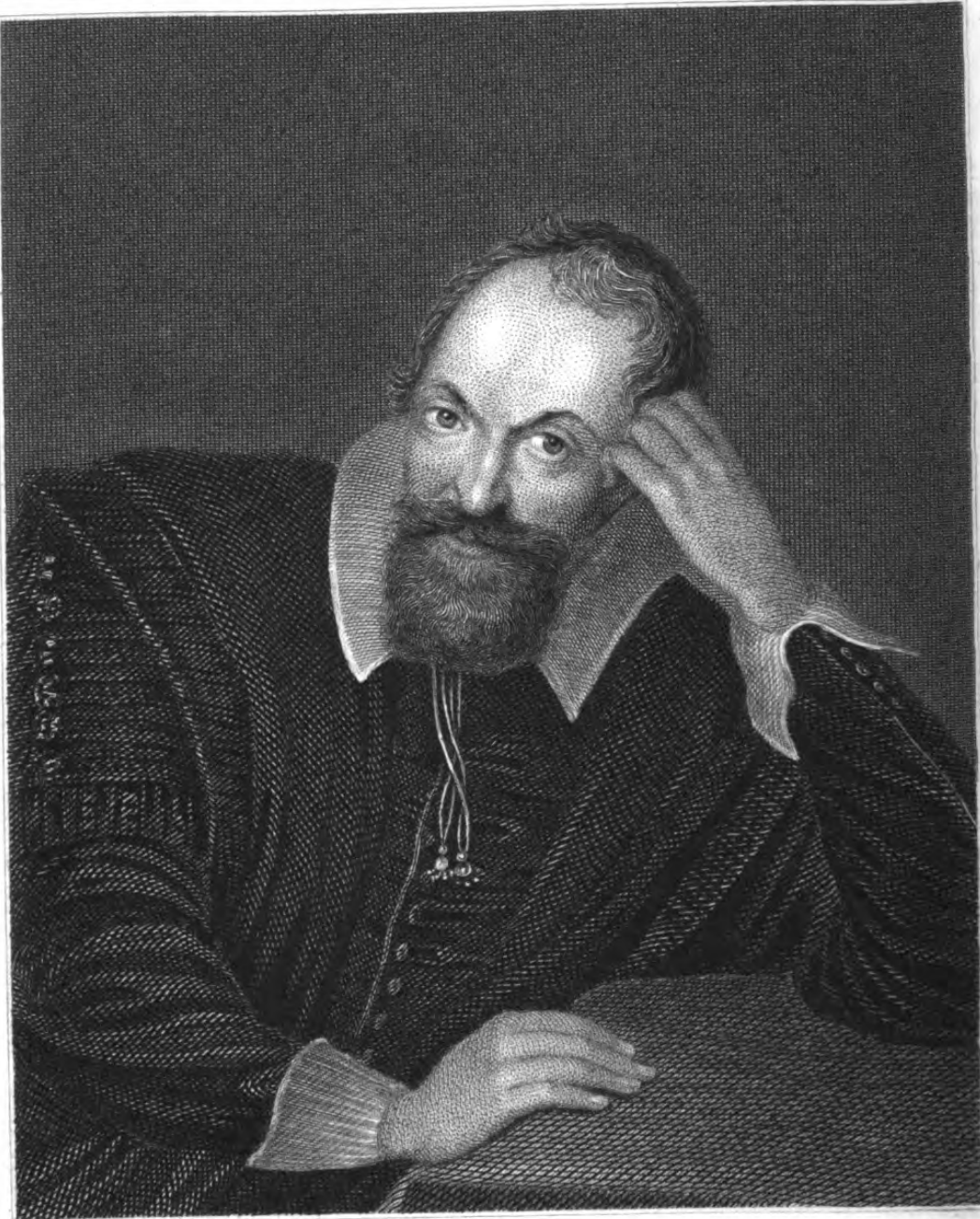
My vows of gratitude should so be broke,
Which can no more be, than his virtues, spoke
By any but himself: for which cause, I
Write no *encomiums*, but this *elegy* ;
Which, as a free-will offering, I here give
Fame and the *world* ; and parting with it, grieve
I want abilities fit to set forth
A *monument*, as matchless as his worth.

IZ. WA.

April 7, 1631.

FINIS.





Engraved by W^m Finden.

SIR HENRY WOTTON.

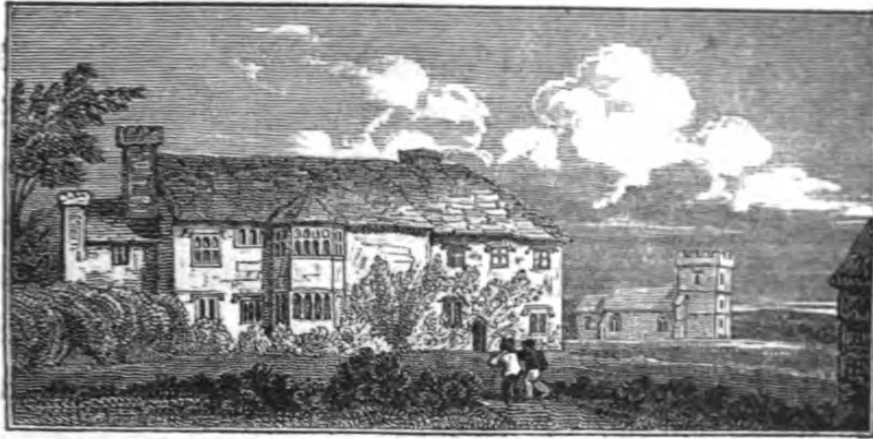
LONDON.
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May 15th 1825.

THE LIFE
OF
SIR HENRY WOTTON, KNIGHT,
LATE
PROVOST
OF
ETON COLLEGE.



LONDON:
JOHN MAJOR,
MDCCCXXV.





THE LIFE
OF
SIR HENRY WOTTON.



SIR HENRY WOTTON—whose life I now intend to write—was born in the year of our Redemption 1568, in *Bocton-Hall*,—commonly called *Bocton*, or *Boughton-Place*, or *Palace*,—in the Parish of *Bocton Malherbe*, in the fruitful country of *Kent*. *Bocton-Hall* being an *ancient* and *goodly structure*, beautifying and being beautified by the *Parish-Church* of *Bocton Malherbe* adjoining unto it, and both seated within a fair *Park* of the *Wottons*, on the brow of such a *hill*, as gives the advantage of a large prospect, and of equal *pleasure* to all beholders.

But this House and Church are not remarkable for any thing so much, as for that the memorable Family of the *Wottons* have so long *inhabited* the one, and now lie *buried* in the other, as appears by their many *Monuments* in that Church: the *Wottons* being a family that hath brought forth divers persons eminent for *Wisdom* and *Valour*; whose heroic acts, and noble employments, both in *England* and in foreign parts, have adorned themselves and this nation; which they have served abroad faithfully, in the discharge of their great trust, and prudently in their negociations with several Princes; and also served at home with much *Honour* and *Justice*, in their wise managing a great part of the public affairs thereof, in the various times both of *War* and *Peace*.

But lest I should be thought by any, that may incline either to deny or doubt this truth, not to have observed *moderation* in the commendation of this Family; and also for that I believe the *merits* and *memory* of such persons ought to be thankfully recorded, I shall offer to the consideration of every Reader, out of the testimony of their *Pedigree* and our *Chronicles*, a part—and but a part—of that just commendation which might be from thence enlarged, and shall then leave the indifferent Reader to judge whether my error be an *excess* or *defect* of commendations.

Sir *Robert Wotton*, of *Bocton Malherbe*, Knight, was born about the year of *Christ* 1460: he, living in the reign of King *Edward* the Fourth, was by

him trusted to be *Lieutenant of Guisnes*, to be *Knight Porter*, and *Comptroller of Calais*, where he died, and lies honourably buried.

Sir Edward Wotton of Bocton Malherbe, Knight,—son and heir of the said *Sir Robert*—was born in the year of *Christ* 1489, in the reign of *King Henry the Seventh*; he was made *Treasurer of Calais*, and of the *Privy Council* to *King Henry the Eighth*, who offered him to be *Lord Chance'lor of England*: but, saith *Holinshed*,* out of a virtuous modesty, he refused it. * In his Chronicle.

Thomas Wotton of Bocton Malherbe, Esquire, son and heir of the said *Sir Edward*, and the father of our *Sir Henry*, that occasions this relation, was born in the year of *Christ* 1521. He was a gentleman excellently educated, and studious in all the *Liberal Arts*; in the knowledge whereof he attained unto a great perfection; who, though he had—besides those abilities, a very noble and plentiful estate, and the ancient interest of his *predecessors*—many invitations from *Queen Elizabeth* to change his country recreations and retirement for a Court, offering him a *Knighthood*,—she was then with him at his *Boc-ton-Hall*—and that to be but as an earnest of some more honourable and more profitable employment under her; yet he humbly refused both, being a man of great modesty, of a most plain and single heart, of an ancient freedom, and integrity of mind. A commendation which *Sir Henry Wotton* took occasion often to remember with great gladness, and thankfully to boast himself the son of such a father; from

whom indeed he derived that noble ingenuity that was always practised by himself, and which he ever both commended and cherished in others. This *Thomas* was also remarkable for hospitality, a great lover and much beloved of his country; to which may justly be added, that he was a cherisher of *learning*, as appears by that excellent Antiquary Mr. *William Lambarde*, in his *Perambulation of Kent*.

This *Thomas* had four sons, Sir *Edward*, Sir *James*, Sir *John*, and Sir *Henry*.

Sir *Edward* was knighted by Queen *Elizabeth*, and made Comptroller of Her Majesty's Household. He was,—saith *Camden*,—a man remarkable for many and great employments in the State, during her reign, and sent several times *Ambassador* into foreign nations. After her death, he was by King *James* made Comptroller of his Household, and called to be of his Privy Council, and by him advanced to be *Lord Wotton*, *Baron of Merley in Kent*, and made Lord Lieutenant of that County.

Sir *James*, the second son, may be numbered among the martial men of his age, who was, in the thirty-eighth of Queen *Elizabeth*'s reign—with *Robert*, Earl of *Sussex*, *Count Lodowick of Nassau*, *Don Christophoro*, son of *Antonio*, King of *Portugal*, and divers other gentlemen of nobleness and valour—knighted in the field near *Cadiz* in *Spain*, after they had gotten great honour and riches, besides a notable retaliation of injuries, by taking that town.

Sir *John*, being a gentleman excellently accomplished, both by Learning and Travel, was knighted

by Queen *Elizabeth*, and by her looked upon with more than ordinary favour, and with intentions of preferment; but death in his younger years put a period to his growing hopes.

Of Sir *Henry* my following discourse shall give an account.

The descent of these fore-named *Wottons* was all in a direct line, and most of them and their actions in the memory of those with whom we have conversed; but if I had looked so far back as to Sir *Nicholas Wotton*, who lived in the reign of King Richard the Second, or before him upon divers others of great note in their several ages, I might by some be thought tedious; and yet others may more justly think me negligent, if I omit to mention *Nicholas Wotton*, the fourth son of Sir *Robert*, whom I first named.

This *Nicholas Wotton* was *Doctor of Law*, and sometime *Dean* both of *York* and *Canterbury*; a man whom God did not only bless with a long life, but with great abilities of mind, and an inclination to employ them in the service of his country, as is testified by his several employments,*

having been sent nine times *Ambassador* unto foreign Princes; and by

* Camden in his *Britannia*.

his being a *Privy Councillor* to King *Henry* the Eighth, to *Edward* the Sixth, to Queen *Mary*, and Queen *Elizabeth*; who also, after he had been, during the Wars between *England*, *Scotland*, and *France*, three several times—and not unsuccessfully—employed in Committees for settling of Peace betwixt this and those Kingdoms, *died*, saith learned

Camden, full of commendations for Wisdom and Piety. He was also, by the Will of King *Henry* the Eighth, made one of his Executors, and Chief *Secretary* of State to his son, that pious Prince, *Edward* the Sixth. Concerning which *Nicholas Wotton* I shall say but this little more; that he refused—being offered it by Queen *Elizabeth*—to be *Archbishop* of *Canterbury*,*—and that he died not rich, though he lived in that time of the dissolution of *Abbeys*.

More might be added; but by this it may appear, that Sir *Henry Wotton* was a branch of such a kindred, as left a stock of reputation to their posterity: such reputation as might kindle a generous emulation in strangers, and preserve a noble ambition in those of his name and family, to perform actions worthy of their ancestors.

And that Sir Henry Wotton did so, might appear more perfectly than my pen can express it, if of his many surviving friends, some one of higher parts and employments, had been pleased to have commended his to posterity; but since some years are now past, and they have all—I know not why—forborne to do it, my gratitude to the memory of my dead friend, and the renewed request of some that still live solicitous to see this duty performed; these have had a power to persuade me to undertake it; which truly I have not done but with distrust of mine own abilities; and yet so far from despair, that I am modestly confident*

* Sir Edward Bysshe, *Clarenceux King of Arms*, Mr. Charles Cotton, and Mr. Nic. Oudert, sometime Sir Henry Wotton's servant.

my humble language shall be accepted, because I shall present all readers with a commixture of truth, and Sir Henry Wotton's merits.

This being premised, I proceed to tell the reader, that the Father of *Sir Henry Wotton* was twice married; first to *Elizabeth*, the daughter of *Sir John Rudstone*, Knight; after whose death, though his inclination was averse to all contentions, yet necessitated he was to several Suits in Law; in the prosecution whereof,—which took up much of his time, and were the occasion of many discontents,—he was by divers of his friends earnestly persuaded to a *re-marriage*; to whom he as often answered, That if ever he did put on a resolution to marry, *he was seriously resolved to avoid three sorts of persons: namely,*

Those that had *Children*;
Those that had *Law-suits*;
And those that were of his *Kindred*.

And yet, following his own Law-suits, he met in *Westminster-Hall* with *Mrs. Eleonora Morton*, Widow to *Robert Morton*, of *Kent*, Esquire, who was also engaged in several Suits in Law: and he, observing her comportment at the time of hearing one of her causes before the Judges, could not but at the same time both compassionate her condition, and affect her person; for the *tears of Lovers*, or *Beauty dressed in sadness*, are observed to have in them a charming eloquence, and to become very often too

strong to be resisted : which I mention, because it proved so with this *Thomas Wotton* ; for although there were in her a concurrence of all those accidents, against which he had so seriously resolved, yet his affection to her grew then so strong, that he resolved to solicit her for a wife, and did, and obtained her.

By her—who was the daughter of Sir *William Finch*, of *Eastwell*, in *Kent*,—he had only *Henry* his youngest son. His Mother undertook to be tutress unto him during much of his childhood ; for whose care and pains he paid her each day with such visible signs of future perfection in Learning, as turned her employment into a pleasing trouble ; which she was content to continue, till his Father took him into his own particular care, and disposed of him to a Tutor in his own house at *Bocton*.

And when time and diligent instruction had made him fit for a removal to an higher form,—which was very early,—he was sent to *Winchester-school* : a place of strict discipline and order, that so he might in his youth be moulded into a method of living by rule, which his wise father knew to be the most necessary way to make the future part of his life both happy to himself, and useful for the discharge of all business, whether public or private.

And that he might be confirmed in this *regularity*, he was, at a fit age, removed from that *School*, to be a Commoner of *New-College* in *Oxford* ; both being founded by *William Wickham*, Bishop of *Winchester*.

There he continued till about the eighteenth year of his age, and was then transplanted into *Queen's College*; where, within that year, he was by the chief of that College, persuasively enjoined to write a play for their private use;—it was the Tragedy of *Tancredo*—which was so interwoven with sentences, and for the method and exact personating those humours, passions and dispositions, which he proposed to represent, so performed, that the gravest of that society declared, he had, in a slight employment, given an early and a solid testimony of his future abilities. And though there may be some sour dispositions, which may think this not worth a *memorial*, yet that wise Knight, *Baptista Guarini*,—whom learned *Italy* accounts one of her ornaments,—thought it neither an uncomely nor an unprofitable employment for his age.

But I pass to what will be thought more serious.

About the twentieth year of his age he proceeded Master of *Arts*; and at that time read in Latin three Lectures *De Oculo*; wherein he having described the *form*, the *motion*, the curious *composure* of the *Eye*, and demonstrated how of those very many, every *humour* and *nerve* performs it's distinct office, so as the God of Order hath appointed, without mixture or confusion; and all this to the advantage of man, to whom the *Eye* is given, not only as the body's guide, but whereas all other of his senses require time to inform the soul, this in an instant apprehends and warns him of *danger*; teaching him in the very *eyes* of others, to discover *Wit*, *Folly*, *Love*,

and *Hatred*. After he had made these observations, he fell to dispute this Optic question. *Whether we see by the emission of the beams from within, or reception of the species from without?* And after that, and many other like learned disquisitions, he, in the conclusion of his *Lectures*, took a fair occasion to beautify his discourse with a commendation of the blessing and benefit of *Seeing*;—*by which we do not only discover Nature's secrets, but, with a continued content—for the eye is never weary of seeing—behold the great Light of the World, and by it discover the fabric of the Heavens, and both the order and motion of the Celestial Orbs; nay, that if the Eye look but downward, it may rejoice to behold the bosom of the Earth, our common mother, embroidered and adorned with numberless and various flowers, which man sees daily grow up to perfection, and then silently moralise his own condition, who, in a short time,—like those very flowers—decays, withers, and quickly returns again to that Earth, from which both had their first being.*

These were so exactly debated, and so rhetorically heightened, as, among other admirers, caused that learned *Italian, Albericus Gentilis*, then Professor of the Civil Law in *Oxford*, to call him *Henrice mi Ocelle*; which dear expression of his was also used by divers of Sir *Henry's* dearest friends, and by many other persons of note during his stay in the University.

But his stay there was not long, at least not so long as his friends once intended; for the year after Sir *Henry* proceeded Master of Arts, his Father—whom Sir *Henry* did never mention without this, or

some like reverential expression; as, *That good man my Father, or, My Father, the best of men*;—about that time, this good man changed this for a better life; leaving to Sir *Henry*, as to his other younger sons, a rent-charge of an hundred marks a year, to be paid for ever out of some one of his Manors, of a much greater value.

And here, though this good man be dead, yet I wish a circumstance or two that concerns him, may not be buried without a relation; which I shall undertake to do, for that I suppose they may so much concern the Reader to know, that I may promise myself a pardon for a short digression.

In the year of our Redemption 1553, *Nicholas Wotton, Dean of Canterbury,*



—whom I formerly mentioned,—being then Ambassador in *France*, dreamed that his Nephew, this

Thomas Wotton, was inclined to be a party in such a project, as, if he were not suddenly prevented, would turn both to the loss of his life, and ruin of his Family.

Doubtless the good Dean did well know that common Dreams are but a senseless paraphrase on our waking thoughts, or of the business of the day past, or are the result of our over-engaged affections, when we betake ourselves to rest; and knew that the observation of them may turn to silly superstitions, as they too often do. But, though he might know all this, and might also believe that prophecies are ceased; yet doubtless he could not but consider, that all dreams are not to be neglected or cast away without all consideration; and did therefore rather lay this Dream aside, than intend totally to lose it; and dreaming the same again the night following, when it became a double Dream, like that of *Pharaoh*,—of which double Dreams the learned have made many observations,—and considering that it had no dependence on his waking thoughts, much less on the desires of his heart, then he did more seriously consider it; and remembered that Almighty God was pleased in a Dream to reveal and to assure Monica,*

* *St. Austin's Confession.* the Mother of *St. Austin*, That he, her son, for whom she wept so bitterly, and prayed so much, should at last become a Christian: This, I believe, the good Dean considered; and considering also that Almighty God,—though the causes of Dreams be often unknown—hath even in

these latter times also, by a certain *illumination* of the Soul in sleep, discovered many things that human wisdom could not foresee ; upon these considerations he resolved to use so prudent a remedy by way of prevention, as might introduce no great inconvenience either to himself or to his Nephew. And to that end he wrote to the *Queen*,—'twas *Queen Mary*,—and besought her, *That she would cause his Nephew, Thomas Wotton, to be sent for out of Kent ; and that the Lords of her Council might interrogate him in some such feigned questions, as might give a colour for his commitment into a favourable prison ; declaring that he would acquaint her Majesty with the true reason of his request, when he should next become so happy as to see and speak to her Majesty.*

It was done as the *Dean* desired : and in prison I must leave Mr. *Wotton*, till I have told the Reader what followed.

At this time a marriage was concluded betwixt our *Queen Mary*, and *Philip, King of Spain* ; and though this was concluded with the advice, if not by the persuasion, of her Privy Council, as having many probabilities of advantage to this nation ; yet divers persons of a contrary persuasion did not only declare against it, but also raised forces to oppose it : believing—as they said—it would be a means to bring *England* to be under a subjection to *Spain*, and make those of this nation slaves to *strangers*.

And of this number, Sir *Thomas Wyat*, of *Boxley-Abbey* in *Kent*,—betwixt whose family and the fa-

mily of the Wottons there had been an ancient and entire friendship,—was the principal actor; who having persuaded many of the Nobility and Gentry—especially of *Kent*—to side with him, and he being defeated, and taken prisoner, was legally arraigned and condemned, and lost his life: so did the Duke of *Suffolk* and divers others, especially many of the Gentry of *Kent*, who were there in several places executed as *Wyat's* assistants.

And of this number, in all probability, had Mr. *Wotton* been, if he had not been confined; for though he could not be ignorant that *another man's Treason makes it mine by concealing it*, yet he durst confess to his Uncle, when he returned into *England*, and then came to visit him in prison, *That he had more than an intimation of Wyat's intentions*; and thought he had not continued actually *innocent*, if his Uncle had not so happily dreamed him into a *prison*; out of which place when he was delivered by the same hand that caused his commitment, they both considered the Dream more seriously, and then both joined in praising God for it; *That God, who ties himself to no rules, either in preventing of evil, or in shewing of mercy to those, whom of good pleasure he hath chosen to love.*

And this Dream was the more considerable, because that God, who in the days of old did use to speak to his people in Visions, did seem to speak to many of this Family in Dreams; of which I will also give the reader one short particular of this

Thomas Wotton, whose Dreams did usually prove true, both in foretelling things to come, and discovering things past; and the particular is this.— This *Thomas*, a little before his death, dreamed that the *University Treasury* was robbed by *Townsmen* and poor *Scholars*, and that the number was five; and being that day to write to his son *Henry* at *Oxford*, he thought it worth so much pains, as by a postscript in his letter to make a slight enquiry of it. The letter—which was writ out of *Kent*, and dated three days before—came to his son's hands the very morning after the night in which the robbery was committed; and when the *City* and *University* were both in a perplexed inquest of the thieves, then did *Sir Henry Wotton* shew his Father's letter, and by it such *light* was given of this work of *darkness*, that the five guilty persons were presently discovered and apprehended, without putting the *University* to so much trouble as the casting of a *Figure*.

And it may yet be more considerable, that this *Nicholas* and *Thomas Wotton* should both—being men of holy lives, of even tempers, and much given to fasting and prayer—foresee and foretell the very days of their own death. *Nicholas* did so, being then seventy years of age, and in perfect health. *Thomas* did the like in the sixty-fifth year of his age; who being then in *London*,—where he died,—and foreseeing his death there, gave direction in what manner his body should be carried to *Bocton*;

and though he thought his Uncle *Nicholas* worthy of that noble monument which he built for him in the *Cathedral Church of Canterbury*; yet this humble man gave direction concerning himself, to be buried privately, and especially without any pomp at his funeral. This is some account of this family, which seemed to be beloved of God.

But it may now seem more than time, that I return to Sir *Henry Wotton* at *Oxford*; where, after his Optic Lecture, he was taken into such a bosom friendship with the learned *Albericus Gentilis*,—whom I formerly named,—that, if it had been possible, *Gentilis* would have breathed all his excellent knowledge, both of the *Mathematics* and *Law*, into the breast of his dear *Harry*, for so *Gentilis* used to call him: and though he was not able to do that, yet there was in Sir *Henry* such a propensity and connaturalness to the *Italian* language, and those studies whereof *Gentilis* was a great master, that the friendship between them did daily increase, and proved daily advantageous to Sir *Henry*, for the improvement of him in several sciences during his stay in the *University*.

From which place, before I shall invite the Reader to follow him into a foreign nation, though I must omit to mention divers persons that were then in *Oxford*, of memorable note for learning, and friends to Sir *Henry Wotton*; yet I must not omit the mention of a love that was there begun betwixt him

and Dr. *Donne*, sometimes Dean of *St. Paul's*; a man of whose abilities I shall forbear to say any thing, because he who is of this *nation*, and pretends to learning or ingenuity, and is ignorant of Dr. *Donne*, deserves not to know him. The friendship of these two I must not omit to mention, being such a friendship as was generously elemented; and as it was begun in their youth, and in an *University*, and there maintained by correspondent inclinations and studies, so it lasted till age and death forced a separation.

In *Oxford* he stayed till about two years after his Father's death; at which time he was about the twenty-second year of his age; and having to his great wit added the ballast of learning, and knowledge of the Arts, he then laid aside his books, and betook himself to the useful library of travel, and a more general conversation with mankind; employing the remaining part of his youth, his industry, and fortune, to adorn his mind, and to purchase the rich treasure of foreign knowledge: of which, both for the secrets of Nature, the dispositions of many nations, their several laws and languages, he was the possessor in a very large measure; as I shall faithfully make to appear, before I take my pen from the following narration of his life.

In his travels, which was almost nine years before his return into *England*, he stayed but one year in *France*, and most of that in *Geneva*, where he

became acquainted with *Theodore Beza*,—then very aged ;—and with *Isaac Casaubon*, in whose house, if I be rightly informed, Sir *Henry Wotton* was lodged, and there contracted a most worthy friendship with that man of rare learning and ingenuity.

Three of the remaining eight years were spent in *Germany*, the other five in *Italy*,—the stage on which God appointed he should act a great part of his life ;—where, both in *Rome*, *Venice*, and *Florence*, he became acquainted with the most eminent men for learning and all manner of Arts ; as *Picture*, *Sculpture*, *Chemistry*, *Architecture*, and other manual Arts, even Arts of inferior nature ; of all which he was a most dear lover, and a most excellent judge.

He returned out of *Italy* into *England* about the thirtieth year of his age, being then noted by many both for his person and comportment ; for indeed he was of a choice shape, tall of stature, and of a most persuasive behaviour ; which was so mixed with sweet discourse and civilities, as gained him much love from all persons with whom he entered into an acquaintance.

And whereas he was noted in his youth to have a sharp wit, and apt to jest ; that, by time, travel, and conversation, was so polished, and made so useful, that his company seemed to be one of the delights of mankind ; insomuch as *Robert Earl of Essex*—then one of the Darlings of Fortune, and in greatest favour with Queen *Elizabeth*—invited him first into a friendship, and, after a knowledge of his

great abilities, to be one of his Secretaries; the other being Mr. *Henry Cuffe*, sometime of *Merton College in Oxford*,—and there also the acquaintance of Sir *Henry Wotton* in his youth,—Mr. *Cuffe* being then a man of no common note in the *University* for his learning; nor, after his removal from that place, for the great abilities of his mind, nor indeed for the *fatalness* of his end.

Sir *Henry Wotton*, being now taken into a serviceable friendship with the Earl of *Essex*, did personally attend his counsels and employments in two voyages at sea against the *Spaniard*, and also in that—which was the Earl's last—into *Ireland*; that voyage, wherein he then did so much provoke the Queen to anger, and worse at his return into *England*; upon whose immoveable favour the Earl had built such sandy hopes, as encouraged him to those undertakings, which, with the help of a contrary faction, suddenly caused his commitment to the Tower.

Sir *Henry Wotton* observing this, though he was not of that faction—for the *Earl's* followers were also divided into their several interests—which encouraged the *Earl* to those undertakings which proved so fatal to him and divers of his confederation, yet, knowing *Treason* to be so comprehensive, as to take in even circumstances, and out of them to make such positive conclusions, as subtle Statesmen shall project, either for their revenge or safety; considering this, he thought prevention, by absence

out of *England*, a better security, than to stay in it, and there plead his innocency in a *prison*. Therefore did he, so soon as the Earl was apprehended, very quickly, and as privately, glide through *Kent* to *Dover*, without so much as looking toward his native and beloved *Bocton*; and was, by the help of favourable winds, and liberal payment of the mariners, within sixteen hours after his departure from *London*, set upon the *French* shore; where he heard shortly after, that the *Earl* was arraigned, condemned, and beheaded; and that his friend Mr. *Cuffe* was hanged, and divers other persons of eminent quality executed.

The times did not look so favourably upon Sir *Henry Wotton*, as to invite his return into *England*: having therefore procured of Sir *Edward Wotton*, his elder brother, an assurance that his annuity should be paid him in *Italy*, thither he went, happily renewing his intermitted friendship and interest, and indeed his great content in a new conversation with his old acquaintance in that nation, and more particularly in *Florence*,—which City is not more eminent for the Great Duke's Court, than for the great recourse of men of choicest note for Learning and Arts,—in which number he there met with his old friend Signior *Vietta*, a gentleman of *Venice*, and then taken to be *Secretary* to the Great Duke of *Tuscany*.

After some stay in *Florence*, he went the fourth time to visit *Rome*, where, in the *English College* he

had very many friends ;—their humanity made them really so, though they knew him to be a dissenter from many of their principles of religion ; and having enjoyed their company, and satisfied himself concerning some curiosities that did partly occasion his journey thither, he returned back to *Florence*, where a most notable accident befel him ; an accident that did not only find new employment for his choice abilities, but did introduce him to a knowledge and interest with our King *James*, then King of *Scotland* ; which I shall proceed to relate.

But first I am to tell the Reader, that though Queen *Elizabeth*, or she and her Council, were never willing to declare her *successor* ; yet *James*, then King of the *Scots*, was confidently believed by most to be the man upon whom the sweet trouble of Kingly government would be imposed ; and the *Queen* declining very fast, both by age and visible infirmities, those that were of the *Romish* persuasion in point of Religion,—even *Rome* itself, and those of this nation,—knowing that the death of the *Queen* and the establishing of her *successor*, were taken to be critical days for destroying or establishing the *Protestant* Religion in this nation, did therefore improve all opportunities for preventing a Protestant Prince to succeed her. And as the *Pope's* Excommunication of Queen *Elizabeth*, had both by the judgment and practice of the Jesuited Papist, exposed her to be warrantably destroyed ; so,—if

we may believe an angry adversary, a *secular Priest** against a *Jesuit*—you may believe, that about that time there were many endeavours, first to excommunicate, and then to shorten the life of King *James*.

* Watson in his *Quodlibets*.

Immediately after Sir *Henry Wotton*'s return from *Rome to Florence*,—which was about a year before the death of Queen *Elizabeth*,—*Ferdinand* the Great Duke of *Florence*, had intercepted certain letters, that discovered a design to take away the life of *James*, the then King of *Scots*. The *Duke* abhorring this fact, and resolving to endeavour a prevention of it, advised with his Secretary *Vietta*, by what means a caution might be best given to that King ; and after consideration it was resolved to be done by Sir *Henry Wotton*, whom *Vietta* first commended to the *Duke*, and the *Duke* had noted and approved of above all the *English* that frequented his Court.

Sir *Henry* was gladly called by his friend *Vietta* to the *Duke*, who, after much profession of trust and friendship, acquainted him with the secret ; and being well instructed, dispatched him into *Scotland* with letters to the King, and with those letters such *Italian* antidotes against poison, as the *Scots* till then had been strangers to.

Having parted from the *Duke*, he took up the name and language of an *Italian* ; and thinking it best to avoid the line of *English* intelligence and danger, he posted into *Norway*, and through that

country towards *Scotland*, where he found the King at *Stirling*. Being there, he used means, by *Bernard Lindsey*, one of the King's Bed-chamber, to procure him a speedy and private conference with his Majesty; assuring him, *That the business which he was to negotiate was of such consequence, as had caused the Great Duke of Tuscany to enjoin him suddenly to leave his native country of Italy, to impart it to his King.*

This being by *Bernard Lindsey* made known to the King, the King, after a little wonder—mixed with jealousy—to hear of an *Italian* Ambassador, or messenger, required his name,—which was said to be *Octavio Baldi*,—and appointed him to be heard privately at a fixed hour that evening.

When *Octavio Baldi* came to the Presence-chamber door, he was requested to lay aside his long *rapier*—which, *Italian-like*, he then wore;—and being entered the chamber, he found there with the King three or four *Scotch* Lords standing distant in several corners of the chamber: at the sight of whom he made a stand; which the King observing, *bade him be bold, and deliver his message; for he would undertake for the secrecy of all that were present.* Then did *Octavio Baldi* deliver his letters and his message to the King in *Italian*; which when the King had graciously received, after a little pause, *Octavio Baldi* steps to the table, and whispers to the King in his own language, that he was an *Englishman*, beseeching him for a more private conference with his

Majesty, and that he might be concealed during his stay in that nation; which was promised and really performed by the King, during all his abode there, which was about three months; all which time was spent with much pleasantness to the King, and with as much to *Octavio Baldi* himself, as that country could afford; from which he departed as true an *Italian* as he came thither.

To the *Duke at Florence* he returned with a fair and grateful account of his employment; and within some few months after his return, there came certain news to *Florence*, that *Queen Elizabeth* was dead; and *James*, King of the *Scots* proclaimed King of *England*. The *Duke* knowing travel and business to be the best schools of wisdom, and that *Sir Henry Wotton* had been tutored in both, advised him to return presently to *England*, and there joy the King with his new and better title, and wait there upon Fortune for a better employment.

When King *James* came into *England*, he found amongst other of the late Queen's officers, *Sir Edward*, who was, after *Lord Wotton*, Comptroller of the House, of whom he demanded, *If he knew one Henry Wotton, that had spent much time in foreign travel?* The Lord replied he knew him well, and that he was his brother. Then the King, asking where he then was, was answered, at *Venice* or *Florence*; but by late letters from thence he understood he would suddenly be at *Paris*. *Send for him*, said the King, *and when he shall come into England*,

bid him repair privately to me. The Lord Wotton, after a little wonder, asked the King, If he knew him? To which the King answered, You must rest unsatisfied of that till you bring the gentleman to me.

Not many months after this discourse, the Lord Wotton brought his brother to attend the King, who took him in his arms, *and bade him welcome by the name of Octavio Baldi, saying, he was the most honest, and therefore the best dissembler that ever he met with: and said, Seeing I know you neither want learning, travel, nor experience, and that I have had so real a testimony of your faithfulness and abilities to manage an ambassage, I have sent for you to declare my purpose; which is, to make use of you in that kind hereafter.* And indeed the King did so, most of those two and twenty years of his reign; but before he dismissed *Octavio Baldi* from his present attendance upon him, he restored him to his old name of *Henry Wotton*, by which he then knighted him.

Not long after this, the King having resolved according to his Motto,—*Beati pacifici*—to have a friendship with his neighbour Kingdoms of *France* and *Spain*; and also, for divers weighty reasons, to enter into an alliance with the State of *Venice*, and to that end to send Ambassadors to those several places, did propose the choice of these employments to Sir *Henry Wotton*; who, considering the smallness of his own estate,—which he never took care

to augment,—and knowing the Courts of great Princes to be sumptuous, and necessarily expensive, inclined most to that of *Venice*, as being a place of more retirement, and best suiting with his genius, who did ever love to join with business, study, and a trial of natural experiments; for both which, fruitful *Italy*, that *Darling of Nature*, and *Cherisher of all Arts*, is so justly famed in all parts of the *Christian world*.

Sir *Henry* having, after some short time and consideration, resolved upon *Venice*,



and a large allowance being appointed by the *King* for his voyage thither, and a settled maintenance during his stay there, he left *England*, nobly accompanied through *France* to *Venice*, by gentlemen of the best families and breeding that this nation

afforded : they were too many to name ; but these two, for the following reasons, may not be omitted. Sir *Albertus Morton*, his Nephew, who went his Secretary ; and *William Bedel*, a man of choice learning, and sanctified wisdom, who went his Chaplain.

And though his dear friend Dr. *Donne*—then a private gentleman—was not one of the number that did personally accompany him in this voyage, yet the reading of this following letter, sent by him to Sir *Henry Wotton*, the morning before he left *England*, may testify he wanted not his friend's best wishes to attend him.

SIR,

*After those reverend papers, whose soul is
Our good and great King's lov'd hand and fear'd name :
By which to you he derives much of his,
And, how he may, makes you almost the same ;*

*A taper of his torch ; a copy writ
From his original, and a fair beam
Of the same warm and dazzling Sun, though it
Must in another sphere his virtue stream :*

*After those learned papers, which your hand
Hath stor'd with notes of use and pleasure too ;
From which rich treasury you may command
Fit matter whether you will write or do :*

*After those loving papers which friends send
 With glad grief to your sea-ward steps, farewell,
 And thicken on you now as prayers ascend
 To Heaven on troops at a good man's Passing-bell :*

*Admit this honest paper, and allow
 It such an audience as yourself would ask ;
 What you would say at Venice, this says now,
 And has for Nature what you have for task.*

*To swear much love ; nor to be chang'd before
 Honour alone will to your fortune fit ;
 Nor shall I then honour your fortune more,
 Than I have done your honour-wanting Wit.*

*But 'tis an easier load—though both oppress—
 To want, than govern greatness ; for we are
 In that, our own and only business ;
 In this, we must for others' vices care.*

*'Tis therefore well your spirits now are plac'd
 In their last furnace, in activity,
 Which fits them ; Schools, and Courts, and Wars
 o'erpast
 To touch and taste in any best degree.*

*For me !—if there be such a thing as I—
 Fortune—if there be such a thing as she—
 Finds that I bear so well her tyranny,
 That she thinks nothing else so fit for me.*

*But, though she part us, to hear my oft prayers
 For your increase, God is as near me here :
 And, to send you what I shall beg, his stairs
 In length and ease are alike every where.*

J. DONNE.

Sir *Henry Wotton* was received by the State of *Venice* with much honour and gladness, both for that he delivered his ambassage most elegantly in the *Italian* language, and came also in such a juncture of time, as his master's friendship seemed useful for that Republic. The time of his coming thither was about the year 1604, *Leonardo Donato* being then Duke ; a wise and resolved man, and to all purposes such—Sir *Henry Wotton* would often say it—as the State of *Venice* could not then have wanted ; there having been formerly, in the time of *Pope Clement* the Eighth, some contests about the privileges of Churchmen, and the power of the Civil Magistrate ; of which, for the information of common Readers, I shall say a little, because it may give light to some passages that follow,

About the year 1603, the Republic of *Venice* made several injunctions against lay-persons giving lands or goods to the Church, without licence from the Civil Magistrate ; and in that inhibition they expressed their reasons to be, *For that when any goods or land once came into the hands of the Ecclesiastics, it was not subject to alienation ; by reason whereof—the*

lay-people being at their death charitable even to excess, —the Clergy grew every day more numerous, and pretended an exemption from all public service and taxes, and from all secular judgment; so that the burden grew thereby too heavy to be born by the Laity.

Another occasion of difference was, that about this time complaints were justly made by the *Venetians* against two Clergymen, the *Abbot of Nervesa*, and a *Canon of Vicenza*, for committing such sins as I think not fit to name: nor are these mentioned with an intent to fix a scandal upon any calling;—for holiness is not tied to Ecclesiastical Orders,—and *Italy* is observed to breed the most virtuous and most vicious men of any nation: These two having been long complained of at *Rome* in the name of the State of *Venice*, and no satisfaction being given to the *Venetians*, they seized the persons of this *Abbot* and *Canon*, and committed them to prison.

The justice or injustice of such, or the like power, then used by the *Venetians*, had formerly had some calm debates betwixt the former Pope *Clement the Eighth* and that *Republic*: I say, calm, for he did not excommunicate them; considering,—as I conceive,—that in the late Council of *Trent*, it was at last—after many politic disturbances and delays, and endeavours to preserve the Pope's present power,—in order to a general reformation of those many errors, which were in time crept into the Church, declared by that Council, *That though discipline and especial Excommunication be one of the*

chief sinews of Church-government, and intended to keep men in obedience to it ; for which end it was declared to be very profitable ; yet it was also declared, and advised to be used with great sobriety and care, because experience had informed them, that when it was pronounced unadvisedly or rashly, it became more contemned than feared. And, though this was the advice of that Council at the conclusion of it, which was not many years before this quarrel with the *Venetians* ; yet this prudent, patient Pope *Clement* dying, Pope *Paul* the Fifth, who succeeded him,—though not immediately, yet in the same year,—being a man of a much hotter temper, brought this difference with the *Venetians* to a much higher contention ; objecting those late acts of that State to be a diminution of his just power, and limited a time of twenty-four days for their revocation ; threatening if he were not obeyed, to proceed to the Excommunication of the *Republic*, who still offered to shew both reason and ancient custom to warrant their actions. But this *Pope*, contrary to his predecessor's moderation, required absolute obedience without disputes.

Thus it continued for about a year, the *Pope* still threatening Excommunication, and the *Venetians* still answering him with fair speeches, and no compliance ; till at last the *Pope's* zeal to the *Apostolic See* did make him to excommunicate the *Duke*, the whole *Senate*, and all their dominions, and, that done, to shut up all their *Churches* ; charging the

whole *Clergy* to forbear all sacred offices to the *Venetians*, till their obedience should render them capable of Absolution.

But this act of the Pope's, did but the more confirm the *Venetians* in their resolution not to obey him : and to that end, upon the hearing of the *Pope's interdict*, they presently published, by sound of trumpet, a *Proclamation* to this effect :

That whosoever hath received from Rome any copy of a Papal Interdict, published there, as well against the Law of God, as against the honour of this nation, shall presently render it to the Council of Ten, upon pain of Death. And made it loss of estate and Nobility, but to speak in the behalf of the Jesuits.

Then was *Duado* their Ambassador called home from *Rome*, and the *Inquisition* presently suspended by order of the *State* : and the flood-gates being thus set open, any man that had a pleasant or scoffing wit, might safely vent it against the *Pope*, either by free speaking, or by libels in print ; and both became very pleasant to the people.

Matters thus heightened, the *State* advised with *Father Paul*, a holy and learned Friar,—the author of the *History of the Council of Trent*,—whose advice was, *Neither to provoke the Pope, nor lose their own right* : he declaring publicly in print, in the name of the *State*, *That the Pope was trusted to keep two keys, one of Prudence, and the other of Power : and that, if they were not both used together, Power alone is not effectual in an Excommunication.*

And thus these discontents and oppositions continued, till a report was blown abroad, that the *Venetians* were all turned *Protestants*; which was believed by many, for that it was observed that the *English* Ambassador was so often in conference with the Senate, and his Chaplain Mr. *Bedel*, more often with Father *Paul*, whom the people did not take to be his friend: and also, for that the *Republic* of *Venice* was known to give commission to *Gregory Justiniano*, then their Ambassador in *England*, to make all these proceedings known to the King of *England*, and to crave a promise of his assistance, if need should require: and in the mean time they required the King's advice and judgement; which was the same that he gave to *Pope Clement*, at his first coming to the Crown of *England*;—that *Pope* then moving him to an union with the *Roman Church*;—namely, *To endeavour the calling of a free Council, for the settlement of peace in Christendom; and that he doubted not but that the French King, and divers other Princes, would join to assist in so good a work; and, in the mean time, the sin of this breach, both with his and the Venetian dominions, must of necessity lie at the Pope's door.*

In this contention—which lasted almost two years—the *Pope* grew still higher, and the *Venetians* more and more resolved and careless; still acquainting King *James* with their proceedings, which was done by the help of Sir *Henry Wotton*, Mr. *Bedel*, and *Padre Paulo*, whom the *Venetians* did then call to

be one of their *Consulters of State*, and with his pen to defend their just cause : which was by him so performed, that the *Pope* saw plainly he had weakened his power by exceeding it, and offered the *Venetians* Absolution upon very easy terms ; which the *Venetians* still slighting, did at last obtain by that which was scarce so much as a shew of acknowledging it : for they made an order, that in that day in which they were absolved, there should be no public rejoicing, nor any *bonfires* that night, lest the common people might judge, that they desired an Absolution, or were absolved for committing a fault.

These contests were the occasion of *Padre Paulo's* knowledge and interest with King *James* ; for whose sake principally, *Padre Paulo* compiled that eminent History of the remarkable Council of *Trent* ; which history was, as fast as it was written, sent in several sheets in letters by Sir *Henry Wotton*, Mr. *Bedel*, and others, unto King *James*, and the then Bishop of *Canterbury*, into *England*, and there first made public, both in *English* and the universal language.

For eight years after Sir *Henry Wotton's* going into *Italy*, he stood fair and highly valued in the King's opinion ; but at last became much clouded by an accident, which I shall proceed to relate.

At his first going Ambassador into *Italy*, as he passed through *Germany*, he stayed some days at *Augusta* ; where, having been in his former travels well known by many of the best note for learning

and ingeniousness,—those that are esteemed the *virtuosi* of that nation,—with whom he passing an evening in merriments, was requested by *Christopher Flecamore* to write some sentence in his *Albo*;—a book of white paper, which for that purpose many of the German gentry usually carry about them:—and *Sir Henry Wotton* consenting to the motion, took an occasion, from some accidental discourse of the present company, to write a pleasant definition of an Ambassador in these very words:

“ *Legatus est vir bonus, peregrè missus ad mentien-*
“ *dum Reipublicæ causâ.*”

Which *Sir Henry Wotton* could have been content should have been thus Englished:

“ *An Ambassador is an honest man, sent to lie*
“ *abroad for the good of his country.*”

But the word for *lie*—being the hinge upon which the conceit was to turn—was not so expressed in *Latin*, as would admit—in the hands of an enemy especially—so fair a construction as *Sir Henry* thought in *English*. Yet as it was, it slept quietly among other sentences in this *Albo*, almost *eight years*, till by accident it fell into the hands of *Jasper Scioppius*, a Romanist, a man of a restless spirit and a malicious pen; who, with books against *King James*, prints this as a principle of that religion professed by the *King*, and his Ambassador *Sir*

to tell the Reader, what use he made of the interest which these procured him: and that indeed was rather to oblige others than to enrich himself; he still endeavouring that the reputation of the *English* might be maintained, both in the *German* Empire and in *Italy*; where many gentlemen, whom travel had invited into that nation, received from him cheerful entertainments, advice for their behaviour, and, by his interest, shelter or deliverance from those accidental storms of adversity which usually attend upon travel.

And because these things may appear to the Reader to be but generals, I shall acquaint him with two particular examples: one of his merciful disposition, and one of the nobleness of his mind; which shall follow.

There had been many *English* Soldiers brought by Commanders of their own country, to serve the *Venetians* for pay against the *Turk*: and those *English*, having by irregularities, or improvidence, brought themselves into several galleys and prisons, Sir *Henry Wotton* became a petitioner to that State for their lives and enlargement; and his request was granted: so that those—which were many hundreds, and there made the sad examples of human misery, by hard imprisonment and unpitied poverty in a strange nation—were by his means released, relieved, and in a comfortable condition sent to thank God and him, for their lives and liberty in their own country.

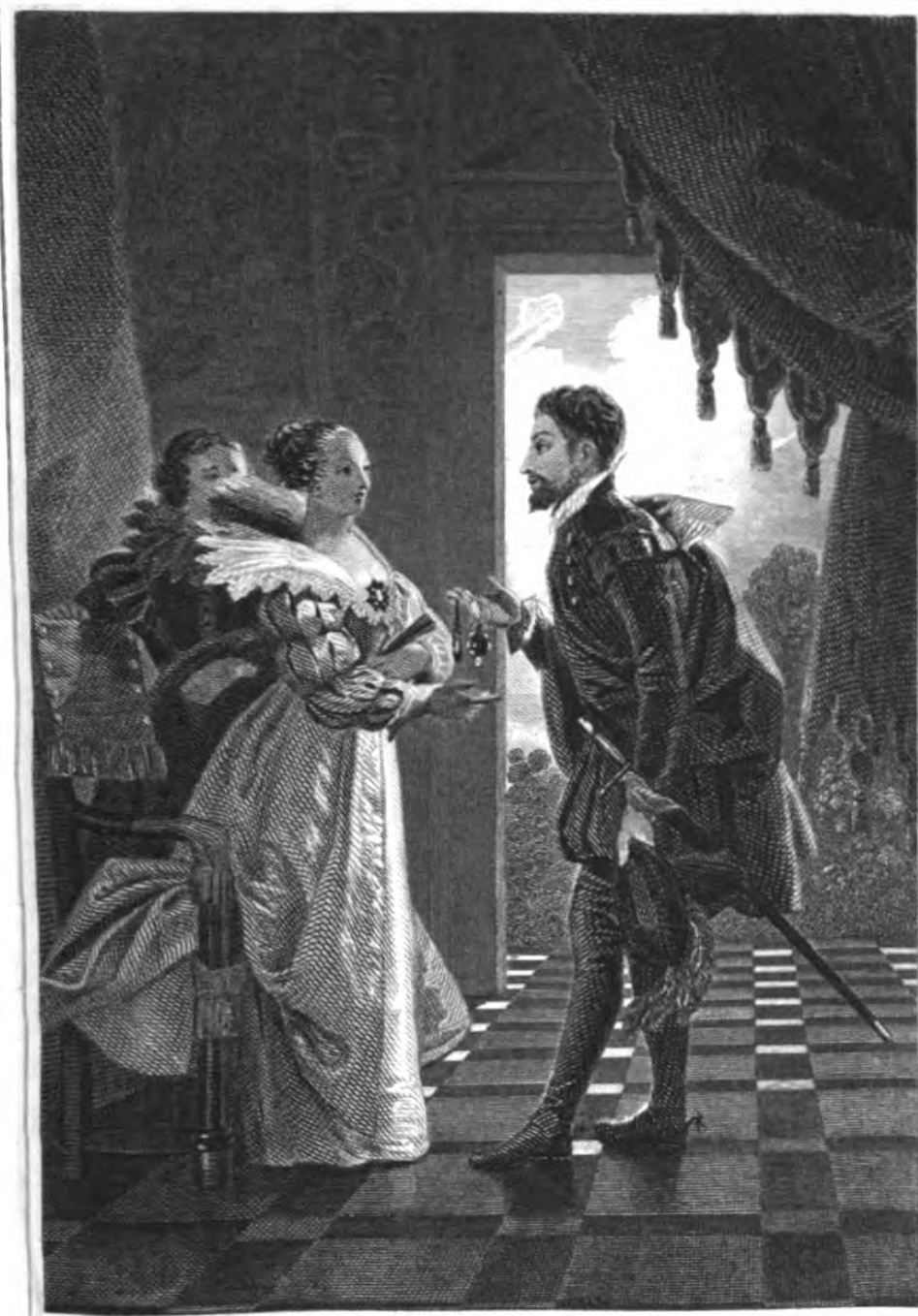
And this I have observed as one testimony of the compassionate nature of him, who was, during his stay in those parts, as a city of refuge for the distressed of this and other nations.

And for that which I offer as a testimony of the nobleness of his mind, I shall make way to the Reader's clearer understanding of it, by telling him, that beside several other foreign employments, Sir *Henry Wotton* was sent thrice Ambassador to the Republic of *Venice*. And at his last going thither, he was employed Ambassador to several of the *German Princes*, and more particularly to the Emperor *Ferdinando* the Second ; and that his employment to him, and those Princes, was to incline them to equitable conditions for the restoration of the Queen of *Bohemia* and her descendants, to their patrimonial inheritance of the *Palatinate*.

This was, by his eight months' constant endeavours and attendance upon the *Emperor*, his Court, and Council, brought to a probability of a successful conclusion, without bloodshed. But there were at that time two opposite armies in the field ; and as they were treating, there was a battle fought, in the managery whereof there were so many miserable errors on the one side,—so Sir *Henry Wotton* expresses it in a dispatch to the King—and so advantageous events to the Emperor, as put an end to all present hopes of a successful treaty ; so that Sir *Henry*, seeing the face of peace altered by that victory, prepared for a removal from that Court ;

and at his departure from the Emperor, was so bold as to remember him, *That the events of every battle move on the unseen wheels of Fortune, which are this moment up, and down the next; and therefore humbly advised him to use his victory so soberly, as still to put on thoughts of peace.* Which advice, though it seemed to be spoken with some passion,—his dear mistress the Queen of *Bohemia* being concerned in it—was yet taken in good part by the Emperor; who replied, *That he would consider his advice.* And though he looked on the King his master, as an abettor of his enemy, the Palsgrave; yet for Sir Henry himself, his behaviour had been such during the manage of the Treaty, that he took him to be a person of much honour and merit; and did therefore desire him to accept of that Jewel, as a testimony of his good opinion of him: which was a Jewel of Diamonds of more value than a thousand pounds.

This Jewel was received with all outward circumstances and terms of honour by Sir *Henry Wotton*. But the next morning, at his departing from *Vienna*, he, at his taking leave of the Countess of *Sabrina*,—an Italian Lady, in whose house the Emperor had appointed him to be lodged, and honourably entertained—acknowledged her merits, and besought her to accept of that Jewel, as a testimony of his gratitude for her civilities; presenting her with the same that was given him by the Emperor: which being suddenly discovered, and told to the Emperor, was by him taken for a high affront, and Sir *Henry*



C R. Leslie. A R. A. Pinx?

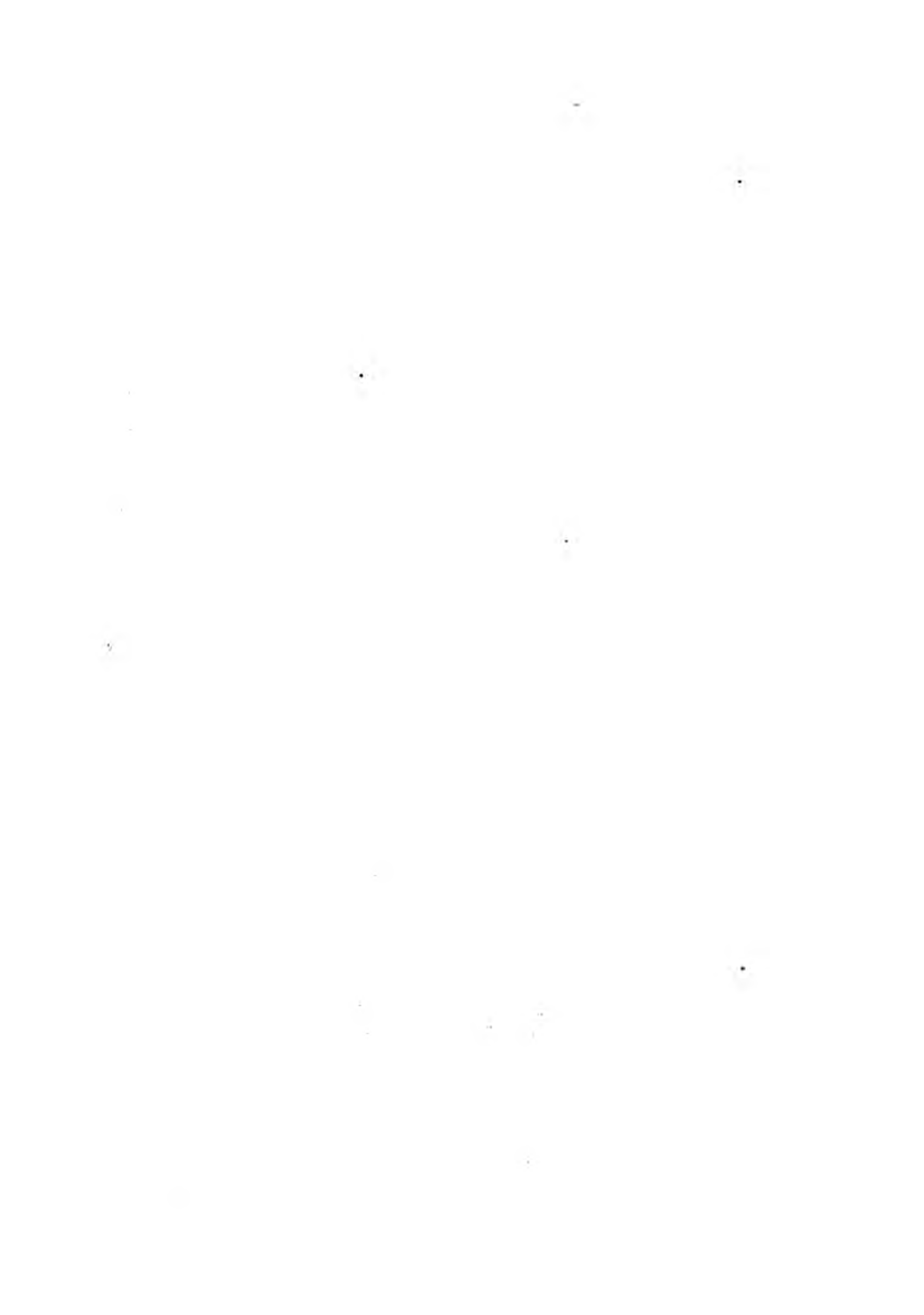
J Mitchell Sculpt?

THE JEWELL.

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Wotton told so by a messenger. To which he replied, *That though he received it with thankfulness, yet he found in himself an indisposition to be the better for any gift that came from an enemy to his Royal Mistress, the Queen of Bohemia ; for so she was pleased he should always call her. Many other of his services to his Prince and this nation might be insisted upon ; as, namely, his procurations of privileges and courtesies with the German Princes, and the Republic of Venice, for the English Merchants : and what he did by direction of King James with the Venetian State, concerning the Bishop of Spalato's return to the Church of Rome. But for the particulars of these, and many more that I meant to make known, I want a view of some papers that might inform me,—his late Majesty's Letter-Office having now suffered a strange alienation,—and indeed I want time too ; for the Printer's press stays for what is written : so that I must haste to bring Sir Henry Wotton in an instant from Venice to London, leaving the Reader to make up what is defective in this place, by the small supplement of the Inscription under his Arms, which he left at all those houses where he rested, or lodged, when he returned from his last Embassy into England.*

Henricus Wottonius Anglo-Cantianus, Thomæ optimi viri filius natu minimus, à Serenissimo Jacobo I. Mag. Brit. Rege, in equestrem titulum adscitus, ejusdemque ter ad Rempublicam Venetam Legatus Ordinarius, semel ad Confœderatarum Provinciarum Ordines in Juliacensi negotio. Bis ad Carolum Emanuel, Sabaudiaë Ducem ; semel ad Unitos Superioris Germaniæ

Principes in Conventu Heilbrunensi, postremò ad Archiducem Leopoldum, Ducem Wittembergensem, Civitates Imperiales, Argentinam, Ulmamque, et ipsum Romanorum Imperatorem Ferdinandum Secundum, Legatus Extraordinarius, tandem hoc didicit,
Animas fieri sapientiores quiescendo.

[Translated in the Notes.]

To *London* he came the year before King *James* died ; who having, for the reward of his foreign service, promised him the reversion of an office, which was fit to be turned into present money, which he wanted, for a supply of his present necessities ; and also granted him the reversion of the *Master of the Rolls* place, if he outlived charitable Sir *Julius Cæsar*,



who then possessed it, and then grown so old, that he was said to be kept alive beyond Nature's course,

by the prayers of those many poor which he daily relieved.

But these were but in hope; and his condition required a present support: for in the beginning of these employments he sold to his elder brother, the Lord *Wotton*, the rent-charge left by his good father; and—which is worse—was now at his return indebted to several persons, whom he was not able to satisfy, but by the King's payment of his arrears, due for his foreign employments. He had brought into *England* many servants, of which some were *German* and *Italian* Artists: this was part of his condition, who had many times hardly sufficient to supply the occasions of the day: for it may by no means be said of his providence, as himself said of Sir *Philip Sidney's* wit, *That it was the very measure of congruity*, he being always so careless of money, as though our Saviour's words, *Care not for to-morrow*, were to be literally understood.

But it pleased the God of Providence, that in this juncture of time, the Provostship of his Majesty's College of *Eton*, became void by the death of Mr. *Thomas Murray*, for which there were, as the place deserved, many earnest and powerful suitors to the King. And Sir *Henry*, who had for many years—like *Sisyphus*—rolled the restless stone of a State-employment, knowing experimentally that the great blessing of sweet content was not to be found in multitudes of men or business, and that a *College*

was the fittest place to nourish *holy thoughts*, and to afford rest both to his body and mind, which his age—being now almost threescore years—seemed to require, did therefore use his own, and the interest of all his friends to procure that place. By which means, and quitting the King of his promised reversionary offices, and a piece of honest policy,—which I have not time to relate,—he got a grant of it from his Majesty.

And this was a fair satisfaction to his mind : but money was wanting to furnish him with those necessaries which attend removes, and a settlement in such a place ; and, to procure that, he wrote to his old friend Mr. *Nicholas Pey*, for his assistance. Of which *Nicholas Pey* I shall here say a little, for the clearing of some passages that I shall mention hereafter.

He was in his youth a Clerk, or in some such way a servant to the Lord *Wotton*, Sir *Henry's* brother ; and by him, when he was Comptroller of the King's Household, was made a great officer in his Majesty's house. This and other favours being conferred upon Mr. *Pey*—*in whom there was a radical honesty*—were always thankfully acknowledged by him, and his gratitude expressed by a willing and unwearied serviceableness to that family even till his death. To him Sir *Henry Wotton* wrote, to use all his interest at Court, to procure five hundred pounds of his arrears,—for less would not settle him in the *College* ; and the want of such a sum *wrinkled his*

face with care;—'twas his own expression,—and, that money being procured, he should the next day after find him in his *College*, and *Invidiæ remedium* writ over his Study door.

This money, being part of his arrears, was, by his own, and the help of honest *Nicholas Pey's* interest in Court, quickly procured him, and he as quickly in the *College*; the place, where indeed his happiness then seemed to have it's beginning; the *College* being to his mind as a quiet harbour to a sea-faring man after a tempestuous voyage; where, by the bounty of the pious Founder, his very *food* and *raiment* were plentifully provided for him in kind, and more money than enough; where he was freed from all corroding cares, and seated on such a rock, as the waves of want could not probably shake; where he might sit in a calm, and, looking down, behold the busy multitude turmoiled and tossed in a tempestuous sea of trouble and dangers; and—as Sir *William Davenant* has happily expressed the like of another person—

*Laugh at the graver business of the State,
Which speaks men rather wise than fortunate.*

Being thus settled according to the desires of his *heart*, his first *study* was the Statutes of the *College*; by which he conceived himself bound to enter into *Holy Orders*, which he did, being made *Deacon* with all convenient speed. Shortly after which time, as he came in his *surplice* from the *Church-service*, an

old friend, a person of quality, met him so attired, and joyed him of his new habit. To whom Sir *Henry Wotton* replied, *I thank God and the King, by whose goodness I now am in this condition ; a condition which that Emperor Charles the Fifth seemed to approve ; who, after so many remarkable victories, when his glory was great in the eyes of all men, freely gave up his Crown, and the many cares that attended it, to Philip his Son, making a holy retreat to a Cloisteral life, where he might, by devout meditations, consult with God,—which the rich or busy men seldom do—and have leisure both to examine the errors of his life past, and prepare for that great day, wherein all flesh must make an account of their actions : and after a kind of tempestuous life, I now have the like advantage from him, that makes the outgoings of the morning to praise him ; even from my God, whom I daily magnify for this particular mercy of an exemption from business, a quiet mind, and a liberal maintenance, even in this part of my life, when my age and infirmities seem to sound me a retreat from the pleasures of this world, and invite me to contemplation, in which I have ever taken the greatest felicity.*

And now to speak a little of the employment of his *time* in the College. After his customary public Devotions, his use was to retire into his *Study*, and there to spend some hours in reading the Bible, and Authors in Divinity, closing up his meditations with private prayer ; this was, for the most part, his employment in the forenoon. But when he was

once sat to dinner, then nothing but cheerful thoughts possessed his mind, and those still increased by constant company at his table, of such persons as brought thither additions both of learning and pleasure: but some parts of most days was usually spent in *Philosophical conclusions*. Nor did he forget his innate pleasure of *Angling*, which he would usually call, *his idle time not idly spent*; saying often, he would rather live *five May months* than *forty Decembers*.

He was a great lover of his neighbours, and a bountiful entertainer of them very often at his table, where his meat was choice, and his discourse better.

He was a constant cherisher of all those youths in that School, in whom he found either a constant diligence, or a *genius* that prompted them to learning; for whose encouragement he was—beside many other things of necessity and beauty—at the charge of setting up in it two rows of *pillars*, on which he caused to be choicely drawn the pictures of divers of the most famous *Greek* and *Latin Historians, Poets, and Orators*; persuading them not to neglect *Rhetoric*, because *Almighty God has left mankind affections to be wrought upon*: And he would often say, *That none despised Eloquence, but such dull souls as were not capable of it*. He would also often make choice of some observations out of those *Historians* and *Poets*; and would never leave the School, without dropping some choice *Greek* or

Latin apophthegm or sentence, that might be worthy of a room in the memory of a growing scholar.

He was pleased constantly to breed up one or more hopeful youths, which he picked out of the *School*, and took into his own domestic care, and to attend him at his meals ; out of whose *discourse* and *behaviour*, he gathered observations for the better completing of his intended work of *Education* : of which, by his still striving to make the whole better, he lived to leave but part to posterity.

He was a great enemy to *wrangling disputes of Religion* ; concerning which I shall say a little, both to testify that, and to shew the readiness of his wit.

Having at his being in *Rome* made acquaintance with a pleasant *Priest*, who invited him one evening to hear their *Vesper music* at *Church* ; the *Priest* seeing Sir *Henry* stand obscurely in a corner, sends to him by a boy of the *Choir* this question, writ in a small piece of paper ; *Where was your Religion to be found before Luther ?* To which question Sir *Henry* presently underwrit, *My Religion was to be found then, where yours is not to be found now, in the written Word of God.*

The next *Vesper*, Sir *Henry* went purposely to the same *Church*, and sent one of the *Choir-boys* with this question to his honest, pleasant friend, the *Priest* : *Do you believe all those many thousands of poor Christians were damned, that were excommunicated because the Pope and the Duke of Venice could not agree about their temporal power ?* even those poor

Christians that knew not why they quarrelled. Speak your conscience. To which he underwrit in *French, Monsieur, excusez-moi.*

To one that asked him, *Whether a Papist may be saved?* he replied, *You may be saved without knowing that. Look to yourself.*

To another, whose earnestness exceeded his knowledge, and was still railing against the *Papists*, he gave this advice: *Pray, Sir, forbear till you have studied the points better: for the wise Italians have this Proverb: He that understands amiss concludes worse. And take heed of thinking, the farther you go from the Church of Rome, the nearer you are to God.*

And to another that spake indiscreet and bitter words against *Arminius*, I heard him reply to this purpose:

In my travel towards Venice, as I passed through Germany, I rested almost a year at Leyden, where I entered into an acquaintance with Arminius,—then the Professor of Divinity in that University,—a man much talked of in this age, which is made up of opposition and controversy. And indeed, if I mistake not Arminius in his expressions,—as so weak a brain as mine is may easily do,—then I know I differ from him in some points; yet I profess my judgment of him to be, that he was a man of most rare learning, and I knew him to be of a most strict life, and of a most meek spirit. And that he was so mild appears by his proposals to our Master Perkins of Cambridge, from whose book, Of

the Order and Causes of Salvation—which first was writ in Latin—Arminius took the occasion of writing some queries to him concerning the consequents of his doctrine ; intending them, 'tis said, to come privately to Mr. Perkins' own hands, and to receive from him a like private and a like loving Answer. But Mr. Perkins died before those queries came to him, and 'tis thought Arminius meant them to die with him : for though he lived long after, I have heard he forbore to publish them : but since his death his sons did not. And 'tis pity, if God had been so pleased, that Mr. Perkins did not live to see, consider, and answer those proposals himself ; for he was also of a most meek spirit, and of great and sanctified learning. And though, since their deaths, many of high parts and piety have undertaken to clear the controversy ; yet for the most part they have rather satisfied themselves, than convinced the dissenting party. And, doubtless, many middle-witted men, which yet may mean well, many scholars that are not in the highest form for learning, which yet may preach well, men that are but preachers, and shall never know, till they come to Heaven, where the questions stick betwixt Arminius and the Church of England,—if there be any,—will yet in this world be tampering with, and thereby perplexing the controversy, and do therefore justly fall under the reproof of St. Jude, for being busy-bodies, and for meddling with things they understand not.

And here it offers itself—I think not unfitly—to tell the Reader, that a friend of Sir Henry Wotton's

being designed for the employment of an *Ambassador*, came to *Eton*, and requested from him some experimental rules for his prudent and safe carriage in his negotiations: to whom he smilingly gave this for an infallible *aphorism*; *That, to be in safety himself, and serviceable to his country, he should always, and upon all occasions, speak the truth,—it seems a State paradox—for, says Sir Henry Wotton, you shall never be believed; and by this means your truth will secure yourself, if you shall ever be called to any account; and it will also put your adversaries—who will still hunt counter—to a loss in all their disquisitions and undertakings.*

Many more of this nature might be observed; but they must be laid aside: for I shall here make a little stop, and invite the Reader to look back with me, whilst, according to my promise, I shall say a little of Sir *Albertus Morton*, and Mr. *William Bedel*, whom I formerly mentioned.

I have told you that are my Reader, that at Sir *Henry Wotton's* first going Ambassador into *Italy*, his Cousin, Sir *Albertus Morton*, went his Secretary: and I am next to tell you, that Sir *Albertus* died Secretary of State to our late King; but cannot, am not able to express the sorrow that possessed Sir *Henry Wotton*, at his first hearing the news that Sir *Albertus* was by death lost to him and this world. And yet the Reader may partly guess by these following expressions: the first in a letter to his *Nicholas Pey*, of which this that followeth is a part.

— *And, my dear Nich. when I had been here*

almost a fortnight, in the midst of my great contentment, I received notice of Sir Albertus Morton his departure out of this world, who was dearer to me than mine own being in it : what a wound it is to my heart, you that knew him, and know me, will easily believe : but our Creator's will must be done, and unrepiningly received by his own creatures, who is the Lord of all Nature and of all Fortune, when he taketh to himself now one, and then another, till that expected day, wherein it shall please him to dissolve the whole, and wrap up even the Heaven itself as a scroll of parchment. This is the last philosophy that we must study upon earth ; let us therefore, that yet remain here, as our days and friends waste, reinforce our love to each other ; which of all virtues, both spiritual and moral, hath the highest privilege, because death itself cannot end it. And my good Nich. &c.

This is a part of his sorrow thus expressed to his *Nich. Pey* : the other part is in this following Elegy, of which the Reader may safely conclude it was too hearty to be dissembled.

