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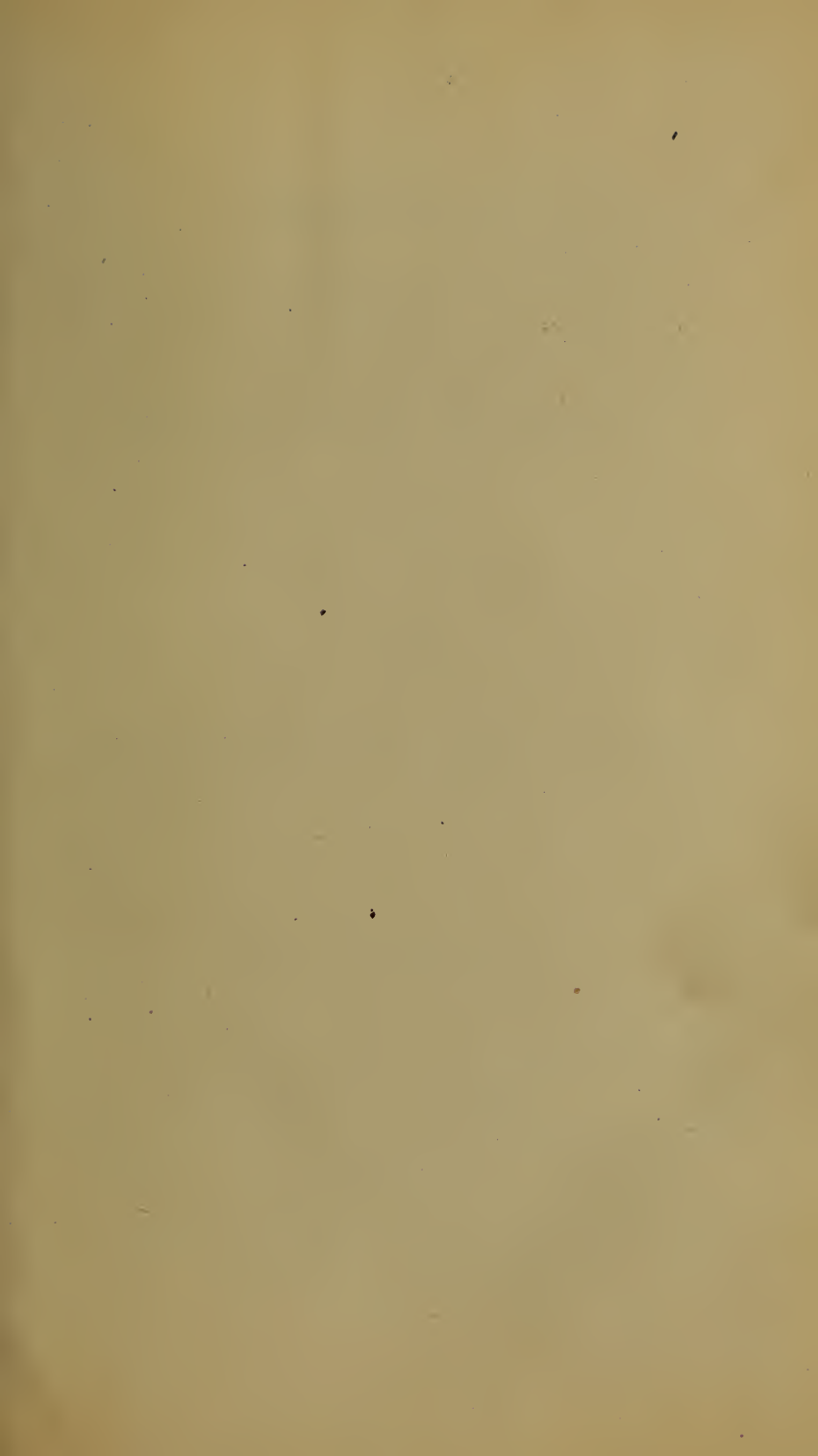


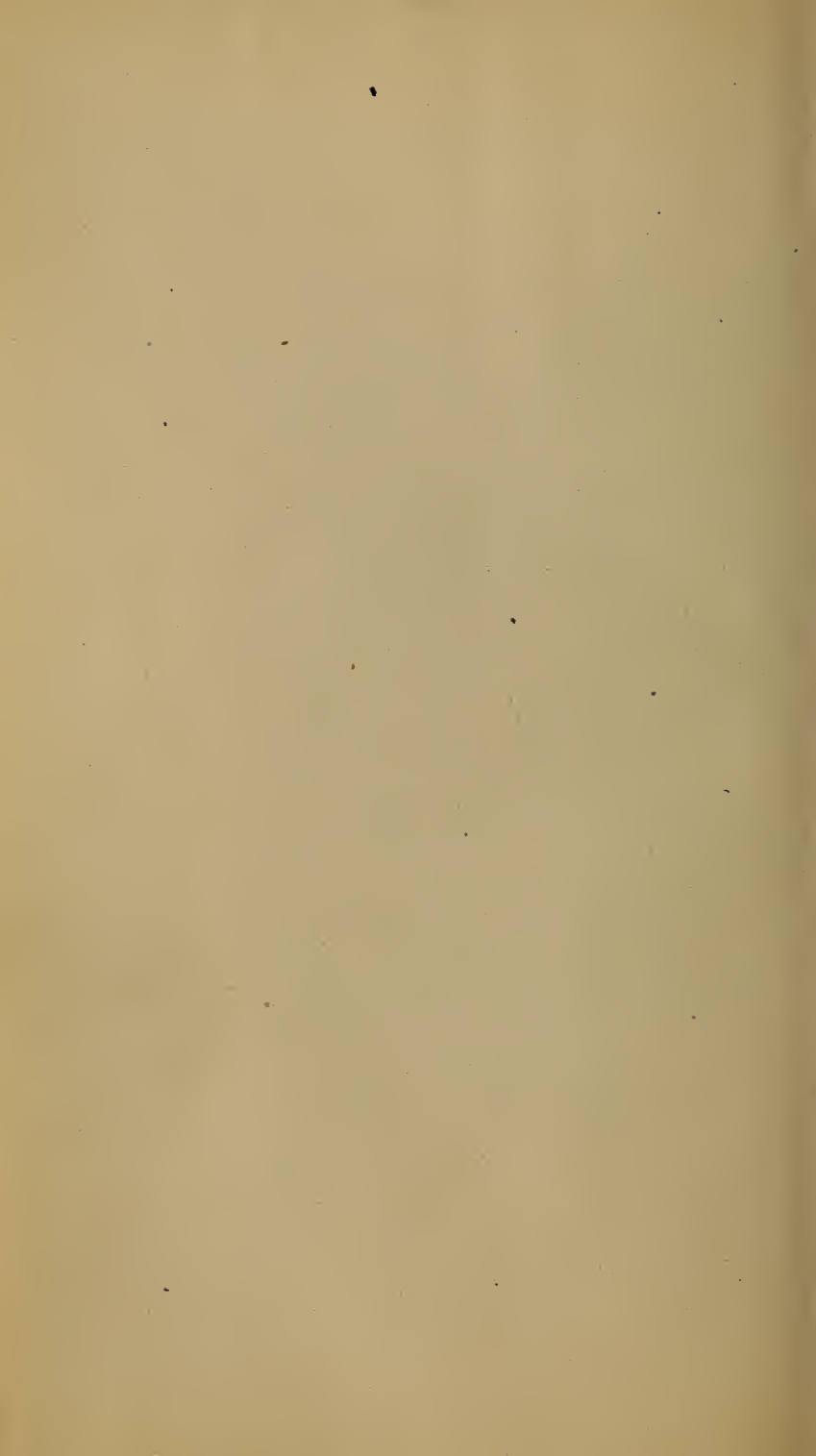










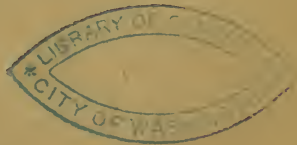


Cambridge  
in the  
Seventeenth Century.

PART II.

MATTHEW ROBINSON.

*Hinc lucem et pocula sacra.*



Cambridge :

PRINTED FOR THE EDITOR AT THE UNIVERSITY PRESS,  
AND SOLD BY MACMILLAN & CO.

1856.

*“Was du ererbt von deinen Vätern hast,  
Erwirb es, um es zu besitzen.”*

**GOETHE.**

# AUTOBIOGRAPHY

OF

MATTHEW ROBINSON.

Now first edited with Illustrations

BY

J. E. B. MAYOR, M.A.

FELLOW AND ASSISTANT TUTOR OF ST. JOHN'S COLLEGE, CAMBRIDGE.

Cambridge :

PRINTED FOR THE EDITOR AT THE UNIVERSITY PRESS,  
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*“Let any one bethink him how impressive the smallest historical fact may become, as contrasted with the grandest fictitious event; what an incalculable force lies for us in this consideration: The Thing which I here hold imaged in my mind did actually occur; was, in very truth, an element in the system of the All, whereof I too form part; had therefore, and has, through all time, an authentic being; is not a dream, but a reality!”*

CARLYLE'S *Miscellanies*, iii. 11.

*“ Der pedantische Stubengelehrte ist freilich keine sonderlich ansprechende Erscheinung, nichts desto weniger aber kann doch die tüchtige Wissenschaft solcher Arbeiter nicht entbehren, und wir werden es bald empfinden, wie misslich es ist, dass sie unter uns so gar selten zu werden anfangen. Es ist leicht, über die Pedanterei der Büchergelehrten zu spotten; aber man darf nicht vergessen, dass tausend Dinge, die nun einmal in der Wissenschaft, wenn sie aus der Stelle kommen soll, schlechterdings gethan werden müssen, eben nur auf pedantische Weise gethan werden können. Sind solche Dinge einmal durch den mühseligen Fleiss des in der Liebe zu seiner Disciplin ebenso unverdrossenen wie anspruchslosen Mannes ausgeführt, der sich weder schämt noch scheut, der Herrin, der er sich geweiht, wo es grade Noth thut, auch eigentliche Knechtsdienste zu leisten: dann können die andern leicht sich vom Bücherstaub rein erhalten, und während sie jenem nicht mehr als ein vornehmes Lächeln gönnen, mit eleganter Manier die Resultate benutzen für*

ihre vielgepriesenen geistreichen Schöpfungen. Woran sie auch, von dem sehr übel angebrachten Hochmuth abgesehen, ganz recht thun. Die Stimmführer unsrer Tage wissen nicht, was sie wollen mit ihrem Geschrei gegen die wenigen Gelehrten, die noch bei der alten Weise ihres Berufs bleiben. Es ist höchst unbillig, wenn dem Gelehrten zugemuthet wird, dass er sich unmittelbar betheilige bei dem Getreibe des Tageslebens und der Tagesfragen. Er kann diess nicht, wenn er seine eigenthümliche Aufgabe ernstlich betreiben will. Jeder leiste das Seinige! Muthet doch der Gelehrte von Fach den Andern nicht zu, Stubensitzer zu sein. Er aber ist seinem Begriff zufolge in einem gewissen Sinne Stubengelehrter. Die Interessen, welche die Zeit bewegen, kann er nichts desto weniger auf das lebhafteste theilen, und für sie mit Aufopferung thätig sein. Die Studirstube ist für ihn der feste Punkt, von dem aus er den Hebel anlegt, um die Welt zu bewegen. Von ihr aus kann er mittelbar wirksamer in die Weltgeschichte eingreifen als alle die



lauten Lärmer auf der Gasse. Für die Wissenschaft wenigstens ist es wahrlich nicht zu wünschen, dass die 'Stubengelehrten' ganz aussterben.

ROTHE'S *Theologische Ethik*, § 1118 (iii. 756).

"For let it be remembered...that whatsoever God has allowed to exist or to be done, is an eternal fact—that it has become a part of everlasting and immutable Truth—that nothing subsequent can alter it—that, if we had the power to analyse any one such fact, we should find it to be as a tree 'whose seed is in itself,' the produce of the past, and the cause of the future, joined to both, as well as to the present, by a thousand ties; invisible, perhaps, but true, effectual, and indissoluble. As the result, there exists a state of things which is Historic Truth—a great fabric, filling all space, fashioned as time goes on from everlasting to everlasting, growing up to infinity by ceaseless and imperishable increase—in all its minute details, as well as in the boundless majesty of the whole, the work of Him who is building it according to His

*will, asking no counsel, needing no help, unknown except as He reveals Himself, understood only as He gives understanding. Surely this 'city of the great King' may furnish scenes more glorious and excellent than the mountains of prey which man's imagination has to offer—surely it were more likely to reach, and raise man to, heaven, than the Babel Tower of Fancy and man's device. It seems as if an inward voice of guidance had in all ages bade man go round about her, and tell the towers thereof, mark well her bulwarks and consider her palaces, that he might tell it to the generation following—and as if the answer of every wise and understanding and grateful heart, as soon as by God's help it has mastered its infirmity of great styles and vain glory, must be, 'I will remember the Years of the Right Hand of the Most High. I will remember the works of the Lord: surely I will remember Thy Wonders of Old. I will meditate also of all Thy work, and talk of Thy doings.'*"

MAITLAND'S *Eight Essays (Matter of Fact)*, pp. 125—7.

TO

C. H. COOPER, Esq.

AUTHOR OF "ANNALS OF CAMBRIDGE," &c.

MY DEAR SIR,

I TAKE the liberty of dedicating this volume to you, not only because the great work which you have undertaken has prepared you to welcome every addition to the sources of our Cambridge history, but still more because a fair appreciation of the autobiographer demands all that candour and charity which are the best fruits of an acquaintance with "the proper study of mankind." You at least will not fail to trace beneath the vain surface of Robinson's character its substantial worth; you will do justice to his graphic power of description, his industry, moderation, kindness, and patient endurance.

But I have another and less personal reason for making use of your name. During the past year much has been done towards destroying the barriers of prejudice and supposed interest which

have so long divided town and gown ; your labours, the labours of a townsman working in the spirit, with the materials, and upon the lives, of gowns-men of old—of Fuller, and Strype, and Baker,—appear to me a happy sign of better times in prospect, of the much-needed union of Learning and Working.

Again, when many of our countrymen seem to be wholly unconscious that “great men have lived amongst us,” it is reassuring to find one, who has no “vested interests” at stake, devoting himself to the generous task of recalling to life memories which the world has too soon let die.

Believe me to be,

My dear Sir,

Ever very truly yours,

J. E. B. MAYOR.

ST. JOHN'S COLLEGE,  
*September 13, 1856.*

## TO THE READER.

IN times like ours, when literature is degraded into a trade, and most men write, not because they have anything to say, but because vanity, or party, or hunger pricks them on, it seems necessary to make room for a new book by shewing that it neither intrudes upon ground already occupied, nor merely publishes the writer's opinions<sup>1</sup>, whose interest for the most part must be confined to a very narrow circle. That this biography has a right to claim a hearing, will hardly be denied. For it gives a lively picture of England during the civil wars, that is, during the most important crisis of our national life; it proves that students may steadily follow their calling in spite of persecution, and that,

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<sup>1</sup> "I wish this work to be a record of facts, not a vehicle of opinions. I think that we have too little of the first, and far too much of the second class of writings in this country; and should be very glad if I could throw even a feather into the less favoured scale." Archd. Cotton's *Fasti Ecclesie Hibernice*, Vol. i. p. xiv.

though the chief studies<sup>1</sup> of the Cambridge of 1650 were such as many now-a-days affect to have outgrown—logic and metaphysics and ethics and theology,—the physical sciences, in which we trust, were not neglected in the home of Harvey and of Barrow ; —it supplies materials for the history of the university and of our endowed schools, and gives us a view of country clergy at a time when they are supposed, on the testimony of scurrilous dramatists<sup>2</sup>, to have been, with scarce an exception, illiterate sots. The lovers of sir Thomas Browne may here make acquaintance with another of his many Cambridge pupils ; anatomists will learn with pride that “dog-flaying” was once a fashionable entertainment at Cambridge parties ; those who relish Pepys will feel a kindness for one whose boast it was to go “as compt and fine” as any of his cloth in the king’s dominions, and may perhaps extend their regard to his “choice geldings of great value” with their “beautiful curiously going pads,” and his “messet spaniels, beautiful and of rare conceit ;” freemasons will revere the memory of a brother, who could “handle the tools” better than his best workmen ; historians of the picturesque school will prick up their ears to hear the pedigree and adventures of

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<sup>1</sup> Cf. *Ind. s. v. Studies.*

<sup>2</sup> See Steele’s comments on the character of sir Roger in the *Scornful Lady* (*Spectator*, No. 270).

the charger which carried Monmouth at Bothwell-bridge; the surviving admirers of Charles I. will be confirmed in their belief that his execution was condemned by the almost unanimous sense of the people; Charles II.'s court will sink, if possible, to a lower depth of infamy, when we see them "in a cockpit" round a village parson, baiting him with the ribaldry which there passed for wit; non-conformists will not grudge the friend of Arrowsmith, Bowles, Burnand, Newcome and Poole, the style and addition of a "member of a Christian church;" and many churchmen will honour the charity and foresight of conformists, who, like Cawdrey and his pupil, deplored the havoc of "black Bartholomew's," before experience had yet proved its folly. Nor is the story destitute of local and family interest: Johnians will welcome a contribution to the college history, and to that work of publication, which (if we take into account the chances of damp, of moths, of fire, of theft, of riots, and of "dark ages") may be fairly expected of a "learned body" to which manuscript treasures have been entrusted;—the Robinson family will enrich their chronicles with the life of a worthy, the great-grandchildren of whose two brothers are the chief ornaments of their name—Richard Robinson, the most munificent of Irish prelates, and Elizabeth Montague, the "blue-stocking" friend of Burke, Goldsmith and Johnson; lastly visitors and inhabitants may find a new charm

in Burneston<sup>1</sup>, and its vicars may be cheered, perhaps in days of confusion and violence, by the thought of a predecessor who bore his part like a man in the tough battle of his age. If my hero interests but a few of the many who are thus bound to him by common sympathies, my pains will not have been thrown away.

Here I might leave the reader with a livelier companion, but that I wish to offer some rough hints on a matter to which no Englishman, jealous for his country's literary honour, can long afford to remain indifferent.

The adulteration of food has been carried of late to such a pitch, as to alarm the legislature; but a deadlier fraud, the adulteration of knowledge, is everywhere practised with impunity, and needs skilful analysts to detect and counteract it. Bibliomania is wellnigh extinct, having done its work in saving old books from the trunkmakers, and bibliography has hardly as yet overcome the contempt which greets the birth of every science. We have neither an accurate list of new publications, nor any competent tribunal for passing sentence upon them. Most people read no books beyond the "works of the season," as they are appropriately called, which come in and go out with the fashions. These summer friends, having no

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<sup>1</sup> Elsley, the commentator, was also vicar of Burneston.



claim to a permanent lodging, must be borrowed, perused and returned at the smallest possible cost of money, time and thought. To effect this, an elaborate machinery of reviews, circulating libraries and bookclubs has been contrived, whereby the reading public is spared that chase through book-stalls and catalogues, which connects a reminiscence with every shelf in the library of a true lover of books. The more intelligent members of these societies too often bring down their better judgement to what they conceive to be the average standard of taste; no books are ordered but such as are "of general (i. e. not of particular) interest." The club falls down before the reigning idol with a devotion, which is as shortlived, as it is slavish and unreal. Reviews, magazines and newspapers, long after the last breath of life has fled, pour in perennially "in continuation;" for the club is afraid "to spoil its set," forgetting that the editors have done that effectually to their hand<sup>1</sup>. It is a question that deserves attention, whether these bookclubs are not on the whole productive of as much harm as good. What if with the sum now wasted on ephemeral trifles we might provide every country-

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<sup>1</sup> Probably we might kill off many of the effete serials by adopting a simple rule; let votes be taken upon them yearly: as it is, when they once get a footing on a library table, they are scarcely ever dislodged.

town with a permanent library, so restoring to the scholar's best ally, the dealer in old books, that custom which seems almost entirely to have deserted him<sup>1</sup>? Some may regard the rage for amusement as itself unworthy of grown men and women in this working England; or, if they must have food for mirth, may find it with dame Fortune rather in our serious business than in any play: *tanto majores humana negotia ludi*. For surely no man need go out of his way to seek diversion, who has such facts as these staring him in the face:—that the laboured buffoonery of our comic prints is supplied to order, bought, repeated, and to all appearance relished, as genuine wit; and that publishers find their account in recommending substantial treatises on theology or the classics by the solemn approval of provincial newspapers. Bookclubs however may be supposed to aim rather at bringing people together in a friendly way, than at intellectual progress; let us turn to institutions of higher pretensions. Of late years two of our ablest scholars have provided the grammar schools under their care with accurate textbooks; but the negligence of most head masters in this matter is notorious; they are the dupes, and their pupils the victims, of one quack after another; *uno avulso non deficit alter*

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<sup>1</sup> See Martin's *Bibliographical Catalogue of privately printed books*. ed. 2. Pref. p. xxiv, n.

*plumbeus*. In ladies', in commercial, and in national schools, the want of fresh, genial classbooks is yet more grievous. Schoolmasters and governesses, spell-bound by custom, continue to consume edition after edition of books from which nothing can be learnt<sup>1</sup>, and wilfully stick to the old *mumpsimus*, when even the booksellers feel scruples about enriching themselves by its blunders.

Look again at the prospects of literature among us, in the two branches, which will ever be of widest and deepest interest, ἕως ἄν ηἴ αὐτῆ φύσις ἀνθρώπων ἦ,—biography and history. Memoirs abound, it is true, but the art of writing the story of a life, simply and briefly, seems to be almost lost. Either the book is swollen to a compass fifty or sixty times greater than the old proportions; or, if it be intended for popular sale, it is seasoned with coarse flattery and seeming-reverent irreverence, which reminds us of Jesuit martyrologies. In history

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<sup>1</sup> Professor De Morgan has told us that the proverbial "Cocker" was as far behind his predecessors in knowledge, as he surpassed them in lasting popularity. Nor can we boast ourselves better than our fathers; for the 18th edition of "Mangnall's Questions" has just been added to the stores of the University Library. What must the shades of Moore and Hacket feel, if they ever wander among their old friends, and see into what company they have fallen? However, the trade is not always to blame; a London publisher lately put out a popular schoolbook, revised and improved; but the conservatism of his customers was too strong for the reformer, and forced him to "waste" the whole edition.

such names as Carlyle, Grote, Helps, Kemble, Milman, Napier, and Thirlwall, serve to shew that our age is specially called to bring to light the treasures of the past<sup>1</sup>; and the various publishing societies, though they have often been deceived in their choice both of materials and of editors, have yet trained such a body of historical and antiquarian scholars as the country never before possessed. Still there is too much truth in Dr. Pauli's complaints<sup>2</sup>, that "writers who distort history into romance foster in the public a diletantism, which is only curious about the manners of past generations, their fashions of eating and drinking, and the like;" that there is a great dearth of well-edited collections of documents; and that to most Englishmen the whole period before the revolution is a blank. The want of a simple history of England for popular or school use is everywhere felt; we suffer the poor to grow up in utter ignorance of their country's true glories, and yet expect them to be proud of the name, and to exercise the rights, of Englishmen.

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<sup>1</sup> See the paper on "Matter of Fact" in Dr. Maitland's *Eight Essays*.

<sup>2</sup> In the preface to the second volume of his continuation of Lappenberg, where is much more bearing on this subject. The booksellers' rejection of the translation of Lappenberg in the first instance, and its ill success when at last published, are very significant facts. Compare Sir N. H. Nicolas' pamphlets on the Study of History and on the Record Commission.

A truly national history however must be based on the researches of critics and antiquaries. Our historical documents must be edited with all the aids of note and glossary and index, to which we are accustomed in our classical studies. So only will English history and lexicography gradually approach to completeness. Meantime each of us in his own station may do something for the good work. Government has already taken steps for making the national records more accessible, and will doubtless increase its exertions as they are more and more appreciated. The universities may justly be required to give employment to their sons of proved ability; common decency as well as gratitude and public spirit should compel them to publish at least the more important of their manuscripts, and such remains of their benefactors as have still a living interest for our times. Oxford has so nobly redeemed its credit by its Wycliffe, &c., that it seems ungenerous to complain of its many careless reprints<sup>1</sup>; but the Pitt Press, until very lately, has

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<sup>1</sup> "You and my other friends have heard me, many years before this society existed, deeply regretting the numerous errors and mistakes which disfigure the volumes of that writer, whose works are, of all others, the most indispensable to the English Churchman who would understand the history of his own church. You know that I used to talk (scarcely half in jest) of Strype Scholarships and Strype Examinations in our Colleges, as among the best means for preventing young men

done scarcely anything for the honour of the sister university. Let us hope, as loyal sons of Cambridge, that she is awaking to the duty which she owes to the church, whose ministers she is charged to educate; and let us cordially co-operate with our new syndics in their endeavour to efface the reproach under which, as a literary body, we have so long laboured. Happily we need not content ourselves with barren good wishes. The experience of the great educational and missionary societies proves the value of district associations: equal success will attend local unions for the promotion of historical investigation; not only because they search with microscopic exactness every portion of the field, but still more because they enlist the sympathies of many who care for nothing that is not brought home to their very doors. Here again Oxford has set us an example, which we shall do well to follow. By the *Bibliotheca Patrum*, the *Library of the Fathers*

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who were candidates for orders from ignorantly committing themselves, to their own discredit, and to the increased disunion and unhappiness of the church. You know that to Oxford men, wherever I could take the liberty, (and even where it *was* a liberty) I openly and urgently expressed my hope that that learned University would repair the injury which it had done to the church by its careless reprints—that when I met with Cambridge men, I tried to provoke them to jealousy, and urged them to claim, and do justice to, so meritorious a son of their *alma mater*.”—Dr. Maitland in the *Brit. Mag.* xxxiii. 339, 340.

and the *Library of Anglo-Catholic Theology*, Dr. Pusey and his friends have supplied their countrymen with sufficient means of understanding men and times long undeservedly forgotten. May not we repay the obligation in kind by editing a series of contemporary memoirs, letters and other documents, in illustration of our own history, civil, literary and ecclesiastical? A beginning has been already made. The Cambridge Antiquarian Society has been in existence now for a good many years, and has published several valuable papers; but it does not command that hearty support which gives a national importance to the Chetham and Surtees Societies. Certainly, when our Cambridge town-clerk undertakes an *Athenæ Cantabrigienses*, and a private bookseller announces a *Biographia Britannica*, the least that can be accepted of those who sit in the seat of scholars is a contribution of materials to works, which they ought to have originated.

The noisy province of our literature, whose inhabitants would fain lord it over the whole territory, arrogating to themselves exclusively such titles as "the press," "the public<sup>1</sup> press," "literary men,"

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<sup>1</sup> *i. e.* the anonymous, once called "the secret" press. This impudent misnomer often blinds readers to the fact, that journalists themselves form a class, with class prejudices and class interests. See Copleston's *Replies to the Edinburgh Review and Advice to a young Reviewer*, and (on the *Literaten*) Gieseler, *Kirchengeschichte*, v. 22, 23, Mill's *Political Economy* (ed. 3), i. 475, 476, where we find a Platonic hint: "Whe-

and so forth, must not be overlooked; for all publishers, and most authors and readers, are far too much affected by its clamour. It would ill become me to suggest improvements in our few scientific and professional journals, which are conducted, often at a loss, by known contributors; I will only express a hope that they may increase and prosper<sup>1</sup>.