TEARS

WEPT AT THE GRAVE OF SIR ALBERTUS MORTON,
BY HENRY WOTTON. †

*Silence, in truth, would speak my sorrow best,
For deepest wounds can least their feelings tell :
Yet, let me borrow from mine own unrest,
A time to bid him, whom I lov'd, farewell.*

*Oh, my unhappy lines ! you that before
Have serv'd my youth to vent some wanton cries,
And now, congealed with grief, can scarce implore
Strength to accent, Here my Albertus lies.*

*This is that sable stone, this is the cave
And womb of earth, that doth his corse embrace :
While others sing his praise, let me engrave
These bleeding numbers to adorn the place.*

*Here will I paint the characters of woe ;
Here will I pay my tribute to the dead ;
And here my faithful tears in showers shall flow,
To humanize the flints on which I tread.*

*Where, though I mourn my matchless loss alone,
And none between my weakness judge and me ;
Yet even these pensive walls allow my moan,
Whose doleful echoes to my plaints agree.*

*But is he gone ? and live I rhyming here,
As if some Muse would listen to my lay ?
When all distun'd sit waiting for their dear,
And bathe the banks where he was wont to play.*

*Dwell then in endless bliss with happy souls,
Discharg'd from Nature's and from Fortune's trust ;
Whilst on this fluid globe my hour-glass rolls,
And runs the rest of my remaining dust.*

H. W.

This concerning his Sir *Albertus Morton*.

And for what I shall say concerning Mr. *William Bedel*, I must prepare the Reader by telling him, that when King *James* sent Sir *Henry Wotton* Ambassador to the State of *Venice*, he sent also an Ambassador to the King of *France*, and another to the King of *Spain*. With the Ambassador of *France* went *Joseph Hall*, late Bishop of *Norwich*, whose many and useful works speak his great merit: with the Ambassador to *Spain* went *James Wadsworth*; and with Sir *Henry Wotton* went *William Bedel*.

These three Chaplains to these three Ambassadors were all bred in one University, all of one College,* all benefited in one Diocese, and all most dear and entire friends. But in *Spain*, Mr. *Wadsworth* met with temptations, or reasons, such as were so powerful as to persuade him—who of the three was formerly observed to be the most averse to that Religion that calls itself *Catholic*—to disclaim himself a member of the Church of *England*, and to declare himself for the Church of *Rome*; discharging himself of his attendance on the Ambassador, and betaking himself to a monasterial life, in which he lived very regularly, and so died.

When Dr. *Hall*, the late Bishop of *Norwich*, came into *England*, he wrote to Mr. *Wadsworth*,—it is the first Epistle in his printed *Decades*,—to persuade his return, or to shew the reason of his apostacy. The letter seemed to have in it many sweet expressions

* Emanuel College
in Cambridge.

of love ; and yet there was in it some expression that was so unpleasant to Mr. *Wadsworth*, that he chose rather to acquaint his old friend Mr. *Bedel* with his motives ; by which means there passed betwixt Mr. *Bedel* and Mr. *Wadsworth*, divers letters which be extant in print, and did well deserve it ; for in them there seems to be a controversy, not of Religion only, but who should answer each other with most love and meekness ; which I mention the rather, because it too seldom falls out to be so in a book-war.

There is yet a little more to be said of Mr. *Bedel*, for the greatest part of which the Reader is referred to this following letter of Sir *Henry Wotton's*, written to our late King *Charles* the First :

May it please Your most Gracious Majesty,

Having been informed that certain persons have, by the good wishes of the Archbishop of Armagh, been directed hither, with a most humble petition unto your Majesty, that you will be pleased to make Mr. William Bedel—now resident upon a small benefice in Suffolk—Governor of your College at Dublin, for the good of that Society ; and myself being required to render unto your Majesty some testimony of the said William Bedel, who was long my Chaplain at Venice, in the time of my first employment there, I am bound in all conscience and truth—so far as your Majesty will vouchsafe to accept my poor judgment—to affirm of him, that I think hardly a fitter man for that charge could have been

propounded unto your Majesty in your whole kingdom, for singular erudition and piety, conformity to the rites of the Church, and zeal to advance the cause of God, wherein his travails abroad were not obscure in the time of the Excommunication of the Venetians.

For it may please your Majesty to know, that this is the man whom Padre Paulo took, I may say, into his very soul, with whom he did communicate the inwardest thoughts of his heart ; from whom he professed to have received more knowledge in all Divinity, both scholastical and positive, than from any that he had ever practised in his days ; of which all the passages were well known to the King your Father, of most blessed memory. And so, with your Majesty's good favour, I will end this needless office ; for the general fame of his learning, his life, and Christian temper, and those religious labours which himself hath dedicated to your Majesty, do better describe him than I am able.

Your Majesty's
Most humble and faithful servant,
H. WOTTON.

To this letter I shall add this ; that he was—to the great joy of Sir *Henry Wotton*—made Governor of the said College ;* and that, after a fair discharge of his duty and trust there, he was thence removed to be *Bishop of Kilmore*.† In both places his life was so holy, as seemed to equal the primitive Christians : for as they, so he kept all the

* Aug. 1627.

† Sept. 3, 1629.

Ember-weeks, observed—besides his private devotions—the *canonical* hours of prayer very strictly, and so he did all the Feasts and Fast-days of his mother, the Church of *England*. To which I may add, that his patience and charity were both such, as shewed his affections were set upon *things that are above* ; for indeed his whole life brought forth the *fruits of the spirit* ; there being in him such a remarkable meekness, that as *St. Paul* advised his *Timothy* in the election of a *Bishop*, *That he have a good report of those that be without* ;* so * 1 Tim. iii. 7. had he : for those that were without, even those that in point of Religion were of the *Roman* persuasion,—of which there were very many in his Diocese,—did yet—such is the power of visible piety—ever look upon him with respect and reverence, and testified it by a concealing, and safe protecting him from death in the late horrid Rebellion in *Ireland*, when the fury of the wild *Irish* knew no distinction of persons ; and yet, there and then he was protected and cherished by those of a contrary persuasion ; and there and then he died, not by violence or misusage, but by grief in a quiet prison (1629). And with him was lost many of his learned writings which were thought worthy of preservation ; and amongst the rest was lost the *Bible*, which by many years labour, and conference, and study, he had translated into the *Irish* tongue, with an intent to have printed it for public use.

More might be said of Mr. *Bedel*, who, I told the

Reader, was Sir *Henry Wotton's* first Chaplain; and much of his second Chaplain, *Isaac Bargrave*, Doctor in *Divinity*, and the late learned and hospitable Dean of *Canterbury*; as also of the merits of many others, that had the happiness to attend Sir *Henry* in his foreign employments: but the Reader may think that in this digression I have already carried him too far from *Eton College*, and therefore I shall lead him back as gently and as orderly as I may to that place, for a further conference concerning Sir *Henry Wotton*.

Sir *Henry Wotton* had proposed to himself, before he entered into his Collegiate life, to write the *Life of Martin Luther*, and in it the *History of the Reformation*, as it was carried on in *Germany*: for the doing of which he had many advantages by his several Embassies into those parts, and his interest in the several Princes of the Empire; by whose means he had access to the Records of all the *Hans Towns*, and the knowledge of many secret passages that fell not under common view; and in these he had made a happy progress, as was well known to his worthy friend Dr. *Duppa*, the late reverend Bishop of *Salisbury*. But in the midst of this design, his late Majesty King *Charles the First*, that knew the value of Sir *Henry Wotton's* pen, did, by a persuasive loving violence—to which may be added a promise of 500*l.* a year—force him to lay *Luther* aside, and betake himself to write the *History of England*; in which he proceeded to write some

short characters of a few Kings, as a foundation upon which he meant to build; but, for the present, meant to be more large in the story of *Henry the Sixth*, the Founder of that College, in which he then enjoyed all the worldly happiness of his present being. But Sir *Henry* died in the midst of this undertaking, and the footsteps of his labours are not recoverable by a more than common diligence.

This is some account both of his inclination, and the employment of his time in the College, where he seemed to have his youth renewed by a continual conversation with that learned society, and a daily recourse of other friends of choicest breeding and parts; by which that great blessing of a cheerful heart was still maintained; he being always free, even to the last of his days, from that peevishness which usually attends age.

And yet his mirth was sometimes damped by the remembrance of divers old debts, partly contracted in his foreign employments, for which his just arrears due from the *King* would have made satisfaction: but being still delayed with Court-promises, and finding some decays of health, he did, about two years before his death, out of a Christian desire that none should be a loser by him, make his last *Will*; concerning which a doubt still remains, namely, whether it discovered more *holy wit*, or *conscionable policy*. But there is no doubt but that his chief design, was a *Christian* endeavour that his debts might be satisfied.

And that it may remain as such a testimony, and a legacy to those that loved him, I shall here impart it to the Reader, as it was found written with his own hand.

In the name of God Almighty and All-merciful, I Henry Wotton, Provost of his Majesty's College by Eton, being mindful of mine own mortality, which the the sin of our first parents did bring upon all flesh, do by this last Will and Testament thus dispose of myself, and the poor things I shall leave in this world. My Soul I bequeath to the Immortal God my Maker, Father of our Lord Jesus Christ, my blessed Redeemer and Mediator, through his all sole-sufficient satisfaction for the sins of the whole world, and efficient for his elect; in the number of whom I am one by his mere grace, and thereof most unremoveably assured by his Holy Spirit, the true eternal Comforter. My Body I bequeath to the earth, if I shall end my transitory days, at or near Eton, to be buried in the Chapel of the said College, as the Fellows shall dispose thereof, with whom I have lived—my God knows—in all loving affection; or if I shall die near Bocton Malherbe, in the County of Kent, then I wish to be laid in that Parish-Church, as near as may be to the Sepulchre of my good father, expecting a joyful resurrection with him in the day of Christ.

After this account of his *faith*, and this surrender of his *soul* to that God that inspired it, and this direction for the disposal of his body, he proceeded to appoint that his *Executors* should lay over his grave

a marble stone, plain, and not costly : and considering that time moulders even marble to dust,—for*—*Monuments themselves must die* ; therefore did he —waving the common way—think fit rather to preserve his name—to which the son of *Sirach* adviseth all men—by a useful *Apophthegm*, than by a large enumeration of his descent or merits, of both which he might justly have boasted ; but he was content to forget them, and did choose only this prudent, pious sentence, to discover his disposition, and preserve his *memory*.

* Juven.
Sat. x. 146.

It was directed by him to be thus inscribed :

Hic jacet hujus Sententiæ primus Author :

DISPUTANDI PRURITUS, ECCLESIIARUM
SCABIES.

Nomen alias quære.

Which may be Englished thus :

Here lies the first Author of this Sentence :

THE ITCH OF DISPUTATION WILL PROVE
THE SCAB OF THE CHURCH.

Inquire his Name elsewhere.

And if any shall object, as I think some have, that Sir *Henry Wotton* was not the first author of this sentence : but that this, or a sentence like it, was long before his time ; to him I answer, that *Solomon* says, *Nothing can be spoken, that hath not been spoken ; for there is no new thing under the sun.*

But grant, that in his various reading he had met with this, or a like sentence, yet reason mixed with charity should persuade all Readers to believe, that Sir *Henry Wotton's* mind was then so fixed on that part of the communion of *Saints* which is above, that an holy *lethargy* did surprise his *memory*. For doubtless, if he had not believed himself to be the first author of what he said, he was too prudent first to own, and then expose it to the public view and censure of every *critic*. And questionless it will be charity in all Readers to think his mind was then so fixed on Heaven, that a holy zeal did transport him ; and that, in this sacred ecstasy, his thoughts were then only of the Church Triumphant, into which he daily expected his admission ; and that Almighty God was then pleased to make him a *Prophet*, to tell the *Church Militant*, and particularly that part of it in this nation, where the weeds of controversy grow to be daily both more numerous and more destructive to humble piety ; and where men have consciences that boggle at ceremonies, and yet scruple not to speak and act such sins as the ancient humble Christians believed to be a sin to think ; and where, our reverend *Hooker* says, *former simplicity, and softness of spirit, is not now to be found, because Zeal hath drowned Charity, and Skill, Meekness*. It will be good to think, that these sad changes have proved this *Epitaph* to be a useful caution unto us of this nation ; and the sad effects thereof in *Germany* have proved it to be a mournful *truth*.

This by way of observation concerning his *Epitaph*; the rest of his *Will* follows in his own words.

Further, I the said Henry Wotton, do constitute and ordain to be joint Executors of this my last Will and Testament, my two Grand-nephews, Albert Morton, second son to Sir Robert Morton, Knight, late deceased, and Thomas Bargrave, eldest son to Dr. Bargrave, Dean of Canterbury, husband to my right virtuous and only Niece. And I do pray the foresaid Dr. Bargrave, and Mr. Nicholas Pey, my most faithful and chosen friends, together with Mr. John Harrison, one of the Fellows of Eton College, best acquainted with my books, and pictures, and other utensils, to be Supervisors of this my last Will and Testament. And I do pray the foresaid Dr. Bargrave, and Mr. Nicholas Pey, to be solicitors for such arrearages as shall appear due unto me from his Majesty's Exchequer at the time of my death; and to assist my forenamed Executors in some reasonable and conscientious satisfaction of my creditors, and discharge of my legacies now specified; or that shall be hereafter added unto this my Testament, by any Codicil or Schedule, or left in the hands, or in any memorial with the aforesaid Mr. John Harrison. And first, to my most dear Sovereign and Master, of incomparable goodness,—in whose gracious opinion I have ever had some portion, as far as the interest of a plain honest man,—I leave four pictures at large of those Dukes of Venice, in whose time I was there employed, with their names written on the back side, which hang in my great

ordinary Dining room, done after the life by Edoardo Fialetto : likewise a table of the Venetian College, where Ambassadors had their audience, hanging over the mantle of the chimney in the said room, done by the same hand, which containeth a draught in little, well resembling the famous Duke Leonardo Donato, in a time which needed a wise and constant man. Item. The picture of a Duke of Venice, hanging over against the door, done either by Titiano, or some other principal hand, long before my time. Most humbly beseeching his Majesty, that the said pieces may remain in some corner of any of his houses, for a poor memorial of his most humble vassal.

Item. I leave his said Majesty all the papers and negociations of Sir Nich. Throgmorton, Knight, during his famous employment under Queen Elizabeth, in Scotland, and in France ; which contain divers secrets of State, that perchance his Majesty will think fit to be preserved in his Paper-Office, after they have been perused and sorted by Mr. Secretary Windebank, with whom I have heretofore, as I remember, conferred about them. They were committed to my disposal by Sir Arthur Throgmorton, his Son, to whose worthy memory I cannot better discharge my faith, than by assigning them to the highest place of trust. Item. I leave to our most gracious and virtuous Queen Mary, Dioscorides, with the plants naturally coloured, and the text translated by Matthiolo, in the best language of Tuscany, whence her said Majesty is lineally descended, for a poor token of my thankful devotion, for the honour she

was once pleased to do my private Study with her presence. I leave to the most hopeful Prince, the picture of the elected and crowned Queen of Bohemia, his Aunt, of clear and resplendent virtues, through the clouds of her fortune. To my Lord's Grace of Canterbury now being, I leave my picture of Divine Love, rarely copied from one in the King's galleries, of my presentation to his Majesty; beseeching him to receive it as a pledge of my humble reverence to his great wisdom. And to the most worthy Lord Bishop of London, Lord High Treasurer of England, in true admiration of his Christian simplicity and contempt of earthly pomp, I leave a picture of Heraclitus bewailing, and Democritus laughing at the world; most humbly beseeching the said Lord Archbishop his Grace, and the Lord Bishop of London, of both whose favours I have tasted in my life-time, to intercede with our most gracious Sovereign after my death, in the bowels of Jesus Christ, that out of compassionate memory of my long services,—wherein I more studied the public honour than mine own utility,—some order may be taken out of my arrears due in the Exchequer, for such satisfaction of my creditors, as those whom I have ordained Supervisors of this my last Will and Testament shall present unto their Lordships, without their farther trouble; hoping likewise in his Majesty's most indubitable goodness, that he will keep me from all prejudice, which I may otherwise suffer by any defect of formality in the demand of my said arrears. To — for a poor addition to his Cabinet, I leave, as emblems of his attractive virtues and obliging nobleness, my great Loadstone, and a piece of Amber,

of both kinds naturally united, and only differing in degree of concoction, which is thought somewhat rare. Item, a piece of Chrystal Sexangular—as they grow all—grasping divers several things within it, which I bought among the Rhætian Alps, in the very place where it grew; recommending most humbly unto his Lordship, the reputation of my poor name in the point of my debts, as I have done to the forenamed Spiritual Lords, and am heartily sorry that I have no better token of my humble thankfulness to his honoured person. Item. I leave to Sir Francis Windebank, one of his Majesty's principal Secretaries of State,—whom I found my great friend in point of necessity,—the four Seasons of old Bassano, to hang near the eye in his Parlour,—being in little form,—which I bought at Venice, where I first entered into his most worthy acquaintance.

To the above-named Dr. Bargrave, Dean of Canterbury, I leave all my Italian Books not disposed in this Will. I leave to him likewise my Viol de Gamba, which hath been twice with me in Italy, in which country I first contracted with him an unremoveable affection. To my other Supervisor, Mr. Nicholas Pey, I leave my Chest, or Cabinet of Instruments and Engines of all

** In it were Italian locks, kinds of uses: in the lower box pick-locks, screws to force whereof, are some* fit to be open doors, and many things bequeathed to none but so of worth and rarity, that he had gathered in his foreign entire an honest man as he travel.*

is. I leave him likewise forty pounds for his pains in the solicitation of my arrears; and am sorry that my ragged estate can reach no farther to one that hath taken such care for me in the same

kind, during all my foreign employments. To the Library at Eton College, I leave all my Manuscripts not before disposed, and to each of the Fellows a plain Ring of gold, enamelled black, all save the verge, with this motto within, Amor unit omnia.

This is my last Will and Testament, save what shall be added by a Schedule thereunto annexed, written on the First of October, in the present Year of our Redemption, 1637, and subscribed by myself, with the testimony of these Witnesses.

HENRY WOTTON.

Nich. Oudert.

Geo. Lash.

And now, because the mind of man is best satisfied by the knowledge of *events*, I think fit to declare, that every one that was named in his Will did gladly receive their legacies: by which, and his most just and passionate desires for the payment of his debts, they joined in assisting the Overseers of his Will; and by their joint endeavours to the King,—than whom none was more willing—conscientious satisfaction was given for his just debts.

The next thing wherewith I shall acquaint the Reader is, that he went usually once a year, if not oftener, to the beloved *Bocton Hall*, where he would say, *He found a cure for all cares, by the cheerful company, which he called the living furniture of that place: and a restoration of his strength, by the connaturalness of that which he called his genial air.*

He yearly went also to *Oxford*. But the Summer before his death he changed that for a journey to

Winchester College, to which School he was first removed from *Bocton*. And as he returned from *Winchester* towards *Eton* College, said to a friend, his companion in that journey; *How useful was that advice of a holy Monk, who persuaded his friend to perform his customary devotions in a constant place, because in that place we usually meet with those very thoughts which possessed us at our last being there! And I find it thus far experimentally true, that at my now being in that School, and seeing that very place where I sat when I was a boy, occasioned me to remember those very thoughts of my youth which then possessed me: sweet thoughts indeed, that promised my growing years numerous pleasures, without mixtures of cares; and those to be enjoyed, when time—which I therefore thought slow-paced—had changed my youth into manhood. But age and experience have taught me that those were but empty hopes; for I have always found it true, as my Saviour did foretell, Sufficient for the day is the evil thereof. Nevertheless, I saw there a succession of boys using the same recreations, and, questionless, possessed with the same thoughts that then possessed me. Thus one generation succeeds another, both in their lives, recreations, hopes, fears, and death.*

After his return from *Winchester* to *Eton*, which was about five months before his death, he became much more retired and contemplative: in which time he was often visited by Mr. *John Hales*,—learned Mr. *John Hales*,—then a Fellow of that College, to whom upon an occasion he spake to this purpose: *I have, in my passage to my grave, met with*

most of those joys of which a discursive soul is capable ; and been entertained with more inferior pleasures than the sons of men are usually made partakers of : nevertheless, in this voyage I have not always floated on the calm sea of content ; but have often met with cross winds and storms, and with many troubles of mind and temptations to evil. And yet, though I have been, and am a man compassed about with human frailties, Almighty God hath by his grace prevented me from making shipwreck of faith and a good conscience, the thought of which is now the joy of my heart, and I most humbly praise him for it : and I humbly acknowledge that it was not myself, but he that hath kept me to this great age, and let him take the glory of his great mercy.— And, my dear friend, I now see that I draw near my harbour of death ; that harbour that will secure me from all the future storms and waves of this restless world ; and I praise God I am willing to leave it, and expect a better ; that world wherein dwelleth righteousness ; and I long for it !

These and the like expressions, were then uttered by him at the beginning of a feverish distemper, at which time he was also troubled with an *Asthma*, or short spitting : but after less than twenty fits, by the help of familiar physic and a spare diet, this fever abated, yet so as to leave him much weaker than it found him ; and his *Asthma* seemed also to be overcome in a good degree by his forbearing *tobacco*, which, as many thoughtful men do, he also had taken somewhat immoderately. This was his then present condition, and thus he continued till about

the end of *October*, 1639, which was about a month before his death, at which time he again fell into a *fever*, which though he seemed to recover, yet these still left him so weak, that they, and those other common infirmities that accompany age, were wont to visit him like civil friends, and after some short time to leave him,—came now both oftener and with more violence, and at last took up their constant habitation with him, still weakening his body and abating his cheerfulness; of both which he grew more sensible, and did the oftener retire into his Study, and there made many papers that had passed his pen, both in the days of his youth and in the busy part of his life, useless, by a fire made there to that purpose. These, and several unusual expressions to his servants and friends, seemed to foretell that the day of his death drew near; for which he seemed to those many friends that observed him, to be well prepared, and to be both patient and free from all fear, as several of his letters writ on this his last sick-bed may testify. And thus he continued till about the beginning of *December* following, at which time he was seized more violently with a *Quotidian fever*; in the tenth fit of which fever, his better part, that part of Sir *Henry Wotton* which could not die, put off mortality with as much content and cheerfulness as human frailty is capable of, being then in great tranquillity of mind, and in perfect peace with God and man.

And thus the circle of Sir *Henry Wotton's* life—that circle which began at *Bocton*, and in the cir-

cumference thereof did first touch at *Winchester School*, then at *Oxford*, and after upon so many remarkable parts and passages in *Christendom*—that *circle* of his *Life* was by *Death* thus closed up and completed, in the seventy and second year of his *age*, at *Eton College*; where, according to his *Will*, he now lies buried, with his *Motto* on a plain *Grave-stone* over him: dying worthy of his name and *family*, worthy of the love and favour of so many *Princes*, and persons of eminent *wisdom* and *learning*, worthy of the trust committed unto him, for the service of his *Prince* and *Country*.

And all Readers are requested to believe, that he was worthy of a more worthy pen, to have preserved his Memory, and commended his Merits to the imitation of posterity.

Iz. WA.

AN

ELEGY ON SIR HENRY WOTTON,

WRIT BY

MR. ABRAHAM COWLEY.

What shall we say, since *silent* now is he,
 Who when he *spoke* all things would silent be?
 Who had so many *languages* in store,
 That only *Fame* shall speak of him in more.
 Whom *England* now no more return'd, must see;
 He's gone to *Heaven*, on his *fourth embassy*.
 On earth he travell'd often, not to say,
 He'd been abroad to pass loose *time* away;
 For in whatever land he chanced to come,
 He read the *men* and *manners*; bringing home

Their *wisdom, learning, and their piety,*
As if he went to *conquer, not to see.*
So well he understood the most and best
Of *tongues that Babel sent into the West;*
Spoke them so truly, that he had, you'd swear,
Not only *liv'd, but been born every-where.*
Justly each *nation's* speech to him was known,
Who for the *world* was made, not us alone;
Nor ought the *language* of that man be less,
Who in his breast had all things to express.
We say that *learning's* endless, and blame Fate
For not allowing life a longer date,
He did the utmost *bounds of Knowledge* find,
And found them not so large as was his mind;
But, like the brave *Pelleian youth,* did moan,
Because that *Art* had no more *worlds* than one.
And when he saw that he through all had past,
He *died*—lest he should *idle* grow at last.

A. COWLEY.





F Engleheart Sculpsit.

RICHARD HOOKER.

LONDON.

Published by John Major, 50, Fleet Street.

May 15th 1825.

THE LIFE
OF
MR. RICHARD HOOKER:
THE AUTHOR OF THOSE LEARNED BOOKS
OF THE
LAWS OF ECCLESIASTICAL POLITY.



LONDON:
JOHN MAJOR,
MDCCCXXV.



INTRODUCTION
TO
THE LIFE
OF
RICHARD HOOKER.

I HAVE been persuaded, by a friend whom I reverence, and ought to obey, to write the Life of RICHARD HOOKER; the happy Author of Five—if not more—of the Eight learned books of *The Laws of Ecclesiastical Polity*. And though I have undertaken it, yet it hath been with some unwillingness: because I foresee that it must prove to me, and especially at this time of my age, a work of much labour to enquire, consider, research, and determine, what is needful to be known concerning him. For I knew him not in his life, and must therefore not only look back to his death,—now sixty-four years past—but almost fifty years beyond that, even to his childhood and youth; and gather thence such observations and prognostics, as may at least adorn, if not prove necessary for the completing of what I have undertaken.

This trouble I foresee, and foresee also that it is impossible to escape censures; against which I will not hope my well-meaning and diligence can protect me,—for I consider the age in which I live—and shall therefore but intreat of my Reader a suspension of his censures, till I have made known unto him some reasons, which I myself would now gladly believe do make me in some measure fit for this undertaking: and if these reasons shall not acquit me from all censures, they may at least abate of their severity, and this is all I can probably hope for. My reasons follow.

About forty years past—for I am now past the seventy of my age—I began a happy affinity with *William Cranmer*,—now with God,—grand-nephew unto the great Archbishop of that name; a family of noted prudence and resolution; with him and two of his sisters I had an entire and free friendship: one of them was the wife of Dr. *Spencer*, a bosom-friend and sometime com-pupil with Mr. *Hooker* in *Corpus Christi College* in *Oxford*, and after President of the same. I name them here, for that I shall

INTRODUCTION.

have occasion to mention them in the following discourse ; as also *George Cranmer*, their brother, of whose useful abilities my Reader may have a more authentic testimony than my pen can purchase for him, by that of our learned *Camden*, and others.

This *William Cranmer* and his two fore-named sisters had some affinity, and a most familiar friendship, with Mr. *Hooker*, and had had some part of their education with him in his house, when he was parson of *Bishop's-Bourne* near *Canterbury* ; in which City their good father then lived. They had, I say, a part of their education with him, as myself, since that time, a happy cohabitation with them ; and having some years before read part of Mr. *Hooker's* works with great liking and satisfaction, my affection to them made me a diligent inquisitor into many things that concerned him ; as namely, of his person, his nature, the management of his time, his wife, his family, and the fortune of him and his. Which enquiry hath given me much advantage in the knowledge of what is now under my consideration, and intended for the satisfaction of my Reader.

I had also a friendship with the Reverend Dr. *Usher*, the late learned Archbishop of *Armagh* ; and with Dr. *Morton*, the late learned and charitable Bishop of *Durham* ; as also the learned *John Hales*, of *Eton College* ; and with them also—who loved the very name of Mr. *Hooker*—I have had many discourses concerning him ; and from them, and many others that have now put off mortality, I might have had more informations, if I could then have admitted a thought of any fitness, for what by persuasion I have now undertaken. But though that full harvest be irrecoverably lost, yet my memory hath preserved some gleanings, and my diligence made such additions to them, as I hope will prove useful to the completing of what I intend : in the discovery of which I shall be faithful, and with this assurance put a period to my Introduction.





THE LIFE
OF
MR. RICHARD HOOKER.



It is not to be doubted, but that *Richard Hooker* was born at *Heavy-tree*, near, or within the precincts, or in the City of *Exeter*; a City which may justly boast, that it was the birth-place of him and Sir *Thomas Bodley*; as indeed the County may, in which it stands, that it hath furnished this nation with Bishop *Jewel*, Sir *Francis Drake*, Sir *Walter Raleigh*, and many others, memorable for

their valour and learning. He was born about the year of our Redemption 1553, and of parents that were not so remarkable for their extraction or riches, as for their virtue and industry, and God's blessing upon both; by which they were enabled to educate their children in some degree of learning, of which our *Richard Hooker* may appear to be one fair testimony, and that Nature is not so partial as always to give the great blessings of wisdom and learning, and with them the greater blessings of virtue and government, to those only that are of a more high and honourable birth.

His complexion—if we may guess by him at the age of forty—was sanguine, with a mixture of choler; and yet his motion was slow even in his youth, and so was his speech, never expressing an earnestness in either of them, but an humble gravity suitable to the aged. And it is observed,—so far as enquiry is able to look back at this distance of time,—that at his being a school-boy he was an early questionist, quietly inquisitive *Why this was, and that was not, to be remembered? Why this was granted, and that denied?* This being mixed with a remarkable modesty, and a sweet serene quietness of nature, and with them a quick apprehension of many perplexed parts of learning, imposed then upon him as a scholar, made his Master and others to believe him to have an inward blessed divine light, and therefore to consider him to be a little

wonder. For in that, children were less pregnant, less confident, and more malleable, than in this wiser, but not better, age.

This meekness and conjuncture of knowledge, with modesty in his conversation, being observed by his School-master, caused him to persuade his parents—who intended him for an apprentice—to continue him at school till he could find out some means, by persuading his rich Uncle, or some other charitable person, to ease them of a part of their care and charge; assuring them, that their son was so enriched with the blessings of nature and grace, that God seemed to single him out as a special instrument of his glory. And the good man told them also, that he would double his diligence in instructing him, and would neither expect nor receive any other reward, than the content of so hopeful and happy an employment.

This was not unwelcome news, and especially to his Mother, to whom he was a dutiful and dear child; and all parties were so pleased with this proposal, that it was resolved so it should be. And in the mean time his Parents and Master laid a foundation for his future happiness, by instilling into his soul the *seeds of piety*, those conscientious principles of *loving and fearing God, of an early belief, that he knows the very secrets of our souls; that he punisheth our vices, and rewards our innocence; that we should be free from hypocrisy, and appear to man*

what we are to God, because first or last the crafty man is caught in his own snare. These seeds of piety were so seasonably planted, and so continually watered with the daily dew of God's blessed Spirit, that his infant virtues grew into such holy habits, as did make him grow daily into more and more favour both with God and man; which, with the great learning that he did after attain to, hath made *Richard Hooker* honoured in this, and will continue him to be so to succeeding generations.

This good School-master, whose name I am not able to recover,—and am sorry, for that I would have given him a better memorial in this humble monument, dedicated to the memory of his scholar,—was very solicitous with *John Hooker*, then Chamberlain of *Exeter*, and Uncle to our *Richard*, to take his Nephew into his care, and to maintain him for one year in the University, and in the mean time to use his endeavours to procure an admission for him into some College, though it were but in a mean degree; still urging and assuring him, that his charge would not continue long; for the lad's learning and manners were both so remarkable, that they must of necessity be taken notice of; and that doubtless God would provide him some second patron, that would free him and his Parents from their future care and charge.

These reasons, with the affectionate rhetoric of his good Master, and God's blessing upon both,

procured from his Uncle a faithful promise, that he would take him into his care and charge before the expiration of the year following, which was performed by him, and with the assistance of the learned Mr. *John Jewel*; of whom this may be noted, that he left, or was about the first of Queen *Mary's* reign expelled out of *Corpus Christi* College in *Oxford*,—of which he was a Fellow,—for adhering to the truth of those principles of Religion, to which he had assented and given testimony in the days of her brother and predecessor, *Edward the Sixth*; and this *John Jewel* having within a short time after, a just cause to fear a more heavy punishment than expulsion, was forced, by forsaking this, to seek safety in another nation; and, with that safety, the enjoyment of that doctrine and worship for which he suffered.

But the cloud of that persecution and fear ending with the life of Queen *Mary*, the affairs of the Church and State did then look more clear and comfortable; so that he, and with him many others of the same judgment, made a happy return into *England* about the first of Queen *Elizabeth*; in which year this *John Jewel* was sent a Commissioner or Visitor, of the Churches of the Western parts of this kingdom, and especially of those in *Devonshire*, in which County he was born; and then and there he contracted a friendship with *John Hooker*, the Uncle of our *Richard*.

About the second or third year of her reign, this *John Jewel* was made Bishop of *Salisbury* ;



and there being always observed in him a willingness to do good, and to oblige his friends, and now a power added to this willingness ; this *John Hooker* gave him a visit in *Salisbury*, and besought him for charity's sake to look favourably upon a poor Nephew of his, whom Nature had fitted for a scholar ; but the estate of his parents was so narrow, that they were unable to give him the advantage of learning ; and that the Bishop would therefore become his patron, and prevent him from being a tradesman, for he was a boy of remarkable hopes. And though the Bishop knew

men do not usually look with an indifferent eye upon their own children and relations, yet he assented so far to *John Hooker*, that he appointed the boy and his School-master should attend him, about *Easter* next following, at that place: which was done accordingly; and then, after some questions and observations of the boy's learning, and gravity, and behaviour, the Bishop gave his Schoolmaster a reward, and took order for an annual pension for the boy's parents; promising also to take him into his care for a future preferment, which he performed: for about the fifteenth year of his age, which was *Anno 1567*, he was by the Bishop appointed to remove to *Oxford*, and there to attend *Dr. Cole*, then President of *Corpus Christi* College. Which he did; and *Dr. Cole* had—according to a promise made to the Bishop—provided for him both a Tutor—which was said to be the learned *Dr. John Reynolds*—and a Clerk's place in that College: which place, though it were not a full maintenance, yet, with the contribution of his Uncle, and the continued pension of his patron, the good Bishop, gave him a comfortable subsistence. And in this condition he continued unto the eighteenth year of his age, still increasing in learning and prudence, and so much in humility and piety, that he seemed to be filled with the Holy Ghost; and even like *St. John Baptist*, to be sanctified from his mother's womb, who did often bless the day in which she bare him.

About this time of his age, he fell into a danger-

ous sickness, which lasted two months ; all which time his Mother, having notice of it, did in her hourly prayers as earnestly beg his life of God, as *Monica*, the mother of *St. Augustine* did, that he might become a true Christian ; and their prayers were both so heard as to be granted. Which *Mr. Hooker* would often mention with much joy, and as often pray that he might never live to occasion any sorrow to so good a mother ; of whom he would often say, he loved her so dearly, that he would endeavour to be good, even as much for her's, as for his own sake.

As soon as he was perfectly recovered from this sickness, he took a journey from *Oxford* to *Exeter*, to satisfy and see his good Mother, being accompanied with a countryman and companion of his own College, and both on foot ; which was then either more in fashion, or want of money, or their humility made it so : but on foot they went, and took *Salisbury* in their way, purposely to see the good Bishop, who made *Mr. Hooker* and his companion dine with him at his own table : which *Mr. Hooker* boasted of with much joy and gratitude when he saw his mother and friends : and at the Bishop's parting with him, the Bishop gave him good counsel, and his benediction, but forgot to give him money ; which, when the Bishop had considered, he sent a servant in all haste to call *Richard* back to him : and at *Richard's* return, the Bishop said to him, *Richard, I sent for you back to lend you a horse, which hath carried me many a mile, and, I thank God*

with much ease: and presently delivered into his hand a walking-staff, with which he professed he had travelled through many parts of *Germany*. And he said, Richard, *I do not give, but lend you my horse: be sure you be honest, and bring my horse back to me at your return this way to Oxford. And I do now give you ten groats, to bear your charges to Exeter; and here is ten groats more, which I charge you to deliver to your Mother, and tell her I send her a Bishop's benediction with it, and beg the continuance of her prayers for me. And if you bring my horse back to me, I will give you ten groats more, to carry you on foot to the College: and so God bless you, good Richard.*

And this, you may believe, was performed by both parties. But, alas! the next news that followed Mr. *Hooker* to *Oxford* was, that his learned and charitable patron had changed this for a *better life*. Which happy change may be believed, for that as he lived, so he died, in devout meditation and prayer; and in both so zealously, that it became a religious question, *Whether his last ejaculations or his soul, did first enter into Heaven?*

And now Mr. *Hooker* became a man of sorrow and fear: of sorrow, for the loss of so dear and comfortable a patron; and of fear, for his future subsistence. But Dr. *Cole* raised his spirits from this dejection, by bidding him go cheerfully to his studies, and assuring him, he should neither want food nor raiment,—which was the utmost of his hopes,—for he would become his patron.

And so he was for about nine months, and not

longer ; for about that time this following accident did befall Mr. *Hooker*.

Edwin Sandys—sometime Bishop of *London*, and after Archbishop of *York*—had also been in the days of Queen *Mary*, forced, by forsaking this, to seek safety in another nation ; where, for some years, Bishop *Jewel* and he were companions at bed and board in *Germany* ; and where, in this their exile, they did often eat the bread of sorrow, and by that means they there began such a friendship, as lasted till the death of Bishop *Jewel*, which was in *September*, 1571. A little before which time the two Bishops meeting, *Jewel* had an occasion to begin a story of his *Richard Hooker*, and in it gave such a character of his learning and manners, that though Bishop *Sandys* was educated in *Cambridge*, where he had obliged, and had many friends ; yet his resolution was, that his son *Edwin* should be sent to *Corpus Christi College* in *Oxford*, and by all means be pupil to Mr. *Hooker*, though his son *Edwin* was not much younger than Mr. *Hooker* then was : for the Bishop said, *I will have a Tutor for my son, that shall teach him learning by instruction, and virtue by example : and my greatest care shall be of the last ; and, God willing, this Richard Hooker shall be the man into whose hands I will commit my Edwin*. And the Bishop did so about twelve months, or not much longer, after this resolution.

And doubtless, as to these two, a better choice could not be made ; for Mr. *Hooker* was now in the nineteenth year of his age ; had spent five in the

University ; and had, by a constant unwearied diligence, attained unto a perfection in all the learned languages ; by the help of which, an excellent Tutor, and his unintermitted studies, he had made the subtilty of all the arts easy and familiar to him, and useful for the discovery of such learning as lay hid from common searchers. So that by these, added to his great reason, and his restless industry added to both, *he did not only know more of causes and effects ; but what he knew, he knew better than other men.* And with this knowledge he had a most blessed and clear method of demonstrating what he knew, to the great advantage of all his Pupils,—which in time were many,—but especially to his two first, his dear *Edwin Sandys*, and his as dear *George Cranmer* ; of which there will be a fair testimony in the ensuing relation.

. This for Mr. *Hooker's* learning. And for his behaviour, amongst other testimonies, this still remains of him, that in four years he was but twice absent from the Chapel prayers ; and that his behaviour there was such, as shewed an awful reverence of that God which he then worshipped and prayed to ; giving all outward testimonies that his affections were set on heavenly things. This was his behaviour towards God ; and for that to man, it is observable, that he was never known to be angry, or passionate, or extreme in any of his desires ; never heard to repine or dispute with Providence, but, by a quiet gentle submission and resignation of his will to the

wisdom of his Creator, bore the burthen of the day with patience; never heard to utter an uncomely word: and by this, and a grave behaviour, which is a divine charm, he begot an early reverence unto his person, even from those that at other times and in other companies, took a liberty to cast off that strictness of behaviour and discourse that is required in a Collegiate life. And when he took any liberty to be pleasant, his wit was never blemished with scoffing, or the utterance of any conceit that bordered upon, or might beget a thought of looseness in his hearers. Thus mild, thus innocent and exemplary was his behaviour in his College; and thus this good man continued till his death, still increasing in learning, in patience, and piety.

In this nineteenth year of his age, he was, *December 24, 1573*, admitted to be one of the twenty Scholars of the Foundation; being elected and so admitted as born in *Devon* or *Hants*; out of which Counties a certain number are to be elected in vacancies by the Founder's Statutes. And now as he was much encouraged, so now he was perfectly incorporated into this beloved College, which was then noted for an eminent Library, strict Students, and remarkable Scholars. And indeed it may glory, that it had Cardinal *Poole*, but more that it had Bishop *Jewel*, Dr. *John Reynolds*, and Dr. *Thomas Jackson*, of that foundation. The first famous for his learned *Apology for the Church of England*, and his *Defence of it against Harding*. The second, for

the learned and wise manage of a public dispute with *John Hart*, of the *Romish* persuasion, about the Head and Faith of the Church, and after printed by consent of both parties. And the third, for his most - excellent *Exposition of the Creed*, and other treatises ; all such as have given greatest satisfaction to men of the greatest learning. Nor was *Dr. Jackson* more note-worthy for his learning, than for his strict and pious life, testified by his abundant love, and meekness, and charity to all men.

And in the year 1576, *February 23*, *Mr. Hooker's* Grace was given him for *Inceptor of Arts* ; *Dr. Herbert Westphaling*, a man of note for learning, being then Vice-Chancellor : and the Act following he was completed Master, which was *Anno 1577*, his patron *Dr. Cole*, being Vice-Chancellor that year, and his dear friend, *Henry Savile* of *Merton College*, being then one of the Proctors. 'Twas that *Henry Savile*,



that was after *Sir Henry Savile*, Warden of *Merton College*, and Provost of *Eton* ; he which founded in

Oxford two famous Lectures ; and endowed them with liberal maintenance.

It was that Sir *Henry Savile* that translated and enlightened the History of *Cornelius Tacitus*, with a most excellent Comment ; and enriched the world by his laborious and chargeable collecting the scattered pieces of *St. Chrysostom*, and the publication of them in one entire body in Greek ; in which language he was a most judicious critic. It was this Sir *Henry Saville* that had the happiness to be a contemporary and familiar friend to Mr. *Hooker* ; and let posterity know it.

And in this year of 1577, he was so happy as to be admitted Fellow of the College ; happy also in being the contemporary and friend of that Dr. *John Reynolds*, of whom I have lately spoken, and of Dr. *Spencer* ; both which were after, and successively made Presidents of *Corpus Christi* College : men of great learning and merit, and famous in their generations.

Nor was Mr. *Hooker* more happy in his contemporaries of his time and College, than in the pupilage and friendship of his *Edwin Sandys* and *George Cranmer* ; of whom my Reader may note, that this *Edwin Sandys* was after Sir *Edwin Sandys*, and as famous for his *Speculum Europæ*, as his brother *George* for making posterity beholden to his pen by a learned relation and comment on his dangerous and remarkable *Travels* ; and for his harmonious translation of the *Psalms of David*, the *Book of Job*,

and other poetical parts of Holy Writ, into most high and elegant verse. And for *Cranmer*, his other pupil, I shall refer my Reader to the printed testimonies of our learned Mr. *Camden*, of *Fynes Moryson* and others.

“ This *Cranmer*,” —says Mr. *Camden* in his *Annals of Queen Elizabeth*,—“ whose Christian name was “ *George*, was a gentleman of singular hopes, the “ eldest son of *Thomas Cranmer*, son of *Edmund “ Cranmer*, the Archbishop’s brother : he spent “ much of his youth in *Corpus Christi* College in “ *Oxford*, where he continued Master of Arts for “ some time before he removed, and then betook “ himself to travel, accompanying that worthy gentleman Sir *Edwin Sandys* into *France*, *Germany*, “ and *Italy*, for the space of three years; and after “ their happy return, he betook himself to an employment under Secretary *Davison*, a Privy Councillor of note, who, for an unhappy undertaking, “ became clouded and pitied : after whose fall, he “ went in place of Secretary with Sir *Henry Kille- “ grew* in his Embassy into *France* : and after his “ death he was sought after by the most noble Lord “ *Mountjoy*, with whom he went into *Ireland*, where “ he remained, until in a battle against the rebels “ near *Carlingford*, an unfortunate wound put an “ end both to his life, and the great hopes that “ were conceived of him, he being then but in the “ thirty-sixth year of his age.”

Betwixt Mr. *Hooker* and these his two Pupils, there was a sacred friendship; a friendship made up of religious principles, which increased daily by a similitude of inclinations to the same recreations and studies; a friendship elemented in youth, and in an University, free from self-ends, which the friendships of age usually are not. And in this sweet, this blessed, this spiritual amity, they went on for many years: and as the holy Prophet saith, *so they took sweet counsel together, and walked in the house of God as friends.* By which means they improved this friendship to such a degree of holy amity, as bordered upon heaven; a friendship so sacred, that when it ended in this world, it began in that next, where it shall have no end.

And, though this world cannot give any degree of pleasure equal to such a friendship; yet obedience to parents, and a desire to know the affairs, manners, laws, and learning of other nations, that they might thereby become the more serviceable unto their own, made them put off their gowns, and leave the College and Mr. *Hooker* to his studies, in which he was daily more assiduous, still enriching his quiet and capacious soul with the precious learning of the Philosophers, Casuists, and Schoolmen; and with them the foundation and reason of all Laws, both Sacred and Civil; and indeed with such other learning as lay most remote from the track of common studies. And, as he was diligent

in these, so he seemed restless in searching the scope and intention of God's Spirit revealed to mankind in the Sacred Scripture: for the understanding of which, he seemed to be assisted by the same Spirit with which they were written; *He that regardeth truth in the inward parts, making him to understand wisdom secretly.* And the good man would often say, that *God abhors confusion as contrary to his nature*; and as often say, *That the Scripture was not writ to beget disputations and pride, and opposition to government; but charity and humility, moderation, obedience to authority, and peace to mankind*; of which virtues, he would as often say, *no man did ever repent himself on his death-bed.* And that this was really his judgment, did appear in his future writings, and in all the actions of his life. Nor was this excellent man a stranger to the more light and airy parts of learning, as *Music and Poetry*; all which he had digested and made useful; and of all which the Reader will have a fair testimony in what will follow.

In the year 1579, the Chancellor of the University was given to understand, that the public *Hebrew Lecture* was not read according to the Statutes; nor could be, by reason of a distemper, that had then seized the brain of Mr. *Kingsmill*, who was to read it; so that it lay long unread, to the great detriment of those that were studious of that language. Therefore the Chancellor writ to his Vice-

Chancellor, and the University, that he had heard such commendations of the excellent knowledge of Mr. *Richard Hooker* in that tongue, that he desired he might be procured to read it : and he did, and continued to do so till he left *Oxford*.

Within three months after his undertaking this Lecture,—namely in *October 1579*,—he was, with Dr. *Reynolds* and others expelled his College ; and this Letter, transcribed from Dr. *Reynolds* his own hand, may give some account of it.

TO SIR FRANCIS KNOLLES.

I am sorry, Right Honourable, that I am enforced to make unto you such a suit, which I cannot move, but I must complain of the unrighteous dealing of one of our College ; who hath taken upon him, against all law and reason, to expel out of our house both me and Mr. Hooker, and three other of our fellows, for doing that which by oath we were bound to do. Our matter must be heard before the Bishop of Winchester, with whom I do not doubt but we shall find equity. Howbeit, forasmuch as some of our adversaries have said that the Bishop is already forestalled, and will not give us such audience as we look for ; therefore I am humbly to beseech your Honour, that you will desire the Bishop, by your letters, to let us have justice ; though it be with rigour, so it be justice : our cause is so good, that I am sure we shall prevail by it. Thus much I am bold to request of your honour for Corpus Christi College sake, or rather for Christ's sake ; whom I beseech to

bless you with daily increase of his manifold gifts, and the blessed graces of his Holy Spirit.

Your Honour's in Christ to command,

London, October 9, 1579.

JOHN REYNOLDS.

This expulsion was by Dr. *John Barfoote*, then Vice-president of the College, and Chaplain to *Ambrose Earl of Warwick*. I cannot learn the pretended cause ; but, that they were restored the same month is most certain.

I return to Mr. *Hooker* in his College, where he continued his studies with all quietness, for the space of three years ; about which time he entered into Sacred Orders, being then made Deacon and Priest, and, not long after, was appointed to preach at *St. Paul's Cross*.

In order to which Sermon, to *London* he came, and immediately to the *Shunamite's House* ; which is a House so called, for that, besides the stipend paid the Preacher, there is provision made also for his lodging and diet for two days before, and one day after his Sermon. This house was then kept by *John Churchman*, sometime a Draper of good note in *Watling-street*, upon whom poverty had at last come like an armed man, and brought him into a necessitous condition ; which, though it be a punishment, is not always an argument of God's disfavour ; for he was a virtuous man. I shall not yet give the like testimony of his wife, but leave the Reader to

judge by what follows. But to this house Mr. *Hooker* came so wet, so weary, and weather-beaten, that he was never known to express more passion, than against a friend that dissuaded him from footing it to *London*, and for finding him no easier an horse,—supposing the horse trotted when he did not;—and at this time also, such a faintness and fear possessed him, that he would not be persuaded two days rest and quietness, or any other means could be used to make him able to preach his Sunday's Sermon: but a warm bed, and rest, and drink proper for a cold, given him by Mrs. *Churchman*, and her diligent attendance added unto it, enabled him to perform the office of the day, which was in, or about the year 1581.

And in this first public appearance to the world, he was not so happy as to be free from exceptions against a point of doctrine delivered in his Sermon; which was, *That in God there were two wills; an antecedent and a consequent will: his first will, That all mankind should be saved; but his second will was, That those only should be saved, that did live answerable to that degree of grace which he had offered or afforded them.* This seemed to cross a late opinion of Mr. *Calvin's*, and then taken for granted by many that had not a capacity to examine it, as it had been by him before, and hath been since by Master *Henry Mason*, Dr. *Jackson*, Dr. *Hammond*, and others of great learning, who believe that a contrary opinion

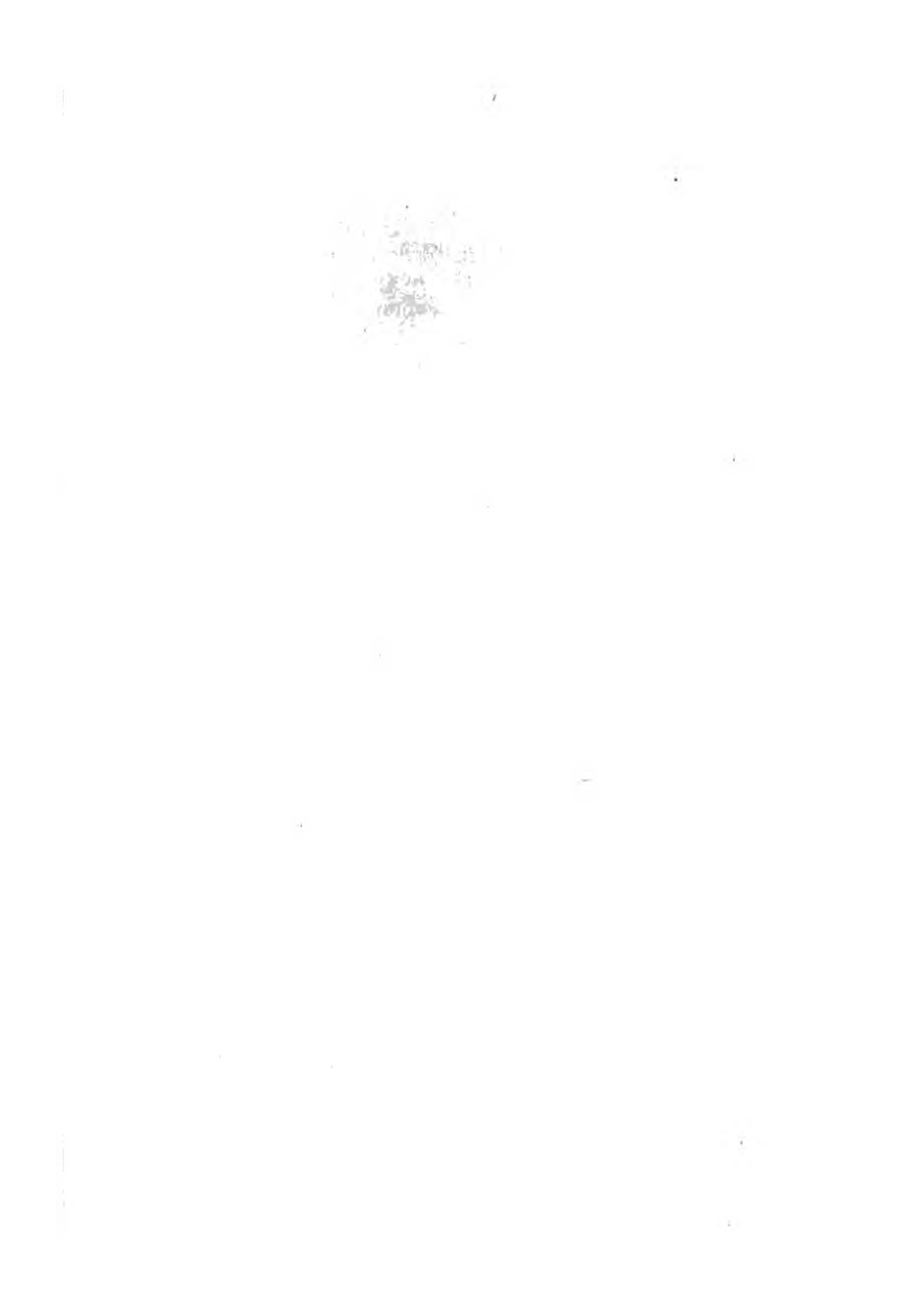
intrenches upon the honour and justice of our merciful God. How he justified this, I will not undertake to declare ; but it was not excepted against—as Mr. *Hooker* declares in his rational Answer to Mr. *Travers*—by *John Elmer*, then Bishop of *London*, at this time one of his auditors, and at last one of his advocates too, when Mr. *Hooker* was accused for it.

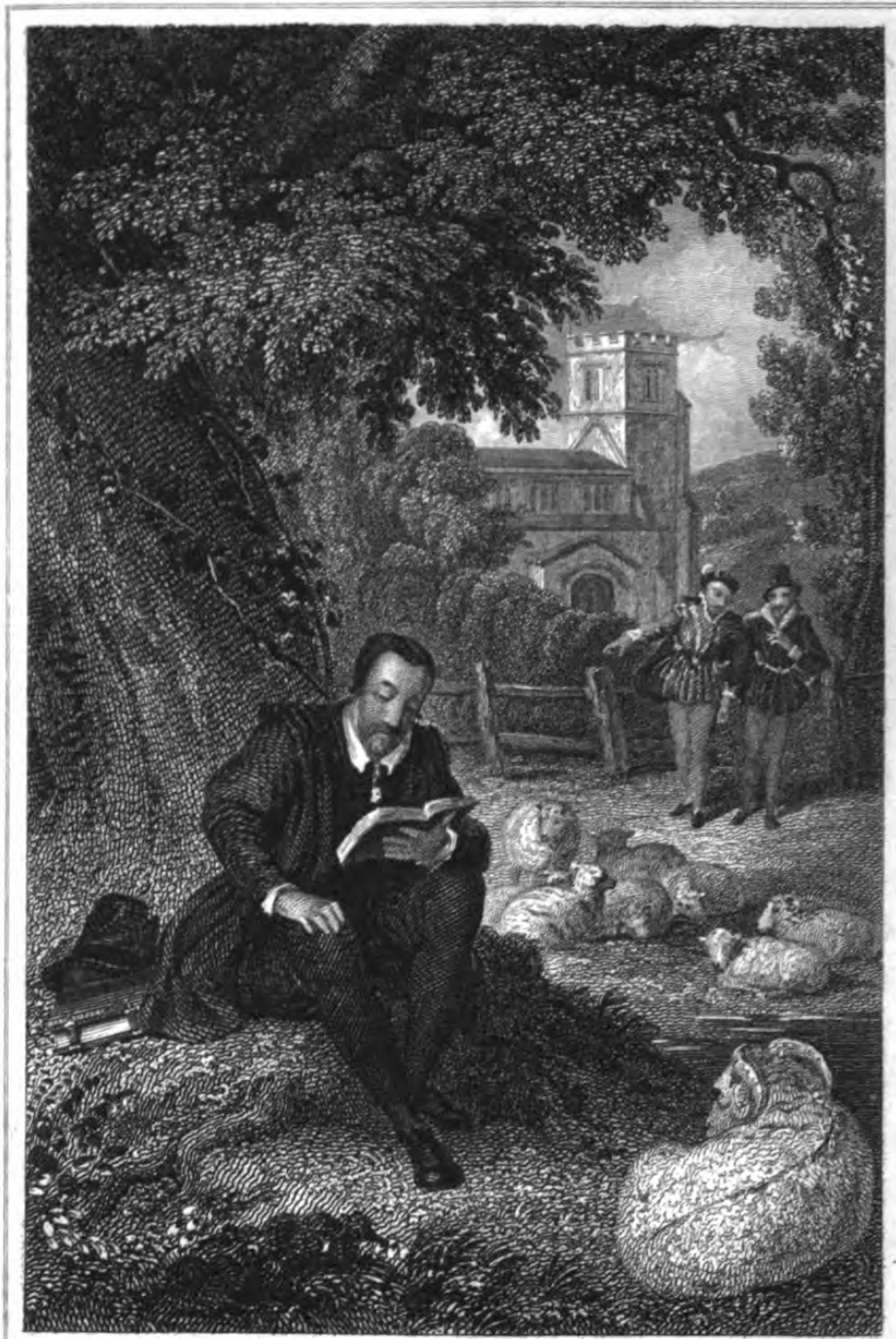
But the justifying of this doctrine did not prove of so bad consequence, as the kindness of Mrs. *Churchman's* curing him of his late distemper and cold ; for that was so gratefully apprehended by Mr. *Hooker*, that he thought himself bound in conscience to believe all that she said : so that the good man came to be persuaded by her, *that he was a man of a tender constitution ; and that it was best for him to have a wife, that might prove a nurse to him ; such an one as might both prolong his life, and make it more comfortable ; and such a one she could and would provide for him, if he thought fit to marry.* And he, not considering that *the children of this world are wiser in their generation than the children of light* ; but, like a true *Nathaniel*, fearing no guile, because he meant none, did give her such a power as *Eleazar* was trusted with,—you may read it in the book of *Genesis*,—when he was sent to choose a wife for *Isaac* : for even so he trusted her to choose for him, promising upon a fair summons to return to *London*, and accept of her choice ; and he

did so in that, or about the year following. Now, the wife provided for him was her daughter *Joan*, who brought him neither beauty nor portion; and for her conditions, they were too like that wife's, which is by *Solomon* compared to a dripping house: so that the good man had no reason to *rejoice in the wife of his youth*; but too just cause to say with the holy Prophet, *Wo is me, that I am constrained to have my habitation in the tents of Kedar!*

This choice of Mr. *Hooker's*—if it were his choice—may be wondered at: but let us consider that the Prophet *Ezekiel* says, *There is a wheel within a wheel*; a secret sacred wheel of Providence,—most visible in marriages,—guided by His hand, that *allows not the race to the swift, nor bread to the wise, nor good wives to good men*: and He that can bring good out of evil—for mortals are blind to this reason—only knows why this blessing was denied to patient *Job*, to meek *Moses*, and to our as meek and patient Mr. *Hooker*. But so it was; and let the Reader cease to wonder, for *affliction is a divine diet*; which though it be not pleasing to mankind, yet Almighty God hath often, very often, imposed it as good, though bitter physic to those children, whose souls are dearest to him.

And by this marriage the good man was drawn from the tranquillity of his College; from that garden of piety, of pleasure, of peace, and a sweet conversation, into the thorny wilderness of a busy





R.T. Bone, pinx^t

W.R. Smith, sculp^t

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world; into those corroding cares that attend a married Priest, and a country Parsonage; which was *Drayton-Beauchamp* in *Buckinghamshire*,



not far from *Aylesbury*, and in the Diocese of *Lincoln*; to which he was presented by *John Cheney*, Esq.—then Patron of it—the 9th of *December*, 1584, where he behaved himself so as to give no occasion of evil, but as *St. Paul* adviseth a minister of God—in much patience, in afflictions, in anguishes, in necessities, in poverty, and no doubt in long-suffering; yet troubling no man with his discontents and wants.

And in this condition he continued about a year; in which time his two Pupils, *Edwin Sandys* and *George Cranmer*, took a journey to see their Tutor; where they found him with a book in his hand,—it was the *Odes of Horace*,—he being then like humble and innocent *Abel*, tending his small allotment of sheep in a common field; which he told his Pupils

he was forced to do then, for that his servant was gone home to dine, and assist his wife to do some necessary household business. But when his servant returned and released him, then his two Pupils attended him unto his house, where their best entertainment was his quiet company, which was presently denied them; for *Richard was called to rock the cradle*; and the rest of their welcome was so like this, that they staid but till next morning, which was time enough to discover and pity their Tutor's condition; and they having in that time rejoiced in the remembrance, and then paraphrased on many of the innocent recreations of their younger days, and other like diversions, and thereby given him as much present comfort as they were able, they were forced to leave him to the company of his wife *Joan*, and seek themselves a quieter lodging for next night. But at their parting from him, Mr. *Cranmer* said, *Good Tutor, I am sorry your lot is fallen in no better ground, as to your parsonage; and more sorry that your wife proves not a more comfortable companion, after you have wearied yourself in your restless studies.* To whom the good man replied, *My dear George, if Saints have usually a double share in the miseries of this life, I, that am none, ought not to repine at what my wise Creator hath appointed for me; but labour—as indeed I do daily—to submit mine to his will, and possess my soul in patience and peace.*

At their return to *London*, *Edwin Sandys* acquaints his Father, who was then Archbishop of *York*, with

his Tutor's sad condition, and solicits for his removal to some benefice that might give him a more quiet and a more comfortable subsistence; which his father did most willingly grant him when it should next fall into his power. And not long after this time, which was in the year 1585, Mr. *Alvey*,—Master of the Temple,—died, who was a man of a strict life, of great learning, and of so venerable behaviour, as to gain so high a degree of love and reverence from all men, that he was generally known by the name of Father *Alvey*. And at the Temple-reading, next after the death of this Father *Alvey*, he, the said Archbishop of *York* being then at dinner with the Judges, the Reader, and the Benchers of that Society, met with a general condolment for the death of Father *Alvey*, and with a high commendation of his Saint-like life, and of his great merit both towards God and man; and as they bewailed his death, so they wished for a like pattern of virtue and learning to succeed him. And here came in a fair occasion for the Bishop to commend Mr. *Hooker* to Father *Alvey's* place, which he did with so effectual an earnestness, and that seconded with so many other testimonies of his worth, that Mr. *Hooker* was sent for from *Drayton-Beauchamp* to *London*, and there the Mastership of the Temple proposed unto him by the Bishop, as a greater freedom from his country cares, the advantages of a better society, and a more liberal pension than his country Parsonage did afford him. But these

reasons were not powerful enough to incline him to a willing acceptance of it: his wish was rather to gain a better country living, where he might *see God's blessings spring out of the earth, and be free from noise,*—so he expressed the desire of his heart,—*and eat that bread which he might more properly call his own, in privacy and quietness.* But, notwithstanding this averseness, he was at last persuaded to accept of

* *This you may find in the Temple Records. William Ermostead was Master of the Temple at the Dissolution of the Priory, and died 2 Eliz. (1559).*

Richard Alvey, *Bat. Divinity, Pat. 13 Febr. 2 Eliz. Magister, sive Custos Domûs et Ecclesiæ Novi Templi, died 27 Eliz. (1585).*

Richard Hooker succeeded that year by Patent, in terminis, as Alvey had it, and he left it 33 Eliz. (1591).

That year Dr. Balgey succeeded Richard Hooker.

the Bishop's proposal; and was by * Patent for life, made Master of the Temple the 17th of March, 1585, he being then in the 34th year of his age.

And here I shall make a stop; and, that the Reader may the better judge of what follows, give him a character of

the times, and temper of the people of this nation, when Mr. *Hooker* had his admission into this place; a place which he *accepted*, rather than *desired*: and yet here he promised himself a virtuous quietness, that blessed tranquillity which he always prayed and laboured for, that so he might in peace bring forth the fruits of peace, and glorify God by uninterrupted prayers and praises. For this he always thirsted and prayed: but Almighty God did not grant it; for his admission into this place was the very beginning of those oppositions and anxieties,

which till then this good man was a stranger to ; and of which the Reader may guess by what follows.

In this character of the times, I shall, by the Reader's favour, and for his information, look so far back as to the beginning of the reign of Queen *Elizabeth* ; a time, in which *the many pretended titles to the Crown, the frequent treasons, the doubts of her successor, the late Civil War, and the sharp persecution for Religion that raged to the effusion of so much blood in the reign of Queen Mary*, were fresh in the memory of all men ; and begot fears in the most pious and wisest of this nation, lest the like days should return again to them, or their present posterity. And the apprehension of these dangers, begot a hearty desire of a settlement in the Church and State ; believing there was no other probable way left to make them sit quietly under their own vines and fig-trees, and enjoy the desired fruit of their labours. But *time, and peace, and plenty*, begot *self-ends* ; and these begot *animosities, envy, opposition, and unthankfulness* for those very blessings for which they lately thirsted, being then the very utmost of their desires, and even beyond their hopes.

This was the temper of the times in the beginning of her reign ; and thus it continued too long ; for those very people that had enjoyed the desires of their hearts in a reformation from the Church of *Rome*, became at last so like the grave, as never to be satisfied, but were still thirsting for more and

more; neglecting to pay that obedience, and perform those vows, which they made in their days of adversities and fear: so that in short time there appeared three several interests, each of them fearless and restless in the prosecution of their designs: they may for distinction be called, the active *Romanists*, the restless *Non-conformists*,—of which there were many sorts,—and the passive peaceable *Protestant*. The counsels of the first considered and resolved on in *Rome*: the second both in *Scotland*, in *Geneva*, and in divers selected, secret, dangerous Conventicles, both there, and within the bosom of our own nation: the third pleaded and defended their cause by established Laws, both Ecclesiastical and Civil: and if they were active, it was to prevent the other two from destroying what was by those known Laws happily established to them and their posterity.

I shall forbear to mention the very many and dangerous plots of the Romanists against the Church and State; because what is principally intended in this digression, is an account of the opinions and activity of the Non-conformists; against whose judgment and practice Mr. *Hooker* became at last, but most unwillingly, to be engaged in a book-war; a war which he maintained not as against an enemy, but with the spirit of meekness and reason.

In which number of Non-conformists, though some might be sincere, well-meaning men, whose *indiscreet zeal* might be so like *charity*, as thereby

to cover a multitude of their errors ; yet of this party there were many that were possessed with a high degree of *spiritual wickedness* ; I mean with an innate restless *pride* and *malice* ; I do not mean the visible carnal sins of *gluttony* and *drunkenness*, and the like,—from which, good Lord, deliver us !—but sins of a higher nature, because they are more unlike God, who is the God of *love*, and *mercy*, and *order*, and *peace* ; and more like the Devil, who is not a *glutton*, nor can be *drunk*, and yet is a Devil : but I mean those spritual wickednesses of *malice* and *revenge*, and an *opposition to government* : men that joyed to be the authors of misery, which is properly *his* work that is the *enemy and disturber of mankind* ; and thereby greater sinners than the *glutton* or *drunkard*, though some will not believe it. And of this party there were also many, whom prejudice and a furious zeal had so blinded, as to make them neither to hear reason, nor adhere to the ways of peace : men, that were the very dregs and pest of mankind ; men whom *pride* and *self-conceit* had made to over-value their own pitiful crooked wisdom so much, as not to be ashamed to hold foolish and unmannerly disputes against those men whom they ought to reverence, and those laws which they ought to obey ; men, that laboured and joyed first to find out the faults, and then speak evil of Government, and to be the authors of confusion ; men, whom company, and conversation, and custom had at last so blinded, and made so

insensible that these were sins, that like those that perished in the *gainsaying of Korah*, so these died without repenting of these *spiritual wickednesses*; of which the practices of *Coppinger* and *Hacket* in their lives, and the death of them and their adherents, are, God knows, too sad examples, and ought to be cautions to those men that are inclined to the like *spiritual wickednesses*.

And in these times, which tended thus to confusion, there were also many of these scruple-mongers, that pretended a tenderness of conscience, refusing to take an oath before a lawful Magistrate: and yet these very men in their secret Conventicles did covenant and swear to each other, to be assiduous and faithful in using their best endeavours to set up the *Presbyterian doctrine* and *discipline*; and both in such a manner as they themselves had not yet agreed on; but up that government must. To which end there were many that wandered up and down, and were active in sowing discontents and sedition, by venomous and secret murmurings, and a dispersion of scurrilous pamphlets and libels against the Church and State; but especially against the Bishops; by which means, together with venomous and indiscreet sermons, the common people became so fanatic, as to believe the *Bishops to be Antichrist*, and the only obstructers of God's discipline! and at last some of them were given over to so bloody a zeal, and such other desperate delusions, as to find out a text in the *Revelation* of St.

John, that Antichrist was to be overcome by the sword. So that those very men, that began with *tender and meek petitions*, proceeded to *admonitions*; then to *satirical remonstrances*: and at last—having, like *Absalom*, numbered who was not, and who was, for their cause—they got a supposed certainty of so great a party, that they durst threaten *first the Bishops*, and then *the Queen and Parliament*, to all which they were secretly encouraged by the *Earl of Leicester*, then in great favour with her Majesty, and the reputed cherisher and patron-general of these pretenders to tenderness of conscience; his design being, by their means, to bring such an *odium* upon the *Bishops*, as to procure an alienation of their lands, and a large proportion of them for himself: which avaricious desire had at last so blinded his reason, that his ambitious and greedy hopes seemed to put him into a present possession of *Lambeth-House*.

And to these undertakings the Non-conformists of this nation, were much encouraged and heightened by a correspondence and confederacy with that brotherhood in *Scotland*; so that here they became so bold, that one * told the Queen openly in a sermon, *She was like an untamed heifer, that would not be ruled by God's people, but obstructed his discipline.* And in *Scotland* they were more confident; for there † they declared her an *Atheist*, and grew to such an height, as not to be accountable for any thing spoken against her,

* Mr. Dering.

† Vide Bishop *Spotswood's* History of the Church of *Scotland*.

nor for treason against their own King, if it were but spoken in the pulpit ; shewing at last such a disobedience to him, that his Mother being in England, and then in distress, and in prison, and in danger of death, the Church denied the King their prayers for her ; and at another time, when he had appointed a day of Feasting, the Church declared for a general Fast, in opposition to his authority.

To this height they were grown in both nations, and by these means there was distilled into the minds of the common people such other venomous and turbulent principles, as were inconsistent with the safety of the Church and State : and these opinions vented so daringly, that, beside the loss of life and limbs, the governors of the Church and State were forced to use such other severities as will not admit of an excuse, if it had not been to prevent the gangrene of confusion, and the perilous consequences of it ; which, without such prevention, would have been first confusion, and then ruin and misery to this numerous nation.

These errors and animosities were so remarkable, that they begot wonder in an ingenious *Italian*, who being about this time come newly into this nation, and considering them, writ scoffingly to a friend in his own country, to this purpose ; *That the common people of England were wiser than the wisest of his nation ; for here the very women and shop-keepers were able to judge of Predestination, and to determine what laws were fit to be made concerning Church-government ; and then, what were fit to be obeyed or abolished.*

That they were more able—or at least thought so—to raise and determine perplexed Cases of Conscience, than the wisest of the most learned Colleges in Italy ! That men of the slightest learning, and the most ignorant of the common people, were mad for a new, or super, or re-reformation of Religion ; and that in this they appeared like that man, who would never cease to whet and whet his knife, till there was no steel left to make it useful. And he concluded his letter with this observation, That those very men that were most busy in oppositions, and disputations, and controversies, and finding out the faults of their governors, had usually the least of humility and mortification, or of the power of godliness.

And to heighten all these discontents and dangers, there was also sprung up a generation of godless men ; men that had so long given way to their own lusts and delusions, and so highly opposed the blessed motions of His Spirit, and the inward light of their own consciences, that they became the very slaves of vice, and had thereby sinned themselves into a belief of that which they would, but could not believe, into a belief, which is repugnant even to human nature ;—for the Heathens believe that there are many Gods ;—but these had sinned themselves into a belief that there was no God ! and so, finding nothing in themselves but what was worse than nothing, began to wish what they were not able to hope for, namely, *That they might be like the beasts that perish !* and in wicked company—

which is the Atheist's sanctuary—were so bold as to say so: though the worst of mankind, when he is left alone at midnight, may *wish*, but is not then able to *think* it: even into a belief that there is no God. Into this wretched, this reprobate condition, many had then sinned themselves.

And now, when the Church was pestered with them, and with all those other fore-named irregularities; when her lands were in danger of alienation, her power at least neglected, and her peace torn to pieces by several schisms, and such heresies as do usually attend that sin;—for heresies do usually outlive their first authors;—when the common people seemed ambitious of doing those very things that were forbidden and attended with most dangers, that thereby they might be punished, and then applauded and pitied: when they called the spirit of opposition a tender conscience, and complained of persecution, because they wanted power to persecute others: when the giddy multitude raged, and became restless to find out misery for themselves and others; and the rabble would herd themselves together, and endeavour to govern and act in spite of authority;—in this extremity of fear, and danger of the Church and State, when, to suppress the growing evils of both, they needed a man of prudence and piety, and of an high and fearless fortitude, they were blest in all by *John Whitgift*, his being made Archbishop of *Canterbury*; of whom *Sir Henry Wotton*—that knew him well in his youth,

and had studied him in his age,—gives this true character ; *That he was a man of reverend and sacred memory, and of the primitive temper ; such a temper, as when the Church by lowliness of spirit did flourish in highest examples of virtue.* And indeed this man proved so.

And though I dare not undertake to add to this excellent and true character of Sir *Henry Wotton* ; yet I shall neither do right to this discourse, nor to my Reader, if I forbear to give him a further and short account of the life and manners of this excellent man ; and it shall be short, for I long to end this digression, that I may lead my Reader back to Mr. *Hooker* where we left him at the *Temple*.

John Whitgift was born in the County of *Lincoln*,



of a family that was ancient ; and noted to be both prudent, and affable, and gentle by nature. He was

educated in *Cambridge*; much of his learning was acquired in *Pembroke-Hall*,—where Mr. *Bradford* the Martyr was his Tutor:—from thence he was removed to *Peter-House*; from thence to be Master of *Pembroke-Hall*; and from thence to the Mastership of *Trinity-College*. About which time the Queen made him her Chaplain; and not long after Prebend of *Ely*, and then Dean of *Lincoln*; and having for many years past looked upon him with much reverence and favour, gave him a fair testimony of both, by giving him the Bishopric of *Worcester*, and—which was not with her a usual favour—forgiving him his first fruits; then by constituting him Vice-President of the Principality of *Wales*. And having experimented his wisdom, his justice, and moderation in the manage of her affairs in both these places, she, in the twenty-sixth of her reign, 1583, made him Archbishop of *Canterbury*, and, not long after, of her Privy Council; and trusted him to manage all her Ecclesiastical affairs and preferments. In all which removes, he was like the Ark, which left a blessing upon the place where it rested; and in all his employments was like *Jehoiada*, that did good unto *Israel*.

These were the steps of this Bishop's ascension to this place of dignity and cares: in which place—to speak Mr. *Camden's* very words in his *Annals of Queen Elizabeth*—he devoutly consecrated both his whole life to God, and his painful labours to the good of his Church. And yet in this place he met with

many oppositions in the regulation of Church affairs, which were much disordered at his entrance, by reason of the age and remissness of Bishop *Grindal*, his immediate predecessor, the activity of the Non-conformists, and their chief assistant the *Earl of Leicester*; and indeed by too many others of the like sacrilegious principles. With these he was to encounter; and though he wanted neither courage, nor a good cause, yet he foresaw, that without a great measure of the Queen's favour, it was impossible to stand in the breach, that had been lately made into the lands and immunities of the Church, or indeed to maintain the remaining lands and rights of it. And therefore by justifiable sacred insinuations, such as *St. Paul to Agrippa*,—*Agrippa, believest thou? I know thou believest*, he wrought himself into so great a degree of favour with her, as, by his pious use of it, hath got both of them a great degree of fame in this world, and of glory in that into which they are now both entered.

His merits to the Queen, and her favours to him were such, that she called him *her little black husband*, and called *his servants her servants*: and she saw so visible and blessed a sincerity shine in all his cares and endeavours for the Church's and for her good, that she was supposed to trust him with the very secrets of her soul, and to make him her confessor; of which she gave many fair testimonies; and of which one was, that *she would never eat flesh in Lent, without obtaining a licence from her*

little black husband : and would often say, *she pitied him because she trusted him, and had thereby eased herself by laying the burthen of all her Clergy-cares upon his shoulders, which he managed with prudence and piety.*

I shall not keep myself within the promised rules of brevity in this account of his interest with her Majesty, and his care of the Church's rights, if in this digression I should enlarge to particulars ; and therefore my desire is, that one example may serve for a testimony of both. And, that the Reader may the better understand it, he may take notice, that not many years before his being made Archbishop, there passed an Act, or Acts of Parliament, intending the better preservation of the Church-lands, by recalling a power which was vested in others to sell or lease them, by lodging and trusting the future care and protection of them only in the Crown : and amongst many that made a bad use of this power or trust of the Queen's, the *Earl of Leicester* was one ; and the Bishop having, by his interest with her Majesty, put a stop to the Earl's sacrilegious designs, they two fell to an open opposition before her ; after which they both quitted the room, not friends in appearance. But the Bishop made a sudden and seasonable return to her Majesty,—for he found her alone—and spake to her with great humility and reverence, to this purpose.

I beseech your Majesty to hear me with patience, and to believe that your's and the Church's safety are

dearer to me than my life, but my conscience dearer than both : and therefore give me leave to do my duty, and tell you, that Princes are deputed nursing Fathers of the Church, and owe it a protection ; and therefore God forbid that you should be so much as passive in her ruin, when you may prevent it ; or that I should behold it without horror and detestation ; or should forbear to tell your Majesty of the sin and danger of Sacrilege. And though you and myself were born in an age of frailties, when the primitive piety and care of the Church's lands and immunities are much decayed ; yet, Madam, let me beg that you would first consider that there are such sins as Profaneness and Sacrilege ; and that, if there were not, they could not have names in Holy Writ, and particularly in the New Testament. And I beseech you to consider, that though our Saviour said, He judged no man ; and, to testify it, would not judge nor divide the inheritance betwixt the two brethren, nor would judge the woman taken in adultery ; yet in this point of the Church's rights he was so zealous, that he made himself both the accuser, and the judge, and the executioner too, to punish these sins ; witnessed, in that he himself made the whip to drive the profaners out of the Temple, overthrew the tables of the money-changers, and drove them out of it. And I beseech you to consider, that it was St. Paul that said to those Christians of his time that were offended with Idolatry, and yet committed Sacrilege ; Thou that abhorrest Idols, dost thou commit Sacrilege ? supposing, I think, Sacrilege the greater sin. This may occasion your Majesty to

consider, that there is such a sin as Sacrilege ; and to incline you to prevent the Curse that will follow it, I beseech you also to consider, that Constantine, the first Christian Emperor, and Helena his Mother ; that King Edgar, and Edward the Confessor ; and indeed many others of your predecessors, and many private Christians, have also given to God, and to his Church, much land, and many immunities, which they might have given to those of their own families, and did not ; but gave them for ever as an absolute right and sacrifice to God : and with these immunities and lands they have entailed a curse upon the alienators of them : God prevent your Majesty and your successors from being liable to that Curse, which will cleave unto Church-lands as the leprosy to the Jews.

And to make you, that are trusted with their preservation, the better to understand the danger of it, I beseech you forget not, that, to prevent these Curses, the Church's land and power have been also endeavoured to be preserved, as far as human reason and the law of this nation have been able to preserve them, by an immediate and most sacred obligation on the consciences of the Princes of this realm. For they that consult Magna Charta shall find, that as all your predecessors were at their Coronation, so you also were sworn before all the Nobility and Bishops then present, and in the presence of God, and in his stead to him that anointed you, to maintain the Church-lands, and the rights belonging to it ; and this you yourself have testified openly to God at the holy Altar, by laying your hands on the

Bible then lying upon it. And not only Magna Charta, but many modern Statutes have denounced a Curse upon those that break Magna Charta; a Curse like the leprosy, that was entailed on the Jews: for as that, so these Curses have, and will cleave to the very stones of those buildings that have been consecrated to God; and the father's sin of Sacrilege hath, and will prove to be entailed on his son and family. And now, Madam, what account can be given for the breach of this Oath at the Last Great Day, either by your Majesty, or by me, if it be wilfully, or but negligently violated, I know not.

And therefore, good Madam, let not the late Lord's exceptions against the failings of some few Clergymen prevail with you to punish posterity for the errors of this present age; let particular men suffer for their particular errors; but let God and his Church have their inheritance: and though I pretend not to prophecy, yet I beg posterity to take notice of what is already become visible in many families; that Church-land added to an ancient and just inheritance, hath proved like a moth fretting a garment, and secretly consumed both: or like the Eagle that stole a coal from the altar, and thereby set her nest on fire, which consumed both her young eagles and herself that stole it. And though I shall forbear to speak reproachfully of your Father, yet I beg you to take notice, that a part of the Church's rights, added to the vast treasures left him by his Father, hath been conceived to bring an unavoidable consumption upon both, notwithstanding all his diligence to preserve them.

And consider, that after the violation of those laws, to which he had sworn in Magna Charta, God did so far deny him his restraining grace, that as King Saul, after he was forsaken of God, fell from one sin to another ; so he, till at last he fell into greater sins than I am willing to mention. Madam, Religion is the foundation and cement of human societies ; and when they that serve at God's Altar shall be exposed to poverty, then Religion itself will be exposed to scorn, and become contemptible ; as you may already observe it to be in too many poor Vicarages in this nation. And therefore, as you are by a late Act or Acts of Parliament, entrusted with a great power to preserve or waste the Church's lands ; yet dispose of them, for Jesus' sake, as you have promised to men, and vowed to God, that is, as the donors intended : let neither falsehood nor flattery beguile you to do otherwise ; but put a stop to God's and the Levite's portion, I beseech you, and to the approaching ruins of His Church, as you expect comfort at the Last Great Day ; for Kings must be judged. Pardon this affectionate plainness my most dear Sovereign, and let me beg to be still continued in your favour ; and the Lord still continue you in His.

The Queen's patient hearing this affectionate speech, and her future care to preserve the Church's rights, which till then had been neglected, may appear a fair testimony, that he made her's and the Church's good the chiefest of his cares, and that she also thought so. And of this there were such daily testimonies given, as begot betwixt them so

mutual a joy and confidence, that they seemed born to believe and do good to each other; she not doubting his piety to be more than all his opposers, which were many; nor doubting his prudence to be equal to the chiefest of her Council, who were then as remarkable for active wisdom, as those dangerous times did require, or this nation did ever enjoy. And in this condition he continued twenty years; in which time he saw some flowings, but many more ebbings of her favour towards all men that had opposed him, especially the *Earl of Leicester*: so that God seemed still to keep him in her favour, that he might preserve the remaining Churchlands and immunities from Sacrilegious alienations. And this good man deserved all the honour and power with which she gratified and trusted him; for he was a pious man, and naturally of noble and grateful principles: he eased her of all her Churchcares by his wise manage of them; he gave her faithful and prudent counsels in all the extremities and dangers of her temporal affairs, which were very many; he lived to be the chief comfort of her life in her declining age, and to be then most frequently with her, and her assistant at her private devotions; he lived to be the greatest comfort of her soul upon her death-bed, to be present at the expiration of her last breath, and to behold the closing of those eyes that had long looked upon him with reverence and affection. And let this also be added, that he was the Chief Mourner at her sad

funeral ; nor let this be forgotten, that, within a few hours after her death he was the happy proclaimer, that King *James*—her peaceful successor—was heir to the Crown.

Let me beg of my Reader to allow me to say a little, and but a little, more, of this good Bishop, and I shall then presently lead him back to Mr. *Hooker* ; and because I would hasten, I will mention but one part of the Bishop's charity and humility ; but this of both. He built a large Alms-house near to his own Palace at *Croydon* in *Surrey*, and endowed it with maintenance for a Master and twenty-eight poor men and women ; which he visited so often, that he knew their names and dispositions ; and was so truly humble, that he called them *Brothers* and *Sisters* : and whensoever the Queen descended to that lowliness to dine with him at his Palace in *Lambeth*,—which was very often,—he would usually the next day shew the like lowliness to his poor *Brothers* and *Sisters* at *Croydon*, and dine with them at his Hospital ; at which time, you may believe there was joy at the table. And at this place he built also a fair Free-school, with a good accommodation and maintenance for the Master and Scholars. Which gave just occasion for *Boyse Sisi*, then Ambassador for the French King, and resident here, at the Bishop's death, to say, *The Bishop had published many learned books ; but a Free-school to train up youth, and an Hospital to lodge and maintain aged and poor people, were the best*

evidences of Christian learning that a Bishop could leave to posterity. This good Bishop lived to see King James settled in peace, and then fell into an extreme sickness at his Palace in *Lambeth*; of which when the King had notice, he went presently to visit him, and found him in his bed in a declining condition and very weak; and after some short discourse betwixt them, the King at his departure assured him, *He had a great affection for him, and a very high value for his prudence and virtues, and would endeavour to beg his life of God for the good of his Church.* To which the good Bishop replied, *Pro Ecclesia Dei! Pro Ecclesia Dei!* which were the last words he ever spake; therein testifying, that as in his life, so at his death, his chiefest care was of God's Church.

This *John Whitgift* was made Archbishop in the year 1583. In which busy place he continued twenty years and some months; and in which time you may believe he had many trials of his courage and patience: but his motto was *Vincit qui patitur*; and he made it good.

Many of his trials were occasioned by the then powerful *Earl of Leicester*, who did still—but secretly—raise and cherish a faction of Non-conformists to oppose him; especially one *Thomas Cartwright*, a man of noted learning, sometime contemporary with the Bishop in *Cambridge*, and of the same College, of which the Bishop had been Master: in which place there began some emulations,—the

particulars I forbear,—and at last open and high oppositions betwixt them ; and in which you may believe Mr. *Cartwright* was most faulty, if his expulsion out of the University can incline you to it.

And in this discontent after the Earl's death,—which was 1588,—Mr. *Cartwright* appeared a chief cherisher of a party that were for the *Geneva* Church-government ; and, to effect it, he ran himself into many dangers both of liberty and life ; appearing at the last to justify himself and his party in many remonstrances, which he caused to be printed : and to which the Bishop made a first answer, and *Cartwright* replied upon him ; and then the Bishop having rejoined to his first reply, Mr. *Cartwright* either was, or was persuaded to be, satisfied ; for he wrote no more, but left the Reader to be judge which had maintained their cause with most charity and reason. After some silence, Mr. *Cartwright* received from the Bishop many personal favours and betook himself to a more private living, which was at *Warwick*, where he was made Master of an Hospital, and lived quietly, and grew rich ; and where the Bishop gave him a licence to preach, upon promises not to meddle with controversies, but incline his hearers to piety and moderation : and this promise he kept during his life, which ended 1602, the Bishop surviving him but some few months ; each ending his days in perfect charity with the other.

And now after this long digression, made for the

information of my Reader concerning what follows, I bring him back to venerable Mr. *Hooker*, where we left him in the *Temple*, and where we shall find him as deeply engaged in a controversy with *Walter Travers*,—a friend and favourite of Mr. *Cartwright's*—as the Bishop had ever been with Mr. *Cartwright* himself, and of which I shall proceed to give this following account.

And first this ; that though the pens of Mr. *Cartwright* and the Bishop were now at rest, yet there was sprung up a new generation of restless men, that by company and clamours became possessed of a faith, which they ought to have kept to themselves, but could not : men that were become positive in asserting, *That a Papist cannot be saved* : insomuch, that about this time, at the execution of the Queen of *Scots*, the Bishop that preached her Funeral Sermon—which was Dr. *Howland*, then Bishop of *Peterborough*—was reviled for not being positive for her damnation. And besides this boldness of their becoming Gods, so far as to set limits to His mercies, there was not only one *Martin Mar-Prelate*, but other venomous books daily printed and dispersed ; books that were so absurd and scurrilous, that the graver Divines disdained them an answer. And yet these were grown into high esteem with the common people, till *Tom Nash* appeared against them all, who was a man of a sharp wit, and the master of a scoffing, satirical, merry pen, which he employed to discover the absurdities

of those blind, malicious, senseless pamphlets, and sermons as senseless as they ; *Nash's* answers being like his books, which bore these, or like titles ; *An Almond for a Parrot ; A Fig for my Godson ; Come crack me this Nut*, and the like ; so that this merry wit made some sport, and such a discovery of their absurdities, as—which is strange—he put a greater stop to these malicious pamphlets, than a much wiser man had been able.

And now the Reader is to take notice, that at the death of *Father Alvey*, who was Master of the *Temple*, this *Walter Travers* was Lecturer there for the Evening Sermons, which he preached with great approbation, especially of some citizens, and the younger gentlemen of that Society ; and for the most part approved by *Mr. Hooker* himself, in the midst of their oppositions. For he continued Lecturer a part of his time ; *Mr. Travers* being indeed a man of competent learning, of a winning behaviour, and of a blameless life. But he had taken Orders by the Presbytery in *Antwerp*,—and with them some opinions, that could never be eradicated, —and if in any thing he was transported, it was in an extreme desire to set up that government in this nation ; for the promoting of which he had a correspondence with *Theodore Beza* at *Geneva*, and others in *Scotland* ; and was one of the chiefest assistants to *Mr. Cartwright* in that design.

Mr. Travers had also a particular hope to set up this government in the *Temple*, and to that end used

his most zealous endeavours to be Master of it ; and his being disappointed by Mr. *Hooker's* admittance, proved the occasion of a public opposition betwixt them in their Sermons : many of which were concerning the doctrine and ceremonies of this Church : insomuch that, as St. *Paul* withstood St. *Peter* to his face, so did they withstand each other in their Sermons : for, as one hath pleasantly expressed, it *The forenoon Sermon spake* Canterbury ; and *the afternoon* Geneva.

In these Sermons there was little of bitterness, but each party brought all the reasons he was able to prove his adversary's opinion erroneous. And thus it continued a long time, till the oppositions became so visible, and the consequences so dangerous, especially in that place, that the prudent Archbishop put a stop to Mr. *Travers* his preaching, by a positive prohibition. Against which Mr. *Travers* appealed, and petitioned her Majesty's Privy Council to have it recalled ; where, besides his patron, the *Earl of Leicester*, he met also with many assisting friends : but they were not able to prevail with, or against the Archbishop, whom the Queen had intrusted with all Church-power ; and he had received so fair a testimony of Mr. *Hooker's* principles, and of his learning and moderation, that he withstood all solicitations. But the denying this petition of Mr. *Travers*, was unpleasant to divers of his party ; and the reasonableness of it became at last to be so publicly magnified by them, and many others of

that party, as never to be answered : so that, intending the Bishop's and Mr. *Hooker's* disgrace, they procured it to be privately printed and scattered abroad ; and then Mr. *Hooker* was forced to appear, and make as public an Answer ; which he did, and dedicated it to the Archbishop ; and it proved so full an answer, an answer that had in it so much of clear reason, and writ with so much meekness and majesty of style, that the Bishop began to have him in admiration, and to rejoice that he had appeared in his cause, and disdained not earnestly to beg his friendship ; even a familiar friendship with a man of so much *quiet learning and humility*.

To enumerate the many particular points, in which Mr. *Hooker* and Mr. *Travers* dissented,—all, or most of which I have seen written,—would prove at least tedious : and therefore I shall impose upon my Reader no more than two, which shall immediately follow, and by which he may judge of the rest.

Mr. *Travers* excepted against Mr. *Hooker*, for that in one of his Sermons he declared, *That the assurance of what we believe by the Word of God is not to us so certain as that which we perceive by sense*. And Mr. *Hooker* confesseth he said so, and endeavours to justify it by the reasons following.

First ; I taught that the things which God promises in his Word are surer than what we touch, handle, or see : but are we so sure and certain of them ? If we be, why doth God so often prove his promises to us as he

doth, by arguments drawn from our sensible experience? For we must be surer of the proof than of the things proved; otherwise it is no proof. For example; how is it that many men looking on the moon, at the same time, every one knoweth it to be the moon as certainly as the other doth? but many believing one and the same promise, have not all one and the same fulness of persuasion. For how falleth it out, that men being assured of any thing by sense, can be no surer of it than they are; when as the strongest in faith that liveth upon the earth hath always need to labour, strive, and pray, that his assurance concerning heavenly and spiritual things may grow, increase, and be augmented?

The Sermon, that gave him the cause of this his justification, makes the case more plain, by declaring *That there is, besides this certainty of evidence, a certainty of adherence.* In which having most excellently demonstrated what the certainty of adherence is, he makes this comfortable use of it, *Comfortable, he says, as to weak believers, who suppose themselves to be faithless, not to believe, when notwithstanding they have their adherence; the Holy Spirit hath his private operations, and worketh secretly in them, and effectually too, though they want the inward testimony of it.*

Tell this, saith he, to a man that hath a mind too much dejected by a sad sense of his sin; to one that, by a too severe judging of himself, concludes that he wants faith, because he wants the comfortable assurance of it; and his answer will be, *Do not per-*

suade me against my knowledge, against what I find and feel in myself: I do not, I know, I do not believe.—Mr. Hooker's own words follow.—*Well then, to favour such men a little in their weakness, let that be granted which they do imagine; be it, that they adhere not to God's promises, but are faithless, and without belief: but are they not grieved for their unbelief? They confess they are; do they not wish it might, and also strive that it may be otherwise? We know they do. Whence cometh this, but from a secret love and liking, that they have of those things believed? For no man can love those things which in his own opinion are not; and if they think those things to be, which they shew they love, when they desire to believe them; then must it be, that, by desiring to believe, they prove themselves true believers: for without faith no man thinketh that things believed are: which argument all the subtilties of infernal powers will never be able to dissolve.* This is an abridgement of part of the reasons Mr. Hooker gives for his justification of this his opinion, for which he was excepted against by Mr. Travers.

Mr. Hooker was also accused by Mr. Travers, for that he in one of his Sermons had declared, *That he doubted not but that God was merciful to many of our forefathers living in Popish superstition, for as much as they sinned ignorantly:* and Mr. Hooker in his Answer professeth it to be his judgment, and declares his reasons for this charitable opinion to be as followeth.

But first, he states the question about *Justification*

and Works, and how the foundation of Faith without works is overthrown ; and then he proceeds to discover that way which natural men and some others have mistaken to be the way, by which they hope to attain true and everlasting happiness : and having discovered the mistaken, he proceeds to direct to that true way, by which, and no other, everlasting life and blessedness is attainable. And these two ways he demonstrates thus :—they be his own words that follow :—“ That, the way of Nature ; “ this, the way of Grace ; the end of that way, Salvation merited, pre-supposing the righteousness of men’s “ works ; their righteousness, a natural ability to do “ them ; that ability, the goodness of God, which created “ them in such perfection. But the end of this way, “ Salvation bestowed upon men as a gift : pre-supposing “ not their righteousness, but the forgiveness of their “ unrighteousness, Justification ; their justification, not “ their natural ability to do good, but their hearty sorrow for not doing, and unfeigned belief in Him, for “ whose sake not-doers are accepted, which is their “ Vocation ; their vocation, the election of God, taking “ them out of the number of lost children ; their Election, a Mediator in whom to be elected ; this mediation, inexplicable mercy ; this mercy, supposing their “ misery for whom He vouchsafed to die, and make “ Himself a Mediator.”

And he also declareth, *There is no meritorious cause for our Justification, but Christ : no effectual, but his mercy ; and says also, We deny the grace of*

our Lord Jesus Christ, we abuse, disannul, and annihilate the benefit of his passion, if by a proud imagination we believe we can merit everlasting life, or can be worthy of it. This belief, he declareth, is to destroy the very essence of our Justification; and he makes all opinions that border upon this to be very dangerous. Yet nevertheless,—and for this he was accused,—

“ considering how many virtuous and just men, how
 “ many Saints and Martyrs have had their dangerous
 “ opinions, amongst which this was one, that they hoped
 “ to make God some part of amends, by voluntary
 “ punishments which they laid upon themselves: be-
 “ cause by this, or the like erroneous opinions,
 “ which do by consequence overthrow the merits of
 “ Christ, shall man be so bold as to write on their
 “ graves, *Such men are damned; there is for them no
 “ Salvation?* St. Austin says, *Errare possum, Hære-
 “ ticus esse nolo.* And except we put a difference
 “ betwixt them that err ignorantly, and them that
 “ obstinately persist in it, how is it possible that
 “ any man should hope to be saved? Give me a
 “ Pope or a Cardinal, whom great afflictions have
 “ made to know himself, whose heart God hath
 “ touched with true sorrow for all his sins, and
 “ filled with a love of Christ and his Gospel; whose
 “ eyes are willingly open to see the truth, and his
 “ mouth ready to renounce all error,—this one
 “ opinion of merit excepted, which he thinketh God
 “ will require at his hands;—and because he wanteth,
 “ trembleth, and is discouraged, and yet can say,

“ *Lord, cleanse me from all my secret sins ! shall I*
 “ *think, because of this, or a like error, such men*
 “ *touch not so much as the hem of Christ’s gar-*
 “ *ment ? If they do, wherefore should I doubt, but*
 “ *that virtue may proceed from Christ to save them ?*
 “ *No, I will not be afraid to say to such a one,*
 “ *You err in your opinion ; but be of good comfort ; you*
 “ *have to do with a merciful God, who will make the*
 “ *best of that little which you hold well ; and not with*
 “ *a captious sophister, who gathereth the worst out of*
 “ *every thing in which you are mistaken.*”

But it will be said, says Mr. Hooker, *The admittance of merit in any degree overthroweth the foundation, excludeth from the hope of mercy, from all possibility of salvation.* (And now Mr. Hooker’s own words follow.)

“ *What, though they hold the truth sincerely in*
 “ *all other parts of Christian faith ; although they*
 “ *have in some measure all the virtues and graces*
 “ *of the Spirit, although they have all other tokens*
 “ *of God’s children in them ? although they be far*
 “ *from having any proud opinion, that they shall be*
 “ *saved by the worthiness of their deeds ? although*
 “ *the only thing, that troubleth and molesteth them,*
 “ *be a little too much dejection, somewhat too great*
 “ *a fear arising from an erroneous conceit, that God*
 “ *will require a worthiness in them, which they*
 “ *are grieved to find wanting in themselves ? al-*
 “ *though they be not obstinate in this opinion ?*
 “ *although they be willing, and would be glad to*

“ forsake it, if any one reason were brought suf-
 “ ficient to disprove it? although the only cause
 “ why they do not forsake it ere they die, be their
 “ ignorance of that means by which it might be
 “ disproved? although the cause why the ignorance
 “ in this point is not removed, be the want of know-
 “ ledge in such as should be able, and are not, to
 “ remove it?” *Let me die, says Mr. Hooker, if it be
 ever proved, that simply an error doth exclude a Pope
 or Cardinal in such a case utterly from hope of life.*
 “ Surely, I must confess, that if it be an error to
 “ think that God may be merciful to save men, even
 “ when they err, my greatest comfort is my error :
 “ were it not for the love I bear to this error, I
 “ would never wish to speak or to live.”

I was willing to take notice of these two points,
 as supposing them to be very material; and that,
 as they are thus contracted, they may prove useful
 to my Reader; as also for that the answers be ar-
 guments of Mr. *Hooker's* great and clear reason, and
 equal charity. Other exceptions were also made
 against him by Mr. *Travers*, as *That he prayed before,
 and not after, his Sermons; that in his prayers he
 named Bishops; that he kneeled, both when he prayed,
 and when he received the Sacrament; and—says Mr.
 Hooker in his Defence—other exceptions so like these,
 as but to name, I should have thought a greater fault
 than to commit them.*

And it is not unworthy the noting, that, in the
 manage of so great a controversy, a sharper reproof

than this, and one like it, did never fall from the happy pen of this humble man. That like it was upon a like occasion of exceptions, to which his answer was, *your next argument consists of railing and of reasons : to your railing I say nothing ; to your reasons I say what follows.* And I am glad of this fair occasion to testify the dove-like temper of this meek, this matchless man. And doubtless, if Almighty God had blest the Dissenters from the ceremonies and discipline of this Church, with a like measure of wisdom and humility, instead of their pertinacious zeal, then obedience and truth had kissed each other ; then peace and piety had flourished in our nation, and this Church and State had been blessed like *Jerusalem, that is at unity with itself* : but this can never be expected, till God shall bless the common people of this nation with a belief, *That Schism is a sin, and they not fit to judge what is Schism ;* and bless them also with a belief, *That there may be offences taken which are not given,* and, *That laws are not made for private men to dispute, but to obey.*

And this also may be worthy of noting, that these exceptions of Mr. *Travers* against Mr. *Hooker* proved to be *felix error*, for they were the cause of his transcribing those few of his Sermons, which we now see printed with his books ; and of his Answer to Mr. *Travers* his Supplication ; and of his most learned and useful Discourse of *Justification, of Faith, and Works* : and by their transcription they fell into

such hands as have preserved them from being lost, as too many of his other matchless writings were; and from these I have gathered many observations in this discourse of his life,

After the publication of his Answer to the Petition of Mr. *Travers*, Mr. *Hooker* grew daily into greater repute with the most learned and wise of the nation: but it had a contrary effect in very many of the *Temple*, that were zealous for Mr. *Travers*, and for his Church-discipline; insomuch, that though Mr. *Travers* left the place, yet the seeds of discontent could not be rooted out of that Society, by the great reason, and as great meekness, of this humble man: for though the chief Benchers gave him much reverence and encouragement, yet he there met with many neglects and oppositions by those of Master *Travers*' judgment; insomuch that it turned to his extreme grief: and, that he might unbeguile and win them, he designed to write a deliberate, sober treatise of the Church's power to make Canons for the use of ceremonies, and by law to impose an obedience to them, as upon her children; and this he proposed to do in *Eight Books of the Laws of Ecclesiastical Polity*; intending therein to shew such arguments as should force an assent from all men, if reason, delivered in sweet language, and void of any provocation, were able to do it: and, that he might prevent all prejudice, he wrote before it a large Preface, or Epistle to the *Dissenting Brethren*, wherein there were such bowels of

love, and such a commixture of that *love* with *reason*, as was never exceeded but in Holy Writ; and particularly by that of *St. Paul* to his dear brother and fellow-labourer *Philemon*: than which none ever was more like this epistle of *Mr. Hooker's*. So that his dear friend and companion in his studies, *Dr. Spencer*, might, after his death, justly say, *What admirable height of learning, and depth of judgment, dwelt in the lowly mind of this truly humble man;—great in all wise men's eyes, except his own; with what gravity and majesty of speech his tongue and pen uttered heavenly mysteries; whose eyes, in the humility of his heart, were always cast down to the ground; how all things that proceeded from him were breathed as from the Spirit of Love; as if he, like the Bird of the Holy Ghost, the Dove, had wanted gall;—let those that knew him not in his person, judge by these living images of his soul, his writings.*

The foundation of these books was laid in the *Temple*; but he found it no fit place to finish what he had there designed; he therefore earnestly solicited the Archbishop for a remove from that place; to whom he spake to this purpose: *My Lord, when I lost the freedom of my cell, which was my College, yet I found some degree of it in my quiet country parsonage: but I am weary of the noise and oppositions of this place; and indeed God and Nature did not intend me for contentions, but for study and quietness. My Lord, my particular contests with Mr. Travers here have proved the more unpleasant to me, because I believe*

him to be a good man ; and that belief hath occasioned me to examine mine own conscience concerning his opinions ; and, to satisfy that, I have consulted the Scripture, and other laws, both human and divine, whether the conscience of him, and others of his judgment, ought to be so far complied with, as to alter our frame of Church-government, our manner of God's worship, our praising and praying to him, and our established ceremonies, as often as his, and other tender consciences shall require us. And in this examination, I have not only satisfied myself, but have begun a Treatise, in which I intend a justification of the Laws of our Ecclesiastical Polity ; in which design God and his holy Angels shall at the Last Great Day bear me that witness which my conscience now does : that my meaning is not to provoke any, but rather to satisfy all tender consciences : and I shall never be able to do this, but where I may study, and pray for God's blessing upon my endeavours, and keep myself in peace and privacy, and behold God's blessing spring out of my mother earth, and eat my own bread without oppositions ; and therefore, if your Grace can judge me worthy of such a favour, let me beg it, that I may perfect what I have begun.

About this time the Parsonage or Rectory of *Boscum*, in the Diocese of *Sarum*, and six miles from that City, became void. The Bishop of *Sarum* is Patron of it ; but in the vacancy of that See,—which was three years betwixt the translation of Bishop *Pierce* to the See of *York*, and Bishop

Caldwell's admission into it,—the disposal of that, and all benefices belonging to that See, during this said vacancy, came to be disposed of by the Archbishop of *Canterbury*; and he presented *Richard Hooker* to it in the year 1591. And *Richard Hooker* was also in the said year instituted, *July 17*, to be a Minor Prebend of *Salisbury*, the corps to it being *Nether-Haven*, about ten miles from that City; which prebend was of no great value, but intended chiefly to make him capable of a better preferment in that church. In this *Boscum* he continued till he had finished four of his eight proposed books of the *Laws of Ecclesiastical Polity*, and these were entered into the Register-book in Stationers Hall, the 9th of *March*, 1592, but not published till the year 1594, and then were with the before-mentioned large and affectionate Preface, which he directs to them that seek—as they term it—the reformation of the *Laws and Orders Ecclesiastical in the Church of England*; of which books I shall yet say nothing more, but that he continued his laborious diligence to finish the remaining four during his life;—of all which more properly hereafter;—but at *Boscum* he finished and published but only the first four, being then in the 39th year of his age.

He left *Boscum* in the year 1595, by a surrender of it into the hands of Bishop *Caldwell*; and he presented *Benjamin Russel*, who was instituted into it the 23d of *June* in the same year.

The Parsonage of *Bishop's Bourne* in Kent, three

miles from *Canterbury*, is in that Archbishop's gift : but, in the latter end of the year 1594, Dr. *William Redman*, the Rector of it, was made Bishop of *Norwich* ; by which means the power of presenting to it was *pro ed vice* in the Queen ; and she presented *Richard Hooker*, whom she loved well, to this good living of *Bourne*, the 7th of *July*, 1595 ; in which living he continued till his death, without any addition of dignity or profit.

And now having brought our *Richard Hooker* from his birth-place, to this where he found a grave, I shall only give some account of his books, and of his behaviour in this Parsonage of *Bourne*, and then give a rest both to myself and my Reader.

His first four books and large epistle have been declared to be printed at his being at *Boscum*, Anno 1594. Next I am to tell, that at the end of these four books there was, when he first printed them, this Advertisement to the Reader. " I have for
 " some causes, thought it at this time more fit to
 " let go these first four books by themselves, than
 " to stay both them and the rest, till the whole
 " might together be published. Such generalities
 " of the cause in question as are here handled, it
 " will be perhaps not amiss to consider apart, by
 " way of introduction unto the books that are to
 " follow concerning particulars ; in the mean time
 " the Reader is requested to mend the Printer's
 " errors, as noted underneath."

And I am next to declare, that his Fifth Book—

which is larger than his first four—was first also printed by itself, *Anno* 1597, and dedicated to his patron—for till then he chose none—the Archbishop. These books were read with an admiration of their excellency in this, and their just fame spread itself also into foreign nations. And I have been told, more than forty years past, that either Cardinal *Allen*, or learned Dr. *Stapleton*,—both Englishmen, and in *Italy* about the time when *Hooker's* four books were first printed,—meeting with this general fame of them, were desirous to read an author, that both the reformed and the learned of their own Romish Church did so much magnify; and therefore caused them to be sent for to *Rome*: and after reading them, boasted to the Pope,—which then was *Clement* the Eighth,—*That though he had lately said, he never met with an English book, whose writer deserved the name of author; yet there now appeared a wonder to them, and it would be so to his Holiness, if it were in Latin: for a poor obscure English Priest had writ four such books of Laws, and Church-polity, and in a style that expressed such a grave and so humble a majesty, with such clear demonstration of reason, that in all their readings they had not met with any that exceeded him: and this begot in the Pope an earnest desire that Dr. Stapleton should bring the said four books, and, looking on the English, read a part of them to him in Latin; which Dr. Stapleton did, to the end of the first book; at the conclusion of which,*

the Pope spake to this purpose : *There is no learning that this man hath not searched into, nothing too hard for his understanding : this man indeed deserves the name of an author : his books will get reverence by age ; for there is in them such seeds of eternity, that if the rest be like this, they shall last till the last fire shall consume all learning.*

Nor was this high, the only testimony and commendations given to his books ; for at the first coming of King *James* into this kingdom, he enquired of the Archbishop *Whitgift* for his friend *Mr. Hooker*, that writ the books of Church-polity ; to which the answer was, that he died a year before Queen *Elizabeth*, who received the sad news of his death with very much sorrow ; to which the King replied, *And I receive it with no less, that I shall want the desired happiness of seeing and discoursing with that man, from whose books I have received such satisfaction : indeed, my Lord, I have received more satisfaction in reading a leaf or paragraph, in Mr. Hooker, though it were but about the fashion of Churches, or Church-Music, or the like, but especially of the Sacraments, than I have had in the reading particular large treatises written but of one of those subjects by others, though very learned men : and I observe there is in Mr. Hooker no affected language ; but a grave, comprehensive, clear manifestation of reason, and that backed with the authority of the Scripture, the Fathers, and Schoolmen, and with all Law both Sacred and Civil. And, though many others write well, yet in the*

next age they will be forgotten ; but doubtless there is in every page of Mr. Hooker's book the picture of a divine soul, such pictures of truth and reason, and drawn in so sacred colours, that they shall never fade, but give an immortal memory to the author. And it is so truly true, that the King thought what he spake, that, as the most learned of the nation have, and still do mention Mr. Hooker with reverence ; so he also did never mention him but with the epithet of learned, or judicious, or reverend, or venerable Mr. Hooker.

Nor did his son, our late King *Charles* the First, ever mention him but with the same reverence, enjoining his son, our now gracious King, to be studious in Mr. *Hooker's* books. And our learned Antiquary Mr. *Camden*,* mentioning the * *In his Annals,*
death, the modesty, and other virtues 1599.
of Mr. *Hooker*, and magnifying his books, wished, *that, for the honour of this, and benefit of other nations, they were turned into the Universal Language.* Which work, though undertaken by many, yet they have been weary, and forsaken it : but the Reader may now expect it, having been long since begun and lately finished, by the happy pen of Dr. *Earle*, now Lord Bishop of *Salisbury*, of whom I may justly say,—and let it not offend him, because it is such a truth as ought not to be concealed from posterity, or those that now live, and yet know him not,—that since Mr. *Hooker* died, none have lived whom God hath blessed with more innocent wisdom,

more sanctified learning, or a more pious, peaceable, primitive temper: so that this excellent person seems to be only like himself, and our venerable *Richard Hooker*; and only fit to make the learned of all nations happy, in knowing what hath been too long confined to the language of our little island.

There might be many more and just occasions taken to speak of his books, which none ever did or can commend too much; but I decline them, and hasten to an account of his Christian behaviour and death at *Bourne*: in which place he continued



his customary rules of mortification and self-denial; was much in fasting, frequent in meditation and prayers, enjoying those blessed returns, which only men of strict lives feel and know, and of which men of loose and godless lives cannot be made sensible; for spiritual things are spiritually discerned.

At his entrance into this place, his friendship was

much sought for by *Dr. Hadrian Saravia*, then, or about that time, made one of the Prebends of *Canterbury*; a German by birth, and sometimes a Pastor both in *Flanders* and *Holland*, where he had studied, and well considered the controverted points concerning Episcopacy and Sacrilege; and in *England* had a just occasion to declare his judgment concerning both, unto his brethren ministers of the Low Countries; which was excepted against by *Theodore Beza* and others; against whose exceptions he rejoined, and thereby became the happy author of many learned tracts writ in Latin, especially of three; one, of the *Degrees of Ministers*, and of the *Bishops' superiority above the Presbytery*; a second, *against Sacrilege*; and a third of *Christian Obedience to Princes*; the last being occasioned by *Gretzerus* the Jesuit. And it is observable, that when, in a time of church-tumults, *Beza* gave his reasons to the Chancellor of *Scotland* for the abrogation of Episcopacy in that nation, partly by letters, and more fully in a Treatise of a threefold Episcopacy,—which he calls *divine, human, and satanical*,—this *Dr. Saravia* had, by the help of Bishop *Whitgift*, made such an early discovery of their intentions, that he had almost as soon answered that Treatise as it became public; and he therein discovered how *Beza's* opinion did contradict that of *Calvin's* and his adherents; leaving them to interfere with themselves in point of *Episcopacy*. But of these tracts it will not concern me to say more,

than that they were most of them dedicated to his, and the Church of England's watchful patron, *John Whitgift*, the Archbishop; and printed about the time in which Mr. *Hooker* also appeared first to the world, in the publication of his first four books of Ecclesiastical Polity.

This friendship being sought for by this learned Doctor, you may believe was not denied by Mr. *Hooker*, who was by fortune so like him, as to be engaged against Mr. *Travers*, Mr. *Cartwright*, and others of their judgment, in a controversy too like Dr. *Saravia's*; so that in this year of 1595, and in this place of *Bourne*, these two excellent persons began a holy friendship, increasing daily to so high and mutual affections, that their two wills seemed to be but one and the same; and their designs both for the glory of God, and peace of the Church, still assisting and improving each other's virtues, and the desired comforts of a peaceable piety; which I have willingly mentioned, because it gives a foundation to some things that follow.

This Parsonage of *Bourne* is from *Canterbury* three miles, and near to the common road that leads from that City to *Dover*; in which Parsonage Mr. *Hooker* had not been twelve months, but his books, and the innocency and sanctity of his life became so remarkable, that many turned out of the road, and others—scholars especially—went purposely to see the man, whose life and learning were so much admired: and *Alas!* as our Saviour said of St.

*John Baptist, What went they out to see? a man clothed in purple and fine linen? No, indeed; but an obscure, harmless man; a man in poor clothes, his loins usually girt in a coarse gown, or canonical coat; of a mean stature, and stooping, and yet more lowly in the thoughts of his soul: his body worn out, not with age, but study and holy mortifications; his face full of heat pimples, begot by his unactivity and sedentary life. And to this true character of his person, let me add this of his disposition and behaviour: God and Nature blessed him with so blessed a bashfulness, that as in his younger days his pupils might easily look him out of countenance; so neither then, nor in his age, did he ever willingly look any man in the face: and was of so mild and humble a nature, that his poor Parish-Clerk and he did never talk but with both their hats on, or both off, at the same time: and to this may be added, that though he was not purblind, yet he was short or weak-sighted; and where he fixed his eyes at the beginning of his sermon, there they continued till it was ended: and the Reader has a liberty to believe, that his modesty and dim sight were some of the reasons why he trusted Mrs. *Churchman* to choose his wife.*

This Parish-Clerk lived till the third or fourth year of the late Long Parliament; betwixt which time and Mr. *Hooker's* death there had come many to see the place of his burial, and the Monument dedicated to his memory by Sir *William Cowper*, who still lives; and the poor Clerk had many

rewards for shewing Mr. *Hooker's* grave place, and his said Monument, and did always hear Mr. *Hooker* mentioned with commendations and reverence : to all which he added his own knowledge and observations of his humility and holiness ; and in all which discourses the poor man was still more confirmed in his opinion of Mr. *Hooker's* virtues and learning. But it so fell out, that about the said third or fourth year of the Long Parliament, the then present Parson of *Bourne* was sequestered,—you may guess why,—and a *Genevan* Minister put into his good living. This, and other like sequestrations, made the Clerk express himself in a wonder, and say, *They had sequestered so many good men, that he doubted, if his good master Mr. Hooker had lived till now, they would have sequestered him too !*

It was not long before this intruding Minister had made a party in and about the said Parish, that were desirous to receive the Sacrament as in *Geneva* ; to which end, the day was appointed for a select company, and forms and stools set about the altar, or communion-table, for them to sit and eat and drink : but when they went about this work, there was a want of some joint-stools, which the Minister sent the Clerk to fetch, and then to fetch cushions,—but not to kneel upon.—When the Clerk saw them begin to sit down, he began to wonder ; but the Minister bade him *cease wondering, and lock the Church-door* : to whom he replied, *Pray take you the keys, and lock me out : I will never come*

more into this Church ; for all men will say, my master Hooker was a good man, and a good scholar ; and I am sure it was not used to be thus in his days : and report says the old man went presently home and died ; I do not say died immediately, but within a few days after.

But let us leave this grateful Clerk in his quiet grave, and return to Mr. *Hooker* himself, continuing our observations of his Christian behaviour in this place, where he gave a holy valediction to all the pleasures and allurements of earth ; possessing his soul in a virtuous quietness, which he maintained by constant study, prayers, and meditations. His use was to preach once every *Sunday*, and he, or his Curate, to catechise after the Second Lesson in the Evening Prayer. His Sermons were neither long nor earnest, but uttered with a grave zeal, and an humble voice : his eyes always fixed on one place, to prevent imagination from wandering ; insomuch, that he seemed to study as he spake. The design of his Sermons—as indeed of all his discourses—was to shew reasons for what he spake ; and with these reasons such a kind of rhetoric, as did rather convince and persuade, than frighten men into piety ; studying not so much for matter,—which he never wanted,—as for apt illustrations, to inform and teach his unlearned hearers by familiar examples, and then make them better by convincing applications ; never labouring by hard words, and then by needless distinctions and subdistinctions, to

amuse his hearers, and get glory to himself; but glory only to God. Which intention, he would often say, was as discernible in a Preacher, as a natural from an artificial beauty.

He never failed the *Sunday* before every *Ember-week* to give notice of it to his parishioners, persuading them both to fast, and then to double their devotions for a learned and a pious Clergy, but especially the last; saying often, *That the life of a pious Clergyman was visible rhetoric; and so convincing, that the most godless men—though they would not deny themselves the enjoyment of their present lusts—did yet secretly wish themselves like those of the strictest lives.* And to what he persuaded others, he added his own example of fasting and prayer; and did usually every *Ember-week* take from the Parish-Clerk the key of the Church-door, into which place he retired every day, and locked himself up for many hours; and did the like most *Fridays* and other days of fasting.

He would by no means omit the customary time of *Procession*, persuading all, both rich and poor, if they desired the preservation of love, and their Parish-rights and liberties, to accompany him in his perambulation; and most did so: in which perambulation he would usually express more pleasant discourse than at other times, and would then always drop some loving and facetious observations to be remembered against the next year, especially by the boys and young people; still inclining them,

and all his present parishioners, to meekness, and mutual kindnesses and love ; because *Love thinks not evil, but covers a multitude of infirmities.*

He was diligent to enquire who of his Parish were sick, or any ways distressed, and would often visit them, unsent for ; supposing that the fittest time to discover to them those errors, to which health and prosperity had blinded them. And having by pious reasons and prayers moulded them into holy resolutions for the time to come, he would incline them to confession and bewailing their sins, with purpose to forsake them, and then to receive the Communion, both as a strengthening of those holy resolutions, and as a seal betwixt God and them of his mercies to their souls, in case that present sickness did put a period to their lives.

And as he was thus watchful and charitable to the sick, so he was as diligent to prevent law-suits ; still urging his parishioners and neighbours to bear with each other's infirmities, and live in love, because, as *St. John says, He that lives in love, lives in God ; for God is love.* And to maintain this holy fire of love constantly burning on the altar of a pure heart, his advice was to watch and pray, and always keep themselves fit to receive the Communion, and then to receive it often ; for it was both a confirming and strengthening of their graces. This was his advice ; and at his entrance or departure out of any house, he would usually speak to the whole family, and bless them by name ; insomuch, that as

he seemed in his youth to be taught of God, so he seemed in this place to teach his precepts, as *Enoch* did, by walking with him in all holiness and humility, making each day a step towards a blessed eternity. And though, in this weak and declining age of the world, such examples are become barren, and almost incredible ; yet let his memory be blest with this true recordation, because he that praises *Richard Hooker*, praises God who hath given such gifts to men ; and let this humble and affectionate relation of him become such a pattern, as may invite posterity to imitate these his virtues.

This was his constant behaviour both at *Bourne*, and in all the places in which he lived : thus did he walk with God, and tread the footsteps of primitive piety ; and yet, as that great example of meekness and purity, even our blessed *Jesus*, was not free from false accusations, no more was this disciple of his, this most humble, most innocent, holy man. His was a slander parallel to that of chaste *Susannah's* by the wicked Elders ; or that against *St. Athanasius*, as it is recorded in his life,—for that holy man had heretical enemies,—a slander which this age calls *trepanning*. The particulars need not a repetition ; and that it was false, needs no other testimony than the public punishment of his accusers, and their open confession of his innocency. It was said, that the accusation was contrived by a dissenting brother, one that endured not Church-ceremonies, hating him for his book's sake, which

he was not able to answer ; and his name hath been told me : but I have not so much confidence in the relation, as to make my pen fix a scandal on him to posterity ; I shall rather leave it doubtful till the great day of revelation. But this is certain, that he lay under the great charge, and the anxiety of this accusation, and kept it secret to himself for many months ; and, being a helpless man, had lain longer under this heavy burthen, but that the Protector of the innocent gave such an accidental occasion, as forced him to make it known to his two dearest friends, *Edwin Sandys* and *George Cranmer*, who were so sensible of their Tutor's sufferings, that they gave themselves no rest, till by their disquisitions and diligence they had found out the fraud, and brought him the welcome news, that his accusers did confess they had wronged him, and begged his pardon. To which the good man's reply was to this purpose : *The Lord forgive them ; and the Lord bless you for this comfortable news.* Now have I a just occasion to say with *Solomon*, *Friends are born for the days of adversity ;* and such you have proved to me. And to my God I say, as did the Mother of *St. John Baptist*, *Thus hath the Lord dealt with me, in the day wherein he looked upon me, to take away my reproach among men.* And, *O my God ! neither my life, nor my reputation, are safe in mine own keeping ; but in thine, who didst take care of me when I yet hanged upon my mother's breast. Blessed are they that put their trust in thee, O Lord ! for when*

false witnesses were risen up against me ; when shame was ready to cover my face ; when my nights were restless ; when my soul thirsted for a deliverance, as the hart panteth after the rivers of waters ; then thou, Lord, didst hear my complaints, pity my condition, and art now become my deliverer ; and as long as I live I will hold up my hands in this manner, and magnify thy mercies, who didst not give me over as a prey to mine enemies : the net is broken, and they are taken in it. Oh ! blessed are they that put their trust in thee ! and no prosperity shall make me forget those days of sorrow, or to perform those vows that I have made to thee in the days of my affliction ; for with such sacrifices, thou, O God ! art well pleased ; and I will pay them.

Thus did the joy and gratitude of this good man's heart break forth ; and it is observable, that as the invitation to this slander was his meek behaviour and dove-like simplicity, for which he was remarkable ; so his Christian charity ought to be imitated. For though the spirit of revenge is so pleasing to mankind, that it is never conquered but by a supernatural grace, revenge being indeed so deeply rooted in human nature, that, to prevent the excesses of it,—for men would not know moderation,—Almighty God allows not any degree of it to any man, but says *Vengeance is mine* : and though this be said positively by God himself, yet this revenge is so pleasing, that man is hardly persuaded to submit the manage of it to the time, and justice, and wisdom of his Creator, but would hasten to be his

own executioner of it. And yet nevertheless, if any man ever did wholly decline, and leave this pleasing passion to the time and measure of God alone, it was this *Richard Hooker*, of whom I write: for when his slanderers were to suffer, he laboured to procure their pardon; and when that was denied him, his reply was, *That however he would fast and pray that God would give them repentance, and patience to undergo their punishment.* And his prayers were so far returned into his own bosom, that the first was granted, if we may believe a penitent behaviour, and an open confession. And 'tis observable, that after this time he would often say to *Dr. Saravia*, *Oh! with what quietness did I enjoy my soul, after I was free from the fears of my slander! And how much more after a conflict and victory over my desires of revenge!*

About the year 1600, and of his age forty-six, he fell into a long and sharp sickness, occasioned by a cold taken in his passage by water betwixt *London* and *Gravesend*, from the malignity of which he was never recovered; for after that time, till his death, he was not free from thoughtful days and restless nights: but a submission to His will that makes the sick man's bed easy, by giving rest to his soul, made his very languishment comfortable: and yet all this time he was solicitous in his study, and said often to *Dr. Saravia*—who saw him daily, and was the chief comfort of his life,—*That he did not beg a long life of God for any other reason, but to live to finish his three remaining books of Polity; and then, Lord,*

let thy servant depart in peace; which was his usual expression. And God heard his prayers, though he denied the Church the benefit of them, as completed by himself; and 'tis thought he hastened his own death, by hastening to give life to his books. But this is certain, that the nearer he was to his death, the more he grew in *humility*, in *holy thoughts*, and *resolutions*.

About a month before his death, this good man, that never knew, or at least never considered, the pleasures of the palate, became first to lose his appetite, and then to have an averseness to all food, insomuch that he seemed to live some intermitted weeks by the smell of meat only, and yet still studied and writ. And now his guardian angel seemed to foretel him that the day of his dissolution drew near; for which his vigorous soul appeared to thirst.

In this time of his sickness, and not many days before his death, his house was robbed; of which he having notice, his question was, *Are my books and written papers safe?* And being answered that *they were*; his reply was, *Then it matters not; for no other loss can trouble me.*

About one day before his death, Dr. Saravia, who knew the very secrets of his soul,—for they were supposed to be confessors to each other,—came to him, and, after a conference of the benefit, the necessity, and safety of the Church's absolution, it was resolved the Doctor should give him both that

and the Sacrament the day following. To which end the Doctor came, and, after a short retirement and privacy, they two returned to the company; and then the Doctor gave him, and some of those friends which were with him, the blessed Sacrament of the body and blood of our Jesus. Which being performed, the Doctor thought he saw a reverend gaiety and joy in his face; but it lasted not long; for his bodily infirmities did return suddenly, and became more visible, insomuch that the Doctor apprehended death ready to seize him; yet, after some amendment, left him at night, with a promise to return early the day following; which he did, and then found him better in appearance, deep in contemplation, and not inclinable to discourse; which gave the Doctor occasion to require his present thoughts. To which he replied, *That he was meditating the number and nature of Angels, and their blessed obedience and order, without which, peace could not be in Heaven: and Oh! that it might be so on Earth!* After which words, he said, *I have lived to see this world is made up of perturbations; and I have been long preparing to leave it, and gathering comfort for the dreadful hour of making my account with God, which I now apprehend to be near: and though I have by his grace loved him in my youth, and feared him in mine age, and laboured to have a conscience void of offence to him, and to all men; yet if thou, O Lord! be extreme to mark what I have done amiss, who can abide it? And therefore, where I have failed, Lord, shew*

mercy to me ; for I plead not my righteousness, but the forgiveness of my unrighteousness, for His merits, who died to purchase pardon for penitent sinners. And since I owe thee a death, Lord, let it not be terrible, and then take thine own time ; I submit to it : let not mine, O Lord ! but let thy will be done. With which expression he fell into a dangerous slumber ; dangerous as to his recovery, yet recover he did, but it was to speak only these few words : *Good Doctor, God hath heard my daily petitions, for I am at peace with all men, and he is at peace with me ; and from that blessed assurance I feel that inward joy, which this world can neither give nor take from me : my conscience beareth me this witness, and this witness makes the thoughts of death joyful. I could wish to live to do the Church more service ; but cannot hope it, for my days are past as a shadow that returns not.* More he would have spoken, but his spirits failed him ; and, after a short conflict betwixt Nature and Death, a quiet sigh put a period to his last breath, and so he fell asleep. And now he seems to rest like *Lazarus* in *Abraham's* bosom. Let me here draw his curtain, till with the most glorious company of the *Patriarchs* and *Apostles*, the most Noble Army of *Martyrs* and *Confessors*, this most learned, most humble, holy man shall also awake to receive an eternal tranquillity, and with it a greater degree of glory, than common Christians shall be made partakers of.

In the mean time, *Bless, O Lord ! Lord, bless his brethren, the Clergy of this nation, with effectual en-*

deavours to attain, if not to his great learning, yet to his remarkable meekness, his godly simplicity, and his Christian moderation ; for these will bring peace at the last. And, Lord, let his most excellent writings be blest with what he designed, when he undertook them : which was, glory to thee, O God ! on high, peace in thy Church, and goodwill to mankind. Amen, Amen.

IZAACK WALTON.

This following Epitaph was long since presented to the world, in memory of Mr. *Hooker*, by Sir *William Cowper*, who also built him a fair Monument in *Bourne Church*, and acknowledges him to have been his spiritual father.

Though nothing can be spoke worthy his fame,
 Or the remembrance of that precious name,
 Judicious *Hooker* ; though this cost be spent
 On him, that hath a lasting monument
 In his own books ; yet ought we to express,
 If not *his* worth, yet *our* respectfulness.
 Church-Ceremonies he maintain'd ; then why
 Without all ceremony should he die ?
 Was it because his life and death should be
 Both equal patterns of humility ?
 Or that perhaps this only glorious one
 Was above all, to ask, why had he none ?
 Yet he, that lay so long obscurely low,
 Doth now preferr'd to greater honours go.
 Ambitious men, learn hence to be more wise,
 Humility is the true way to rise :
 And God in me this lesson did inspire,
 To bid this humble man, " Friend, sit up higher."

AN

APPENDIX

TO THE

LIFE OF MR. RICHARD HOOKER.

AND now, having by a long and laborious search satisfied myself, and I hope my Reader, by imparting to him the true relation of Mr. *Hooker's* life, I am desirous also to acquaint him with some observations that relate to it, and which could not properly fall to be spoken till after his death; of which my Reader may expect a brief and true account in the following Appendix.

And first, it is not to be doubted but that he died in the forty-seventh, if not in the forty-sixth year of his age; which I mention, because many have believed him to be more aged: but I have so examined it, as to be confident I mistake not; and for the year of his death, Mr. *Cumden*, who in his *Annals of Queen Elizabeth*, 1599, mentions him with a high commendation of his life and learning, declares him to die in the year 1599; and yet in that inscription of his Monument, set up at the charge of Sir *William Cowper*, in *Bourne Church*, where Mr. *Hooker* was buried, his death is there said to be in *Anno* 1603: but doubtless both are mistaken; for I have it attested under the hand of *William Somner*, the Archbishop's Registrar for the Province of *Canterbury*, that *Richard Hooker's* Will bears date *October 26th* in *Anno*

1600, and that it was proved the third of *December* following.*

And that at his death he left four daughters, *Alice, Cicely, Jane, and Margaret*; that he gave to each of them an hundred pounds; that he left *Joan*, his wife, his sole executrix; and that, by his inventory his estate—a great part of it being in books—came to 1092*l.* 9*s.* 2*d.* which was much more than he thought himself worth; and which was not got by his care, much less by the good housewifery of his wife, but saved by his trusty servant, *Thomas*

Lane, that was wiser than his master in getting money for him, and more frugal than his mistress in keeping of it. Of which Will of Mr. *Hooker's* I shall say no more, but that his dear friend *Thomas*, the father of *George Cranmer*,—of whom I have spoken, and shall have occasion to say more,—was one of the witnesses to it.

One of his eldest daughters was married to one *Chaliner*, sometime a School-master in *Chichester*, and are both dead long since. *Margaret*, his youngest daughter, was married unto *Ezekiel Charke*, Bachelor in Divinity, and Rector of *St. Nicholas* in *Harbledown* near *Canterbury*, who died about sixteen years past, and had a son *Ezekiel*, now living, and in Sacred Orders; being at this

* And the Reader may take notice, that since I first writ this Appendix to the Life of Mr. *Hooker*, Mr. *Fulman*, of *Corpus Christi College*, hath shewed me a good authority for the very day and hour of Mr. *Hooker's* death, in one of his books of Polity, which had been Archbishop *Laud's*. In which book, beside many considerable marginal notes of some passages of his time, under the Bishop's own hand, there is also written in the title-page of that book—which now is Mr. *Fulman's*—this attestation:

Richardus Hooker vir summis doctrinæ dotibus ornatus, de Ecclesiâ præcipuè Anglicanâ optimè meritis, obiit Novemb. 2, circiter horam secundam postmeridianam, Anno 1600.

time Rector of *Waldron* in *Sussex*. She left also a daughter, with both whom I have spoken not many months past, and find her to be a widow in a condition that wants not, but very far from abounding. And these two attested unto me, that *Richard Hooker*, their grandfather, had a sister, by name *Elizabeth Harvey*, that lived to the age of 121 years, and died in the month of *September*, 1663.

For his other two daughters I can learn little certainty, but have heard they both died before they were marriageable. And for his wife, she was so unlike *Jephtha's* daughter, that she staid not a comely time to bewail her widowhood; nor lived long enough to repent her second marriage; for which, doubtless, she would have found cause, if there had been but four months betwixt Mr. *Hooker's* and her death. But she is dead, and let her other infirmities be buried with her.

Thus much briefly for his age, the year of his death, his estate, his wife, and his children. I am next to speak of his books; concerning which I shall have a necessity of being longer, or shall neither do right to myself, or my Reader, which is chiefly intended in this Appendix.

I have declared in his Life, that he proposed Eight Books, and that his first Four were printed *Anno* 1594, and his Fifth book first printed, and alone, *Anno* 1597; and that he lived to finish the remaining Three of the proposed Eight: but whether we have the last Three as finished by himself, is a just and material question; concerning which I do declare, that I have been told almost forty years past, by one that very well knew Mr. *Hooker* and the affairs of his family, that, about a month after the death of Mr. *Hooker*, Bishop *Whitgift*, then

Archbishop of *Canterbury*, sent one of his Chaplains to enquire of Mrs. *Hooker*, for the three remaining books of Polity, writ by her husband : of which she would not, or could not, give any account : and that about three months after that time the Bishop procured her to be sent for to *London*, and then by his procurement she was to be examined by some of her Majesty's Council, concerning the disposal of those books : but, by way of preparation for the next day's examination, the Bishop invited her to *Lambeth*, and after some friendly questions, she confessed to him, *that one Mr. Charke, and another Minister that dwelt near Canterbury, came to her, and desired that they might go into her husband's study, and look upon some of his writings : and that there they two burnt and tore many of them, assuring her, that they were writings not fit to be seen ; and that she knew nothing more concerning them.* Her lodging was then in *King-street* in *Westminster*, where she was found next morning dead in her bed, and her new husband suspected and questioned for it ; but he was declared innocent of her death.

And I declare also, that Dr. *John Spencer*,—mentioned in the Life of Mr. *Hooker*,—who was of Mr. *Hooker's* College, and of his time there, and betwixt whom there was so friendly a friendship, that they continually advised together in all their studies, and particularly in what concerned these books of Polity—this Dr. *Spencer*, the Three perfect books being lost, had delivered into his hands—I think by Bishop *Whitgift*—the imperfect books, or first-rough draughts of them, to be made as perfect as they might be by him, who both knew Mr. *Hooker's* hand-writing, and was best acquainted with his intentions. And a fair testimony of this may

appear by an Epistle, first, and usually printed before Mr. *Hooker's* Five books,—but omitted, I know not why, in the last impression of the Eight printed together in *Anno* 1662, in which the Publishers seem to impose the three doubtful books, to be the undoubted books of Mr. *Hooker*,—with these two letters J. S. at the end of the said Epistle, which was meant for this John Spencer: in which Epistle the Reader may find these words, which may give some authority to what I have here written of his last Three books.

And though Mr. Hooker hastened his own death by hastening to give life to his books, yet he held out with his eyes to behold these Benjamins, these sons of his right hand, though to him they proved Benonies, sons of pain and sorrow. But some evil-disposed minds, whether of malice, or covetousness, or wicked blind zeal, it is uncertain, as soon as they were born, and their father dead, smothered them, and by conveying the perfect copies, left unto us nothing but the old, imperfect, mangled draughts, dismembered into pieces; no favour, no grace, not the shadow of themselves remaining in them. Had the Father lived to behold them thus defaced, he might rightly have named them Benonies, the sons of sorrow: but being the learned will not suffer them to die and be buried, it is intended the world shall see them as they are; the learned will find in them some shadows and resemblances of their father's face. God grant, that as they were with their brethren dedicated to the Church for messengers of peace: so, in the strength of that little breath of life that remaineth in them, they may prosper in their work, and, by satisfying the doubts of such as are willing to learn, they may help to give an end to the calamities of these our civil wars.

J. S.

And next the Reader may note, that this Epistle of Dr. *Spencer's* was writ and first printed within four years after the death of Mr. *Hooker*, in which time all diligent search had been made for the perfect copies; and then granted not recoverable, and therefore endeavoured to be completed out of Mr. *Hooker's* rough draughts, as is expressed by the said Dr. *Spencer* in the said Epistle, since whose death it is now fifty years.

And I do profess by the faith of a Christian, that Dr. *Spencer's* wife—who was my Aunt, and Sister to *George Cranmer*, of whom I have spoken—told me forty years since, in these, or in words to this purpose: *That her husband had made up, or finished Mr. Hooker's last Three books; and that upon her husband's death-bed, or in his last sickness, he gave them into her hand, with a charge that they should not be seen by any man, but he by her delivered into the hands of the then Archbishop of Canterbury, which was Dr. Abbot, or unto Dr. King, then Bishop of London, and that she did as he enjoined her.*

I do conceive, that from Dr. *Spencer's*, and no other copy, there have been divers transcripts; and I know that these were to be found in several places; as namely, in Sir *Thomas Bodley's* Library; in that of Dr. *Andrews*, late Bishop of *Winton*; in the late Lord *Conway's*; in the Archbishop of *Canterbury's*; and in the Bishop of *Armagh's*; and in many others: and most of these pretended to be the Author's own hand, but much disagreeing, being indeed altered and diminished, as men have thought fittest to make Mr. *Hooker's* judgment suit with their fancies, or give authority to their corrupt designs; and for proof of a part of this, take these following testimonies.

Dr. *Barnard*, sometime Chaplain to Dr. *Usher*, late

Lord Archbishop of *Armagh*, hath declared in a late book, called *Clavi Trabales*, printed by *Richard Hodgkinson*, anno 1661, that, in his search and examination of the said Bishop's manuscripts, he found the Three written books which were supposed the Sixth, Seventh, and Eighth of Mr. *Hooker's* books of *Ecclesiastical Polity*; and that in the said Three books—now printed as Mr. *Hooker's*—there are so many omissions, that they amount to many paragraphs, and which cause many incoherencies: the omissions are set down at large in the said printed book, to which I refer the Reader for the whole; but think fit in this place to insert this following short part of some of the said omissions.

First, as there could be in natural bodies no motion of any thing, unless there were some first which moved all things, and continued unmoveable; even so in politic societies there must be some unpunishable, or else no man shall suffer punishment: for sith punishments proceed always from superiors, to whom the administration of justice belongeth; which administration must have necessarily a fountain, that deriveth it to all others, and receiveth not from any, because otherwise the course of justice should go infinitely in a circle, every superior having his superior without end, which cannot be: therefore a well-spring, it followeth, there is: a supreme head of justice, whereunto all are subject, but itself in subjection to none. Which kind of pre-eminency if some ought to have in a kingdom, who but a King shall have it? Kings, therefore, or no man, can have lawful power to judge.

If private men offend, there is the Magistrate over them, which judgeth; if Magistrates, they have their Prince; if Princes, there is Heaven, a tribunal, before which they shall appear; on earth they are not accountable to any. Here, says the Doctor, it breaks off abruptly.

And I have these words also attested under the hand of Mr. Fabian Philips, a man of note for his useful books. I will make oath, if I shall be required, that Dr. Sanderson, the late Bishop of Lincoln, did a little before his death affirm to me, he had seen a manuscript affirmed to him to be the hand-writing of Mr. Richard Hooker, in which there was no mention made of the King or supreme governors being accountable to the people. This I will make oath, that that good man attested to me.

FABIAN PHILLIPS.

So that there appears to be both omissions and additions in the said last Three printed books : and this may probably be one reason why Dr. Sanderson, the said learned Bishop,—whose writings are so highly and justly valued,—gave a strict charge near the time of his death, or in his last Will, *That nothing of his that was not already printed, should be printed after his death.*

It is well known how high a value our learned King James put upon the books writ by Mr. Hooker; and known also that our late King Charles—the Martyr for the Church—valued them the second of all books, testified by his commending them to the reading of his son Charles, that now is our gracious King : and you may suppose that this Charles the First was not a stranger to the Three pretended books, because, in a discourse with the Lord Say, in the time of the *Long Parliament*, when the said Lord required the King to grant the truth of his argument, because it was the judgment of Mr. Hooker,—quoting him in one of the three written books, the King replied, “ *They were not allowed to be Mr. Hooker’s books : but, however, he would allow them to be Mr. Hooker’s, and consent to what his Lordship proposed to*

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prove out of those doubtful books, if he would but consent to the judgment of Mr. Hooker, in the other five, that were the undoubted books of Mr. Hooker."