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ther these considerations are not connected with something radically amiss in the idea of authorship as a profession, and whether any social arrangement under which the teachers of mankind consist of persons giving out doctrines for bread, is suited to be, or can possibly be, a permanent thing—would be a subject well worthy the attention of thinkers.” But the most thorough discussion may be seen in one of the noblest works of recent theology, Rothe’s *theologische Ethik*, iii. 769–773, 933–940. Indeed, the whole section headed *die wissenschaftlichen Staatspflichten* (§§ 1116–1124, pp. 753–782) deserves a careful perusal. Those who feel tempted to despair of the prospects of learning in England may be reconciled to their lot, when they are told, that German universities are fast degenerating into establishments for enabling the young “sich einige Jahre zu vergnügen von den sauren Ersparnissen ihrer Eltern,” so that secular monasteries are needed to keep alive the vestal fire of knowledge; while the critical journals are sunk so low, that scholars are counselled to abstain from giving any countenance to them. There is a just remark (p. 773) on the folly of extreme sensitiveness to criticism: “Wenn einer durch eine literarische Publication sich dem bestellten Recensenten anheim gibt, so hat dieser hiermit das volle Recht erlangt, sich an ihn als den zu exhibiren, der er ist, in seiner ganzen Vortrefflichkeit und Liebenswürdigkeit.” Compare the essay “On giving and taking criticism” in *Friends in Council*.

<sup>1</sup> For instance, all who are alive to the urgent practical importance of the subject would welcome a quarterly journal



But every quiet man must be disturbed by the deluge of purposeless declamation, which overwhelms us in daily, weekly, fortnightly, monthly and quarterly publications, until the stream of knowledge is lost in stagnant pools of gossip. That our periodicals are far too numerous and too bulky, no sane man will dispute. What we want is a literary police; and how ill our numberless critics perform this their one legitimate function, appears from the success of all manner of charlatans<sup>1</sup>. Let a man known to be conversant with the subject in hand state briefly the qualifications which a writer brings to his task. If he is ignorant and pretentious, if he only repeats what has been better said before, or says what should never have been said at all, let the public be warned not to spend money and eyesight upon his book; if, on the other hand, he has gone to work with conscientious industry, few words will suffice to describe the advance which has been made. More than this is unprofitable expenditure of paper and print, and of the time of all concerned, writer, printer, publisher and reader. For time-hallowed as the maxim is among practical

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of church history. The *British Magazine*, to which we are indebted for the *Essays on the Dark Ages and the Reformation*, expired some years ago.

<sup>1</sup> I appeal to every scholar who may read these words, whether he does not receive with more than ordinary suspicion editions of classical authors, which come recommended by the unanimous suffrage of our reviews and newspapers.

men, that a man has a right to supply anything for which a demand exists or can be created, we must learn that it has its limits.

The style and temper of our many masters of course vary greatly; a few are generally scrupulous and scholarlike, and to them it is owing that the average credit of the class is raised far above its average desert. But even the best too often seek to gratify the craving for oracular guidance, by appending to their longer articles a string of short notices, dashed off with amazing rashness<sup>1</sup>; while the great majority increase the mischiefs inseparable from extempore<sup>2</sup> composition, by trading largely in cant phrases<sup>3</sup>, which, like the *sententiæ* of the Ro-

<sup>1</sup> An instance occurs in the *Christian Remembrancer's* remarks on the first volume of this series. I had there (p. xvii. n) cited amongst other books "[Sir George Wheler's] *Protestant Monastery*," in order to prove that the Ferrars were not the only protestants of their age who observed canonical hours, &c. The reviewer congratulated me on having superseded all former lives of Ferrar, even the best of all, sir George Wheler's *Protestant Monastery*. The book thus familiarly spoken of (I quote from memory) is anonymous, and does not contain a syllable about Gidding or Ferrar. Yet this review is certainly the most learned, and one of the ablest, that we have.

<sup>2</sup> See Mr. Carlyle's Essay on sir Walter Scott.

<sup>3</sup> One of our ablest and fairest journals lately issued an advertisement, giving reasons for declining to lower its price; the chief was, that it could not hope to win a much larger audience without resorting to cant; it named several varieties of this saleable commodity, and amongst them, which speaks well for its courage, the cant of Liberalism. Another, the

man rhetoricians, make up in sound what they want in sense. Many reviews (e. g. the Edinburgh, Fraser, the Quarterly, the Westminster) are the property of booksellers, and "ought to be regarded merely as advertising machines<sup>1</sup>." Most are devoted to the cause of faction, or, in that language which was given to conceal thought, *profess principles*; the writers in these, however some may envy their more than papal domination over their adherents, must often taste the gall which dashes the tyrant's sweetest cup—*multos timet, quem multi timent*. It may to pushing men be an advantage to puff and to be puffed, to set a whole party loose upon such as will not learn their shibboleth, and to promulgate an *index librorum prohibitorum*<sup>2</sup>: but the advantage

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*Saturday Review*, was established because its conductors were "scarcely satisfied with newspaper writing as it actually exists, either in its moral or in its critical aspects." This journal has done such good service in unmasking our native impostors, that one is sorry to see (in its number of Sept. 6) that it regards M. Egger as the first Grecian in France; how unjustly, may be learnt from Quérard's valuable bibliography.

<sup>1</sup> Babbage's *Econ. of Machinery*, § 301, p. 267. An analysis of the books reviewed in these domestic journals, stating the publisher of each, and the tenor of the verdict, might have its use. On the book-trade generally, cf. Babbage, §§ 295-303.

<sup>2</sup> "Mr Trench is certainly entangled with the promoters of these heresies, and we believe that the same influence, which has forwarded his advancement to the mitre, has also advanced from Whitechapel to Paddington a disciple of MAURICE (sic) and an admirer of Mill's Logic." *Record News-*

will be dearly bought, if they are bound in return to discover the merits of the meanest scribbler who does but take the right side.

There are two vices inherent in this whole power, as at present constituted, which must cripple, and finally destroy, its energies for good : it is anonymous, and it depends on immediate success for its very existence. These evils are not the growth of a day, nor can they be corrected in a day ; but the generation, which has witnessed the overthrow of the slave-trade and of duelling, need not despair of quelling this monster also. The man who dares not in his own person speak the thing he knows, is a slave ; the man who dares under a mask speak that which he knows not, is twice a slave ; and neither supposed expediency, nor brilliancy of style, should induce us to uphold the authority of judges, who are secured from "all sense of personal responsibility<sup>1</sup>." To such temptations

*paper of Monday, June 23, 1856.* Has the Roman index detected heresy in so neutral a subject as logic?

<sup>1</sup> Sir G. C. Lewis, *On the Influence of Authority in Matters of Opinion*, 355 ; who seems however to contradict himself in the next sentence : "this evil must be endured for the sake of ensuring a *free* censure." Surely it is the sense of personal responsibility that alone can make us truly free. The same author holds (p. 347) that anonymous writers are "free from personal vanity;" a compliment which contradicts general experience. Next to fear, vanity has been the chief motive for concealment, if we are to judge from the predominant character of anonymous and pseudonymous works. Nor is

we must expose no human being; as no man should be encouraged to exhibit his misgrown child, or to put his head into a lion's mouth, for our pleasure, so we must cease to degrade our writers by making a disguise necessary to the proclaimer of unwelcome truths. If it be asked what can be done to remedy the mischief, we may point to what has been already done. Mr. Ruskin and the writers in the *Oxford and Cambridge Essays* have set an example, which will not be forgotten; the readers of *Notes and Queries*, as most men of letters can testify, and as I am bound gratefully to acknowledge, readily respond, in private as well as in public communications, to any stranger who appeals to them as a fellow-labourer; whereas, when our invisible censors are at fault, the most competent scholars are least concerned to set them right. In general we may be sure, that whatever brings together men engaged in common studies, must tend to moderate their antipathies, and therefore to make party organs unnecessary; and then at last, when reviewers shall no longer write to advance a party, but to further the common good, they will

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the vanity confined to the writer himself. There is nothing of which the vainest of mankind, members of "well-informed circles," are so childishly vain, as their exclusive possession of authors' secrets; though indeed their intelligence is often more exclusive than accurate. For instance, he who printed as Scott's an essay of archbishop Whately's, was no mere aspirant, but an adept, an archimage in the world of letters.

scorn the protection of a mask. The second disease of our periodical literature is scarcely less pernicious than the first. The necessity of writing what will sell must dissipate the powers of the reviewer himself: while for the reader nothing is more enfeebling than the perpetual assumption that he cannot be interested in the most momentous questions, his country's welfare, or the advancement of knowledge, unless a fine writer be pleased to take them under his patronage. Unhappily this assumption goes far to fulfil itself; many purchasers complain, as of a personal affront, when they meet with a book which makes the discovery and exact statement of truth the first thing, and their amusement the last. Yet here also we see a prospect of amendment; several publishers have issued our best authors in cheap editions, so aiding the formation of a true, manly taste; to which when formed the case may be safely referred.

I said above, that we have no accurate list of new publications; it may be added that we pay for advertisements, a most inadequate substitute, fifty times the sum<sup>1</sup> which a complete bibliographical register would require. There is lying on my desk as I write Hinrich's *Allgemeine Bibliographie für*

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<sup>1</sup> Many people are not aware of the recklessness with which booksellers, practical men, lavish money upon this item, which might be better spent in improving the book itself. Often the cost of advertising exceeds the whole receipts; and hundreds of pounds are spent in advertising a single work.

*Deutschland*, “a weekly catalogue of all new appearances in the field of literature,” alphabetically arranged, and published at Leipzig. The weekly catalogues are quarterly, halfyearly, and yearly, thrown together in one alphabetical series, to which a classified index of subjects is prefixed. The titles of books are given in full, with the number of pages and engravings, the size and price. The cost of this is about 10s. per annum. Another valuable catalogue, set forth halfyearly by Avenarius at Leipzig, the *Bibliographisches Jahrbuch für den deutschen Buch- Kunst- und Landkarten-Handel*, gives not only lists, arranged alphabetically and by subjects, of books actually published, but announcements, “künftig erscheinende Werke.” Again, Kayser’s *vollständiges Bücher-Lexikon*, the first part of which reaches from 1750–1832, while the continuations comprise eight or nine years each, enables us at once to ascertain all particulars respecting publications of past years. Surely our publishers might learn a lesson from their German brothers; let them select some competent bibliographer, and make it known that he is willing to catalogue all new books sent to him; authors and publishers will certainly spare for him one of the copies which they now waste on incompetent critics, and the puffing system, degrading to all who are mixed up with it, will receive its deathblow. It is unfair to the trade to lay upon it the whole discredit of this system;

authors are at least equally to blame. Why should a man go down the Row, begging<sup>1</sup> tradesmen to speculate in his productions? Why should he submit his dainty dishes to the nice palate of a taster? If he have a sufficiency to live on, let him buy his own books of the printer honestly, as he would another man's; and be willing, if they do not suit the popular fancy, freely to give the expenses of publication<sup>2</sup>, as he has the labour of his brain, for

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<sup>1</sup> Another class of mendicants will go into a shop, ask the price of a book, and then try to beat the shopman down; thus destroying all mutual respect, except such as knave may feel for brother knave. Let us rather refuse to take any article at less than the price first demanded. "No, your original charge was too high for me; but I will not accept your charity."

<sup>2</sup> "An established literary reputation; a light, airy, agreeable style; a dashing or picturesque manner; a sharp, enthusiastic, or dogmatic mode of presenting his subject to a selected class of readers,—all these characteristics may help off an edition of a work of even graver import from the pen of the public favourite. But these characteristics do not, it is apprehended, afford to the reader the requisite guarantees for the integrity and impartiality of his author. Where the anxiety to captivate is more apparent than the desire to instruct, there must always remain behind a lurking suspicion that 'all is not gold that glitters.' Yet the sensitive student or scholar who is sensible that he does not possess those brilliant powers of description or narrative which have fascinated the present generation, cannot be too cautious in calculating upon the favour of the 'reading public.' The writer of these pages has, however, nothing to complain of on this score. He will be glad to find his work acceptable; but will feel no disappointment if it should be found unsuitable to the public



the common good. Or, if he must work for his living, let the hope of one day "introducing" his riper offspring into society support him in his daily toil; but let him not prostitute his gifts by suing *in forma pauperis* to those who are confessedly unable to appreciate them.

If any reader has followed me thus far, he will no doubt feel as much relieved as I do on passing from my opinions and my suggestions to my facts. So with thanks to him for his patience, and to those who have assisted my endeavours to give completeness to the book for their friendly aid, I bid him and them heartily farewell, and leave it to do its appointed work.

J. E. B. M.

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taste. He has not calculated upon any return for the expenses of publication, and will be perfectly satisfied if it be deemed not unworthy of the attention of the few readers who may not so far have plunged into the sublimest of liberalism as to regard the subject of it as altogether out of date.

"The author desires to encourage criticism in any shape which may best suit the views, or even the prejudices, of his reviewer; but he would be glad if, before the task is undertaken, he would assure himself that he is really prepared by the requisite previous reading to deal with the subject; for otherwise the main objects of his criticism will fail; the author will not be enabled to profit by his corrections; and the reviewer, if a man of sense and integrity, will be unable to satisfy himself that he is in a position to do perfect justice either to the author or the public." Greenwood's *Cathedra Petri* (London, Stewart, 1856), viii.

<sup>1</sup> Since the account of Poole was printed off, I have read (in Clarke's *Lives of sundry Eminent Persons in this Later*

*Age*, 1683, pp. 54–56) his verses on the death of Richard Vines (ob. Feb. 7, 165 $\frac{5}{8}$ ). One passage is interesting, not only for its lament on the Vandalism of the day (see here, p. 35), but for its account of the transfer of Bancroft's or Abbot's books to the University Library (See Cooper's *Annals*, iii. 405, 407, who has overlooked the letter of thanks addressed to Selden, bearing date a. d. 4 Non. Apr., which may be seen in Baker's MSS. or in Wilkins' *Vita Authoris* in Selden's works, p. xli. Cf. an allusion to the late increase of books in Arrowsmith's *Oratio Anti-Weigel.* 1<sup>ma</sup>, ad calc. *Tactic. Sacr. Cantabrig.* 1657).

“ Oh you *Caligula's*, whose monstrous Rage  
 Could wish that all the *Levites* of this Age  
 Had but one Neck, that so one bloody Sword  
 Might cut off all the Conduits of the Word;  
 Forbear, 'tis done, and here doth bleeding lie  
 As in a Map, all *England's* Ministry.  
 You brood of *Munster*, whose prodigious Ire  
 Destines all Libraries unto the Fire:  
 Surcease your barbarous Rage, within one Span  
 Here lies (sic) the ashes of the *Vatican*.  
 When *Lambeth-Sea* of Books was to forsake  
 Its ancient Seat, and a new Channel take,  
 Our Senate did espouse those choice Remains  
 To *Sion-House*, *Cambridge* forbid the Banes.  
 'Twas doubtful where that walking Library  
 Would fix: Both places were resolved to try  
 Their Titles; but at last did thus agree;  
 To send it to the Universitie  
 Upon these tearms, they should with *Vines* dispense,  
 And send him hither for a Recompence.  
 He was transplanted. Thus our common Mother  
 Found one vast Library, and lost another.  
 Or if you please, you may compound it thus,  
 They got the Shadow, th' Substance came to us.”

L I F E

OF

MATTHEW ROBINSON,

SOMETIME FELLOW OF ST. JOHN'S COLLEGE, CAMBRIDGE,  
AND VICAR OF BURNESTON, YORKSHIRE.

WRITTEN BY HIMSELF.

*In our unnatural war none I hope so weak and wilful as to deny many good men (though misled) engaged on both sides. O how have they scratched and rased and pierced and bruised and broken one another! Behold heaven's hand grating one diamond with another; as for all those who uncharitably deny any good on that party which they dislike, such shew themselves diamonds indeed in their hardness (cruel censuring), but none in any commendable quality in their conditions.—Fuller's Good Thoughts in Worse Times. Occasional Meditation. XVII.*

*Many things in England are out of joint for the present, and a strange confusion there is in church and state; but let this comfort us, we trust it is confusion in tendency to order. And therefore let us for a time more patiently comport therewith.—Fuller's Mixt Contemplations on these Times. XLIX. Amending.*



*The life of the author<sup>1</sup>, written by one who knew him thoroughly, and had many of these things from his own mouth.*

SIR,

IN lieu of the author's picture to the frontispiece of his books, the portraiture of him is here presented to the reader: and because no pictures are of any great price or value, though the painting be never so good, except the same be done by the pencils of famed artists, such as Titian, R. Urban, Vandyke &c.; therefore to such as with Herod should move that question of a divine man infinitely more great, *Quis est iste de quo talia audio*<sup>2</sup>? I will offer to their view briefly the memoirs of the person's life inquired after, though he was indeed

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<sup>1</sup> Probably this life was written to accompany Robinson's *Annotations*.

<sup>2</sup> St. Luke ix. 9.

*paucis notus et paucioribus ignotus*<sup>1</sup>. Few knew his worth thoroughly and yet most persons of quality knew him and esteemed him as one of the greatest character for parts learning and piety, though he did fly the public and despised those titles and dignities in the church which have aggrandised<sup>2</sup> so many, chusing to move in a lower sphere. And it would be hard to find in his times one through the whole kingdom to whose eminency nature art and fortune did so much contribute.

2. He was born<sup>3</sup> on the confines of the North Riding of Yorkshire, near to Bernard Castle<sup>4</sup> in Rokeby, a small village but beautiful seat and paradise of his ancestors<sup>5</sup>; a place which is the

<sup>1</sup> These words form part of Rob. Burton's epitaph upon himself. Wood's *Athen.* ii. 653.

<sup>2</sup> The original has aggranreverzed.

<sup>3</sup> "M. Robinson, son of Mr. Tho. Robinson, baptized 14 Dec. 1628." Note in early hand. *MS. Chron.* The Rev. George Bowness, the present rector of Rokeby, has found this entry in the register.

<sup>4</sup> See a notice of Bernard Castle at this time in Clarke's *Martyrologie* (1651), 455, 456.

<sup>5</sup> On the seat of the Robinsons of Rokeby see Whitaker, *Hist. of Richmondshire*, i. 184: "Rokeby Park is an angular area of the richest soil, and shaded by luxuriant woods, bounded by the rocky banks of the Teese and the Greta for the space of about a mile upwards from their confluence. . . . I presume that it [*the present house*] stands on the site of the ancient manor-house, which had been inhabited by the Robinsons at least since the year 1622. . . . When I saw it [*the Greta*] in tranquillity, a marble bed, over which a clear and

confluence of two fine rivers, Greta and the Teese, enriched with rocks of marble sufficient to serve this kingdom, if artists to work it were as plentiful, and if the rivers to convey it were but navigable; yet that village is famed for nothing more than that this man was born there<sup>1</sup>. Psalm 87. 4. He was the second<sup>2</sup> son of that fortunate family. His father was the darling of his country, being famed for learning, law<sup>3</sup>, and all those cardinal<sup>4</sup> virtues,

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lively mountain-stream hurried to the Teese, deep and abrupt crags to right and left, and aged overhanging woods . . . formed the character of the scene." Compare Scott's *Rokeby*, and on the family Whitaker, i. 154 seq., 184 seq.

<sup>1</sup> "Behold Philistia, and Tyre, with Ethiopia: this man was born there."

<sup>2</sup> According to *Hopkinson's MSS.* ap. Whitaker (u. s. p. 184) "Thomas Robinson, Esq. . . utter barrister of the honourable society of Gray's Inn . . . had issue William, Leonard, merchant of the city of London (afterwards sir Leonard Robinson, of West Layton,) Matthew, a divine doctor of physic, who married Jane, daughter of Mr. Mark Pickering." So that he takes Matthew for the *third* son. Thoresby (*Ducat. Leod.* 263) names another son, Thomas, a merchant at York, who died without issue. Mr. Bowness writes: "I find the entry of the baptism of William Robinson, son of Mr. Thos. Robinson, Dec. 28th, 1624, and there seems to have been no baptism in the family in the intermediate years. The name of *Leonard* does not, I believe, occur in this register in the Robinson family." John Robinson, born at Rookby, was admitted foundation fellow of St. John's, Mar. 31, 1626 (*Baker's History of St. John's*). This was probably an uncle of Matthew.

<sup>3</sup> See Hopkinson in last note.

<sup>4</sup> Cf. Plato, *Legg.* xii. 963 C, *Resp.* iv. 427 E seq., 441 C seq., *Cic. Off.* i. c. 5 (with Beier's note and Excursus x.),

prudence, temperance, justice, and fortitude. His profession and piety put him on doing right to all, neither would he permit the poor and oppressed to suffer wrong.

3. He in this his child seeing these early fruits and budding hopes, sent him abroad when not seven years old to a choice grammar-school, to which his head was more beholden than his pined belly. And such was his ripeness of wit that before he was nine years old he could translate any English into true grammatical Latin, and construe any familiar author. His father perceiving it took pleasure in trying him with curter and more difficult Latinists as Terence and Seneca, and did admire to see how the boy would nick off the very sense of difficult passages wherein others three or four years older could do nothing. Therefore his father when he was past ten years old sent him to an eminent school the better to fit him for the university, wherein he soon surpassed all his equals<sup>1</sup>.

4. Such was his industry and earnest desire after learning, that besides his daily and weekly school tasks, which would not hold him tack<sup>2</sup>, he fell upon a course of reading over all school-books

iii. c. 33, Aug. *De lib. arb.* i. § 27. Elsewhere Augustine (*De Gen. c. Man.* ii. § 13) finds them in the four rivers of Eden. Georgius Gemistus has a special treatise on the subject.

<sup>1</sup> *Æquales*, equals in age. So in Gal. i. 14. (Johnson.)

<sup>2</sup> Hold out, suffice. See Todd's Johnson.



from end to end, beginning at Cato and Corderius<sup>1</sup>, till he had not left a school-book to him then known unread through; nor would he pass any difficult passage in a book without consulting Mr. H. his master, who took as great pleasure in instructing

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<sup>1</sup> Two of Adam Martindale's school-books (*Life*, Cheth. Soc. 14). Maturin Cordier, a French protestant, won to the cause of reform by Robert Stephens, is celebrated as one of the most devoted of schoolmasters, in which vocation he laboured till within a few days of his death (at the age of 86, A.D. 1564). His school-books, especially the Colloquies, had almost as wide and lasting a fame in France and Holland as the Colloquies of Erasmus. The select centuries extracted by John Clark or by Stirling maintained their ground in England until perhaps fifteen or twenty years ago, and may still be in use here and there. As the work of a man who was a thorough master of his art, and wrote to satisfy a felt want, they have a freshness of life about them which is utterly wanting in the cram books which too often took their place,—*articles* supplied to order by the professional bookmaker. Our friend Robinson may have used the translation of John Brinsley (author of the *Ludus Literarius*), of which a copy (London, 1625) is in our Cambridge Library, or the following edition (*ibid.*): *Mat. Corderii Colloquiorum scholasticorum libri IIII, diligenter recogniti. Protrepticon ad bene vivendi recteque loquendi studiosos.*

Calvinus didicit quo præceptore Latine

Grammaticæque loqui, quantus hic autor erat!

Hinc bene vivendi documenta apteque loquendi,

O pueri, a teneris imbibite unguiculis.

Cantabrigiæ: E Typographeo celeberrimæ Academiæ Typographorum. MDCXXXIII. See Appendix. (Cf. Bayle, and Barbier, *Complément des dictionnaires historiques*, col. 213 seq.)

of him. The holidays and playdays were to him desirable for no other end, but that he might be at liberty to read what he list. And by this course he was familiar with every poet and every poetical expression, so that he might have passed for a laureat ere he was thirteen years of age<sup>1</sup>. In the Greek tongue also he was as ready. Yet ere he thought himself accomplished sufficiently in it, he fell on the closer study of it in the universities more than once or twice, till he became a critic therein.

5. His father being a stout and popular gentleman was engaged by my lord Fairfax and other eminent persons to stand up for his country in the beginning of the late unhappy civil wars, and was soon taken off by death, leaving this son but twelve years<sup>2</sup> old. When he was turned of thirteen, his master thought that he was as fit for the university as the most scholars that ever he bred, and wished his mother to consider of it. At that time the civil wars were in their height and heat. York was then besieged and the matter not decided by Marston Moor field<sup>3</sup> in the north. Oxford was

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<sup>1</sup> Compare D'Ewes' *Autobiography*, i. 102 seq.

<sup>2</sup> Rather 14. "His father dyd June 1643." *MS. Chron.* He was buried at Leeds 29 June, 1643, by Frances his wife (Thoresby, *Ducat. Leod.* 263).

<sup>3</sup> The earl of Manchester laid siege to York June 3, 1644. The battle of Marston Moor was fought on the 2nd of July. After his defeat Prince Rupert made no further attempt to relieve York.

a garrison of the king's and the seat of war<sup>1</sup>, and Cambridge was no less a garrison of the parliament's: both places were inaccessible and the colleges then furnished with prisoners instead of students<sup>2</sup>. In this juncture our young student had a month's mind<sup>3</sup> to try the tents of Mars instead of Minerva's; being motioned<sup>4</sup> to the lord general Fairfax for a page, upon his dead father's account. But God designed him for better fortunes: and his mother by the direction of some friends was persuaded in this unquiet time to send him away into Scotland to the university there, that he might lose no time. To this end a bad horse which no soldier would take<sup>5</sup> was fitted for him, with near

<sup>1</sup> See Sir H. Ellis' *Letters*, Ser. II. iii. 297 seq., A. Wood's *Life*, Martindale's *Life*, 28, Hearne's *Dunstable*, 729 seq.

<sup>2</sup> "Cambridge suffered first, lying in the associated counties, and subject to the parliament's power; Oxford, which was then a garrison, and the king's head-quarters, drank of the same bitter cup some years after. At Cambridge, several heads and fellows of colleges and halls were imprisoned, for refusing the covenant, some in the town, and some in St. John's College, made a gaol by the parliament forces."—Pope's *Life of Seth Ward*, 12. Cf. *Querela Cant.*

<sup>3</sup> "For if a trumpet sound or drum beat,  
Who has not a month's mind to combat?"

Butler's *Hudibras*, i. 2. III, III2.

Cf. Nares' *Glossary*.

<sup>4</sup> Recommended. So in Newcome's *Diary* (Cheth. Soc.) 132: "Mr. Baxter motioned a godly wench to be our servant."

<sup>5</sup> See an order (March 15, 164 $\frac{2}{3}$ ) for listing horses for the service of king and parliament. Grey's *Answer to Neal*, ii. 41.

thirty broad pieces of gold sewed up in private places of his clothes. With some clothes and books without the conduct of any man he and two or three notable youths more took their fortune through the Scotch army which two days<sup>1</sup> before had besieged and taken Newcastle. Our student, though the youngest being the most notable of his fellows<sup>2</sup>, went to the lord general Leslie to beg his safe pass to Edinburgh. The general soon knew him, having been quartered at his mother's house, and gave him a pass with the strictest charge that no soldier should dare to molest him nor his companions. From Newcastle they travelled to Berwick, and thence to Dunbar and Edinburgh in five or six days' time.

6. Being there arrived in safety, he disposeth of his horse and of himself to a convenient quarter near to the college, which being ready to open for that year in the end of October<sup>3</sup>, he admitted himself of the second year, as most English students do who have learned their Greek at school<sup>4</sup>, under a regent

<sup>1</sup> Oct. 19, 1644.

<sup>2</sup> A Greek and Latin idiom frequent in our older authors. "This last reason, though it seem likeliest of them all, yet is it the weakest of the rest."—North's *Plutarch* (1595), 349. "Tragedy . . . the gravest, moralest, and most profitable of all other poems."—Milton, *Pref. to Samson Agonistes*. Cf. *Par. Lost*, iv. 323, 324.

<sup>3</sup> "1644. October. Went to Scotland." *MS. Chron.*

<sup>4</sup> On the low state of classical learning in Edinburgh University, see Sir W. Hamilton's *Essays*, ed. 1. 340. ("It is,

of good note, and entereth into a course of logic. The daily employ was to write a body of logic

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indeed, only of late years that a few grammar-schools have ventured upon Greek, the alphabet of which is, by country students at least, still usually acquired in the University"). See also 341—343, 640. "Some disagreeable occurrences had happened (1645) from the teaching of the Greek language in schools. *Those students who had made some progress in the knowledge of it were desirous, when they entered the university, that their course should be abridged.* It was found necessary to check this" &c.—Bower's *Hist. of Edinb. Univ.* i. 204, compare 228, 243, 287. See in the same work pp. 156 seq. *The Order of Examinations, The Duties of the [four] Regents, The Duties of the Students*, which confirm the account in the text. Note especially the *Acts of the Commissioners*. 1647. "It is found necessary that there be *A Cursus Philosophicus* drawn up by the four universities, and printed, to the end that the *unprofitable and noxious pains in writing* be shunned."—p. 221. Compare the recommendation of the commissioners in 1648. "Because the *diting* of long notes have in time past proved a hindrance, not only to other necessary studies, but also to a knowledge of the text itself, and to the examination of such things as are taught, it is therefore seriously recommended by the commissioners to the dean and faculty of arts, that the regents spend not so much in *diting* of their notes; that no new lesson be taught till the former be examined."—p. 244. That a disproportionate time was spent in the study of logic and philosophy may be seen from pp. 157, 243 seq. Appendix Nos. 2 and 3. To Professor Blackie (*Journal of Class. and Sacred Philology*, March 1855, 35 n.) Edinburgh is indebted for an important reform: "It was long the disgrace of Scottish Universities that even the lowest elements of Greek were taught in the Universities. This practice is now abolished in Edinburgh. In the lowest class I now read Xenophon, Cebes, Apollodorus, Æsop,

dictated by the regent, in which five hours per day if not six was spent in writing, but little time in expounding or examining what was writ; this course he then deemed very dull and of slow progress. The plague<sup>1</sup> broke forth into the city in February after, which caused the classes much to hasten their yearly course to a speedy period to prevent the dissolution of the college<sup>2</sup>. So that ere Lent was done the college broke up; and he with his fellows to escape the infection were constrained to hasten unto Berwick on Tweed, giving notice by post to their parents to fetch them home. Thence after some days they returned homewards, having only one bad horse to two men. One of the horses breaking casually his leg, and that incurably, was left to die, and the rest leading another horse with all their books and baggage, they had but one horse left to carry three youths and their three men two at once their turns. Notwithstanding they thus travelled and footed it thirty-six Northumberland

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Ælian, Homer. In the next class are read Diodorus, Euripides, Herodotus, Plutarch; in the highest, Pindar, Æschylus, Plato, Aristotle &c."

<sup>1</sup> "In the month of April this year (1645) the plague again made its appearance in Edinburgh, of which great numbers died. The session of the college was on that account shortened; and in the beginning of May the students returned to their different homes."—Bower, *Hist. of Univ. of Edinb.* i. 204. Cf. Maitland, *Hist. of Edinb.* 85.

<sup>2</sup> So also at Cambridge 1637, 1638, 1641. Thoresby's *Corresp.* i. 130, Cooper's *Annals*.

miles<sup>1</sup> (longer than fifty London miles) in one day : and hoping to rest in Newcastle, the governor, because they came from a place infected with the pest, by a guard of soldiers packed them out of Newcastle : the weary wights that evening were necessitated either still to travel or to lie down on the high moors, therefore at the last got to Chester in the Street<sup>2</sup> and straight to bed with an easy supper : where they after this fatigue slept the next day till noon ere they could move, and the next night they all drew near to their respective homes and parted.

7. His mother<sup>3</sup> gladly received her son though much Scottified in his habit and language, neither was he one day idle at home, but read over at leisure his tedious notes : yet much longed to go to the English universities. Therefore ere the end of May he took his venture again for Hull, designing to slip to Cambridge through the washes of Lincolnshire, the higher road by Lincoln heath being much infested by the raparees<sup>4</sup> of Newark<sup>5</sup> : and

<sup>1</sup> “ *Essex miles*. These are cried up for very long ; understand it comparatively to those in the neighbouring county of Middlesex ; otherwise the northern parts will give Essex odds and measure miles therewith.”—Fuller’s *Worthies* (8vo. ed.), i. 497.

<sup>2</sup> Chester-Le-Street, 5½ m. N. Durham.

<sup>3</sup> “ Daughter of Mr. Leonard Smelt.”—Thoresby’s *Ducat. Leod.* 263.

<sup>4</sup> “ Certain Irish robbers so called.” Phillips, *World of Words*.

<sup>5</sup> Clarendon (577. one vol. ed. Oxf. 1843) speaks of the

having got a firm pass from the governor of Hull<sup>1</sup>, he with another companion of the same inclination passed the Humber into Lincolnshire, in company with some other persons of quality: but being on Caster Heath they were all forced to ride for their lives many miles being pursued by a party of Newarkers, who waited for such a prize: of these fugitives our student *pars prima fuit*: for though mounted with the worst, he came off with the first to Horncastle that night day<sup>2</sup>. The next day he and his companion resolved to get further off the like danger going over several ferries in that washy country where enemies could not march: and getting to Spalding in Holland<sup>3</sup>, thought it not safe to lodge there that night, (the enemies army having just then taken Leicester<sup>4</sup>) but hastened for

great disorders and excesses of the garrison of Newark at this time. In a letter (dated April 3, 1645) we read: "The Newarkers took occasion to run over part of Holland where they got good store of booty and plunder."—Ellis, Ser. III. iv. 232. Cf. *ibid.* 241.

<sup>1</sup> Lord Fairfax was appointed successor to Sir John Hotham July 22, 1643 (Fairfax *Correspondence, Civil Wars*, i. 50 seq.).

<sup>2</sup> i. e. "in the evening of that day."

<sup>3</sup> A district in the south of Lincolnshire.

<sup>4</sup> Taken by the king May 31, 1645 (Gutch, *Collect. Cur.* i. 441, Whitelock 148, Dickinson's *Newark*, 73 seq., Sprigge's *England's Recovery*, pt. i. c. 5, § 8, Ellis, Ser. III. iv. 250). On the 6th of June Sir S. Luke writes: "The ill success of our forces in all parts... hath caused a deadheartedness in all people that they are struck with such a panic fear, that, if I am not deceived, the parliament cause was never in so declining a condition as at present."—Ellis, 243. See esp. Rushw.



Crowland<sup>1</sup>, a garrison whither no enemies could come but by water<sup>2</sup>. There he was kindly received of the governor, and appointed to a mean quarter, but could take no rest for swarms of night enemies, the gnats and hummers, thousands of which he left slain upon his bed. He used to say in relating this night's execution, *Quis stragem illius noctis, quis funera flendo Explicit*<sup>3</sup>? Here he could not rest, but by break of day made to Peterborough that morning, where he took his rest a little and kept his sabbath that day devoutly: but that night the city was alarumed, notwithstanding they had four troops of horse in it; so that our student was forced to fly again with the first, leaving the troops to make good his rear; and to Huntingdon he got by noon and to Cambridge<sup>4</sup> safely ere night.

8. He was at that time about seventeen years of age: yet was mightily ravished with the beauty

vi. 35 seq. "When taken Leicester raised our thoughts and speech."—Cleveland's *Poems* (ed. 1687), 328. "Upon this success it was generally thought that the king's party was the stronger."—Hobbes' *Behemoth*, part iii. 216.

<sup>1</sup> Or Croyland.

<sup>2</sup> Fuller says on the proverb: "*All the carts that come to Crowland are shod with silver.* Venice and Crowland, *sic canibus catulos*, may count their carts alike; that being sited in the sea, this in a morass and fenny ground, so that a horse can hardly come to it."—*Worthies in Lincolnshire*.

<sup>3</sup> Virg. *Æn.* ii. 362, where *fando*.

<sup>4</sup> "1645. June 9 got to Cambridge."—*MS. Chron.* Nov. 4, 1645. "Ego Matthæus Robinson Richmondiensis juratus et admissus sum in discipulum hujus collegii pro doctore Lupton." St. John's College Register.

of the colleges of Cambridge and with the exercises of the schools and colleges : much despising all that he had seen or learned in Scotland. And though of the second year in Edinburgh he entered himself freshman of the first year in St. John's college<sup>1</sup>, under the tuition of that darling of men Mr. Zachary Cawdrey<sup>2</sup>, so famed then for loyalty learning and ingenuity, and after so noted in Cheshire for his singular zeal piety and moderation. The tutor doted on his new pupil and he on his tutor : and to his study there he fell.

9. The logic<sup>3</sup> which he unknowedly brought with

<sup>1</sup> Joseph Hill born at Bromley near Leeds an. 1625 had like Robinson been prevented by the troubles of the times from coming up in due course: he entered at St. John's in 1644 (Calamy's *Account* &c. 81).

<sup>2</sup> See Index of Names. "I was admitted, in the very heat of the wars, in May 10th, 1644, of St. John's College in Cambridge, pupil to that ingenuous, learned, and pious man, Mr. Zachary Cawdrey, fellow of that college. There was but nine admitted of that great college that year. And when I commenced master of arts, of that year there was but three commencers in our college. By reason of the troubles I discontinued till the 10th May after, 1645, and then I went up to continue." Newcome's *Autobiogr.* i. 7.

<sup>3</sup> "After he had learned some logic in the country I sent him up to Oxford." Martindale's *Life*, 188. "At the first entrance of his [Cambridge] studies, he applied himself to Peter Ramus his logic." Clarke's *Lives* (1677), 235. "He had some scholars, whom he instructed in academical learning, reading lectures to them in logic and philosophy."—*Ibid.* 149. "I was there taught somewhat of logic, as a preparation to a further study of it in the university."—Wallis in Hearne's

him from Scotland, served him as the wings serve the ostriches, not to fly and mount yet to outrun all others of his year, so that he had a year's start of any other student all along. But he had not settled himself many nights in quiet, till the king's army broke into the associated counties, took Huntingdon<sup>1</sup> and in parties came near to Cambridge,

*Langtoft* (1725), i. cxlvi. "When I was come to the university . . . I found that beside the improvement of what skill I had in Latin, Greek and Hebrew languages . . . and other philologic studies, my first business was to be the study of logic."—*Ibid.* cxlix. D'Ewes before he resided in the university studied Seton's Logic (*Autobiography*, i. 108). Richard Holdsworth, D'Ewes' tutor, "read unto him" during his first 18 months, "all Seton's logic exactly, and part of Keckerman's and Molineus."—*Ibid.* 121. "He was a good university scholar, I mean logician and philosopher, . . . had a good measure of knowledge in the civil law, and in school divinity, an excellent historian and thoroughly studied in the common law, which he made his profession." Bramston's *Autobiography*, 31. "*Ignoramus*. Sunt magni idiotæ et clerici nihilorum, isti Universitantes: miror quomodo spendisti tuum tempus inter eos. *Muscæus*. Ut plurimum versatus sum in *Logica*. *Ignor*. *Logica*? Quæ villa, quod burgum est *Logica*? *Mus*. Est una artium liberalium. *Ignor*. *Liberalium*? Sic putabam. In nomine Dei, stude artes parcas et lucrosas: non est mundus pro artibus liberalibus jam. *Mus*. Deditus etiam fui amori *Philosophie*."—*Ignoramus*, Act. i. Sc. 3.

<sup>1</sup> Aug. 24, 1645. Gutch, *Collectan. Cur.* ii. 444. See Cooper's *Annals*, iii. 394. "From thence [Huntingdon] he marched with the like expedition and celerity, faced the town and university of Cambridge; but out of his favourable regard to that place departed as suddenly; but yet the fright of his coming had driven the most factious out of colleges

on which alarum the bells rung backwards and the beacons were fired as if Hannibal had been at the gates : all the Cantabrigian students in four hours' time were all fled, two and three on an horse, and the rest footed it to friends in safer places. He being an absolute stranger left with another friend of his, by his advice betook themselves to his old stratagem, flying into marshy countries, and making to the isle of Ely, where enemies' horse could not come but by boat. But the country circumjacent being called in on pain of death to defend Cambridge, the rude rabble stopped him flying and beat his companion, bringing them back to Cambridge : after two or three escapes, other rustics treated them in like manner. He being thus brought back to Cambridge, and remembering his many flights of this nature, resolved never more to fly, though he died on the spot. Therefore to the castle in Cambridge he goeth, addressing himself to the then governor, who was a master of arts and a captain<sup>1</sup>, offering his service in that juncture to live and die in the defence of that citadel. The governor armed him with sword firelock and bandoliers<sup>2</sup>,

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and town."—Heath's *Chronicle*, 88. "Understanding that the country were rising, and some forces from Cambridge coming against him, he went to Wobourne."—Whitelock's *Memorials*, 168. Cf. Nichols' *Leicestersh.* iii. Append. 60.

<sup>1</sup> In Bramston's *Autobiogr.* (Camd. Soc.) 124, Mildmay Col. of horse is spoken of as governor of Cambridge castle.

<sup>2</sup> See *Archæologia*, xxii. 98. Phillips (*World of Words*) thus defines it : "*Bandoleers* or *Bandeleers*, little wooden

taking him into his own post. In this castle he was upon his military duty every night, and in the mornings stole into the college with his gown, none knowing this his new adventure, until the king's forces were driven away: after this time he met with no interruption at all in his studies.

10. He fixed upon a settled resolve, to study seven hours per day at least: four of these hours he spent in philosophy, his morning study; the afternoon hours he devoted *litteris amœnioribus*, viz. to Greek and Latin poets, until he had left none of moment unread, to history, geography, &c. If in any day he had failed of his task by company or term exercises in the schools and college, he would recover it on the night or ere the end of the week, and the university had not a more constant student. One week in three months he would set apart to town visits, and then he spared no money, appearing always abroad in excellent clothes; but at other times was close shut up in his stu-

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cases covered with leather; each of them containing the charge of powder for a musket; of which every musketeer wears twelve hanging on a shoulder-belt or collar." The puritans had Williams's "picture cut in brass, attired in his episcopal robes, with his square cap upon his head, and bandileers about his neck, shouldering a musket upon one of his shoulders, in one hand, and a rest in the other."—Heylin's *Laud*, 461. Compare Wood's *Life*, July 1, 1685, and Nares. Some may be seen at Windsor Castle, where they were placed by prince Rupert (Evelyn, Aug. 28, 1670).

dies, not to be seen but in the chapel and at his commons<sup>1</sup>.

11. The strength of his studies lay in the metaphysics<sup>2</sup> and in those subtile authors for many years,

<sup>1</sup> "Do not wonder so much at our commons: they are more than many colleges have. Trinity itself (where Herring and Davies are) which is the famousest college in the university, have but three half-pence. We have roast meat, dinner and supper, throughout the week; and such meat as you know I not use to care for; and that is veal: but now I have learnt to eat it. Sometimes, nevertheless, we have boiled meat, with pottage; and beef and mutton, which I am glad of; except Fridays and Saturdays, and sometimes Wednesdays; which days we have fish at dinner and tansy or pudding for supper. Our parts then are slender enough. But there is this remedy: we may retire unto the butteries, and there take a half-penny loaf and butter or cheese; or else to the kitchen, and there take what the cook hath. But, for my part, I am sure, I have never visited the kitchen yet, since I have been here, and the butteries but seldom after meals; unless for a ciza, that is, for a farthing-worth of small beer: so that lesse than a penny in beer doth serve me a whole day. Nevertheless, sometimes we have exceedings: then we have two or three dishes (but that is very rare): otherwise never but one: so that a cake and a cheese would be very welcome to me: and a neat's tongue, or some such thing, if it would not require too much money. . . . We go twice a day to chapel: in the morning about 7, and in the evening about 5. After we come from chapel in the morning, which is towards 8, we go to the butteries for our breakfast, which usually is five farthings; a halfepenny loaf and butter, and a cize of beer. But sometimes I go to an honest house near the college, and have a pint of milk boiled for my breakfast." Strype to his mother, A. D. 1662 (Sir H. Ellis, *Letters of Em. Literary Men*, 177).

<sup>2</sup> See Appendix.

which rendered him an irrefragable disputant *de quolibet ente*, and whilst he was but senior freshman he was found in the bachelor schools disputing ably with the best of senior sophisters<sup>1</sup>. As to ethics (excepting some solid questions belonging thereunto) and physics (abstracted from anatomy, astronomy, meteorology, and the natural history at large) he thought these jejune studies not exceeding one month's enquiry: and for the new philosophy<sup>2</sup> he was *inter primos*. He had a set of inextricable arguments which few could ever give clear resolution to, and into some of these he would in most questions easily trepan and decoy his adversary.

12. Yet in his severest studies he could bestow one hour daily upon poetry and poetical exercises. The very first winter<sup>3</sup> he composed in excellent

<sup>1</sup> On these disputations see appendix A. to Dr. Peacock's *Observations on the Statutes &c.*, Newcome's *Autobiography*, i. 9. D'Ewes whether from disappointment or from fear of contamination (being somewhat of a precisian) soon gave them up. "March the 7th and the day ensuing I repaired to the schools (where the bachelor commoners are forced to sit all Lent, except they buy it out) and disputed extempore upon and with several senior sophisters (being myself yet but a junior sophister) but not finding so good success the second afternoon as I had done the first, and fearing also that this course would in time have engaged me into the society and acquaintance of some of the looser sort, I forbore going thither any more."—*Autobiography*, i. 158.

<sup>2</sup> See Appendix.

<sup>3</sup> "1646. Dec. wrote his poem on Canticles." *MS. Chron.*

verse that polite poem of his called his ἐρωτοπαίγυμιον<sup>1</sup>, the book of Canticles in Latin verse, which he dedicated to his tutor for a new year's gift<sup>2</sup>, who was highly taken with his poetic genius: but this he never would permit to be published.

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<sup>1</sup> Cf. Wood's *Athence* (William Vaughan) ii. 445 Bliss, Duport's *Sylvæ*, 562.

<sup>2</sup> "I thought to prepare some little treatise for a new-year's gift that Christmas."—Ascham's *Scholemaster*, (Pref. sign. B iii. ed. 1571). In St. John's library is a MS. translation (since printed) prefaced by a letter (Aschami *Epist.* ii. 4. ed. Ox. 1703) to Seton, both in Ascham's hand. The letter (dated Kal. Jan. 1542) speaks at some length of the practice of sending new-year's gifts. See a letter written by Elizabeth on the last day of the year 1544, and sent with a translation from the French (Wood's *Letters*, iii. 176) and another from prince Henry to his mother (MS. Lansd. 1236. 44). Many similar exercises are preserved among the MSS. of our Cambridge library. At a later date Dean Aldrich and Dr. Fell employed their more promising scholars in preparing editions of the classics for new year's gifts (Dyce, Pref. to Bentley's *Phalaris*, vii). Cf. Brand's *Antiquities* (ed. Bohn), i. 15 n., D'Ewes, i. 44 n., Bramston's *Autobiography*, 100. But the most curious illustrations may be found in Prynne's *Histriomastix*, where these gifts, the *strenæ diabolicæ* of the council of Auxerre (Concil. Autisid. A. D. 578. canon 1. Mansi IX. 512: see also Corpus Juris Canon. ii pars, caus. 26, qu. 7. Cc. 13, 14, and Hofmann's *Lexicon*, s. v. *strenæ*), are denounced as heathenish (580, 756, 757). The church, he says (756), "prohibited all Christians under pain of excommunication from observing the kalends or first of January (which we now call new-year's day) and from sending abroad new-year's gifts upon it (a custom now too frequent); it being a mere relic of paganism and idolatry derived from the heathen Romans' feast of two-faced Janus."



13. The fellows of the college seeing his ingenuity and modesty shewed all great respect unto him and chose him scholar of the house, his first advance to his after fellowship. When senior sophister, he was appointed to be moderator<sup>1</sup> of his year by his tutor Cawdrey then chosen proctor. But he being a noted royalist, the counter faction prevailed with the parliament to purge him and out him of his proctorship. The purge was sent down, who waited at the schools when the proctor was to make his first speech to the university<sup>2</sup>; and upon his standing up to speak he served him with an arrest. Mr. Cawdrey spoke only those words of Otho: *Hoc unum feci nobile, quod perii*<sup>3</sup>, and so came down. But the students had thronged and kicked to death the purge, if his prisoner in pure pity had not guarded his guardian enemy.

14. This sudden calamity befalling the tutor<sup>4</sup> so

<sup>1</sup> "Any bachelor or commencer may moderate whilst two sophisters dispute."—Dr. Peacock, App. B. lxxii. Cf. App. A. ix, xi. "When he was senior sophister, he was chosen moderator of the sophisters' acts in the public schools, which was a place of great credit; and he began every act with a solemn speech in Latin, which was not usual in those days, and it added much grace to the act."—*Life of Gouge* in Clarke's *Lives of Divines* (1677), 235. See Calamy's notices of Thos. More Henry Sampson and Matthew Clarke (*Acc.* 83, 85, cont. 582).

<sup>2</sup> Dr. Peacock, app. A. x, B. lxx.

<sup>3</sup> Auson. *Cæs.* viii. 4.

<sup>4</sup> See the account of Cawdrey's persecution printed from the Lords' Journals in Cooper's *Annals*, iii. 418. His offences

affected and afflicted his pupil that he was much dissatisfied with his tutor's enemies and out of love with that college life; and expecting nothing but ruin to the church by the present times, he betook himself from that occasion to the study of physic, waiting only till he had fully commenced bachelor<sup>1</sup>. This he did more patiently for the time, because his tutor was restored to his fellowship, though injuriously deprived of his proctorship. But by the time that he was bachelor the army faction being victorious had seized king Charles the First

were reading the book of common prayer, marrying with the ring, baptising with the sign of the cross, praying for the king and contributing to his funds. Articles were preferred against him to the house of lords Oct. 30, 1647; he was deprived of his proctorship by that house Dec. 4, and restored to his senior fellowship Jan. 30, 1648<sup>8</sup>.

<sup>1</sup> "1648. took his bachelor's degree." *MS. Chron.* See some account of the proceedings at commencement and of the preparatory studies in D'Ewes, i. 145. Cf. the *Life of Fairclough* in Clarke's *Lives of Eminent Persons* (1683), 158. ["Soon after this the usual time came (according to the custom of the University) of this student's taking his first degree of bachelor of art. He performed all his acts and disputations in the public schools in reference hereunto with great applause, and he sat in the schools to be posed by all or any master of arts that would examine him, and his grace was passed in the house (as the custom is); but when the day came that he should actually commence and receive his ensigns of honour, he withdrew from the university, and went into the country, and returned no more until Ashwednesday (the day of commencement) was past; so that he continued *Harry Sophister* (so called), it being five years before he would have his cap put on."]

and brought him up to London to his fatal trial<sup>1</sup>: this he so passionately resented, that he forthwith left the university, going to London, which he had never visited before, to await the tragical issue. There during the king's trial he joined with those who kept solemn days of fasting<sup>2</sup> for the averting that national sin and judgement. But the king being sentenced to death, he had not the heart to stay the execution, but posted home to his friends in the north, that under his guard he might see what God would do to the city.

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<sup>1</sup> The commissioners first met Jan. 20, and Charles was beheaded Jan. 30, 1648 $\frac{8}{9}$ .

<sup>2</sup> "I kept the day of his martyrdom a fast." Evelyn's *Diary*, Jan. 30, 1648 $\frac{8}{9}$ . Ussher "kept that day as a private fast as long as he lived." Parr's *Life of Ussher*, 71. Cf. *Life of Philip Henry* (ed. Williams), 19. So also Hammond (Wordsworth, *Eccl. Biography*, iv. 337, 356). See in the *Complete History* (2nd ed.), iii. 181 n., a list of protests against the execution; add others by William Sedgwick (Calamy, *Contin.* 155). The two most remarkable are (both in the Cambridge Library, Ll. 8. 51): "A serious and faithfull Representation of the Judgements of Ministers of the Gospell Within the Province of London. Contained in a LETTER from them to the GENERALL and his COUNCELL of WARRE. Delivered to his EXCELLENCY by some of the subscribers. Jan. 18, 1648." London, 4to. 1649; and the "Vindication of the Ministers of the Gospel in and about *London* from the unjust Aspersion cast upon their former Actings for the Parliament, as if they promoted the bringing of the King to Capitall punishment. WITH A short Exhortation to their People to keep close to their Covenant-Ingagement." London, 4to. 1648.

15. At home he spent his time in the study of physic and the best institutions, few of which he had not read and thoroughly digested. Herbarry was his walking recreation (as it had been in Cambridge), going often many miles to find out some rare plant.

16. After five or six months retirement at home, the fellows in Christ's college (to few whereof he was known save by a good report, except to Dr. Widdrington<sup>1</sup>, after university orator and the lady Margaret professor) upon a vacant fellowship chose<sup>2</sup> him out of St. John's college according to the rules of the foundress<sup>3</sup>. But a man of the times procured in despite of that free election a mandamus from the powers then in being. The college was willing at their own charge to maintain the election<sup>4</sup>, or

<sup>1</sup> See Index of Names.

<sup>2</sup> "1649. Sept. chosen fellow of Christ's coll." *MS. Chron.*

<sup>3</sup> "Socios eligi volumus ex discipulis, si id fieri commode possit, aut si non possit, ex aliis intra universitatem." *Stat. coll. Christi*, c. 26. In the statutes of St. John's college we read: "Præferantur etiam in hac electione post alumnos proprios ii qui fuerint in collegio Christi, si magis idonei videantur." cap. 12 (*De sociorum qualitatibus*). Thus for Cleveland "the lady Margaret drew forth both her breasts. Christ's college . . . gave him admission, and St. John's a fellowship." *Life* before his *Works*, ed. 1687.

<sup>4</sup> In 1649 there is an entry in the books at Christ's: "Spent about the lapsed fellowship £54. 6s. 10d." In that year Rust is entered as new fellow *vice* Reading, and Fuller *vice* Langley, and then, in paler ink, Sedgwick is added. In 1650, Ds. Bull is entered in a new hand. Probably either Sedgwick or Bull was the "man of the times."

otherwise to maintain him as supranumerary: but he in great modesty declined to be that burden and trouble to his friends, though his name continued long after in the college tables as fellow.