In this relation concerning these Three doubtful books of Mr. *Hooker's*, my purpose was to enquire, then set down what I observed and know; which I have done, not as an engaged person, but indifferently; and now leave my Reader to give sentence, for their legitimation, as to himself; but so as to leave others the same liberty of believing, or disbelieving them to be Mr. *Hooker's*: and 'tis observable, that as Mr. *Hooker* advised with Dr. *Spencer*, in the design and manage of these books; so also, and chiefly, with his dear pupil, *George Cranmer*,—whose sister was the wife of Dr. *Spencer*—of which this following letter may be a testimony, and doth also give authority to some things mentioned both in this Appendix, and in the Life of Mr. *Hooker*, and is therefore added.

J. W.

GEORGE CRANMER'S

LETTER UNTO MR. RICHARD HOOKER,

February, 1598.

WHAT posterity is likely to judge of these matters concerning *Church-discipline*, we may the better conjecture, if we call to mind what our own age, within few years, upon better experience, hath already judged concerning the same. It may be remembered, that at first, the greatest part of the learned in the land were either eagerly

affected, or favourably inclined that way. The books then written for the most part savoured of the disciplinary style; it sounded every where in pulpits, and in common phrase of men's speech. The contrary part began to fear they had taken a wrong course; many which impugned the discipline, yet so impugned it, not as not being the better form of government, but as not being so convenient for our state, in regard of dangerous innovations thereby like to grow:*

one man alone there was to speak of,—whom let no suspicion of flat-

* *John Whitgift,*
the Archbishop.

ttery deprive of his deserved commendation—who, in the defiance of the one part, and courage of the other, stood in the gap and gave others respite to prepare themselves to the defence, which, by the sudden eagerness and violence of their adversaries, had otherwise been prevented, wherein God hath made good unto him his own impress, *Vincit qui patitur*: for what contumelious indignities he hath at their hands sustained, the world is witness; and what reward of honour above his adversaries God hath bestowed upon him, themselves—though nothing glad thereof—must needs confess. Now of late years the heat of men towards the discipline is greatly decayed; their judgments begin to sway on the other side; the learned have weighed it, and found it light; wise men conceive some fear, lest it prove not only not the best kind of government, but the very bane and destruction of all government. The cause of this change in men's opinions may be drawn from the general nature of error, disguised and clothed with the name of truth; which did mightily and violently possess men at first, but afterwards, the weakness thereof being by time discovered, it lost that reputation, which before it had gained. As by the out-

side of an house the passers-by are oftentimes deceived, till they see the conveniency of the rooms within ; so, by the very name of *discipline* and *reformation*, men were drawn at first to cast a fancy towards it, but now they have not contented themselves only to pass by and behold afar off the fore-front of this reformed house ; they have entered in, even at the special request of the master-workmen and chief-builders thereof : they have perused the rooms, the lights, the conveniences, and they find them not answerable to that report which was made of them, nor to that opinion which upon report they had conceived : so as now the discipline, which at first triumphed over all, being unmasked, beginneth to droop, and hang down her head.

The cause of change in opinion concerning the discipline is proper to the learned, or to such as by them have been instructed. Another cause there is more open, and more apparent to the view of all, namely, the course of practice, which the Reformers have had with us from the beginning. The first degree was only some small difference about the *cap* and *surplice* ; but not such as either bred division in the Church, or tended to the ruin of the government established. This was peaceable ; the next degree more stirring. *Admonitions* were directed to the Parliament in peremptory sort against our whole form of regiment. In defence of them, volumes were published in English and in Latin : yet this was no more than writing. Devices were set on foot to erect the practice of the discipline without authority ; yet herein some regard of modesty, some moderation was used. Behold at length it brake forth into open outrage, first in writing by *Martin* ; in whose kind of dealing these things may be observed : 1. That whereas *T. C.*

and others his great masters, had always before set out the discipline as a Queen, and as the daughter of God; he contrariwise, to make her more acceptable to the people, brought her forth as a Vice upon the stage. 2. This conceit of his was grounded—as may be supposed—upon this rare policy, that seeing the discipline was by writing refuted, in Parliament rejected, in secret corners hunted out and decried, it was imagined that by open railing,—which to the vulgar is commonly most plausible,—the State Ecclesiastical might have been drawn into such contempt and hatred, as the overthrow thereof should have been most grateful to all men, and in a manner desired by all the common people. 3. It may be noted—and this I know myself to be true—how some of them, although they could not for shame approve so lewd an action, yet were content to lay hold on it to the advancement of their cause, by acknowledging therein the secret judgments of God against the Bishops, and hoping that some good might be wrought thereby for his Church; as indeed there was, though not according to their construction. For 4thly, contrary to their expectation, that railing spirit did not only not further, but extremely disgrace and prejudice their cause, when it was once perceived from how low degrees of contradiction, at first, to what outrage of contumely and slander, they were at length proceeded; and were also likely to proceed further.

A further degree of outrage was also in fact: certain * prophets did arise, who deeming it * *Hacket* and not possible that God should suffer that to *Coppinger*. be undone, which they did so fiercely desire to have done, namely, that his holy saints, the favourers and fathers of the discipline, should be enlarged, and delivered

from persecution; and seeing no means of deliverance ordinary, were fain to persuade themselves that God must needs raise some extraordinary means; and being persuaded of none so well as of themselves, they forthwith must needs be the instruments of this great work. Hereupon they framed unto themselves an assured hope, that, upon their preaching out of a peas-cart in *Cheapside*, all the multitude would have presently joined unto them, and in amazement of mind have asked them, *Viri fratres, quid agimus?* whereunto it is likely they would have returned an answer far unlike to that of St. *Peter*: *Such and such are men unworthy to govern; pluck them down: such and such are the dear children of God; let them be advanced.*

Of two of these men it is meet to speak with all commiseration; yet so, that others by their example may receive instruction, and withal some light may appear, what stirring affections the discipline is like to inspire, if it light upon apt and prepared minds.

Now if any man doubt of what society they were; or if the Reformers disclaim them, pretending that by them they were condemned; let these points be considered. 1. *Whose associates were they before they entered into this frantic passion? Whose sermons did they frequent? Whom did they admire?* 2. *Even when they were entering into it, whose advice did they require?* and when they were in, *Whose approbation? Whom advertised they of their purpose? Whose assistance by prayer did they request?* But we deal injuriously with them to lay this to their charge; for they reprov'd and condemned it. How! did they disclose it to the Magistrate, that it might be suppressed? or were they not rather content to stand aloof off, and see the end of it, as being loath to quench

that spirit? No doubt these mad practitioners were of their society, with whom before, and in the practice of their madness, they had most affinity. Hereof read Dr. *Bancroft's* book.

A third inducement may be to dislike of the discipline, if we consider not only how far the Reformers themselves have proceeded, but what others upon their foundations have built. Here come the *Brownists* in the first rank, their lineal descendants, who have seized upon a number of strange opinions; whereof, although their ancestors, the Reformers, were never actually possessed, yet, by right and interest from them derived, the *Brownists* and *Barrowists* have taken possession of them: for if the positions of the Reformers be true, I cannot see how the main and general conclusions of *Brownism* should be false; for upon these two points, as I conceive, they stand.

1. That, because we have no Church, they are to sever themselves from us. 2. That without Civil authority they are to erect a Church of their own. And if the former of these be true, the latter, I suppose will follow: for if above all things men be to regard their salvation; and if out of the Church there be no salvation; it followeth, that, if we have no Church, we have no means of salvation; and therefore separation from us in that respect is both lawful and necessary; as also, that men, so separated from the false and counterfeit Church, are to associate themselves unto some Church; not to ours; to the Popish much less; therefore to one of their own making. Now the ground of all these inferences being this, *That in our Church there is no means of salvation*, is out of the Reformer's principles most clearly to be proved. For wheresoever any matter of faith unto

salvation necessary is denied, there can be no means of salvation ; but in the Church of England, the discipline, by them accounted a matter of faith, and necessary to salvation, is not only denied, but impugned, and the professors thereof oppressed. *Ergo.*

Again,—but this reason perhaps is weak,—every true Church of Christ acknowledgeth the whole Gospel of Christ : the discipline, in their opinion, is a part of the Gospel, and yet by our Church resisted. *Ergo.*

Again, the discipline is essentially united to the Church : by which term *essentially*, they must mean either an essential part, or an essential property. Both which ways it must needs be, that where that essential discipline is not, neither is there any Church. If therefore between them and the *Brownists* there should be appointed a solemn disputation, whereof with us they have been oftentimes so earnest challengers ; it doth not yet appear what other answer they could possibly frame to these and the like arguments, wherewith they may be pressed, but fairly to deny the conclusion,—for all the premises are their own—or rather ingeniously to reverse their own principles before laid, whereon so foul absurdities have been so firmly built. What further proofs you can bring out of their high words, magnifying the discipline, I leave to your better remembrance : but, above all points, I am desirous this one should be strongly enforced against them, because it wringeth them most of all, and is of all others—for aught I see—the most unanswerable. You may notwithstanding say, that you would be heartily glad these their positions might be salved, as the *Brownists* might not appear to have issued out of their loins : but until that be done, they must give us leave to think that *they have cast the seed whereout these tares are grown.*

Another sort of men there are, which have been content to run on with the Reformers for a time, and to make them poor instruments of their own designs. These are a sort of *godless politics*, who, perceiving the plot of *discipline* to consist of these two parts, the overthrow of Episcopal, and erection of Presbyterial authority; and that this latter can take no place till the former be removed; are content to join with them in the destructive part of discipline, bearing them in hand, that in the other also they shall find them as ready. But when time shall come, it may be they would be as loath to be yoked with that kind of regiment, as now they are willing to be released from this. These men's ends in all their actions is distraction; their pretence and colour, reformation. Those things which under this colour they have effected to their own good, are, 1. By maintaining a contrary faction, they have kept the Clergy always in awe, and thereby made them more pliable, and willing to buy their peace. 2. By maintaining an opinion of equality among Ministers, they have made way to their own purposes for devouring Cathedral Churches, and Bishop's livings. 3. By exclaiming against abuses in the Church, they have carried their own corrupt dealings in the Civil State more covertly. For such is the nature of the multitude, that they are not able to apprehend many things at once; so as being possessed with a dislike or liking of any one thing, many other in the mean time may escape them without being perceived. 4. They have sought to disgrace the Clergy, in entertaining a conceit in men's minds, and confirming it by continual practice, *That men of learning, and specially of the Clergy, which are employed in the chiefest kind of learning, are not to be*

admitted, to matters of State ; contrary to the practice of all well-governed commonwealths, and of our own till these late years.

A third sort of men there are, though not descended from the Reformers, yet in part raised and greatly strengthened by them ; namely, *the cursed crew of Atheists*. This also is one of those points, which I am desirous you should handle most effectually, and strain yourself therein to all points of motion and affection ; as in that of the *Brownists*, to all strength and sinews of reason. This is a sort most damnable, and yet by the general suspicion of the world at this day most common. The causes of it, which are in the parties themselves, although you handle in the beginning of the fifth book, yet here again they may be touched : but the occasions of help and furtherance, which by the Reformers have been yielded unto them, are, as I conceive, two ; namely, *senseless preaching*, and *disgracing of the Ministry* : for how should not men dare to impugn that, which neither by force of reason, nor by authority of persons, is maintained ? But in the parties themselves these two causes I conceive of Atheism : 1. More abundance of wit than judgment, and of witty than judicious learning ; whereby they are more inclined to contradict any thing, than willing to be informed of the truth. They are not therefore men of sound learning for the most part, but smatterers ; neither is their kind of dispute so much by force of argument, as by scoffing ; which humour of scoffing, and turning matters most serious into merriment, is now become so common, as we are not to marvel what the Prophet means by the *seat of scorners*, nor what the Apostles, by foretelling of

scorners to come; for our own age hath verified their speech unto us : which also may be an argument against these scoffers and Atheists themselves, seeing it hath been so many ages ago foretold, that such men the latter days of the world should afford : which could not be done by any other spirit, save that whereunto things future and present are alike. And even for the main question of the resurrection, whereat they stick so mightily, was it not plainly foretold, that men should in the latter times say, *Where is the promise of his coming?* Against the creation, the ark, and divers other points, exceptions are said to be taken, the ground whereof is superfluity of wit, without ground of learning and judgment. A second cause of Atheism is *sensuality*, which maketh men desirous to remove all stops and impediments of their wicked life ; among which because Religion is the chiefest, so as neither in this life without shame they can persist therein, nor—if that be true—without torment in the life to come ; they therefore whet their wits to annihilate the joys of Heaven, wherein they see—if any such be—they can have no part, and likewise the pains of Hell, wherein their portion must needs be very great. They labour therefore, not that they may not deserve those pains, but that, deserving them, there may be no such pains to seize upon them. But what conceit can be imagined more base, than that man should strive to persuade himself even against the secret instinct, no doubt, of his own mind, that his soul is as the soul of a beast, mortal, and corruptible with the body? Against which barbarous opinion their own Atheism is a very strong argument. For, were not the soul a nature separable from the body, how could it enter into discourse of things merely spi-

ritual, and nothing at all pertaining to the body? Surely the soul were not able to conceive any thing of Heaven, no not so much as to dispute against Heaven, and against God, if there were not in it somewhat heavenly, and derived from God.

The last which have received strength and encouragement from the Reformers are *Papists*; against whom, although they are most bitter enemies, yet unwittingly they have given them great advantage. For what can any enemy rather desire than the breach and dissention of those which are confederates against him? Wherein they are to remember, that if our communion with *Papists* in some few ceremonies do so much strengthen them, as is pretended, how much more doth this division and rent among ourselves, especially seeing it is maintained to be, not in light matters only, but even in matters of faith and salvation? Which over-reaching speech of theirs, because it is so open an advantage for the *Barrowist* and the *Papist*, we are to wish and hope for, that they will acknowledge it to have been spoken rather in heat of affection, than with soundness of judgment; and that through their exceeding love to that creature of discipline which themselves have bred, nourished, and maintained, their mouth in commendation of her did so often overflow.

From hence you may proceed—but the means of connection I leave to yourself—to another discourse, which I think very meet to be handled either here or elsewhere at large; the parts whereof may be these: 1. That in this cause between them and us, men are to sever the proper and essential points and controversy from those which are accidental. The most essential and proper are these

two : overthrow of Episcopal, and erection of Presbyterial authority. But in these two points whosoever joine with them, is accounted of their number ; whosoever in all other points agreeth with them, yet thinketh the authority of Bishops not unlawful, and of Elders not necessary, may justly be severed from their retinue. Those things therefore, which either in the persons, or in the laws and orders themselves, are faulty, may be complained on, acknowledged, and amended, yet they no whit the nearer their main purpose : for what if all errors by them supposed in our Liturgy were amended, even according to their own hearts desire ; if *non-residence, pluralities,* and the like, were utterly taken away ; are their *lay-elders* therefore presently authorised ? or their sovereign ecclesiastical jurisdiction established ?

But even in their complaining against the outward and accidental matters in Church-government, they are many ways faulty, 1. In their end, which they propose to themselves. For in declaiming against abuses, their meaning is not to have them redressed, but, by disgracing the present state, to make way for their own discipline. As therefore in *Venice*, if any Senator should discourse against the power of their Senate, as being either *too sovereign,* or *too weak* in government, with purpose to draw their authority to a moderation, it might well be suffered ; but not so, if it should appear he spake with purpose to induce another state by depraving the present. So in all causes belonging either to Church or Commonwealth, we are to have regard what mind the complaining part doth bear, whether of amendment or innovation ; and accordingly either to suffer or suppress it. Their objection therefore is frivolous, *Why, may not men speak against abuses ?* Yes ; but with desire to *cure the*

part affected, not to destroy the whole. 2. A second fault is in their manner of complaining, not only because it is for the most part in bitter and reproachful terms, but also it is to the common people, who are judges incompetent and insufficient, both to determine any thing amiss, and for want of skill and authority to amend it. Which also discovereth their intent and purpose to be rather destructive than corrective. 3. Those very exceptions which they take are frivolous and impertinent. Some things indeed they accuse as impious; which if they may appear to be such, God forbid they should be maintained.

Against the rest it is only alleged, that they are idle ceremonies without use, and that better and more profitable might be devised. Wherein they are doubly deceived; for neither is it a sufficient plea to say, this must give place, because a better may be devised; because in our judgments of better and worse, we oftentimes conceive amiss, when we compare those things which are in devise with those which are in practice: *for the imperfections of the one are hid, till by time and trial they be discovered*: the others are already manifest and open to all. But last of all,—which is a point in my opinion of great regard, and which I am desirous to have enlarged,—they do not see that for the most part when they strike at the State Ecclesiastical, they secretly wound the Civil State, for personal faults; *What can be said against the Church, which may not also agree to the Commonwealth?* In both, Statesmen have always been, and will be always, men; sometimes blinded with error, most commonly perverted by passions: many unworthy have been and are advanced in both: many worthy not regarded. And as for abuses, which they pretend to be in the laws themselves; when they inveigh against non-

residence, do they take it a matter lawful or expedient in the Civil State, for a man to have a great and gainful office in the North, himself continually remaining in the South? *He that hath an office let him attend his office.* When they condemn plurality of livings spiritual to the pit of Hell, what think they of the infinity of temporal promotions? By the great Philosopher, *Pol. lib. ii. cap. 9*, it is forbidden as a thing most dangerous to Commonwealths, that by the same man many great offices should be exercised. When they deride our ceremonies as vain and frivolous, were it hard to apply their exceptions even to those civil ceremonies, which at the Coronation, in Parliament, and all Courts of Justice, are used? Were it hard to argue even against Circumcision, the ordinance of God, as being a cruel ceremony? against the Passover, as being ridiculous—shod, girt, a staff in their hand, to eat a lamb?

To conclude: you may exhort the Clergy,—or what if you direct your conclusion not to the Clergy in general, but only to the learned in or of both Universities?—you may exhort them to a due consideration of all things, and to a right esteem and valuing of each thing in that degree wherein it ought to stand. For it oftentimes falleth out, that what men have either devised themselves, or greatly delighted in, the price and the excellency thereof they do admire above desert. The chiefest labour of a Christian should be to know, of a Minister to preach, Christ crucified: in regard whereof, not only worldly things, but things otherwise precious, even the discipline itself is vile and base. Whereas now, by the heat of contention, and violence of affection, the zeal of men towards the one hath greatly decayed their love to

the other. Hereunto therefore they are to be exhorted to preach *Christ Crucified*, the *mortification of the flesh*, the *renewing of the Spirit*; not those things which in time of strife seem precious, but—passions being allayed—are vain and childish.

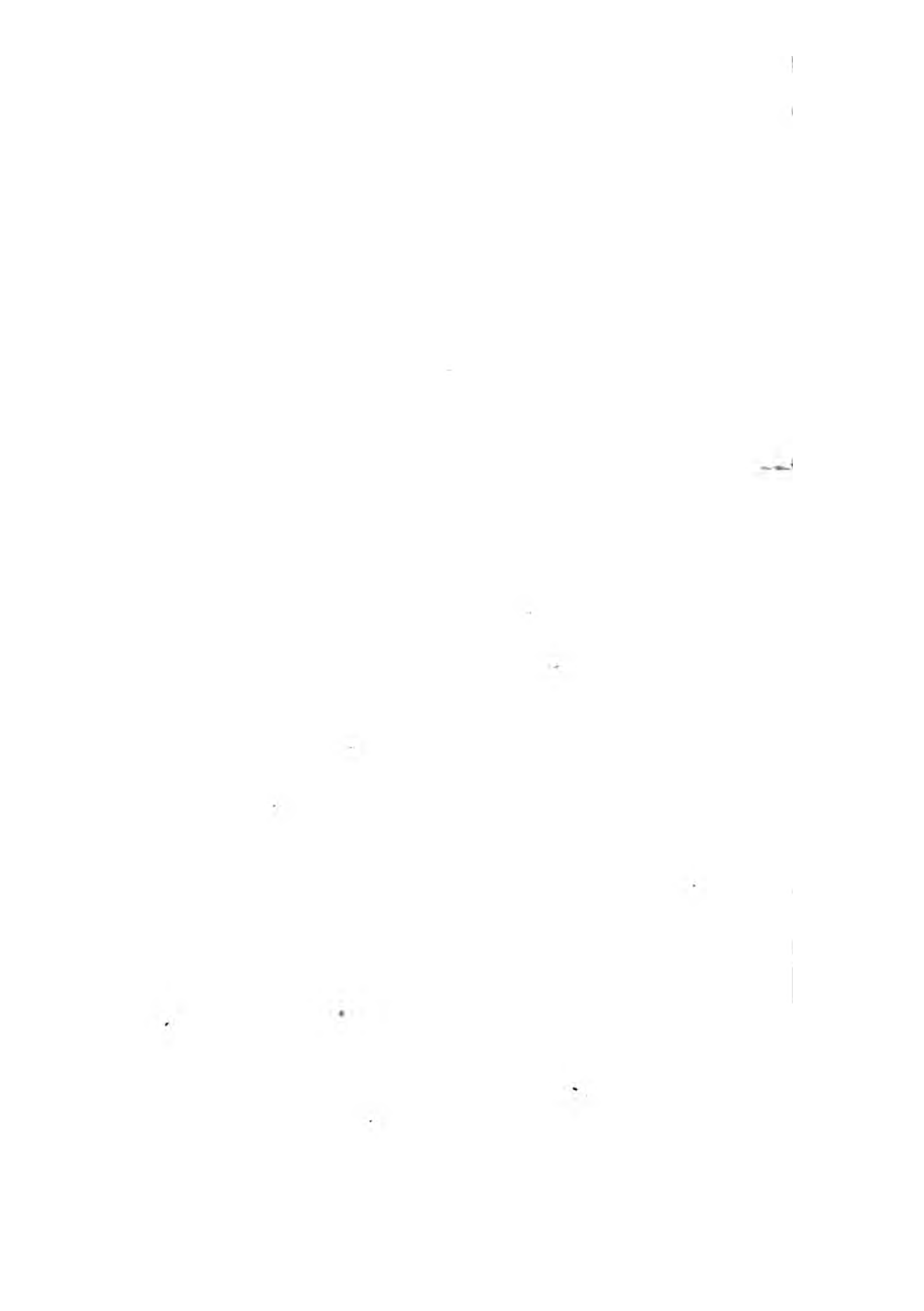
G. C.



THE LIFE
OF
MR. GEORGE HERBERT,
PREBENDARY OF SALISBURY CATHEDRAL.



LONDON:
JOHN MAJOR,
MDCCCXXV.



INTRODUCTION
TO
THE LIFE
OF
GEORGE HERBERT.

IN a late retreat from the business of this world, and those many little cares with which I have too often cumbered myself, I fell into a contemplation of some of those historical passages that are recorded in *Sacred Story*: and more particularly of what had passed betwixt our *blessed Saviour*, and that wonder of Women, and Sinners, and Mourners, *Saint Mary Magdalen*. I call her *Saint*, because I did not then, nor do now consider her, as when she was possessed with seven devils; not as when her wanton eyes and dishevelled hair, were designed and managed to charm and ensnare amorous beholders. But I did then, and do now consider her, as after she had expressed a visible and sacred sorrow for her sensualities; as after those eyes had wept such a flood of penitential tears as did wash, and that hair had wiped, and she most passionately kissed the feet of her's and our blessed *Jesus*. And I do now consider, that because she loved much, not only much was forgiven her; but that beside that blessing of having her sins pardoned, and the joy of knowing her happy condition, she also had from him a testimony, that her *alabaster box* of precious ointment poured on his head and feet, and that *spikenard*, and those spices that were by her dedicated to embalm and preserve his sacred body to putrefaction, should so far preserve her own memory, that these demonstrations of her sanctioned love, and of

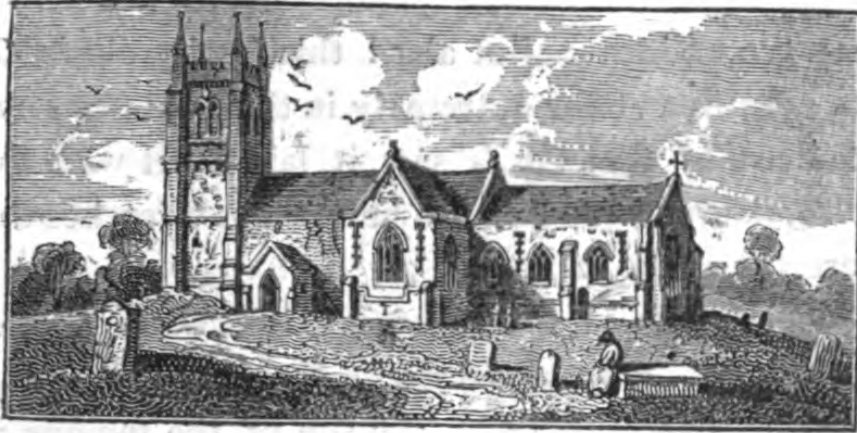
INTRODUCTION.

her officious and generous gratitude, should be recorded and mentioned wheresoever his Gospel should be read; intending thereby, that as his, so her name should also live to succeeding generations, even till time itself shall be no more.

Upon occasion of which fair example, I did lately look back, and not without some content,—*at least to myself*,—that I have endeavoured to deserve the love, and preserve the memory, of my two deceased friends, Dr. *Donne*, and Sir *Henry Wotton*, by declaring the several employments and various accidents of their lives. And though Mr. *George Herbert*—*whose Life I now intend to write*—were to me a stranger as to his person, for I have only seen him; yet since he was, and was worthy to be, their friend, and very many of his have been mine, I judge it may not be unacceptable to those that knew any of them in their lives, or do now know them by mine, or their own writings, to see this conjunction of them after their deaths; without which, many things that concerned them, and some things that concerned the age in which they lived, would be less perfect, and lost to posterity.

For these reasons I have undertaken it; and if I have prevented any abler person, I beg pardon of him and my Reader.





THE LIFE
OF
MR. GEORGE HERBERT.



GEORGE HERBERT was born the Third day of *April*, in the Year of our Redemption 1593. The place of his birth was near to the Town of *Montgomery*, and in that *Castle* that did then bear the name of that Town and County : that *Castle* was then a place of state and strength, and had been successively happy in the Family of the *Herberts*, who had long possessed it ; and with it, a plentiful estate, and hearts as liberal to their poor neighbours. A family, that hath been blessed with men of remarkable wisdom, and a willingness to serve their country, and, indeed, to do good to all mankind ; for which

they are eminent : But alas ! this family did in the late rebellion suffer extremely in their estates ; and the heirs of that *Castle* saw it laid level with that earth, that was too good to bury those wretches that were the cause of it.

The Father of our *George* was *Richard Herbert*, the son of *Edward Herbert*, Knight, the son of *Richard Herbert*, Knight, the son of the famous Sir *Richard Herbert* of *Colebrook*, in the County of *Monmouth*, Banneret, who was the youngest brother of that memorable *William Herbert*, Earl of *Pembroke*, that lived in the reign of our King *Edward the Fourth*.

His Mother was *Magdalen Newport*, the youngest daughter of Sir *Richard*, and sister to Sir *Francis Newport* of *High-Arkall*, in the County of *Salop*, Knight, and grandfather of *Francis Lord Newport*, now Controller of his Majesty's Household. A family, that for their loyalty have suffered much in their estates, and seen the ruin of that excellent structure, where their ancestors have long lived, and been memorable for their hospitality.

The Mother of *George Herbert*—of whose person, and wisdom, and virtue, I intend to give a true account in a seasonable place—was the happy mother of seven sons and three daughters, which she would often say was *Job's number*, and *Job's distribution* ; and as often bless God, that they were neither defective in their shapes, or in their reason : and very often reprove them that did not praise

God for so great a blessing. I shall give the Reader a short account of their names, and not say much of their fortunes.

Edward, the eldest, was first made Knight of the Bath, at that glorious time of our late Prince *Henry's* being installed Knight of the Garter; and after many years useful travel, and the attainment of many languages, he was by King *James* sent Ambassador resident to the then *French King*, *Lewis* the Thirteenth. There he continued about two years; but he could not subject himself to a compliance with the humours of the Duke *de Luisnes*, who was then the great and powerful favourite at Court: so that upon a complaint to our King, he was called back into England in some displeasure; but at his return he gave such an honourable account of his employment, and so justified his comportment to the Duke and all the Court, that he was suddenly sent back upon the same Embassy, from which he returned in the beginning of the reign of our good King *Charles* the First, who made him first Baron of *Castle-Island*, and not long after of *Cherbury* in the County of *Salop*. *He was a man of great learning and reason, as appears by his printed book De Veritate, and by his History of the reign of King Henry the Eighth, and by several other tracts.*

The second and third brothers were *Richard* and *William*, who ventured their lives to purchase honour in the wars of the *Low Countries*, and died officers in that employment. *Charles* was the fourth,

and died fellow of *New College* in *Oxford*. *Henry* was the sixth, who became a menial servant to the Crown in the days of King *James*, and hath continued to be so for fifty years; during all which time he hath been Master of the Revels; a place that requires a diligent wisdom, with which God hath blessed him. The seventh son was *Thomas*, who, being made Captain of a ship in that fleet with which Sir *Robert Mansell* was sent against *Algiers*, did there shew a fortunate and true English valour. Of the three sisters I need not say more, than that they were all married to persons of worth, and plentiful fortunes; and lived to be examples of *virtue*, and to do good in their generations.

I now come to give my intended account of *George*, who was the fifth of those seven brothers.

George Herbert spent much of his childhood in a sweet content under the eye and care of his prudent Mother, and the tuition of a Chaplain, or tutor to him and two of his brothers, in her own family,—for she was then a widow,—where he continued till about the age of twelve years; and being at that time well instructed in the rules of Grammar, he was not long after commended to the care of Dr. *Neale*, who was then Dean of *Westminster*; and by him to the care of Mr. *Ireland*, who was then Chief Master of that School; where the beauties of his pretty behaviour and wit shined and became so eminent and lovely in this his innocent age, that he seemed to be marked out for piety, and to become

the care of Heaven, and of a particular good angel to guard and guide him. And thus he continued in that School, till he came to be perfect in the learned languages, and especially in the Greek tongue, in which he after proved an excellent critic.

About the age of fifteen—he being then a King's Scholar—he was elected out of that School for *Trinity College in Cambridge*, to which place he was transplanted about the year 1608; and his prudent Mother, well knowing that he might easily lose or lessen that virtue and innocence, which her advice and example had planted in his mind, did therefore procure the generous and liberal Dr. *Nevil*, who was then Dean of *Canterbury*, and Master of that College, to take him into his particular care, and provide him a Tutor; which he did most gladly undertake, for he knew the excellencies of his mother, and how to value such a friendship.

This was the method of his education, till he was settled in *Cambridge*; where we will leave him in his study, till I have paid my promised account of his excellent Mother; and I will endeavour to make it short.

I have told her birth, her marriage, and the number of her children, and have given some short account of them. I shall next tell the Reader, that her husband died when our *George* was about the age of four years: I am next to tell, that she continued twelve years a widow; that she then married happily to a noble gentleman, the brother and heir

of the Lord *Danvers*, Earl of *Danby*, who did highly value both her person and the most excellent endowments of her mind.

In this time of her widowhood, she being desirous to give *Edward*, her eldest son, such advantages of learning, and other education, as might suit his birth and fortune, and thereby make him the more fit for the service of his country, did, at his being of a fit age, remove from *Montgomery Castle* with him, and some of her younger sons, to *Oxford*; and having entered *Edward* into *Queen's College*, and provided him a fit Tutor, she commended him to his care: yet she continued there with him, and still kept him in a moderate awe of herself, and so much under her own eye, as to see and converse with him daily: but she managed this power over him without any such rigid sourness, as might make her company a torment to her child; but with such a sweetness and compliance with the recreations and pleasures of youth, as did incline him willingly to spend much of his time in the company of his dear and careful mother; which was to her great content: for she would often say, "That as
" our bodies take a nourishment suitable to the
" meat on which we feed; so our souls do as insensibly take in vice by the example or conversation with wicked company:" and would therefore as often say, "That ignorance of vice was the
" best preservation of virtue; and that the very
" knowledge of wickedness was as tinder to inflame

“and kindle sin, and to keep it burning.” For these reasons she endeared him to her own company, and continued with him in *Oxford* four years; in which time her *great and harmless wit*, her *cheerful gravity*, and her *obliging behaviour*, gained her an acquaintance and friendship with most of any eminent worth or learning, that were at that time in or near that University; and particularly with Mr. *John Donne*, who then came accidentally to that place, in this time of her being there. It was that *John Donne*, who was after Dr. *Donne*, and Dean of *Saint Paul's, London*: and he, at his leaving *Oxford*, writ and left there, in verse, a character of the beauties of her body and mind: of the first he says,

*No Spring nor Summer-beauty has such grace,
As I have seen in an Autumnal face.*

Of the latter he says,

*In all her words to every hearer fit,
You may at revels, or at council sit.*

The rest of her character may be read in his printed poems, in that *Elegy* which bears the name of *The Autumnal Beauty*. For both he and she were then past the meridian of man's life.

This *amity*, begun at this time and place, was not an *amity* that polluted their souls; but an *amity* made up of a chain of suitable inclinations and virtues; an *amity* like that of St. *Chrysostom's* to his

dear and virtuous *Olympias* ; whom, in his letters, he calls his *Saint* : or an *amity*, indeed, more like that of St. *Hierome* to his *Paula* ; whose affection to her was such, that he turned poet in his old age, and then made her epitaph : *wishing all his body were turned into tongues, that he might declare her just praises to posterity.* And this *amity* betwixt her and Mr. *Donne* was begun in a happy time for him, he being then near to the fortieth year of his age,—which was some years before he entered into Sacred Orders ;—a time, when his necessities needed a daily supply for the support of his wife, seven children, and a family. And in this time she proved one of his most bountiful benefactors ; and he as grateful an acknowledger of it. You may take one testimony for what I have said of these two worthy persons, from this following *Letter* and *Sonnet*.

“ MADAM,

“ Your favours to me are every where ; I use
“ them, and have them. I enjoy them at *London*,
“ and leave them there ; and yet find them at *Mit-*
“ *cham*. Such riddles as these become things inex-
“ pressible ; and such is your goodness. I was
“ almost sorry to find your servant here this day,
“ because I was loath to have any witness of my
“ not coming home last night, and indeed of my
“ coming this morning. But my not coming was
“ excusable, because earnest business detained me ;
“ and my coming this day is by the example of your

“ *St. Mary Magdalen*, who rose early upon *Sunday*,
 “ to seek that which she loved most ; and so did
 “ I. And, from her and myself, I return such
 “ thanks as are due to one, to whom we owe all
 “ the good opinion, that they, whom we need most,
 “ have of us. By this messenger, and on this good
 “ day, I commit the inclosed *holy Hymns* and *Son-*
 “ *nets*—which for the matter, not the workmanship,
 “ have yet escaped the fire—to your judgment,
 “ and to your protection too, if you think them
 “ worthy of it ; and I have appointed to this in-
 “ closed *Sonnet* to usher them to your happy hand.

Your unworthiest servant,
Unless your accepting him to be so
have mended him,

Mitcham, July 11, 1607.

JO. DONNE.

To the *Lady Magdalen Herbert* : Of *St. Mary*
Magdalen.

Her of your name, whose fair inheritance
Bethina was, and jointure Magdalo,
An active faith so highly did advance,
That she once knew more than the Church did know,
The Resurrection ! so much good there is
Delivered of her, that some Fathers be
Loth to believe one woman could do this ;
But think these Magdalens were two or three.

*Increase their number Lady, and their fame :
 To their devotion add your innocence :
 Take so much of th' example, as of the name ;
 The latter half ; and in some recompense
 That they did harbour Christ himself, a guest,
 Harbour these Hymns, to his dear name address.*

J. D.

These *Hymns* are now lost to us ; but doubtless they were such, as they two now sing in *Heaven*.

There might be more demonstrations of the friendship, and the many sacred endearments betwixt these two excellent persons,—for I have many of their letters in my hand,—and much more might be said of her great prudence and piety : but my design was not to write her's, but the life of her son ; and therefore I shall only tell my Reader, that about that very day twenty years that this letter was dated, and sent her, I saw and heard this Mr. *John Donne*—who was then Dean of *St. Paul's*—weep, and preach her Funeral Sermon, in the Parish-Church of *Chelsea*, near London, where she now rests in her quiet grave ; and where we must now leave her, and return to her son *George*, whom we left in his study in *Cambridge*.

And in *Cambridge* we may find our *George Herbert's* behaviour to be such, that we may conclude he consecrated the first-fruits of his early age to virtue, and a serious study of learning. And that he did so, this following Letter and Sonnet, which

were, in the first year of his going to *Cambridge*, sent his dear Mother for a New-year's gift, may appear to be some testimony.

—“ But I fear the heat of my late ague hath
 “ dried up those springs, by which scholars say the
 “ Muses use to take up their habitations. However,
 “ I need not their help to reprove the vanity of
 “ those many love-poems, that are daily writ, and
 “ consecrated to *Venus*; nor to bewail that so few
 “ are writ, that look towards *God* and *Heaven*.
 “ For my own part, my meaning—*dear Mother*—is,
 “ in these Sonnets, to declare my resolution to be,
 “ that my poor abilities in *Poetry*, shall be all and
 “ ever consecrated to *God's* glory: and I beg you
 “ to receive this as one testimony.”

*My God, where is that ancient heat towards thee,
 Wherewith whole shoals of Martyrs once did burn,
 Besides their other flames? Doth Poetry
 Wear Venus' livery? only serve her turn?
 Why are not Sonnets made of thee? and lays
 Upon thine altar burnt? Cannot thy love
 Heighten a spirit to sound out thy praise
 As well as any she? Cannot thy Dove
 Outstrip their Cupid easily in flight?
 Or, since thy ways are deep, and still the same,
 Will not a verse run smooth that bears thy name?
 Why doth that fire, which by thy power and might
 Each breast does feel, no braver fuel choose
 Than that, which one day, worms may chance refuse?*

*Sure, Lord, there is enough in thee to dry
Oceans of ink ; for as the Deluge did
Cover the Earth, so doth thy Majesty ;
Each cloud distils thy praise, and doth forbid
Poets to turn it to another use.*

*Roses and lilies speak Thee ; and to make
A pair of cheeks of them, is thy abuse.
Why should I women's eyes for crystal take ?
Such poor invention burns in their low mind
Whose fire is wild, and doth not upward go
To praise, and on thee, Lord, some ink bestow.
Open the bones, and you shall nothing find
In the best face but filth ; when Lord, in Thee
The beauty lies, in the discovery.*

G. H.

This was his resolution at the sending this letter to his dear Mother, about which time he was in the seventeenth year of his age ; and as he grew older, so he grew in learning, and more and more in favour both with God and man : insomuch that, in this morning of that short day of his life, he seemed to be marked out for virtue, and to become the care of Heaven ; for God still kept his soul in so holy a frame, that he may, and ought to be a pattern of virtue to all posterity, and especially to his brethren of the Clergy, of which the Reader may expect a more exact account in what will follow.

I need not declare that he was a strict student, because, that he was so, there will be many testimonies in the future part of his life. I shall there-

fore only tell, that he was made *Bachelor of Arts* in the year 1611; *Major Fellow* of the *College*, March 15th, 1615: and, that in that year he was also made *Master of Arts*, he being then in the 22d year of his age; during all which time, all, or the greatest diversion from his study, was the practice of *Music*, in which he became a great master; and of which he would say, *That it did relieve his drooping spirits, compose his distracted thoughts, and raised his weary soul so far above earth, that it gave him an earnest of the joys of Heaven, before he possessed them.* And it may be noted, that from his first entrance into the *College*, the generous *Dr. Nevil* was a cherisher of his studies, and such a lover of his person, his behaviour, and the excellent endowments of his mind, that he took him often into his own company; by which he confirmed his native gentleness: and if during his time he expressed any error, it was, that he kept himself too much retired, and at too great a distance with all his inferiors; and his clothes seemed to prove, that he put too great a value on his parts and parentage.

This may be some account of his disposition, and of the employment of his time, till he was *Master of Arts*, which was *Anno 1615*, and in the year 1619 he was chosen *Orator* for the *University*. His two precedent *Orators* were *Sir Robert Naunton*, and *Sir Francis Nethersole*. The first was not long after made *Secretary of State*; and *Sir Francis*, not very long after his being *Orator*, was made *Secretary to the Lady Elizabeth, Queen of Bohemia*. In this

place of Orator our *George Herbert* continued eight years ; and managed it with as becoming and grave a gaiety, as any had ever before or since his time. For, *he had acquired great learning, and was blessed with a high fancy, a civil and sharp wit, and with a natural elegance, both in his behaviour, his tongue, and his pen.* Of all which there might be very many particular evidences ; but I will limit myself to the mention of but three.

And the first notable occasion of shewing his fitness for this employment of *Orator* was manifested in a letter to *King James*, upon the occasion of his sending that University his book called *Basilicon Doron* ; and their Orator was to acknowledge this great honour, and return their gratitude to his Majesty for such a condescension ; at the close of which letter he writ,

*Quid Vaticanam Bodleianamque objicis hospes !
Unicus est nobis Bibliotheca Liber.*

This letter was writ in such excellent Latin, was so full of conceits, and all the expressions so suited to the *genius* of the King, that he enquired the Orator's name, and then asked *William Earl of Pembroke*, if he knew him ? whose answer was *That he knew him very well, and that he was his kinsman ; but he loved him more for his learning and virtue, than for that he was of his name and family.* At which answer the King smiled, and asked the Earl leave *that he might love him too, for he took him to be the jewel of that University.*

The next occasion he had and took to shew his great abilities, was, with them, to shew also his great affection to that Church in which he received his *baptism*, and of which he professed himself a member; and the occasion was this: There was one *Andrew Melvin*, a Minister of the Scotch Church, and Rector of *St. Andrew's*; who, by a long and constant converse with a discontented part of that Clergy which opposed Episcopacy, became at last to be a chief leader of that faction; and had proudly appeared to be so to *King James*, when he was but King of that nation, who, the second year after his Coronation in *England*, convened a part of the Bishops, and other learned Divines of his Church, to attend him at *Hampton-Court*, in order to a friendly conference with some dissenting brethren, both of this and the Church of *Scotland*: of which Scotch party *Andrew Melvin* was one; and he being a man of learning, and inclined to *satirical poetry*, had scattered many malicious, bitter verses against our *Liturgy*, our *ceremonies*, and our *Church-government*; which were by some of that party so magnified for the wit, that they were therefore brought into *Westminster School*, where *Mr. George Herbert*, then, and often after, made such answers to them, and such reflections on him and his *Kirk*, as might unbeguile any man that was not too deeply pre-engaged in such a quarrel.—But to return to *Mr. Melvin* at *Hampton-Court Conference*; he there appeared to be a man of an unruly wit, of a strange confidence, of so furious a zeal, and of so ungoverned

passions, that his insolence to the King, and others at this Conference, lost him both his Rectorship of *St. Andrew's* and his liberty too ; for his former verses, and his present reproaches there used against the Church and State, caused him to be committed prisoner to the Tower of *London* ; where he remained very angry for three years. At which time of his commitment, he found the Lady *Arabella* an innocent prisoner there ; and he pleased himself much in sending, the next day after his commitment, these two verses to the good lady ; which I will underwrite, because they may give the Reader a taste of his others, which were like these.

Causa tibi mecum est communis, carceris, Arabella, tibi causa est, Araque sacra mihi.

I shall not trouble my Reader with an account of his enlargement from that prison, or his death ; but tell him Mr. *Herbert's* verses were thought so worthy to be preserved, that Dr. *Duport*, the learned Dean of *Peterborough*, hath lately collected and caused many of them to be printed, as an honourable memorial of his friend Mr. *George Herbert*, and the cause he undertook.

And in order to my third and last observation of his great abilities, it will be needful to declare, that about this time King *James* came very often to hunt at *Newmarket* and *Royston*, and was almost as often invited to *Cambridge*, where his entertainment was comedies suited to his pleasant humour ; and where Mr. *George Herbert* was to welcome him

with *gratulations*, and the *applauses* of an *Orator*; which he always performed so well, that he still grew more into the King's favour, insomuch that he had a particular appointment to attend his Majesty at *Royston*; where, after a discourse with him, his Majesty declared to his kinsman, the Earl of *Pembroke*, that he found the *Orator's* learning and wisdom much above his age or wit. The year following, the King appointed to end his progress at *Cambridge*, and to stay there certain days; at which time he was attended by the great Secretary of Nature and all learning, Sir *Francis Bacon*, Lord *Verulam*, and by the ever-memorable and learned Dr. *Andrews*,



Bishop of *Winchester*, both which did at that time begin a desired friendship with our *Orator*. Upon whom, the first put such a value on his judgment, that he usually desired his approbation before he

would expose any of his books to be printed; and thought him so worthy of his friendship, that having translated many of the Prophet *David's* Psalms into English verse, he made *George Herbert* his patron, by a public dedication of them to him, as the best judge of *Divine Poetry*. And for the learned Bishop, it is observable, that at that time there fell to be a modest debate betwixt them two about *Predestination*, and *Sanctity of life*; of both which the *Orator* did, not long after, send the Bishop some safe and useful *aphorisms*, in a long letter, written in Greek; which letter was so remarkable for the language and reason of it, that, after the reading it, the Bishop put it into his bosom, and did often shew it to many Scholars, both of this and foreign nations; but did always return it back to the place where he first lodged it, and continued it so near his heart till the last day of his life.

To these I might add the long and entire friendship betwixt him and Sir *Henry Wotton*, and Dr. *Donne*; but I have promised to contract myself, and shall therefore only add one testimony to what is also mentioned in the *Life of Dr. Donne*; namely, that a little before his death he caused many Seals to be made, and in them to be engraven the figure of *Christ crucified* on an *Anchor*,—the emblem of Hope,—and of which Dr. *Donne* would often say, *Crux mihi anchora*.—These Seals he gave or sent to most of those friends on which he put a value; and, at Mr. *Herbert's* death, these verses were found

wrapt up with that seal, which was by the Doctor given to him ;

*When my dear friend could write no more,
He gave this Seal, and so gave o'er.*

*When winds and waves rise highest I am sure,
This Anchor keeps my faith, that, me secure.*

At this time of being *Orator*, he had learned to understand the *Italian*, *Spanish*, and *French* tongues very perfectly ; hoping, that as his predecessors, so he might in time attain the place of a *Secretary of State*, he being at that time very high in the King's favour, and not meanly valued and loved by the most eminent and most powerful of the Court Nobility. This, and the love of a Court-conversation, mixed with a laudable ambition to be something more than he then was, drew him often from *Cambridge*, to attend the King wheresoever the Court was, who then gave him a *sinecure*, which fell into his Majesty's disposal, I think, by the death of the Bishop of *St. Asaph*. It was the same that Queen *Elizabeth* had formerly given to her favourite, Sir *Philip Sidney*, and valued to be worth an hundred and twenty pounds per annum. With this, and his annuity, and the advantage of his College, and of his Oratorship, he enjoyed his genteel humour for clothes, and Court-like company, and seldom looked towards *Cambridge*, unless the King were there,

but then he never failed ; and, at other times, left the manage of his *Orator's* place to his learned friend, Mr. *Herbert Thorndike*, who is now Prebend of *Westminster*.

I may not omit to tell, that he had often designed to leave the University, and decline all study, which he thought did impair his health ; for he had a body apt to a *consumption*, and to *fevers*, and other infirmities, which he judged were increased by his studies ; for he would often say, *He had too thoughtful a wit ; a wit, like a penknife in too narrow a sheath, too sharp for his body*. But his Mother would by no means allow him to leave the University, or to travel ; and though he inclined very much to both, yet he would by no means satisfy his own desires at so dear a rate, as to prove an undutiful son to so affectionate a Mother ; but did always submit to her wisdom. And what I have now said may partly appear in a copy of verses in his printed poems ; 'tis one of those that bear the title of *Affliction* ; and it appears to be a pious reflection on God's providence, and some passages of his life, in which he says,

*Whereas my birth and spirit rather took
The way that takes the town ;
Thou didst betray me to a lingering book,
And wrapt me in a gown :
I was entangled in a world of strife,
Before I had the power to change my life.*

*Yet, for I threaten'd oft the siege to raise,
 Not sinpering all mine age ;
 Thou often didst with academic praise
 Melt and dissolve my rage :
 I took the sweeten'd pill, till I came where
 I could not go away, nor persevere.*

*Yet, lest perchance I should too happy be
 In my unhappiness,
 Turning my purge to food, thou throwest me
 Into more sicknesses.
 Thus doth thy power cross-bias me, not making
 Thine own gifts good, yet me from my ways taking.*

*Now I am here, what thou wilt do with me
 None of my books will show.
 I read, and sigh, and wish I were a tree,
 For then sure I should grow
 To fruit or shade, at least some bird would trust
 Her household with me, and I would be just.*

*Yet, though thou troublest me, I must be meek,
 In weakness must be stout,
 Well, I will change my service, and go seek
 Some other master out :
 Ah, my dear God ! though I am clean forgot,
 Let me not leave thee, if I love thee not.*

G. H.

In this time of Mr. Herbert's attendance and expectation of some good occasion to remove from

*Cambridge to Court, God, in whom there is an un-*seen chain of causes, did in a short time put an end to the lives of two of his most obliging and most powerful friends, *Lodowick Duke of Richmond, and James Marquis of Hamilton* ; and not long after him *King James* died also, and with them, all *Mr. Herbert's* Court-hopes : so that he presently betook himself to a retreat from *London*, to a friend in *Kent*, where he lived very privately, and was such a lover of solitariness, as was judged to impair his health, more than his study had done. In this time of retirement, he had many conflicts with himself, whether he should return to the painted pleasures of a Court-life, or betake himself to a study of Divinity, and enter into Sacred Orders, to which his dear mother had often persuaded him. These were such conflicts, as they only can know, that have endured them ; for ambitious desires, and the outward glory of this world, are not easily laid aside : but at last God inclined him to put on a resolution to serve at his altar.

He did, at his return to *London*, acquaint a Court-friend with his resolution to enter into Sacred Orders, who persuaded him to alter it, as too mean an employment, and too much below his birth, and the excellent abilities and endowments of his mind. To whom he replied, *It hath been formerly judged that the domestic servants of the King of Heaven should be of the noblest families on earth. And though the iniquity of the late times have made clergymen meanly*

valued, and the sacred name of priest contemptible ; yet I will labour to make it honourable, by consecrating all my learning, and all my poor abilities to advance the glory of that God that gave them ; knowing that I can never do too much for him, that hath done so much for me, as to make me a Christian. And I will labour to be like my Saviour, by making humility lovely in the eyes of all men, and by following the merciful and meek example of my dear Jesus.

This was then his resolution ; and the God of constancy, who intended him for a great example of virtue, continued him in it, for within that year he was made Deacon, but the day when, or by whom, I cannot learn : but that he was about that time then made Deacon, is most certain ; for I find by the Records of *Lincoln*, that he was made Prebend of *Layton Ecclesia*, in the Diocese of *Lincoln*, *July 15th 1626*, and that this Prebend was given him by *John*, then Lord Bishop of that See. And now he had a fit occasion to shew that piety and bounty that was derived from his generous mother, and his other memorable ancestors, and the occasion was this.

This *Layton Ecclesia* is a village near to *Spalden*, in the County of *Huntingdon*, and the greatest part of the Parish-Church was fallen down, and that of it which stood was so decayed, so little, and so useless, that the parishioners could not meet to perform their duty to God in public prayer and praises ; and thus it had been for almost twenty years, in

which time there had been some faint endeavours for a public collection, to enable the parishioners to rebuild it; but with no success, till Mr. *Herbert* undertook it; and he, by his own, and the contribution of many of his kindred, and other noble friends, undertook the re-edification of it; and made it so much his whole business, that he became restless till he saw it finished as it now stands; being for the workmanship, a costly *Mosaic*; for the form, an exact cross; and for the decency and beauty, I am assured, it is the most remarkable Parish-Church that this nation affords. He lived to see it so wainscotted, as to be exceeded by none; and, by his order, the Reading-pew and Pulpit were a little distant from each other, and both of an equal height; for he would often say, *They should neither have a precedency or priority of the other; but that Prayer and Preaching, being equally useful, might agree like brethren, and have an equal honour and estimation.*

Before I proceed farther, I must look back to the time of Mr. *Herbert's* being made Prebend, and tell the Reader, that not long after, his Mother being informed of his intentions to rebuild that Church, and apprehending the great trouble and charge that he was like to draw upon himself, his relations and friends, before it could be finished, sent for him from *London to Chelsea*,—where she then dwelt,—and at his coming, said, *George, I sent for you, to persuade you to commit Simony, by giving your patron as good a gift as he has given to you; namely, that you*

give him back his prebend; for, George, it is not for your weak body, and empty purse, to undertake to build Churches. Of which, he desired he might have a day's time to consider, and then make her an answer. And at his return to her the next day, when he had first desired her blessing, and she given it him, his next request was, *That she would, at the age of thirty-three years, allow him to become an undutiful son; for he had made a vow to God, that, if he were able, he would rebuild that Church.* And then shewed her such reasons for his resolution, that she presently subscribed to be one of his benefactors; and undertook to solicit *William Earl of Pembroke* to become another, who subscribed for fifty pounds; and not long after, by a witty and persuasive letter from *Mr. Herbert*, made it fifty pounds more. And in this nomination of some of his benefactors, *James Duke of Lenox*, and his brother, *Sir Henry Herbert*, ought to be remembered; as also the bounty of *Mr. Nicholas Farrer*, and *Mr. Arthur Woodnot*; the one a gentleman in the neighbourhood of *Layton*, and the other a Goldsmith in *Foster Lane, London*, ought not to be forgotten: for the memory of such men ought to outlive their lives. Of *Mr. Farrer*, I shall hereafter give an account in a more seasonable place; but before I proceed farther, I will give this short account of *Mr. Arthur Woodnot*.

He was a man, that had considered overgrown estates do often require more care and watchfulness

to preserve than get them, and considered that there be many discontents, that riches cure not ; and did therefore set limits to himself, as to desire of wealth. And having attained so much as to be able to shew some mercy to the poor, and preserve a competence for himself, he dedicated the remaining part of his life to the service of God, and to be useful to his friends ; and he proved to be so to Mr. *Herbert* ; for beside his own bounty, he collected and returned most of the money that was paid for the rebuilding of that Church ; he kept all the account of the charges, and would often go down to state them, and see all the workmen paid. When I have said, that this good man was a useful friend to Mr. *Herbert's* father, and to his mother, and continued to be so to him, till he closed his eyes on his death-bed ; I will forbear to say more, till I have the next fair occasion to mention the holy friendship that was betwixt him and Mr. *Herbert*. From whom Mr. *Woodnot* carried to his mother this following letter, and delivered it to her in a sickness, which was not long before that which proved to be her last.

*A Letter of Mr. GEORGE HERBERT to his Mother,
in her Sickness.*

MADAM,

At my last parting from you, I was the better content, because I was in hope I should myself carry all

sickness out of your family : but since I know I did not, and that your share continues, or rather increaseth, I wish earnestly that I were again with you ; and would quickly make good my wish, but that my employment does fix me here, it being now but a month to our Commencement : wherein my absence, by how much it naturally augmenteth suspicion, by so much shall it make my prayers the more constant and the more earnest for you to the God of all consolation.—In the meantime, I beseech you to be cheerful, and comfort yourself in the God of all comfort, who is not willing to behold any sorrow but for sin.—What hath affliction grievous in it more than for a moment ? or why should our afflictions here, have so much power or boldness as to oppose the hope of our joys hereafter ?—Madam, as the earth is but a point in respect of the heavens, so are earthly troubles compared to heavenly joys : therefore, if either age or sickness lead you to those joys, consider what advantage you have over youth and health, who are now so near those true comforts. Your last letter gave me earthly preferment, and I hope kept heavenly for yourself : but would you divide and choose too ? Our College customs allow not that : and I should account myself most happy, if I might change with you ; for I have always observed the thread of life to be like other threads or skeins of silk, full of snarles and incumbrances. Happy is he, whose bottom is wound up, and laid ready for work in the New Jerusalem.—For myself, dear Mother, I always feared sickness more than death,

because sickness hath made me unable to perform those offices for which I came into the world, and must yet be kept in it ; but you are freed from that fear, who have already abundantly discharged that part, having both ordered your family, and so brought up your children, that they have attained to the years of discretion, and competent maintenance. So that now, if they do not well, the fault cannot be charged on you, whose example and care of them will justify you both to the world and your own conscience ; insomuch that, whether you turn your thoughts on the life past, or on the joys that are to come, you have strong preservatives against all disquiet. And for temporal afflictions, I beseech you consider, all that can happen to you are either afflictions of estate, or body, or mind. For those of estate, of what poor regard ought they to be ? since, if we had riches, we are commanded to give them away : so that the best use of them is, having, not to have them. But perhaps, being above the common people, our credit and estimation calls on us to live in a more splendid fashion : but, O God ! how easily is that answered, when we consider that the blessings in the holy Scripture are never given to the rich, but to the poor. I never find ‘ Blessed be the rich,’ or ‘ Blessed be the noble ;’ but, Blessed be the meek, and, Blessed be the poor, and, Blessed be the mourners, for they shall be comforted.—And yet, O God ! most carry themselves so, as if they not only not desired, but even feared to be blessed.—And for afflictions of the body, dear Madam, remember the holy

Martyrs of God, how they have been burned by thousands, and have endured such other tortures, as the very mention of them might beget amazement: but their fiery trials have had an end; and your's—which, praised be God, are less,—are not like to continue long. I beseech you, let such thoughts as these moderate your present fear and sorrow; and know, that if any of your's should prove a Goliath-like trouble, yet you may say with David, That God, who hath delivered me out of the paws of the lion and bear, will also deliver me out of the hands of this uncircumcised Philistine.—Lastly, for those afflictions of the soul; consider that God intends that to be as a Sacred Temple for himself to dwell in, and will not allow any room there for such an inmate as grief; or allow that any sadness shall be his competitor. And, above all, if any care of future things molest you, remember those admirable words of the Psalmist: Cast thy care on the Lord, and he shall nourish thee. To which join that of St. Peter, Casting all your care on the Lord, for he careth for you.† What an admirable thing is this, that God puts his shoulder to our burden, and entertains our care for us, that we may the more quietly intend his service!—To conclude, let me commend only one place more to you: Philipp. iv. 4. St. Paul saith there, Rejoice in the Lord always: and again I say, rejoice. He doubles it to take away the scruple of those that might say, What, shall we rejoice in afflictions? Yes, I say again, rejoice;*

so that it is not left to us to rejoice, or not rejoice ; but, whatsoever befalls us, we must always, at all times, rejoice in the Lord, who taketh care for us. And it follows in the next verses : Let your moderation appear to all men : The Lord is at hand : Be careful for nothing. What can be said more comfortably ? Trouble not yourselves ; God is at hand, to deliver us from all, or in all.—Dear Madam, pardon my boldness, and accept the good meaning of

Your most obedient son,

GEORGE HERBERT.

Trin. Coll. May 25th 1622.

About the year 1629, and the thirty-fourth of his age, Mr. *Herbert* was seized with a sharp *quotidian ague*, and thought to remove it by the change of air ; to which end, he went to *Woodford* in *Essex*, but thither more chiefly to enjoy the company of his beloved brother, Sir *Henry Herbert*, and other friends then of that family. In his house he remained about twelve months, and there became his own physician, and cured himself of his ague, by forbearing drink, and not eating any meat, no not mutton, nor a hen, or pigeon, unless they were salted ; and by such a constant diet he removed his ague, but with inconveniences that were worse ; for he brought upon himself a disposition to rheums, and other weaknesses, and a supposed consumption. And it is to be noted, that in the sharpest of his

extreme fits he would often say, *Lord, abate my great affliction, or increase my patience : but Lord, I repine not ; I am dumb, Lord, before thee, because thou doest it.* By which, and a sanctified submission to the will of God, he shewed he was inclinable to bear the sweet yoke of *Christian discipline*, both then and in the latter part of his life, of which there will be many true testimonies.

And now his care was to recover from his consumption, by a change from *Woodford* into such an air as was most proper to that end. And his remove was to *Dauntsey* in *Wiltshire*, a noble house, which stands in a choice air ; the owner of it then was the Lord *Danvers*, Earl of *Danby*, who loved Mr. *Herbert* so very much, that he allowed him such an apartment in it, as might best suit with his accommodation and liking. And in this place, by a spare diet, declining all *perplexing studies*, moderate exercise, and a *cheerful conversation*, his health was apparently improved to a good degree of strength and cheerfulness. And then he declared his resolution both to marry, and to enter into the Sacred Orders of Priesthood. These had long been the desires of his Mother, and his other relations ; but she lived not to see either, for she died in the year 1627. And though he was disobedient to her about *Layton Church*, yet, in conformity to her will, he kept his Orator's place till after her death, and then presently declined it ; and the more willingly, that

he might be succeeded by his friend *Robert Creighton*, who now is *Dr. Creighton*, and the worthy Bishop of *Wells*.

I shall now proceed to his marriage ; in order to which, it will be convenient that I first give the Reader a short view of his person, and then an account of his wife, and of some circumstances concerning both.—*He was for his person of a stature inclining towards tallness ; his body was very straight, and so far from being cumbered with too much flesh, that he was lean to an extremity. His aspect was cheerful, and his speech and motion did both declare him a gentleman ; for they were all so meek and obliging, that they purchased love and respect from all that knew him.*

These, and his other visible virtues, begot him much love from a gentleman of a noble fortune, and a near kinsman to his friend the Earl of *Danby* ; namely, from *Mr. Charles Danvers* of *Bainton*, in the County of *Wilts*, Esq. This *Mr. Danvers* having known him long, and familiarly, did so much affect him, that he often and publicly declared a desire, that *Mr. Herbert* would marry any of his nine daughters,—for he had so many,—but rather his daughter *Jane* than any other, because *Jane* was his beloved daughter. And he had often said the same to *Mr. Herbert* himself ; and that if he could like her for a wife, and she him for a husband, *Jane* should have a double blessing : and *Mr. Danvers*

had so often said the like to *Jane*, and so much commended Mr. *Herbert* to her, that *Jane* became so much a platonick, as to fall in love with Mr. *Herbert* unseen.

This was a fair preparation for a marriage ; but, alas ! her father died before Mr. *Herbert's* retirement to *Dauntsey* : yet some friends to both parties procured their meeting ; at which time a mutual affection entered into both their hearts, as a conqueror enters into a surprised city : and love having got such possession, governed, and made there such laws and resolutions, as neither party was able to resist ; insomuch, that she changed her name into *Herbert* the third day after this first interview.

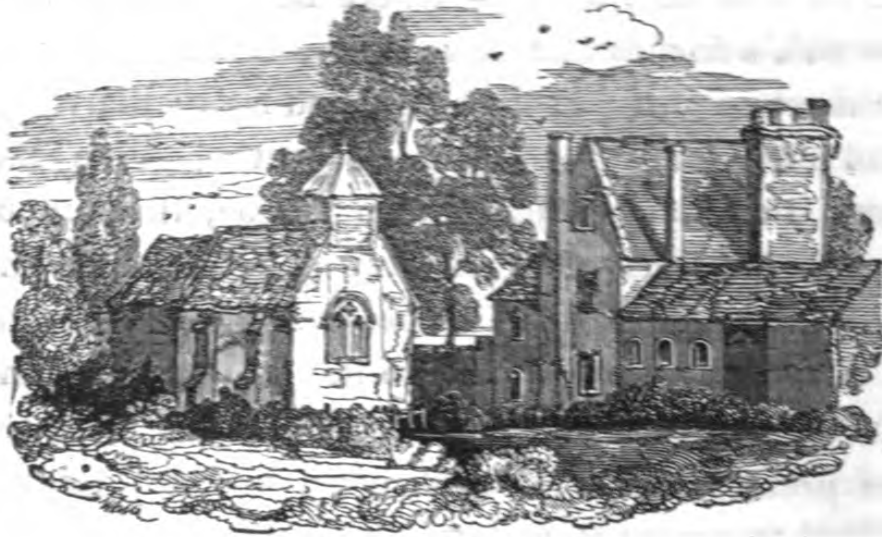
This haste might in others be thought a love-frenzy, or worse ; but it was not, for they had wooed so like princes, as to have select proxies ; such as were true friends to both parties, such as well understood Mr. *Herbert's* and her temper of mind, and also their estates, so well before this interview, that the suddenness was justifiable by the strictest rules of prudence ; and the more, because it proved so happy to both parties ; for the eternal lover of mankind made them happy in each other's mutual and equal affections, and compliance ; indeed, so happy, that there never was any opposition betwixt them, unless it were a contest which should most incline to a compliance with the other's desires. And though this begot, and continued in them, such a mutual love, and joy, and content, as

was no way defective ; yet this mutual *content*, and *love*, and *joy*, did receive a daily augmentation, by such daily obligingness to each other, as still added such new affluences to the former fulness of these divine souls, as was only improvable in Heaven, where they now enjoy it.

About three months after this marriage, Dr. *Curle*, who was then Rector of *Bemerton*, in *Wiltshire*, was made Bishop of *Bath* and *Wells*, and not long after translated to *Winchester*, and by that means the presentation of a Clerk to *Bemerton* did not fall to the Earl of *Pembroke*,—who was the undoubted Patron of it,—but to the King, by reason of Dr. *Curle's* advancement : but *Philip*, then Earl of *Pembroke*,—for *William* was lately dead—requested the King to bestow it upon his kinsman *George Herbert* ; and the King said, *Most willingly to Mr. Herbert, if it be worth his acceptance* ; and the Earl as willingly and suddenly sent it him, without seeking. But though Mr. *Herbert* had formerly put on a resolution for the Clergy ; yet, at receiving this presentation, the apprehension of the last great account, that he was to make for the cure of so many souls, made him fast and pray often, and consider for not less than a month : in which time he had some resolutions to decline both the Priesthood, and that living. And in this time of considering, he endured, as he would often say, *such spiritual conflicts, as none can think, but only those that have endured them.*

In the midst of these conflicts, his old and dear friend, Mr. *Arthur Woodnot*, took a journey to salute him at *Bainton*,—where he then was with his wife's friends and relations—and was joyful to be an eye-witness of his health and happy marriage. And after they had rejoiced together some few days, they took a journey to *Wilton*, the famous seat of the Earls of *Pembroke*; at which time the King, the Earl, and the whole Court were there, or at *Salisbury*, which is near to it. And at this time Mr. *Herbert* presented his thanks to the Earl, for his presentation to *Bemerton*, but had not yet resolved to accept it, and told him the reason why: but that night, the Earl acquainted Dr. *Laud*, then Bishop of *London*, and after Archbishop of *Canterbury*, with his kinsman's irresolution. And the Bishop did the next day so convince Mr. *Herbert*, that the refusal of it was a sin, that a tailor was sent for to come speedily from *Salisbury* to *Wilton*, to take measure, and make him canonical clothes against next day; which the tailor did: and Mr. *Herbert* being so habited, went with his presentation to the learned Dr. *Davenant*, who was then Bishop of *Salisbury*, and he gave him institution immediately,—for Mr. *Herbert* had been made Deacon some years before,—and he was also the same day—which was *April 26th 1630*,—inducted into the good, and more pleasant than healthful, Parsonage of *Bemerton*; which is a mile from *Salisbury*.

I have now brought him to the Parsonage of Bemerton, and to the thirty-sixth year of his age, and



must stop here, and bespeak the Reader to prepare for an almost incredible story, of the great sanctity of the short remainder of his holy life ; a life so full of charity, humility, and all Christian virtues, that it deserves the eloquence of St. Chrysostom to commend and declare it : a life, that if it were related by a pen like his, there would then be no need for this age to look back into times past for the examples of primitive piety ; for they might be all found in the life of George Herbert. But now, alas ! who is fit to undertake it ? I confess I am not ; and am not pleased with myself that I must ; and profess myself amazed, when I consider how few of the Clergy lived like him then, and how many, live so unlike him now. But it becomes not me to censure : my design is rather to assure the Reader, that I have used very great diligence to inform myself, that I might inform him of the truth of what follows ; and though

I cannot adorn it with eloquence, yet I will do it with sincerity.

When at his induction he was shut into *Bemerton Church*, being left there alone to toll the bell,—as the Law requires him,—he staid so much longer than an ordinary time, before he returned to those friends that staid expecting him at the Church-door, that his friend Mr. *Woodnot* looked in at the Church-window, and saw him lie prostrate on the ground before the Altar ; at which time and place—as he after told Mr. *Woodnot*—he set some rules to himself, for the future manage of his life ; and then and there made a vow to labour to keep them.

And the same night that he had his induction, he said to Mr. *Woodnot*, *I now look back upon my aspiring thoughts, and think myself more happy than if I had attained what then I so ambitiously thirsted for. And I can now behold the Court with an impartial eye, and see plainly that it is made up of fraud, and titles, and flattery, and many other such empty, imaginary, painted pleasures ; pleasures, that are so empty, as not to satisfy when they are enjoyed. But in God, and his service, is a fulness of all joy and pleasure, and no satiety. And I will now use all my endeavours to bring my relations and dependents to a love and reliance on Him, who never fails those that trust him. But above all, I will be sure to live well, because the virtuous life of a Clergyman, is the most powerful eloquence to persuade all that see it to reverence and love, and at least to desire to live like him. And this I will do,*

because I know we live in an age that hath more need of good examples than precepts. And I beseech that God, who hath honoured me so much as to call me to serve him at his altar, that as by his special grace he hath put into my heart these good desires and resolutions ; so he will, by his assisting grace, give me ghostly strength to bring the same to good effect. And I beseech him, that my humble and charitable life may so win upon others, as to bring glory to my Jesus, whom I have this day taken to be my Master and Governor ; and I am so proud of his service, that I will always observe, and obey, and do his will ; and always call him, Jesus my Master ; and I will always contemn my birth, or any title or dignity that can be conferred upon me, when I shall compare them with my title of being a Priest, and serving at the Altar of Jesus my Master.

And that he did so, may appear in many parts of his book of *Sacred Poems* ; especially in that which he calls *The Odour*. In which he seems to rejoice in the thoughts of that word *Jesus*, and say, that the adding these words, *my Master*, to it, and the often repetition of them, seemed to perfume his mind, and leave an oriental fragrancancy in his very breath. And for his unforced choice to serve at God's altar, he seems in another place of his poems, *The Pearl*, (Matth. xiii. 45, 46,) to rejoice and say—*He knew the ways of learning ; knew what nature does willingly, and what, when it is forced by fire ; knew the ways of honour, and when glory inclines the soul to*

noble expressions : knew the Court ; knew the ways of pleasure, of love, of wit, of music, and upon what terms he declined all these for the service of his Master Jesus ; and then concludes, saying,

*That, through these labyrinths, not my grovelling wit,
But thy silk twist, let down from Heaven to me,
Did both conduct, and teach me, how by it
To climb to thee.*

The third day after he was made Rector of *Bemerton*, and had changed his sword and silk clothes into a canonical coat, he returned so habited with his friend Mr. *Woodnot* to *Bainton* ; and immediately after he had seen and saluted his wife, he said to her — *You are now a Minister's wife, and must now so far forget your father's house, as not to claim a precedence of any of your parishioners ; for you are to know, that a Priest's wife can challenge no precedence or place, but that which she purchases by her obliging humility ; and I am sure, places so purchased do best become them.* And let me tell you, that *I am so good a Herald, as to assure you that this is truth.* And she was so meek a wife, as to assure him, *it was no vexing news to her, and that he should see her observe it with a cheerful willingness.* And, indeed, her unforced humility, that humility that was in her so original, as to be born with her, made her so happy as to do so ; and her doing so begot her an unfeigned

love, and a serviceable respect from all that conversed with her; and this love followed her in all places, as inseparably as shadows follow substances in sunshine.

It was not many days before he returned back to *Bemerton*, to view the Church, and repair the Chancel; and indeed to rebuild almost three parts of his house, which was fallen down, or decayed by reason of his predecessor's living at a better Parsonage-house; namely, at *Minal*, sixteen or twenty miles from this place. At which time of Mr. *Herbert's* coming alone to *Bemerton*, there came to him a poor old woman, with an intent to acquaint him with her necessitous condition, as also with some troubles of her mind: but after she had spoke some few words to him, she was surprised with a fear, and that begot a shortness of breath, so that her spirits and speech failed her; which he perceiving, did so compassionate her, and was so humble, that he took her by the hand, and said, *Speak, good mother; be not afraid to speak to me; for I am a man that will hear you with patience; and will relieve your necessities too, if I be able: and this I will do willingly; and therefore, mother, be not afraid to acquaint me with what you desire.* After which comfortable speech, he again took her by the hand, made her sit down by him, and understanding she was of his parish, he told her, *He would be acquainted with her, and take her into his care.* And having with patience

heard and understood her wants,—and it is some relief for a poor body to be but heard with patience,—he, like a Christian Clergyman, comforted her by his meek behaviour and counsel ; but because that cost him nothing, he relieved her with money too, and so sent her home with a cheerful heart, praising God, and praying for him. *Thus worthy, and—like David's blessed man—thus lowly, was Mr. George Herbert in his own eyes, and thus lovely in the eyes of others.*

At his return that night to his wife at *Bainton*, he gave her an account of the passages betwixt him and the poor woman ; with which she was so affected, that she went next day to *Salisbury*, and there bought a pair of blankets, and sent them as a token of her love to the poor woman : and with them a message, *That she would see and be acquainted with her, when her house was built at Bemerton.*

There be many such passages both of him and his wife, of which some few will be related : but I shall first tell, that he hasted to get the Parish-Church repaired ; then to beautify the Chapel,—which stands near his house,—and that at his own great charge. He then proceeded to rebuild the greatest part of the Parsonage-house, which he did also very completely, and at his own charge ; and having done this good work, he caused these verses to be writ upon, or engraven in, the mantle of the chimney in his hall.

TO MY SUCCESSOR.

*If thou chance for to find
 A new house to thy mind,
 And built without thy cost ;
 Be good to the poor,
 As God gives thee store,
 And then my labour's not lost.*

We will now, by the Reader's favour, suppose him fixed at *Bemerton*, and grant him to have seen the Church repaired, and the Chapel belonging to it very decently adorned at his own great charge,—which is a real truth ;—and having now fixed him there, I shall proceed to give an account of the rest of his behaviour, both to his parishioners, and those many others that knew and conversed with him.

Doubtless Mr. *Herbert* had considered, and given rules to himself for his Christian carriage both to God and man, before he entered into holy Orders. And 'tis not unlike, but that he renewed those resolutions at his prostration before the holy altar, at his induction into the Church of *Bemerton* : but as yet he was but a Deacon, and therefore longed for the next *Ember-week*, that he might be ordained Priest, and made capable of administering both the Sacraments. At which time the reverend Dr. *Humphrey Henchman*, now Lord Bishop of London,—who does not mention him but with some veneration for his life and excellent learning,—tells me, *He laid*

his hand on Mr. Herbert's head, and, Alas! within less than three years, lent his shoulder to carry his dear friend to his grave.

And that Mr. *Herbert* might the better preserve those holy rules which such a *Priest* as he intended to be, ought to observe; and that time might not insensibly blot them out of his memory, but that the next year might shew him his variations from this year's resolutions; he therefore did set down his rules, then resolved upon, in that order as the world now sees them printed in a little book, called, *The Country Parson*; in which some of his rules are:

<i>The Parson's knowledge.</i>	<i>The Parson condescending.</i>
<i>The Parson on Sundays.</i>	
<i>The Parson praying.</i>	<i>The Parson in his journey.</i>
<i>The Parson preaching.</i>	<i>The Parson in his mirth.</i>
<i>The Parson's charity.</i>	<i>The Parson with his</i>
<i>The Parson comforting the</i>	<i>Churchwardens.</i>
<i>sick.</i>	<i>The Parson blessing the</i>
<i>The Parson arguing.</i>	<i>people.</i>

And his behaviour toward God and man may be said to be a practical comment on these, and the other holy rules set down in that useful book: a book so full of plain, prudent, and useful rules, that that *Country Parson*, that can spare twelve-pence, and yet wants it, is scarce excusable; because it will both direct him what he ought to do, and convince him for not having done it.

At the death of Mr. *Herbert*, this book fell into the hands of his friend Mr. *Woodnot*; and he commended it into the trusty hands of Mr. *Barnabas Oley*, who published it with a most conscientious and excellent preface; from which I have had some of those truths, that are related in this *Life of Mr. Herbert*. The text of his first Sermon was taken out of Solomon's Proverbs, chap. iv. 23, and the words were, *Keep thy heart with all diligence*. In which first Sermon he gave his Parishioners many necessary, holy, safe rules for the discharge of a good conscience, both to God and man; and delivered his Sermon after a most florid manner, both with great learning and eloquence: but, at the close of this Sermon, told them, *That should not be his constant way of preaching; for since Almighty God does not intend to lead men to Heaven by hard questions, he would not therefore fill their heads with unnecessary notions; but that, for their sakes, his language and his expressions should be more plain and practical in his future sermons*. And he then made it his humble request, *That they would be constant to the Afternoon's Service, and Catechising*: and shewed them convincing reasons why he desired it; and his obliging example and persuasions brought them to a willing conformity to his desires.

The texts for all his future sermons—which, God knows, were not many—were constantly taken out of the Gospel for the day; and he did as constantly declare why the Church did appoint that

portion of Scripture to be that day read; and in what manner the *Collect* for every Sunday does refer to the *Gospel*, or to the *Epistle* then read to them; and, that they might pray with understanding, he did usually take occasion to explain, not only the *Collect* for every particular Sunday, but the reasons of all the other *Collects* and *Responses* in our Church-service; and made it appear to them, that the *whole service of the Church* was a reasonable, and therefore an acceptable sacrifice to God; as namely, that we begin with *Confession of ourselves to be vile, miserable sinners*; and that we begin so, because, till we have confessed ourselves to be such, we are not capable of that mercy which we acknowledge we need, and pray for: but having, in the prayer of our Lord, begged pardon for those sins which we have confessed; and hoping, that as the *Priest* hath declared our Absolution, so by our public confession, and real repentance, we have obtained that pardon; then we dare and do proceed to beg of the Lord, *to open our lips, that our mouth may shew forth his praise*; for till then we are neither able nor worthy to praise him. But this being supposed, we are then fit to say, *Glory be to the Father, and to the Son, and to the Holy Ghost*; and fit to proceed to a further service of our God, in the *Collects*, and *Psalms*, and *Lauds*, to follow in the service.

And as to these *Psalms* and *Lauds*, he proceeded to inform them why they were so often, and some of them daily, repeated in our *Church-service*;

namely, the *Psalms* every month, because they be an *historical* and thankful repetition of mercies past, and such a composition of prayers and praises, as ought to be repeated often, and publicly; for *with such sacrifices God is honoured and well pleased*. This for the *Psalms*.

And for the *Hymns* and *Lauds* appointed to be daily repeated or sung after the first and second Lessons are read to the congregation; he proceeded to inform them, that it was most reasonable, after they have heard the will and goodness of God declared or preached by the *Priest* in his reading the two chapters, that it was then a seasonable duty to rise up, and express their gratitude to Almighty God, for those his mercies to them, and to all mankind; and then to say with the *Blessed Virgin*, *that their souls do magnify the Lord, and that their spirits do also rejoice in God their Saviour*: and that it was their duty also to rejoice with Simeon in his song, and say with him, *That their eyes have also seen their salvation*; for they have seen that salvation which was but prophesied till his time: and he then broke out into those expressions of joy that he did see it; but they live to see it daily in the history of it, and therefore ought daily to rejoice, and daily to offer up their sacrifices of praise to their God, for that particular mercy. A service, which is now the constant employment of that *Blessed Virgin*, and Simeon, and all those blessed Saints that are possessed of Heaven: and where they are at this time inter-

changeably and constantly singing, *Holy, holy, holy, Lord God; glory be to God on high, and on earth peace.* And he taught them, that to do this was an acceptable service to God, because the Prophet *David* says in his Psalms, *He that praiseth the Lord honoureth him.*

He made them to understand how happy they be that are freed from the incumbrances of that law which our forefathers groaned under; namely, from the *legal sacrifices*, and from the many *ceremonies of the Levitical law*; freed from *Circumcision*, and from the strict observation of the *Jewish Sabbath*, and the like. And he made them know, that having received so many and so great blessings, by being born since the days of our Saviour, it must be an acceptable sacrifice to Almighty God, for them to acknowledge those blessings daily, and stand up and worship, and say as *Zacharias* did, *Blessed be the Lord God of Israel, for he hath—in our days—visited and redeemed his people; and—he hath in our days—remembered, and shewed that mercy, which by the mouth of the Prophets, he promised to our forefathers; and this he hath done according to his holy covenant made with them.* And he made them to understand that we live to see and enjoy the benefit of it, in his *Birth*, in his *Life*, his *Passion*, his *Resurrection*, and *Ascension* into Heaven where, he now sits sensible of all our temptations and infirmities; and where he is at this present time making intercession for us, to his and our Father:

and therefore they ought daily to express their public gratulations, and say daily with *Zacharias*, *Blessed be the Lord God of Israel, that hath thus visited and thus redeemed his people.*—These were some of the reasons, by which Mr. *Herbert* instructed his congregation for the use of the *Psalms* and the *Hymns* appointed to be daily sung or said in the Church-service.

He informed them also, when the *Priest* did pray only for the congregation, and not for himself; and when they did only pray for him; as namely, after the repetition of the *Creed* before he proceeds to pray the Lord's Prayer, or any of the appointed Collects, the *Priest* is directed to kneel down, and pray for them, saying, *The Lord be with you;* and when they pray for him, saying, *And with thy spirit;* and then they join together in the following Collects: and he assured them, that when there is such mutual love, and such joint prayers offered for each other, then the holy Angels look down from Heaven, and are ready to carry such charitable desires to God Almighty, and he as ready to receive them; and that a Christian congregation calling thus upon God with one heart, and one voice, and in one reverent and humble posture, looks as beautifully as *Jerusalem*, that is at peace with itself.

He instructed them also why the prayer of our Lord was prayed often in every full service of the Church; namely, at the conclusion of the several parts of that service: and prayed then, not only

because it was composed and commanded by our *Jesus* that made it, but as a perfect pattern for our less perfect forms of prayer, and therefore fittest to sum up and conclude all our imperfect petitions.

He instructed them also, that as by the second Commandment we are required *not* to bow down, or worship an *idol*, or *false God*; so, by the contrary rule, we *are* to bow down and kneel, or stand up and *worship* the true God. And he instructed them why the Church required the congregation to stand up at the repetition of the Creeds; namely, because they did thereby declare both their obedience to the Church, and an assent to that faith into which they had been baptized. And he taught them, that in that shorter Creed, or Doxology, so often repeated daily, they also stood up to testify their belief to be, that *the God that they trusted in was one God, and three persons; the Father, the Son, and the Holy Ghost; to whom they and the Priest gave glory*. And because there had been heretics that had denied some of those three persons to be God, therefore the congregation stood up and honoured him, by confessing and saying, *It was so in the beginning, is now so, and shall ever be so world without end*. And all gave their assent to this belief, by standing up and saying, *Amen*.

He instructed them also what benefit they had by the Church's appointing the celebration of holidays and the excellent use of them; namely, that they were set apart for particular commemorations

of particular mercies received from Almighty God ; and— as the reverend Mr. Hooker says — to be the *landmarks* to distinguish times ; for by them we are taught to take notice how time passes by us, and that we ought not to let the years pass without a celebration of praise for those mercies which those days give us occasion to remember ; and therefore they were to note that the year is appointed to begin the 25th day of *March* ; a day in which we commemorate the Angel's appearing to the *Blessed Virgin*, with the joyful tidings that *she should conceive and bear a son, that should be the Redeemer of mankind*. And she did so forty weeks after this joyful salutation ; namely, at our *Christmas* ; a day in which we commemorate his Birth with joy and praise : and that eight days after this happy birth we celebrate his *Circumcision* ; namely, in that which we call *New-year's day*. And that, upon that day which we call *Twelfth-day*, we commemorate the *manifestation of the unsearchable riches of Jesus to the Gentiles* : and that that day we also celebrate the memory of his goodness in sending a *star* to guide the *three Wise Men* from the *East* to *Bethlehem*, that they might there worship, and present him with their oblations of gold, frankincense, and myrrh. And he—Mr. *Herbert*—instructed them, that *Jesus* was forty days after his birth presented by his blessed mother in the Temple ; namely, on that day which we call, *The Purification of the Blessed Virgin, Saint Mary*. And he instructed them, that

by the *Lent-fast* we imitate and commemorate our Saviour's humiliation in *fasting* forty days ; and that we ought to endeavour to be like him in purity: and that on *Good Friday* we commemorate and condole his *Crucifixion* ; and at *Easter* commemorate his glorious *Resurrection*. And he taught them, that after Jesus had manifested himself to his Disciples to be *that Christ that was crucified, dead and buried* ; and by his appearing and conversing with his Disciples for the space of forty days after his *Resurrection*, he then, and not till then, *ascended into Heaven* in the sight of those Disciples ; namely, on that day which we call the *Ascension*, or *Holy Thursday*. And that we then celebrate the performance of the promise which he made to his Disciples at or before his *Ascension* ; namely, *that though he left them, yet he would send them the Holy Ghost to be their Comforter* ; and that he did so on that day which the Church calls *Whitsunday*.—Thus the Church keeps an historical and circular commemoration of times, as they pass by us ; of such times as ought to incline us to occasional praises, for the particular blessings which we do, or might receive, by those holy commemorations.

He made them know also why the Church hath appointed *Ember-weeks* ; and to know the reason why the *Commandments*, and the *Epistles* and *Gospels*, were to be read at the *Altar*, or *Communion Table* ; why the Priest was to pray the *Litany* kneeling ; and why to pray some *Collects* standing : ' and

he gave them many other observations, fit for his plain congregation, but not fit for me now to mention; for I must set limits to my pen, and not make that a treatise, which I intended to be a much shorter account than I have made it: but I have done, when I have told the Reader, that he was constant in *catechising* every *Sunday* in the afternoon, and that his catechising was after his Second Lesson, and in the pulpit; and that he never exceeded his half hour, and was always so happy as to have an obedient and a full congregation.

And to this I must add, that if he were at any time too zealous in his Sermons, it was in reproofing the indecencies of the people's behaviour in the time of divine service; and of those Ministers that huddle up the Church-prayers, without a visible reverence and affection; namely, *such as seemed to say the Lord's prayer, or a Collect, in a breath.* But for himself, his custom was, to stop betwixt every Collect, and give the people time to consider what they had prayed, and to force their desires affectionately to God, before he engaged them into new petitions.

And by this account of his diligence to make his parishioners understand what they prayed, and why they praised and adored their Creator, I hope I shall the more easily obtain the Reader's belief to the following account of Mr. *Herbert's* own practice; which was to appear constantly with his wife and three nieces—the daughters of a deceased sister—and his whole family, twice every day at the Church-

prayers, in the Chapel, which does almost join to his Parsonage-house. And for the time of his appearing, it was strictly at the canonical hours of ten and four : and then and there he lifted up pure and charitable hands to God in the midst of the congregation. And he would joy to have spent that time in that place, where the honour of his *Master Jesus* dwelleth ; and there, by that inward devotion which he testified constantly by an humble behaviour and visible adoration, he, like *Joshua*, brought not only *his own household thus to serve the Lord* ; but brought most of his parishioners, and many gentlemen in the neighbourhood, constantly to make a part of his congregation twice a day ; and some of the meaner sort of his parish did so love and reverence Mr. *Herbert*, that they would let their plough rest when Mr. *Herbert's Saint's-bell* rung to prayers, that they might also offer their devotions to God with him ; and would then return back to their plough. And his most holy life was such, that it begot such reverence to God, and to him, that they thought themselves the happier, when they carried Mr. *Herbert's* blessing back with them to their labour. Thus powerful was his reason and example to persuade others to a practical piety and devotion.

And his constant public prayers did never make him to neglect his own private devotions, nor those prayers that he thought himself bound to perform with his family, which always were a set form, and not long ; and he did always conclude them with that Collect which the Church hath appointed for

the day or week.—*Thus he made every day's sanctity a step towards that kingdom, where impurity cannot enter.*

His chiefest recreation was *Music*, in which heavenly art he was a most excellent master, and did himself compose many *divine Hymns* and *Anthems*, which he set and sung to his *lute* or *viol*: and though he was a lover of retiredness, yet his love to *Music* was such, that he went usually twice every week, on certain appointed days, to the *Cathedral Church* in *Salisbury*; and at his return would say, *That his time spent in prayer, and Cathedral-music, elevated his soul, and was his Heaven upon earth.* But before his return thence to *Bemerton*, he would usually sing and play his part at an appointed private *Music-meeting*; and, to justify this practice, he would often say, *Religion does not banish mirth, but only moderates and sets rules to it.*

And as his desire to enjoy his *Heaven upon earth* drew him twice every week to *Salisbury*, so his walks thither were the occasion of many happy accidents to others; of which I will mention some few.

In one of his walks to *Salisbury*, he overtook a gentleman, that is still living in that City; and in their walk together, Mr. *Herbert* took a fair occasion to talk with him, and humbly begged to be excused, if he asked him some account of his faith; and said, *I do this the rather, because though you are not of my parish, yet I receive tythe from you by the hand of your tenant; and, Sir, I am the bolder to do it, because*

I know there be some sermon-hearers that be like those fishes, that always live in salt water, and yet are always fresh.

After which expression, Mr. *Herbert* asked him some needful questions, and having received his answer, gave him such rules for the trial of his sincerity, and for a practical piety, and in so loving and meek a manner, that the gentleman did so fall in love with him, and his discourse, that he would often contrive to meet him in his walk to *Salisbury*, or to attend him back to *Bemerton*; and still mentions the name of Mr. *George Herbert* with veneration, and still praiseth God for the occasion of knowing him.

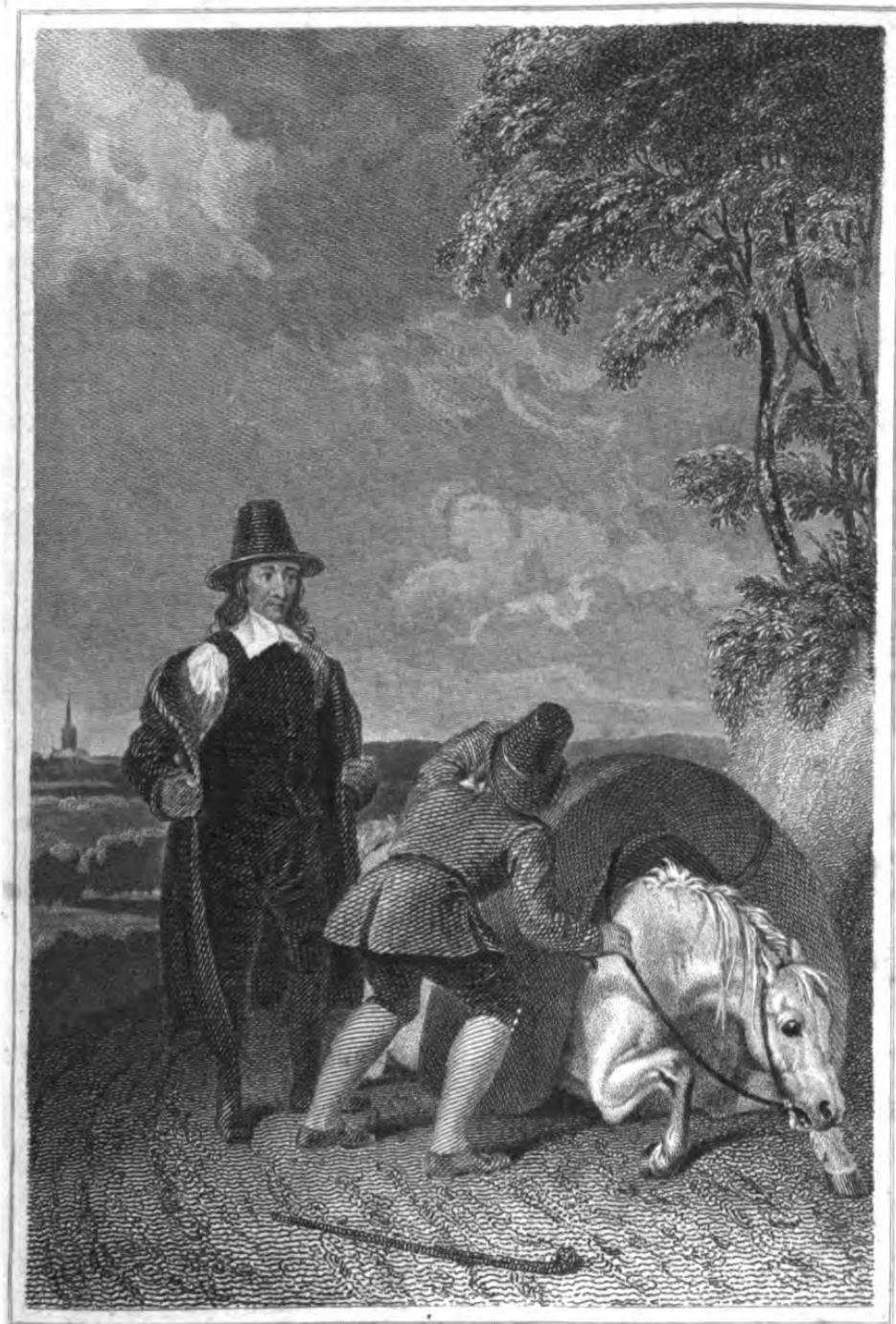
In another of his *Salisbury* walks, he met with a neighbour Minister; and after some friendly discourse betwixt them, and some condolment for the decay of piety, and too general contempt of the Clergy, Mr. *Herbert* took occasion to say,

One cure for these distempers would be, for the Clergy themselves to keep the Ember-weeks strictly, and beg of their parishioners to join with them in fasting and prayers for a more religious Clergy.

And another cure would be, for themselves to restore the great and neglected duty of Catechising, on which the salvation of so many of the poor and ignorant lay-people does depend; but principally, that the Clergy themselves would be sure to live unblameably; and that the dignified Clergy especially, which preach temperance, would avoid surfeiting, and take all occasions to express a visible humility and charity in their lives;

for this would force a love and an imitation, and an unfeigned reverence from all that knew them to be such. (And for proof of this, we need no other testimony than the life and death of Dr. Lake, late Lord Bishop of Bath and Wells.) This, said Mr. Herbert, would be a cure for the wickedness and growing Atheism of our age. And, my dear brother, till this be done by us, and done in earnest, let no man expect a reformation of the manners of the Laity; for 'tis not learning, but this, this only that must do it; and, till then, the fault must lie at our doors.

In another walk to *Salisbury*, he saw a poor man with a poorer horse, that was fallen under his load: they were both in distress, and needed present help; which Mr. *Herbert* perceiving, put off his canonical coat, and helped the poor man to unload, and after to load, his horse. The poor man blessed him for it, and he blessed the poor man; and was so like the good Samaritan, that he gave him money to refresh both himself and his horse; and told him, *That if he loved himself, he should be merciful to his beast.* Thus he left the poor man: and at his coming to his musical friends at *Salisbury*, they began to wonder that Mr. *George Herbert*, which used to be so trim and clean, came into that company so soiled and discomposed: but he told them the occasion. And when one of the company told him *He had disparaged himself by so dirty an employment*, his answer was, *That he thought of what he had done would prove music to him at midnight; and that the omission of it would have upbraided and made discord in*



A. Cooper H.A. Pinx^t

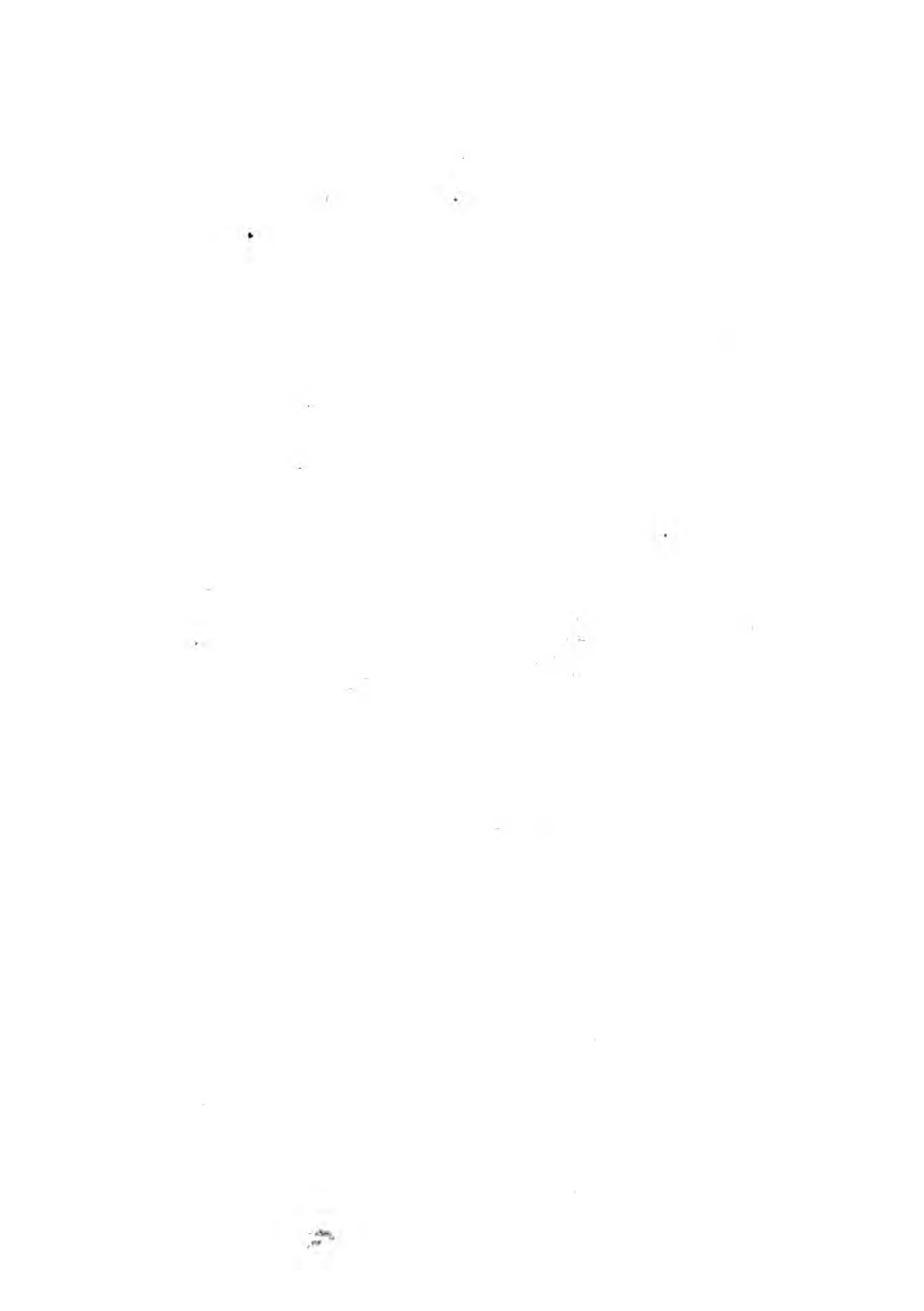
C. Rolls, Sculp^t

THE GOOD SAMARITAN.

LONDON.

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his conscience, whensoever he should pass by that place : for if I be bound to pray for all that be in distress, I am sure that I am bound, so far as it is in my power, to practise what I pray for. And though I do not wish for the like occasion every day, yet let me tell you, I would not willingly pass one day of my life without comforting a sad soul, or shewing mercy ; and I praise God for this occasion. And now let's tune our instruments.

Thus, as our blessed Saviour, after his Resurrection, did take occasion to interpret the Scripture to *Cleophas*, and that other Disciple, which he met with and accompanied in their journey to *Emmaus* ; so *Mr. Herbert*, in his path toward Heaven, did daily take any fair occasion to instruct the ignorant, or comfort any that were in affliction ; and did always confirm his precepts, by shewing humility and mercy, and ministering grace to the hearers.

And he was most happy in his wife's unforced compliance with his acts of charity, whom he made his *almoner*, and paid constantly into her hand, a *tenth penny* of what money he received for tythe, and gave her power to dispose that to the poor of his parish, and with it a power to dispose a tenth part of the corn that came yearly into his barn : which trust she did most faithfully perform, and would often offer to him *an account of her stewardship*, and as often beg an enlargement of his bounty ; for she rejoiced in the employment : and this was usually laid out by her in *blankets* and *shoes* for some such poor people as she knew to stand in most need of them. This as to *her* charity.—And for his *own*, he set no limits

to it: nor did ever turn his face from any that he saw in want, but would relieve them; especially his poor neighbours; to the meanest of whose houses he would go, and inform himself of their wants, and relieve them cheerfully, if they were in distress; and would always praise God, as much for being willing, as for being able to do it. And when he was advised by a friend to be more frugal, because he might have children, his answer was, *He would not see the danger of want so far off: but being the Scripture does so commend Charity, as to tell us that Charity is the top of Christian virtues, the covering of sins, the fulfilling of the Law, the life of Faith; and that Charity hath a promise of the blessings of this life, and of a reward in that life which is to come: being these, and more excellent things are in Scripture spoken of thee, O Charity! and that, being all my tythes and Church-dues are a deodate from thee, O my God! make me, O my God! so far to trust thy promise, as to return them back to thee; and by thy grace I will do so, in distributing them to any of thy poor members that are in distress, or do but bear the image of Jesus my Master. Sir, said he to his friend, my wife hath a competent maintenance secured her after my death; and therefore, as this is my prayer, so this my resolution shall, by God's grace, be unalterable.*

This may be some account of the excellencies of the active part of his life; and thus he continued, till a consumption so weakened him, as to confine him to his house, or to the Chapel, which does almost join to it; in which he continued to read

prayers constantly twice every day, though he were very weak : in one of which times of his reading, his wife observed him to read in pain, and told him so, and that it wasted his spirits, and weakened him ; and he confessed it did, but said, *his life could not be better spent, than in the service of his Master Jesus, who had done and suffered so much for him. But, said he, I will not be wilful ; for though my spirit be willing, yet I find my flesh is weak ; and therefore Mr. Bostock shall be appointed to read prayers for me to-morrow ; and I will now be only a hearer of them, till this mortal shall put on immortality.* And Mr. *Bostock* did the next day undertake and continue this happy employment, till Mr. *Herbert's* death. This Mr. *Bostock* was a learned and virtuous man, an old friend of Mr. *Herbert's*, and then his Curate to the Church of *Fulston*, which is a mile from



Bemerton, to which Church *Bemerton* is but a *Chapel of Ease*. And this Mr. *Bostock* did also constantly

supply the *Church-service* for Mr. *Herbert* in that Chapel, when the Music-meeting at *Salisbury* caused his absence from it.

About one month before his death, his friend Mr. *Farrer*,—for an account of whom I am by promise indebted to the Reader, and intend to make him sudden payment,—hearing of Mr. *Herbert's* sickness, sent Mr. *Edmund Duncon*—who is now Rector of *Friar Barnet* in the County of *Middlesex*—from his house of *Gidden Hall*, which is near to *Huntingdon*, to see Mr. *Herbert*, and to assure him, he wanted not his daily prayers for his recovery; and Mr. *Duncon* was to return back to *Gidden*, with an account of Mr. *Herbert's* condition. Mr. *Duncon* found him weak, and at that time lying on his bed, or on a pallet; but at his seeing Mr. *Duncon* he raised himself vigorously, saluted him, and with some earnestness enquired the health of his brother *Farrer*; of which Mr. *Duncon* satisfied him, and after some discourse of Mr. *Farrer's* holy life, and the manner of his constant serving God, he said to Mr. *Duncon*,—*Sir, I see by your habit that you are a Priest, and I desire you to pray with me: which being granted, Mr. Duncon asked him, What prayers? To which Mr. Herbert's answer was, O, Sir! the prayers of my Mother, the Church of England: no other prayers are equal to them! But at this time, I beg of you to pray only the Litany, for I am weak and faint: and Mr. Duncon did so. After which, and some other discourse of Mr. Farrer, Mrs. Herbert provided Mr.*

Duncon a plain supper, and a clean lodging, and he betook himself to rest. This Mr. *Duncon* tells me, and tells me, that, at his first view of Mr. *Herbert*, he saw *majesty* and *humility* so reconciled in his looks and behaviour, as begot in him an awful reverence for his person; and say, *his discourse was so pious, and his motion so genteel and meek, that after almost forty years, yet they remain still fresh in his memory.*

The next morning Mr. *Duncon* left him, and betook himself to a journey to *Bath*, but with a promise to return back to him within five days; and he did so: but before I shall say any thing of what discourse then fell betwixt them too, I will pay my promised account of Mr. *Farrer*.

Mr. *Nicholas Farrer*—who got the reputation of being called *Saint Nicholas* at the age of six years—was born in *London*, and doubtless had good education in his youth; but certainly was, at an early age, made Fellow of *Clare-Hall* in *Cambridge*; where he continued to be eminent for his *piety, temperance, and learning*. About the twenty-sixth year of his age, he betook himself to travel: in which he added, to his *Latin* and *Greek*, a perfect knowledge of all the languages spoken in the Western parts of our Christian world; and understood well the principles of their Religion, and of their manner, and the reasons of their worship. In this his travel he met with many persuasions to come into a communion with that Church which calls itself *Catholic*: but he

returned from his travels as he went, eminent for his obedience to his mother, the *Church of England*. In his absence from *England*, Mr. *Farrer's* father—who was a merchant—allowed him a liberal maintenance; and, not long after his return into *England*, Mr. *Farrer* had, by the death of his father, or an elder brother, or both, an estate left him, that enabled him to purchase land to the value of four or five hundred pounds a year; the greatest part of which land was at *Little Gidden*, four or six miles from *Huntingdon*, and about eighteen from *Cambridge*; which place he chose for the privacy of it, and for the Hall, which had the Parish-Church or Chapel, belonging and adjoining near to it; for Mr. *Farrer* having seen the manners and vanities of the world, and found them to be, as Mr. *Herbert* says, *a nothing between two dishes*, did so contemn it, that he resolved to spend the remainder of his life in mortifications, and in devotion, and charity, and to be always prepared for death. And his life was spent thus :

He and his family, which were like a little College, and about thirty in number, did most of them keep *Lent* and all *Ember-weeks* strictly, both in fasting and using all those mortifications and prayers that the Church hath appointed to be then used; and he and they did the like constantly on *Fridays*, and on the *Vigils* or *Eves* appointed to be fasted before the *Saints' days*: and this frugality and abstinence turned to the relief of the poor: but this

was but a part of his charity ; none but God and he knew the rest.

This family, which I have said to be in number about thirty, were a part of them his kindred, and the rest chosen to be of a temper fit to be moulded into a devout life ; and all of them were for their dispositions *serviceable*, and *quiet*, and *humble*, and *free from scandal*. Having thus fitted himself for his family, he did, about the year 1630, betake himself to a constant and methodical service of God ; and it was in this manner ;—He, being accompanied with most of his family, did himself use to read the common prayers—for he was a Deacon—every day, at the appointed hours of ten and four, in the Parish-Church, which was very near his house, and which he had both repaired and adorned ; for it was fallen into a great ruin, by reason of a depopulation of the village before Mr. *Farrer* bought the manor. And he did also constantly read the *Matins* every morning at the hour of six, either in the Church, or in an Oratory, which was within his own house. And many of the family did there continue with him after the prayers were ended, and there they spent some hours in singing *Hymns*, or *Anthems*, sometimes in the Church, and often to an organ in the Oratory. And there they sometimes betook themselves to meditate, or to pray privately, or to read a part of the New Testament to themselves, or to continue their praying or reading the Psalms ; and in case the Psalms were not always read in the

day, then Mr *Farrer*, and others of the congregation, did at night, at the ringing of a watch-bell, repair to the Church or Oratory, and there betake themselves to prayers and lauding God, and reading the Psalms that had not been read in the day: and when these, or any part of the congregation, grew weary or faint, the watch-bell was rung, sometimes before, and sometimes after midnight; and then another part of the family rose, and maintained the watch, sometimes by praying, or singing lauds to God, or reading the Psalms: and when, after some hours, they also grew weary or faint, then they rung the watch-bell and were also relieved by some of the former, or by a new part of the society, which continued their devotions—as hath been mentioned—until morning. And it is to be noted, that in this continued serving of God, the Psalter, or whole Book of Psalms, was in every four and twenty hours sung or read over, from the first to the last verse; and this was done as constantly as the sun runs his circle every day about the world, and then begins again the same instant that it ended.

Thus did Mr. *Farrer* and his happy family serve God day and night: thus did they always behave themselves as in his presence. And they did always eat and drink by the strictest rules of temperance; eat and drink so as to be ready to rise at midnight, or at the call of a watch-bell, and perform their devotions to God. And it is fit to tell

the Reader, that many of the Clergy, that were more inclined to *practical piety* and *devotion*, than to doubtful and needless disputations, did often come to *Gidden Hall*, and make themselves a part of that happy society, and stay a week or more, and then join with Mr. *Farrer* and the family in these devotions, and assist and ease him or them in their watch by night. And these various devotions had never less than two of the domestic family in the night; and the watch was always kept in the Church, or Oratory, unless in extreme cold winter nights, and then it was maintained in a parlour, which had a fire in it; and the parlour was fitted for that purpose. And this course of piety, and great liberality to his poor neighbours, Mr. *Farrer* maintained till his death, which was in the year 1639.

Mr. *Farrer's* and Mr. *Herbert's* devout lives were both so noted, that the general report of their sanctity gave them occasion to renew that slight acquaintance which was begun at their being contemporaries in *Cambridge*; and this new holy friendship was long maintained without any interview, but only by loving and endearing letters. And one testimony of their friendship and pious designs, may appear by Mr. *Farrer's* commending the *Considerations of John Valdesso*—a book which he had met with in his travels, and translated out of *Spanish* into *English*,—to be examined and censured by Mr. *Herbert* before it was made public; which excellent

book *Mr. Herbert* did read, and return back with many marginal notes, as they be now printed with it; and with them, *Mr. Herbert's* affectionate letter to *Mr. Farrer*.

This *John Valdesso* was a *Spaniard*, and was for his learning and virtue much valued and loved by the great Emperor *Charles the Fifth*, whom *Valdesso* had followed as a *Cavalier* all the time of his long and dangerous wars: and when *Valdesso* grew old, and grew weary both of war and the world, he took his fair opportunity to declare to the Emperor, that his resolution was to decline his Majesty's service, and betake himself to a quiet and contemplative life, *because there ought to be a vacancy of time betwixt fighting and dying*. The Emperor had himself, for the same, or other like reasons, put on the same resolution: but God and himself did, till then, only know them; and he did therefore desire *Valdesso* to consider well of what he had said, and to keep his purpose within his own breast, till they two might have a second opportunity of a friendly discourse; which *Valdesso* promised to do.

In the mean time the Emperor appoints privately a day for him and *Valdesso* to meet again; and, after a pious and free discourse, they both agreed on a certain day to receive the blessed Sacrament publicly; and appointed an eloquent and devout Friar to preach a Sermon of *contempt of the world*, and of the happiness and benefit of a quiet and contemplative life; which the Friar did most affec-

tionately. After which Sermon, the Emperor took occasion to declare openly, *That the Preacher had begot in him a resolution to lay down his dignities, and to forsake the world, and betake himself to a monastical life.* And he pretended, he had persuaded *John Valdesso* to do the like: but this is most certain, that after the Emperor had called his son *Philip* out of *England*, and resigned to him all his kingdoms, that then the Emperor and *John Valdesso* did perform their resolutions.

This account of *John Valdesso* I received from a friend, that had it from the mouth of *Mr. Farrer*. And the Reader may note, that in this retirement *John Valdesso* writ his *Hundred and Ten Considerations*, and many other treatises of worth, which want a second *Mr. Farrer* to procure and translate them.

After this account of *Mr. Farrer* and *John Valdesso*, I proceed to my account of *Mr. Herbert*, and *Mr. Duncon*, who, according to his promise, returned from the *Bath* the fifth day, and then found *Mr. Herbert* much weaker than he left him; and therefore their discourse could not be long: but at *Mr. Duncon's* parting with him, *Mr. Herbert* spoke to this purpose: *Sir, I pray you give my brother Farrer an account of the decaying condition of my body, and tell him I beg him to continue his daily prayers for me: and let him know that I have considered, that God only is what he would be; and that I am, by*

*his grace, become now so like him, as to be pleased with what pleaseth him : and tell him, that I do not repine, but am pleased with my want of health : and tell him, my heart is fixed on that place where true joy is only to be found ; and that I long to be there, and do wait for my appointed change with hope and patience. Having said this, he did, with so sweet a humility as seemed to exalt him, bow down to Mr. Duncon, and with a thoughtful and contented look, say to him, Sir, I pray deliver this little book to my dear brother Farrer, and tell him, he shall find in it a picture of the many spiritual conflicts that have passed betwixt God and my soul, before I could subject mine to the will of Jesus my Master ; in whose service I have now found perfect freedom. Desire him to read it ; and then, if he can think it may turn to the advantage of any dejected poor soul, let it be made public ; if not let him burn it ; for I and it are less than the least of God's mercies. Thus meanly did this humble man think of this excellent book, which now bears the name of *The Temple* ; or, *Sacred Poems and Private Ejaculations* ; of which Mr. Farrer would say, *There was in it the picture of a divine soul in every page ; and that the whole book was such a harmony of holy passions, as would enrich the world with pleasure and piety,* And it appears to have done so ; for there have been more than twenty thousand of them sold since the first impression.*

And this ought to be noted, that when Mr. Farrer

sent this book to *Cambridge* to be licensed for the press, the *Vice-Chancellor* would by no means allow the two so much noted verses,

*Religion stands a tiptoe in our land,
Ready to pass to the American strand,*

to be printed ; and Mr. *Farrer* would by no means allow the book to be printed and want them. But after some time, and some arguments for and against their being made public, the *Vice-Chancellor* said, *I knew Mr. Herbert well, and know that he had many heavenly speculations, and was a divine poet : but I hope the world will not take him to be an inspired prophet, and therefore I licence the whole book.* So that it came to be printed without the diminution or addition of a syllable, since it was delivered into the hands of Mr. *Duncon*, save only that Mr. *Farrer* hath added that excellent Preface that is printed before it.

At the time of Mr. *Duncon's* leaving Mr. *Herbert*,—which was about three weeks before his death,—his old and dear friend Mr. *Woodnot* came from *London* to *Bemerton*, and never left him till he had seen him draw his last breath, and closed his eyes on his death-bed. In this time of his decay, he was often visited and prayed for by all the Clergy that lived near to him, especially by his friends the Bishop and Prebends of the Cathedral Church in *Salisbury* ; but by none more devoutly than his

wife, his three nieces,—then a part of his family,—and Mr. *Woodnot*, who were the sad witnesses of his daily decay ; to whom he would often speak to this purpose : *I now look back upon the pleasures of my life past, and see the content I have taken in beauty, in wit, in music, and pleasant conversation, are now all past by me like a dream, or as a shadow that returns not, and are now all become dead to me, or I to them ; and I see, that as my father and generation hath done before me, so I also shall now suddenly (with Job) make my bed also in the dark ; and I praise God I am prepared for it ; and I praise him that I am not to learn patience now I stand in such need of it ; and that I have practised mortification, and endeavoured to die daily, that I might not die eternally ; and my hope is, that I shall shortly leave this valley of tears, and be free from all fevers and pain ; and, which will be a more happy condition, I shall be free from sin, and all the temptations and anxieties that attend it : and this being past, I shall dwell in the New Jerusalem ; dwell there with men made perfect ; dwell where these eyes shall see my Master and Saviour Jesus ; and with him see my dear Mother, and all my relations and friends. But I must die, or not come to that happy place. And this is my content, that I am going daily towards it : and that every day which I have lived, hath taken a part of my appointed time from me ; and that I shall live the less time, for having lived this and the day past. These, and the like expressions, which he uttered often, may be said to be his enjoyment of Heaven*

before he enjoyed it. The *Sunday* before his death, he rose suddenly from his bed or couch, called for one of his instruments, took it into his hand and said,

*My God, my God,
My music shall find thee,
And every string
Shall have his attribute to sing.*

And having tuned it, he played and sung :

*The Sundays of man's life,
Threaded together on time's string,
Make bracelets to adorn the wife
Of the eternal glorious King :
On Sundays Heaven's door stands ope ;
Blessings are plentiful and rife,
More plentiful than hope.*

Thus he sung on earth such *Hymns* and *Anthems*, as the Angels, and he, and Mr. *Farrer*, now sing in Heaven.

Thus he continued meditating, and praying, and rejoicing, till the day of his death ; and on that day said to Mr. *Woodnot*, *My dear friend, I am sorry I have nothing to present to my merciful God but sin and misery ; but the first is pardoned, and a few hours will now put a period to the latter ; for I shall suddenly go hence, and be no more seen.* Upon which expression Mr. *Woodnot* took occasion to remember him of the re-edifying *Layton Church*, and his many acts of mercy. To which he made answer, saying, *They*

be good works, if they be sprinkled with the blood of Christ, and not otherwise. After this discourse he became more restless, and his soul seemed to be weary of her earthly tabernacle ; and this uneasiness became so visible, that his wife, his three nieces, and Mr. *Woodnot*, stood constantly about his bed, beholding him with sorrow, and an unwillingness to lose the sight of him, whom they could not hope to see much longer. As they stood thus beholding him, his wife observed him to breathe faintly, and with much trouble, and observed him to fall into a sudden agony ; which so surprised her, that she fell into a sudden passion, and required of him to know *how he did*. To which his answer was, *that he had passed a conflict with his last enemy, and had overcome him by the merits of his Master Jesus.* After which answer, he looked up, and saw his wife and nieces weeping to an extremity, and charged them, *if they loved him to withdraw into the next room, and there pray every one alone for him ; for nothing but their lamentations could make his death uncomfortable.* To which request their sighs and tears would not suffer them to make any reply ; but they yielded him a sad obedience, leaving only with him Mr. *Woodnot* and Mr. *Bostock*. Immediately after they had left him, he said to Mr. *Bostock*, *Pray, Sir, open that door, then look into that cabinet, in which you may easily find my last Will, and give it into my hand :* which being done, Mr. *Herbert* delivered it into the hand of Mr. *Woodnot*, and said, *My old friend, I here*

deliver you my last Will, in which you will find that I have made you sole Executor for the good of my wife and nieces ; and I desire you to shew kindness to them, as they shall need it : I do not desire you to be just ; for I know you will be so for your own sake ; but I charge you, by the religion of our friendship, to be careful of them. And having obtained Mr. Woodnot's promise to be so, he said, I am now ready to die. After which words, he said, Lord, forsake me not now my strength faileth me ; but grant me mercy for the merits of my Jesus. And now, Lord—Lord, now receive my soul. And with those words he breathed forth his divine soul, without any apparent disturbance, Mr. Woodnot and Mr. Bostock attending his last breath, and closing his eyes.

Thus he lived, and thus he died, like a Saint, unspotted of the world, full of alms-deeds, full of humility, and all the examples of a virtuous life ; which I cannot conclude better, than with this borrowed observation :

— *All must to their cold graves :
But the religious actions of the just
Smell sweet in death, and blossom in the dust.*

Mr. George Herbert's have done so to this, and will doubtless do so to succeeding generations.—I have but this to say more of him ; that if *Andrew Melvin* died before him, then *George Herbert* died without an enemy. I wish—if God shall be so pleased—that I may be so happy as to die like him.

Iz. WA.

There is a debt justly due to the memory of Mr. Herbert's virtuous Wife; a part of which I will endeavour to pay, by a very short account of the remainder of her life, which shall follow.

She continued his disconsolate widow about six years, bemoaning herself, and complaining, that she had lost the delight of her eyes; but more that she had lost the spiritual guide for her poor soul; and would often say, O that I had, like holy Mary, the Mother of Jesus, treasured up all his sayings in my heart! But since I have not been able to do that, I will labour to live like him, that where he now is I may be also. And she would often say,—as the Prophet David for his son Absalom.—O that I had died for him! Thus she continued mourning till time and conversation had so moderated her sorrows, that she became the happy wife of Sir Robert Cook, of Highnam, in the County of Gloucester, Knight. And though he put a high value on the excellent accomplishments of her mind and body, and was so like Mr. Herbert, as not to govern like a master, but as an affectionate husband; yet she would even to him often take occasion to mention the name of Mr. George Herbert, and say, that name must live in her memory till she put off mortality. By Sir Robert she had only one child, a daughter, whose parts and plentiful estate make her happy in this world, and her well using of them gives a fair testimony that she will be so in that which is to come.

Mrs. Herbert was the wife of Sir Robert eight years, and lived his widow about fifteen; all which time she took a pleasure in mentioning and commending the excellencies of Mr. George Herbert. She died in the year 1653, and lies buried at Highnam; Mr. Herbert in his own Church, under the Altar, and covered with a grave-stone without any inscription.

This Lady Cook had preserved many of Mr. Herbert's private writings, which she intended to make public; but they and Highnam House were burnt together by the late rebels, and so lost to posterity.

I. W.

Letter from Mr. GEORGE HERBERT to NICHOLAS FARRER, the Translator of Valdesso.

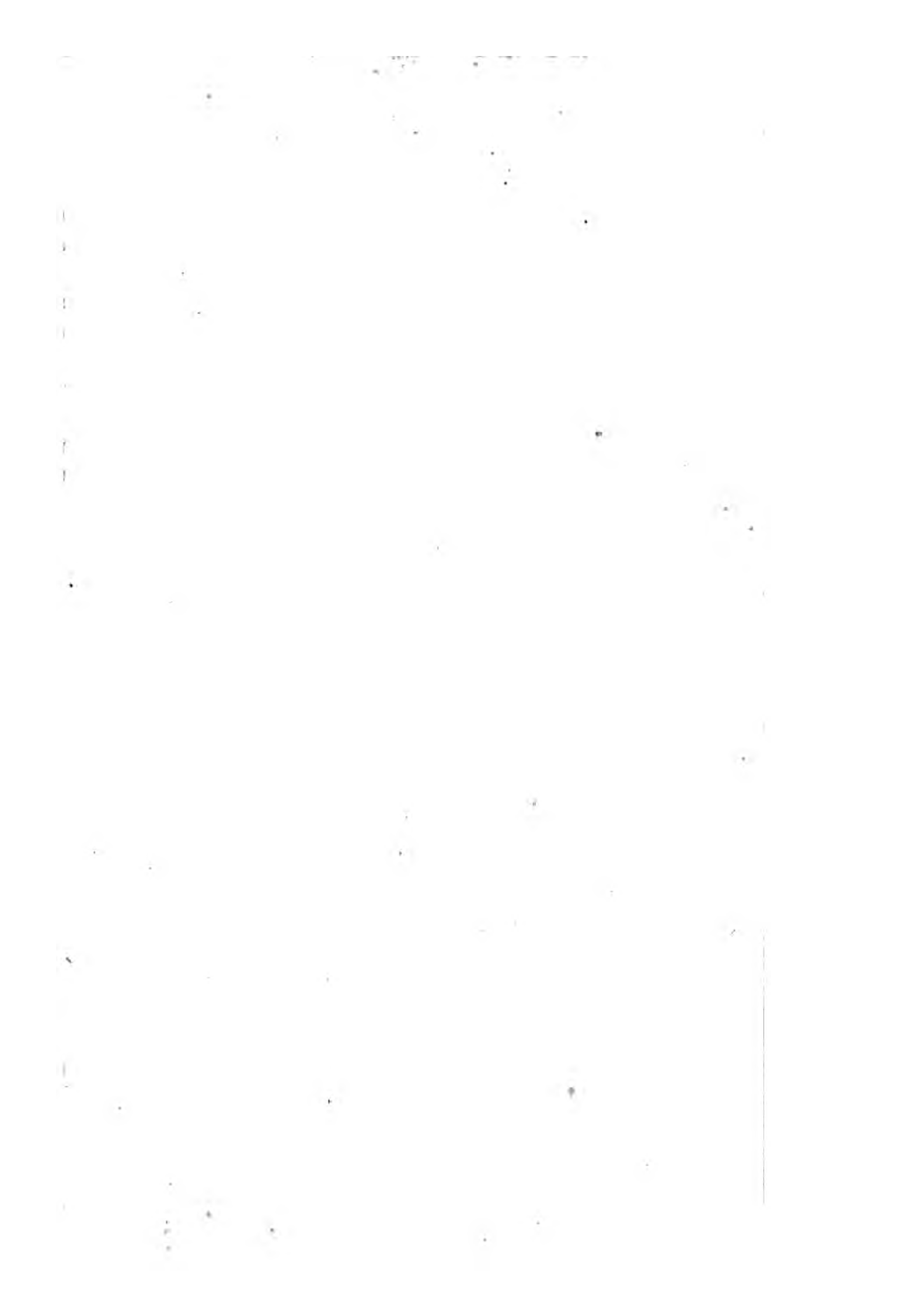
My dear and deserving brother, your *Valdesso* I now return with many thanks, and some notes, in which perhaps you will discover some care which I forbear not in the midst of my griefs; first for your sake, because I would do nothing negligently that you commit unto me: secondly for the Author's sake, whom I conceive to have been a true servant of God; and to such, and all that is their's, I owe diligence: thirdly for the Church's sake, to whom by printing it, I would have you consecrate it. You owe the Church a debt, and God hath put this into your hands—as he sent the fish with money to *St. Peter*—to discharge it; haply also with this—as his thoughts are fruitful—intending the honour of his servant the Author, who, being obscured in his own country, he would have to flourish in this land of light, and region of the Gospel among his chosen. It is true, there are some things which I like not in him, as my fragments will express, when you read them: nevertheless, I wish you by all means to publish it, for these three eminent things observable therein: First, that God in the midst of Popery, should open the eyes of one to understand and express so clearly and excellently, the intent of the Gospel in the acceptation of Christ's righteousness,—as he sheweth through all his Considerations,—a thing strangely buried and darkened by the adversaries, and their great stumbling block. Secondly, the great honour and reverence which

348 LETTER TO NICHOLAS FARRER.

he every where bears towards our dear Master and Lord ; concluding every Consideration almost with his holy name, and setting his merit forth so piously ; for which I do so love him, that were there nothing else, I would print it, that with it the honour of my Lord might be published. Thirdly, the many pious rules of ordering our life about mortification, and observation of God's kingdom within us, and the working thereof ; of which he was a very diligent observer. These three things are very eminent in the Author, and overweigh the defects—as I conceive —towards the publishing thereof.

*From his Parsonage of
Bemerton, near Salisbury,
Sept. 29th, 1632.*







Engraved by W. Raddon.

D^r. R. SANDERSON.

LONDON,
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May 15th 1825.

THE LIFE
OF
DR. ROBERT SANDERSON,
LATE BISHOP OF LINCOLN.



LONDON:
JOHN MAJOR,
MDCCCXXV.

TO THE
RIGHT REVEREND AND HONOURABLE,
G E O R G E
L O R D B I S H O P O F W I N C H E S T E R,
P R E L A T E O F T H E G A R T E R,
A N D O N E O F
H I S M A J E S T Y ' S P R I V Y C O U N C I L .

MY LORD,

IF I should undertake to enumerate, the many favours and advantages I have had by my very long acquaintance with your Lordship, I should enter upon an employment, that might prove as tedious as the collecting of the materials for this poor Monument, which I have erected, and do dedicate to the Memory of your beloved friend, Dr. *Sanderson*: But though I will not venture to do that; yet I do remember with pleasure, and remonstrate with gratitude, that your Lordship made me known to him, Mr. *Chillingworth*, and Dr. *Hammond*; men, whose merits ought never to be forgotten.

My friendship with the first was begun almost forty years past, when I was as far from a thought, as a desire to outlive him; and farther from an intention to write his Life. But the wise Disposer of all men's lives and actions hath prolonged the first, and now permitted the last; which is here dedicated to your Lordship,—and, as it ought to be—with all humility, and a desire that it may remain as a public testimony of my gratitude.

My Lord,
Your most affectionate old friend,
and most humble servant,
I Z A A K W A L T O N .

THE
PREFACE.

I DARE neither think, nor assure the Reader, that I have committed no mistakes in this relation of the Life of *Dr. Sanderson*; but I am sure, there is none that are either wilful, or very material. I confess, it was worthy the employment of some person of more Learning and greater abilities than I can pretend to; and I have not a little wondered that none have yet been so grateful to him and posterity, as to undertake it. For it may be noted, that our Saviour hath had such care, that, for *Mary Magdalen's* kindness to him, her name should never be forgotten: And doubtless *Dr. Sanderson's* meek and innocent life, his great and useful Learning, might therefore challenge the like endeavours to preserve his memory: And 'tis to me a wonder, that it has been already fifteen years neglected. But, in saying this, my meaning is not to upbraid others,—I am far from that,—but excuse myself, or beg pardon for daring to attempt it. This being premised, I desire to tell the Reader, that in this relation I have been so bold, as to paraphrase and say, what I think he—whom I had the happiness to know well—would have said upon the same occasions: and if I have erred in this kind, and cannot now beg pardon of him that loved me; yet I do of my Reader, from whom I desire the same favour.

And, though my age might have procured me a Writ of Ease, and that secured me from all further trouble in

this kind ; yet I met with such persuasions to begin, and so many willing informers since, and from them, and others, such helps and encouragements to proceed, that when I found myself faint, and weary of the burthen with which I had loaden myself, and ready to lay it down ; yet time and new strength hath at last brought it to be what it now is, and presented to the Reader, and with it this desire ; that he will take notice, that Dr. *Sanderson* did in his Will, or last sickness, advertise, that after his death nothing of his might be printed ; because *that might be said to be his, which indeed was not* ; and also for that *he might have changed his opinion since he first writ it*. And though these reasons ought to be regarded, yet regarded so, as he resolves in that Case of Conscience concerning *Rash Vows* ; that there may appear very good second reasons, why we may forbear to perform them. However, for his said reasons, they ought to be read as we do *Apocryphal Scripture* ; to explain, but not oblige us to so firm a belief of what is here presented as his.

And I have this to say more ; That as, in my queries for writing Dr. *Sanderson's* Life, I met with these little Tracts annexed ;* so, in my former queries for my information to write the Life of *venerable Mr. Hooker*, I met with a Sermon, which I also believe was really his, and here presented as his to the Reader. It is affirmed, —and I have met with reason to believe it, —that there be some Artists, that do certainly know an *original* picture from a *copy* ; and in what age of the world, and by whom

* Of the tracts here alluded to, a particular account will be given in a future publication, the nature and objects of which, are explained in the commencement of the Notes to the present volume.

drawn. And if so, then I hope it may be as safely affirmed, that what is here presented for their's is so like their temper of mind, their other writings, the times when, and the occasions upon which they were writ, that all Readers may safely conclude, they could be writ by none but *venerable Mr. Hooker*, and the *humble and learned Dr. Sanderson*.

And lastly, I am now glad that I have collected these memoirs, which lay scattered, and contracted them into a narrower compass ; and if I have, by the pleasant toil of doing so, either pleased or profited any man, I have attained what I designed when I first undertook it. But I seriously wish, both for the Reader's and *Dr. Sanderson's* sake, that posterity had known his great Learning and Virtue by a better pen ; by such a pen, as could have made his life as immortal, as his Learning and merits ought to be.

I. W.





THE LIFE
OF
DR. ROBERT SANDERSON,
LATE LORD BISHOP OF LINCOLN.



DOCTOR ROBERT SANDERSON, the late learned Bishop of *Lincoln*, whose Life I intend to write with all truth and equal plainness, was born the nineteenth day of *September* in the year of our Redemption 1587. The place of his birth was *Rotherham* in the County of *York*; a Town of good note, and the more, for that *Thomas Rotherham*, some time *Archbishop* of that See, was born in it; a man, whose great wisdom, and bounty, and sanctity of life, have made it the more memorable; as indeed it

it ought also to be, for being the birth place of our *Robert Sanderson*. And the Reader will be of my belief, if this humble relation of his life can hold any proportion with his great Piety, his useful Learning, and his many other extraordinary endowments.

He was the second and youngest Son, of *Robert Sanderson*, of *Gilthwaite-Hall*, in the said Parish and County, Esq. by *Elizabeth*, one of the daughters of *Richard Carr*, of *Butterthwaite-Hall*, in the Parish of *Ecclesfield*, in the said County of *York*, Gentleman.

This *Robert Sanderson*, the Father, was descended from a numerous, ancient, and honourable family of his own name: for the search of which truth, I refer my Reader, that inclines to it, to *Dr. Thorton's History of the Antiquities of Nottinghamshire*, and other records; not thinking it necessary here to engage him into a search for bare titles, which are noted to have in them nothing of reality: for titles not acquired, but derived only, do but shew us who of our ancestors have, and how they have achieved that honour which their descendants claim, and may not be worthy to enjoy. For, if those titles descend to persons that degenerate into Vice, and break off the continued line of Learning, or Valour, or that Virtue that acquired them, they destroy the very foundation upon which that Honour was built; and all the rubbish of their vices ought to fall heavy on such dishonourable heads; ought to fall so heavy, as to degrade them of their titles,

and blast their memories with reproach and shame.

But our *Robert Sanderson* lived worthy of his name and family : of which one testimony may be, that *Gilbert*, called the Great Earl of *Shrewsbury*, thought him not unworthy to be joined with him as a Godfather to *Gilbert Sheldon*, the late Lord Archbishop of *Canterbury* ; to whose merits and memory, posterity—the Clergy especially—ought to pay a reverence.

But I return to my intended relation of *Robert the Son*, who began in his youth to make the Laws of God, and obedience to his parents, the rules of his life ; seeming even then to dedicate himself, and all his studies, to Piety and Virtue.

And as he was inclined to this by that native goodness, with which the wise Disposer of all hearts had endowed his ; so this calm, this quiet and happy temper of mind—his being mild, and averse to oppositions—made the whole course of his life easy and grateful both to himself and others : and this blessed temper was maintained and improved by his prudent Father's good example ; and by frequent conversing with him, and scattering short apophthegms and little pleasant stories, and making useful applications of them, his son was in his infancy taught to abhor Vanity and Vice as monsters, and to discern the loveliness of Wisdom and Virtue ; and by these means, and God's concurring grace, his knowledge was so

augmented, and his native goodness so confirmed, that all became so habitual, as it was not easy to determine whether Nature or Education were his teachers.

And here let me tell the Reader, that these early beginnings of Virtue, were by God's assisting
 * *Phil. i. 6.* grace, blessed with what St. Paul seemed to beg for his *Philippians*;* namely, *That he, that had begun a good work in them, would finish it.* And Almighty God did: for his whole life was so regular and innocent, that he might have said at his death—and with truth and comfort—what the same St. Paul said after to the same *Philippians*,
 † *Chap. iii. 17.* when he advised them *to walk as they had him for an example.*†

And this goodness, of which I have spoken, seemed to increase as his years did; and with his goodness his Learning, the foundation of which was laid in the Grammar-school of *Rotherham*—that being one of those three that were founded and liberally endowed by the said great and good Bishop of that name.—And in this time of his being a Scholar there, he was observed to use an unwearied diligence to attain learning, and to have a seriousness beyond his age, and with it a more than common modesty; and to be of so calm and obliging a behaviour, that the Master and whole number of Scholars, loved him as one man.

And in this love and amity he continued at that School till about the thirteenth year of his age;

at which time his Father designed to improve his Grammar learning, by removing him from *Rotherham* to one of the more noted Schools of *Eton* or *Westminster*; and after a year's stay there, then to remove him thence to *Oxford*. But, as he went with him, he called on an old friend, a Minister of noted learning, and told him his intentions; and he, after many questions with his Son, received such answers from him, that he assured his Father, his Son was so perfect a Grammarian, that he had laid a good foundation to build any or all the Arts upon; and therefore advised him to shorten his journey, and leave him at *Oxford*. And his Father did so.

His Father left him there to the sole care and manage of Dr. *Kilbie*, who was then Rector of *Lincoln College*. And he, after some time, and trial of his manners and learning, thought fit to enter him of that College, and after to matriculate him in the University, which he did the first of *July*, 1603; but he was not chosen Fellow till the third of *May*, 1606; at which time he had taken his degree of Bachelor of Arts: at the taking of which degree, his Tutor told the Rector, *That his pupil Sanderson had a metaphysical brain, and a matchless memory; and that he thought he had improved, or made the last so by an art of his own invention.* And all the future employments of his life proved that his Tutor was not mistaken. I must here stop my Reader, and tell him, that this Dr. *Kilbie* was a man of so great learning and wisdom, and so excellent a critic in

the *Hebrew Tongue*, that he was made Professor of it in this University; and was also so perfect a Grecian, that he was by King *James* appointed to be one of the Translators of the Bible; and that this Doctor and Mr. *Sanderson* had frequent discourses, and loved as father and son. The Doctor was to ride a journey into *Derbyshire*, and took Mr. *Sanderson* to bear him company: and they going together on a *Sunday* with the Doctor's friend to that Parish Church where they then were, found the young Preacher to have no more discretion, than to waste a great part of the hour allotted for his Sermon in exceptions against the late Translation of several words,—not expecting such a hearer as Dr. *Kilbie*,—and shewed three reasons why a particular word should have been otherwise translated. When Evening Prayer was ended, the Preacher was invited to the Doctor's friend's house; where after some other conference, the Doctor told him, *He might have preached more useful doctrine, and not have filled his auditor's ears with needless exceptions against the late Translation: and for that word, for which he offered to that poor congregation three reasons why it ought to have been translated as he said; he and others had considered all them, and found thirteen more considerable reasons why it was translated as now printed: and told him, If his friend, then attending him, should prove guilty of such indiscretion, he should forfeit his favour.* To which Mr. *Sanderson* said, *He hoped he should not.* And the Preacher was so

ingenuous as to say, *He would not justify himself*. And so I return to *Oxford*. In the year 1608,—*July* the 11th,—*Mr. Sanderson* was completed Master of Arts. I am not ignorant, that for the attaining these dignities, the time was shorter than was then, or is now required; but either his birth, or the well performance of some extraordinary exercise, or some other merit, made him so: and the Reader is requested to believe that 'twas the last; and requested to believe also, that, if I be mistaken in the time, the College Records have misinformed me: but I hope they have not.

In that year of 1608, he was—*November* the 7th—by his College chosen Reader of Logic in the House; which he performed so well, that he was chosen again the sixth of *November*, 1609. In the year 1613, he was chosen Sub-Rector of the College, and the like for the year 1614, and chosen again to the same dignity and trust for the year 1616.

In all which time and employments, his abilities and behaviour were such, as procured him both love and reverence from the whole Society; there being no exception against him for any faults, but a sorrow for the infirmities of his being too timorous and bashful; both which were, God knows, so connatural, as they never left him. And I know not whether his lovers ought to wish they had; for they proved so like the *radical moisture* in man's body, that they preserved the life of Virtue in his

soul, which by God's assisting grace never left him till this life put on immortality. Of which happy infirmities—if they may be so called—more hereafter.

In the year 1614, he stood to be elected one of the Proctors for the University. And 'twas not to satisfy any ambition of his own, but to comply with the desire of the Rector and whole Society, of which he was a Member; who had not had a Proctor chosen out of their College for the space of sixty years;—namely, not from the year 1554, unto his standing;—and they persuaded him, that if he would but stand for *Proctor*, his merits were so generally known, and he so well beloved, that 'twas but appearing, and he would infallibly carry it against any opposers; and told him, *That he would by that means recover a right or reputation that was seemingly dead to his College.* By these, and other like persuasions, he yielded up his own reason to their's, and appeared to stand for Proctor. But that Election was carried on by so sudden and secret, and by so powerful a faction, that he missed it. Which when he understood, he professed seriously to his friends, *That if he were troubled at the disappointment, it was for their's, and not for his own sake: for he was far from any desire of such an employment, as must be managed with charge and trouble, and was too usually rewarded with hard censures, or hatred, or both.*

In the year following he was earnestly persuaded by Dr. *Kilbie* and others, to review the Logic Lectures which he had read some years past in his College; and, that done, to methodise and print them, for the ease and public good of posterity. But though he had an averseness to appear publicly in print; yet after many serious solicitations, and some second thoughts of his own, he laid aside his modesty, and promised he would; and he did so in that year of 1615. And the book proved as his friends seemed to prophesy; that is, of great and general use, whether we respect the Art or the Author. For Logic may be said to be an *Art of right reasoning*; an Art that undeceives men who take falsehood for truth; enables men to pass a true judgment, and detect those fallacies, which in some men's understandings usurp the place of right reason. And how great a master our Author was in this art, will quickly appear from that clearness of method, argument, and demonstration, which is so conspicuous in all his other writings. He, who had attained to so great a dexterity in the use of reason himself, was best qualified to prescribe rules and directions for the instruction of others. And I am the more satisfied of the excellency and usefulness of this, his first public undertaking, by hearing that most Tutors in both Universities teach Dr. *Sanderson's* Logic to their Pupils, as a foundation upon which they are to build their future

studies in Philosophy. And, for a further confirmation of my belief, the Reader may note, that since his Book of Logic was first printed, there has not been less than ten thousand sold : and that 'tis like to continue both to discover truth, and to clear and confirm the reason of the unborn world.