17. Under these disappointments he lived private six months longer, designing then to travel into Italy, and to commence doctor in Padua<sup>1</sup>: but

<sup>1</sup> Linacre, Caius, Harvey, Nicholas Ferrar, Bastwick, Evelyn (*Diary*, 1645 and 1646), and Henry Sampson (Calamy) all studied medicine at Padua. Robinson's friend, Sir T. Browne, after taking his B.A. at Oxford, spent some time at Montpellier and Padua, then the chief schools of physic, and was afterwards created M.D. at Leyden. His son Edward afterwards followed in his steps, for he writes: "The anatomies at Padua begin the second day in Lent, where, God willing, I shall be." Sir T. Browne's *Works* (ed. Wilkin), i. 91: cf. the next letter. "The sciences most studied in this university [Padua] are law and physic. It is governed by two syndics, annually chosen by the votes of scholars; one is of the lawyers and other artists, and the other of the physicians. Mr. Finch, an Englishman, was syndic at my being there. Under the syndics there are consuls, of which every nation has one. In the schools public lectures are read, mornings and afternoons, of law physic philosophy humanity and frequently of anatomy. Most that pass this way enter themselves of this university for the immunities they enjoy thereby both here and elsewhere in the state of Venice. If they have a mind to pass doctor, little learning procures it with as little expense, the greatest difficulty to obtain it being the applying for it." Reresby's *Memoirs*, 60. Before this time Ascham speaks of "the common going of Englishmen into Italy." *Scholemaster*, Præf. sign. B. ii. vers. (ed. 1571: see the fuller discussion, *ibid.* 23 seq.) As regards Padua see the preface

his private fortunes would not support that project, having only £40 per annum annuity. Therefore he sought to go tutor to the two sons of a great baronet, who intended to repose that trust in his conduct. And that failing, his next attempt was to go gentleman in the retinue of a neighbouring knight, then preparing to go residentiary ambassador for Ligorne. Pursuant to this his design he made up what sums of money he could corrade, thinking to take monies for his annuities for three years. But the providence of God designed him for better things and a more useful service, as soon appeared. Taking leave of all his friends, who never expected to see him more in his tender and consumptive condition, he took his journey for London alone in the very depth of winter ; but in his way was resolved to take leave of all his acquaintance in Cambridge, especially in St. John's and Christ's college, where he had received that titular honour of a fellow.

18. At that very time they were preparing for an election<sup>1</sup> of fellows in St. John's, and many of his dear friends solicited him to try his fortune in the approaching election ; but he despaired of that, having but two or three senior fellows from whom

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to Thos. Wylson's translation of the Olynthiacs (London. H. Denham. 1570).

<sup>1</sup> From Calam. *Contin.* 125, it appears that a fellowship examination included versification, *vivâ voce* questions, and other exercises.

he could expect common favour<sup>1</sup>. The rest were of the opposite faction<sup>2</sup>, enemies to his tutor and to him for his sake. Yet at that time all hearing that he was upon his way for Padua, a senior fellow of great interest, whom he took for his greatest enemy, because his tutor's enemy, and one whom in petty revenge he had often with his will abused for his tutor's sake, was so Christian and generous, as to send a friend in private to him, wishing him to tarry the election, and he should not want a friend of him. This strangely affected him, to see himself cut down with unexpected kindness, and was persuaded to sit as candidate. And in the election the master Dr. Arrowsmith<sup>3</sup>, who had a latent favour for him, with the majority of the seniors chose him fellow<sup>4</sup> with the first, and by the proctor's indulgence had sent him unsought the seniority of all his year<sup>5</sup>.

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<sup>1</sup> See a curious instance of the manner in which private feelings were allowed to influence these elections in Calamy, *Contin.* 123: cf. Pepys, *Diary*, Feb. 27, 1666 $\frac{0}{1}$ .

<sup>2</sup> "There was a bitter feud between the old fellows and the new; and indeed because most of the religious were for the parliament and of the new fellows' party, &c." Newcome's *Autobiogr.* i. 7.

<sup>3</sup> See Index of Names.

<sup>4</sup> "Apr. 3tio 1650. Ego Matth. Robinson Dunelmensis admissus sum in perpetuum socium pro D. Fundatrice." Baker, and *M̄S. Chronol.* "V. admissiones scholar. an. 1645, ubi se Richmondiensem jurat. Q." Baker in *Hist. of St. John's. MS.*

<sup>5</sup> Newcome complains of being called last to be admitted

19. He being thus providentially arrested, was no sooner fellow but some persons of quality importuned him to take relations of theirs under his tuition ; which he refused not, and for the time he continued in the college (which proved not long) no tutor was more careful and diligent to improve his pupils, some whereof became most eminent doctors in their respective professions, divinity physic and the civil law. He being thus posted to his own desire, he fell to the perfecting all his former studies. His tutor had instituted him first in the civil law, and he himself had gone the circuit of the sciences<sup>1</sup>, in none of which he was a stranger. The closer study of divinity he then did not intend, only so much of it as served him for discourse dispute<sup>2</sup> and common exercises : but for school divinity and critical theology none were his equals ; being able to tie such knots as few knew how to loose. The study that he mainly pursued was physic, his

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M.A., though senior of his year (June 24, 1651), at which time he “had some discourse with Sir Robinson, my old friend of St. John’s” (*Autobiogr.* i. 30). *Sir* is equivalent to *Dominus* (Ds.), which is still prefixed to the names of graduates. See an amusing anecdote in Nichols, *Lit. Anecd.* i. 662.

<sup>1</sup> So Samuel Ogden is represented (Calamy, *Account*, 192 seq.) as a proficient in Hebrew, Greek and Latin, especially Latin verse composition, in mathematics, natural philosophy, anatomy, botany, music, as well as in metaphysics and divinity.

<sup>2</sup> See Duport’s verses (*Musæ Subsec.* 200 seq.) “In disputandi pruritum et inanes theologorum controversias.”



intended profession; and therefore proceeded in drugs as he had done in herbs, and in all pharmacopœias, acquainting himself with apothecary shops<sup>1</sup> and the nature of compounded medicines, chymical experiments, &c.; and in anatomy he was the most exquisite inquirist of his time, leaving no anatomist unread nor secret unsearched, insomuch that he was invited by some learned persons in other colleges many years his senior to shew them vividisections of dogs<sup>2</sup> and suchlike creatures in their chambers, to whom he shewed the whole history of the circulation, the *venæ lacteæ*<sup>3</sup>, the cutting of the recurrent veins in the neck<sup>4</sup> with many experiments then

<sup>1</sup> “The knowledge of plants, animals, and minerals, . . . so far as concerns physic, is attainable in gardens, fields, apothecaries’ and druggists’ shops.”—Sir T. Browne (*Works*, 1836, i. 356).

<sup>2</sup> See Glanvill’s *Plus ultra*, 12—19, and Barrow in the Appendix. *Dog-flayer* seems to have been a nick-name given to anatomists. “Your false suggestion of dog-flaying will never make this great man the less an anatomist.”—*Dialogue between Philater and Momus*, London, 1686, 73. “I have now by the frequency of living and dead dissections of dogs run through the whole body of anatomy,” says a Cambridge scholar, Sept. 15, 1648 (Browne, i. 360). Cf. Appendix.

<sup>3</sup> See Harveii *Opera* (1766), 621. The author usually read on this subject was Asellius *de venis lacteis* (Browne, i. 360).

<sup>4</sup> “In jugulari vena interna denudata damæ vivæ . . . per medium divisa et abrupta, ex parte inferiori, e clavicula surgente, vix guttæ quædam prodierunt sanguinis; quando magno impetu, et rotundo fluore prorumpente, longius deorsum e capite, per alterum illius venæ orificium, sanguis uberrime scaturiebat.” *Ibid.* 126.

novel, to great satisfaction, and no augur ever was more familiar with bowels than he: every week having some singularity or other of this nature to search in. Insomuch that one morning having been busy in his chamber with anatomising a dog, and coming to dinner into the college hall, a dog there smelling the steams of his murdered companion upon his clothes, accosted him with such an unusual bawling in the hall that all the boys<sup>1</sup> fell a laughing, perceiving what he had been a doing, which put him to the blush.

20. For his more methodical directions in that study, he had the particular instructions of Dr. Brown of Norwich, then famed<sup>2</sup> for his *Religio Medici*, which he much valued, and had from the same doctor some epistolary resolutions<sup>3</sup> of many ques-

<sup>1</sup> i. e. Undergraduates. So in a letter written to Sancroft by H. Paman, of St. John's Coll., Nov. 21, 1655 (in Baker's MSS. xxxiv. 125): "Here is no news, only the new Vice-chancellor seems to be busy and active, and has promised great things; to reduce the regent house into a far better order, by which he means to cut off all opportunity of making designs and parties there: to keep up the solemnity of disputations, that they shall not sneak into formalities only: and which yet is the hardest (for it is harder to rule *boys* than men), he resolves to still the impudent rage of the sophisters."

<sup>2</sup> See on the numerous editions and translations of this book Wood's *Athence*, iv. 56, 57, and Johnson's *Life of Sir T. Browne*, Browne's *Works*, i. 366 seq., Duport's *Sylva*, 210.

<sup>3</sup> The character of this correspondence may be gathered from Sir T. Browne's *Miscellaneous Correspondence* (i. 352 seq.) See esp. 356.

tions, touching the chyle turning white, the blood red from white chyle, and the milk again white from blood, &c.<sup>1</sup> This while of his abode he was the darling of the college, beloved of scholars fellows and seniors for his comity candour and ingenuity, and nothing that he desired was denied him. And for his old enemy which proved so much his friend at the election, he never ceased to accumulate upon him fresh favours whilst he lived, and when he died, never was obliged man more passionately affected with the loss of a dearest friend than he.

21. In this satisfaction he lived to himself and others not two full years, till it pleased the most wise God (whose counsels designed him for better employ) to give a sudden check to this his career in medicinal studies, by the vacancy of a church living<sup>2</sup> in his native county belonging to his family<sup>3</sup>, the presentation whereunto was left to him as his chief portion. This he thought the greatest affliction that ever had befallen him, to leave his present paradise and change his course of life and studies: yet the importunity of his mother and dearest relations called him down, and would receive no

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<sup>1</sup> See Harvey's letter to Dr. Morison (*Works*, Sydenh. Soc. 604 seq.)

<sup>2</sup> "1651 got Burneston living, the preceding vicar dying May 28, 1651."—*MS. Chron.* In Whitaker's *Richmondshire*, ii. 128, is an engraving of the old parish church.

<sup>3</sup> "In the year 1634 Willm. Robinson, of Rokeby, gent. presented: in his family the advowson appears to have continued for several turns."—*Ibid.* 131.

naysay. Loth was he to lose that his inheritance and as loth to forego that his beloved fellowship: but unwillingly he accepted the presentation and passed his triers<sup>1</sup> at London; being well able to deal with the ablest disputants of them even in theology. Then taking care of resigning his pupils to another tutor in his absence, he came to his living, and preached<sup>2</sup> some sermons to them with great applause, by the strength of his learning and parts, though he had never preached before. At that time<sup>3</sup> he was near twenty-three years of age.

22. The times being then turbulent and factious, he would not enter into holy orders, but kept an ancient curate (whom he found upon the spot) to administer the sacraments. He continued thus in

<sup>1</sup> Much information on these examinations may be obtained from the letters of Wallis (himself a *trier*) to Matthew Poole (Baker's MS. Cambridge, xxxiv. 460 seq., Grey on Neal's 4th vol. App. No. 83 seq.). See too *Inquisitio Anglicana, or The Disguise discovered. Shewing The Proceedings of the Commissioners at Whitehall, for the Approbation of Ministers, in The Examinations of Anthony Sadler. . . . Lond.* 4to. 1654 (St. John's Coll. Libr. Hh. 3. 30), Collier, ii. 840 seq., Grey on *Hudibras*, part i. c. 3, vv. 1152, 1156, John Goodwin's *Βασανιστάλ, or the Triers tried and cast*, London, 1657. 4to, Patrick's *Autobiography*, 31, Baxter's *Life*, Lib. I. Pt. i. § 116. The fullest account known to me is in Hanbury's *Historical Memorials*, iii. 422 seq.

<sup>2</sup> "The manner of those times were for young men to preach before they were in holy orders."—Patrick's *Autobiogr.* 19.

<sup>3</sup> "Aug. 51." Note in old hand.

some uncertainty till master of arts<sup>1</sup> and a year after, holding still his fellowship, being sometimes in the college, sometimes at his living, halting betwixt two. But when he saw that parliament of anabaptists<sup>2</sup> chosen, and all sober men judged that it was a deadly crisis, prognosticating the ruin of both churches and universities, if God had not prevented, he then sold all his household stuff, and fully prepared in two months' time to resign his living to a worthy and pious divine his neighbour, and to betake himself to the college again and his last reserve the study of physic.

23. But the wisdom of God unexpectedly appearing ἀπὸ μηχανῆς, disappointed those anabaptists when so predominant, the sober party in the house by secret compact one morning carrying the mace<sup>3</sup>

<sup>1</sup> A. D. 1652. Reg. Acad.

<sup>2</sup> *Barebone's parliament* met July 4th, 1653, and resigned their power Dec. 12 the same year. "They thought fit, that all lands belonging to the universities, and colleges in those universities, might be sold, and the monies that should arise thereby, be disposed for the public service."—Clarendon, book xiv. "It [the parliament] is composed of a great party of anabaptists."—Thurloe, i. 393. See Baxter's *Life*, lib. I. pt. I, § 113. Mr. Forster and other writers grant no quarter to those who retain the historical form Barebone (not Barbone). To one who has any acquaintance with the literature of the time, printed or manuscript, an *e* more or less in the spelling of a word must seem an unworthy bone of contention: such as it is however, authority, as M. Guizot shews, is for Barebone.

<sup>3</sup> So Kennett, *Compl. Hist.* iii. 208, and Hobbes, *Behemoth*, part iv. 301. Compare Ellis, Ser. II. iii. 373.

to the protector Oliver and resigning up to him their charge of church and commonwealth; whilst he was housing in London to see the tragical issue of their consultations. Then speeded he back to the college to resume his place and trust again. But God so ordered it that his dearest friends in the university were scattered, some to livings, others married away, so that he found not that satisfaction there as formerly. Nor had he quiet in his breast, bearing with him a storm there, like Jonah flying from his ministry. Therefore after a month or six weeks spent in melancholy thoughts, he took a solemn resolve by God's leave to return unto his people and ministerial duty, and live and die in that service, however the times should strive. And that he might never more have the like temptation of deserting his charge, he resigned his fellowship<sup>1</sup> to a pupil of his own<sup>2</sup> that he loved, whom the college for his sake chose: and then he purposed to enter into sacred orders to fix his mind the more,

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<sup>1</sup> "1654. resigned his fellowship and took orders."—*MS. Chron.* Scholarships and fellowships were at this time avowedly bestowed from motives of private friendship. "The courtesy of his election he ever would acknowledge to Doctor Nevil the most magnificent master of Trinity college and dean of Canterbury, to whom when his father, *though unacquainted*, presumed to address in behalf of his son, &c."—*Hacket's Life*, v. "Which [preferment] he obtained by his own merits, without the intercession of friends to hoist or heave him up."—*Ibid.* vi.

<sup>2</sup> The fellows admitted April 4, 1655 were Thos. Longland Linc., Jas. Chamberlaine Leic., and Edw. Webstre Ess.

and was episcopally ordained<sup>1</sup> at a time when few bishops were known to be in England, not approving any other ordination legal or regular, except in cases of necessity and of collapsed discipline.

24. As before in his medicinal studies he had the directions of one famous in that faculty, so now in the serious study of divinity he had consulted one of the best preachers and most eminent men of the land, Mr. Bowles<sup>2</sup>: to whom he was deservedly dear to his death, though he was not of the same judgement with him as to episcopacy and the times. From him he received a singular institution, not inferior to that *pastor evangelicus*<sup>3</sup> of his father's, with the recommendation of the best books to make him a right textman and practical preacher: neither did he shame his copy and master, being second to none in concionalary elocution. Many resorted to his church from other parts to hear him preach:

<sup>1</sup> So Kidder, afterwards bishop, was ordained in Cromwell's time by Brownrig, bishop of Exeter. See also Evelyn's *Diary*, May 7, 1656, March 4, 166 $\frac{5}{8}$ . "When the church was covered in ruins, he discerned her beauty; and received holy orders from one of those ejected confessors, who during the devastation did secretly preserve the apostolical discipline." —Dr. Isham's *Funeral Sermon on Dr. John Scott*, 23. See Patrick's *Autobiogr.* 23, Wood's *Athenæ*, iv. 843 n.

<sup>2</sup> See Index of Names.

<sup>3</sup> Oliver Bowles's *De Pastore evangelico* (London, 4to. 1649) was recommended by Dr. Harris (Clarke's *Lives of Divines*, 1677, 332). See a notice of Bowles, *ibid.* 76, 77. Cf. Calamy, *Contin.* 198.

and in his own parish he had a worthy personage of great knowledge piety and power<sup>1</sup>, who with his precious lady<sup>2</sup> and pious family did exceedingly love and admire him, besides many knowing Christians in his parish. Some of these he found knowing, but many such he left behind him more knowing in all the mysteries of godliness, and though he never had any children of his own, he begot to Christ many sons and daughters, who will yet rise up and call him father.

25. He was no sooner settled in his place, but he met with a great diversion to his ministerial employ, for not only friends and relations, but many others well knew that he was brought up a physician<sup>3</sup> and therefore consulted him often in their distempers and infirmities: and though he could not peremptorily decline such importunities, yet he did with much modesty answer their desires, yet still referring them to the advice of more experienced

<sup>1</sup> No doubt Thomas Harrison of Allerthorpe, Esq. "homo virtuti simillimus, bonis omnibus carus, &c.," whose epitaph in Burneston chancel was composed by his "lugubris amicus, M. R." He died Dec. 29, 1687 (Whitaker, ii. 129).

<sup>2</sup> Mary Harrison "natalibus clara, corpore clarior, dotibus animæ clarissima, quæ, cum mundum maritumque felici 14 liberorum prole beasset, in Domini gremio placide obdormivit," 25 Jun. 1679 (*ibid.*)

<sup>3</sup> "After his [Richard Perrot's] ejection for nonconformity he lived for some time with Dr. Robinson of Barniston, and studied and practised physic with good success."—Calamy, *Account*, 784. Baxter (*Life*, lib. i. pt. i. 83, 89) also prescribed for his congregation at Kidderminster.



physicians for many years. But his name being once up, he could not continue himself longer in that privacy. Amongst many gentlemen thus applying to him, was sir Joseph Cradock<sup>1</sup> the commissary of the archdeaconry of Richmond, who often consulted him for himself and family with great success; but finding him shy and nice in writing bills<sup>2</sup> or anything that looked like a professed physician, he sent to him under the seal of the office a licence to practise physic, that he might not have any excuses longer, and this proved to him a great unhappiness. For he was sent for by some dukes and peers with many baronets knights and great men upon the like account: some of whom (as being at too great a distance) he absolutely refused, others he was induced to gratify, that of friends he might not make them enemies. Insomuch that in short time he had but little time left him to his own studies, being three or four days per week and often more carried unwillingly abroad to visit patients; and when he was at home, his house was much visited

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<sup>1</sup> Often mentioned in Cartwright's *Diary* (Camd. Soc.). "My son John signed an indenture and bond to Mr. Cradock not to meddle with the profits of the commissary's place during his life."—64.

<sup>2</sup> Prescriptions. So Butler: "Like him that took the doctor's bill, And swallow'd it instead o' th' pill."—*Hudibras*, part i. c. 1, vv. 603, 604. Mr. Dyce (Marlowe's *Faustus*, vol. ii. p. 7) wrongly understands the word to mean a *placard* in the lines: "Are not thy bills hung up as monuments, Whereby whole cities have escaped the plague?"

by friends of the best quality : yet to redeem the time he was continually reading, mornings and nights, nay on the very road as he travelled<sup>1</sup>, and if he could but have stolen half an hour from his company and patients he was still employed in his books, rarely spending one vacant moment without reading or writing ; neither would he (except in necessity insuperable) have failed to preach twice each Lord's day, excepting when his curates took their turns. And one advantage he had above most men living, that he read whole authors *currente oculo*, and yet deliberately, and writ whole volumes *currente calamo*. Insomuch that he who considered what he read would wonder how he could write so much, and he that had his writings had cause to question his great readings. Nay, though several persons had been all in the room with him talking at once, he would be reading and writing, often without the least distraction, yet well heard what every one spoke and gave suitable answers to each.

26. In his medicinal practice, he had prodigious success, especially in the checking and curing of consumptions (being well instructed from his own hectical constitution, as well as from books : and in

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<sup>1</sup> "I read most part of the way from Oxford to Whaddon the *Scriptores Historice Augustæ*, it being my custom in my walks to read some book."—*Letters from the Bodleian*, ii. 178. (Hearne.) "When he [Hammond] walked abroad . . . he never failed to take a book with him, and read all the while."—Wordsworth's *Eccl. Biogr.* iv. 354. So too William Bradshaw. See his *Life* in Clarke (ed. 1677, 59).

that he had a peculiar method of his own, known then to few or none, but such as after took it up from him. No man had a steadier judgement of pulses and patients, for he could see danger at a great distance, and rarely missed in his prognostications, and therefore in all such cases he pressed the counsels of abler physicians. And though he refused to undertake the cases of many patients, seeing them desperate, he never denied any to join in counsel with the most learned physicians of the land; often reporting those odd cases of patients even to the college of physicians by a polite Latin pen, whereof he was a great master as well as of the Latin tongue.

27. But his concerns still growing upon him both at home and abroad by his own affairs and many trusts reposed in him, he was very weary of those avocations given him by patients, studying all honest excuses to shift them off, yet could he not fairly rid himself thereof, for twelve years, till it pleased God about the fifty-fourth year of his age to give him a writ of ease, smiting him with the stone in the bladder, which disabled him quite from walking coaching or riding, and by this so chargeable a release he obtained his desired liberty of perfecting for ever his studies in divinity, devoting himself to the sacred word wholly; preaching more frequently and fervently than ever, as waiting monthly for his dissolution. And in that juncture of time (notwithstanding his daily extremities of pain by the strangury) he undertook that laborious

work of his annotations<sup>1</sup>, for which he had been storing many years. When he began the work he despaired of seeing the end of Genesis: yet in six

<sup>1</sup> “1685 or 1686 began Annot. on Bible: 1688, May 18 Annot. on Esther finishd: 1689, Sept. 30. Isaiah finishd: 1690, Dec. Revelations finishd.”—*MS. Chron.* The annotations on the New Testament are now in the possession of the Rev. Dr. Jackson, of the Wesleyan college, Richmond, to whose courtesy I am indebted for an account of them. He sets a high value upon the volumes, which he purchased four or five years ago from Mr. Brown, the theological bookseller of Old Street. They are two large folios in excellent preservation and beautifully written. They contain no note of ownership. The title of the work, which is mostly in Roman letter, and appears to have been written by a later hand than the work itself, is as follows: “Annotations upon the New Testament with various Observations and Reflections upon the Respective places Historicall Chronologicall Geographical and Philosophical. Wherein all dark places are cleared, Dissenting places Reconciled, Doubtfull Cases and Questions resolved. With Several Diatribæ or Discussions added to the ends of most Books concerning some material Difficultyes in the same too large for the Annotations. Together with Pertinent prefaces to each Book concerning the Author the Authority and Argument of the Book and a Large Preliminary Introduction to the Bible, being a Directory to all such as would thoroughly study and understand the Sacred Scriptures. By the late Reverend and Learned Divine Mr. Matthew Robinson. A.M.” The work is in double columns. It contains the whole of the sacred text in a larger hand than that in which the annotations are written. At the end of the second volume is this note: “Now to Him that is the Alpha and Omega, the beginning and the end, cap. 22. 13, to that God who hath supported me in a weak and crazed condition in going through

years' time he lived to finish the whole : writing every day one sheet or more of paper on both sides.

28. So pressing was his infirmity, that he could not stand in the pulpit his last six years, yet would he sit in it upon an high stool, and thence delivered those oracles of God *tanquam ex tripode*, and such was the indulgence and pity of God to his servant this while, that though he had few hours of ease per diem, being four or five times a day forced to his bed : yet he was never disabled from preaching his set times, twice per day, the sabbaths constantly affording him those hours of ease and rest : though from the pulpit after he was often forced to his bed.

29. The occasion of these his annotations was as followeth. He being much versed himself in all critical authors was one of the first who with his pen and purse<sup>1</sup> did encourage his intimate friend Mr. Poole<sup>2</sup> to undertake his Synopsis of the critics, having learning and leisure the best to do it. He sent him many advertisements touching that work and offered him the assistance of his pains (if he would have singled out some others associates to him) in collecting all those scattered notions and

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all these Books of Holy Scripture from the very first to the last, To Him be Honour and Glory from all his Saints and Me his unworthy Servant Matthew Robinson."

<sup>1</sup> In the *Præloquium* to the fifth volume of Poole's Synopsis, he names amongst other munificent patrons, "Matthæum Robinson, Reverendum Theologum in agro Eboracensi."

<sup>2</sup> See Index of Names.

criticisms found in those authors which he himself abridged not, hundreds of which have quite escaped his labours. But when the work was finished in so many volumes that he saw them so stuffed with the trash of Clarius and such his critical authors, as great barns filled with straw and chaff and much empty of grain, he was much bilked of his expectations. And though Mr. Poole made the world a good mends in his English annotations<sup>1</sup>, yet still he saw, that the work might be much farther improved for the use of all learned men and such as delight in the study of the scriptures: and for their sake therefore he undertook that painful task in his dying and languishing condition. For though he himself used to say of himself modestly, *nullus sum in Hebraicis*, yet few men were better furnished than himself with that variety of Rabbinical notions, Hebrew customs and antiquities, which he had collected and digested from many critical authors.

30. But leaving him for a little to these his serious and severer studies, let us recreate ourselves a little with his diversions. When he fixed himself in his ministerial calling, to prevent the common scandalous imputations of bachelor housekeeper<sup>2</sup>, he

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<sup>1</sup> Poole himself went to the end of the 56th ch. of Isaiah. The authors of the remaining parts of the work are given in Thoresby's *Correspondence*, i. 250.

<sup>2</sup> "If he be unmarried and keep house, he hath not a woman in the house," &c.—Herbert's *Country Parson*, c. 9. "Good reason then for a bachelor to walk very strictly, to shun the defamation of his chastity. Therefore this man

married a gentlewoman<sup>1</sup> of good family and parts with a competent fortune, about the twenty-eighth year of his age, with whom he lived all his life, but never had any children; yet wanted not good store of nephews and relations, who were to him as so many adopted children, in life and at his death.

31. To recreate himself sometimes he had in his active and youthful years a small pack of beagles, with which he usually hunted<sup>2</sup> once per week; and fine horses being his great delight, he never wanted a choice gelding of great value for his pleasure in galloping, and a beautiful curiously going pad for his saddle: never appearing abroad but rarely

would suffer no woman-kind to do any service within his gates. Though they are finer-handed than men for cleanliness, yet better to endure a little dust in the rooms; than that a single man should have their company."—Hacket's *Life of Williams*, Part ii. 35. Calamy, *Contin.* 209 (of young chaplains).

<sup>1</sup> "1657. Oct. 12 marryd Jane the Dr. of Mark Pickering of Ackworth in West rideing Com. Ebor. Esq. She was born Dec. 14, 1631."—*MS. Chron.* Her great-grandfather was Archbishop Toby Matthew, and she was still living in 1712 (Thoresby's *Ducat. Leod.* 212).

<sup>2</sup> Richard Rothwell "gave himself to hunting, bowling, shooting, more than became a minister of the Gospel."—Clarke's *Martyrologie* (1651), 453. Seth Ward (Pope's *Life of Ward*, 74) and his *Fidus Achates* sometimes "by chance chopped upon the dogs, and sometimes by my contrivance, knowing whereabouts they intended to hunt, but however, and whenever it happened, the bishop would ride a ring or two very briskly." Cf. Fuller's *Worthies* in Cheshire (*Thos. Savage*).

mounted and in rich clothes, above the common rate of clergymen; being a companion for gentlemen of the greatest quality, except he saw them given to swearing and debauchery; for drunkenness he hated, and no man of civility would offer to press healths<sup>1</sup> or strong drink upon him, being one so strictly temperate: yet all delighted in the pleasantry of his witty and innocent conversation.