It will easily be believed that his former standing for a Proctor's place, and being disappointed, must prove much displeasing to a man of his great wisdom and modesty, and create in him an averseness to run a second hazard of his credit and content : and yet he was assured by Dr. *Kilbie*, and the Fellows of his own College, and most of those that had opposed him in the former Election, that his book of Logic had purchased for him such a belief of his learning and prudence, and his behaviour at the former Election had got for him so great and so general a love, that all his former opposers repented what they had done ; and therefore persuaded him to venture to stand a second time. And, upon these, and other like encouragements, he did again, but not without an inward unwillingness, yield up his own reason to their's, and promised to stand. And he did so ; and was the tenth of *April*, 1616, chosen Senior Proctor for the year following ; Mr. *Charles Crooke* of *Christ Church* being then chosen the Junior.

In this year of his being Proctor, there happened

many memorable accidents; namely, Dr. *Robert Abbot*, Master of *Balliol College*, and Regius Professor of Divinity,—who being elected or consecrated Bishop of *Sarum* some months before,—was solemnly conducted out of *Oxford* towards his Diocese, by the Heads of all Houses, and the chief of all the University. And Dr. *Prideaux* succeeded him in the Professorship, in which he continued till the year 1642,—being then elected Bishop of *Worcester*,—and then our now Proctor, Mr. *Sanderson*, succeeded him in the Regius Professorship.

And in this year Dr. *Arthur Lake*—then Warden of *New College*—was advanced to the Bishopric of *Bath* and *Wells*: a man of whom I take myself bound in justice to say, that he has made the great trust committed to him, the chief care and whole business of his life. And one testimony of this proof may be, that he sate usually with his Chancellor in his Consistory, and at least advised, if not assisted, in most sentences for the punishing of such offenders as deserved Church-censures. And it may be noted, that, after a sentence for penance was pronounced, he did very rarely or never, allow of any commutation for the offence, but did usually see the sentence for penance executed; and then as usually preached a Sermon of mortification and repentance, and did so apply them to the offenders, that then stood before him, as begot in them a

devout contrition, and at least resolutions to amend their lives: and having done that, he would take them—though never so poor—to dinner with him, and use them friendly, and dismiss them with his blessing and persuasions to a virtuous life, and beg them to believe him. And his humility and charity, and other Christian excellencies, were all like this. Of all which the Reader may inform himself in his *Life*, truly writ, and printed before his *Sermons*.

And in this year also, the very prudent and very wise Lord *Ellesmere*, who was so very long Lord Chancellor of *England*, and then of *Oxford*, resigning up the last, the Right honourable, and as magnificent, *William Herbert*, Earl of *Pembroke*, was chosen to succeed him.

And in this year our late King *Charles* the First—then Prince of *Wales*—came honourably attended to *Oxford*; and having deliberately visited the University, the Schools, Colleges, and Libraries, he and his attendants were entertained with ceremonies and feasting suitable to their dignity and merits.

And this year King *James* sent Letters to the University for the regulating their studies; especially of the young Divines: advising they should not rely on modern sums and systems, but study the Fathers and Councils, and the more primitive learning. And this advice was occasioned by the indiscreet inferences made by very many Preachers

out of Mr. *Calvin's* doctrine concerning *Predestination*, *Universal Redemption*, *the Irresistibility of God's Grace*, and of some other knotty points depending upon these; points which many think were not, but by interpreters forced to be, Mr. *Calvin's* meaning; of the truth or falsehood of which I pretend not to have an ability to judge; my meaning in this relation, being only to acquaint the Reader with the occasion of the King's Letter.

It may be observed, that the various accidents of this year did afford our Proctor large and laudable matter to dilate and discourse upon: and that though his office seemed, according to statute and custom, to require him to do so at his leaving it; yet he chose rather to pass them over with some very short observations, and present the governors, and his other hearers, with rules to keep up discipline and order in the University; which at that time was, either by defective Statutes, or want of the due execution of those that were good, grown to be extremely irregular. And in this year also, the magisterial part of the Proctor required more diligence, and was more difficult to be managed than formerly, by reason of a multiplicity of new Statutes, which begot much confusion; some of which Statutes were then, and others suddenly after, put into an useful execution. And though these Statutes were not then made so perfectly useful as they were designed, till Archbishop *Laud's*

time,—who assisted in the forming and promoting them;—yet our present Proctor made them as effectual as discretion and diligence could do : of which one example may seem worthy the noting ; namely, that if in his night-walk he met with irregular Scholars absent from their Colleges at University hours, or disordered by drink, or in scandalous company, he did not use his power of punishing to an extremity ; but did usually take their names, and a promise to appear before him unsent for next morning : and when they did, convinced them, with such obligingness, and reason added to it, that they parted from him with such resolutions, as the man after God's own heart was possessed with, when he said, *There is mercy with thee, and therefore thou shalt be feared, Psal. cxxx. 4.* And by this and a like behaviour to all men, he was so happy as to lay down this dangerous employment, as but very few, if any, have done, even *without an enemy.*

After his speech was ended, and he retired with a friend into a convenient privacy, he looked upon his friend with a more than common cheerfulness, and spake to him to this purpose : *I look back upon my late employment with some content to myself, and a great thankfulness to Almighty God, that he hath made me of a temper not apt to provoke the meanest of mankind, but rather to pass by infirmities, if noted ; and in this employment I have had—God knows—many*

occasions to do both. And when I consider, how many of a contrary temper are by sudden and small occasions transported and hurried by anger to commit such errors, as they in that passion could not foresee, and will in their more calm and deliberate thoughts upbraid, and require repentance: and consider, that though repentance secures us from the punishment of any sin, yet how much more comfortable it is to be innocent, than need pardon: and consider, that errors against men, though pardoned both by God and them, do yet leave such anxious and upbraiding impressions in the memory, as abates of the offender's content:—when I consider all this, and that God hath of his goodness given me a temper that hath prevented me from running into such enormities, I remember my temper with joy and thankfulness. And though I cannot say with David—I wish I could,—that therefore his praise shall always be in my mouth, Psal. xxxiv. 1; yet I hope, that by his grace, and that grace seconded by my endeavours, it shall never be blotted out of my memory; and I now beseech Almighty God that it never may.

And here I must look back, and mention one passage more in his Proctorship, which is, that *Gilbert Sheldon*, the late Lord Archbishop of *Canterbury*, was this year sent to *Trinity College* in that University; and not long after his entrance there, a letter was sent after him from his god-father,—the father of our Proctor,—to let his son know it, and commend his godson to his acquaintance, and

to more than a common care of his behaviour ; which proved a pleasing injunction to our Proctor, who was so gladly obedient to his father's desire, that he some few days after sent his servitor to in-treat Mr. *Sheldon* to his chamber next morning. But it seems Mr. *Sheldon* having—like a young man as he was—run into some such irregularity as made him conscious he had transgressed his Statutes, did therefore apprehend the Proctor's invitation as an introduction to punishment ; the fear of which made his bed restless that night : but, at their meeting the next morning, that fear vanished immediately by the Proctor's cheerful countenance, and the freedom of their discourse of friends. And let me tell my Reader, that this first meeting proved the beginning of as spiritual a friendship as human nature is capable of ; of a friendship free from all self-ends : and it continued to be so, till death forced a separation of it on earth ; but it is now reunited in Heaven.

And now, having given this account of his behaviour, and the considerable accidents in his Proctorship, I proceed to tell my Reader, that, this busy employment being ended, he preached his sermon for his Degree of Bachelor in Divinity in as elegant Latin, and as remarkable for the matter, as hath been preached in that University since that day. And having well performed his other exercises for that Degree, he took it the nine and

twentieth of *May* following, having been ordained Deacon and Priest in the year 1611, by *John King*,



then Bishop of *London*, who had not long before been Dean of *Christ Church*, and then knew him so well, that he became his most affectionate friend. And in this year, being then about the twenty-ninth of his age, he took from the University a licence to preach.

In the year 1618, he was by Sir *Nicholas Sanderson*, Lord Viscount *Castleton*, presented to the Rectory of *Wibberton*, not far from *Boston*, in the County of *Lincoln*, a living of very good value ; but it lay

in so low and wet a part of that country as was inconsistent with his health. And health being—next to a good conscience—the greatest of God's blessings in this life, and requiring therefore of every man a care and diligence to preserve it, he, apprehending a danger of losing it, if he continued at *Wibberton* a second Winter, did therefore resign it back into the hands of his worthy kinsman and patron, about one year after his donation of it to him.

And about this time of his resignation he was presented to the Rectory of *Boothby Pannell*, in the same County of *Lincoln*; a town which has been made famous, and must continue to be famous, because Dr. *Sanderson*, the humble and learned Dr. *Sanderson*, was more than forty years Parson of *Boothby Pannell*, and from thence dated all or most of his matchless writings.

To this living—which was of less value, but a purer air than *Wibberton*—he was presented by *Thomas Harrington*, of the same County, and Parish, Esq. who was a gentleman of a very ancient family, and of great use and esteem in his country during his whole life. And in this *Boothby Pannell* the meek and charitable Dr. *Sanderson* and his patron lived with an endearing, mutual, and comfortable friendship, till the death of the last put a period to it.

About the time that he was made Parson of *Boothby Pannell*, he resigned his Fellowship of

Lincoln College unto the then Rector and Fellows ; and his resignation is recorded in these words :

Ego Robertus Sanderson perpetuus, &c.

I Robert Sanderson, Fellow of the College of St. Mary's and All-Saints, commonly called Lincoln College, in the University of Oxford, do freely and willingly resign into the hands of the Rector and Fellows, all the right and title that I have in the said College, wishing to them and their successors all peace, and piety, and happiness, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

May 6, 1619.

ROBERT SANDERSON.

And not long after this resignation, he was by the then Bishop of *York*, or the King, *sede vacante*, made Prebend of the Collegiate Church of *Southwell* in that Diocese ; and shortly after of *Lincoln*, by the Bishop of that See.

And being now resolved to set down his rest in a quiet privacy at *Boothby Pannell*, and looking back with some sadness upon his removal from his general acquaintance left in *Oxford*, and the peculiar pleasures of a University life ; he could not but think the want of society would render this of a country Parson the more uncomfortable, by reason of that want of conversation ; and therefore he did put on some faint purposes to marry. For he had considered, that though marriage be cumbered with more worldly care than a single life ; yet a

complying and a prudent wife changes those very cares into so mutual a content, as makes them become like the sufferings of *St. Paul, Colos. i. 24*, which he would not have wanted because *they occasioned his rejoicing in them*. And he, having well considered this, and observed the secret unutterable joys that children beget in parents, and the mutual pleasures and contented trouble of their daily care and constant endeavours to bring up those little images of themselves, so as to make them as happy as all those cares and endeavours can make them: he, having considered all this, the hopes of such happiness turned his faint purposes into a positive resolution to marry. And he was so happy as to obtain Anne, the daughter of *Henry Nelson*, Bachelor in Divinity, then Rector of *Haugham*, in the County of *Lincoln*, a man of noted worth and learning. And the Giver of all good things was so good to him, as to give him such a wife as was suitable to his own desires; a wife, that made his life happy by being always content when he was cheerful; that divided her joys with him, and abated of his sorrow, by bearing a part of that burden; a wife, that demonstrated her affection by a cheerful obedience to all his desires, during the whole course of his life; and at his death too, for she outlived him.

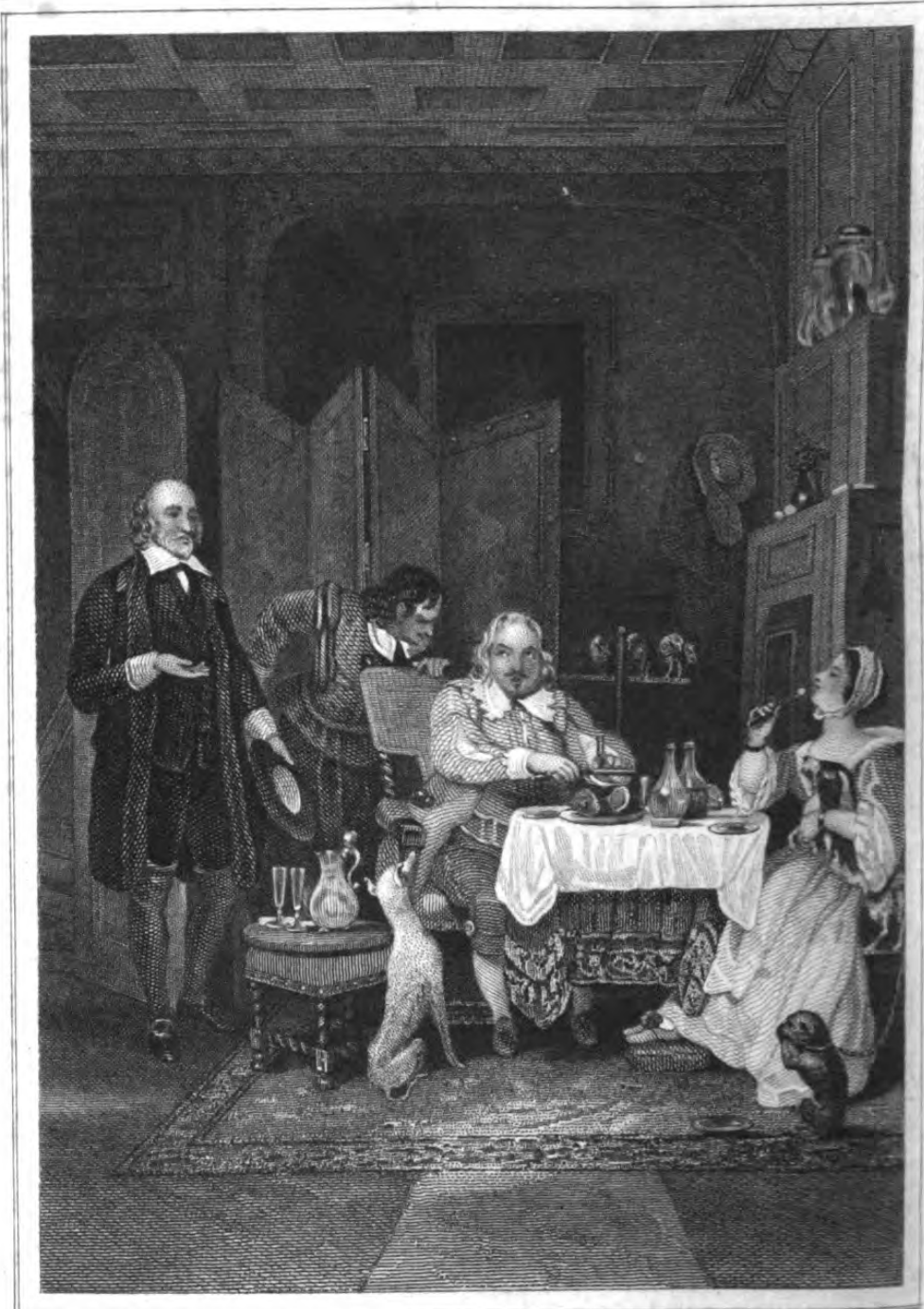
And in this *Boothby Pannell*, he either found or his parishioners peaceable, and complying in the decent and regular service of God.

And thus his Parish, his patron, and he lived together in a religious love, and a contented quietness ; he not troubling their thoughts by preaching high and useless notions, but such plain truths as were necessary to be known, believed, and practised, in order to their salvation. And their assent to what he taught was testified by such a conformity to his doctrine, as declared they believed and loved him. For he would often say, *That, without the last, the most evident truths—heard as from an enemy, or an evil liver—either are not, or are at least the less effectual ; and do usually rather harden than convince the hearer.*

And this excellent man did not think his duty discharged by only reading the Church prayers, catechising, preaching, and administering the Sacraments seasonably ; but thought—if the Law or the Canons may seem to enjoin no more,—yet that God would require more, than the defective laws of man's making can or do enjoin ; the performance of that inward law, which Almighty God hath imprinted in the conscience of all good Christians, and inclines those whom he loves to perform. He, considering this, did therefore become a law to himself, practising what his conscience told him was his duty, in reconciling differences, and preventing law-suits, both in his Parish and in the neighbourhood. To which may be added his often visiting sick and disconsolate families, persuading them to patience, and raising them from dejection

by his advice and cheerful discourse, and by adding his own alms, if there were any so poor as to need it; considering how acceptable it is to Almighty God, when we do as we are advised by *St. Paul, Gal. vi. 2. help to bear one another's burden*, either of sorrow or want: and what a comfort it will be, when the Searcher of all hearts shall call us to a strict account for that evil we have done, and the good we have omitted, to remember we have comforted and been helpful to a dejected or distressed family.

And that his practice was to do good, one example may be, that he met with a poor dejected neighbour, that complained he had taken a meadow, the rent of which was 9*l.* a year; and when the hay was made ready to be carried into his barn, several days constant rain had so raised the water, that a sudden flood carried all away, and his rich Landlord would bate him no rent; and that unless he had half abated, he and seven children were utterly undone. It may be noted, that in this age there are a sort of people so unlike the God of Mercy, so void of the bowels of pity, that they love only themselves and children; love them so, as not to be concerned, whether the rest of mankind waste their days in sorrow or shame; people that are cursed with riches, and a mistake that nothing but riches can make them and their's happy. But it was not so with *Dr. Sanderson*; for he was concerned, and spoke comfortably to the poor dejected



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man ; bade him go home and pray, and not load himself with sorrow, for he would go to his Landlord next morning ; and if his Landlord would not abate what he desired, he and a friend would pay it for him.

To the Landlord he went the next day, and, in a conference, the Doctor presented to him the sad condition of his poor dejected Tenant ; telling him how much God is pleased when men compassionate the poor : and told him, that though God loves sacrifice, yet he loves mercy so much better, that he is pleased when called *the God of Mercy*. And told him, the riches he was possessed of were given him by that *God of Mercy*, who would not be pleased, if he, that had so much given, yea, and forgiven him too, should prove like the rich Steward in the Gospel, *that took his fellow servant by the throat to make him pay the utmost farthing*. This he told him : and told him, that the law of this nation—by which law he claims his rent—does not undertake to make men *honest* or *merciful* ; but does what it can to restrain men from being *dishonest* or *unmerciful*, and yet was defective in both : and that taking any rent from his poor Tenant, for what God suffered him not to enjoy, though the law allowed him to do so, yet if he did so, he was too like that rich Steward which he had mentioned to him ; and told him that riches so gotten, and added to his great estate, would, as *Job* says, *prove like gravel in his teeth* : would in time so corrode his conscience,

or become so nauseous when he lay upon his death-bed, that he would then labour to vomit it up, and not be able : and therefore advised him, being very rich, to make friends of his *unrighteous Mammon*, before that evil day come upon him : but however, neither for his own sake, nor for God's sake, to take any rent of his poor, dejected, sad Tenant ; for that were to gain a temporal, and lose his eternal happiness. These, and other such reasons were urged with so grave and compassionate an earnestness, that the Landlord forgave his Tenant the whole rent.

The Reader will easily believe that Dr. *Sanderson*, who was so meek and merciful, did suddenly and gladly carry this comfortable news to the dejected Tenant ; and we believe, that at the telling of it there was a mutual rejoicing. It was one of *Job's* boasts, that he had seen none perish for want of clothing : and that he had often made the heart of the widow to rejoice. *Job xxxi. 19.* And doubtless Dr. *Sanderson* might have made the same religious boast of this, and very many like occasions. But, since he did not, I rejoice that I have this just occasion to do it for him ; and that I can tell the Reader, I might tire myself and him, in telling how like the whole course of Dr. *Sanderson's* life, was to this which I have now related.

Thus he went on in an obscure and quiet privacy, doing good daily both by word and by deed, as often as any occasion offered itself ; yet not so obscurely,

but that his very great learning, prudence, and piety, were much noted and valued by the Bishop of his Diocese, and by most of the Nobility and gentry of that County. By the first of which he was often summoned to preach many Visitation Sermons, and by the latter at many Assizes. Which Sermons, though they were much esteemed by them that procured, and were fit to judge them; yet they were the less valued, because he read them, which he was forced to do; for though he had an extraordinary memory,—even the art of it,—yet he had such an innate invincible fear and bashfulness, that his memory was wholly useless, as to the repetition of his sermons as he had writ them; which gave occasion to say, when they were first printed and exposed to censure,—which was in the year 1632,—*that the best Sermons that were ever read, were never preached.*

In this contented obscurity he continued, till the learned and good Archbishop *Laud*, who knew him well in *Oxford*,—for he was his contemporary there,—told the King,—’twas the knowing and conscientious King *Charles* the First,—that there was one *Mr. Sanderson*, an obscure country Minister, that was of such sincerity, and so excellent in all casuistical learning, that he desired his Majesty would make him his Chaplain. The King granted it most willingly, and gave the Bishop charge to hasten it, for he longed to discourse with a man that had dedicated his studies to that useful part of

learning. The Bishop forgot not the King's desire, and Mr. *Sanderson* was made his Chaplain in Ordinary in *November* following, 1631. And when they became known to each other, the King did put many Cases of Conscience to him, and received from him such deliberate, safe, and clear solutions, as gave him great content in conversing with him : so that, at the end of his month's attendance, the King told him, *he should long for the next November ; for he resolved to have a more inward acquaintance with him, when that month and he returned.* And when the month and he did return, the good King was never absent from his Sermons, and would usually say, *I carry my ears to hear other preachers ; but I carry my conscience to hear Mr. Sanderson, and to act accordingly.* And this ought not to be concealed from posterity, that the King thought what he spake : for he took him to be his adviser in that quiet part of his life, and he proved to be his comforter in those days of his affliction, when he apprehended himself to be in danger of death or deposing. Of which more hereafter.

In the first Parliament of this good King,—which was 1625,—he was chosen to be a Clerk of the Convocation for the Diocese of *Lincoln* ; which I here mention, because about that time did arise many disputes about Predestination, and the many critical points that depend upon, or are interwoven in it ; occasioned as was said, by a disquisition of new principles of Mr. *Calvin's*, though others say

they were before his time. But of these Dr. *Sanderson* then drew up, for his own satisfaction, such a scheme—he called it *Pax Ecclesiæ*—as then gave himself, and hath since given others such satisfaction, that it still remains to be of great estimation among the most learned. He was also chosen Clerk of all the Convocations during that good King's reign. Which I here tell my Reader, because I shall hereafter have occasion to mention that Convocation in 1640, the unhappy Long Parliament, and some debates of the Predestination points as they have been since charitably handled betwixt him, the learned Dr. *Hammond*, and Dr. *Pierce*, the now Reverend Dean of *Salisbury*.

In the year 1636, his Majesty, then in his progress, took a fair occasion to visit *Oxford*, and to take an entertainment for two days for himself and honourable attendants; which the Reader ought to believe was suitable to their dignities. But this is mentioned, because at the King's coming thither, Dr. *Sanderson* did attend him, and was then—the 31st of *August*—created Doctor of Divinity; which honour had an addition to it, by having many of the Nobility of this nation then made Doctors and Masters of Arts with him: some of whose names shall be recorded and live with his, and none shall outlive it. First, Dr. *Curle* and Dr. *Wren*, who were then Bishops of *Winton* and of *Norwich*,—and had formerly taken their Degrees in *Cambridge*, were with him created Doctors of Divinity in his

University. So was *Meric* the son of the learned *Isaac Casaubon*; and Prince *Rupert*, who still lives, the then Duke of *Lenox*, Earl of *Hereford*, Earl of *Essex*, of *Berkshire*, and very many others of noble birth—too many to be named—were then created Masters of Arts.

Some years before the unhappy Long Parliament, this nation being then happy and in peace,—though inwardly sick of being well,—namely in the year 1639, a discontented party of the *Scots* Church were zealously restless for another reformation of their Kirk-government; and to that end created a new Covenant, for the general taking of which they pretended to petition the King for his assent, and that he would enjoin the taking of it by all of that nation. But this petition was not to be presented to him by a committee of eight or ten men of their fraternity; but by so many thousands, and they so armed, as seemed to force an assent to what they seemed to request; so that though forbidden by the King, yet they entered *England*, and in their heat of zeal took and plundered *Newcastle*, where the King was forced to meet them with an army: but upon a treaty and some concessions, he sent them back,—though not so rich as they intended, yet,—for that time, without bloodshed. But, Oh! this peace, and this Covenant, were but the fore-runners of war, and the many miseries that followed: for in the year following there were so many chosen into the Long Parliament, that were

of a conjunct council with these very zealous and as factious reformers, as begot such a confusion by the several desires and designs in many of the Members of that Parliament, and at last in the very common people of this nation, that they were so lost by contrary designs, fears, and confusions, as to believe the *Scots* and their Covenant would restore them to their former tranquillity. And to that end the Presbyterian party of this nation did again, in the year 1643, invite the Scotch Covenanters back into *England*: and hither they came marching with it gloriously upon their pikes and in their hats, with this motto; *For the Crown and Covenant of both Kingdoms*. This I saw, and suffered by it. But when I look back upon the ruin of families, the bloodshed, the decay of common honesty, and how the former piety and plain dealing of this now sinful nation is turned into cruelty and cunning, I praise God that he prevented me from being of that party which helped to bring in this Covenant, and those sad confusions that have followed it. And I have been the bolder to say this of myself, because, in a sad discourse with Dr. *Sanderson*, I heard him make the like grateful acknowledgment.

This digression is intended for the better information of the Reader in what will follow concerning Dr. *Sanderson*. And first, that the Covenanters of this nation, and their party in Parliament, made many exceptions against the Common Prayer and ceremonies of the Church, and seemed restless for

a Reformation: and though their desires seemed not reasonable to the King, and the learned Dr. *Laud*, then Archbishop of *Canterbury*; yet, to quiet their consciences, and prevent future confusion, they did, in the year 1641, desire Dr. *Sanderson* to call two more of the Convocation to advise with him, and that he would then draw up some such safe alterations as he thought fit in the Service-book, and abate some of the ceremonies that were least material for satisfying their consciences:— and to this end they did meet together privately twice a week at the Dean of *Westminster's* house, for the space of three months or more. But not long after that time, when Dr. *Sanderson* had made the reformation ready for a view, the Church and State were both fallen into such a confusion, that Dr. *Sanderson's* model for reformation became then useless. Nevertheless, his reputation was such, that he was, in the year 1642, proposed by both Houses of Parliament to the King, then in *Oxford*, to be one of their trustees for the settling of Church-affairs, and was allowed of by the King to be so: but that treaty came to nothing.

In the year 1643, the two Houses of Parliament took upon them to make an ordinance, and call an Assembly of Divines, to debate and settle some Church-controversies, of which many were very unfit to judge: in which Dr. *Sanderson* was also named, but did not appear; I suppose for the same reason that many other worthy and learned

men did forbear, the summons wanting the King's authority. And here I must look back, and tell the Reader, that in the year 1642, he was, *July 21st*, named by a more undoubted authority to a more noble employment, which was to be *Professor Regius of Divinity in Oxford*: but, *though knowledge be said to puff up*, yet his modesty and too mean an opinion of his great abilities, and some other real or pretended reasons,—expressed in his speech, when he first appeared in the chair, and since printed,—kept him from entering into it till *October, 1646*.

He did, for about a year's time, continue to read his matchless Lectures, which were first *de Juramento*, a point very difficult, and at that time very dangerous to be handled as it ought to be. But this learned man, as he was eminently furnished with abilities to satisfy the consciences of men upon that important subject; so he wanted not courage to assert the true obligation of Oaths in a degenerate age, when men had made perjury a main part of their religion. How much the learned world stands obliged to him for these, and his following Lectures *de Conscientiâ*, I shall not attempt to declare, as being very sensible that the best pens must needs fall short in the commendation of them: so that I shall only add, that they continue to this day, and will do for ever, as a complete standard for the resolution of the most material doubts in Casuistical Divinity. And therefore I proceed to tell the Reader, that about the time of his reading

those Lectures,—the King being then prisoner in the *Isle of Wight*,—the Parliament had sent the *Covenant*, the *Negative Oath*, and I know not what more, to be taken by the *Doctor of the Chair*, and all Heads of Houses ; and all other inferior Scholars, of what degree soever, were *all to take these Oaths* by a fixed day ; and those that did not, to abandon their College, and the University too, within twenty-four hours after the beating of a drum ; for if they remained longer, they were to be proceeded against as spies.

Dr. *Laud*, then Archbishop of *Canterbury*, the Earl of *Strafford*, and many others, had been formerly murdered by this wicked Parliament ; but the King yet was not : and the University had yet some faint hopes that in a Treaty then in being, or pretended to be suddenly, there might be such an agreement made between King and Parliament, that the Dissenters in the University might both preserve their consciences and subsistence which they then enjoyed by their Colleges.

And being possessed of this mistaken hope, that the Parliament were not yet grown so merciless as not to allow manifest reason for their not submitting to the enjoined Oaths, the University appointed twenty delegates to meet, consider, and draw up a *Manifesto* to the Parliament, why they could not take those oaths but by violation of their consciences : and of these delegates Dr. *Sheldon*,—late Archbishop of *Canterbury*,—Dr. *Hammond*, Dr. *San-*

*der*son, Dr. *Morley*,—now Bishop of *Winchester*,—and that most honest and as judicious Civil Lawyer, Dr. *Zouch*, were a part; the rest I cannot now name: but the whole number of the delegates requested Dr. *Zouch* to draw up the Law part, and give it to Dr. *Sanderson*: and he was requested to methodise and add what referred to reason and conscience, and put it into form. He yielded to their desires and did so. And then, after they had been read in a full Convocation, and allowed of, they were printed in *Latin*, that the Parliament's proceedings and the University's sufferings might be manifested to all nations: and the imposers of these oaths might repent, or answer them: but they were past the first; and for the latter, I might swear they neither can, nor ever will. And these Reasons were also suddenly turned into English by Dr. *Sanderson*, that those of these three kingdoms might the better judge of the loyal party's sufferings.

About this time the Independents—who were then grown to be the most powerful part of the army—had taken the King from a close to a more large imprisonment; and, by their own pretences to *liberty of conscience*, were obliged to allow somewhat of that to the King, who had, in the year 1646, sent for Dr. *Sanderson*, Dr. *Hammond*, Dr. *Sheldon*,—the late Archbishop of *Canterbury*,—and Dr. *Morley*,—the now Bishop of *Winchester*,—to attend him, in order to advise with them, how far

he might with a good conscience comply with the proposals of the Parliament for a peace in Church and State: but these, having been then denied him by the Presbyterian Parliament, were now allowed him by those in present power. And as those other Divines, so Dr. *Sanderson* gave his attendance on his Majesty also in the *Isle of Wight*, preached there before him, and had in that attendance many, both public and private, conferences with him, to his Majesty's great satisfaction. At which time he desired Dr. *Sanderson*, that, being the Parliament had proposed to him the abolishing of Episcopal Government in the Church, as inconsistent with Monarchy, that he would consider of it, and declare his judgment. He undertook to do so, and did it; but it might not be printed till our King's happy Restoration, and then it was. And at Dr. *Sanderson's* taking his leave of his Majesty in his last attendance on him, the King requested him to *betake himself to the writing Cases of Conscience for the good of posterity*. To which his answer was, *That he was now grown too old, and unfit to write Cases of Conscience*. But the King was so bold with him as to say, *It was the simplest answer he ever heard from Dr. Sanderson; for no young man was fit to be a judge, or write Cases of Conscience*. And let me here take occasion to tell the Reader this truth, not commonly known; that in one of these conferences this conscientious King told Dr. *Sanderson*, or one of them that then waited with him, *that the remembrance of two errors did much afflict him, which were,*

his assent to the Earl of Strafford's death, and the abolishing Episcopacy in Scotland; and that if God ever restored him to be in peaceable possession of his Crown, he would demonstrate his repentance by a public confession, and a voluntary penance,—I think barefoot—from the Tower of London, or Whitehall, to St. Paul's Church, and desire the people to intercede with God for his pardon. I am sure one of them that told it me, lives still, and will witness it. And it ought to be observed, that *Dr. Sanderson's Lectures de Juramento* were so approved and valued by the King, that in this time of his imprisonment and solitude he translated them into exact English, desiring *Dr. Juxon*,—then Bishop of *London*,—*Dr. Hammond*, and *Sir Thomas Herbert*,—who then attended him,—to compare them with the original. The last still lives, and has declared it, with some other of that King's excellencies, in a letter under his own hand, which was lately shewed me by *Sir William Dugdale*, King of Arms. The book was designed to be put into the King's Library at *St. James's*; but, I doubt, not now to be found there. I thought the honour of the Author and the Translator to be both so much concerned in this relation, that it ought not to be concealed from the Reader, and 'tis therefore here inserted.

I now return to *Dr. Sanderson* in the Chair in *Oxford*; where they that complied not in taking the *Covenant*, *Negative Oath*, and *Parliament Ordinance* for Church-discipline and worship, were under a

sad and daily apprehension of expulsion : for the Visitors were daily expected, and both City and University full of soldiers, and a party of Presbyterian Divines, that were as greedy and ready to possess, as the ignorant and ill-natured Visitors were to eject the Dissenters out of their Colleges and livelihoods : but, notwithstanding, Dr. *Sanderson* did still continue to read his Lecture, and did, to the very faces of those Presbyterian Divines and soldiers, read with so much reason, and with a calm fortitude make such applications, as, if they were not, they ought to have been ashamed, and begged pardon of God and him, and forborne to do what followed. But these thriving sinners were hardened ; and, as the visitors expelled the orthodox, they, without scruple or shame, possessed themselves of their Colleges ; so that, with the rest, Dr. *Sanderson* was in June, 1648, forced to pack up and be gone, and thank God he was not imprisoned, as Dr. *Sheldon*, Dr. *Hammond*, and others then were.

I must now again look back to *Oxford*, and tell my Reader, that the year before this expulsion, when the University had denied this subscription, and apprehended the danger of that visitation which followed, they sent Dr. *Morley*, then Canon of *Christ-Church*,—now Lord Bishop of *Winchester*,—and others, to petition the Parliament for recalling the injunction, or a mitigation of it, or accept of their reasons why they could not take the Oaths enjoined them ; and the petition was by Parliament referred

to a committee to hear and report the reasons to the House, and a day set for hearing them. This done, Dr. *Morley* and the rest went to inform and fee Counsel, to plead their cause on the day appointed ; but there had been so many committed for pleading, that none durst undertake it ; for at this time the privileges of that Parliament were become a *Noli me tangere*, as sacred and useful to them, as traditions ever were, or are now, to the Church of Rome ; their number must never be known, and therefore not without danger to be meddled with. For which reason Dr. *Morley* was forced, for want of Counsel, to plead the University's Reasons for non-compliance with the Parliament's injunctions : and though this was done with great reason, and a boldness equal to the justice of his cause ; yet the effect of it was, but that he and the rest appearing with him were so fortunate, as to return to *Oxford* without commitment. This was some few days before the Visitors and more soldiers were sent down to drive the Dissenters out of the University. And one that was, at this time of Dr. *Morley's* pleading, a powerful man in the Parliament, and of that committee, observing Dr. *Morley's* behaviour and reason, and inquiring of him and hearing a good report of his morals, was therefore willing to afford him a peculiar favour ; and, that he might express it, sent for me that relate this story, and knew Dr. *Morley* well, and told me, *he had such a love for Dr. Morley*

that knowing he would not take the Oaths, and must therefore be ejected his College, and leave Oxford; he desired I would therefore write to him to ride out of Oxford, when the Visitors came into it, and not return till they left it, and he should be sure then to return in safety; and that he should, without taking any Oath or other molestation, enjoy his Canon's place in his College. I did receive this intended kindness with a sudden gladness, because I was sure the party had a power, and as sure he meant to perform it, and did therefore write the Doctor word: and his answer was, *that I must not fail to return my friend,—who still lives—his humble and undissembled thanks, though he could not accept of his intended kindness; for when the Dean, Dr. Gardner, Dr. Paine, Dr. Hammond, Dr. Sanderson, and all the rest of the College, were turned out, except Dr. Wall, he should take it to be, if not a sin, yet a shame, to be left behind with him only. Dr. Wall I knew, and will speak nothing of him, for he is dead.*

It may easily be imagined, with what a joyful willingness these self-loving reformers took possession of all vacant preferments, and with what reluctance others parted with their beloved Colleges and subsistence: but their consciences were dearer than their subsistence, and out they went; the reformers possessing them without shame or scruple: where I will leave these scruple-mongers, and make an account of the then present affairs of *London*, to be the next employment of my Reader's patience.

And in *London* all the Bishop's houses were turned to be prisons, and they filled with Divines, that would not take the Covenant, or forbear reading Common Prayer, or that were accused for some faults like these. For it may be noted, that about this time the Parliament set out a Proclamation, to encourage all laymen that had occasion to complain of their Ministers for being troublesome or scandalous, or that conformed not to Orders of Parliament, to make their complaint to a Committee for that purpose; and the Minister, though a hundred miles from *London*, should appear there, and give satisfaction, or be sequestered;—and you may be sure no Parish could want a covetous, or malicious, or cross-grained complainant;—by which means all prisons in *London*, and in some other places, became the sad habitations of conforming Divines.

And about this time the Bishop of *Canterbury* having been by an unknown law condemned to die, and the execution suspended for some days, many of the malicious citizens, fearing his pardon, shut up their shops, professing not to open them till justice was executed. This malice and madness is scarce credible; but I saw it.

The Bishops had been voted out of the House of Parliament, and some upon that occasion sent to the Tower; which made many Covenanters rejoice, and believe Mr. *Brightman*—who probably was a good and well-meaning man—to be inspired in his *Comment on the Apocalypse*, an abridgment of which

was now printed, and called *Mr. Brightman's Revelation of the Revelation*. And though he was grossly mistaken in other things, yet, because he had made the Churches of *Geneva* and *Scotland*, which had no Bishops, to be *Philadelphia* in the *Apocalypse*, the *Angel that God loved*; *Rev. iii. 7-13*, and the power of Prelacy to be Antichrist, the evil Angel, which the House of Commons had now so spewed up, as never to recover their dignity; therefore did those Covenanters approve and applaud *Mr. Brightman* for discovering and foretelling the Bishops' downfall; so that they both railed at them, and rejoiced to buy good pennyworths of their lands, which their friends of the House of Commons did afford them, as a reward of their diligent assistance to pull them down.

And the Bishops' power being now vacated, the common people were made so happy, as every Parish might choose their own Minister, and tell him when he did, and when he did not, preach true doctrine: and by this and like means, several Churches had several teachers, that prayed and preached for and against one another: and engaged their hearers to contend furiously for truths which they understood not; some of which I shall mention in the discourse that follows.

I have heard of two men, that in their discourse undertook to give a character of a third person; and one concluded he was a very honest man, *for he was beholden to him*; and the other, that he was

not, for he was not beholden to him. And something like this was in the designs both of the Covenanters and Independents, the last of which were now grown both as numerous and as powerful as the former: for though they differed much in many principles, and preached against each other, one making it a sign of being in the state of grace, if we were but zealous for the Covenant; and the other, that we ought to buy and sell by a measure, and to allow the same liberty of conscience to others, which we by Scripture claim to ourselves; and therefore not to force any to swear the Covenant contrary to their consciences, and lose both their livings and liberties too. Though these differed thus in their conclusions, yet they both agreed in their practice to preach down Common Prayer, and get into the best sequestered livings; and whatever became of the true owners, their wives and children, yet to continue in them without the least scruple of conscience.

They also made other strange observations of *Election*, *Reprobation*, and *Free Will*, and the other points dependent upon these; such as the wisest of the common people were not fit to judge of: I am sure I am not; though I must mention some of them historically in a more proper place, when I have brought my Reader with me to Dr. *Sanderson* at *Boothby Pannell*.

And in the way thither I must tell him, that a very Covenanter, and a Scot too, that came into

England with this unhappy Covenant, was got into a good sequestered living by the help of a Presbyterian Parish, which had got the true owner out. And this Scotch Presbyterian, being well settled in this good living, began to reform the Church-yard, by cutting down a large yew-tree, and some other trees that were an ornament to the place, and very often a shelter to the parishioners ; who, excepting against him for so doing, were answered, *That the trees were his, and 'twas lawful for every man to use his own, as he, and not as they thought fit.* I have heard, but do not affirm it, that no action lies against him that is so wicked as to steal the winding-sheet of a dead body after it is buried ; and have heard the reason to be, because none were supposed to be so void of humanity ; and that such a law would vilify that nation that would but suppose so vile a man to be born in it : nor would one suppose any man to do what this Covenanter did. And whether there were any law against him, I know not ; but pity the Parish the less for turning out their legal Minister.

We have now overtaken Dr. *Sanderson* at *Boothby* Parish, where he hoped to have enjoyed himself, though in a poor, yet in a quiet and desired privacy ; but it proved otherwise : for all corners of the nation were filled with Covenanters, confusion, Committee-men, and soldiers, serving each other to their several ends, of revenge, or power, or profit ; and these Committee-men and soldiers were most of

them so possessed with this Covenant, that they became like those that were infected with that dreadful Plague of *Athens*; the plague of which Plague was, that they by it became maliciously restless to get into company, and to joy,—so the Historian * saith,—when they had in- * Thucydides. fected others, even those of their most beloved or nearest friends or relations: and though there might be some of these Covenanters that were beguiled and meant well; yet such were the generality of them, and temper of the times, that you may be sure *Dr. Sanderson*, who though quiet and harmless, yet an eminent dissenter from them, could not live peaceably; nor did he; for the soldiers would appear, and visibly disturb him in the Church when he read prayers, pretending to advise him how God was to be served most acceptably: which he not approving, but continuing to observe order and decent behaviour in reading the Church-service, they forced his book from him, and tore it, expecting extemporary prayers.

At this time he was advised by a Parliament man of power and note, that valued and loved him much, not to be strict in reading all the Common Prayer, but make some little variation, especially if the soldiers came to watch him; for then it might not be in the power of him and his other friends to secure him from taking the Covenant, or Sequestration: for which reasons he did vary somewhat from the strict rules of the Rubric. I will set down the

very words of confession which he used, as I have it under his own hand ; and tell the Reader, that all his other variations were as little, and much like to this.

HIS CONFESSION.

O Almighty God and merciful Father, we, thy unworthy servants, do with shame and sorrow confess, that we have all our life long gone astray out of thy ways like lost sheep ; and that, by following too much the vain devices and desires of our own hearts, we have grievously offended against thy holy laws, both in thought, word, and deed ; we have many times left undone those good duties, which we might and ought to have done ; and we have many times done those evils, when we might have avoided them, which we ought not to have done. We confess, O Lord ! that there is no health at all, nor help in any creature to relieve us ; but all our hope is in thy mercy, whose justice we have by our sins so far provoked. Have mercy therefore upon us, O Lord ! have mercy upon us miserable offenders : spare us, good God, who confess our faults, that we perish not ; but, according to thy gracious promises declared unto mankind in Christ Jesus our Lord, restore us upon our true repentance into thy grace and favour. And grant, O most merciful Father ! for his sake, that we henceforth study to serve and please thee by leading a godly, righteous, and a sober life, to the glory of thy holy name, and the eternal comfort of our own souls, through Jesus Christ our Lord. Amen.

In these disturbances of tearing his service-book, a neighbour came on a Sunday, after the Evening service was ended, to visit and condole with him for the affront offered by the soldiers. To whom he spake with a composed patience, and said; *God hath restored me to my desired privacy, with my wife and children; where I hoped to have met with quietness, and it proves not so: but I will labour to be pleased, because God, on whom I depend, sees it is not fit for me to be quiet. I praise him, that he hath by his grace prevented me, from making shipwreck of a good conscience to maintain me in a place of great reputation and profit: and though my condition be such, that I need the last, yet I submit; for God did not send me into this world to do my own, but suffer his will, and I will obey it.* Thus by a sublime depending on his wise, and powerful, and pitiful Creator, he did cheerfully submit to what God had appointed, justifying the truth of that doctrine which he had preached.

About this time that excellent book of *The King's Meditations in his Solitude* was printed, and made public: and Dr. Sanderson was such a lover of the Author, and so desirous that the whole world should see the character of him in that book, and something of the cause for which they suffered, that he designed to turn it into Latin: but when he had done half of it most excellently, his friend Dr. Earle prevented him, by appearing to have done the whole very well before him.

About this time his dear and most intimate friend, the learned *Dr. Hammond*, came to enjoy a conver-



sation and rest with him for some days; and did so. And having formerly persuaded him to trust his excellent memory, and not read, but try to speak a sermon as he had writ it, *Dr. Sanderson* became so compliant, as to promise he would. And to that end they two went early the Sunday following to a neighbour Minister, and requested to exchange a sermon; and they did so. And at *Dr. Sanderson's* going into the pulpit, he gave his sermon—which was a very short one—into the hand of *Dr. Hammond*, intending to preach it as it was

writ: but before he had preached a third part, Dr. *Hammond*,—looking on his sermon as written—observed him to be out, and so lost as to the matter, that he also became afraid for him; for 'twas discernible to many of the plain auditory. But when he had ended this short sermon, as they two walked homeward, Dr. *Sanderson* said with much earnestness, *Good Doctor, give me my sermon; and know, that neither you nor any man living, shall ever persuade me to preach again without my books.* To which the reply was, *Good Doctor, be not angry; for if I ever persuade you to preach again without book, I will give you leave to burn all those that I am master of.*

Part of the occasion of Dr. *Hammond's* visit, was at this time to discourse with Dr. *Sanderson* about some opinions, in which, if they did not then, they had doubtless differed formerly: it was about those knotty points, which are by the learned called the *Quinquarticular Controversy*; of which I shall proceed, not to give any judgment,—I pretend not to that,—but some short historical account which shall follow.

There had been, since the unhappy Covenant was brought and so generally taken in *England*, a liberty given or taken by many Preachers—those of *London* especially—to preach and be too positive in the points of *Universal Redemption, Predestination*, and those other depending upon these. Some of which preached, *That all men were, before they came into this world, so predestinated to salvation or damna-*

tion, that it was not in their power to sin so, as to lose the first, nor by their most diligent endeavour to avoid the latter. Others, That it was not so; because then God could not be said to grieve for the death of a sinner, when he himself had made him so by an inevitable decree, before he had so much as a being in this world; affirming therefore, that man had some power left him to do the will of God, because he was advised to work out his salvation with fear and trembling; maintaining, that it is most certain every man can do what he can to be saved; and that he that does what he can to be saved, shall never be damned. And yet many that affirmed this would confess, That that grace, which is but a persuasive offer, and left to us to receive or refuse, is not that grace which shall bring men to Heaven. Which truths, or untruths, or both, be they which they will, did upon these, or the like occasions, come to be searched into, and charitably debated betwixt Dr. Sanderson, Dr. Hammond, and Dr. Pierce,—the now Reverend Dean of Salisbury,—of which I shall proceed to give some account, but briefly.

In the year 1648, the fifty-two London Ministers—then a fraternity of *Sion College* in that City—had in a printed Declaration aspersed Dr. Hammond most heinously, for that he had in his *Practical Catechism* affirmed, that our Saviour died for the sins of all mankind. To justify which truth, he presently makes a charitable reply—as 'tis now printed in his works.—After which there were many letters

passed betwixt the said Dr. *Hammond*, Dr. *Sanderson*, and Dr. *Pierce*, concerning God's grace and decrees. Dr. *Sanderson* was with much unwillingness drawn into this debate; for he declared it would prove uneasy to him, who in his judgment of God's decrees differed with Dr. *Hammond*,—whom he revered and loved dearly,—and would not therefore engage him into a controversy, of which he could never hope to see an end: but they did all enter into a charitable disquisition of these said points in several letters, to the full satisfaction of the learned; those betwixt Dr. *Sanderson* and Dr. *Hammond* being printed in his works; and for what passed betwixt him and the learned Dr. *Pierce*, I refer my Reader to a Letter annexed to the end of this relation.*

I think the judgment of Dr. *Sanderson*, was, by these debates, altered from what it was at his entrance into them; for in the year 1632, when his excellent Sermons were first printed in quarto, the Reader may on the margin find some accusation of *Arminius* for false doctrine; and find that, upon a review and reprinting those Sermons in folio, in the year 1657, that accusation of *Arminius* is omitted. And the change of his judgment seems more fully to appear in his said letter to Dr. *Pierce*. And let me now tell the Reader, which may seem to be perplexed with these several affirmations of God's

* This Letter will also be found inserted in the volume already mentioned on page 353.

decrees before mentioned, that Dr. *Hammond*, in a postscript to the last letter of Dr. *Sanderson's*, says, *God can reconcile his own contradictions, and therefore advises all men, as the Apostle does, to study mortification, and be wise to sobriety.* And let me add further, that if these fifty-two Ministers of *Sion College* were the occasion of the debates in these letters, they have, I think, been the occasion of giving an end to the *Quinquarticular Controversy*; for none have since undertaken to say more; but seem to be so wise, as to be content to be ignorant of the rest, till they come to that place, where the secrets of all hearts shall be laid open. And let me here tell the Reader also, that if the rest of mankind would, as Dr. *Sanderson*, not conceal their alteration of judgment, but confess it to the honour of God and themselves, then our nation would become freer from pertinacious disputes, and fuller of recantations.

I cannot lead my Reader to Dr. *Hammond* and Dr. *Sanderson*, where we left them at *Boothby Pannell*, till I have looked back to the Long Parliament, the Society of Covenanters in *Sion College*, and those others scattered up and down in *London*, and given some account of their proceedings and usage of the late learned Dr. *Laud*, then Archbishop of *Canterbury*. And though I will forbear to mention the injustice of his death, and the barbarous usage of him, both then and before it; yet my desire is that what follows may be noted, because it does now, or may hereafter, concern us; namely, that

in his last sad sermon on the scaffold at his death, he having freely pardoned all his enemies, and humbly begged of God to pardon them, and besought those present to pardon and pray for him ; yet he seemed to accuse the magistrates of the City, for suffering a sort of wretched people, that could not know why he was condemned, to go visibly up and down to gather hands to a petition, *that the Parliament would hasten his execution.* And having declared how unjustly he thought himself to be condemned, and accused for endeavouring to bring in Popery,—for that was one of the accusations for which he died,—he declared with sadness, *That the several sects and divisions then in England— which he had laboured to prevent,—were like to bring the Pope a far greater harvest, than he could ever have expected without them.* And said, *These sects and divisions introduce profaneness under the cloak of an imaginary Religion ; and that we have lost the substance of Religion by changing it into opinion ; and that by these means this Church, which all the Jesuits' machinations could not ruin, was fallen into apparent danger by those which were his accusers.* To this purpose he spoke at his death : for this, and more of which, the Reader may view his last sad sermon on the scaffold. And it is here mentioned, because his dear friend Dr. *Sanderson*, seems to demonstrate the same in his two large and remarkable Prefaces before his two volumes of Sermons ; and he seems also with much sorrow to say the same again in



his last Will, made when he apprehended himself to be very near his death. And these Covenanters ought to take notice of it, and to remember, that, by the late wicked war begun by them, Dr. *Sanderson* was ejected out of the Professor's Chair in *Oxford*; and that if he had continued in it,—for he lived fourteen years after,—both the learned of this, and other nations, had been made happy by many remarkable Cases of Conscience, so rationally stated, and so briefly, so clearly, and so convincingly determined, that posterity might have joyed and boasted, that Dr. *Sanderson* was born in this nation, for the ease and benefit of all the learned that shall be born after him: but this benefit is so like time past, that they are both irrecoverably lost.

I should now return to *Boothby Pannell*, where we left Dr. *Hammond* and Dr. *Sanderson* together; but neither can be found there: for the first was in his journey to *London*, and the second seized upon the day after his friend's departure, and carried prisoner to *Lincoln*, then a garrison of the Parliament's. For the pretended reason of which commitment, I shall give this following account.

There was one Mr. *Clarke*, the Minister of *Alington*, a town not many miles from *Boothby Pannell*, who was an active man for the Parliament and Covenant; one that, when *Belvoir Castle*—then a garrison for the Parliament—was taken by a party of the King's soldiers, was taken in it, and made a

prisoner of war in *Newark*, then a garrison of the King's; a man so active and useful for his party, that they became so much concerned for his enlargement, that the Committee of *Lincoln* sent a troop of horse to seize and bring Dr. *Sanderson* a prisoner to that garrison: and they did so. And there he had the happiness to meet with many, that knew him so well as to treat him kindly; but told him, *He must continue their prisoner, till he should purchase his own enlargement by procuring an exchange for Mr. Clarke, then prisoner in the King's garrison of Newark.* There were many reasons given by the Doctor of the injustice of his imprisonment, and the inequality of the exchange; but all were ineffectual; for done it must be, or he continue a prisoner. And in time done it was, upon the following conditions.

First, that Dr. *Sanderson* and Mr. *Clarke* being exchanged, should live undisturbed at their own Parishes; and if either were injured by the soldiers of the contrary party, the other, having notice of it, should procure him a redress, by having satisfaction made for his loss, or for any other injury; or if not, he to be used in the same kind by the other party. Nevertheless, Dr. *Sanderson* could neither live safe nor quietly, being several times plundered, and once wounded in three places: but he, apprehending the remedy might turn to a more intolerable burden by impatience or complaining, forbore both; and possessed his soul in a contented

quietness, without the least repining. But though he could not enjoy the safety he expected by this exchange, yet, by His providence that can bring good out of evil, it turned so much to his advantage, that whereas as his living had been sequestered from the year 1644, and continued to be so till this time of his imprisonment, he, by the *Articles of War* in this exchange for Mr. *Clarke*, procured his sequestration to be recalled, and by that means enjoyed a poor, but contented subsistence for himself, wife, and children, till the happy restoration of our King and Church.

In this time of his poor, but contented privacy of life, his casuistical learning, peaceful moderation, and sincerity, became so remarkable, that there were many that applied themselves to him for resolution in cases of conscience; some known to him, many not; some requiring satisfaction by conference, others by letters; so many, that his life became almost as restless as their minds; yet he denied no man: and if it be a truth which holy Mr. *Herbert* says, *That all worldly joys seem less, when compared with shewing mercy or doing kindnesses*; then doubtless Dr. *Sanderson* might have boasted for relieving so many restless and wounded consciences; which, as *Solomon* says, *are a burden that none can bear, though their fortitude may sustain their other infirmities*: and if words cannot express the joy of a conscience relieved from such restless agonies; then Dr. *Sanderson* might rejoice that so

many were by him so clearly and conscientiously satisfied, for he denied none, and would often praise God for that ability, and as often for the occasion, and that God had inclined his heart to do it to the meanest of any of those poor, but precious souls, for which his Saviour vouchsafed to be crucified.

Some of those very many cases that were resolved by letters, have been preserved and printed for the benefit of posterity ; as namely,

1. *Of the Sabbath.*
2. *Marrying with a Recusant.*
3. *Of unlawful love.*
4. *Of a military life.*
5. *Of Scandal.*
6. *Of a bond taken in the King's name.*
7. *Of the Engagement.*
8. *Of a rash vow.*

But many more remain in private hands, of which one is of *Simony* ; and I wish the world might see it, that it might undeceive some Patrons, who think they have discharged that great and dangerous trust, both to God and man, if they take no money for a living, though it may be parted with for other ends less justifiable.

And in this time of his retirement, when the common people were amazed and grown giddy by the many falsehoods, and misapplications of truths

frequently vented in sermons ; when they wrested the Scripture by challenging God to be of their party, and called upon him in their prayers to patronize their sacrilege and zealous frenzies ; in this time he did so compassionate the generality of this misled nation, that though the times threatened danger, yet he then hazarded his safety by writing the large and bold Preface now extant before his last twenty Sermons ;—first printed in the year 1655 ;—in which there was such strength of reason, with so powerful and clear convincing applications made to the Nonconformists, as being read by one of those dissenting brethren, who was possessed with such a spirit of contradiction, as being neither able to defend his error, nor yield to truth manifest, —his conscience having slept long and quietly in a good sequestered living,—was yet at the reading of it so awakened, that after a conflict with the reason he had met, and the damage he was to sustain if he consented to it,—and being still unwilling to be so convinced, as to lose by being over-reasoned,—he went in haste to the bookseller of whom it was bought, threatened him, and told him in anger, *he had sold a book in which there was false Divinity ; and that the Preface had upbraided the Parliament, and many godly Ministers of that party, for unjust dealing.* To which his reply was,—’twas *Tim. Garthwaite*,—*That ’twas not his trade to judge of true or false Divinity, but to print and sell books : and yet if he, or*

any friend of his, would write an answer to it, and own it by setting his name to it, he would print the Answer, and promote the selling of it.

About the time of his printing this excellent Preface, I met him accidentally in *London*, in sad-coloured clothes, and, God knows, far from being costly. The place of our meeting was near to *Little Britain*, where he had been to buy a book, which he then had in his hand. We had no inclination to part presently, and therefore turned to stand in a corner under a penthouse,—for it began to rain,—and immediately the wind rose, and the rain increased so much, that both became so inconvenient, as to force us into a cleanly house, where we had bread, cheese, ale, and a fire, for our money. This rain and wind were so obliging to me, as to force our stay there for at least an hour, to my great content and advantage; for in that time he made to me many useful observations, with much clearness and conscientious freedom. I shall relate a part of them, in hope they may also turn to the advantage of my Reader. He seemed to lament, that the Parliament had taken upon them to abolish our Liturgy, to the scandal of so many devout and learned men, and the disgrace of those many martyrs, who had sealed the truth and use of it with their blood: and that no Minister was now thought godly that did not decry it, and at least *pretend* to make better prayers *ex tempore*: and that they, and only they, that could do so, prayed by the Spirit,

and were godly ; though in their sermons they disputed, and evidently contradicted each other in their prayers. And as he did dislike this, so he did most highly commend the *Common Prayer* of the Church, saying, *the Collects were the most passionate, proper, and most elegant expressions that any language ever afforded ; and that there was in them such piety, and so interwoven with instructions, that they taught us to know the power, the wisdom, the majesty, and mercy of God, and much of our duty both to him and our neighbour ; and that a congregation, behaving themselves reverently, and putting up to God these joint and known desires for pardon of sins, and praises for mercies received, could not but be more pleasing to God, than those raw, unpremeditated expressions, to which many of the hearers could not say, Amen.*

And he then commended to me the frequent use of the *Psalter*, or *Psalms of David* ; speaking to this purpose : *That they were the treasury of Christian comfort, fitted for all persons and necessities ; able to raise the soul from dejection by the frequent mention of God's mercies to repentant sinners ; to stir up holy desires ; to increase joy ; to moderate sorrow ; to nourish hope, and teach us patience, by waiting God's leisure ; to beget a trust in the mercy, power, and providence of our Creator ; and to cause a resignation of ourselves to his will ; and then, and not till then, to believe ourselves happy.* This, he said, the *Liturgy* and *Psalms* taught us ; and that by the frequent use of the last, they would not only prove to be our soul's comfort,

but would become so habitual, as to transform them into the image of his soul that composed them. After this manner he expressed himself concerning the *Liturgy* and *Psalms*; and seemed to lament that this, which was the devotion of the more primitive times, should in common pulpits be turned into needless debates about *Freewill*, *Election*, and *Reprobation*, of which, and many like questions, we may be safely ignorant, because Almighty God intends not to lead us to Heaven by hard questions, but by meekness and charity, and a frequent practice of devotion.

And he seemed to lament very much, that, by the means of irregular and indiscreet preaching, the generality of the nation were possessed with such dangerous mistakes, as to think, *they might be religious first, and then just and merciful; that they might sell their consciences, and yet have something left that was worth keeping; that they might be sure they were elected, though their lives were visibly scandalous; that to be cunning was to be wise; that to be rich was to be happy, though their wealth was got without justice or mercy; that to be busy in things they understood not, was no sin.* These, and the like mistakes he lamented much, and besought God to remove them, and restore us to that humility, sincerity, and single-heartedness, with which this nation was blessed, before the unhappy Covenant was brought into the nation, and every man preached and prayed what seemed best in his own eyes. And he then said to

me, *That the way to restore this nation to a more meek and Christian temper, was to have the body of Divinity—or so much of it as was needful to be known—to be put into fifty-two Homilies or Sermons, of such a length as not to exceed a third, or fourth part of an hour's reading; and these needful points to be made so clear and plain, that those of a mean capacity might know what was necessary to be believed, and what God requires to be done; and then some applications of trial and conviction: and these to be read every Sunday of the year, as infallibly as the blood circulates the body; and then as certainly begun again, and continued the year following: and that this being done, it might probably abate the inordinate desire of knowing what we need not, and practising what we know and ought to do.* This was the earnest desire of this prudent man. And Oh that Dr. Sanderson had undertaken it! for then in all probability it would have proved effectual.

At this happy time of enjoying his company and this discourse, he expressed a sorrow by saying to me, *Oh that I had gone Chaplain to that excellently accomplished gentleman, your friend, Sir Henry Wotton! which was once intended, when he first went Ambassador to the State of Venice: for by that employment I had been forced into a necessity of conversing, not with him only, but with several men of several nations; and might thereby have kept myself from my unmanly bashfulness, which has proved very troublesome, and not less inconvenient to me; and which I now fear*

is become so habitual as never to leave me : and by that means I might also have known, or at least have had the satisfaction of seeing, one of the late miracles of general learning, prudence, and modesty, Sir Henry Wotton's dear friend, Padrio Paulo, who, the author of his life says, was born with a bashfulness as invincible as I have found my own to be : a man whose fame must never die, till virtue and learning shall become so useless as not to be regarded.

This was a part of the benefit I then had by that hour's conversation : and I gladly remember and mention it, as an argument of my happiness, and his great humility and condescension. I had also a like advantage by another happy conference with him, which I am desirous to impart in this place to the Reader. He lamented much, that in many Parishes, where the maintenance was not great, there was no Minister to officiate ; and that many of the best sequestered livings were possessed with such rigid Covenanters as denied the Sacrament to their parishioners, unless upon such conditions, and in such a manner, as they could not take it. This he mentioned with much sorrow, saying, *The blessed Sacrament did, by way of preparation for it, give occasion to all conscientious receivers to examine the performance of their vows, since they received their last seal for the pardon of their sins. past ; and to examine and re-search their hearts, and make penitent reflections on their failings ; and, that done, to bewail them, and then make new vows or resolutions to obey all God's*

commands, and beg his grace to perform them. And this done, the Sacrament repairs the decays of grace, helps us to conquer infirmities, gives us grace to beg God's grace, and then gives us what we beg ; makes us still hunger and thirst after his righteousness, which we then receive, and being assisted with our endeavours, will still so dwell in us, as to become our satisfaction in this life, and our comfort on our last sick beds. The want of this blessed benefit he lamented much, and pitied their condition that desired, but could not obtain it.

I hope I shall not disoblige my Reader, if I here enlarge into a further character of his person and temper. As first, that he was moderately tall : his behaviour had in it much of a plain comeliness, and very little, yet enough, of ceremony or courtship ; his looks and motion manifested affability and mildness, and yet he had with these a calm, but so matchless a fortitude, as secured him from complying with any of those many Parliament injunctions, that interfered with a doubtful conscience. His learning was methodical and exact, his wisdom useful, his integrity visible, and his whole life so unspotted, that all ought to be preserved as copies for posterity to write after ; the Clergy especially, who with impure hands ought not to offer sacrifice to that God, whose pure eyes abhor iniquity.

There was in his Sermons no improper rhetoric, no perplexed divisions, as may be said to give too much light, that so dazzles the eyes,

that the sight becomes less perfect : but there was therein no want of useful matter, nor waste of words ; and yet such clear distinctions as dispelled all confused notions, and made his hearers depart both wiser, and more confirmed in virtuous resolutions.

His memory was so matchless and firm, as 'twas only overcome by his bashfulness ; for he alone, or to a friend, could repeat all the *Odes of Horace*, all *Tully's Offices*, and much of *Juvenal* and *Persius*, without book ; and would say, *the repetition of one of the Odes of Horace to himself, was to him such music, as a lesson on the viol was to others, when they played it to themselves or friends.* And though he was blest with a clearer judgment than other men, yet he was so distrustful of it, that he did over-consider of consequences, and would so delay and re-consider what to determine, that though none ever determined better, yet, when the bell tolled for him to appear and read his Divinity Lectures in *Oxford*, and all the scholars attended to hear him, he had not then, or not till then, resolved and writ what he meant to determine ; so that that appeared to be a truth, which his old dear friend *Dr. Sheldon* would often say, namely, *That his judgment was so much superior to his fancy, that whatsoever this suggested, that disliked and controlled ; still considering, and re-considering, till his time was so wasted, that he was forced to write, not, probably, what was best, but what he thought last.* And yet what he did then

read, appeared to all hearers to be so useful, clear, and satisfactory, as none ever determined with greater applause. These tiring and perplexing thoughts, begot in him an averseness to enter into the toil of considering and determining all casuistical points ; because, during that time, they neither gave rest to his body or mind. But though he would not be always loaden with these knotty points and distinctions ; yet the study of old *records, genealogies, and Heraldry*, were a recreation, and so pleasing, that he would say they gave rest to his mind. Of the last of which I have seen two remarkable volumes ; and the Reader needs neither to doubt their truth or exactness.

And this humble man had so conquered all repining and ambitious thoughts, and with them all other unruly passions, that, if the accidents of the day proved to his danger or damage, yet he both began and ended it with an even and undisturbed quietness ; always praising God that he had not withdrawn food and raiment from him and his poor family ; nor suffered him to violate his conscience for his safety, or to support himself or them in a more splendid or plentiful condition ; and that he therefore resolved with *David, That his praise should be always in his mouth.*

I have taken a content in giving my Reader this character of his person, his temper, and some of the accidents of his life past ; and more might be added of all : but I will with sorrow look forward

to the sad days, in which so many good men suffered, about the year 1658, at which time Dr. *Sanderson* was in a very low condition as to his estate : and in that time Mr. *Robert Boyle*—a gentleman of a very noble birth, and more eminent for his liberality, learning, and virtue, and of whom I would say much more, but that he still lives—having casually met with and read his *Lectures de Juramento*, to his great satisfaction, and being informed of Dr. *Sanderson's* great innocence and sincerity, and that he and his family were brought into a low condition by his not complying with the Parliament's injunctions, sent him by his dear friend Dr. *Barlow*—the now learned Bishop of *Lincoln*— 50*l.* and with it a request and promise. The request was, that he would review the *Lectures de Conscientiâ*, which he had read when he was Doctor of the Chair in *Oxford*, and print them for the good of posterity ;—and this Dr. *Sanderson* did in the year 1659.—And the promise was, that he would pay him that, or a greater sum if desired, during his life, to enable him to pay an Amanuensis, to ease him from the trouble of writing what he should conceive or dictate. For the more particular account of which, I refer my Reader to a letter writ by the said Dr. *Barlow*, which I have annexed to the end of this relation.*

Towards the end of this year, 1659, when the

* This will also be found printed in the work mentioned on page 353.

many mixed sects, and their creators and merciless protectors, had led or driven each other into a whirlpool of confusion; when amazement and fear had seized them, and their accusing consciences gave them an inward and fearful intelligence, that the God which they had long served was now ready to pay them such wages, as he does always reward *Witches* with for their obeying him; when these wretches were come to foresee an end of their cruel reign, by our King's return; and such sufferers as *Dr. Sanderson*—and with him many of the oppressed Clergy and others—could foresee the cloud of their afflictions would be dispersed by it; then, in the beginning of the year following, the King was by God restored to us, and we to our known laws and liberties, and a general joy and peace seemed to breathe through the three nations. Then were the suffering Clergy freed from their sequestration, restored to their revenues, and to a liberty to adore, praise, and pray to God in such order as their consciences and oaths had formerly obliged them. And the Reader will easily believe, that *Dr. Sanderson* and his dejected family rejoiced to see this day, and be of this number.

It ought to be considered—which I have often heard or read—that in the primitive times men of learning and virtue were usually sought for, and solicited to accept of *Episcopal government*, and often refused it. For they conscientiously considered, that the office of a Bishop was made up of

labour and care ; that they were trusted to be God's almoners of the Church's revenue, and double their care for the poor ; to live strictly themselves, and use all diligence to see that their family, officers, and Clergy did so ; and that the account of that stewardship, must, at the last dreadful day be made to the Searcher of all Hearts : and that in the primitive times they were therefore timorous to undertake it. It may not be said, that Dr. *Sanderson* was accomplished with these, and all the other requisites required in a Bishop, so as to be able to answer them exactly : but it may be affirmed, as a good preparation, that he had at the age of seventy-three years—for he was so old at the King's return—fewer faults to be pardoned by God or man, than are apparent in others in these days, in which, God knows, we fall so short of that visible sanctity and zeal to God's glory, which was apparent in the days of primitive Christianity. This is mentioned by way of preparation to what I shall say more of Dr. *Sanderson* ; and namely, that, at the King's return, Dr. *Sheldon*, the late prudent Bishop of *Canterbury*,—than whom none knew, valued, or loved Dr. *Sanderson* more or better,—was by his Majesty made a chief trustee to commend to him fit men to supply the then vacant Bishoprics. And Dr. *Sheldon* knew none fitter than Dr. *Sanderson*, and therefore humbly desired the King that he would nominate him : and, that done, he did as humbly desire Dr. *Sanderson* that he would, for God's and

the Church's sake, take that charge and care upon him. Dr. *Sanderson* had, if not an unwillingness, certainly no forwardness to undertake it ; and would often say, *he had not led himself, but his friend would now lead him into a temptation, which he had daily prayed against ; and besought God, if he did undertake it, so to assist him with his grace, that the example of his life, his cares and endeavours, might promote his glory, and help forward the salvation of others.*

This I have mentioned as a happy preparation to his Bishopric ; and am next to tell, that he was consecrated Bishop of *Lincoln* at *Westminster*, the 28th of *October*, 1660.