32. Thence he advanced to set up a small stud of brood mares, rarely exceeding four, but the finest and largest that he could find out in the whole

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<sup>1</sup> Jephcot makes the conformist divine one "qui pocula salutaria (ut vulgo dicunt) usque ad ruborem et nonnunquam titubationem ingurgitare haud recusabit, sæpius instigabit et præbibet. Qui minora juramenta (quod aiunt) et imprecationes frequenter usurpat ne Phanaticus vel Puritanicus videatur." (Calamy, *Contin.* 154.) See Humphrey Moseley's *Healing Leaf*, London, 4to. 1658 ("The proverb was, *As drunk as a beggar*; but hath it not of latter times begun to be inverted, *As drunk as a lord*?" 4, where is more about healths; see also 9): Brand's *Antiquities* (ed. Bohn), ii. 328, Clarke's *Martyrologie* (1651), 512, esp. Prynne's *Health's Sickness . . . proving the Drinking and Pledging of Healths to be sinful, &c.* London, 1628. 4to. "Some persons and those of quality may not be safely visited in an afternoon, without the hazard of excessive drinking of *healths* . . . and in some places it is esteemed a piece of wit to make a man drunk."—Chamberlayne (ed. 1684), 40. "I spoke . . . against drinking healths."—Newcome's *Autobiogr.* i. 138. See Duport's *Musæ Subsecivæ*, 85, 100 ("In seculi nostri Tricongios sive Bonosos"), 120, 167 ("In ebrietatem hujus ævi epidemicam"), 358, Taswell's *Autobiography* (Camd. Soc.), 32.



north<sup>1</sup>. Of these he bred many choice colts, which proved gallopers of fame at Newmarket ; many of these he sold for a hundred guineas or near upon at four or five years old. I knew him breed a colt that at eight months old he sold for forty guineas, and a broodmare he had that he refused £90 for. His eye and judgement was so curious in horses, that he would buy sometimes a choice colt foal at twenty guineas, and in less than four years sell him for a hundred ; and geldings he would buy at eight and ten and twelve pound ; and within three months sell them at £20 sometimes at £30 and £35. So that this, which was his pleasure, redounded much unto his profit, and no man of so small a stud reaped half the advantage : for he carried it on at small charge, keeping never more than one boy and an experienced old groom to attend himself, his stable, and his concerns abroad. Nay, he hath often professed that he never was out in stock above £300 at one time, and yet yearly he took for horses out of his stock for many years above £100, sometimes £200, and sometimes above £250. And when he was disabled by his distemper from riding upon a fine horse or taking pleasure in them, he sold off £300 worth and gave the rest of his fine things to his relations, which were of good value. And yet in this his

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<sup>1</sup> “Yorkshire doth breed the best race of English horses. . . . Well may Philip be so common a name amongst the gentry of this county, who are generally so delighted in horsemanship.”—Fuller’s *Worthies*.

curiosity, he very often rid abroad alone without man or boy, because they did but distract his meditations as he rid.

33. Nay, walking on foot to him was a novelty he much delighted in, for he would sometimes run two or three hares to death on foot; and in frost, having once broke his leg, he would never ride, but constantly would foot it with his boy, going eight or nine miles in a winter morning to dine with a friend, and after two hours would return home to his own supper. This he continued, even after his distemper arrested him, for many months.

34. He was so noted and accurate an horseman, that he had begun a book of horsemanship, treating of the several strains of horses, their shapes, breeding, manning, feeding, trotting and galloping horses, and also of curing their several maladies. Many secrets he had which great horsemen got of him, and those bearing his name some after put into the book called *The Gentleman's Jockey*<sup>1</sup>, without his leave or privity. Some friends and horsemen pressed him much to publish that manuscript of his; but he refused it, thinking it not for the honour of his cloth to be *ἰππογνώμων*, famous only for skill in horses.

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<sup>1</sup> "Gentleman's Jockey and Approved Farrier. . . . Collected by the long Practise, Experience and Pains of J. H. Esq., Matthew Hodson, . . . Mr. Robinson &c." 4th ed. Lond. 1676. Small 8vo. A recipe on p. 84 bears the name *Robinson*.

35. Nay, king Charles the second, having got a beautiful horse of his breed which he admired, hearing casually by the governor of Dover, Col. Stroote<sup>1</sup>, that the horse's master was in town, desired to see him at Whitehall: but he declined to listen to that court compliment, saying that *the king, if he pleased, might do him much harm, but he could do him no good, nor give him anything that he would accept of*; and to void the enquiry got him out of the city into the country a while. But no sooner was he returned to his brother's house<sup>2</sup> in the city, but a footman with the royal livery came to fetch him to the king. He was amused much at this, but knowing himself innocent, attended the livery to Whitehall, where he was sent up into the long gallery unto the governor of Dover, who quickly took him to the apartment next the king's bedchamber in the morning, bidding him tarry at the door a little. The door being half open, he heard the governor speaking to the king in bed, telling him that *he had brought him a great stranger, the clerical horseman Dr. Robinson. But, saith he, sir, you must offer him nothing but your hand to kiss: for you have nothing that he will either ask or accept. Saith the king, He is to me the more acceptable for*

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<sup>1</sup> Col. Strowd Stroode or Strode is mentioned in Pepys' *Diary* (ed. 4), ii. 385, and by Evelyn.

<sup>2</sup> "Leonard Robinson, merchant of the citye of London (afterwards St Leonard Robinson, of West Layton)." Hopkinson's MSS. ap. Whitaker (*Richmondsh.* i. 184).

*that, give me my nightgown, that I may see him.—* Hold, sir, saith the governor pleasantly, *you must not do so, for he is as compt and fine a clergyman as you have in your dominions.* Then, saith the king, *give me my royal robes, that I may appear finer than he.* Mr. Robinson at the door smiled to hear himself thus played upon with the bedchamber gallants, and perceiving the king drawing near the door had gone back. But the king soon spied him out, holding out to him his hand to kiss. The courtiers made a cockpit round about him and his majesty, and the king's enquiry was immediately about the fine horse of his breed which he had sent to Newmarket, thinking to beat all England with him. His real thoughts being thus asked, he modestly told his majesty that *the horse in reason would neither credit much the breeder nor the owner; for though he was an horse of rare size, colour, beauty, marks and strength; he was but an half bred horse in the bottom, out of a Flander's coach mare, and though he had heels for any horse, he was thick-winded and ungovernable and would soon run himself out;* which his majesty soon found to be a truth, and prized him highly for a charging horse, and gave him to his son the duke of Monmouth, who charged upon him at Bothwellbridge<sup>1</sup> in Scotland. Many more discourses passed betwixt him, the king and the Earl of Oxford<sup>2</sup> on some

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<sup>1</sup> June 22, 1679.

<sup>2</sup> Aubrey, earl of Oxford, was colonel of the "King's

questions of horsemanship, his majesty seeming to be taken with his judgement and modesty. But the king offered to try the latter with some glances of pleasantry, not becoming his gravity, and so waiting an opportunity when the king had singled out some wanton wit to disport upon, Mr. Robinson got stolen out of the circle ; but never would see the court more to his dying day. Many hearing of his being sent for to the king were very inquisitive to know of him what favour or preferment the king had conferred upon him. He answered, *No more than the back of his hand, and as much as either the king or he ever dreamed of.* Yet he believed he might have had a good place in the mews (if he had asked it), but none in the church. The governor of Dover after asked him *what he thought of the king?* He answered, that *though he had never been born to a crown, any man would take him to be a great gentleman for civility courtesy wit and pleasantry : but how solid and serious in matters of polity and religion belonged not unto him to judge.*

36. Another diversion to him was a breed of messet<sup>1</sup> spaniels, very little, beautiful and of rare

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Own" regiment of horse (Chamberlayne, ed. 1684. pt. 2. 132). That he was worthy of his graceless master appears from notices in Evelyn and Pepys.

<sup>1</sup> "*Messit*, a little dog, a sort of cur. V. Jamieson, *messan.*"—Brockett's *Glossary*, 203. "Suppose dame Julia's messet thinks it meet To droop or hold up one of 'ts hinder feet, What swarms of sonnets rise!"—John Hall's *Poems* (Cambr. 1646), 10 (Halliwell's *Arch. Dict.*).

conceit. He never walked out but three or four of these with bells about their necks attended him, finding him sport, and all the neighbouring gentlemen which he visited on foot knew of the master's approach by these his vancouriers, that were acquainted with their houses.

37. He was in his nature a politician, if he never had read Machiavel, and might have made a consummate statesman as well as clergyman: for in those many turns of times and tumbling factions he was cool calm and reserved, never mingling with humours of men. Yet when great motions were on foot in parliament, which he deemed high and dangerous, he writ often post letters to members in the house of commons, who knew how to manage his arguments *pro* and *con* in doubtful cases; yet never subscribed his name to any of them, lest he should have been suspected for a busy meddler. So that his motto might have been that about the mariner's compass, *Moveor immotus*<sup>1</sup>; and in all changes he was still the same, unchanged.

38. And as to his prudence and private manage, none ever did exceed him. Few clergymen so well understood the common and statute law as he, so that he frequently furnished a justice of peace of the quorum with eloquent charges on the bench, that he passed with the people for a most learned

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<sup>1</sup> Many passages in which this simile is found are cited in *Notes and Queries* vi. 127, 207, 368, viii. 499. See too Donne's *Essays*, ed. Jessopp, 49, 50.

justiciary. As to the civil and common law few had his reading, being in his pupillage trained up in the civil law and by reading the councils well acquainted with the canon law. This made him more curious to enquire the consent and dissent of the common and civil law in most things, and he much delighted himself in reading those mixed authors, such as Swinburne<sup>1</sup> on *Testaments*, Ridley's *View of the civil law*<sup>2</sup>, *Doctor and Student*<sup>3</sup>, the lord Verulam<sup>4</sup>, Cowell's *Institutes*<sup>5</sup>, Grotius<sup>6</sup>, &c. ; but business and many purchases for himself and others and marriage settlements rendered him more expert in most things than books: so that he was able to judge of good estates as well as most lawyers, and knew as well how to convey a good estate as the most of them. Nay he used often to say that he never failed in anything more than in what was

<sup>1</sup> Henry Swinburne of York. His *Brief Treatise of Testaments and last Wills* went through many editions (Wood's *Athenæ*, ii. 289. ed. Bliss).

<sup>2</sup> Ridley (Thos.) *View of Civil and Ecclesiastical Laws*. Oxf. fol. 1634. ib. oct. 4th ed. 1675. See Fuller's *Worthies* in Cambr. (8vo. ed.) i. 208.

<sup>3</sup> " *Dialogues in English, betwene a Doctour of diuinitye and a Student in the lawes of England*. London. R. Tottell. 1569." Again 1593, 1638, &c. See Watt's *Biblioth. Brit.* under *Saint-German*, and Wood's *Athenæ*, i. 121.

<sup>4</sup> " *Elements of the Common Laws of England, &c.*" London, 4to. 1630.

<sup>5</sup> " *Institutiones juris Anglicani . . . Cantabr.* 8vo. 1609." See the *Biogr. Brit.*

<sup>6</sup> " *De Jure Belli et Pacis.*"

commit to the doing of lawyers, they not looking so narrowly as himself into his own concerns. He had indeed a faithful friend, that was an able lawyer, whom he consulted in all questions of law that were doubtful, and him he employed to draw his writings ; but he received not instructions from his counsel, but gave directions rather to them, how to draw all his evidences. So that his people were happy in him, having a lawyer as well as an able physician and divine to go to gratis<sup>1</sup>.

39. And yet though he was a man of law, he was not given to the law nor in the least litigious, having never had law-suit in his life save one, and that chiefly upon the account of some honest poor neighbours, vexed with a roguish attorney and an harlot, who by forged mortgages hoped to have got a composition out of each. His own concern was small, and the adversaries would have released him gratis, if he would but have deserted the rest : but that he thought not just nor generous. This suit cost him two assizes and a suit in chancery, before he could right himself and neighbours. But at the last he both broke the heart and cracked the credit of this attorney, so that he quickly died an errant beggar.

40. And so peaceable was he to his parishioners, that in his vicarage he never did exact nor demand

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<sup>1</sup> "The Country parson desires to be all to his parish, and not only a pastor, but a lawyer also and a physician."—Herbert's *Country Parson*, c. 23.



small dues of any who were poor, and of fifty families in his parish he scarcely ever in thirty years' time received one sixpence, though he gave to such many sixpences, besides what he forgave unto them.

41. But as to his personal manage and conduct in his own private affairs, it would appear to many men as next to miraculous. For all well knew that he begun of little, having but £40 annuity and a vicarage that never yielded him clearly £100 per annum and rarely exceeded £80 his curate's wages tenths and assessments deducted, and his portion with his wife exceeded not £800. Yet he lived ever genteelly, kept a plentiful house and table, entertained suitable persons of quality, who weekly visited him, was not only charitable to a great highth unto the poor (except they were lusty vagrant beggars) but highly bountiful to many his relations. Which all seemed much to exceed his income yearly, and yet he still grew rich, and left an estate worth upon £20,000 amongst his friends at his death.

42. As to his charity it was exemplary and mostly unexampled; yet served as an exemplification of that rule, that the way to be rich is richly to give and distribute. He resolved from the first to dedicate to God and to pious uses the tenth part of his yearly income<sup>1</sup>, which he performed with the

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<sup>1</sup> This was Hammond's rule (Wordsworth, *Eccl. Biogr.* IV. 361 seq., ed. 3), and Whateley's (Thoresby's *Diary*, Jan. 25, 1679), and Roger Drake's (*Calamy's Account*, 25).

letter, and besides his daily charity to the poor of his parish, who received meat and monies from him liberally, he chiefly bestowed his charity in the relief of pious ministers overcharged with numerous families. These had yearly pensions from him, some forty shillings, some £3 per annum, some more. Besides he contributed to the maintenance of other poor scholars at the university<sup>1</sup>, and put two youths and servants of his own to the college successively at his own charges, till they commenced bachelors of art; and his bounty to several relations<sup>2</sup> was great, his care being to prop and support the lower branches of his family. To one niece he gave a portion of some hundred pounds, and to one nephew he intended for his heir he gave at once above £1500, to set him up merchant of London: and many other his relations tasted deep of his bounty.

43. When notwithstanding these outlets he found that God still mightily increased him, that he

<sup>1</sup> So Hammond (Wordsworth, *Eccl. Biogr.* iii. 343, 362), Gouge (Clarke, ed. 1677, 243), Williams (Heylin's *Life*, *Eccl. Hist. Soc.* lxxviii), and Palmer (Clarke, 198), and Baxter (*Life*, lib. i. pt. i. 89).

<sup>2</sup> Does Thoresby refer to Matthew Robinson in his Diary, Aug. 14, 1703? "With Mr. Robinson of Rokeby, who has kindly searched the register at Bernard Castle for some of our family; he told me of the benefaction of Mr. Robinson, since Bp. of London . . . , who being a boy of pregnant parts, though of a private house, was educated by Mr. Robinson, minister of —."

thought himself worth near £10,000, he proceeded to a new decimation, and allotted near to £1200 at once to one particular use of charity. For he then foresaw a gloom a drawing on, viz. an inlet of popery<sup>1</sup>, though it proved but *nubecula cito transitura*, as the father<sup>2</sup> said of Julian's empire. And finding his constitution to decline fast, he being then fifty years of age, he was resolved to resign his charge to a confiding<sup>3</sup> successor and relation, whom after his death he could not settle without some dispute in law. And having lived about thirty years minister in that place, he thought good to leave a lasting legacy and monument of his memory in that place, and though he had before been

<sup>1</sup> See a curious proof of the general fears of England's return to the Roman communion in Widdrington's will (printed below). Cf. *Life of Ken by a Layman*. ed. 2. i. 253 seq., 346 seq.

<sup>2</sup> In the year 362 A.D. St. Athanasius, when he withdrew from persecution, cheered his friends with the words, Ὑποσταλώμεν μικρόν, ὦ φίλοι. νεφύδιον γάρ ἐστι καὶ παρέρχεται (Socrat. *H. E.* iii. 14. Cf. Soz. v. 14, Theodoret. iii. 5 al. 9, Rufin. x. 34, Niceph. x. 19, Cassiodor. *Hist. Trip.* vi. 26).

<sup>3</sup> A Puritan word. "To put a more confiding person in Fairfax's place."—*The Man in the Moon*. Jan. 9 to Jan. 16. 1650 (Emman. Coll. Libr. X. 5. 65), 298. "There are not above three confiding regiments of foot in the whole army."—*Mercurius Melancholicus*, July 21—28, 1648 (in the same volume), 8. "It was easy to distinguish who were *confiding aldermen*, as they call them, and who *malignants*."—*Letter from Merc. Civ. to Merc. Rust.* or, *London's Confession*, &c. 4to. 1643. 14 (Cambr. Univ. Libr. R. 10. 6).

very beneficial to the poor of the parish and to that church, in giving to it plate for the sacrament, (the cup bearing that apostolical inscription, *the cup of blessing which we bless* in Greek): yet he observed that the poorest people of the parish were the most ignorant and negligent of the means of grace. To the healing whereof he did for a time invite all the poor ancient people of the parish to a feast, in which they had plenty of good food and each his sixpence on his trencher, and by that opportunity he catechised and examined each of them in the principles of religion<sup>1</sup>, but that not fully answering his end, he resolved immediately to erect two free schools and an hospital<sup>2</sup> for six aged and impotent persons, well approved of for poverty and piety.

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<sup>1</sup> Cf. *Lives of Nicholas Ferrar* (Cambridge, 1855), 30, 31 n., *Life of Ken by a Layman*, i. 331 seq. and below, § 46.

<sup>2</sup> See Thoresby's *Diary*, Sept. 27, 1694 ("Burniston must not be omitted for worthy Dr. Robinson's sake, once their vicar, (yet living retiredly and piously with his kinsman at Ripley,) who has built and amply endowed a very curious hospital for six poor persons, who have each 4*l.* 10*s.* per annum, and a school, whose head master has 16*l.* per annum, and the usher 7*l.*, in all 50*l.* per annum; whose lively character is extant, in *A Treatise of Faith, by a Dying Divine*, 8vo.") See too *ibid.* Jan. 5, 1680<sup>o</sup> ("Got well to Burniston, where I found a pretty new hospital, erected 1680, by Dr. Robinson.") Possibly the Dr. Robinson with whom Thoresby "spent some time pleasantly," Oct. 16, 1682, was our friend. See an account of the state of this charity A.D. 1820 in the Appendix, and compare Lawton's *Collections relative to the Dioceses of York and Ripon*. London, Rivington. 1840. ii. 562.

44. To this end he secured a convenient site, and raised a fair pile of building of brick and hewn stone, with two near school-houses, with a neat chamber and study for the chief master over the school, with other six rooms and neat chambers, each having convenient places for their meat drink and coals, and every chamber furnished with neat bedsteads and tables &c. and the schools with seats and forms suitable. To this he laid a garden, walled and barred and well fenced, in which was a draw-well for the use of the hospitallers and two houses of office. In it each almsbody had two or three fruit trees and apartments for cabbages onions parsnips carrots turnips &c. The chief master by order was to be a graduate of the university, to be trained up to the ministry, and to have the curacy of the vicarage, and a salary of £16 per annum quarterly paid, besides all other advantages accruing to him from scholars that were not of the parish<sup>1</sup>. The undermaster had above £6 salary monthly paid and

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<sup>1</sup> Twelve pound *per ann.* for the master, and £3 a year for the almspeople seems to have been considered a fair maintenance at this time. See Thoresby's *Diary*, Nov. 7 and 14, 1682. *Ibid.* Sept. 6, 1702, a hospital for 10 widows and a chaplain is endowed with £50 *per ann.* "A perpetual gratitude he bore to Mr. Ireland his schoolmaster [at Westminster] and would bewail that generally throughout England no better stipends were allowed to that profession than which none was more necessary in a commonwealth, and yet in most places it was so slightly provided for, that it was undertaken out of necessity and only as a step to other preferment." Plume's *Life of Hacket*, v. (before Hacket's Sermons).

each of the almspeople £4 per annum paid monthly, the first sabbath of each month: besides the hospitallers had yearly a new purple gown each, on which each wore his cognizance of a gilded buck upon their shoulders. And that none should be troublesome to their neighbours by cutting their wood or breaking their fuels he appointed yearly 5s. a piece to buy coals for each almsbody. This maintenance he secured to be paid out of the best lands he had, viz. a farm of £63 per annum in the parish.

45. The fabric was very neat and he himself, being a freemason, knew how to handle the tools. The balls and pommels he cut out with his own hands and the dial and his coat of arms over the door in free stone, much surpassing the skill of his best workmen. Under the three bucks was this motto: *Video, Timeo, Fugio*<sup>1</sup>; which related not to the coat of his family, but to the critical moment of time, when the clouds were gathering. And many curious inscriptions more were all done with his own hands.

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<sup>1</sup> "Over the entrance to the alms-houses near the church is this inscription:

Ædes has

Matthæus Robinson, M.A. Vic. de Burniston,  
extruxit, dotavit, dicavitque Deo, A.D. 1680.

Gerontocomium Christiani est Gazophylacium Christi.

Beneath the arms of Robinson (on a chevron between 3 stags trippant, as many trefoils slipped, a crescent for difference, and the motto 'Video, timeo, fugio,') is as follows:

A † Ω

Discite ex me.

Mat. XI. 29." Whitaker, ii. 133.

This work was two summers in finishing and fitting : and the fabric with the endowment stood him in near £1200, and yet he frankly professed that at the two years' end he was not one sixpence poorer ; but was by the providence of God reimbursed as to every penny of the monies. He also writ his book of rules, to regulate the hospital for ever as to the members, the election of masters and almspeople, and not omitting forms of prayers to be used in the schools mornings and nights and by the almspeople : providing for the due repairs of the very fabric *toties quoties*, and allotting monies for an anniversary feast every St. Matthew's day, in which they were to have a sermon preached by the chief master, and in which they themselves were to feast their poor brethren of the parish and of a near neighbouring hospital.

46. Neither did his piety here rest, for two years after he considered, that many poor people in the parish rarely attended the public worship on the Lord's days. Therefore he laid a bait for their souls, by singling out a set number of twenty-eight more poor aged people, to whom he appointed a salary of 6s. per annum, to be monthly paid to such as attended the church duly : and soon after by his example a pious lady<sup>1</sup>, who sojourned long with him,

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<sup>1</sup> Doubtless the Mrs. Ann Savil spoken of below, "Anne the Benefactress" Lady Ingleby's sister (Thoresby's *Ducat. Leod.* 114). She assigned £50 (Sept. 6, 1692) to be disposed of for charitable purposes in Burneston. "Nothing has been received on account of this charity for the last 30 years, and it is not known what became of the money."—*Charity Com-*

chose a select number of the like poor pensioners to the number of twelve, so that forty poor people more were all taken into standing pensions<sup>1</sup>. These good intentions proved to as good account, for by these means the church was filled at forenoon and afternoon sermons, like to a London congregation<sup>2</sup>, all poor people flocking in, some for credit, others for profit, to receive their salaries, and others hoping to be chosen into the hospital, when places should fall vacant.

47. Yet notwithstanding all these exinanitions the patient was no poorer, but his veins still filled more and more by emptying, for he left an estate to his friends of £700 per annum; and gave monies at once to his nephew, which would have purchased £100 per annum more, and £20,000 his estate might safely be computed at. *Quantum ex quantillo*<sup>3</sup>!

48. Indeed the providence of God was to him exceeding bountiful, and his prudent manage was

*mission Report*, iv. (1820), 405. She also, "by a codicil to her will dated 25th January 1694, gave £110 to be equally distributed on the first Sunday in every month *among the poor of the parish* [of St. Martin, Coney Street, York] *present at divine service*, unless prevented by sickness or disability" (*Report*, 1824, xii. 629), and left a yearly sum of twenty shillings to the minister of the same parish, for a sermon on the 31st of January.

<sup>1</sup> Cf. § 44 n.

<sup>2</sup> "The church was usually as much crowded within, and at the windows, as ever I saw any London congregations."—Baxter's *Life*, lib. i. pt. i. § 22.

<sup>3</sup> A common expression: e. g. Clarke's *Lives* (1677), 227. *Quantæ e quantillis!* Plaut. *Pœn.* v. 3. 53.



not to be paralleled ; and yet he did all with much ease, without any anxious cares and distractions. He understood almost everything and the advantages and disadvantages attending them and whatever he meddled with turned to good account. And this his manage was so noted, that a lady of great quality<sup>1</sup>, to whom he was much obliged, prevailed with him to undertake a task too great for many men. The baronet her husband dying<sup>2</sup>, left in gold and monies all on a dead heap upon £15,000: 2000 more in stock : 1600 *per annum* in lands, of which 800 he kept in his own hands to vast loss : and he left 4 manor houses all running to ruin and many more tenants' houses beside.

49. This he undertook (though very unwillingly) chusing only a fit steward to execute what he

<sup>1</sup> "1682. Sept. 14. resigned Burniston living, and next year began to manage Lady Ingleby's estate, which kept him employed above two years."—*MS. Chron.* and note in early hand.

<sup>2</sup> "Ripley, the seat of the ancient family of the Inglebys, whereof Sir William died this day at his prayers (as informed by worthy Mr. Kirshaw, the minister) of an impostume, having been twice at church the day before, and repeated sermon at night."—Thoresby's *Diary*, Nov. 6, 1682. From his practice of *repetition* (see Thoresby's and Newcome's *Diaries*, and Clarke's *Lives*, *passim*) we may conclude that Sir William was inclined to puritanism. "Nor do they [the Presbyterian Ministers] distinguish between the Godly and the Ungodly, but by conformity of design in men of judgement, or by repetition of their sermons in the common sort of people."—Hobbes' *Behemoth*, part iv. 284.

did order. He took care first to sell off all the stock, and to let all those demesne lands upon good leases to good advantage, to repair all the manor and mansion houses that were not tenantable, to cut down and sell those wasted old dying woods, which would not have yielded anything, if they had stood any longer. He purchased for the family (at my lady's desire) a good lordship<sup>1</sup> of £300 per annum, paid off . . . 00 pounds in portions to two daughters<sup>2</sup>, and placed the rest of the monies out upon good securities: and this he perfected in two years time, giving up a true account to the satisfaction of all parties. So that ever after, any discreet servant was able to manage with ease that great estate.

50. He might by this his service have gained much and for it might have had any reward that he would have asked; but he declared that it was not for money he did it. Some small gifts indeed he accepted from my lady and the young baronet<sup>3</sup>,

<sup>1</sup> "Dame Margaret Ingleby, relict of Sir *William*, purchased this Lordship [*Armley*] of Sir *Thomas Mauliverer*." —Thoresby's *Ducat. Leod.* 191. Dame Margaret was eldest daughter of John Savile of Medley, Esq. and died in 1698 (*ibid.* 192).

<sup>2</sup> Probably Margaret who "married Mark eldest son of Sir Robert Shaftoe recorder of Newcastle," and Anne who married "John son of Sir John Ardern of Ardern Com. Cestr." —*ibid.* Two maiden daughters of the worthy dame Margaret, Mary (ob. 1743) and Katherine (ob. 1701) founded and endowed a school at Ripley (*Charity Commission Reports*, 1820. iv. 627 seq.)