There was about this time a Christian care taken, that those whose consciences were, as they said, tender, and could not comply with the service and ceremonies of the Church, might have satisfaction given by a friendly debate betwixt a select number of them, and some like number of those that had been sufferers for the *Church-service* and *ceremonies*, and now restored to liberty ; of which last some were then preferred to power and dignity in the Church. And of these Bishop *Sanderson* was one, and then chose to be a moderator in that debate : and he performed his trust with much mildness, patience, and reason ; but all proved ineffectual : for there be some prepossessions like jealousies, which, though causeless, yet cannot be removed by reasons as apparent as demonstrations can make any truth. The place appointed for this debate

was the *Savoy* in the *Strand*: and the points debated were, I think, many; some affirmed to be truth and reason, some denied to be either; and these debates being then in words, proved to be so loose and perplexed as satisfied neither party. For sometime that which had been affirmed was immediately forgot or denied, and so no satisfaction given to either party. But that the debate might become more useful, it was therefore resolved, that the day following the desires and reasons of the *Nonconformists* should be given in writing, and they in writing receive answers from the conforming party. And though I neither now can, nor need to mention all the points debated, nor the names of the dissenting brethren; yet I am sure Mr. *Baxter* was one, and am sure what shall now follow was one of the points debated.

Concerning a command of lawful superiors, what was sufficient to its being a lawful command; this proposition was brought by the conforming party.

That command which commands an act in itself lawful, and no other act or circumstance unlawful, is not sinful.

Mr. *Baxter* denied it for two reasons, which he gave in with his own hand in writing, thus:

One was, *Because that may be a sin per accidens, which is not so in itself, and may be unlawfully commanded, though that accident be not in the command.* Another was, *That it may be commanded under an unjust penalty.*

Again, this proposition being brought by the Conformists, *That command which commandeth an act in itself lawful, and no other act whereby any unjust penalty is enjoined, nor any circumstance whence, per accidens, any sin is consequent which the commander ought to provide against, is not sinful.*

Mr. *Baxter* denied it for this reason, then given in with his own hand in writing thus ; *Because the first act commanded may be per accidens unlawful, and be commanded by an unjust penalty, though no other act or circumstance commanded be such.*

Again, this proposition being brought by the Conformists, *That command which commandeth an act in itself lawful, and no other act whereby any unjust penalty is enjoined, nor any circumstance, whence directly, or per accidens, any sin is consequent, which the commander ought to provide against, hath in it all things requisite to the lawfulness of a command, and particularly cannot be guilty of commanding an act per accidens unlawful, nor of commanding an act under an unjust penalty.*

Mr. *Baxter* denied it upon the same reasons.

PETER GUNNING.

JOHN PEARSON.

These were then two of the disputants, still alive, and will attest this ; one being now Lord Bishop of *Ely*, and the other of *Chester*. And the last of them told me very lately, that one of the Disputants—which I could, but forbear to name—

appeared to Dr. *Sanderson* to be so bold, so troublesome, and so illogical in the dispute, as forced patient Dr. *Sanderson*—who was then Bishop of *Lincoln*, and a moderator with other Bishops—to say, with an unusual earnestness, *That he had never met with a man of more pertinacious confidence, and less abilities, in all his conversation.*

But though this debate at the *Savoy* was ended without any great satisfaction to either party, yet both parties knew the desires, and understood the abilities, of the other, much better than before it : and the late distressed Clergy, that were now restored to their former rights and power, did, at their next meeting in Convocation, contrive to give the dissenting party satisfaction by alteration, explanation, and addition to some part both of the *Rubric* and *Common-Prayer*, as also by adding some new necessary Collects, and a particular Collect of Thanksgiving. How many of those new Collects were worded by Dr. *Sanderson*, I cannot say ; but am sure the whole Convocation valued him so much, that he never undertook to speak to any point in question, but he was heard with great willingness and attention ; and when any point in question was determined, the Convocation did usually desire him to word their intentions, and as usually approve and thank him.

At this Convocation the Common Prayer was made more complete, by adding three new necessary Offices ; which were, *A Form of Humiliation for*

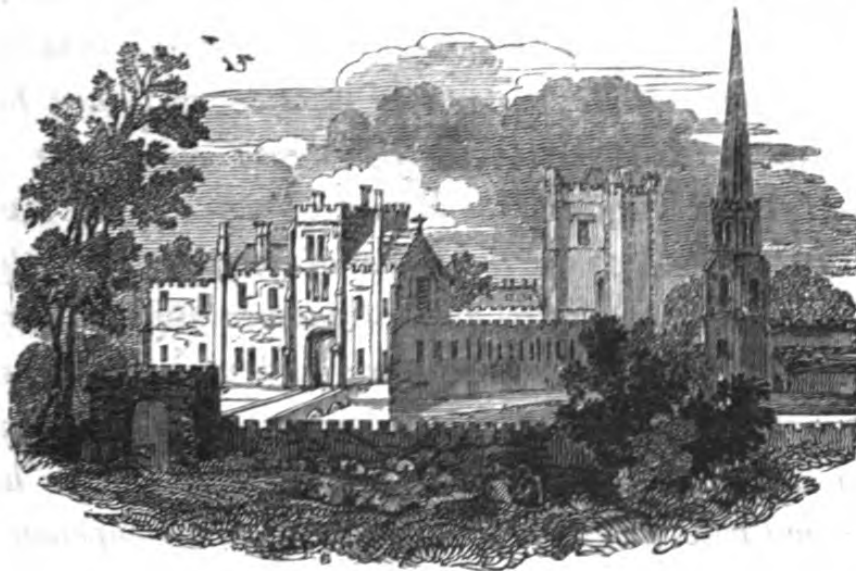
the Murder of King Charles the Martyr ; A Thanksgiving for the Restoration of his Son our King ; and For the Baptizing of Persons of riper Age. I cannot say Dr. Sanderson did form, or word them all, but doubtless more than any single man of the Convocation ; and he did also, by desire of the Convocation, alter and add to the forms of Prayers to be used at Sea—now taken into the Service-Book.—And it may be noted, that *William*, the now Right Reverend Bishop of *Canterbury*, was in these employments diligently useful ; especially in helping to rectify the *Calendar* and *Rubric*. And lastly, it may be noted, that, for the satisfying all the dissenting brethren and others, the Convocation's reasons for the alterations and additions to the Liturgy were by them desired to be drawn up by Dr. Sanderson ; which being done by him, and approved by them, was appointed to be printed before the Liturgy, and may be known by this title.—*The Preface* ; and begins thus—*It hath been the wisdom of the Church.*—

I shall now follow him to his Bishopric, and declare a part of his behaviour in that busy and weighty employment. And first, that it was with such condescension and obligingness to the meanest of his Clergy, as to know and be known to them. And indeed he practised the like to all men of what degree soever, especially to his old neighbours or parishioners of *Boothby Pannell*, for there was all joy at his table, when they came to visit him : then

they prayed for him, and he for them, with an unfeigned affection,

I think it will not be denied, but that the care and toil required of a Bishop, may justly challenge the riches and revenue with which their predecessors had lawfully endowed them: and yet he sought not that so much, as doing good both to the present age and posterity; and he made this appear by what follows.

The Bishop's chief house at *Buckden*, in the



County of *Huntingdon*, the usual residence of his predecessors,—for it stands about the midst of his Diocese,—having been at his consecration a great part of it demolished, and what was left standing under a visible decay, was by him undertaken to be erected and repaired; and it was performed with great speed, care, and charge. And to this may be added, that the King having by an *Injunction*

commended to the care of the Bishops, Deans, and Prebends of all Cathedral Churches, *the repair of them, their houses, and their augmentation of small Vicarages*; he, when he was repairing *Buckden*, did also augment the last, as fast as fines were paid for renewing leases: so fast, that a friend, taking notice of his bounty, was so bold as to advise him to remember *he was under his first-fruits, and that he was old, and had a wife and children yet but meanly provided for, especially if his dignity were considered.* To whom he made a mild and thankful answer, saying, *It would not become a Christian Bishop to suffer those houses built by his predecessors to be ruined for want of repair; and less justifiable to suffer any of those, that were called to so high a calling as to sacrifice at God's altar, to eat the bread of sorrow constantly, when he had a power by a small augmentation, to turn it into the bread of cheerfulness: and wished, that as this was, so it were also in his power to make all mankind happy, for he desired nothing more. And for his wife and children, he hoped to leave them a competence, and in the hands of a God that would provide for all that kept innocence, and trusted his providence and protection, which he had always found enough to make and keep him happy.*

There was in his Diocese a Minister of almost his age, that had been of *Lincoln College* when he left it, who visited him often, and always welcome, because he was a man of innocence and open-heartedness. This Minister asked the Bishop what

books he studied most, when he laid the foundation of his great and clear learning. To which his answer was, that he declined reading many; but what he did read were well chosen, and read so often, that he became very familiar with them; and said, they were chiefly three, *Aristotle's Rhetoric*, *Aquinas's Secunda Secundæ*, and *Tully*, but chiefly his *Offices*, which he had not read over less than twenty times, and could at this age say without book. And told him also, the learned Civilian Doctor *Zouch*—who died lately—had writ *Elementa Jurisprudentiæ*, which was a book that he could also say without book; and that no wise man could read it too often, or love or commend too much; and told him these had been his toil: but for himself he always had a natural love to genealogies and Heraldry; and that when his thoughts were harassed with any perplexed studies, he left off, and turned to them as a recreation; and that his very recreation had made him so perfect in them, that he could, in a very short time, give an account of the descent, arms, and antiquity of any family of the Nobility or gentry of this nation.

Before I give an account of Dr. *Sanderson's* last sickness, I desire to tell the Reader that he was of a healthful constitution, cheerful and mild, of an even temper, very moderate in his diet, and had had little sickness, till some few years before his death; but was then every winter punished with a *diarrhœa*, which left him not till warm weather

returned and removed it: and this distemper did, as he grew older, seize him oftener, and continue longer with him. But though it weakened him, yet it made him rather indisposed than sick, and did no way disable him from studying—indeed too much.—In this decay of his strength, but not of his memory or reason,—for this distemper works not upon the understanding,—he made his last Will, of which I shall give some account for confirmation of what hath been said, and what I think convenient to be known, before I declare his death and burial.

He did in his last Will, give an account of his faith and persuasion in point of Religion, and Church-government, in these very words :

I, Robert Sanderson, Doctor of Divinity, an unworthy Minister of Jesus Christ, and, by the providence of God, Bishop of Lincoln, being by the long continuance of an habitual distemper brought to a great bodily weakness and faintness of spirits, but—by the great mercy of God—without any bodily pain otherwise, or decay of understanding, do make this my Will and Testament,—written all with my own hand,—revoking all former Wills by me heretofore made, if any such shall be found. First, I commend my soul into the hands of Almighty God, as of a faithful Creator, which I humbly beseech him mercifully to accept, looking upon it, not as it is in itself,—infinitely polluted with sin,—but as it is redeemed and purged with the precious blood of his only beloved Son, and my most

sweet Saviour, Jesus Christ; in confidence of whose merits and mediation alone it is, that I cast myself upon the mercy of God for the pardon of my sins, and the hopes of eternal life. And here I do profess, that as I have lived, so I desire, and—by the grace of God—resolve, to die in the communion of the Catholic Church of Christ, and a true son of the Church of England; which, as it stands by law established, to be both in doctrine and worship agreeable to the word of God, and in the most, and most material points of both, conformable to the faith and practice of the godly Churches of Christ in the primitive and purer times, I do firmly believe: led so to do, not so much from the force of custom and education,—to which the greatest part of mankind owe their particular different persuasions in point of Religion,—as upon the clear evidence of truth and reason, after a serious and impartial examination of the grounds, as well of Popery as Puritanism, according to that measure of understanding, and those opportunities which God hath afforded me: and herein I am abundantly satisfied, that the schism which the Papists on the one hand, and the superstition which the Puritan on the other hand, lay to our charge, are very justly chargeable upon themselves respectively. Wherefore I humbly beseech Almighty God, the Father of mercies, to preserve the Church by his power and providence, in peace, truth, and godliness, evermore to the world's end: which doubtless he will do, if the wickedness and security of a sinful people—and particularly those sins that are so rife, and seem daily to increase among us, of unthankfulness,

riot, and sacrilege—do not tempt his patience to the contrary. And I also farther humbly beseech him, that it would please him to give unto our gracious Sovereign, the reverend Bishops, and the Parliament, timely to consider the great danger that visibly threatens this Church in point of Religion by the late great increase of Popery, and in point of revenue by sacrilegious inclosures; and to provide such wholesome and effectual remedies, as may prevent the same before it be too late.

And for a further manifestation of his humble thoughts and desires, they may appear to the Reader by another part of his Will which follows.

As for my corruptible body, I bequeath it to the earth whence it was taken, to be decently buried in the Parish Church of Buckden, towards the upper end of the Chancel, upon the second, or—at the farthest—the third day after my decease; and that with as little noise, pomp, and charge as may be, without the invitation of any person how near soever related unto me, other than the inhabitants of Buckden; without the unnecessary expence of escutcheons, gloves, ribbons, &c. and without any blacks to be hung any where in or about the house or Church, other than a pulpit cloth, a hearse-cloth, and a mourning gown for the Preacher; whereof the former—after my body shall be interred—to be given to the Preacher of the Funeral Sermon, and the latter to the Curate of the Parish for the time being. And my will further is, that the Funeral Sermon be preached by my own household Chaplain, containing some wholesome discourse concerning Mortality, the Resurrection

of the Dead, and the Last Judgment ; and that he shall have for his pains 5l. upon condition, that he speak nothing at all concerning my person, either good or ill, other than I myself shall direct ; only signifying to the auditory that it was my express will to have it so. And it is my will, that no costly monument be erected for my memory, but only a fair flat marble stone to be laid over me, with this inscription in legible Roman characters,

DEPOSITUM ROBERTI SANDERSON NUPER LINCOLNIENSIS EPISCOPI, QUI OBIIT ANNO DOMINI MDCLXII. ET ÆTATIS SUÆ SEPTUAGESIMO SEXTO, HIC REQUIESCIT IN SPE BEATÆ RESURRECTIONIS.

This manner of burial, although I cannot but foresee it will prove unsatisfactory to sundry my nearest friends and relations, and be apt to be censured by others, as an evidence of my too much parsimony and narrowness of mind, as being altogether unusual, and not according to the mode of these times ; yet it is agreeable to the sense of my heart, and I do very much desire my Will may be carefully observed herein, hoping it may become exemplary to some or other : at least however testifying at my death—what I have so often earnestly professed in my life time—my utter dislike of the flatteries commonly used in Funeral Sermons, and of the vast expenses otherwise laid out in Funeral solemnities and entertainments, with very little benefit to any ; which, if bestowed in pious and charitable works, might redound to the public or private benefit of many persons.

I am next to tell, that he died the 29th of January,

1662 ; and that his body was buried in *Buckden*, the third day after his death ; and for the manner, that it was as far from ostentation as he desired it ; and all the rest of his Will was as punctually performed. And when I have—to his just praise—told this truth, *That he died far from being rich*, I shall return back to visit, and give a farther account of him on his last sick-bed.

His last Will—of which I have mentioned a part—was made about three weeks before his death, about which time, finding his strength to decay by reason of his constant infirmity, and a consumptive cough added to it, he retired to his chamber, expressing a desire to enjoy his last thoughts to himself in private, without disturbance or care, especially of what might concern this world. And that none of his Clergy—which are more numerous than any other Bishop's—might suffer by his retirement, he did by commission empower his Chaplain, Mr. *Pullin*, with Episcopal power to give institutions to all livings or Church-preferments, during this his disability to do it himself. In this time of his retirement he longed for his dissolution ; and when some that loved him prayed for his recovery, if he at any time found any amendment, he seemed to be displeased, by saying, *His friends said their prayers backward for him : and that it was not his desire to live a useless life, and by filling up a place keep another out of it, that might do God and his Church service.* He would often with much joy and thankfulness men-

tion, *That during his being a housekeeper—which was more than forty years—there had not been one buried out of his family, and that he was now like to be the first.* He would also often mention with thankfulness, *That till he was three score years of age, he had never spent five shillings in law, nor—upon himself—so much in wine : and rejoiced much that he had so lived, as never to cause an hour's sorrow to his good father ; and hoped he should die without an enemy.*

He, in this retirement, had the Church prayers read in his chamber twice every day ; and at nine at night, some prayers read to him and a part of his family out of *The Whole Duty of Man*. As he was remarkably punctual and regular in all his studies and actions, so he used himself to be for his meals. And his dinner being appointed to be constantly ready at the ending of prayers, and he expecting and calling for it, was answered, *It would be ready in a quarter of an hour.* To which his reply was, *A quarter of an hour ! Is a quarter of an hour nothing to a man that probably has not many hours to live ?* And though he did live many hours after this, yet he lived not many days ; for the day after—which was three days before his death—he was become so weak and weary of either motion or sitting, that he was content, or forced, to keep his bed : in which I desire he may rest, till I have given some account of his behaviour there, and immediately before it.

The day before he took his bed,—which was

three days before his death,—he, that he might receive a new assurance for the pardon of his sins past, and be strengthened in his way to the *New Jerusalem*, took the blessed Sacrament of the Body and Blood of his and our blessed *Jesus*, from the hands of his Chaplain, Mr. *Pullin*, accompanied with his wife, children, and a friend, in as awful, humble, and ardent a manner, as outward reverence could express. After the praise and thanksgiving for it was ended, he spake to this purpose: *Thou, O God! tookest me out of my mother's womb, and hast been the powerful protector of me to this present moment of my life: Thou hast neither forsaken me now I am become grey-headed, nor suffered me to forsake thee in the late days of temptation, and sacrifice my conscience for the preservation of my liberty or estate. It was by grace that I have stood, when others have fallen under my trials: and these mercies I now remember with joy and thankfulness; and my hope and desire is, that I may die praising thee.*

The frequent repetition of the *Psalms of David*, hath been noted to be a great part of the devotion of the primitive Christians; the *Psalms* having in them not only prayers and holy instructions, but such commemorations of God's mercies, as may preserve, comfort, and confirm our dependence on the power, and providence, and mercy of our Creator. And this is mentioned in order to telling, that as the holy Psalmist said, that *his eyes should prevent both the dawning of the day and night watches,*

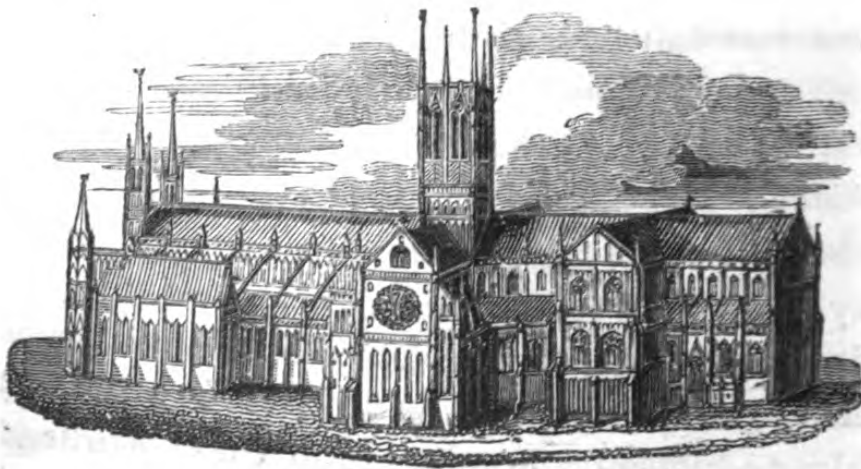
by meditating on God's word : Psal. cxix. 147. so it was Dr. Sanderson's constant practice every morning to entertain his first waking thoughts with a repetition of those very Psalms that the Church hath appointed to be constantly read in the daily Morning service : and having at night laid him in his bed, he as constantly closed his eyes with a repetition of those appointed for the service of the evening, remembering and repeating the very Psalms appointed for every day ; and as the month had formerly ended and began again, so did this exercise of his devotion. And if his first waking thoughts were of the world, or what concerned it, he would arraign and condemn himself for it. Thus he began that work on earth, which is now his employment in Heaven.

After his taking his bed, and about a day before his death, he desired his Chaplain, Mr. Pullin, to give him absolution : and at his performing that office, he pulled off his cap, that Mr. Pullin might lay his hand upon his bare head. After this desire of his was satisfied, his body seemed to be at more ease, and his mind more cheerful ; and he said, *Lord, forsake me not now my strength faileth me ; but continue thy mercy, and let my mouth be filled with thy praise.* He continued the remaining night and day very patient, and thankful for any of the little offices that were performed for his ease and refreshment ; and during that time did often say the 103rd Psalm to himself, and very often these words, *My heart is fixed, O God ! my heart is fixed where true joy*

is to be found. His thoughts seemed now to be wholly of death, for which he was so prepared, that the *King of Terrors* could not surprise him *as a thief in the night*: for he had often said, *he was prepared, and longed for it.* And as this desire seemed to come from Heaven, so it left him not till his soul ascended to that region of blessed spirits, whose employments are to join in concert with him, and sing *praise and glory* to that God, who hath brought them to that place, *into which sin and sorrow cannot enter.*

Thus this pattern of *meekness* and primitive *innocence* changed this for a better life. 'Tis now too late to wish that my life may be like his; for I am in the eighty-fifth year of my age: but I humbly beseech Almighty God, that my death may; and do as earnestly beg of every Reader, to say—Amen.

Blessed is the man in whose spirit there is no guile,
Psal. xxxii. 2.





ORIGINAL AND SELECTED

NOTES,

ILLUSTRATIVE OF THE PRECEDING LIVES.

IN conformity with the plan adopted in the recent edition of the Complete Angler, to which a list of the Authorities, probably consulted by Walton, was attached for the *first time*, a similar catalogue will be found to precede the ensuing Notes. In the present instance too, as in the former, the principal *various readings* have been pointed out as they occur in the texts of the several impressions of these Lives, published in the Author's life-time; since they were but little less progressive, than were the editions of the Complete Angler. Indeed, from the statements which Walton himself has attached to them,—either in their respective Introductions, or in those Advertisements to the Reader, which are to be found in the earlier

impressions only,—it was impossible for him to perfect all his enquiries and collections upon the first appearance of each Memoir; for of some he observes, that the Printer took away the manuscript in fragments, as fast as it could be written, and in others he promises, in a new edition, to amend his first defects, and supply his original deficiencies. Of these future editions, he expresses himself with the same modesty which characterised his Preface to the Complete Angler. “I here promise,” says he, in the Address to the Reader originally prefixed to the Life of Hooker, “to acknowledge and rectify any such mistake in a second impression, which the Printer says he hopes for; and by this means my weak, but faithful endeavours, may become a better monument, and in some degree more worthy the memory of this venerable man.” Having thus premised that a collation of these several editions was essential, that it has been performed, and that some of the principal variations are hereafter introduced to the Reader, who may not possess the same sources of comparison,—it is not intended in the *present* volume to enter into any bibliographical account of them, farther than to observe for his general guidance, that they appeared in about the following order.

Life of Dr. *Donne*, originally prefixed to the first volume of his Sermons, 1640, Fol. Second Edition, alone, 1658, 12mo. Life of Sir *Henry Wotton*, attached to the Reliquiæ Wottonianæ, 1651, 12mo. other editions 1654, 1672, 1685. Life of *Richard Hooker*, First Edition, 1665, small octavo; Second ditto, attached to the Ecclesiastical Polity, 1666, Folio. Life of *George Herbert*, First Edition, with his Letters, 1670, 12mo.; the Memoir was afterwards attached to his Temple, Poems, &c. in the

edition of 1679. Life of Dr. *Robert Sanderson*, the first separate edition by Walton, was printed in Octavo, in 1678, together with several of the Prelate's Tracts, Cases of Conscience, a Sermon by Hooker, and two Letters on the subject of the Memoir. Of *Collections* of the first four of these Lives, there were four editions; the first of which was published in 1670, and the last in 1675, both in Octavo. The latter of these has been used for revising the text of the foregoing pages; and the Publisher has been kindly favoured by Mr. William Upcott of the London Institution, with the use of a Presentation copy of it, having all the typographical errors corrected by Walton's own pen; whilst upon the fly-leaf is written, "Ffor my Cozen M^{rs}. Wiliams, Iz. Wa." The Publisher has also to acknowledge the kindness of Francis Martin, Esq. Windsor Herald, and Joseph Haslewood, Esq.; the former for the favour of a copy of Walton's first edition of his collected Memoirs, and the latter for that of the original impression of the Life of Sir Henry Wotton.

The principal of the ensuing Notes, are, as it will readily be anticipated, founded on, or selected from Dr. Zouch's excellent, yet certainly pedantic edition of these Lives; in which however, several new illustrations are inserted, dates have been supplied, some particulars added, and all his original references verified. The scholastic habits of that Divine, naturally led him, when turning to the Classics cited by Walton, to consult them in their original languages, rather than in the most popular translations of the time, from which the very words of the text are often to be recovered: but in the following annotations they have been carefully sought after, and, in general, correctly ascertained. The reading of Izaak Walton, though not extensive, was of the

most happy and useful kind ; being at once of the most pious, best, most learned, and newest books of his day ; which brought him acquainted, by their numerous references and citations, with the works of many authors, his very mention of whom has often excited the surprise of his Readers. He read, and he quoted, as though he had made the maxim of the wise Selden—which he very probably had heard—his rule for both. “ In quoting of books,” said that excellent scholar, “ quote such authors as are usually read :—quoting of authors is most for matter of fact, and there I write them as I would produce a witness ; sometimes for a free expression, and then I give the author his due, and gain myself praise by reading him.” Such was the learning of Izaak Walton. He had read carefully, wisely, and well, rather than much ; and his conversation was so greatly enlightened, and adorned by his Authors, that he became a delightful companion for the most learned and pious Divines, even of his own period.

In the edition of Walton’s *Lives*, published by Dr. Zouch, there is a list of the literary labours of each person attached to his Memoir ; but as those of themselves would form an article of considerable length, they have been reserved, together with a particular and interesting account of the impressions of Walton’s own works, for the concluding volume of this series,* in

* A separate publication to be entitled “ WALTONIANA,” consisting of copious LIVES of WALTON and COTTON, and additional Illustrations of the “ *Angler*,” and the “ *Lives*,” both *graphic and literary*, is also in preparation, with the view of doing still greater justice to this most graceful writer, and still further asserting the high rank he must ever hold as a genuine ENGLISH CLASSIC. Every known fragment of the Author’s writing will also be comprised herein ; so that the labours of the present Editors, when completed, will present the Public, *for the first time*, with the Complete WORKS OF WALTON !

which they will be given with several additions and improvements. There will also be introduced in that work a series of comparative passages, which occur in the writings of this Author, and which are particularly to be found in the Complete Angler, and the ensuing Lives. Such then being a general notice of the early editions of Izaak Walton's Lives, and the character of his Authors, the works to which he has chiefly referred in the ensuing pages, exclusively of the Sacred Scriptures, are presumed to be the following; but the titles of several others are given in the course of the succeeding Notes.

1. Austin, St. D. Aurelius, St. Augustine's Confessions translated: and with some marginal notes illustrated. Wherein divers Antiquities are explained; and the marginal notes of a former Popish translation answered. By William Wats, D. D. Lond. 1650. 12mo.
2. Barnard, Dr. Nicholas: Clavi Trabales, or, Nails fastened by some great Masters of Assemblies. Lond. 1661.
3. Camden, William: Britain, or, a Chorographical Description of the most Flourishing Kingdoms of England, Scotland, and the Isles adjoining, out of the depth of Antiquitie. Translated from the Latin by Philemon Holland, M. D. Lond. 1637. fol.
4. ————— Annales, or the History of the most Renowned and Victorious Princesse Elizabeth, late Queen of England. Contayning all the important and remarkable passages of of State, both at home and abroad, during her long and prosperous reigne. Written in Latin by the learned Mr. William Camden. Translated into English by R. N. Gent. together with divers additions of the Author's never before published. Lond. 1635. fol.
5. Donne, Dr. John: Pseudo-Martyr, wherein out of certaine propositions and gradations, this conclusion is euicted. That those which are of the Romane Religion in this kingdome, may, and ought to take the Oath of Allegiance. Lond. 1610. 4to.

6. Donne, Dr. John: Devotions vpon emergent occasions, and seuerall steps in my sicknes. Digested into 1. Meditations vpon our humane condition. 2. Expostvlations and Debaterments with God. 3. Prayers vpon the seuerall occasions to him. Lond. 1624. 12mo.
7. ————— Death's Duell, or a Consolation to the Soule against the dying life and living death of the body. Deliuered in a Sermon at Whitehall, before the King's Maiesty, in the beginning of Lent, 1630. By that late learned and Reuerend Diuine John Donne, Dr. in Diuinity, and Deane of St. Paul's, London. Being his last Sermon, and called by his Maiesties household, The Doctor's owne Funerall Sermon. Lond. 1632. 4to.
8. ————— Poems by J. D. with Elegies on the Author's Death. Lond. 1635. 12mo.
9. ————— LXXX Sermons preached by that learned and Reuerend Divine, Iohn Donne, Dr. in Divinity, late Deane of the Cathedrall Church of St. Paul's London. Lond. 1640. fol.
10. ————— BIATHANATOS. A Declaration of that Paradoxe or Thesis, that Self-homicide is not so naturally sin, that it may never be otherwise. Wherein the nature and extent of all those Lawes which seem to be violated by this act, are diligently surveyed. Lond. 1644. 4to.
11. Fuller, Dr. Thomas: The Church History of Britain, from the Birth of Jesus Christ, untill the year M. DC. XLVIII. Lond. 1655. fol.
12. Herbert, George: The Temple. Sacred Poems and Private Ejaculations. Cambr. 1633. 12mo.
13. ————— A Priest to the Temple, or the Character of a Country Parson. Lond. 1675. 8vo.
14. Holinshed, Raphael: The Historie of England, from the time that it was first inhabited, vntill the time that it was last conquered. Continued by John Hooker. Lond. 1586. fol.
15. Hooker, Richard: Of the Lawes of Ecclesiastical Politie, Eight Bookes; with some Tracts and Sermons. Lond. 1631. fol.

16. **Lambarde, William:** *A Perambulation of Kent; conteyning the Description, Hystorie, and Customes of that Shyre.* Lond. 1576. 4to.
17. **Moryson, Fynes:** *An Itinerary, written first in the Latine Tongue, and then translated by him into Englishe; containing his Ten Yeeres Travell through the Twelve Dominions of Germany, Bohmerland, Sweitzerland, Netherland, Denmarke, Poland, Italy, Turkey, France, England, Scotland, and Ireland.* Lond. 1617. fol.
18. **Padre Paolo Sarpi:** *The Historie of the Covncel of Trent; conteining Eight Bookes. In which (besides the ordinarie Actes of the Councell) are declared many notable occurrences, which happened in Christendome, during the space of fourtie yeares and more. Written in Italian by Pietro Soave Polano, and faithfully translated into English by Nathaniel Brent.* Lond. 1620. fol.
19. **Plutarch:** *The Lives of the Noble Grecians and Romanes, compared together by that grave and learned Philosopher and Historiographer, Plutarke of Chæronea. Translated out of Greeke into French by James Amyot, Abbot of Bellozane, &c. and out of French into Englishe by Thomas North, (Esq. Controller of the Household to Queen Elizabeth.)* Lond. 1579. fol.
20. **Sanderson, Dr. Robert, Bishop of Lincoln:** *Logicæ Artis Compendium.* Oxf. 1615. 8vo.
21. _____ **xii Sermons,**
viz. Three ad Clerum, three ad Magistratum, and six ad Populum. Lond. 1632. fol.
22. _____ **xx Sermons,**
viz. Sixteen ad Aulam, three ad Magistratum, and one ad Populum, with a large Preface by the said Author. Lond. 1655. fol.
23. _____ **De Juramenti**
promissorii obligatione prælectiones septem. Habitæ in Scholâ Theologicâ Oxon. Termino Michaelis An. Dom. **MDCXLVI.** Lond. 1647. 8vo.

24. Sanderson, Dr. Robert, Bishop of Lincoln: *Nine Cases of Conscience occasionally determined by the late Reverend Father in God, Robert Sanderson, Lord Bishop of Lincoln*, Lond. 1678. 8vo.
25. _____ *De Obligatione Conscientiæ, prælectiones decem Oxonii in Scholâ Theologicâ habitæ Anno Dom. MDCXLVII. 1659. 8vo.*
26. Spotswood, John, Archbishop of St. Andrews: *The History of the Church of Scotland, beginning the year of our Lord 203, and continued to the latter end of the reign of King James of blessed memory*. Lond. 1654. fol.
27. Travers, Walter: *A Supplication made to the Privy Counsell*. Oxf. 1612. 4to.
28. Valdeso, Juan: *The Hundred and Ten Considerations of Signor Iohn Valdeso. Translated from Spanish into Italian by Cælius Secundus Curio, of Basil, and into English by Nicholas Farrer, Jun. of little Gidding*. Oxf. 1638. 4to.
29. Wadsworth, James: *The Copies of Certain Letters which have passed betweene Spaine and England in matter of Religion. Concerning the generall motiues to the Romane obedience. Betweene Master James Wadsworth, a late Pensioner of the Holy Inquisition in Siuill, and W. Bedell, a Minister of the Gospell of Jesus Christ in Suffolke*. Lond. 1624. 4to.
30. Watson, William: *A Decacordon of x Quodlibetical Questions concerning Religion and State; wherein the Author solves a hundred cross interrogatory doubts about the contentions betwixt the Seminary Priests*. 1602. 4to.

Page xvii. *George, Lord Bishop of Winchester.*
 This very eminent Prelate, so distinguished for his unshaken loyalty to King Charles I., was Dr. George Morley, who was born in Cheapside, London, Feb. 27th, 1597. He was educated at Westminster School, and Christ Church College, Oxford; but in 1647-48, he was deprived of all his preferments, and in the fol-

lowing year he left England, and remained abroad until the restoration. On the King's return he was made Dean of Christ Church, and Bishop of Worcester; and in 1661, he was an active manager of the Conference between the Episcopal and Presbyterian Divines. In 1662, he was translated to the See of Winchester, to which, as well as to other places, he was a very liberal benefactor. He died at his palace of Farnham Castle, Oct. 29th, 1684, bearing the character of a pious man of exemplary life, but his temper was inclined to warmth and obstinacy from his former sufferings. His study was very severe, though he published but a few Sermons and Letters; for he rose at five in the morning throughout the year, never having a fire in any season, and eating only once in the day. During his exile in Antwerp, and afterwards in Buda, for about seven years, he read the Church Service twice every day; catechised once in the week; and administered the Sacrament monthly to all the English who would partake of it. *Biogr. Brit.*

Page 2. *As once Pompey's poor bondman was.*

This circumstance is related in Plutarch's Lives, of which the edition used by Walton, was in all probability that marked No. 19, in the preceding list of Authorities; and the passage referred to will be found at page 718 of that volume. This work is repeatedly quoted in the Complete Angler.

Page 4. *descended of the family of the famous and learned Sir Thomas More.*

Fuller, in his Church History, Book x. page 112, mentions these circumstances most probably from the present work; since he concludes his notice of Donne by saying, that his "life is no lesse truly than elegantly written, by my worthily respected friend Mr. Izaak Walton, whence the Reader may store himself with further information." *Zouch*. In the first two editions of the Life of Donne, there is no separation between the Introduction and Memoir; and no year mentioned for his time of birth. *William Rastall*, or *Rastell*, who is mentioned in the same paragraph of the text, was an eminent Printer of London, and the son of John Rastall and Elizabeth, the sister of Sir Thomas More. He was born and educated in London, and about 1525, at the age of 17, was sent to Oxford, after which he entered Lincoln's Inn, and became an excellent Lawyer. On the change of religion in England he went to Louvain, being a zealous Catholic; but on the accession of Mary he returned and filled several offices of great repute, of which one was Justice of the Common Pleas. In the reign of Elizabeth he again returned to Louvain, and died there August 27th, 1565. As he was a literary man, there are several works ascribed to him, of which it is doubtful if he were the Author; but the "Abregement of the Statutys," alluded to in the text, was first published by him

in 8vo. in 1533, and an account of it with his other books, and farther particulars of his life, may be seen in the Rev. Dr. Dibdin's edition of Ames's *Typographical Antiquities*, Vol. III. pp. 373-383. It is quaintly said in Walton's first edition of Donne's *Life* about this part of it, that he had "a command of the French and Latine tongues, when others can scarce speak their owne."

Page 4. *Picus Mirandula.*

John Picus, Prince of Mirandula, a Duchy in Italy, now the property of the Dukes of Modena, was born Feb. 24th, 1463, and his father soon dying, his education was commenced by his mother. He is said to have understood twenty-two languages at the age of 18; and at 24 he discoursed on every branch of knowledge with equal success. He travelled, disputed, and studied in many parts of Italy, forming an extensive literary acquaintance; but the death of his friend Lorenzo de' Medicis, so much affected him, that, resigning his sovereignty to his nephew, he died in retirement at Florence, Nov. 17th, 1494. His works were chiefly Controversial Theology, and old Philosophy, with some familiar Epistles. *Chalmers.* His name does not occur in Walton's first edition.

Page 6. in his *Preface to his Pseudo-Martyr.*

Vide No. 5 of the foregoing list of Authorities for the full title of this volume; and the passages alluded to will be found in the fourth paragraph of the Preface.

Page 7. *the Cardinal Bellarmine.*

One of the most celebrated controversial writers of his time, who was born in Tuscany in 1542, and became a Jesuit in 1560. Until 1576, he was a teacher of Divinity in the Low Countries, but he then commenced reading controversial Lectures at Rome; and with such success, that Sixtus V. sent him with his Legate into France, to assist in the event of any religious dispute. In 1599, Clement VIII. created him a Cardinal, and he resided in the Vatican from 1605 till 1621, when he left it in declining health, and died in the House of the Jesuits, Sept. 17th. His work alluded to in the text is entitled "*Disputationes de Controversiis Christianæ Fidei, adversus sui temporis Hereticos,*" Cologne, 1610, fol. 4 vol. *Chalmers.*

Page 7. *the then Dean of Gloucester.*

Dr. Anthony Rudde, a native of Yorkshire, and Fellow of Trinity College, Cambridge; who died Bishop of St. David's in 1613-14. Fuller, in his *Church History*, Book x. Cent. xvii. pp. 68-69, calls him "A most excellent Preacher, whose Sermons were very acceptable to Queen Elizabeth;" and adds that "he justly retained the repute of a Reverend and godly Prelate, and carried the same to the grave. He wrought much on the Welsh by his wisdom, and won their affections."

Page 7. *the Cales and Island Voyages.*

The Cales, or Cadiz voyage, was an expedition set forward by Queen Elizabeth in 1596, to prevent the invasion of England by Philip, King of Spain. It consisted of a fleet of 150 sail, with twenty-two Dutch ships, and seven thousand soldiers; Charles Howard, Earl of Nottingham, being Lord High Admiral, and the Earl of Essex, General of the Land forces. On June 21st, the Spanish squadron was destroyed, and the town taken, with an immense treasure and stores; in addition to which the inhabitants redeemed their lives at the price of 520,000 ducats. The Island voyage was also an expedition to oppose the King of Spain invading Ireland, in 1597; and it consisted of 120 sail, and 6000 Land forces under the Earl of Essex. It was his intention first to have destroyed the ships preparing, and then sailing to the Azores, or Western Islands, to have waited for, and captured the Spanish India Fleet. This scheme, however failed, through contrary winds, storms, and a dispute between the Earl of Essex and Sir Walter Raleigh. *Rapin.*

Page 8. *the Lord Ellesmere.*

Sir Thomas Ellesmere of Tatton in the County of Chester, Knight, and founder of the splendid house of Egerton. He was the natural son of Sir Richard Egerton of Ridley, was born about 1540, and was entered of Brazen Nose College, Oxford, at the age of 17, whence he removed to Lincoln's Inn. On June 28th, 1581, he was made Solicitor-General, and was soon afterwards knighted; in April 1594, he was appointed Master of the Rolls; and in 1596, he received the Great Seal, and was sworn of the Privy Council. In 1604, James I. created him Baron of Ellesmere and Lord Chancellor, which office he held till the age of 76, when he addressed two pathetic letters to the King for his dismissal. The Sovereign first created him Viscount Brackley, and then received the Seals from him in person upon his death-bed. He died at York House in the Strand, March 15th, 1617. *Ormerod's Hist. of Chester.*

Page *ibid.* *Sir George More,*

Was the only son and heir of Sir William More, and was born Nov. 28th, 1553. He was educated at Exeter College, Oxford, whence he removed to the Inns of Court. About 1597, he was knighted, in 1610, was made Chancellor of the Garter, and in 1615, Lieutenant of the Tower. He frequently sat in Parliament for the Borough of Guildford, and he died Oct. 16th, 1632. His sister, the *Lady Ellesmere*, who is also mentioned in the text, was the eldest daughter of Sir William More, and was born April 28th, 1552. She was thrice married, the last of her husbands being Chancellor Egerton; and the second Sir John Woolley of Pirford, Knt. whose liberality to Dr. Donne and his family is related on

page 13. Loseley House, the seat of the More family, is situate in the Hundred of Godlaming, and County of Surrey, about two miles south-west of Guildford. It consists of a main body, facing the north, and one wing extending northward from its western extremity; the whole being built of the ordinary country stone, vide *Bray's Hist. of Surrey*, vol. i. pp. 92-99. The fine passage concerning the rashness of youthful passion on page 9, was not inserted till Walton's second edition.

Page 10. *Henry, Earl of Northumberland.*

Henry Percy, ninth Earl of Northumberland, was born in April, 1564; and succeeded to the title in June 1585. In 1588, he was one of those gallant young noblemen who hired ships at their own charge, and joined the fleet then dispatched against the Spanish Armada; and in 1593, he was made a Knight of the Garter. In 1601, whilst at the siege of Ostend, he had some disputes with Sir Francis Vere, and on his return to England, challenged him; though their proceedings were stopped by the express command of Elizabeth. He was greatly attached to the House of Stuart, and was active in the interests of James I.; but as one of the conspirators in the Gunpowder Plot was related to his Lordship, he was prosecuted, fined £30,000, by Sir Edward Coke in the Star-Chamber, and sentenced to imprisonment in the Tower during life. After many most pathetic letters and petitions to the King, the Earl's fine was reduced to £20,000, and his liberty restored after fifteen years confinement, in July 1621. He died, Nov. 5th, 1632. Wood calls him "a learned man himself, and the generous favourer of all good learning;" during his imprisonment he allowed salaries for eminent scholars to attend upon him, and he also enjoyed the converse of Sir Walter Raleigh, then a prisoner in the Tower. He had a peculiar talent for the mathematics; and on account of his love for the Occult Sciences, he was sometimes entitled Henry the Wizard. *Collins*. The passage beginning "and though the Lord Chancellor"—down to—"it proved too true," is not entire in either of Walton's first two editions.

Page 11. *Samuel Brook,*

Son of Robert Brook, an eminent Merchant, and Lord Mayor of York, in 1582 and 1595. He was admitted of Trinity College, in Cambridge, in 1596, and Sept. 26th, 1612, was chosen Divinity Professor in Gresham College, being then Chaplain to Prince Henry. In 1615, he was made D. D.; in 1618, Rector of St. Margaret's Lothbury, in London; in 1629, Master of Trinity College; and Archdeacon of Wells, in 1631, in which year he died. Of his writing there remains one Latin Discourse, and a Latin Pastoral, called *Melanthe*, acted before King James at Cambridge. *Chris-Brook* was a Bencher and Summer Reader at Lincoln's Inn, much commended as a poet by Ben Jonson, Drayton, &c.

He wrote an Elegy to the never-dying memory of Henry, Prince of Wales, Lond. 1613, 4to. ; and he also published a volume of Eclogues, Lond. 1614. In Dr. Donne's Poems are two addressed to this gentleman, "the Storme," and "the Calme." *Zouch.*

Page 11. *his wife was—detained from him.*

Notwithstanding all the metaphysical conceits for which Dr. Johnson has censured Donne in his Life of Cowley, it cannot be denied that he drew many of the materials for his verses from his own life, and that he then wrote with a fervour of language which sometimes compensated for his extravagance of idea. This may be the better illustrated by a reference to Donne's Poems, No. 8, of the foregoing list, and on page 95 of that volume, Elegy xiv. is entitled, "His parting from her," which seems by it's name and contents, to have been written on his being separated from Mrs. Donne. On page 100 too, Elegy xvii., which is called the "Expostulation," appears to have been written when "the friends of both parties used many arguments to kill or cool their affections for each other;" this was at the first separation of Mr. Donne and Ann More, previously to their private marriage. Allusions to various passages of Dr. Donne's secret courtship, and subsequent distresses, are perhaps to be found in many others of his Poems; and in Elegy iv. page 76, "the Perfume," he seems to refer to that suspicion which was awakened, both of Anne More and of himself before their secret and unhappy marriage. The scriptural allusion contained in this paragraph of the text, is to Genesis, chap. xxix. ; and the first edition has this and similar references placed in the margin.

Page 13. *Sir Francis Wolley,*

Or Wolley, only son of Sir John Wolley, Knight, Dean of Carlisle, and Latin Secretary to Queen Elizabeth; was born March 18th, 1582-83, and was a Member of Merton College, Oxford. In 1600, he represented the Borough of Haslemere, in Parliament, and was afterwards knighted, but he died unmarried in the flower of his age in 1610. He was buried in the same grave with his father, and the Lady Egerton his mother, in the Church of Pirford, in Surrey; but in 1614, their bodies were all removed, and re-interred under a beautiful monument of black and white marble, bearing their effigies, and a Latin Epitaph, in St. Paul's Cathedral, which was destroyed in the great fire. *Bray.*

Page 14. *Dr. Morton.*

Thomas Morton, is supposed by his friend and biographer, Dr. John Barwick, to have been descended from the famous Cardinal Morton, Bishop of Ely. He was born at York, March 20th, 1564, and was educated there and at Halifax, where one of his school-

fellows was the notorious Guy Fawkes. In 1582, he was entered of St. John's College, Cambridge, where he read Lectures on Logic; and on account of his skill in disputing with the Romish recusants, he was selected to be Chaplain to the Earl of Huntingdon, then Lord President of the North. In 1602, holding a Rectory about four miles from York, he distinguished himself by his fearless and charitable exertions whilst the Plague was in that City; often visiting the Pest-house there, and carrying provisions to the poor unattended by a single domestic. In 1603, he went as Chaplain with the English Embassy to Denmark; in 1606, he became D. D. and Chaplain to James I.; he was made Dean of Gloucester by the King, June 22nd, 1607, and was removed to Winchester in 1609. Early in 1616, Dr. Morton was made Bishop of Chester; in which Diocese he used many efforts to conciliate the Nonconformists. In 1618, he was again translated to the See of Lichfield and Coventry, in which situation he detected the supposed witchcraft of the Boy of Bilson; and on July 2nd, 1632, he was advanced to the Bishopric of Durham. Dr. Morton suffered much during the Rebellion, and was expelled from his Palace, but he was at length taken into the protection of Sir Christopher Yelverton, to whose son he became Tutor; and at whose seat in Northamptonshire he died, Sept. 22nd, 1659, having been 44 years a Bishop, and being in the 95th year of his age. *Life by Dr. Barwick.* The proposal of Dr. Morton to Mr. Donne, beginning at the words "It hath been," page 13, down to "a rest to my pen," page 18, was not inserted until Walton's second edition of this life.

Page 18. *You know Sir who says, &c.*

Romans xiv. 22. The modern translation is "Happy is he that condemneth not himself in that which he doeth." *Zouch.*

Page 19. *I shall present you with an extract, &c.*

As the epistles of Dr. Donne, cited by Walton, are not to be found entire in that printed collection of his correspondence, published by Dr. Donne, Junior, under the title of "Letters to severall Persons of Honour," Lond. 1651, 1654, 4to. They were therefore most probably copied from the originals. Dr. Zouch quotes a passage from another of Dr. Donne's letters, wherein he says, "I write from the fire-side in my parlour, and in the noise of three gamesome children, and by the side of her, whom, because I have transplanted into such a wretched fortune, I must labour to disguise that from her by all such honest devices, as giving her my company and discourse," page 137. The passage containing these letters from page 19, "having settled his dear wife," to page 22, "the earnest persuasion of friends," is not in either of the first two editions of this life.

Page 22. *Sir Robert Drury,*

A celebrated member of the Family of Drury, of Hawsted, in Suffolk, was the eldest son of Sir William Drury, who was killed in a duel in France in 1589. In 1591, Sir Robert attended the Earl of Essex to the unsuccessful Siege of Rouen, where he was knighted, when he could not exceed the age of 14. He married when he came of age, Anne, daughter of Sir Nicholas Bacon of Redgrave, in Suffolk; by whom he had a daughter Dorothy, who died in 1610, and to whose memory Dr. Donne composed two Poems, "An Anatomie of the World," and "The Progresse of the Soule:" see his Poems in the preceding List, pages 211, 234, 301. In March 1610, he built, and liberally endowed an Alms-house for Widows at Hawsted, and in 1612, he went to Paris, when Dr. Donne, as it is shewn by his letters, accompanied him. There seems to be some error concerning the time when Walton states that Dr. Donne went into France, since the Lord Hay was not sent Ambassador there till July 1616, and beside the dates of Donne's Letters, Sir Robert Drury died April 2d, 1615. His Latin Epitaph from Hawsted Church is given by Sir John Cullum, and he supposes it might have been composed by Dr. Donne. *Cullum's Hist. Hawsted.* Drury-House, also mentioned in the text, is supposed to have been erected by the father of this Sir Robert; it stood at the lower end of Drury Lane, and upper end of Wych Street. It was afterwards the seat of William Earl of Craven, who called it Craven House from the additions he made to it, which comprised several houses. It was entered through a pair of wide gates, which led into a spacious court-yard, and at the back was a handsome garden. The remains of Craven House were taken down in 1809, and the Olympic Theatre erected on a part of it's site. *Seymour, Pennant.*

Page 26. *The Ghost of Julius Cæsar did appear to Brutus.*

For this narrative, vide North's translation of Amyot's Plutarch, No. 19, in the preceding list, pages 1071 and 1078, of that volume. It is possible that when Walton wrote this passage, he derived his information concerning Spirits, from Thomas Heywood's "Hierarchie of the Blessed Angells, their names, order, and offices." Lond. 1635. fol. Vide page 219. The whole of this narrative, &c. concerning Dr. Donne's vision, beginning "At this time," page 23, down to page 26, "many of the Nobility," is wanting in Walton's earlier editions of the life as well as in the collection of 1670: and it has been supposed that he did not sooner insert it that he might have time to ascertain it's truth. The account of the visions of St. Austin and Monica, will be found in the volume marked No. 1. in the preceding list of Authorities, vide Book iii. Chap. 11, page 75; and Book viii. Chap. 12, pp. 253-256.

Page 27. *A copy of Verses, &c.*

These stanzas will be found in the edition of Dr. Donne's Poems, marked No. 8, in the preceding list of Authorities, page 42, and are there entitled "A Valediction forbidding Mourning." In the same work too, there are other verses, which seem to have been composed upon the same, or a similar occasion, as in the Song on page 13, beginning, "Sweetest love I do not go;" and that Rondeau, on page 62, commencing, "Soul's joy now I am gone." Mr. Alexander Chalmers, in his Memoir of Donne, in the *General Biographical Dictionary*, supposes that it was probably upon Mr. Donne's parting from his wife to go into France, that he addressed to her, those verses, "By our first strange and fatal interview." "She had formed," he continues, if this conjecture be allowed, "the romantic design of accompanying him in the disguise of a page; from which it was the purpose of these verses to dissuade her." These fervent and pathetic lines are contained in the volume already referred to, at page 269; they are entitled, "Elegie on his Mistress," and certainly possess many internal arguments in favour of this supposition.

Page 29. *Bishop Montague.*

James, fifth son to Sir Edward, and brother to Edward, First Lord Montague of Boughton, in the County of Northampton, was usually called "King James's Ecclesiastical Favourite." He was educated in Christ Church College, Cambridge, and in 1608, was made Bishop of Bath and Wells; when he repaired the Abbey Church of Bath, at a great expense, through the representations of Sir John Harrington. In 1616, he was translated to the Bishopric of Winchester, and died in his 49th year in 1618, being buried in the Abbey at Bath. "The learned and eloquent works of his Majesty," mentioned in the text, were published by this Divine in folio, with two fine engravings by Simon Passe, and Reginald Elstracke, being entitled, "*The workes of the Most High and Mighty Prince Iames, by the Grace of God, King of Great Britaine, &c. Published by Iames, Bishop of Winton, and Dean of His Maiesties Chappel Royal.*" Lond. 1616. *Zouch, Brit. Compend. Watt.*

Page 30. *the most reverend Dr. Andrews.*

Launcelot Andrews, a Prelate of most eminent virtues, born in London in 1565, and educated at Merchant Taylor's School, and Pembroke Hall, Cambridge, of which he became Fellow. He not only attracted great attention at the University by his Lectures on the Commandments, and his skill in Cases of Conscience, but Henry Earl of Huntingdon made him his Chaplain when he was President of the North—where he made several converts to the Protestant faith—and he was also patronised by Secretary Wal-

singham. Queen Elizabeth made him one of her Chaplains in Ordinary, and was so much pleased with his preaching, that she appointed him Prebendary and Dean of Westminster, and Bishop of London at the death of Dr. Bancroft. Dr. Andrews was also in great favour with James I. who promoted him to the See of Chichester in 1605, and in 1609, to that of Ely. In 1618, he was translated to Winchester, and he died at the Episcopal Palace in Southwark, Sept. 25th, 1626, being buried under a splendid monument in St. Saviour's Church. Bishop Andrews was one of the translators of King James's Bible, and he is said to have known fifteen modern languages. His other works, were a Latin answer to Bellarmine's tract against the Ecclesiastical power of Princes; an excellent Manual of Private Devotions, written in Latin and Greek, and translated by Dean Stanhope; and several Sermons and Tracts, in Latin and English. *Biogr. Brit.*

Page 31. *The Earl of Somerset—then at Theobalds, &c.*

This very celebrated favourite was Robert Carr, a Scots gentleman, who had been page to King James I. before he came to England. He was introduced to the King at a tilting, in 1611, by Lord Hay, when the accidental breaking of his leg by a fall from his horse, at once brought him into favour. On his recovery, he was knighted; the King himself taught him the Latin tongue, made him Lord of his Bed-chamber, and, soon after, Lord Treasurer of Scotland. "All suits, all petitions," says Rapin, were addressed to him, and no favours granted but by his means." In 1612 he was created Viscount Rochester, a Member of the Privy Council, and a Knight of the Garter; and, at first, he conducted himself with moderation; but becoming enamoured of that infamous woman Frances Howard, afterwards Countess of Essex, she was divorced from her husband to be married to Carr, who, Nov. 4th, 1613, was created Earl of Somerset, and the following July, Lord Chamberlain. The excellent Sir Thomas Overbury having vainly endeavoured to prevent the above marriage, drew upon himself the anger of both parties, and by their intrigues he was committed to the Tower, where he was poisoned Sept. 15th, 1613. This was not discovered until 1615, when the Lieutenant of the Tower, and four others, were tried, condemned, and executed; and though sentence was also passed upon the Earl and Countess of Somerset, they were pardoned, but banished the Court, and the former died in July, 1645. *Rapin—Sandford.* An historical account of Theobald's house, with an exterior view, will be found in the recent editions of Walton's Complete Angler, printed uniformly with the present work. The passage in the text, beginning, "And though His Majesty" page 30, down to "but the King gave a positive denial"—page 31, was not inserted until the second edition of the Life of Donne.

Page 32. *As he professeth in his Book of Devotions.*

The title of this volume will be found at No. 6 of the foregoing list of authorities, and Dr. Zouch supposed that the passage referred to was the commencement of the Dedication to Charles Prince of Wales, vide sign. A 3, rev; but the margin of the first edition of Dr. Donne's Life, has "Expost. 8." A reference to this part of the work from page 173-190, will shew that the whole of the article relates to the King's endeavours to make him enter into Holy Orders: but the particular passage will be found on page 182.

Page 33. *Such strifes as these St. Austin had.*

Vide No. 1. of the preceding list of Authors, Book VIII. Chap. 8, page 243. The passage is entitled "What he did in the Garden." The account of St. Austin's conversion by the preaching of St. Ambrose, will be found in Book V, chap. 14, page 138. St. D. Aurelius Augustine was born at Tagasta, in Africa, in 354. Though he had received an excellent education, his early life was careless and dissolute; and in 371 he became a convert to the heresy of the Manichees at Carthage, where also he taught Rhetoric in 380, but lived in almost open profligacy. In 383 he was made Professor of Rhetoric at Milan; and was prevailed on, partly by the tears and entreaties of his pious mother, Monica, to attend the Sermons of St. Ambrose, which effected his conversion, and in 387 he was baptized. He returned into Africa the next year, was ordained Priest, and was assistant and successor to Valerius, Bishop of Hippo. He died of a fever in 430, during the Siege of Hippo by the Vandals under Genseric, having written a history of his life under the title of Confessions, in which he censures his former folly; but his subsequent charity, piety, and zeal, procured for him the title of "the Great Doctor of Africa." St. Ambrose was born at Arles in France, in 340, and was called "the Mellifluous Doctor," from his eloquence and sweetness of language. In 374, he was made Bishop of Milan, where he was a firm opposer to the Arians and Pagans, and he also put the Emperor Theodosius to open penance for his massacre in that City. He died at Milan in 397. *Cave.* The Scriptural references on this page are to II. Corinthians, ii, 16; Exodus, iii. 11; Genesis, xxxii, 28; II Samuel, vii. 18; St. Luke, i. 38; and Psalms, cxvi, 13; some of which are given on the margin of the first edition. The meekness of Moses is mentioned in Numbers, xii, 3. The Scriptural references on pages 34 and 35, are to Psalm lxxxiv, 1, 10.

Page 36. *Mr. Chidley.*

John Chudleigh, M. A. of Wadham College, Oxford, and eldest son of Sir John Chudleigh, Bart. of Ashton, in Devonshire, concerning whom, vide Prince's Worthies of Devon, Edit. Lond. 1701,

Fol. page 209. The elegy quoted in the text, will be found at the end of Donne's Poems, No. 8 of the list, and on signat. c c, 7 rev. of the volume, but the verses in the text are somewhat altered from the original, and are not all consecutive.

Page 37. *Dr. Harsnett.*

Samuel Harsnett, born at Colchester in 1561, and admitted of King's College, Cambridge, in Sept. 1576, whence he removed to Pembroke Hall, of which he was elected Fellow in 1583, and Master in 1605. In the same year, and again in 1614, he was Vice Chancellor of Cambridge; in 1609, he was made Bishop of Chichester, whence he was translated to the See of Norwich in 1519, and to the Archbishopric of York in 1628. In Nov. 1629, Dr. Harsnett was made a Privy Councillor, and he died May 25th, 1631. He was one of the best writers of his time, and his publications consist of a Sermon at Paul's Cross, and a Controversial tract on Demoniack Possession. Le Neve states that he gave up his Mastership in Cambridge, rather than stand the result of an enquiry into 57 articles which were brought against him. *Biogr. Brit.*

The circumstance of Dr. Donne being made D. D. at Cambridge, is related in a different manner in two letters written by Mr. Chamberlain to Sir Dudley Carleton. In one, dated March 16th, 1614, he writes "I had almost forgotten, that almost all the Courtiers went forth Masters of Arts at the King's being there; but few, or no Doctors, save only Younge, which was done by a mandate, being son to Sir Peter, the King's schoolmaster. The Vice-Chancellor and University were exceeding strict in that point, and refused many importunities of great men; among whom was Mr. Secretary, that made great means for Mr. Westfield; but it would not be; neither the King's intreaty for *John Dun* would prevail: yet they are threatened with a mandate, which, if it come, it is like they will obey; but they are resolved to give him such a blow withal, that he were better without it." In another letter, of nearly the same date, he writes thus.—"*John Donne*, and one Cheke, went out Doctors at Cambridge with much ado, after our coming away, by the King's express mandate; though the Vice-Chancellor and some of the Heads called them openly *Filios noctis et tenebriones*, that sought thus to come in at the window, when there was a fair gate open. But the worst is, that *Donne* had gotten a reversion of the Deanery of Canterbury, if such grants could be lawful; whereby he hath purchased himself a great deal of envy, that a man of his sort should seek, *per saltum*, to intercept such a place from so many more worthy and ancient Divines." *Zouch.*

Page 38: *His wife died,*

Aug. 15th, 1617, on the seventh day after the birth of her twelfth child. Lord Orford, in his *Anecdotes of Painting*, under the class of Artists living in the reign of King James I., has printed

the contents of the Account Book of Nicholas Stone, Sen. an eminent English Sculptor, who died in 1647, aged 61; and from this document it is ascertained that he made "a tomb for Dr. Donne's wife in St. Clement Danes, for the which I had fifteen pieces." Works of Hor. Walpole, Earl of Orford. Lond. 1796-1822, 4to. vol. iii, page 166. This monument stood on the north side of the Chancel, and the inscription may be seen in Strype's edition of Stowe's survey. Lond. 1754-55, vol. ii. page 109. *Zouch*. The text of the Funeral Sermon which Dr. Donne preached for his wife, was from Lamentations, chap. iii. 1, of which book he gave a poetical version, printed with his other Poems. Dr. Zouch supposes it was composed probably during his distress; but in Donne's Funeral Sermon, which is printed in his second volume of *Fifty Sermons*, Lond. 1649, Fol. Serm. xlvi, pages 445-455, there is nothing of that excess of grief which it might be supposed to contain. The Scriptural references on pages 38, 39, and 40, are to Job vi, 8; xvii, 13; Psalm cxxxvii; I. Corinthians, ix, 16; and Lamentations, iii, 1. In the first edition of Donne's *Life*, the passage beginning, "In this retiredness," page 38, down to "attend their education," page 40, is wanting.

Page 40. *Dr. Gataker's removal from thence.*

Dr. Zouch, in his note upon this passage, originally pointed out an error concerning Dr. Donne's immediate predecessor as Divinity Reader at Lincoln's Inn: for he states "that Mr. Thomas Gataker quitted that Society for the Rectory of Rotherhithe in 1611, six years before Dr. Donne was chosen there. Upon referring to Coxe's Manuscript Digest of the Records of Lincoln's Inn, it is ascertained that Dr. Gataker was elected Preacher in the 44th of Eliz. 1601; that he was succeeded by Dr. Holloway, in the 10th of James I. 1612; that Dr. Donne became Lecturer in the 14th of James I. 1616; that in the 17th of that Sovereign, 1619, he went on his German Embassy; and that in his 20th year, 1622, he was succeeded at Lincoln's Inn by Mr. Preston. *Thomas Gataker*, a learned Divine, was born in London, in 1574, and was educated at St. John's College, Cambridge. He was celebrated for a Treatise "Of the Nature and Use of Lots;" and, being of the Parliamentary party, was one of the Assembly of Divines in 1642, though his own conduct was moderate, and he protested against the violence of others, and especially against the King's trial. He died in 1654, and was also the author of some excellent Annotations on the Scriptures, and some Tracts against William Lilly. His house had the appearance of a College, where many young men, both English and Foreign, attended to receive instruction by his Lectures. *Wood's Athen. Oxon. Zouch.*

Page 41. *the Lady Elizabeth the King's only daughter.*

This unfortunate Princess, from her amiable and engaging

manners, was called "The Queen of Hearts." She was born in Scotland, Aug. 19th, 1596; and was married to Frederick V. Count Palatine of the Rhine, &c. on Valentine's day, Feb. 14th, 1612, on which occasion Dr. Donne wrote an Epithalamium. She left England, April 10th of the same year; and on the death of the Emperor Matthias, March 20th, 1619, the States of Bohemia, rejected his cousin and adopted son, Ferdinand II. from being their King, and offered their crown to the husband of Elizabeth. Ferdinand, however, being elected Emperor of Germany, in the following August, marched his forces against Frederick in Prague, and not only expelled him and his Queen and children thence, but also took from him his Palatinate, and forced him for succour into the Low Countries. He died of a Fever at Mentz, Nov. 29th, 1632, and his Queen continued at the Hague until after the Restoration, when she returned to England, and died Feb. 13th, 1661. *Sandford, Rapin, Zouch.* The Ambassador sent by King James, to effect a peace between the Bohemian States, and the Emperor Ferdinand, was his favourite, Sir *James Hay*, born at Pitcorthie, in Fife, who came with him to England in 1603. In June 1615, he was made Baron Hay of Sauley, in Yorkshire; in July 1616, he went Ambassador to France; in March 1617, he was made a Privy Councillor; and in July 1618, Viscount Doncaster. He departed on his Embassy in May 1619, and returned in the January following; after which, in 1622, he was again sent as Ambassador to France, and his services rewarded by his being created Earl of Carlisle. He died at Whitehall, April 25th, 1636, and was buried in St. Paul's. His embassy to Ferdinand was very costly, but entirely useless; and Rapin doubts if he even once *saw* the Emperor. Lord Clarendon has given a very fine portrait of this nobleman; in which he states him to have been a person well qualified by his breeding in France, and study in human learning, to entertain the King, and by his gracefulness and affability to excite a particular interest in him. He was a man of the greatest expense in his own person, and his famous Ante-Suppers, of any of his time; and after having spent £400,000, received of the crown, he died, leaving literally nothing behind him but the reputation of a fine gentleman, and an accomplished courtier. *Douglas.*

Page 41. *he left his friends of Lincoln's Inn.*

In Dr. Donne's third volume of xxvi Sermons, Lond. 1661. Fol. pages 269-281, Sermon xix., is the address he delivered on this occasion from Ecclesiastes xii. 1. "Remember now thy Creator in the days of thy youth;" and it is entitled, "A Sermon of Valediction at my going into Germany, at Lincoln's Inne, April 18, 1619." In the margin of the first edition of *Donne's Life*, there is at this place a reference to Genesis xlvii. 9.

Page 43. *Dr. Carey.*

Valentine Carey, Master of Christ's College in Cambridge, and Dean of St. Paul's, is said to have been born in Northumberland, and descended of the noble family of Hunsdon. He was consecrated Bishop of Exeter, Nov. 18th, 1621, and he died June 10th, 1626, and was buried in St. Paul's. *Godwin, Zouch.* The first edition of this life has a reference here to Psalm cxxxii. 4, 5.

Page 44. *Dr. White.*

Dr. Thomas White, born in Bristol, and entered a Student of Magdalen Hall, Oxford, about 1566. He was well known and much esteemed as a preacher, being Minister of St. Gregory's, near St. Paul's, in London, and afterward Rector of St. Dunstan's in Fleet-Street. In 1585, he was made a Canon of St. Paul's; in 1590, Treasurer of Salisbury; in 1591, a Canon of Christ Church, Oxford; and in 1593, a Canon of St. George's, Windsor. His only publications were Sermons; but his charities to Bristol, and to Sion College, London, and his foundation of a Lecture on Moral Philosophy at Oxford, have better preserved his memory. He died March 1st, 1623. *Wood's Athenæ Oxon.*

Richard Sackville, third Earl of Dorset, also mentioned on the above page, was born March 28th, 1589, at the Charter-house in London; and Feb. 27th, 1608-9, was married to Anne, daughter and heir of the famous George Clifford, Earl of Cumberland, his father having died two days before. He died on Easter Sunday, March 28th, 1624; and his lady, in a manuscript history of her life, has given him the character of an amiable man, a scholar, a soldier, a courtier, and a gentleman. His brother *Edward*, fourth Earl of Dorset, also referred to, was born in 1590; and having been accomplished both by study and travel, was early distinguished for his eminent abilities. In 1613, he was involved in a quarrel with the Lord Bruce, which terminated in a duel, when the latter was killed near Antwerp. In 1620, he was made a Knight of the Bath, and in 1625, one of the chief Commanders sent to assist the King of Bohemia, and Knight of the Garter. He adhered to the Royal cause throughout the Civil Wars, and took the King's murder so much to heart, as never after to leave his dwelling, but died July 17th, 1652, at Dorset House, in Fleet Street, London. *Collins.*

The *Earl of Kent*, who is likewise mentioned in connection with the above nobleman, was Henry Grey, ninth Earl of his family, who married Elizabeth, second daughter, and co-heir of Gilbert Talbot, Earl of Shrewsbury; and who died without issue at his house in White Friars, London, Nov. 21st, 1639. *Hasted.* The first edition of *Donne's Life*, has in this place a marginal reference to Genesis xlv. 28, and on page 46, there is an allusion to Job x. 12.

Page 49. *in his most excellent Book of Devotions.*

Vide No. 6, of the foregoing list of authorities, and the passage referred to by Walton probably commences at Meditation 19th; when the disease of the patient, supposed to be the author of this book, shews the first favourable symptom, vide pages 444-479. The gratitude of Dr. Donne is certainly beautifully exemplified in the Prayer on page 474. The account of Bishop King's offer to Dr. Donne, from the words, "In this distemper," page 46, down to "within a few days," page 49, was not inserted until the second edition of this life. In the first edition the following scriptural references appear on the margin: Genesis xii. 7, 8; xxviii. 18; I Corinthians xv. 31; Job xxx. 15; vii. 3. The Hymn on page 51, will be found in Donne's Poems, page 388.

Page 52. *the reader of St. Augustine's life.*

St. Augustine died after the Goths and Vandals had with great cruelty and slaughter, over-run the greatest part of his native country of Africa; in which only three cities of any eminence were preserved from their fury, Hippo, his own city being one, though it was besieged by them for fourteen months. According to his prayer he was delivered out of their hands by the mercy of God, who took him to himself during the siege. *Zouch.*

Page 53. *how is that place become desolate.*

By the votes of both Houses, passed in the Long Parliament, Sept. 10th, 11th, 1642, for the abolishing of Bishops, Deans, and Chapters, the very foundation of this famous Cathedral, says Sir William Dugdale, was utterly shaken in pieces. In the following year, the famous Cross in the Church-yard, which had been for many ages the most noted and solemn place for the gravest Divines and greatest scholars to preach at, was pulled down to the ground: the stalls in the choir were taken away, as also part of the pavement torn up, and the monuments demolished or defaced. The scaffolds erected for repair of the Church were given to the soldiers, who dug pits in several places in the fabric, for sawing up the timber; even where some reverend Bishops and other persons of quality lay interred: and afterwards the body of the Church was frequently converted into a horse-quarter for soldiers, though a part of the choir was separated by a brick wall as a preaching place, the entrance to which was at the uppermost window on the north side eastwards. Vide Kennet's Register and Chronicle, page 549: Dugdale's Hist of St. Paul's, edit. by Ellis, pages 109, 110, 115. *Zouch.*

Page *ibid.* *Engraven very small on Heliotropium stones.*

These are commonly called a beautiful species of Jasper, but they are also defined as a sort of stone of the quartz family, supposed to be a combination of calcedony, with green earth. They have been long known as a gem, and are of a fine and strong green,

sometimes pure and simple, but more frequently with an admixture of blue in it. The Heliotrope is moderately transparent in thin pieces, and is always veined, clouded, and spotted with a blood red, from which it has been called Blood-stone by the jewellers. *Zouch, Crabbe*. An engraving from an impression of one of Dr. Donne's seals was given in the recent editions of the *Complete Angler*, printed uniformly with these Lives; and a print of a seal itself, supposed to have been the identical one given to George Herbert, so particularly spoken of at page 55 of this work, will be found in the *Gentleman's Magazine* for 1807, vol. lxxvii, Part I. page 313, Plate ii.