<sup>3</sup> Sir John Ingleby (Thoresby, 192).

but they were of no great value, nor did counter-vail the losses he sustained that time by the neglect of his own concerns. The family indeed to gain his abode with them freely sent him a presentation to a good living of theirs fallen vacant: but he declared ever against pluralities, and being then fallen under his lasting infirmities, he surrendered freely his old living to a beloved nephew of his own<sup>1</sup>, and for the other he recommended to the lady a pious person and able preacher<sup>2</sup> who had been brought up by

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<sup>1</sup> "George Grey A.M., instituted to Burneston Vicarage 16 Sep. 1682, on the presentation of Zach. Cawdrey, in place of M. R. resigned." (Whitaker, ii. 132). "George Grey of Sudwiche, co. Durham, esq. . . . married in June, 1647, Frances daughter of Thomas Robinson of Rokeby. . . . This Frances died 10 July, 1661."—Nichols, *Lit. Anecd.* viii. 414. The issue of this marriage was doubtless the Geo. Grey of Trinity, B.A. 1671, M.A. 1675 (*Graduati Cant.*). Whitaker gives his epitaph (130). "Hic jacet Rev<sup>du</sup>s. Dom. Georgius Grey, A.M., qui per xxix. annos hujus Ecclesiæ fuit fidelis vicarius. Obiit XII<sup>o</sup>. Junii, A.D. 1711, Ætatis 59. Et sub eodem marmore Uxores suæ, viz. Elizabetha, filia Reverendi Dom. Zachariæ Cawdrey, Rectoris Ecclesiæ de Barthomley, in com. Cestriæ: Sarah, filia Thomæ Harrison de Allerthorpe, Armigeri." This George Grey completed this life (see below). Zachary Grey, editor of *Hudibras*, was his son by his first wife (he calls Cawdrey his grandfather, *Index of Names*, under Cawdrey).

<sup>2</sup> Mr. Pomfret (*Note in later hand*). "I went from Ripon to Ripley, where being entertained by Sir John Ingleby, Mr. Pomfret . . . accompanied me to Leeds."—Cartwright's *Diary*, Nov. 23, 1686. John Pomfret was instituted rector of Ripley in 1684, and was buried March 1, 1695. In

him ; and he to their great satisfactions enjoyed the benefit.

51. In this prodigious increase of his estate, some contingencies and advantages did befall him from the death of friends, for he was executor to his younger brother<sup>1</sup> an hopeful merchant, to his aged grandmother and after to his mother ; but these and more than these he immediately gave to inferiour relations of the family for their better advancement. So that the product of his great estate was purely the free bounty of his heavenly Father, and his own prudential manage.

52. Many great trusts he sustained, touching other men's children, which he carefully and faithfully discharged to his great credit ; and many intimate and inviolate friendships from first to last he held with many worthy gentlemen and clergymen of learning and piety, but was very reserved towards all such as were in the least blemished with debauchery : but his greatest intimacy was with that man of God Mr. Cawdrey, his quondam tutor, as if one genius and soul had informed both ; when that holy man for his loyalty was sequestered and

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the Ripley register occur the entries. "1687. June 25 Anna Pomfret soror dilecta rectoris sepult. Anno 1690. John son of John Pomfret Rector of Ripley bap<sup>d</sup>. the tenth day of April. Jan<sup>y</sup>. 1st 1695. Allisamond daughter of Mr. John Pomfret rector baptized." This account I owe to the courtesy of the Rev. Edw. Bradshaw, curate of Ripley.

<sup>1</sup> Tho. Robinson (*Note in later hand*). This brother is not mentioned in Hopkinson's MSS. (ap. Whitaker, i. 184).

outed of his great living in Cheshire<sup>1</sup>, and reduced to narrow circumstances, he sought him out and tendered to him freely yearly contributions; but that ingenuous man would never accept of his gratitude, saying ever, *he had enough and sufficient, though it was of the straiter size*. When upon king Charles the Second his return he was restored to his living, his first act was an act of oblivion; to forget and forgive all his enemies who had robbed him of many hundreds, and detained from him his fifths, which the law then appointed. He and his tutor exchanged yearly visits betwixt Yorkshire and Cheshire, and the pupil was so kind to the tutor that he married to his beloved daughter<sup>2</sup> a beloved nephew of his own, and though she had but a small portion, he surrendered to his nephew<sup>3</sup> on that account his own living and settled upon him lands near £100 per annum: so that he might have borne the name of *Eusebius Pamphili*<sup>4</sup>, for being the

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<sup>1</sup> Barthomley. Cawdrey must be added to Walker's list.

<sup>2</sup> Eliz. Cawdrey. See above.

<sup>3</sup> Grey here and below substitutes *me*.

<sup>4</sup> Eusebius assumed the name of *Eusebius Pamphili* from his friendship for the martyr Pamphilus of Cæsarea, on whom he wrote a special work (*Eus. H. Eccl.* VII. 32, § 25, x. 11, § 1) which has perished. "Ob amicitiam Pamphili martyris ab eo cognomentum sortitus est," says Jerome (*De Vir. Illustr.* 81). Compare Lord Brook's inscription for his tomb. "Here lies the body of Sir Fulke Grevil... friend to Sir Philip Sidney."—Aubrey's *Lives*, 362. "Cardinal Damian's true name was Peter; but having received many great kindnesses from his brother Damian, he styled himself in gratitude (and

beloved of his friend. These two were alike minded in all things. Both were episcopal in their judgements, yet both were highly prized by their dissenting brethren for their piety and moderation: both much wished a reformation in the church in many particulars, and in that fatal Bartholomew day<sup>1</sup> which silenced so many able ministers, these two did scruple at many things with the rest of the dissenters: and the bishop of the diocese<sup>2</sup> took a great deal of pains to satisfy their doubts, that they might not be deserters amongst the rest of the dissenters.

53. When Mr. Robinson had fairly discharged himself as before of these many trusts and affairs committ to his manage, and resigned up his pastoral charge to so worthy a relation and successor, better then fit to discharge the same, his great infirmity of the stone did so press upon him, that he could neither walk, ride, nor coach it, without extremities of pain and bloody water. And then having a writ

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is so called to this day) *Petrus Damiani*.”—Sancroft to Lloyd Sept. 27, 1692 in the *Layman's Life of Ken*, 590.

<sup>1</sup> “The Act of Uniformity struck all Nonconformists dead on Bartholomew's day, Aug. 24, 1662,” Oliver Heywood in his *Memoirs* (1827), 93. The anniversary was kept as a fast (*ibid.* 155).

<sup>2</sup> Brian Walton. “My old friend Mr. Matthew Robinson came in to see me in his way to Chester, whom I was huge glad to see, and so stayed with him to nine.”—Newcome's *Diary*, Aug. 8, 1662. “My old friend and fellow pupil whom I had not seen of twelve years or near, Mr. Matthew Robinson, called in his way to Chester to subscribe, because he lives in that diocese.”—MS. Abstract (*ibid.* note).

of ease<sup>1</sup> sent him from heaven, he purposed *feriari Deo*, devoting himself wholly to the pulpit and his studies, in perfecting his two volumes of Annotations on the Bible. But though he had acquitt his pastoral charge, he would not to the last desert his beloved people, but tabled with his nephew and served him for an assistant in the cure and a director in his studies and affairs. And notwithstanding his weak and declining estate under daily extremities of pain he preached to his people as diligently as ever, and more earnestly and fervently, his motions being all *velociore*s in time, when drawing near unto the centre, and what was once said of Bucholzer, that famous preacher, *that as in his life he excelled the most of preachers, so near his death he did even excel himself*<sup>2</sup>, might be truly applied to him. His sermons indeed were less curious and elaborate, but more serious, pressing, fervent and practical than ever, having eternity daily in his eye, so that the

<sup>1</sup> “When by reason of his years and infirmities he might very well (as an *emeritus miles*) have sued out (even in the Court of Heaven itself) a writ of ease &c.”—Clarke’s *Lives* (1677), 206.

<sup>2</sup> “Vere etiam Bucholceri *κύκνειον ᾄσμα* fuit ea, quam postremam habuit, concio: quando æger jam, et deportatus a bajulis in templum, . . . tanto verborum splendore, tamque suavi devoti animi affectione, de animæ fidelis (?), et beato hominis Christiani ex hac vita discessu disseruit: ut omnium eruditorum in urbe Freistadiana consensu sic tum sit judicatum: *Cæteros concionatores a Bucholcero semper omnes, illo autem die etiam ipsum a sese superatum.*”—Melchior Adam, *Vitæ Germ. Theologorum*. Francof. 1653. 560.

church was thronged by strangers and parishioners upon his preaching days.

54. One general method he usually observed in most of his sermons : First speaking of his text by way of exposition and suiting it to the context ; then raised he some doctrinal observation, and then confirmed the same by reasons and demonstrations, and after proceeded to particular applications, as to conviction, refutation, exhortation, motives and incitation, means and helps for direction, superadding mostly a word for trial by way of examination. In his explications he was exceeding clear and critical ; his observations did arise most naturally ; his demonstrations were strong and irrefragable and those as rational as scriptural ; and his applications very warm, close and practical. In his preachings he cited many scriptures, but never any but what did speak fully to his purpose, and if he had quoted any scripture that seemed harsh and obscure, he gave such clear light to it, that it was highly significant, being a skilful builder, that left no stone unpolisht, and unhewed, till it lay pat, firm and lineal in its place, for he was a most apposite textman<sup>1</sup> himself and therefore so much commended Hildersham<sup>2</sup>,

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<sup>1</sup> “Sir John Banks, though ready without his books on the bench, yet always resolved cases out of them in his chamber, answerable to his saying to Dr. Sibbs, *A good textuary is a good lawyer as well as a good divine.*”—Lloyd’s *Memoires*, 586. “The common saying *Bonus textualis bonus theologus.*”—Clarke’s *Martyrologie* (1651), 467. Cf. Fuller’s *Worthies*, 8vo. i. 270.

<sup>2</sup> “An admirable textuary.”—Williams’ *Christian Preacher*



Dr. Browrig<sup>1</sup>, and Bp. Ussher and all such as excelled therein. His divisions of his text were neat and his method so exact, that any ordinary memory, from the heads and parts might easily carry away his whole sermon: and his fancy was so rich, his similitudes so lively, his historical applications so pat, his flourishes from the fathers, and other authors so taking, and his language so fine, and elocution so graceful, that even those who had not much of that the inward sense and harmony of divine truth, could not chuse but be delighted with the magic of his sermons, nor could they justly complain of the longness of his glass<sup>2</sup>, more than of their own glasses<sup>3</sup>.

(ed. 1843), 291. "An excellent textuary."—Lilly's *Life and Times* (ed. 1822), 18. See J[ohn] C[otton's] *Preface to Hildersham's CVIII. Lectures upon the Fourth of John* (ed. 1656), Brook's *Lives of the Puritans*, ii. 376—388, Clarke's *Martyrologie* (1651), 374 seq., 463, 501.

<sup>1</sup> See Index of Names.

<sup>2</sup> See many allusions to the hour-glass in pulpits and notes of stands for the purpose still remaining in the *Notes and Queries*, vii. 589, viii. 82, 209, 279, 328, 454, 525. "An hour allowed for a sermon."—Hooker, v. 32, § 4. "A sermon's end, where he began one, A new hour long, when's glass had run one."—Cleveland's *Poems* (1687), 357. *ibid.* 380, Grey on *Hudibras*, i. 3. 1061. Gataker (*God's Eye on his Israel*, Lond. 4to. 1645, 2) tells us of John Eaton, an antinomian teacher, "covering the *hour-glasse*, that he preacheth by in publik . . . and affirming withall, that God no more seeth any *sin* in any justified persons, then the auditory then present saw . . . the Glass."

<sup>3</sup> Here ends the original in Robinson's hand: what follows is Grey's.



55. Neither did his ministerial abilities confine themselves in his person, for he always had (till disabled by his infirmity) one hopeful youth whom he trained up to the ministry, making him his curate and supplying him with books and directing him how to use them, but he would never meddle with any strangers but such as his tutor Cawdrey recommended to him for studious, ingenious, sober and serious young men: these he kept with him, affording them sufficient maintenance till they generally became excellent preachers, and he never parted with them till he had preferred them to good places and good church living.

56. In his family he was strict and orderly, never allowing any debauched person to be in his house. He kept up constant family duties daily, and had his times of expounding the scriptures to them on catechistical principles, examining them after sermons. He had also private days that he kept for prayers and praises, wherein he had some choice friend to join with him in these devout addresses.

57. He bestowed much time in reading the controversy of church discipline, not passing one author of moment unconsulted of any persuasion, and after all he and his tutor remained in their

judgement episcopal, thinking no church government so ancient, so scriptural and so regular, as episcopal rightly regulated. Yet had he an high esteem for many divines of the presbyterian and congregational way<sup>1</sup>, and was as highly esteemed by them. But though he was episcopal, he much condemned the execution of that discipline by laymen who were usually very scandalous; and to see church censures and excommunications pass from the hands of such *de rebus leviculis*<sup>2</sup>, was very grievous

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<sup>1</sup> He suffered Burnaud, a nonconformist, to preach in his parish unmolested. Calamy *Acc.* 158. Also Henry Newcome. "April 20 [1677]. Thursday. I went with Mr. Cawdrey into Yorkshire to Barneston, to my old friend Mr. Robinson. We went over the bishopric of Durham to Southwick and Sunderland; and at our return I preached at Barneston, April 30th. I was weary, yet greatly refreshed in the opportunity of liberty of service that day."—Henry Newcome's *Autobiography*, 218. "May 30th. [1678]. Thursday. My old friend Mr. Matthew Robinson called of [*sic*] me, and was concerned for me, speaking of more danger than I had before apprehended. Though he was satisfied upon discourse with Dr. Bann, that they had taken the likeliest way with me."—*Ibid.* 227.

*Ibid.* 295 is a list, including Robinson, of Newcome's college acquaintance.

<sup>2</sup> "For this [*excommunication*] to be used irreverently, and to be made an ordinary process, to lackey up and down for fees, how can it be without derogation to God's honour? ... Upon this observation I ground two considerations: the one, that this censure be restored to the true dignity and use thereof; which is, that it proceed not but in causes of great weight; and that it be decreed not by any deputy or substitute of the bishop, but by the bishop in person."—Bacon's *Works*,

to them, not apprehending how offices of skill and trust could in law, reason, or conscience, be so delegated. And as to so many more things needing reformation, he was of my lord Verulam's judgement<sup>1</sup>. As to church ceremonies, as things indifferent, he was indiffering<sup>2</sup>, never admiring them nor judging them otherwise than Calvin did for *tolerabiles ineptias*<sup>3</sup>. Yet for these he would not break the peace nor forego the communion with the church; submitting to them, since imposed, yet wishing many of them by the same power deposed for peace's sake. And to that end in a critical time he writ his *Cassander Reformatus*<sup>4</sup> to satisfy dissenters every way, but

ed. Montagu, vii. 89, 90. One of the objections to the *et cetera* oath was that it allowed "lay-chancellors that use the keys for excommunication and absolution."—Baxter's *Life*, lib. I. pt. i. § 22. Cf. pt. iii. p. 6, § 11.

<sup>1</sup> See Bacon's *Advertisement touching the controversies of the Church of England, and Certain considerations, touching the better pacification and edification of the Church of England*.

<sup>2</sup> i. e. indifferent.

<sup>3</sup> "In Anglicana liturgia, qualem describitis, multas fuisse video tolerabiles ineptias."—This famous sentence occurs in a letter to the English exiles dat. Genevæ, xv. Kal. Febr. MDLV. (Epist. 200, page 377 of Calvini *Epistolæ et Responsa*, Hanoviæ, 1597).

<sup>4</sup> George Cassander (1513—1566), the tolerant Romanist, whose *Consultatio de articulis religionis inter Catholicos et Protestantibus controversis* is an attempt to reconcile the Roman doctrine with the Lutheran. "*Cassander Anglicanus: shewing the Necessity of conforming to the prescribed Ceremonies of our Church, in Case of Deprivation*" [London, 1618. 4to.] is the title of a work by John Sprint (*Athen. Ox.* ii. 332).

would never publish his ten hypotheses upon that subject.

58. As touching plurality and non-residence he utterly detested it, speaking often his mind in the very pulpit, and though he had from several hands the offer of great church livings freely presented him, he never would accept of any, nor desert his own people for any church preferments. He gave freely two good parsonages to two worthy friends, but he never would bear two himself, but rather chose to have one, and at the last none at all.

59. He much admired the particular providence of God which in his lifetime befel him, being often delivered from imminent dangers, which appeared to him by sea and land. In his youth he was prevented in his purpose of marrying one who would never have answered his hopes, and that by the stumbling of his horse, when he was upon his way for the consummation of his design; and though he resumed that resolution two months after, at the same place, he was by some misgiving injections carried directly backwards, and never would more meddle in that matter, living soon to see his own folly in that design.

60. In his nature he was active above most of men, but was of a constitution too fine, and seemed to all men rather hectic and consumptive; neither did he escape many years without agues of long continuance, in which he could not lie in his bed many moments. But about the fortieth year of his

age he fell into a burning fever, which soon brought him to the suburbs of death. In the highth of it he had high transports of joy, after which he lay *in triduo mortis*, all physicians and friends giving him for gone, and in these his transports he spake at a rate above mortality, as if he had been rapt into the third heavens, yet with that order of words and consistency of sense, that none could judge him delirious, nor was there one passage spoken or acted whereof he was not able himself to give a full account after, though he confessed himself at that time to have had visionary representations. These wrought such serious and lasting impressions upon him, that all his life after he would have wept if any made mention of them. But this by the goodness of God turned to his great advantage both as to his outward and inward man. For this burning fever to him was a purgatory fire, that refined the whole mass of blood and humours; and this turned his blood to more briskness, so that after his recovery he was more handsome, plump, active, and cheerful than ever he had been, and more serious and heavenly in his sermons.

61. Thus he continued in a most healthful plight till about the fifty-first year of his age. He always feared the stone, being the hereditary distemper of his family, and had usually some short and sharp fits occasioned by gravel, to prevent which he constantly in July spent three weeks at Knaresborough spas in drinking these waters which much refreshed him, but after he was turned of

fifty he was sharply taken with the strangury, yet still at times was able to ride and foot it as before. In a year's time the gravel turned to small stones like mustard seed and radish seed, which he voided in great quantities every third and fourth day. Yet in the intervals he still retained his activity, but after a year's uneasiness under this distemper the stones and gravel suddenly stopt, and he seldom voided any after. He imagined that from the elapses from the reins a great stone was breeding in the bladder, and that all these lesser stones were consolidated into one great stone, which possessed his bladder, that nothing could pass. But these stones were only grown larger and too big for a passage, as appeared by his dissection after his death, for there were found in his bladder twenty-eight large stones most as big as nuts and walnuts<sup>1</sup>, and about a handful of loose sand and shells besides. His pains were so violent, that he could not turn him in his bed without great difficulty, neither

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<sup>1</sup> "Dr. Robinson of Burniston is to be remembered in all the said capacities, as a considerable benefactor, author, and a grand exemplar of patience, insomuch that he wrote his treatise of faith [above, 58, n. 2], when pains were pressing upon the patient. Upon dissection there were found thirty-five confirmed stones in his bladder, and not above two spoonfuls of moisture. Some of the stones were as large as nutmegs or walnuts, one of them which looks like the bezoar stones, and consists of several coats or incrustations, was given me by his relict, who is great-graunddaughter to Archbishop Tob. Mathews." —Thoresby's *Ducat. Leod.* 619 seq.

could he walk but softly and gingerly, nor yet endure any jogging or motion that shocked him. He could neither move on foot or horseback or in the coach without bloody water and high pains of the strangury ; nay one of the stones pressed upon one of the small guts, and stopt the passage of his excrement, that nothing passed without violence or excessive pains. This extremity of pain brought him low even to pining leanness and weakness, and the most of his time he spent upon his bed. Yet in this his illness being ready to be stoned to death (though not so unkindly as Stephen was by his enemies) he would not for some time be hindered from preaching his turns twice every other Lord's day, though he was scarce able to get into the pulpit ; neither could he stand in it at all, but had a seat erected for that purpose, and in this his low condition he finished his Annotations on the Bible, which held him about seven years [and a half or eight years<sup>1</sup>]. His death was monthly expected by all that saw or heard him, and in this his affliction he left no ways unused or books unconsulted ; but the choicest secrets of physicians yielded to him very little ease.

62. In this condition he much desired to be carried in an horse-litter to the spas which in his youth and former state had much refreshed him. Few looked for his return home, yet the water that

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<sup>1</sup> These words are struck out in the MS.



summer gave him some ease, that he returned home rather better. Then his distemper charged upon him with fresh violence, but God put it into his heart to drink plenty of cold spring water, for his pains of urine required great quantities of drink, and strong drink he could not drink to excess, and therefore fell to the use of water; and it proved an ordinance of God for his relief. He constantly to his dying day drank a pint of cold water going to bed, and in the night at three or four times a pint and half, and in a morning fasting three pints at least, often four: sometimes in cold nights he put a little milk into his water, and sometimes a spoonful of brandy. This course in half a year's time turned his body into a soluble frame, to constant evacuations morning and night. It broke wind continually downwards and abated his strangury pains, it procured him a better appetite to his meat, and he grew more fleshy, corpulent, well-favoured, improved in his carcass near three stone weight in two years time. But the stones being unremoved, his difficulty of urine still continued, but with slighter fits of the strangury. He recommended his plentiful use of spring water to many persons afflicted with the stone and wind in the bowels, and they found great benefit thereby. And by this means for some years he protracted his painful pilgrimage to the comfort of many, and would have been witty and pleasant in his conversation, when his extremities were not upon him; and under his pressures he was silent, patient, and

submissive, thankfully praising God for these father-like corrections. •

63. He was very often looking into his grave ere he fell into it; witness his frequent sermons of mortality (which others deemed his funeral sermons) and his setting of his house and heart in order yearly, to prevent all differences and disputes amongst relations; he therefore had his will and testament ever in safe custody well attested, and in his last will having secured provisions for his schools, hospitalers and almspeople, he committed to me the especial care of these his schools and hospital. He also gave me all his valuable manuscripts and library, and some of his choice breed of fine horses, and confirmed the estate he had before settled on myself and children, having formerly assigned to me his living and beloved people to me. So great were the benefactions of my ever honoured uncle, but the greatest part of his estate he gave to his beloved brother, Sir Leonard Robinson, chamberlain of London<sup>1</sup>, and to his only son Mr. Tho. Robinson<sup>2</sup>, whom he had set up merchant in London and given to him in order thereunto at once 1500 pounds; to these he left an estate of £800 and good lands by himself purchased, only

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<sup>1</sup> From 1689 to 1696 (Allen's *Hist. of London*, ii. 285).

<sup>2</sup> "Sir Leonard by Deborah . . . of Sir James Collet, sheriff of London, had issue Thomas, who married Lydia &c."—Thoresby's *Ducat. Leod.* 263. He was knighted by William III. Oct. 29, 1692 (*Engl. Baronetage*, 1741, v. 226, where is an account of the family).

reserving out of the same a moderate jointure for his wife for her life, and a life estate of 130 pounds per annum purchased by that worthy lady Mrs. Ann Savil, who did not survive him much above half a year; nor was he unmindful of any of his friends.

64. But at last after he had long waited for his dissolution, God sent that messenger for his servant whom he found thus prepared. His distemper made a fresh attack upon him at Ripley, whither he had been carried for the benefit of the Spas, and after a close confinement to room and bed it entirely stopt his water, that by no means it could pass from him, which, as he had conjectured, struck him with an apoplexy, and transported him to his heavenly Father, the 27th of November, Anno Dom. 1694<sup>1</sup>, in the 66th year of his age. And his body was conveyed to Burneston, in the quire of which church he lieth buried under a marble stone<sup>2</sup> which himself had prepared.

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<sup>1</sup> "1692. July he went to Ripley and staid there till his death which happend Nov. 27, 1694. buryd Nov. 30."—*MS. Chronol.*

<sup>2</sup> With this inscription:

"Matt. Robinson A.M.  
Per 40 Annos Pastor Fidus,  
Dotibus Gratiaë, Naturæ, Fortunæque Datus,  
Sacra Theologia Medicinæque Insignis.  
Charitatis Monumenta alibi posuit,  
Hic Corporis Exuvias deposuit.  
Anno Ætatis { 66  
Annoque Dñi { 1695."

Whitaker, ii. 130.

65. In this fulness he lived, and thus he died, leaving behind him these many monuments of his good name, never to be forgotten in these parts.]

G. GREY.



*“The only way to make a man’s notion his own, is to communicate and discourse about it, and submit it to examination: so that those, that are most profitable, are most profited, and by communicating themselves they are most improved.”—WHICHCOTE’S Aphorisms, No. 59.*

*“Man had need be universally skilled, to have right done him in the world; for generally, things are done for the vendor’s gain, and not for the buyer’s service: whereas every profession does imply a trust for the service of the public. The artist’s skill ought to be the buyer’s security.”—Ibid. No. 371.*





## APPENDIX.

*“Life of Matthew Robinson, written by himself.”*

THE MS. which is here for the first time printed is contained with others in a folio volume (S. 19) in St. John's College Library. It is written on 11 leaves (22 pages) in two different hands. A title in Zachary Grey's hand (see University Library MS. Ee. 6. 42) runs thus: “The Life of Mr. Matthew Robinson, M.A. Vicar of Burniston in the North Riding of Yorkshire, and Diocese of Chester; and Some Time Fellow of St. John's College Cambridge. All written with His own hand, excepting the Four Last Pages.” This account is confirmed by Robinson's signature in the Johnian register, when he was admitted to a fellowship; for it is written in the same crabbed hand as the first 18 leaves of the MS. (the entry made on his admission to a scholarship appears to be in a different hand). Two separate papers (both, I believe, in Z. Grey's hand) are preserved with the MS.; one contains Robinson's epitaph; the other, a chronology of the principal events of his life; this I have quoted

in the notes as *MS. Chron.*; it is addressed "To — Gray, Esq." and has a note by Baker. "Apr. 3<sup>tio</sup>. 1650. Ego Math. Robinson Dunelmensis admissus sum in perpetuum socium pro D. Fundatrice." As Robinson's nephew George Grey completed the life, and as his son Zachary had a literary correspondence with Baker, it seems probable that the MS. was presented to the Library by Zachary, whose brother George notes in his diary (Dec. 1704, in Surtees' *Hist. of Durham*, ii. 16): "This winter I copyd uncle Matthew Robinson's Life, and prepared his MS. annotations on the Bible for binding." The MS. has chronological notes and corrections (by Z. Grey?) and passages, often very characteristic, are crossed as if for omission.

The following classified index of words spelt otherwise than our modern fashion requires may be useful to the philological reader. It will be seen that the greatest blunders occur in George Grey's portion of the life.

1 *Contractions of præ, pro, per, par, the, that, and: com̄ons, sum̄s.*

2 *Additions (a) of consonants: badd, bedd, colledges, fledd, gladly, redd, studdys, unredd; off (for of); begg; chatechized (p. 58), chatechisticall (p. 72); ethicks, Newkarkers, physicks, poeticks, publick; beutifull, chapell, citadell, civill, Hanniball, harlott, naturall, pensills, plentifull, royallist, scholler, subtill, vallue; sum̄s; runn; parsnipps, trappan, turnepps, upp; vancurriers (p. 52), warrs; purchasses (p. 53); att, butt, carryotts, gnatts, gott, mett, pittty, poetts, visitts, writt, yett; Newark.*

(b) *of vowels: cærimonys, cloaths, doated, neaphevs, quæstions; abroad (or abrode), addresseing, airely (early), beate,*

bookes, briefly, concernes, countervaille, fairely, finde, flye, flyeing, goe, gowne, greate, hee, hoōres (hours), kingdome, laureate, Lincolneshire, memoires, neere, noe, payne, poeme, schoole, seate, slaine, soe, solemne, swarmes, taskes, tooke, trye, turnes, Tweede, yeare; haire (hares), haisten, their (there, p. 32); looth (p. 34, l. 1, but loth ib. l. 2), poosted; authour, bachelour, desertours, governour, guarding (garden, p. 59), gilded, louse (lose), moderatour, souldier, Spaulding; Spaws; Gretay.

3 *Omissions (a) of consonants*: adresses, medlar (meddler); of (off); genteely (p. 55), shels (p. 77); recomended; leanness (p. 78); ile (isle); manuscrips (p. 80).

(b) *of vowels*: abrode, brest; Cambridg, censurs, cloths or cloaths, entred, frontispice, judgment, mony, recreat, tendred, therefor; portrature, vew.

4 *Changes (a) of vowels*: *a* for *e*; Tease, trappan (p. 21), speach (p. 23), medlar (p. 52). *a* for *i*; ostrages (p. 17). *a* for *u*; Veralam (p. 74). *ai* for *ea*; airely (p. 6). *e* for *a*; compleine (p. 71), continuence (p. 76), deteined (p. 67), embassadour, grammer, neere, pleasent (p. 79), scollers (p. 33), then (than): except (accept, p. 75). *e* for *i*; complement (p. 49), emminent (imminent, p. 71), enquiry (p. 21), sereous (p. 37). *ea* for *e*; feavour (p. 76). *e* for *ie*; greivous (p. 73). *ei* for *ai*; streight, streiter (p. 67), streines (p. 48). *ei* for *ie*; peices, freinds. *ew* for *ue*; fewles (fuel, p. 61). *i* for *a*; cabbish (p. 79). *i* for *e*; cariere (p. 33), deligated (p. 74), dispaired (p. 28), dispised (p. 4), dispite (p. 26), enimys, imploy (pp. 1 and 40), ingaged (p. 8). *i* for *y*; Vandike. *o* for *ew*; soed. *oo* for *au*; deboochery (p. 46). *u* for *o*; attorney (p. 54), bloud (p. 76). *u* for *w*; bauling (p. 32). *u* for *y*; presbuterian (p. 73). *y* for *i*; appoynted, beautyfull, choyce, dayly, fayled, hystory, joyn, mayntain, onyons (p. 59), payne, paynting, plentyfull, polytitian (p. 52), prayses (p. 72), trayned (p. 72).

(b) *of consonants*: *c* for *qu*; corum (p. 52). *c* for *s*; paradice (p. 33). *c* for *t*; Grocius (p. 53). *f* for *v*; strife (p. 36). *k* for *c*; carkass (p. 79), unkle (p. 80). *s* for *c*; defense,

pensills, practise (p. 40). *s* for *t*; mension (p. 76). *s* for *z*; seised (p. 24). *t* for *c*; physitian (p. 38; phisitians, pp. 76, 78), polytitian (p. 52), velotiores (p. 69). *t* for *d*; Huntington. *t* for *s*; mantion (p. 62), paritioners (p. 70), persuasion (p. 72). *z* for *s*; anatomizing (p. 32), chozen (p. 23).

To these irregularities in spelling must be added some peculiarities of inflection; (1). *Plurals*: cærimonys (p. 74), countrys, dignitys, enimys, ferrys, infirmitys, lifes, monys, pluralitys, themselves. (2). *Preterites*: breed (p. 47), see (p. 35; foresee, p. 57). (3). *Participles*: acquitt (p. 69), committ (p. 68).

#### *Additional Notes.*

p. 4, n. 2. *aggranreverzed*. A friend suggests that this corrupt word is intended for some form of *aggravesco*.

p. 4, line 6 from foot. R. Urban. Raffaele.

p. 5, n. 2. I owe the following extracts relating to the Robinson family to the kindness of the Rev. John Ward, rector of Wath near Ripon.

#### *Robinsons &c. at Burneston, co. York.*

The Registers at Burneston near Bedale, co. York, commence A. D. 1566, and for the most part are perfect and in a good state of preservation. During the latter part of the reign of Charles I., and the first years of the commonwealth, when most of the neighbouring registers were laid aside, these were, on the contrary, well kept.

The name of Robinson occurs from the commencement of the books down to the present time (1856). Some of the following extracts may relate to the family of the Rev. Matthew Robinson, who became vicar of Burneston in 1651, and resigned 14 Sept. 1682, and other extracts are added to shew the succession of Vicars.



A John Robison of Exilby in Burneston parish, had 4 children baptized between 1568 and 1577, viz. Anne, Dorothy, *Leonard* and Thomas.

Richard Robison, of Exilby, had Thomas and Alicia baptized in 1624 and 1625.

1636 (7). Feb. 14. William Robbinson filius M<sup>ri</sup>. Joh'is de Burn. Vicarius (*sic*, and so below) baptiz. fuit.

1647. June 23. John, the sonne of Mr. John Robinson of Burneston, bapt. June 23.

Michael Robison of Leeming Lane had the following children: Francis in 1650, Jane 1651, John 1653, Mary 1654-5, William 1656-7 (the father called of Exilby in this and the next entry), Katherine 1659, Richard 1662, Michael 1665-6.

1684. Elizabetha filia Georgii Gray Vicarius de Burneston baptizata fuit decimo nono die Junij.

1686. Zachariah filius Georgii Grey Vicarius de Burneston baptizat. fuit sexto die Maij.

1689. Mattheus Fil. Geo. Grey Vic. de Bur<sup>n</sup>. Spt. 12. (baptized.)

1694. Hanna filia Georgii Grey Vicarius de Burneston March 30. (baptized.)

1703. Decr. 12. William sonne of William Robison of y<sup>e</sup> Street (Leeming Lane, baptized).

1712. Juliana, y<sup>e</sup> daughter of Jos. Robinson, Vicr. of Burniston, June 26 (baptized).

(Mr. Joseph Robinson seems to have omitted to enter many baptisms during his short incumbency: his own child Juliana is, perhaps, the last regular entry. Other entries were made and scrupulously certified by different people.)

John Robinson, vicar of Burneston, took the register into his hand from the first of September, 1716.

1717. May 2. Rachel, daughter of John Robinson, Vicar of Burneston. (baptized.)

1717. Oct. 12. Dorothy, daughter of Elias Robinson of Burneston. (baptized.)

- 1719 (20). March 7. Margaret, daughter of John Robinson, Vicar of Burneston. (baptized.)
1724. April 25. Elizabeth, daughter of John Robinson, Vicar of Burneston. (bpd.)
1725. September 29. Isabel, daughter of John Robinson, Vicar of Burneston. (bpd.)
1732. July 29. John and Wm. sons of Francis Robison of Leeming Street. (bpd.)
- 1735 (6). Jan. 9th. Thomas, son of Mr. John Robinson, Vicar of Burneston. (bapt.:—by his second wife Mary Fisher, of Scruton, co. York, whom he married at Well, co. York, 26 Decr. 1734.)
1737. June 3. Thomas, son of John Robinson, Vicar of Burneston. (baptd.)
1739. June 17. Mary, daughter of John Robinson, Vicar of Burneston. (baptd.)
1739. Oct. 11. Deborah, daughter of Mr. John Robinson, son of the Vicar of Burneston. (baptd.)
- 1741 (2). Jan. 30. Ann, daughter of William Robinson, clerk, curate of Leeming. (bpd.)
1743. Novr. 28. William, son of John Robinson, Vicar of Burneston. (baptized: by his third wife, Elizabeth Greaves of Prescot. See Burneston marriages.)
1744. Decr. 23. Elizabeth, daughter of John Robinson, Vicar of Burneston. (bpd.)
1746. May 17. Ann, daughter of John Robinson, Vicar of Burneston. (bpd.)
1747. Aug. 7. Sarah, daughter of John Robinson, Vicar of Burneston. (bpd.)
1749. Decr. 20. Richard, son of John Robinson, Vicar of Burneston. (bpd.)
1773. Jan. 31. Ann, daughter of Mr. William Robinson of Burneston. (bptd.)
1775. July 22. Charles, son of the Rev. Mr. Heneage Elsley of Burneston (baptd.). His other children, Gregory, 7 Octr. 1776—Elizabeth, 20 April 1778—Charles 18 June 1779.

1792. Sept. 15. Charles Heneage, son of the Rev. Heneage  
Elsley and Miriam his wife, of Burneston. Now  
Recorder of York.
1782. April 29. Ann Wilkinson, the daughter of Mr. Wil-  
liam Robinson of Burneston. (bpd.)
1789. Oct. 20th. Mary, daughter of Mr. William Robinson  
of Burneston and Mary his wife. (bpd.) Other chil-  
dren of Wm. and Mary baptd. Elizabeth, 10 Oct. 1790—  
William, 30 Oct. 1791—Catharine, 19 Oct. 1792—  
William and Jane, twins, 2 Dec. 1793—  
Emma, 26 Apr. 1795—Richard, 24 July, 1796—  
Thomas Madgson, 17 Feb. 1799.  
(Regr. not searched after A. D. 1812.)

*Burials.*

- 1567 (8). Januarij 31. Miles Robisonn de Thexton sepultus  
fuit.
1592. Ap. 21. Henricus Waddington Vicarius sepultus fuit.
1600. Sep. 4. Jana Robison de Thexton sepulta fuit.
- 1606 (7). Januarij 29. Richardus Wilson Vicarius de Bur.  
sepultus fuit.
1613. Majj 11. Dorothea uxr. Nicholai Robbison sepulta fuit.
1614. Octb. 9. Johnes Robbison de Gatenby sepultus fuit.
1617. Novber 14. Nicholaus Robbison sepulta fuit. (sic).
1623. Junij 16. Mrs Margareta Robbinson de Allathrop  
sepul. fuit.
1625. Julij xxvijth. Mr. Thomas Robbinson de Allathorppe  
sepults fuit Junii (sic) 27, 1625. (This entry, which  
is written in very large German text, stands between  
an entry dated July 28 [immediately preceding which  
are other entries in July] and an entry dated August  
27.)
1641. Novb. 8. Phillis Robison de Thexstone sepulta fuit.
1645. May 4th. Gifferey Robbison of Theakstone was buried.
1651. Mr. John Robinson, Viccar of Burnestone, depted this  
life the 28th of May 1651, and was interred the 29th.  
(In German text.)

Scripta sacrata probant, æterna memoria Justī est,

Vives ore hominum, vivus in arce Jovis.

The Just's remembrance lasts for aye, soe saith the word,

Then live with men, thou ever; who livest with the Lord.

1668. Michael Robison de Leeming lane sepultus fuit vicesimo septimo die 9bris.

1674. Richardus Vitty parœciæ Burnestonensis viginti annos Clericus ejusdemque Registrarius, piâ & honestâ Quinquaginta quinq. annorū peregrinatione lassatus, Terras reliquit & Cœlos (speratum habitaculū) adivit, secundo die Maii; dieq. postero Corpus in pulverem (nec sine lachrymis) mœsta Amicorum Turba demittebant. (Vitty was sworn in registrar in 1653; his appointment as clerk does not appear.)

1675. Johannes filius Cath. Robison viduæ de Leeming lane sept. fuit vicesimo sexto Maij.

1684. Anna fil. Geo. Grey Vicarii de Burneston Spta May 17.

1684. Gulielmus Robinson de Rippon Sptus Novr. 5.

1689 (90). Gulielmus Rider Pædagogus de Burn. Spt. Jan. 14.

1690. Elizabetha Geo. Grey Vicar. de Burn. uxor Aug. 2.

1694. Mattheus Robinson Vicar. de Burn. Novr. 30.

1696. Winnefridia Robinson extraparochialis Sept. 27.

1697. Catharina Robison de Street May 27.

1711. The Reverend Mr. George Grey, Vicar of Burneston, June 13th.

Quod cecidit pulvis fuit, atq. umbratile Corpus,

Cui tegmen tellus sesquipedale dedit;

Enthea sed Psyche perituræ nescia mortis,

Morte triumphata regnat in arce poli.

1720. April 13. Ann, wife of Francis Robison of the Street.

1720. May 24. Mrs. Grey, wife of the late vicar of Burneston.

1720. Sepr. 25. Joan, wife of William Robison of the Street. (Leeming Lane, an old Roman way between Aldborough and Catterick. 20 miles.—The boundary of many parishes, but not of Burneston.)

1721. April. 17. William Robison of the Street.

1722. Aug. 19. John Day of Burneston, nephew of J. Robinson, Vicar.
1724. May 26. Elizabeth, daughter of John Robinson, Vicar of Burneston.
1725. 7ber 29. Mrs. Rachel Robinson, wife of John Robinson, Vicr. of Burneston.
1726. 7ber 14. Francis Robison of the Street.
- 1732 (3). Feb. 8. Dorothy Robinson from Rippon Parish.
- 1733 (3). Feb. 17. Ann Robinson of Burneston.
- 1733 (4). Feb. 17. William, son of Francis Robison of Leeming Street.
1736. April 28. Thomas, son of John Robinson, Vicr. of Burneston.
1739. June 17. Mary, wife of Mr. John Robinson, Vicr. of Burneston. (Mary Fisher.)
- 1741 (2). Jan. 22. John Robison of Leeming Street.
1747. April 2. Ann Robison, widdow, of Exelby.
1754. June 1. Joseph Robison, servant at the Oak Tree in Leeming Lane.
1758. Aug. 19. Sarah, daughter of John Robinson, Vicar of Burneston.
1759. May 15. Henry Vitty, under master of Burneston school.
1764. Decr. 18. The Revd. Mr. John Robinson, clerk, M.A. Vicar of Burneston.
1775. July 23. Charles, son of the Revd. Mr. Heneage Elsley of Burneston.
1781. Dec. 29. Ann, daughter of Mr. William Robinson of Burneston.
1786. Dec. 13. Mrs. E. Robinson, widow, of Burneston. (Elizabeth Greaves.)
1788. April 9. Anne, wife of Mr. Robinson of Burneston. (Qy 1st wife of William.)
1789. May 27. The Revd. Gregory Elsley, clerk, M.A. Vicar of Burneston.
1792. Jan. 6. William, son of Mr. William Robinson and Mary his wife, of Burneston.

1798. May 9. Mrs. Mary Elsley of Carthorpe, widow of the late Revd. Gregory Elsley, M.A. Vicar of Burneston.
1801. Feb. 10. Jane, daughter of Mr. William and Mrs. Mary Robinson of Burneston.
1803. June 23. Mr. William Robinson of Burneston.  
(Register examined to the end of A. D. 1812.)

*Marriages.*

1593. Julij 9. Richardus Robbinson et Anna Runthaite nupti fuerunt.
1594. Junij 26. Mr. Thorneton et Mrs ffrancis Robbinson nupti fuerunt.
1611. Junij 16. Marcus Gayle et Margaret Robbinson nupti fuerunt.
1612. Novb. 26. Michael Robbinson et Elizab. Rayson nupti fuerunt.
- 1619 (20). ffebruarij 7. Mattheus France et Anna Robbinson nupti fuerunt.
- 1622 (3). ffebruarij 1. Marcus Linsdayle et Elizab. Robbinson nupti fuerunt.
1623. Novb. 13. Richardus Robbinson et Anna Mitchell nupti fuerunt.
1649. Apr. 28. Michael Robison and Catherine Barugh married.
1657. Mr. Matthew Robinson, minister of the gospell in the parish of Burneston, and Mrs. Jane Pickring of the City of Yorke, in the pish of Cruse Church, the daughter of Mr. Marke Pickring of Ackworth, deceased, after the publication of there agreement to marriage three severall Lords dayes, viz. the thirteenth, twentieth, and the twenty-seventh of September, in our Church at Burneston, att the forenoone exercise, were accordingly married twelveth day of October, in the yeare of our Lord God one thousand six hundred fifty and seven.
1665. Georgius Carter and Anna Robbinson nupti fuerunt decimo quinto die Junij.

(A Deficiency in the Register from 11 Nov. 1684 to 29 Decr. 1698.)

1700. June 13. Thomas Dun and Katharine Robinson.  
 1703. June 20. William Robison and Joanna Langdaile.  
 1704. Gatenby—Mr. John Warcopp and Mrs. Eliz. Grey  
 married, Aprill 17.—Gatenby a hamlet in Bur.  
 (a Chasm from Feb. 1711 to Septr. 1716.)  
 1739 (40). Janry. 26. Francis Robinson and Mary Pybus,  
 both of the Street, by Banns.  
 1740. Dec. 29. John Robinson, Vicar of Burneston, and  
 Elizabeth Greaves, late of Prescot in Lancashire,  
 with License.  
 1746. April 23. John Robinson of Bedale and Ann Kay of  
 Carthrop, by Banns.  
 1751. Novr. 12. Edward Robinson and Mary Kettlewell of  
 Theakston, by Banns.  
 (Register examined down to A. D. 1812.) Heneage  
 Elsley first signs as Vicar, 10 May, 1790,  
 and continued to the end of 1812.

*Robinsons at Hornby, co. York.*

1677. Mr. Eunard (Query Leonard) Robinson of Gill Hall,  
 buried 8 October, 1677.  
 1681. Mrs. Robinson of Gill Hall, widow, was buried the 1st  
 of November, 1681.  
 1682. Leonard, the sonne of Mr. Leonard Robinson of Gill  
 Hall, was baptized the 31 January.  
 1684. William, son of Mr. Leonard Robinson of Gill Hall,  
 was baptized ye 3d day of July, 1684.  
 1695. Mrs. Ann Robinson of Gill Hall, was buryed May 30,  
 (maiden name Barker, wife of the merchant).  
 1695. Mr. George Lightfoot and Mrs. Catherine Robinson,  
 both of Gill Hall, were married Dec. 26.  
 1699. Mr. Leonard Robinson of Gill Hall (merchant) buried  
 Dec. 24.  
 1699. William, son of Mr. William Robinson of Arrathorne,  
 buried Feb. 29.

1703. Jane, daughter of Mr. William Robinson of Arrathorne, buried Jul. 4.
1703. Mr. William Robinson of Arrathorne (Practitioner in Physick), buried Nov. 8.
1705. Leonard Robinson of Gill Hall, gent. buried Nov. 3.
1708. Note! that the marriage of Mr. William Robinson of Gilhall with Mary, daughter of Mr. Thomas Cottingham of Tunstall, should have been plac'd before in y<sup>e</sup> Register: they being married Jun. 10.<sup>1</sup>
- (The above note stands between Feb. 27 and Mar. 17, 1708 (9).)
1713. Mrs. Mary Robinson, widdow of Mr. Leond. Robinson, late of Gill Hall, dyed at Easby, and was here buried Apl. 11.

(Copied from the Topographer, Part XVI. Octr. 1854) p. 336, where there are Harrisons of the Allerthorpe family.

Thomas Robinson, son of William Robinson, Esq. and Ann his wife, was baptized at Wath, 27th March, 1701. They occupied Middleton Hall in Wath parish.

p. 6, l. 9. *his om. MS. nine. 8. man. prim. 9. man. sec.*

<sup>1</sup> This William Robinson was afterwards of Easby near Richmond, and was the son of Leonard Robinson of Gill Hall (merchant).

William and Mary had issue Leonard and 4 daughters, viz. Mary; 2 Sarah, md. to Mr. John Stapyhton Raisbeck of Stockton on Tees. 3 Elizabeth. 4 Frances, md. to Revd. John Brewster, A.M. Vicar of Greatham, afterwards of Eggescliffe, co. Pal. Dunelm, the historian of Stockton.

Leonard the son, md. Priscilla, 2d daur. of Peter Consett, Esqr. of Brawith, co. York, and had issue 4 daurs. 1 Elizabeth, md. to Robt. Wilkinson of Stockton, Banker. 2 Anne,\* md. Bartholomew Rudd, Esqr. 3 Priscilla, md. Frederick Lumby of Stockton, Banker. 4 Mary, md. her cousin, Leonard Raisbeck, of Stockton, Esqr.



p. 7, n. I.

Some readers may be interested by an extract from Corderius' preface (dat. Genevæ, VIII. Idus Februar. Anno Christianæ Redemptionis MDLXIII. Ætatis autem nostræ LXXXV.), in which he speaks with just pride of his pupil Calvin and his teacher and patron Robert Stephens. "Annus agitur minimum quinquagesimus, ex quo suscepta docendi pueros provincia, in hanc cogitationem totus incubui, qua possem ratione efficere, ut pueri pietatem bonosque mores cum humanarum literarum studiis conjungerent. Quamvis enim, cum Parisiis primum eo munere fungi cœpi, (cum in aliis gymnasiis, tum in Rhemensi, S. Barbaræ, Lexoviensi, Marchiano, Navarræo) nondum mihi verum evangelii lumen illuxisset, sed in profundis superstitionum tenebris demersus jacerem; discipulos tamen meos bona fide semper, non solum ad humanitatis studia, sed etiam ad cultum divinum adhortabar: (si tamen eo nomine appellare licet profanos illos falsæ ecclesiæ ritus, quos ego pene ab incunabulis hauseram, et Deo acceptas esse mihi persuaseram.) Me autem in illo instituto constanter perseverasse, satis idonei sunt testes libelli aliquot a me diversis temporibus editi in quibus scribendis semper mihi consilium fuit ad utrumque horum simul pueros formare: idem testari possunt et mei discipuli, e quorum ingenti numero cum supersint ad hunc usque diem plerique celeberrimi viri; unus tamen potissimum in præsentia mihi occurrit ex iis quos Parisiis docui, præstantissimus ille vir Joannes Calvinus, quem honoris causa nomino. Ex quo autem mei misertus Pater clementissimus mentem vera sui evangelii cognitione illustravit, multo etiam ardentius id propositum persecutus sum. Quod et Nivernensis schola, et aliquanto post etiam Burdigalensis (ad quam, Lutetia profugus propter evangelicæ doctrinæ professionem, me contuleram) per triennium experta est. Sed cum et plenior evangelii cognitio deinde accessisset, et liberior etiam, imo vero prorsus libera mihi esset ejus professio; tum vero voti mei compos reddi vehementiore desiderio quam unquam antea concupivi. Atque id testari hæc

schola Genevensis jampridem potuit, in qua ego, relicta Burdigalensi, docui: potuit autem Nicomensis, cujus per annos circiter septem fui moderator (de Neocamo autem in Helvetiorum finibus sito loquor:) potuit et Lausanensis id testari, ubi gymnasiarchæ partes annos totos duodecim magnificentissimorum dominorum Bernatum auspiciis sustinui: potuerunt (inquam) una cum Genevensi hæ quoque scholæ id testari: sed et nunc eadem mihi testis esse potest, cum in eam me secundo Pater ille benignissimus, senectutis meæ misertus (quæ annum octogesimum quintum attigit) tanquam in portum tutissimum, post infinitos labores et multa pericula receperit. Ex quo tempore sæpissime mecum cogitavi, quæ potissimumve inservire illi possem, qui me per totam vitam tanta benignitate prosecutus esset, meque tot laboribus et periculis liberasset. Cum autem Robertus Stephanus, amicorum meorum intimus (quo primum doctore ad evangelii cognitionem usus fueram) me, ut alias sæpe, ad scribendum aliquid pueris vehementer hortaretur, et adminicula quæcunque necessaria essent polliceretur, atque adeo jam me benignissime suis sumptibus aleret, animum ad eam rem appellere cœpi. Sed (pro dolor!) Robertus ille meus haud multo post ex hac vita ad Christum, non sine maximo literarum detrimento, commigravit. Neque tamen ego incepto destiti" &c.

p. 9, n. 3. "The king had more than a month's mind (keeping seven years in that humour) to procure the pope to canonize king Henry the Sixth for a saint." Fuller's *Church History*, ii. 502 (ed. Brewer).

p. 10, l. 6. See the relation of the siege of Newcastle in Somers' Tracts (ed. Scott), v. 279.

p. 10, n. 4. Calamy says of Thomas Hill (*Cont.* p. 856): "So expert a linguist when he first went to the university [Cambridge], not only in the Latin, Hebrew, &c., but in the Greek tongue,

usually so defectively understood, that he was owned even at his admission to be superior in it to many or most of the tutors."

p. 14, n. 4. See Herrick's premature pæan, *Hesperides* (ed. Pickering), ii. 84.

p. 15, lin. penult. *about seventeen*. So *man. sec.*; but 14, *orig.*; almost 17, *man. tert.*

p. 16. The relation between tutor and pupil in Robinson's time, and the subjects of study, may be learnt from the following letter :

Francis Gardiner to W. Sancroft. Aug. 1646.

"I am not ignorant of the usual course of the university : most tutors I have known, if they read twice a day and took account of that, held themselves sufficiently discharged of their trust; few did so much. If my judgement fail not, my son can soon digest what shall be read to him in half an hour, either in logic or philosophy.

"I hope therefore you have, beside the common task, appointed him some select Greek author to converse with, and that he hath your assistance to make some progress in the Hebrew Bible. For his geometry and arithmetic, his fancy tending that way, may happily cause him to spend some hours in those studies (I would not have any trifled away).

"For a recreation I could wish, if the place afford any, he had the help of a master in the French language, that the little he hath be not lost.... I know I expect no impossibilities, though perhaps

somewhat more than ordinary, 'as I confess (on your encouragement) I do from you.... Above all my desire is, that Sundays fast days and the like may have their particular employment in divine studies, besides his constant reading the Scriptures each morning and evening, which how he follows and understands, if you please sometime to question him, will be soon discerned."—Cary's *Memorials*, i. 151, 152.

*Ibid.* n. 3. "I deem it to be an old error of universities not yet well recovered from the scholastic grossness of barbarous ages, that instead of beginning with arts most easy, and those be such as are most obvious to the sense, they present their young unmatriculated novices at first coming with the most intellective abstractions of logic and metaphysics." Milton, *Of Education* (Mitford's ed.), iv. 382. "He passed some time at his father's house before he went to the university; which time was not lost, for his father.... read and interpreted to him a common logic, I think it was Molineus, with somewhat of metaphysics. This was some ease at his first entrance into the college." *Lives of the Norths* (1826), iii. 283. "To such as grew ripe to be removed to the universities, he read himself a brief system of logic, and sent them from him, beside the verbal art of grammar, tinctured with the syllogisms of reason." Hacket's *Life of Williams*, ii. 36. "And then possibly before they have surveyed the Greek alphabet, to be racked and tortured

with a sort of harsh abstracted logical notions, which their wits are no more able to endure than their bodies the strapado, and to be delivered over to a jejune barren peripatetic philosophy, suited only (as Monsieur Descartes says) to wits that are seated below mediocrity, which will furnish them with those rare imaginations of *materia prima*, *privation*, *universalia*, and such trumpery, which they understand no more than their tutors." J.H[all]. *An Humble Motion to the Parliament of England concerning the Advancement of Learning: and Reformation of the Universities.* London, Printed for John Walker at the Starre in Pope's-Head-Alley. MDCIL. (Cambr. Univ. Libr. Bb. 10, 14), 26. See an account of the exercises in Amhurst's *Terræ Filius*, Nos. 20, 21, who tells a story of a great Oxonian who declared Smiglecius, *next to the Bible, the best book ever written.*

p. 19, c. 10. The following extracts give some insight into the course of study pursued at Cambridge early in the seventeenth century.

"I there also first began a common-place book of divinity, . . . upon a sermon I heard preached in the university church; wherein the minister taxed the general abuse of students, who usually filled great volumes with collections touching human arts and sciences, but seldom with divinity. I was present, also, not only at the commencement in St. Mary's, but at divers divinity acts in the public schools, at problems, common-places, and catechisings, for the most part then constantly observed in their due

times in our private chapel in St. John's; oftentimes, also, at the public lectures in the schools, upon points of controversy, especially those of Dr. Davenant, the Lady Margaret's Professor, . . . in which he most clearly confuted the blasphemies of Arminius, Bertius and the rest of that rabble of Jesuited Anabaptists."—D'Ewes, i. 120.