Page 53. *Sir Henry Goodier—Lady Magdalen Herbert—Dr. Hall—Dr. Duppa*.

The first of these persons was the son and heir of Sir William Goodier, of Monkskirby, in Warwickshire, Knight, and was a Gentleman of the Privy Chamber to King James I. He once enjoyed, in succession, the Manor of Baginton, in the above County; but not being so fortunate in his estate, by following the Court, he alienated the Lordship to his brother-in-law, Sir Henry Rainsford, of Clifford, in Gloucestershire. He married his cousin Frances, the daughter of Sir Henry Goodier, a great supporter of, and sufferer for, Mary Queen of Scotland; and he left four daughters, of whom, Lucy, the eldest, was married to Sir Francis Nethersole. In the collection of Dr. Donne's Letters, published in 1651, are several addressed to this gentleman; and Weever, in his *Ancient Funerall Monuments*, page 533, gives this epitaph to his memory:

“ An ill yeare of a Goodyer vs bereft,
Who, gon to God, much lacke of him here left;
Full of good gifts, of body and of minde,
Wise, comely, learned, eloquent, and kinde.

Dugdale—Zouch.

Lady Magdalen Herbert, was the daughter of Sir Richard Newport, and Margaret, youngest daughter and heir of Sir Thomas Bromley, one of the Privy Council, and Executor to Henry VIII. She was married to Richard Herbert Esq. and was the mother of the famous George Herbert, and Edward Lord Herbert, of Cherbury. She survived her husband, who died in 1597, and, says the latter of her sons, “gave rare testimonies of an incomparable piety to God, and love to her children: as being most assiduous and devout in her daily, both public and private, prayers; and so careful to provide for her posterity, that though it were in her power to give which was very great, to whom she would, yet she con-
unmarried, after she lived most virtuously and lovingly
band. She, after his death, erected a fair monument
Montgomery Church, brought up her children carefully,

and put them in good courses for making their fortunes; and briefly was that woman Dr. Donne hath described her, in his Funeral Sermon of her printed." She died, July 11th, 1627, and was buried at Chelsea. *Life of Lord Herbert. Collins.*

Dr. Joseph Hall, was an eminent Prelate, called the "English, or Christian Seneca," and was born, July 1st, 1574, at Ashby-de-la-Zouch, in Leicestershire. He was entered of Emanuel College, Oxford, at the age of 15, and in 1595, became Fellow. He held the office of Chaplain to Henry Prince of Wales; in 1616, he was made Dean of Worcester, and in 1618, was sent as a Member of the famous Synod of Dort. In 1624, he refused the Bishopric of Gloucester; but in 1627, he accepted that of Exeter, whence he was translated to Norwich, in 1641. A few weeks afterwards, he was sent to the Tower with twelve other Prelates, for protesting against any Laws passed in Parliament during their forced absence from the House, and he was not released until June, 1642. He suffered much from the Puritans during the following year, since they plundered his house, despoiled his Cathedral, sequestered his estate, and reduced him to poverty, though he still continued to preach occasionally. He died at Higham, near Norwich, Sept. 8th, 1656. Bishop Hall is considered as the first English Satirist, and one of his most famous works is the *Virgidemiarum*. *Life in his Works.*

Dr. Bryan Duppa was born at Lewisham, March 10th, 1588, and was educated at Westminster, whence he was elected to Christ Church, Oxford, in 1605. In 1638, he was appointed Tutor to Prince Charles and the Duke of York, and about the same time was made Bishop of Chichester, whence he was translated to Salisbury in 1641. He attended Charles I. in the Isle of Wight, and is supposed to have assisted in writing the *Eikon Basilike*. After remaining with the King till his martyrdom, he lived in retirement at Richmond until the Restoration, when he was made Bishop of Winchester, and Lord Almoner. He died at Richmond, March 26th, 1662; when he was visited by Charles II. who received his last benediction kneeling. *Wood's Athen. Oxon.*

Page 55. *To Mr. George Herbert.*

The two lines and a half of Elegiacs on the above page, and the Iambics on the ensuing, form the commencement of copies of Latin verses, the originals of the English poetry also printed in the text: which in both instances is, apparently, Dr. Donne's. The verses beginning "Quod Crux nequibat," &c. page 56, "are printed," says Mr. Archdeacon Wrangham, who has kindly assisted the publisher in several other instances in this volume, "both in the Poems of Donne, 1669, 8vo. page 402, and of Herbert, see his *Jacula Prudentum*, 1651, 12mo. page 182; but in the former volume, they have not, like the other copy, the initials J. D. attached." The copy of Walton's Lives, 4th edit. 1675, from which

the present edition has been revised, was a presentation book from the author, and, originally, had an impression of one of Dr. Donne's seals affixed to the margin of the verses on page 56.

Page 57. *Prudentius.*

Clemens Aurelius Prudentius, a Christian Poet, born in Spain, in the year 348. He was brought up to the Law, of which he became a Judge; but he was also a soldier, and enjoyed an office of rank in the Court of the Emperor Honorius. His verses were not written until he was advanced in years; and Gyraldus observes, that they contain more of religious zeal, than of the beauties of poetry. *Zouch.* In the first edition of Donne's Life, the passages contained between "I fear no more," page 52, and the title of the Hymn, on page 57, together with the verses of that Hymn, were omitted; but they were inserted in the second edition, with the exception of the latter verses. The Scriptural allusion on page 58, is to Isaiah xxxviii, 20, as it appears in the margin of the original folio. The whole of the imperfect verses on page 56, will be found in Donne's Poems, page 387.

Page 59. *A laborious Treatise concerning Self Murder.*

The title of this Work, is given at No. 10 of the list of authorities, and it was first printed without a date, being published by the Author's son about 1644, and again in 1648. The original Manuscript is now in the Bodleian Library at Oxford, having been presented to it in 1642, by Sir Edward Herbert, to whom Dr. Donne gave it with a dedicatory letter. The account of Dr. Donne's arrangement of his Sermons, was not inserted until the second edition of his Life.

Page 59. *Making his Will, &c.*

Dr. Donne's Will, is recorded in the Prerogative Court of Canterbury, in the volume marked St. John, Art. 46; and it was proved before Sir Henry Marten, Knight, April 16th, 1631.

Page 60. *That model of gold, of the Synod of Dort.*

This famous national Convocation was made to examine into certain doctrines of Arminius, which were disputed in Holland. It met at Dort, Nov. 13th, 1618, and the States General allowed 100,000 francs for its expenses. The members of whom it was composed, were six persons from each of the United Provinces, twelve from North and South Holland, two from the country of Drent, and deputies sent by desire of the States from the King of England, the Elector Palatine, the Landgrave of Hesse, the States of Weteravia, the Republics and Cities of Geneva, Bremen, and Embden, and the Cantons of Zurich, Berne, Basle, and Schaffhausen. The doctrines which they discussed were those of Predestination, Redemption, Vocation, Conversion, and Perseverance; in which all that was contrary to the tenets of Calvin was condemned, whilst Vorstius, and others who would not subscribe to the decrees of the Synod, were deprived of their Cures, and banished from the

United States. These decrees were publicly read in the Great Church of Dort, May 1st, 1619, when the Synod brake up ; but the States General ordered the Medal to be struck, of which a representation is given in the text, and of which they sent an impression in gold to every foreign Theologian and Councillor who had attended the meeting. The reverse of this Medal represents a mountain, on the summit of which is a temple, to which, some figures are ascending by a very steep path. The four winds, emblematical of those who disturbed the tranquillity of the Church, are represented blowing upon the mountain ; and above the temple is the word Jehovah, in Hebrew characters. The legend is taken from Psalm cxxv, 1, and is, ERUNT UT MONS SION. צִוְיֹצְרִיִּם. *Bizot's Histoire Metallique*, vol. i. p. 139. *Van Loon's Hist. Metallique*, vol. ii. p. 105. The words in Donne's own Will are, "that medall of gold," instead of "that model," as in the text.

Page 60. *Padre Paolo and Fulgentio.*

Paul Sarpi, commonly called Father Paul, was born at Venice, Aug. 14th, 1552, and was a member of the Order of Servites. Although he is said to have been a pattern of humility, he was an excellent Divine, Mathematician, and Natural Philosopher ; and to him are attributed several discoveries in Anatomy. Being made Procurator General of his Order, he resided at Rome, leaving his property in the hands of a person who abused his trust, and who, to avoid detection, advised Paolo to remain in Rome for the sake of promotion. His answer was, that he held the dignities of that Court in abomination ; and the letter containing the passage being betrayed to the Pope, Paolo was regarded as a heretic. His exertions on behalf of Venice, caused him to be cited to Rome, and after the Pope and the Venetian States were reconciled, the defenders of the latter were marked as objects of vengeance, on which account, his life was attempted in 1607. His famous History of the Council of Trent was written in the seclusion to which he then retired, and he died Jan. 14th, 1622. *Life by Dr. Johnson.*

M. Fulgentio, was a Minorite, and the friend and biographer of Father Paul, his Life of him being published in English, in 1651, 8vo. He was celebrated for the dignity and freedom with which he preached the pure Word of God ; and Pope Paul V. said of his Discourses, "He has indeed some good Sermons, but bad ones withal : he stands too much upon Scripture, which is a book that if any man will keep close to, he will quite ruin the Catholic faith." Father Fulgentio had written in the Venetian controversy against the Pope, but was induced by the Nuncio to visit Rome, on promise of safe conduct. He was at first received with favour, and even with festivity, but he was afterwards burned in the Field of Flora. *Zouch.*

Page 64. *At the foot of a private account.*

In all, excepting the first edition of *Donne's Life*, the Latin paragraphs, on this and the following page, have been erroneously printed as verse; but in the folio of 1640, they are properly printed as prose, and, which greatly increases their interest, they have the dates of the years when they were written annexed to them in the margin. Thus, the sentence on page 64, was attached to *Donne's Account for 1624-1625*; the upper one on page 65, was to that for the year 1626; and the lower one, for 1628-29. It should be remarked, that the commencement and conclusion of *Dr. Donne's Will* were not inserted until the second edition of his *Life*; as well as the account on page 63, of his friend who had fallen into embarrassed circumstances.

Page 69. *Dr. Donne had preached his own Funeral Sermon.*

The title of this Discourse is given in the preceding list of authorities, No. 7; and the piece itself, is also printed in the last collection of *Donne's Sermons*. Lond. 1661, Fol. page 397. At the commencement, is an Address to the Reader, signed R. probably the initial of Richard Redmer, one of the publishers of the volume, beginning with the following words. "This Sermon was, by Sacred Authoritie, stiled the Author's owne Funeral Sermon. Most fitly: whether we respect the time or the matter. It was preached not many dayes before his death; as if, hauing done this, there remained nothing for him to doe but to die: And the matter is of Death; the occasion and subject of all Funerall Sermons." The text of this Discourse will be found in Psalm lxxviii, 20, the latter part of the verse; and another Scriptural reference on the present page is to Acts viii, 2.

Page 73. *Carved in one entire piece of marble.*

In the account-book of Nicholas Stone, already mentioned, are contained several particulars concerning *Dr. Donne's* monument. "In 1631," observes he, "I made a tombe for *Dr. Donne*, and sette it up in *St. Paul's*, London, for the which I was payed by *Doctor Mountford* the sum of 120*l.* I took 60*l.* in plate, in part of payment," page 167. Another entry refers to a workman employed by Stone upon the same effigy. "1631, *Humphrey Mayor* finisht the statue for *Dr. Donne's* monument, 8*l.*" *Zouch*. The figure was erected within the choir in the south aisle, against the south-east pier of the central tower of *St. Paul's*; and it stood in a niche of black marble, which was surmounted by a square tablet, hung with garlands of fruit and leaves, having over it the arms of the Deanery, impaling *Donne*. *Dugdale*.

The English translation of *Dr. Donne's* Latin Epitaph, given in the text, is nearly as follows; but much of the original point is lost by the attempt to render it into another language:

JOHN DONNE,
 Doctor of Divinity,
 after various studies,—pursued by him from his earliest years
 with assiduity, and not without success,—
 entered into Holy Orders,
 under the influence and impulse of the Divine Spirit,
 and by the advice and exhortation of King James,
 in the year of his Saviour, 1614, and of his own age, 42.
 Having been invested with the Deanery of this Church,
 November 27th, 1621,
 he was stripped of it by Death, on the last day of March, 1631 :
 and here, though set in dust, he beholdeth
 Him whose name is the Rising.

The concluding lines of this inscription, which has been obligingly translated by Mr. Archdeacon Wrangham, alludes to the position of Dr. Donne looking eastward, and to the famous passage in Zechariah vi, 12, "Behold the man whose name is the Branch," which the Septuagint Greek, and the vulgate Latin render "whose name is the East," or "the Rising." *Zouch.*

Page 73. *I have seen one picture of him.*

An engraving from this portrait was attached to Donne's Poems, edit. 1650, 12mo. It consists of an oval, enclosed in a parallelogram, and represents Donne as a youth in a dark close dress, with a diamond cross pendant from his right ear, having a narrow linen collar and flowing hair; but not as Dr. Zouch erroneously states, in armour. On the left, at the lower side, is his hand resting on the handle of an ancient sword. In the left angle, at the top of the print, are the words "Anno Dni. 1591, Ætatis suæ 18;" and, on the opposite side, are his arms and the motto mentioned on page 74, "Antes Mverto qvi Mvdado," supposed, "says Dr. Zouch, by a Spanish Author, "to have been written on the sand by a lady promising fidelity to her lover." Beneath the engraving, are Walton's verses on Donne's portrait, which will be given in a future volume, and a reduced copy of the engraving, will be found on page xvi of the present.

Page 75. *in his Book of Devotions.*

Vide No. 6, of the foregoing list, pages 586, 587, and Prayer 23, of that volume. The Scriptures cited on this and the following page, are Genesis xlix., Job xiv. 14, Acts vii. 55.

Page 77. *as Alexander the Great, &c.*

When Alexander crossed the Hellespont to visit the ruins of Ilium, he sacrificed to the heroes buried in the vicinity, and especially to Achilles. *Zouch.* The passage cited by Walton will be found at page 729, of North's Translation of Plutarch, No. 19, of the preceding list. The whole of the passage, from the words, "I must here look back," page 71, down to "at his altar," page

74, were not inserted until the second edition of *Donne's Life*, nor was the paragraph on page 77, containing the Epitaph; and several less important variations in the text occur between that place and the end.

Page 79. *Dr. Corbet.*

Dr. Richard Corbet, an eminent Divine and Poet, born at Ewell, in Surrey, and educated at Westminster, whence he removed to Christ Church College, Oxford, in 1597-98. Upon entering into Holy Orders, he was made Chaplain in Ordinary to King James I.; and in July 1630, he was consecrated Bishop of Oxford. In April 1632, he was translated to the See of Norwich, and he died July 28th, 1635. He was, according to Aubrey, a very convivial man, and in his younger years, one of the most celebrated wits of the University, and his volume of Poems is both a rare and meritorious production. *Biogr. Brit.*

Page 84. *A Crown of Sacred Sonnets—a Litany.*

A Poem written by Dr. Donne, entitled, "La Corona," vide page 327, of his work already cited. It consists of seven holy sonnets, each of which is united with the other, by beginning with the last line of the preceding one; whilst the Poem itself commences and concludes with the same line. The Litany will be found at page 354 of his Poems, and it was written during his distress and sickness before he took Orders, as he states in a Letter to Sir Henry Goodier. *Zouch.* The first folio is without any of the Elegies on the death of Dr. Donne; and Walton had improved his own verses in the present work, very considerably from what they were when first printed with Donne's Poems.

Page 89. *Bocton-Hall, in the Parish of Bocton Malherbe.*

A Parish situate five miles westward from Charing, and about a mile and a half south of Lenham, almost in the very centre of the County. The present state of this once princely mansion, is extremely ruinous, but some fragments of it's former splendour are yet remaining in the fine oaken staircase, and in the first storey of the house, where there is an immense apartment with carved wainscot walls coloured in partitions, having a ceiling also divided into pannels, and painted in water-colours. This part of the building is now inhabited by a farmer, but much of its ancient character is lost by the principal front being modernised, the large apartments divided, and the arched doorways, bay-windows, &c. being blocked up; though a very fine specimen of the latter, formed of octangular panes, is yet perfect, and is shewn in the view on the above page. Several dates cut in stone, principally of the sixteenth century, are still remaining on the ruins. The Church of Bocton Malherbe, dedicated to St. Nicholas, stands nearly in the centre of the Parish; on the eastern side of the Hall; and within the rude dwarf wall of flints which surrounds the building

of Bocton Place. *Hasted's Hist. of Kent*, in which, at page 437, Vol. II. will be found an account of the monuments mentioned in the text, and a history of the descent of this Manor in the family of Wotton. See also *Harris's Hist. of Kent*, page 48.

Page 91. *saith Holinshed.*

The passages alluded to, and abstracted by Walton, will be found at considerable length in No. 14, of the preceding list, pages 1402, 1403.

Page 92. *Mr. William Lambarde, in his Perambulation of Kent.*

Vide No. 16 of the preceding list, to which there is an Epistle Dedicatory addressed "To the Right Worshipful and Vertuous M. Thomas Wotton, Esquier," probably containing the passage alluded to. William Lambarde, an eminent Lawyer and Antiquary, was the son of an Alderman of London, and was born Oct. 18th, 1536. In 1556, he entered Lincoln's Inn, and studied the law under Lawrence Nowell, brother to the Dean of St. Paul's. In 1597, he was made Keeper of the Rolls by Chancellor Egerton; and in 1600, Queen Elizabeth appointed him to be Keeper of the Records in the Tower. He died Aug. 19th, 1601, and his principal works are a collection and Latin Translation of the Saxon Laws, a Discourse of the English Courts of Justice, another on the Office of Justices, and the Perambulation of Kent. *Chalmers.* The passage in Camden, referred to on this page, will be found in No. 3 of the foregoing list of Authorities, p. 331, marginal letter B.

Page 97. *Baptista Guarini.*

An eminent Italian Poet, born at Ferrara in 1537, made Professor of Belles Lettres in 1563, and subsequently entertained by the Grand Duke Alphonso II., who employed him on several embassies. In 1585, he published his famous poem *Il Pastor Fido*, to rival the writings of Tasso: and he died at Venice, Oct. 7th, 1612. *Chalmers.*

Page 98. *Albericus Gentilis.*

A very celebrated Italian Lawyer, born at Ancona in 1550, and educated at Perugia. About 1572, he left his own country with his father and brother, they being of the reformed religion, and whilst the two former settled in Germany, he came into England, and was admitted of New Inn Hall, Oxford, in 1580, through the patronage of Robert Dudley, Earl of Leicester, then Chancellor of that University. In 1587, Queen Elizabeth made him Professor of Civil Law, and it is supposed that he died at Oxford, about April 1611. His works are principally on Jurisprudence, written in Latin. *Wood's Athen. Oxon. Edit. Bliss.*

Page 106. *Theodore Beza—Isaac Casaubon.*

One of the most celebrated promoters of the Reformation, born at Vezelai, a small town of Nivernais, in France, June 24th, 1519. He was educated under the famous Reformer Melchior Wolmar,

from whom he derived his Protestant principles. He was not in Orders, though he held some Church preferments, but in 1548 he resigned them, retired to Geneva, married, and abjured Popery. In 1549, he was made Greek Professor at Lausanne, and in 1556, published his Translation of the New Testament, and his Defence of the burning of Servetus. He was a powerful assistant to Calvin, and after his death became head of the reformed party. He died Oct. 13th, 1605, having given great encouragement to the Puritans, though his letters to Whitgift evince a high regard for the Church of England. *Chalmers.*

Isaac Casaubon, the best Grecian of his time, was born at Geneva, Feb. 18th, 1559, and at the age of twenty-three, became Greek Professor there. About 1597, he read Lectures on the Belles Lettres, at Geneva, and in 1600, at Paris; when Henry IV. of France made him his Librarian, though he vainly endeavoured to draw him from the Protestant faith. In October 1610, he came to England with Sir Henry Wotton, and was received with great distinction by King James I., who preferred him in the Church, and gave him a pension. His writings are very numerous, and are Theological, Controversial, and Classical. He died July 1st, 1614, was buried in Westminster Abbey, where Bishop Morton erected him a monument. *Zouch. Chalmers.*

Page 107. *Mr. Henry Cuffe.*

An unfortunate wit and scholar, born at Hinton St. George, in Somersetshire, about 1560, and entered of Trinity College, Oxford, in 1576, from which he was expelled for some sarcasms on the Founder. His learning and abilities being very considerable, he was received into Merton College, and he was made Greek Professor; but his restless disposition induced him to follow the Earl of Essex to Cadiz. The ambitious schemes of that Nobleman ruined both; for when he was condemned, his confession so much involved Cuffe, that he was brought to trial on the 5th, and hanged at Tyburn, on the 30th of March, 1601. *Biogr. Brit. State Trials, Vol. I, 210.*

Page 110. *Watson in his Quodlibets.*

William Watson, a secular Priest, who, in 1602, wrote the volume marked No. 30 in the foregoing list, which is composed with great acrimony; each question being subdivided into ten articles. This person, however, was executed in 1603, for High Treason, together with William Clark, a Popish Priest, and George Brook, brother to Lord Cobham. *Zouch. State Trials.*

Page 110. *Ferdinand, the Great Duke of Florence,*

First of that name of the House of Medicis, was intended for the Church, and was created a Cardinal by Pius IV. in 1563. In 1587, on the death of his elder brother, Francis-Maria, Duke of Tuscany, he resigned the purple, at the age of 52, and married

Catherine of Lorraine, daughter of the Duke Charles II. He died Feb. 22nd, 1608-9, having governed with great mildness, being a wise and domestic Prince. Sir Henry Wotton has delineated his character in the *Reliquiæ Wottonianæ*, edit. 1651, page 359. *Moreri. Zouch.*

Page 115. *Sir Albertus Morton.*

The son of George Morton, of Esture, in Kent, elected Scholar of King's College, Cambridge, in 1602. After his employment under Sir H. Wotton, he was thrice agent in Savoy. Secretary to the Lady Elizabeth, in Heidelberg, and agent for the King to the Princes of the Union. He also became a Clerk of the Council, and was knighted in 1617. He died in the Parish of St. Margaret, Westminster, about November 1625, having been elected a Burgess in Parliament for the University of Cambridge; and he left a widow and one son. *Wood's Athen. Oxon.*

William Bedel, who is mentioned in the same sentence, was an excellent Prelate, who was born at Black Notley, in Essex, and educated at Emanuel College, Cambridge, of which he became Fellow, in 1593. Much of his memoirs is given in the text, and he died Feb. 7th, 1641, in the house of an Irish Minister, whither the rebels had conveyed him. In his life by Bishop Burnet, is an interesting account of his Irish translation of the Scriptures.

The verses addressed by Dr. Donne to Sir Henry Wotton, printed in the text, will be found at page 184 of his Poems; but in the first edition of this Life, the whole of the passages from "And though his dear friend," page 115, down to "Sir Henry Wotton was received," page 117, are wanting.

Page 118. *Pope Clement the Eighth,*

Originally named Hippolito Aldobrandini, was born at Fano, in 1536, studied at Ferrara and Bologna, was made Cardinal by Sixtus V., and in January 1592, succeeded Innocent IX. as Pontiff. He converted Henry IV. of France, with many more to the Roman faith, and advanced Bellarmine, Baronius, and other learned men to be Cardinals. After a reign of piety, moderation, and wisdom, he died in March 1605; and was succeeded by Leo XI. who lived only twenty-nine days after. His successor was Camillo Borghese, commonly called Pope Paul V. who is mentioned on page 119. He was born at Rome, in 1552, and being an eminent Doctor of the Civil Law, he rose rapidly in the Papal favour, until he was created Cardinal by Clement VIII. His character and most important public acts are given in the text, and he died at Rome, in Jan. 1621. The passage contained between the words "Clement VIII. and that Republic," page 118, and "Pope Clement dying," page 119, are not in Walton's first edition of this Life.

Page 122. *History of the remarkable Council of Trent.*

Vide No. 18 in the preceding list of Authorities, in which will be found most of the historical matter related in the text. The work was published under the name of Pietro Polano Soave, an anagram formed out of that of the real author. Cardinals Bellarmine, and Baronius, were the principal adversaries of Padre Paolo, in the Venetian controversy. *Zouch.* The passages on page 120, between the words "capable of absolution," and "matters thus heightened," are wanting in the first edition of Wotton's Life.

Page 123. *Jasper Scioppius.*

A learned writer, born in Germany about 1576, who turned Romanist in 1599, on reading the Annals of Baronius. He recommended the extirpation of Protestants to the Catholic Princes, and wrote with much rancour against King James, Scaliger, Casaubon, &c. Towards the end of his life he pretended to prophecy, and sent some of his predictions to Cardinal Mazarine, who disregarded them. He died in 1649, at Padua, and his works, which are very numerous, are no longer read. *Moreri.*

Page 124. *Velserus.*

Mark Velser, a Civilian, born at Augsburg in 1558, and educated under Muretus at Rome. On his return home he acquired great reputation at the bar, and became a Senator and Prætor. He died in 1614, was a great patron of learned men, and wrote several valuable works. *Zouch.* Sir Henry Wotton's Letter to him was written in Latin, and is printed in the *Reliquiæ Wottonianæ*. Dr. Donne's Will, mentioned on this page, will be found in his Poems.

Page 128. *His dear mistress, the Queen of Bohemia.*

Princess Elizabeth, afterwards Queen of Bohemia. Whenever the name of this illustrious and unfortunate partaker of a throne occurs, the willing memory of the lover of old poetry, quickens to repeat that beautiful and simple effusion upon her, which flowed from the pen of Sir Henry Wotton. What event occasioned these complimentary lines to be addressed by the gallant Courtier—though nearly thirty years the elder—to a Princess of her youth and beauty, seems unknown. It was, probably, after the Coronation in November, 1619, as she was by "choice a Queen," but it may be conjectured it was before he received the command to distinguish her as his "Royal Mistress," as that command, of which he expressed himself tenacious, is not used in entitling the poem; now given from the earliest printed copy known. Michael Este, the composer, in "the sixt set of bookes wherein are Anthemes for Versus and Chorus, of 5 and 6 parts, apt for violes and voyces," 1624, added, "in a vacant page," as the table describes, and

which was the back of the dedication leaf, consequently after the book was printed :

An Aire of a Canzo, composed in honour of the most illustrious Princesse, the Ladie Elizabeth, &c.

You meaner beauties of the night,
That poorly satisfy our eyes,
More by your number than your light,
You common people of the skies ;
What are you when the Moon shall rise ?

You Violets, which first appear,
By those your purple mantles known,
Much like proud Virgins of the year,
As if the Spring were all your own ;
What are you when the Rose is blown ?

You wandring chaunters of the wood,
Who fill the eares with Nature's lays,
Thinking your passions understood,
By weaker accents ; what's your praise
When Philomel her voice doth raise ?

So, when my Princesse shall be seen,
In sweetnesse of her lookes and minde,
By Virtue first, then choice, a Queen,
Tell me if she were not design'd
Th' eclipse and glory of her kind ?

It would be of little interest to add here all the variations of different Editors, but it is not immaterial to preserve the two additional Stanzas, given as the first and concluding one, by Dr. Wright in the *Parnassus Biceps*, 1656.

Ye glorious trifles of the East
Whose estimation fancies raise,
Pearles, rubies, saphirs, and the rest
Of precious gems ; what is your praise
When as the diamond shewes his raise? [it's rays.]

The Rose, the Violet, and the whole Spring
May to her breath for sweetnesse run ;
The Diamond's dark'ned in the ring,
When she appears the moon's undone,
As at the brightnesse of the Sun.

The preceding very curious and interesting particulars have been kindly communicated by Joseph Haslewood, Esq.

Page 129. *The Bishop of Spalato.*

Marcus Antonius de Dominis, Archbishop of Spalato, in Dalmatia, and the territory of Venice, was born at Arba, about 1561. He came to England with Mr. Bedell, in 1617, and, on professing himself a convert to the Protestant faith, was made Dean of Windsor. He was, however, persuaded by the Ambassador Gondamar, to return to Rome, and his former religion: but though the promise of a Cardinal's hat was held out to him, he was seized by the Inquisition, and died in prison, in 1625. *Zouch.*

Page 129. *The inscription under his Arms.*

A painted shield, with the titles of the Ambassador written below it, called a Lodging Scutcheon, was commonly hung over the door of the house in which the Envoy resided; a custom derived probably from the ancient times of chivalry, when the knights who were to appear in a tournament suspended their arms at the windows of their dwellings. It was also done to procure respect to the Ambassador's establishment, and the escutcheon was frequently left as a memorial of his Embassy. The inscription given in the text may be thus translated:

"Henry Wotton, an Englishman of Kent, youngest Son of Thomas, the best of men; advanced to the Order of Knighthood by the most Serene James I. King of Great Britain, thrice Ambassador in Ordinary from the same, to the Republic of Venice; and once to the States of the United Provinces, in the Council of Juliers. Twice Ambassador Extraordinary to Charles Emanuel, Duke of Savoy; once to the superior Princes of Germany, in the Assembly of Heilbrunnen; lastly, to the Archduke Leopold, Duke of Wirtemberg, and to the Emperor Ferdinand the Second, and his Imperial Cities of Strasburg and Ulm; after all these employments, he hath learned this, that

The Souls of wise Men grow better by resting."

Page 130. *Charitable Sir Julius Cæsar.*

An eminent Civilian, descended from a very ancient Italian family, and born at Tottenham, in Middlesex, in 1557, his father being Physician to the Queens Mary and Elizabeth. He was educated at Magdalen Hall, Oxford; but he took his D. C. L. degree at Paris. In 1563 he was made Master of the Requests, Judge of the Admiralty, and Master of St. Catherine's Hospital; but King James I. Knighted him, made him Chancellor of the Exchequer, and Master of the Rolls. He died in 1636. *Lodge.*

Page 135. *His innate pleasure of Angling.*

Vide Chapter I. page 41, of the *Complete Angler*. The paragraph beginning "He was a constant cherisher" was not in Walton's first edition of his *Life*, nor was that on page 136, commencing with the words "The next vesper."

Page 137. *Arminius.*

James Arminius, a Dutch Divine, born in 1560, at Oudewater, who studied at Leyden, Geneva, and Padua. Being employed to answer Theodore Beza on Predestination, he became a convert to the very tenets he was endeavouring to refute; and the principal features of his persuasion were, a denial of Election, a belief in the free-will of man to attain salvation, and an idea that Christians may fall away, and be lost. The violent disputes in which these principles involved him, preyed upon his spirits, and brought on an illness, of which he died in 1609. Of the Rev. W. Perkins, there is a notice in the *Complete Angler*. The Scriptural reference on page 138, is probably to Jude, verse 10, or to 1. Timothy, verse 13; but the earlier translations of the Bible, were generally used by Walton. The verses to the memory of Sir Albertus Morton, were printed in the *Reliquiæ Wottonianæ*, first edit. p. 528. The passages between the words "they must be laid aside," page 139, and "this is some account," page 147, are wanting in the first edition of the *Life of Wotton*.

Page 142. *James Wadsworth.*

Originally a Divine of the Church of England, but afterwards a pensioner of the Holy Inquisition, in Seville. He had been educated with Mr. Bedel, in Emanuel College, Cambridge, and went with Sir Charles Cornwallis in his Embassy to Spain. He was appointed to teach the English tongue to the Infanta, when her marriage with Prince Charles was supposed to be concluded. According to Wood, he left a son of the same name: but a very worthless character, whose works are sometimes confounded with the father's. *Athen. Oxon. Winwood's Memorials*, vol. ii. pp. 109, 131, 136. Wadsworth's Letters, referred to in the text, will be found at No. 29 of the foregoing list.

Page 146. *Isaac Bargrave,*

Dean of Canterbury, born at Bridge, in Kent, in 1586, and educated at Clare Hall, Cambridge. He was fined 1000*l.* at the commencement of the Civil Wars, for being a member of the Convocation; and, in 1642, Colonel Sandys, whom he had saved from execution, threw him into the Fleet, which caused his death in January, 1643. He was the Author of three Sermons. Vide *Todd's Deans of Canterbury*.

Page 149. *A marble stone, plain, and not costly.*

This monument is erected in the Chapel of Eton College, and is

formed of a slab of black marble, carved and ornamented, as in the following representation of it.



The Will of Sir Henry Wotton is recorded in the Prerogative Court of Canterbury, in the volume marked Coventry, Article 8 : it was proved Jan. 18th, 1639-40, before Sir Henry Marten.

Page 151. *Mr. John Harrison.*

Elected Fellow of Eton College, October 28th, 1636. He was probably that "learned and eminent Divine," whom Anthony Wood mentions as the Author of "A Vindication of the Holy Scriptures, or the Manifestation of Jesus Christ, the true Messiah already come." Lond. 1656, 8vo. *Athenæ Oxon. Edit. Bliss*, vol. iv. page 551. *Zouch.*

Page 152. *Sir Nicholas Throgmorton, Knight.*

An eminent Statesman and Ambassador in the Court of Elizabeth, whose daughter was married by Sir Walter Raleigh. He was imprisoned in the Tower, as a party in Wyatt's insurrection, but was acquitted for want of evidence; and being greatly esteemed by Secretary Walsingham, he was employed in Embassies, both to France and Scotland. He died in February, 1571, being taken ill in the house of Treasurer Cecil, and not without suspicion of poison. *Digges—Kennet—Collins.*

Sir Francis Windebank, mentioned on the same page, was the eldest son of Sir John Windebank, Knight, of Haines Hill, in Berkshire, one of the Clerks of the Signet. He was educated at St. John's College, Oxford, and was Knighted, and made Secretary of State in 1632. He died in exile at Paris, in September, 1646, whither he had fled, on being accused of protecting Romish Priests and recusants. *Wood's Fasti.*

Page 156. *Learned Mr. John Hales, of Eton,*



commonly called "the Ever-Memorable," and "the Walking Library," from his extensive erudition, was Greek Professor of the University of Oxford, and was born at Bath in the year 1584. He entered Corpus Christi College at the age of 15, whence he was elected a Fellow of Merton in 1606, Sir Henry Savile having discovered his prodigious talents. In 1613, he left Oxford, for a Fellowship at Eton; and in 1618, he attended Sir Dudley Carleton, the Ambassador of James I. to the Synod of Dort, of the proceedings of which, he wrote a faithful and regular narrative in a series of Letters. In 1638, Archbishop Laud made him one of his Chaplains: and, in the following year, a Canon of Windsor; but he suffered much from his attachment to the Royal cause, and was obliged to sell his collection of books at a low price, notwithstanding which, and the assistance of some friends, he died in extreme distress at Eton, on the 19th of May, 1656. *Zouch. Athen. Oxon. Edit. Bliss.*

The passage concerning Mr. Hales, is wholly omitted in the first edition of the Life of Wotton.

Page 163. *Dr. Spencer.*

A native of Suffolk, and, originally, one of the Clerks of Corpus Christi College, Oxford, of which he was elected Greek Reader, June 9th, 1578. Wood states of him, that, entering into Orders, he became a noted Preacher, Chaplain to James I., and a great admirer of Richard Hooker, and the famous Dr. John Reynolds, the latter of whom he succeeded as Master of his College. About four years after Hooker's death, he published his Five Books of Ecclesiastical Polity, with an excellent Preface; and dying on April 3rd, 1614, was buried at Oxford. *Athen. Oron.*

Page 164. *Dr. Usher.*

James Usher, the illustrious Primate of Ireland, born in Dublin, Jan. 4th, 1580. He was the first Student of Trinity College, in 1593, and, in 1620, he was made Bishop of Meath, whence he was translated to Armagh, in 1625. In the Irish Rebellion, he lost every thing but his library, which he conveyed to England, where he died in retirement, March 21st, 1655-56. *Parr.*

Page 169. *Mr. John Jewel.*

Dr. John Jewel, was born in the Parish of Berry Narber, in Devon, May 24th, 1522. He was educated at Merton, and Corpus Christi College, Oxford, and in the reign of Edward IV. he publicly professed the reformed religion. During the reign of Mary he remained abroad: but on the accession of Elizabeth, he returned, and was made Bishop of Salisbury, in 1559. In his controversy with the Roman Catholics, he published his famous "Apology for the Church of England," which was translated into several languages, although it was greatly opposed by the Papists. His fatigues abroad, and his incessant study, so much impaired his constitution, that he died, Sept. 23rd, 1571. *Bohun. Zouch.*

Page 171. *Dr. Cole—Dr. John Reynolds.*

Dr. William Cole, in 1599, exchanged with Dr. Reynolds the Presidentship of Corpus Christi College, for the Deanery of Lincoln, which he did not long enjoy. He fled into Germany in the time of Queen Mary, and Anthony Wood names him as one of the exiles of Geneva engaged with Miles Coverdale, in a new Translation of the Bible. *Dr. Reynolds*, Professor of Divinity at Oxford, died May 21st, 1607. It has been said that he was brought up in the Romish faith, and that he was afterwards a strong supporter of the Puritans; but Fuller supposes that it was only for the sake of giving satisfaction to some of the more tender consciences of the Non-conformists, since the virtue of Reynolds was almost proverbial. *Zouch.*

Page 174. *Edwin Sandys.*

One of the Translators of the Bible, born in 1519, and educated

at St. John's College, Cambridge, where he embraced the Protestant faith. He was committed to the Tower and Marshalsea for having preached in favour of Lady Jane Grey; and on his release he left the kingdom, till the accession of Elizabeth, by whom he was made Bishop of Worcester. In 1570, he was translated to London, in 1576, to York, and in 1588, he died: his sermons are still admired, and a most virtuous character is given him by Fuller. His son, *Sir Edwin Sandys*, Prebendary of York, was born about 1561, and is well known as the author of the tract entitled, "*Europæ Speculum.*" He was knighted by King James, and died about 1629. *Wood—Zouch.*

Page 176. *Cardinal Poole—Dr. Thomas Jackson.*

Reginald Pole, a descendant from the blood-royal of England, and born at Stourton, in Staffordshire, in 1500. He was educated at the Monastery of Sheen, in Surrey, and Magdalen College, Oxford. He conducted himself with moderation towards the Protestants, and opposed the divorce of Henry VIII. On the martyrdom of Cranmer, he became Archbishop of Canterbury, but he almost refused the Popedom on the death of Paul III. He died the day after Queen Mary, Nov. 18th, 1558. His name is omitted in the later editions of Hooker's Life. *Dr. Jackson*, was born at Wilton on the Wear, in Durham, in 1579, and was educated at Queen's, and Corpus Christi College, Oxford. He was made Prebendary of Winchester, in 1635, and Dean of Peterborough, in 1638; he died in 1640, and his principal work is a *Commentary on the Creed.* *Wood.*

Page 177. *Dr. Herbert Westphaling—Sir Henry Savile.*

A man of great piety of life, and such gravity, that he was scarcely ever seen to laugh. He was a native of Westphalia, in Germany; was Canon of Christ Church, Vice Chancellor of the University, and in 1585-86, was consecrated Bishop of Hereford. *Zouch.* *Sir H. Savile* was born at Over Bradley, near Halifax, in Yorkshire, Nov. 30th, 1547, and was entered of Merton College, Oxford. He was Greek and Mathematical Preceptor to Queen Elizabeth, and was one of the Translators of the Bible, under James I. who knighted him in 1604. He died Provost of Eton College, Feb. 19th, 1621-22. *Biogr. Brit.*

Page 179. *Mr. Camden—Fynes Moryson.*

Vide No. 4 of the preceding list, for the edition of Camden's Annals quoted in the text. Fynes Moryson's very curious and interesting Travels, will be found at No. 17, and the place referred to is Part II. Book I. Chap. 2. page 84. The later editions of the Life of Hooker omit the account of his expulsion, beginning at, "In the year 1579," page 181, down to "I return to Mr. Hooker."

Page 183. *St. Paul's Cross.*



A pulpit cross formed of timber, covered with lead, and mounted upon stone steps, which stood in the midst of the Church-yard of the Cathedral; in which Sermons were preached by eminent Divines every Sunday in the forenoon, when the Court, the Magistrates of the City, and a vast concourse of people usually attended. There is notice of its use so early as 1259, but it was not finished in the form above exhibited, until 1449, by Kemp, Bishop of London, and it was finally destroyed by order of Parliament, in 1643. The Corporation of London ordained that all Ministers who came from a distance to preach at this Cross, were to have lodgings and provision for five days; and the Bishop of London gave them notice of their place of residence. *Stow. Pennant.*

Page 185. *John Elmer, then Bishop of London.*

The excellent Aylmer, was born at Aylmer-Hall, in Norfolk, in

1521, and was Tutor to Lady Jane Grey, but he left England, during the reign of Mary, and went to Zurich. He returned on Elizabeth's accession, and was made Bishop in 1576, strictly governing the Puritans throughout his Prelacy. He died in 1594. *Strype*.

Page 194. *Coppinger and Hacket*.

Of these persons, together with the other religious reformers of their time, See Kennet's Hist. of England, vol. ii. page 253. Carte's ditto, iii. p. 637, and Strype's Annals, iii. p. 68. *Zouch*.

Page 195. *Mr. Dering*.

Edward Dering, a Puritan Divine, and a native of Kent, educated at Christ College, Cambridge. He was suspended from his Lectureships on account of his nonconformity, but he is commended as a truly religious man, whose pure and virtuous life was followed by a happy death, in 1576. He wrote some Sermons, and a Defence of Bishop Jewel's Apology for the Church. *Strype*. Bishop Spotswood's work will be found at No. 24 of the preceding list, vide page 420, &c. of that volume.

Page 201. *the age and remisness of Bishop Grindal*.

Edmund Grindal, Archbishop of Canterbury, born in 1519, at Hensingham, in Cumberland, and educated at Cambridge. He resided at Strasburg, till the accession of Elizabeth, who nominated him to the See of London, whence, in 1570, he was translated to York, and in 1575, to Canterbury. His indulgence to the Puritans procured him the Queen's displeasure, and for some time he was sequestered and confined to his house, but in 1582, he resigned his office, and died July 6th, 1583. Dr. Whitgift was born in 1530, at Great Grimsby, in Lincolnshire, and died at Lambeth, Feb. 29th, 1603. *Strype*. Of Mr. Bradford, named on the preceding page, see Fox's Martyrs, and Fuller's Abel Redivivus. Concerning the Statute of Magna Charta, mentioned on page 204, See Blackstone's Great Charter, and Coke's Second Institute; Collier's Ecclesiastical History, vol. i. pp. 185-227, 229, and the Ancient Univers. Hist. vol. ii. p. 406, vol. xv. pp. 564, 569, will also illustrate the circumstances referred to on page 204.

Page 209. *Thomas Cartwright*.

A Puritan Divine, born in Hertfordshire, about 1535, and educated at St. John's College, Cambridge. On his expulsion from the University, he went abroad, and became Minister to the English, at Antwerp and Middleburgh. Besides his controversial Tracts, he wrote a Commentary on the Proverbs, and a Harmony of the Gospels. *Biogr. Brit.* *Walter Travers*, who is mentioned on page 211, had been Fellow of Trinity College, Cambridge, to which Cartwright removed, and he was also his intimate friend, and joint preacher with him in Antwerp. When Travers came to

England, he was made Chaplain to Lord Burghley, whose interest procured him to be Lecturer at the Temple.

Page 211. *Martin Mar-Prelate—Tom Nashe.*

In 1588, many satirical libels were published against the Bishops, written principally by a Society of men assuming the name of Martin Mar-Prelate; and some of them were entitled, "Diotrephes," "the Minerals," "the Epistle to the Convocation-House," "Have you any work for a Cooper?" and "More work for a Cooper," referring to the Defence of the Church and Bishops of England, written by Cowper, Bishop of Winchester. The real authors of these tracts, were John Perry, a Welchman, John Udall, and other Ministers. *Zouch.* Thomas Nashe was an English Satirical writer, born about 1564, at Lowestoffe, in Suffolk, and educated at St. John's College, Cambridge. His tracts are both rare and curious; but the titles given in the text belong all to one pamphlet, supposed by Gabriel Harvey, to have been written by John Lyly. He died in London in 1601. See *Watt's Bibl. Brit.*

Page 214. *as public an Answer.*

This will be found attached to the edition of the Ecclesiastical Polity, No. 15 of the preceding list, together with the two Sermons referred to on pages 214-221. Vide the volume, pp. 461-463, 470, 473, 518-520, 543-547.

Page 224. *And in this examination, &c.*

In some of the later editions of the Life of Hooker, this paragraph is thus altered—"And in this examination, I have not only satisfied myself, but have begun a treatise in which I intend the satisfaction of others, by a demonstration of the reasonableness of our Laws of Ecclesiastical Polity; and therein laid a hopeful foundation for the Church's peace; and so as not to provoke your adversary, Mr. Cartwright, nor Mr. Travers, whom I take be mine—but not mine enemy—God knows this to be my meaning. To which end I have searched many books, and spent many thoughtful hours; and I hope not in vain, for I write to reasonable men. But my Lord, I shall never be able to finish what I have begun, unless I be removed into some quiet country parsonage, where I may see God's blessings spring out of my mother earth, and eat mine own bread in peace and privacy. A place where I may, without disturbance, meditate my approaching mortality, and that great account, which all flesh must at the last great day give to the God of all Spirits. This is my design; and as those are the designs of my heart, so they shall, by God's assistance, be the constant endeavours of the uncertain remainder of my life. And therefore, if your Grace," &c.

Page 227. *learned Dr. Stapleton.*

It is ascertained by Bishop King's letter to Walton, that it was Dr. Stapleton who introduced the works of Hooker to the Pope.

Thomas Stapleton was a Romish Divine, born in 1535, at Henfield, in Sussex, and educated at Winchester, and New College, Oxford; but he left England on account of his religion, and became Professor of Divinity at Douay. He died at Louvain, in 1598, and his works form four volumes in folio. *Wood.*

Page 229. *Dr. Earle.*

Dr. John Earle, Author of the "Microcosmography, or a piece of the World, discovered in Essays and Characters," was born at York, in 1601; was educated at Oxford, and was Tutor to Prince Charles. In the Civil Wars, he lost both his property and preferments, and attended the King abroad as his Chaplain. In 1662, this very amiable man was consecrated Bishop of Worcester; and in 1665, he attended the Court, when it removed to Oxford from the Plague. He died there, Nov. 17th, in the same year. *Wood.* His translation of Hooker's Polity, was never printed. *Zouch.*

Page 231. *Dr. Hadrian Saravia.*

A Protestant Divine, and Professor of Divinity at Leyden, born at Artois in 1531, came to England in 1587. He was the bosom friend of Whitgift, and, having been master of the Free-Grammar School of Southampton, produced some of the most eminent men of his time. *Dr. Saravia was one of the Translators of King James's Bible, and died in 1613. Wood—Zouch.* His Tracts have been printed, both in Latin and English. *Vide Watt's Bib. Brit.*

The Parish Register of Bishop's Bourne shews that the "grateful Clerk," mentioned on pages 233-235, was Sampson Horton, who "was buried the 9th of May, 1648, an aged man, who had bin Clarke to this parish, by his own relation, threescore years." *Zouch.*

Page 238. *A slander which this age calls trepanning.*

See an account of this practice in the Biographia Britannica, under the Life of Eusebius Andrews, Note A. Some particulars of the conspiracy against Hooker are in Prince's Worthies of Devon, p. 396. *Vide also Fuller's Church History, Book IX. Zouch.*

Page 246. *Richard Hooker's Will,*

Is recorded in the Archbishop's Consistory Court at Canterbury; and from this interesting document the fac-simile of his signature, given in the Frontispiece to this volume, has been procured through the kindness of J. H. Markland, Esq. and Mr. Thomas Starr, of Canterbury. It was probably the last time that Hooker ever wrote his name, for his Will describes him as "sicke in bodye;" and the letters are but imperfectly formed, probably from his extreme debility at the time of signature. A Note in Archbishop Laud's copy of the Ecclesiastical Polity, shews that Hooker died Nov. 2d, 1600. The volume of "Clavi Trabales," referred to on page 251, will be found at No. 2 of the foregoing list, and it consists of a collection of Tracts formed by Archbishop Usher, and written by himself, Mr. Hooker, Bishop Andrews, Dr. Saravia, &c. *Zouch.*

Page 253. *Mr. Fabian Phillips.*

A Barrister of eminence, particularly noted for his loyalty, born at Prestbury, in Gloucestershire, in 1601. He died in 1690; and was the Author of several excellent Law Tracts, as well as one asserting that Charles I. was a martyr for his people. *Wood.*

Page 254. *George Cranmer's Letter.*

This admirable dissertation originally appeared in 1642, entitled "Concerning the New Church Discipline; an excellent Letter written by Mr. George Cranmer, to Mr. R. H.;" and Wood observes, that Walton informed him that Mr. Cranmer had written many other things beside this Letter, which were kept private, to the great loss of the public. The initials T. C. on page 256, stand for Thomas Cartwright, the rival of Hooker; and Dr. Bancroft's book, referred to on page 259, was entitled "A Survey of the pretended Holy Discipline," to which is prefixed, "A Sermon preached against the Puritans at St. Paul's Cross, Feb. 9th, 1588-89," from I John iv. 1. Of the Sects called Brownists and Barrowists, and their founders, see Alexander Ross's "View of all Religions," Strype's "Life of Whitgift," Book iv. Ch. i. Fuller's "Church History," Cent. IX, p. 148, Mosheim's "Ecclesiastical History," vol. iv. page 98, Paule's "Life of Whitgift," page 58, and Kennet's "History of England," vol. ii. page 571. *Zouch.*

Page 273. *Montgomery Castle.*

A fortress first erected by Roger de Montgomery, Earl of Shrewsbury, under William I. to secure his conquests in Wales, though it has been twice partly destroyed by the Welsh. It stands near the Severn, on a gentle ascent, having a fair prospect over the plain beneath. After its destruction by Llewellyn the Great, it became the property of the Lords Herbert, with whom it remained until it was finally reduced to ruins by the Civil Wars, and an order of the Parliament, June 11th, 1649. *Camden—Heylin—Zouch.* For an account of the various members of the Herbert family, mentioned in the text, vide "The Life of Edward Lord Herbert of Cherbury," Lond. 1778, 4to. and Collins's Peerage, vol. v. *Zouch.* The verses which usually precede Walton's Life of George Herbert, will be found printed in the "Waltoniana."

Page 277. *Dr. Neville.*

A Divine at once eminent for his splendid birth, and his extraordinary piety and learning, who was educated at Pembroke Hall, Cambridge. He was made Dean of Canterbury in 1597, and on the death of Elizabeth, Archbishop Whitgift sent him to Scotland, to King James, to offer him the allegiance of the Clergy, and learn his pleasure concerning them. He died in 1615. *Todd.*

Page 285. *Sir Robert Naunton—Sir Francis Nethersole.*

The first of these gentlemen was born in Suffolk, in 1563, and was descended from a very ancient family in that County. He

was educated at Trinity College, Cambridge, and, on January 8th, 1617-18, was made Secretary of State; King James I. having been previously so well pleased with his eloquence and learning, as to appoint him Master of the Court of Wards. Sir Robert Naunton was the Author of the interesting "Fragmenta Regalia, or Observations on Queen Elizabeth and her Favourites." He died on Good-Friday, 1633-34.

Sir Francis Nethersole was a native of Kent, Ambassador to the Princes of the Union, and Secretary to the Queen of Bohemia; and he was equally remarkable for his doings and sufferings in her behalf. *Zouch*.

Page 286. *His book called Basilicon Doron,*

Or "His Majesty's Instructions to his dearest Son, Henry the Prince," 1599. It is considered as the best of the King's Works, and is praised by Lord Bacon and Camden, as being excellently written; whilst Archbishop Spotswood states, that it more contributed to procure James the English throne, than all the tracts which were written in his favour. Andrew Melville procured this work in Manuscript, and circulated it in Scotland, which produced a libel against it, and first caused its publication. This celebrated person, who is introduced on page 287, was born Aug. 1, 1547, and was educated at the University of St. Andrews, which he left with an eminent character for learning, and travelled and studied through France to Geneva. He was elected principal Master of Glasgow College in 1574, when he began to enforce the Presbyterian System; and after much opposition, and two years imprisonment, he died Professor of Divinity to the Protestants of Sedan, in 1621. *Zouch*. The first edition of Herbert's Life has about this part a long passage concerning Melville, afterwards omitted, which will be reprinted in the "Waltoniana."

Page 288. *The Lady Arabella,*

Daughter of Charles Stuart, Earl of Lenox, the younger brother of Henry, Earl of Darnley, father of King James I. She was born at Hampstead in 1577, and received a very liberal education; added to which, she possessed a large estate, and, the English succession being doubtful, she was supposed to be a probable heir to the crown. She incurred the displeasure of James, by marrying Mr. William Seymour, grandson of the Earl of Hertford, for which she was sent to the Tower; and although she had made her escape thence, she was overtaken, brought back, and died there in 1615. The verses addressed to her on page 288, have been translated:

For one like cause, our chains around us twine,
Thine altar beauteous is, and sacred mine:

alluding to the name Arabella, which signifies a fair altar. Vide

"Lodge's Illustrious Personages," D'Israeli's "Curiosities of Literature," 2nd Series, vol. i. page 256.

Page 304. *His friend Robert Creighton.*

A native of Scotland, educated at Westminster School and Trinity College, Cambridge, afterwards Greek Professor of the University. During the Civil Wars, he suffered extremely for the Royal Cause, and was an exile with Charles II. who gave him the Deanery of Wells on the Restoration, and in 1670, he was made Bishop of Bath and Wells. He died in 1672. *Zouch.* Dr. John Davenant, mentioned on page 307, was, in 1609, Lady Margaret's Professor of Divinity at Cambridge, and in 1621, Bishop of Salisbury. He was appointed by James I. to attend the Synod of Dort, and his endeavours to effect an union between the reformed Churches were zealous and sincere. He died in 1641. *Zouch—Biog. Brit.*

Page 308. *The Parsonage of Bemerton.*

The Publisher is indebted for the View of this interesting spot given in the text, to the kindness of the Venerable Archdeacon Coxe; who has also furnished the following information concerning it. The north-east part of the house, which appears in the drawing, consists of a pantry on the lower floor, with the same mullion windows as in the time of Herbert, about ten feet by six; next to which is a small kind of housekeepers' room of the same size, in which a similar window, once looking to the north, is now closed up and made a fire-place: but another on the eastern side is still remaining. The room above is a bed-chamber, about eleven feet by seventeen, in which two mullion windows to the north are closed up, and a modern one is opened to the east. The uppermost room is of the same size; but all the other parts of the house have been altered. The house and grounds of this Rectory were in the same state as in the time of Herbert, when the present incumbent was presented to the living; the principal part of the former was single, with small windows, and the river Neder flowed at the bottom of the garden. Bemerton is two miles west by north of Salisbury, and the Church is dedicated to St. Andrew.

Page 314. *Dr. Humphrey Henchman,*

At the time mentioned in the text, was Prebendary of Salisbury, of which See he became Bishop in 1660, and in 1663 he was removed to London. He was much esteemed by King Charles II. whose escape at the battle of Worcester he was very instrumental in promoting; but when the declaration for liberty of conscience was published in 1671-72, this Prelate was not afraid of the King's displeasure, but enjoined his Clergy to preach against Popery. *Zouch.*

Page 328. *Dr. Lake.*

Dr. Arthur Lake, a native of Southampton, educated at Winchester School, and New College Oxford; he was made Dean of Worcester in 1608, and Bishop of Bath and Wells in 1616. He

died in 1626, being one of the best Preachers of his time, and Fuller observes of him, that his piety may justly be exemplary to all of his order. *Zouch.*

Page 331. *The Church of Fulston.*

George Herbert, says the Venerable Archdeacon Coxe, in his valuable communications to the Publisher of this volume, is generally called Rector of Bemerton, because the Glebe-house, in which he resided, is in that Parish: but he should more properly be called Rector of Fugglestone, or Foulston St. Peter's, cum Bemerton annexed; as the Rectory comprises the Parishes of Fugglestone, Quidhampton, and Bemerton. The View of Foulston Church, given in the text, exhibits the west-end, and is probably as it appeared in the time of Herbert. The Parish is situate one mile to the east of Wilton. See Sir R. C. Hoare's "History of Wilts."

Page 333. *Mr. Nicholas Farrer.*

To the Memoirs given in the text of this eminent person, it may be added, that he was born in 1591; that in 1624, he was a Member of Parliament, and that he died Dec. 2nd, 1637, being buried in the Chapel yard without any inscription over him. A farther account of his Convent, and its dispersion in the Civil Wars, may be found in Hacket's "Life of Archbishop Williams," pp. 50-53. Supplement to the "Biographia Britannica," Article, Mapletoft. For Juan Valdeso, see the Complete Angler; his work is No. 28 of the preceding list.

Page 346. *Mr. Herbert, in his own Chapel under the Altar.*

The Parish Register of Bemerton states, that "Mr. George Herbert, Esq. Parson of Fugglestone and Bemerton, was buried the 3rd day of March, 1632;" but although his letter to Mr. Farrer is dated Sept. 29th in the same year, it must be remembered that the year then commenced on March 25th. *Zouch.*

The verses on the preceding page are altered from a Dirge, written by Shirley, attached to his "Contention of Ajax and Ulysses for the Armour of Achilles." Lond. 1659, 8vo. See Percy's "Reliques of English Poetry," vol. i. p. 284.

Page 351. *Mr. Chillingworth—Dr. Hammond.*

William Chillingworth, born at Oxford in 1602; and educated at Trinity College. He was proverbially celebrated there for clear and acute reasoning; but he so much involved himself in the Romish Controversy with John Fisher, a Jesuit, as to become a convert, and enter the College at Douay. His re-conversion was brought about by his god-father, Archbishop Laud, in 1631, when he returned to England; and in 1638, he wrote his famous work called "The Religion of Protestants a Safe Way to Salvation." Fol. He was zealously attached to the Royal cause, and served at the Siege of Gloucester; but being taken prisoner, he was carried to the Bishop's Palace at Chichester, on account of his illness, and, dying

there, Jan. 30th, 1644, was buried in the Cathedral, without any other ceremony than that of his book being cast into the grave by the hand of a fanatic.

Dr Henry Hammond was born at Chertsey, in Surrey, Aug. 18th, 1605 ; and was educated at Eton, and Magdalen College, Oxford. His loyalty caused him to be deprived of his preferments during the Civil Wars, and at the Restoration he was designed for Bishop of Worcester, but died before consecration, April 25th, 1660. His principal works are, his "Practical Catechism," and "A Paraphrase and Annotations on the New Testament." *Biog. Brit.*

Page 359. *Dr. Kilbie.*

Dr. Richard Kilbie, born at Ratcliffe, in Leicestershire, and a great benefactor to his College, since he restored the neglected library, added eight new repositories for books, and gave to it many excellent volumes. He became Rector in 1590, and in 1610 he was appointed the King's Hebrew Professor. He died in 1620. *Zouch.* Vide No. 20 of the list of Authorities for Sanderson's *Logic.*

Page 364. *Dr. Robert Abbot,*

Brother of George Abbot, Archbishop of Canterbury, born at Guildford in 1590, and promoted to the See of Salisbury in 1615, as a reward for his Lectures against Suarez and Bellarmine, in defence of the King's supreme power. On his way to Sarum, he made an oration to the University, and his friends parted from him with tears. He died March 2nd, 1617. *Zouch.*

Page 365. *Dr. Prideaux.*

Dr. John Prideaux, born at Harford, in Devonshire, in 1578, and Rector of Exeter College in 1612, when he acquired so much fame in the government of it, that several eminent foreigners placed themselves under his care. He was made King's Professor in Divinity, in 1615, but was reduced to great poverty in the Civil Wars, and he died July 20th, 1650. *Zouch.*

Page 371. *John King, then Bishop of London.*

A native of Wornall, in Buckinghamshire, born about 1559, and educated at Westminster, Chaplain to Queen Elizabeth. In 1605 he was made Dean of Christ Church, and in 1611, Bishop of London ; he died in 1621, when it was reported that he had joined the Church of Rome, which was contradicted by his son in a Sermon at St. Paul's Cross. *Wood.* The Archbishop of York, referred to on page 373, was *Dr. Tobias Matthew*, who died March 29th, 1628, aged 83. *Zouch.*

Page 379. *learned and pious Archbishop Laud.*

Dr. William Laud, born at Reading, Oct. 7th, 1573, and educated there, and at St. John's College, Oxford. In 1616 he was Bishop of Gloucester, in 1621 Bishop of St. David's, and in 1633 he had a conference with Fisher the Jesuit, of which the account evinces how opposed he was to Popery ; but his

Arminian tenets gave offence to the Calvinists. In 1626 he was translated to the See of Bath and Wells, in 1628 to London, and in 1633 to Canterbury. His zeal for the establishment of the Liturgy in Scotland produced him numerous enemies, by whose means he was imprisoned in the Tower for three years, and beheaded Jan. 10th, 1644-45. *Biogr. Brit.*

Page 387. *Dr. Zouch.*

Dr. Richard Zouch, the first Civilian of his times, was born at Ansley, in Wiltshire, in 1590, and was educated at Winchester School, and New College, Oxford. In 1620, he was Regius Professor of Civil Law, and he also held the office of Warden of the Cinque Ports, and Judge of the Admiralty Court. He died in 1660, was the author of many Latin works, and Dr. Zouch has compiled an interesting memoir of him in his Notes to these Lives.

Page 419. *Mr. Robert Boyle.*

This amiable Philosopher, the glory of his age and nation, was born Jan. 25th, 1626-27, at Lismore, in the province of Munster, in Ireland. He was not only a scholar and a gentleman, but a christian of the most exalted piety and charity, and a very eminent Natural Philosopher. He died December 30th, 1691. *Dr. Birch's Life.* *Dr. Thomas Barlow*, who is mentioned on the same page, was born in 1607, at Orton, in Westmoreland, was made Bishop of Lincoln, in 1675, and died at Buckden, in 1691. His character, which appears to have been somewhat vacillating, will be found in the *Biographia Britannica*; but his theological learning has never been excelled. In the later editions of the *Life of Dr. Sanderson*, there is a paragraph inserted after the words "of this number," on page 420, which will be printed in the "*Waltoniana*."

Page 423. *the place appointed—was the Savoy in the Strand.*

At the Bishop of London's lodgings there; and for a farther account of this assembly, see Dr. Nicholl's "Preface to his Comment on the Common Prayer," "Kennet's Register," and Dr. Mant's edition of the Prayer Book, 4to. with his Authorities. *Richard Baxter*, also mentioned on this page, was born at Rowton, in Shropshire, in 1615, and was a Chaplain in the Parliamentary Army, though he was a defender of Monarchy. He refused the Bishopric of Hereford, and died in 1691. *Dr. Peter Gunning*, mentioned on the following page, was a loyalist Divine, who suffered considerably for the Royal cause, and who died Bishop of Ely, in 1684. *Dr. John Pearson*, was the author of the famous "Exposition of the Creed;" in 1661, he was made Lady Margaret's Professor of Divinity, at Cambridge, and he died Bishop of Chester, in 1686, aged 74. *Biogr. Brit.*

Page 426. *William, Archbishop of Canterbury.*

Dr. William Sancroft, born at Freshingfield, in Suffolk, in 1661, and educated at Emanuel College, Cambridge, where he was de-

prived of his Fellowship in 1649, for refusing to take the Engagement. He was made Archbishop in 1677, and in 1688, he was one of the seven Prelates sent to the Tower by James II. He was a man of the greatest integrity and innocence, and at the Revolution he refused taking the Oaths to the new government, for which, being suspended and deprived, he died in retirement Nov. 24th, 1693. *Biogr. Brit.* For an account of Buckden Palace, see Hacket's "Life of Bishop Williams."

Page 430. *his last Will.*

Bishop Sanderson's Will is recorded in the Prerogative Court of Canterbury, in the volume called Juxon, Article 37. After his death, it was industriously reported that he repented of his writing against the Presbyterians, and would not suffer a Church Minister to pray by him, which is refuted by the narrative of Mr. Pullin's giving him the Sacrament, &c. on pp. 434-436. There is in the later editions, some variation in the concluding sentence of this memoir, which will be given with others—now unnoticed, in the work before announced—of which the great and unexpected extent of the present volume has not permitted the insertion.





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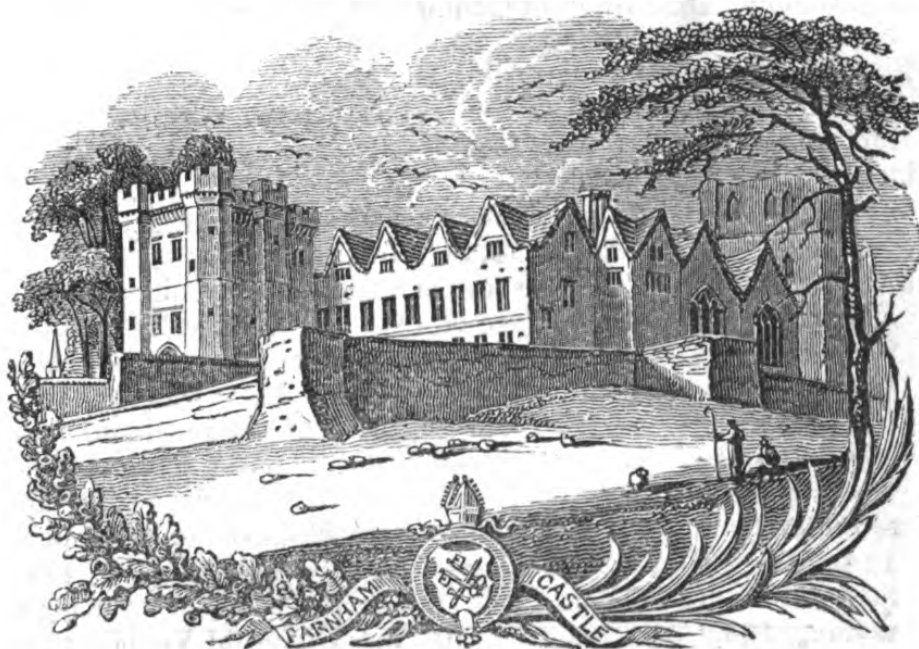
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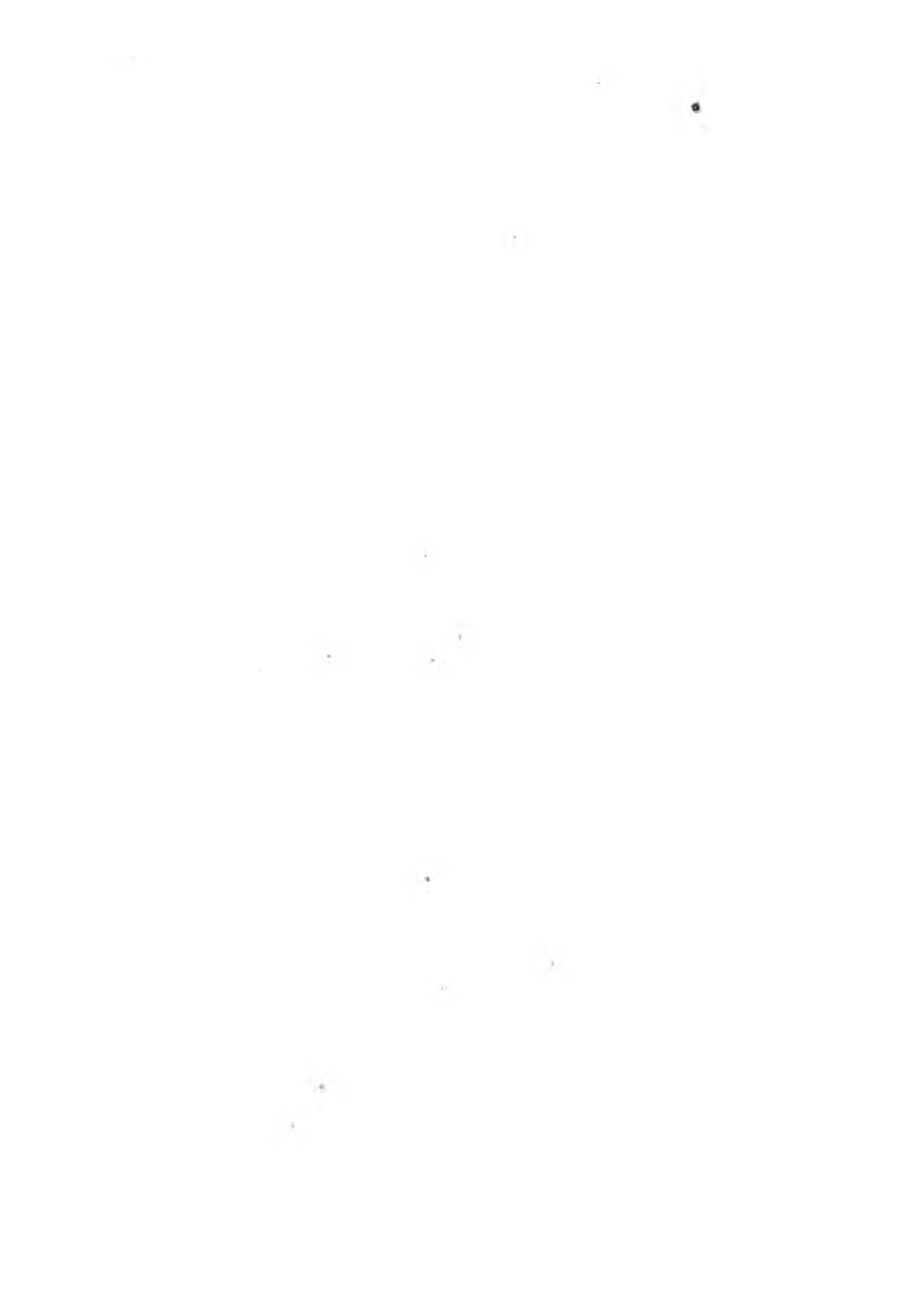
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