“Of ethics, or moral philosophy he [my tutor] read to me Gelius (?), and part of Piccolomineus; of physics, part of Magirus; and of history, part of Florus, which I after finished, transcribing historical abbreviations out of it in mine own private study: in which also, I perused most of the other authors, and read over Gellius' Attic Nights, and part of Macrobius' Saturnals. Nor was my increase in knowledge small, which I attained by the ear as well as by the eye, by being present at the public commencements, at Mr. Downes his public Greek lectures<sup>1</sup>, and Mr. Harbert's [George Herbert's] public rhetoric lectures in the university: at problems, sophisms, declamations, and other scholastical exercises in our private college. . . . Mine own exercises performed during my stay here, were very few, replying only twice in two philosophical acts: the one upon Mr. Richard Salstonstall, in the public schools, it being his bachelor's act; the other

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<sup>1</sup> At this time Downes was lecturing on the *De Corona*, (139). He offered to read “a private lecture at his house” to D'Ewes and some others; but D'Ewes' allowance was too small to bear the charge, and besides he despaired of success in Greek.

upon Mr. Nevill, a fellow-commoner and prime student of St. John's college, in the chapel<sup>1</sup>. My declamations also were very rarely performed, being but two in number ; the first in my tutor's chamber, and the other in the college chapel."—*Ibid.* 121, 122.

"I spent the next month [Apr. 1620] very laboriously, being busied in the perusal of Aristotle's Physics, Ethics, and Politics ; and I read logic out of several authors. I gathered notes out of Florus's Roman History."—*Ibid.* 140.

Much too may be learnt from Seth Ward's *Vindiciæ Academicarum* (Oxford, 1654. 4to. Univ. Libr. Bb. 10, 14), where he states (c. 8) that "in the vacations our scholars are not exempt from exercise, either in the college halls, or in their tutors' chambers." In chapter 6 he complains of the comparative neglect of mathematics, but still "must needs say, that we read Ptolemy, Apollonius, and Euclid, &c." c. 8 fin. Cf. Barrow's *Opusc.* 141, Wallis in Hearne's *Langtoft*, cxlvii. and cl.

p. 20, n. 2.

Hobbes would have silenced metaphysical discussions in the universities on "points of natural

<sup>1</sup> "It fell to our turns to keep a problem together in our college chapel, upon a philosophic question, upon Wednesday night after supper, the 15th day of this instant March ; where he having read his position and I having but begun to dispute upon him, I was interrupted by a fellow of our college that moderated, to my great discontent, he pretending the hour was past which was the uttermost time limited for the agitation of such exercises."—*Ibid.* 138.

philosophy, as freedom of will, incorporeal substance, everlasting nows, ubiquities, hypostases, which the people understand not, nor will ever care for.”—*Behemoth*, 95<sup>1</sup>.

In a curious passage of his *Plus ultra* Glanvill ridicules the school metaphysics. “I take him for a person that understands the *quiddities* and *hæccities*, the *præcisiones formales* and the *objectivæ*, the *homogeneities* and the *heterogeneities*, the *categorematicæ’s* and the *syncategorematicæ’s*, the *simplificiter’s* and the *secundum quid’s*. He knows, no doubt, that *first matter* that is neither *quid*, nor *quale*, nor *quantum*; and that *wonderful gremium materiæ*, out of which *forms* were *educed* that were *never there*.” &c. &c. 118 seq. On the academic study of logic and metaphysics, see *ibid.* 127, Glanvill’s *Further Discovery of M. Stubbe* (London, 1671. 4to), 17, Ward’s *Vind. Acad.* cc. 4, 7.

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<sup>1</sup> He would have introduced instead the study of “true politics, . . . such as are fit to make men know, that it is their duty to obey *all laws whatsoever* that shall by the authority of the king be enacted.”—95. He disparages the learned languages: “Now . . . we have the Scripture in *English*, and preaching in *English*, I see no great need of Latin, Greek and Hebrew.”—*Ibid.* 148. Compare 236, 242. That his speculative admiration of ignorance was not inconsistent with his practice appears from 261 (“Who can be a good subject in a monarchy, whose principles are taken from the enemies of monarchy, such as were Cicero, Seneca, Cato, and other politicians of Rome, and Aristotle of Athens, who seldom spake of kings, but as of wolves, and other ravenous beasts.”)



p. 21, l. 4. *Ethics*. Besides the heathen moralists Ward (*Vind. Acad.* 21) names Daneus, Scultetus, Amesius, Aquinas, among others studied at the university.

p. 21, n. 2. *The new philosophy*. "He [Edw. Davenant] could not endure to hear of the new (Cartesian, &c.) philosophy. For, said he, if a new philosophy is brought in, a new divinity will shortly follow; and he was right."—Aubrey's *Lives*, 300. "Those doctors and masters that pleased went to the upper room of the museum;...many that are delighted with the new philosophy, are taken with them, but some for the old, look upon them as baubles."—Wood's *Life*, May 24, 1683. "From logic I proceeded to ethics, physics and metaphysics (consulting the schoolmen on such points) according to the methods of philosophy then in fashion in that university. And I took into it the speculative part of physic and anatomy; as parts of natural philosophy: and as Dr. Glisson (then public professor of physic in that university) hath since told me, I was the first of his sons, who (in a public disputation) maintained the circulation of the blood, (which was then a new doctrine) though I had no design of practising physic. And I had then imbibed the principles of what they now call the new philosophy."—Wallis, in Hearne's *Langtoft*, i. cl. "About the year 1645, while I lived in London,...I had the opportunity of being acquainted with divers worthy persons, inquisitive into natural philosophy, and other parts of human learning; and particularly of

what hath been called the new philosophy, or experimental philosophy...Our business was...to discourse and consider of philosophical enquiries, and such as related thereunto; as physic, anatomy, geometry, astronomy, navigation, statics, magnetics, chymics, mechanics and natural experiments...We there discoursed of the circulation of the blood, the valves in the veins, the *venæ lacteæ*, the lymphatic vessels, the Copernican hypothesis, ...and divers other things of like nature. Some of which were then but new discoveries, and others not so generally known and embraced as now they are, with other things appertaining to what hath been called the new philosophy; which from the times of Galileo at Florence, and Sir Francis Bacon (Lord Verulam) in England, hath been much cultivated in Italy, France, Germany and other parts abroad as well as with us in England.”—*Ibid.* clxi. seq. Duport was a vigorous opponent of the new philosophy. See his *Musæ Subsec.* 47, 168, 315 seq., 318. Barrow was as vigorous on the other side. See his *Opusc.* 87, 128, 141 seq., 156 seq. Also the account of the latitudinarians by S. P. (Patrick?) in the *Phenix*, ii. 508. So Glanvill in all his works: see his *Philosophia Pia*, London, 1671, c. vii. s. 4, an answer to the charge “that philosophy, *viz.* that which is called the new, teacheth doctrines that are contrary to the word of God, ... as for instance, that the earth moves, and that the moon is of a terrestrial nature, and habitable.” Also his *Further Disc.* 15: “I style them ‘*fountains of learning,*’ but tell

not what those words import; you ask me, whether it was not because the *new philosophy was so much promoted and the Royal Society as it were embryonated there?* I thought there had not been need of my explaining what I meant by learning, when I styled the universities the fountains of it. For your satisfaction, scrupulous sir, I tell you now, that I meant moral philosophy, anatomy, mathematics, languages, history and divinity, of all which parts of learning there are public professors there, and all which are studied by many worthy members of those venerable bodies, which from time to time have and do send abroad men famous in those useful sorts of knowledge. These studies I esteem as I ought, and honour the universities highly on the account of the advantages they afford for the attainment of those profitable and excellent kinds of learning. As for the natural philosophy and metaphysics, my thoughts of *them*, I confess, are different; but yet I say they are not to be thrown off.—[*Letter conc. Arist. p. 2.*]” On the other hand Meric Casaubon (*Letter to Peter du Moulin*, Cambridge, printed for William Morden, bookseller, 1669, 4to.) stoutly vindicates the authority of Aristotle.

p. 22, n. 2. Owen's *Epigr.* i. 62, 142, 164, iv. 71, 72, v. 90.

p. 23, n. 3. Hoc *vanum fæci*. MS.

p. 25, n. 2. Luke Milbourn (*Cal. Cont.* 861) also kept Jan. 30 as a fast. “The universities we give up for lost,” says Sancroft (in a letter dated Feb. 10, 1648<sup>8</sup>). Cary's *Mem.* ii. 118).

*Ibid.* ad fin. The *Vindication* was composed by Corn. Burgess, and is reprinted by Calamy (*Contin.* 737).

p. 28, l. 3. *tutor.* A travelling tutor seems to have received but a scanty salary in these times. "For T. Holdsworth's travel, I know not what to think: were there hopes of times being better, I would be loath he should accept it; and as they are, not before he were master of arts and a good assurance of keeping conditions: and yet I think £20 a short allowance."—R. Holdsworth to Sancroft, Nov. 13, 1647. *Cary's Memorials*, i. 359.

p. 31, l. 9. Read *vividissections*.

*Ibid.* n. 2. "Quin et oculos auriculis succenturiatos, ac duci rationi comitem adjungitis experientiam. Quando enim, obsecro, a condita Acadèmia in tot canum, piscium, volucrumque neces ac lanienas sanguinolenta curiositas sæviit, quo vobis partium constitutio et usus in animalibus innotesceret? O innocentissimam crudelitatem, et feritatem facile excusandam! Quid plantarum historiam dicam, etiam a neophytis vestris sedulo exploratam? qui vixdum ipsi in Musarum viretis radices egerunt, antequam plantarum omnium, quæcunque aut in agrorum liberis spatiis, aut intra hortorum septa adolescent, et vultus dignoscere, et nomina recensere possint."—Barrow's *Opusc.* 128, 129. He goes on to speak of the zealous study of chemistry, and of moral philosophy, specifying Plato, Aristotle, Cicero, Plutarch, Plotinus, Epictetus and Seneca.

*Ibid.* n. 3. "Whether Galen had any knowledge of the *venæ lacteæ* and the like, I know not."—

Meric Casaubon, l. c. 28. "The discoveries of the circulation of the blood, of the *venæ lacteæ*, &c."—Seth Ward, 35.

p. 32, n. 1. "His next scandal is *at the humming and hissing of boys, rather like geese than bees, &c.*" "Indeed, sir, the boys are to be chidden, yet I must needs tell M. Webster that all are not bees that buzz, and it appears their hissing hath been his great vexation, but that he was never troubled with their humming."—Seth Ward, 41.

p. 33, l. 6. *denied him*: denied of him, MS.

*Ibid.* l. 11. *loss of*: loss, MS.

p. 34, l. 11. *near twenty-three. 20 man. prim.*

p. 37, n. 1. Calamy (*Cont.* 861) states that Luke Milbourn was ordained by the bishop of Ely during the civil wars: but Baker in a MS. note remarks that that bishop was then a prisoner.

p. 42, n. 1. "The *Annotations on the New Testament* by Matthew Robinson were formerly in the possession of the Rev. N. J. Hollingsworth, rector of Boldon. The book was purchased at the sale of his library by Mr. Charnley, bookseller, in this town. There were only the two volumes on the New Testament." "William Dodd" of Newcastle, in *Notes and Queries* (March 8, 1856), 200. George Grey, Robinson's great-nephew, notes in his diary, April 1705, "I got uncle Matthew Robinson's *Annotations on Old Testament* bound in 3 volumes in velen, and the Gospels, Acts and Romans in another volume."—Surtees' *Hist. of Durham*, ii. 16.

*Ibid.* Hospital. The following account of

Robinson's foundation is from the reports of the Charity Commission (iv. 403, 404).

“ Burneston. School and Almshouse. By indentures of lease and release, dated 13th and 14th August 1688, wherein it is recited, that *Matthew Robinson* had lately erected a messuage in Burneston, and had placed therein a master for a free grammar school for the parish of Burneston, and one other for teaching English scholars, free for the said parish, and five poor men and women to be hospitalers within the said almshouse, the said *Matthew Robinson* conveyed a certain messuage and farm, situate in Scabbed Newton, in the county of York, containing 190 acres, or thereabouts, to *George Grey* and his heirs, upon trust, out of the rents and profits thereof to pay to the vicar of Burneston for the time being, and certain other persons therein named, so long as they should continue inhabitants of Burneston, the sum of £43. 5s. by half-yearly payments, to the intent that the same might be distributed as follows; viz. £16 a year to the chief master of the grammar school, above other perquisites appointed to him; 9s. monthly to the usher or almsmaster, besides other perquisites; 6s. to each of the five almspeople monthly, and 5s. to each of them for buying coals, to be paid at Midsummer, and £2. 5s. to be bestowed in purple shag for the clothing of the five almspeople and almsmasters, with gowns at Christmas, and also 6s. to be given them every year towards an anniversary dinner on *St. Matthew's* day.

“The premises contained in the above indenture became afterwards vested in Zachary and Matthew Grey, who by indenture bearing date 24th June 1712, covenanted with Thomas Harrison, Joseph Robinson, then vicar of Burneston, and seven other persons therein mentioned, and their successors in the said trust and charity, that they should receive and enjoy the said rent and sums of money at the times appointed by the above indenture of release of the 14th August 1688.

“We have not been able to discover any deed or writing relating to the premises of a date subsequent to the indenture of 1712.

“The estate conveyed by the indentures of 1688 is now the property of the Earl of Darlington, and the rent-charge of £43. 5s. is regularly paid in respect thereof.

“The other property belonging to this institution consists of an estate at Carthorpe, in this parish, containing 12A. and 3R. which was purchased in separate parcels with monies arising from gifts and legacies, and the voluntary contributions of the inhabitants, and conveyed to the trustees of the hospital by several indentures of bargain and sale, enrolled and dated respectively 16th April 1795, 15th April 1807, 25th November 1818; there remains, however, a small balance of £87 still due from the trustees upon the purchase in 1818.

“The land is now in the occupation of George Manners, Edward Wood, and Joseph Wright, as yearly tenants of the several parcels, at rents

amounting together to £24. 9s. per annum, being the full annual value thereof.

“ The total revenue of this charitable institution amounts at present to £67. 14s. per annum ; the rent-charge of £43. 5s. is applied according to the directions of the founder, in manner following :—

	£.	s.	d.
Salary to the schoolmaster - -	16	0	0
Do. to the almsmaster - -	5	8	0
Do. to the other five almspeople, each £3. 12s. - - - -	18	0	0
To six gowns - - - -	2	5	0
To coals to five almspeople - -	1	5	0
To feast - - - -	0	6	0
To rent, being an acknowledgment for the land given to erect the hospital upon - - - -	0	1	0
	<u>43</u>	<u>5</u>	<u>0</u>
Out of the rent of the estate at Carthorpe there is paid to each of the five almspeople the sum of £2. 14s. a year - - - -	13	10	0
	<u>56</u>	<u>15</u>	<u>0</u>

And the remainder of the rent of the land at Carthorpe is at present applied towards the liquidation of the debt before-mentioned.

“ The school and hospital are under the same roof, and contain apartments for the master and the six almspeople, one for each, besides a room, which



is used for the school-room. There is a small garden adjoining, which the almspeople occupy amongst themselves.

“ The premises are in good repair, and are kept so out of the profits which accrue during vacancies in the number of the inmates.

“ The master and six almspeople are appointed by the trustees from among poor parishioners of Burneston, a preference being shewn to those who have not received any parochial relief. The master is required by the trustees, in consideration of his salary of £16 a year, to teach 17 children, boys and girls, of Burneston, in writing and arithmetic gratis, which duty he performs. He is qualified and ready to teach grammar to any of the children whose parents may desire it. The almsmaster or usher, who is also the parish clerk, instructs as many of the children of the parish, as are sent by their parents, in reading ; but, besides his stipend of £5. 8s. he is allowed by the trustees to receive from the parents a quarterly payment of 2s. for each child, with other occasional contributions, from the parishioners.”

Mr. Samuel Hulm was the first master. “ 1687, May. I was admitted to the Latin school at Burniston, under Mr. Samuel Hulm. . . . 1691, July. Mr. Hulm going to Cambridge to take his degree of Master of Arts, I went to Ripley all that time. . . . 1693. In August I went to Ripley to visit uncle Robinson. . . . I was then learning Terence and Greek Testament.

“ October. My schoolmaster got preferment in Essex, and left Burniston school, which was a great misfortune to me. January 13. Mr. Lindsey made master, but he was not equal to Mr. Hulm in his way of teaching.” George Grey’s Diary in Surtees’ *Hist. of Durh.* ii. 15.

p. 45, l. 2. *twenty-eight: 26, man. prim.*

p. 46, n. 1. See Bury’s *England’s bane, or the deadly danger of drunkenness*, 1681; and a paper in Collier’s *Essays*, vol. iii.

p. 50, l. 3. *a: om. MS.*

p. 55, n. 1. And Dr. Bryan’s (Calamy, *Acc.* 736).

p. 56, l. 9. *servants.* So Thomas Hill (Calamy, *Cont.* 855) had been a domestic to the earl of Chesterfield before he went to the university.

p. 58, l. 2. *plate.* Mr. Ward gives the following account of this plate.

*Church Plate at Burneston, co. York.*

A chalice of silver, inscribed, “ Ex dono . . . Janæ Robin-son viduæ in usum Eccles<sup>æ</sup> de Burnston.” (sic.)

A chalice of silver, inscribed, “ Το ποτηριον της ευλογιας ο ευλογουµεν. 1 Cor. 10, 16.”

A paten of silver, inscribed, “ Ex dono Mat. Robinson, AM. vic. de Burneston, 1677.”

2 pewter flagons engraved with arms—3 lions erased at the loins: Qy Harrison? impaling 3 pheons, on a chief, a greyhound.

2 pewter patens.

A large pewter alms dish: in the centre an umbo rising to the height of the broad edge with a deep channel between: on the top of the umbo is soldered a beautiful gold enamel representing the coat armour of Charles I.

Burneston church is dedicated to St. Lambert, and Leeming chapel to St. John the Baptist. Besides Leeming there are the hamlets of Carthorpe, Gatenby, Theakston, Exilby, and Newton.

Burneston church has been restored within the last three years; and, together with the churchyard, is quite a model for a country parish.

The Free Grammar School has been put in union with the National Society, and excellent school buildings erected distinct from the Hospital: so that there is room now for all the parish children, of whom, as heretofore, 17 are instructed on the foundation endowment. This yields £16 per ann. to the Master.

The Hospital is for 6 pensioners, who receive 10s. 6d. a month each, and have other perquisites under the same endowment as the school, which is a rent-charge on certain lands at Newton belonging at present to the Duchess Dowr. of Cleveland, whose tenant pays the proceeds monthly.

p. 58, n. 2. *A Treatise of Faith.* John Richard Dalbran, Esq., of Fall Croft, Ripon, has "a fine copy of his treatise of faith with a long MS. introduction in his own hand-writing addressed to a neighbouring rector, Mr. Tatham of Kirklington. I have seen also (continues Mr. Dalbran) and perused with great pleasure the volume of Rules and Instructions for the government of his hospital and school at Burneston, where his portrait and that of his wife were to be seen some years ago, but I am told are now destroyed."

p. 59, l. 10. *barred.* This word is very difficult to decipher; but *levelled*, as a friend suggests, seems to be intended.

p. 60, l. 10. 63. Perhaps 68.

p. 62, l. 1. *Chose:* shee choze, MS.

p. 65, n. 2. "July 20, 1647. He married Frances the daughter of Thomas Robinson of Rookby Park, Esq.; she was sister to Mr. Matthew Robinson, Vicar of Burniston." Diary of Geo. Grey (Robinson's great-nephew) in Surtees' *Hist. of Durham*, ii. 14. "George Grey my father was born at Southwic, Feb. 28, 1651. He was educated at Brignal school, under Mr. Johnson, an excellent schoolmaster. 1666. He was admitted of Trinity College, Cambridge, under Dr. Gale; he was then but fourteen years old. Sept. 10, 1675, married to Elizabeth, eldest daughter of Zachary Cawdry, Rector of Barthomly in Cheshire. . . . 1676. Sept. 24. He was ordained deacon. 1677. Sept. 23. ordained priest, and presented to the living of Lawton in Cheshire. . . . 1682. Sept. Uncle Matthew Robinson surrendered Burniston living, and my father was presented to it, instituted 26 Sept. . . . Feb. 25. He bought my uncle's library and manuscripts."—*Ibid.* 15.

p. 67, l. 11. Fifths. Walker (i. 99) has printed extracts from the ordinances by which the sequestrators were empowered 'if it be desired,' to set apart a portion (not exceeding a fifth) of goods and estates seized for the use of the wives and children of 'delinquents.' These ordinances may be seen in Scobell's *Collection of Acts and Ordinances*, i. 51 (Aug. 19, 1643), ii. 344 (Aug. 29, 1654), 511 (cap. 29, 1656). By this last act the indulgence was denied to any who was "seized of to his own use, or others in trust for him or his wife, of the real estate of thirty pounds *per annum*, or possessed of a personal

estate to the value of five hundred pounds," or who should reside in his former parish. The ordinance of Jan. 22, 164 $\frac{3}{4}$  "for regulating the university of Cambridge, and for removing of scandalous ministers in the seven associated counties" is printed from Husband's *Collection* by Mr. Cooper (*Annals*, iii. 369). See too Calamy's *Abridgement*, 488. Fuller touches upon the then delicate question with even more than his usual wit and wisdom in his *Church History*, Bk. xi. sect. 11, §§ 35 seq., where after recounting various pleas on which payment was evaded he adds (§ 42): "Many more are their subterfuges, besides vexing their wives with the tedious attendance to get orders on orders; so that as one truly and sadly said, the fifths are even paid at sixes and sevens."

p. 70, l. 6 from foot. *He*: and MS.

*Ibid.* n. 2. See Fuller's *Church Hist.* vi. 83—85, *Worthies* (8vo.), i. 239.

p. 73, n. 1. *Nonconformists admitted to Church pulpits.* See instances in Calamy, *Acc.* 792, 817.

p. 74, n. 3. "Those things which he termed *tolerabiles ineptias*, englished by some 'tolerable fooleries;' more mildly by others 'tolerable unfitnesses.' In requital whereof bishop Williams was wont to say, that master Calvin had his *tolerabiles morositates*." Fuller's *Church Hist.* iv. 20 (Brewer). The sneer was too good to be lost sight of by Smectymnuus (*An Answer to a Booke entitvled, An Humble Remonstrance, &c.* London, 4to, 1641, p. 6): "As for *other translations* and the *great applause* it

hath obtained *from foreign divines*, which are the fumes this Remonstrant venditates; what late days have produced we know not, but the great lights of former ages have been far from this applauding: we are sure judicious Calvin saith, that in the Liturgy there are sundry *tolerabiles ineptiæ*, which we think is no very great applause." Cf. Hall's *Defence of the humble Remonstrance*, Works (ed. Pratt), ix. 647.

p. 76, l. penult. *Knaresborough Spas: Nazeborough Spaws.* MS.

p. 78, l. 13. Calamy (*Acc.* 722) records a similar instance of fortitude: "His [S. Jones'] patience was also exemplary under very severe bodily exercises, especially from tormenting paroxysms of the stone in the bladder, which afflicted him generally once in a fortnight, for several years before his death. His periodical fits were violent, and continued some days before they abated: and yet he went on in his ministerial service, and very rarely intermitted his work, though the sharpness of his pains extorted tears and deep groans from him, which occasioned frequent and affecting pauses in his sermons."

p. 81. § 62. "1694, Nov. 19. He [the writer's father, Robinson's nephew Geo. Grey] went to Ripley, and settled all accounts with uncle Matthew Robinson, who died eight days after of a lethargy, and was buried Nov. 30, at Burniston." Geo. Grey's Diary in Surtees' *History of Durham*, ii. 15. The inscription on the monument gives a wrong date of the year.



## INDEX OF CAMBRIDGE NAMES.

[The following facts and documents relating to Cambridge men, whose names occur in the life, have not, I believe, been before collected. These notices are designed to be supplemental to, and not to supersede, previous biographies, where they exist.]

JOHN ARROWSMITH [extracted from Baker's MS. history of St. John's, excepting the passages enclosed in crotchets].

“ John Arrowsmith, de facto twentieth master, admitted April 11, 1644.

Dr. Beale being most injuriously<sup>1</sup> ejected, one John Arrowsmith, B.D. was thrust into his place by the earl of Manchester in the following manner<sup>2</sup>:

April 11, 1644 the Rt. Hon. Edward earl of Manchester in pursuit of an ordinance of parliament for regulating and reforming the university of Cambridge came in person into the chapel of St. John's college, and did in the presence of all the

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<sup>1</sup> “ By the earl of Manchester in pursuance of an ordinance of parliament.”

<sup>2</sup> “ Regr. coll. Jo.”

fellows then resident declare and publish Mr. John Arrowsmith to be constituted master of the said college, in room of Dr. Beale now justly and lawfully ejected, requiring him then present to take upon him the said place, and did put him into the master's seat or stall within the said chapel, and did likewise straitly charge all and every the fellows, &c. to acknowledge him to be actually master of the college, and sufficiently authorised to execute the said office, notwithstanding he be not elected nor admitted according to the ordinary course prescribed by the statutes; in this time of distraction there being a necessity of reforming as well the statutes themselves as the members of the college;—and commanded this declaration and act of his lordship to be entered in the leiger books of acts of the said college, to remain on record for perpetual memory.

Accordingly it is entered in the leiger book of acts of the said college and stands recorded to perpetual memory. That lord has all the right done him he desired, and has taken effectual care that he shall be always remembered, though he lived to do right in a different manner, by restoring<sup>1</sup> some fellows (being then chancellor) that had been unlawfully ejected.

Upon his admission Mr. Arrowsmith, being required to take an oath or make a solemn declaration<sup>2</sup>, did there “solemnly promise, in the presence

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<sup>1</sup> “An. 1660. July 10. Reagr. Coll.”

<sup>2</sup> “Reagr. Coll.”



of Almighty God, the Searcher of all hearts, that, being called and constituted by the earl of Manchester, in pursuance of an ordinance of parliament, with the approbation of the assembly of divines at Westminster, to be master of the college, he would during the time of his continuance in that charge, faithfully labour to promote piety and learning in himself, the fellows, scholars and students belonging to the college, agreeably to the late solemn national league and covenant by him sworn and subscribed, with respect to all the good and wholesome statutes of the said college and university, correspondent to the covenant, and by all means would procure the good welfare and perfect reformation both of the college and university so far as to him appertained." And having done this, he took his place in chapel and lodgings in the college, without observing the usual forms required by statute, then thought fit to be regulated and reformed.

The same oath or promise, *mutatis mutandis*, seems to have been required of the present fellows (for it was taken by their successors) and seems to have been what was meant by the oath of discovery, for by the general clause, *of procuring reformation by all means*, they might oblige them to make such discoveries as were necessary thereunto. Which, with the covenant, not being of easy digestion, several of the fellows were ejected, beginning with the seniors Mr. Thornton, Bodurda, Tirwhit and Blechden, men of good worth; and others of less name and character were brought into their places,

such as could digest the covenant and would promote such a reformation as was intended. Either this was the oath of discovery, or, I believe, none such tendered; for Mr. Ash my lord of Manchester's chaplain, who was deepest in these designs, being wrote to about it<sup>1</sup>, disowns any such oath in terminis, and I know of none other like it in either university. But hard things are usually marked and branded with harder expressions, and the sufferers might give it a name that was not meant by the imposers.

Before this reformation in the members of the society the walls and house itself was regulated and reformed, as a preparation to that which followed<sup>2</sup>. All the decent furniture in the chapel was now removed, organs and pictures &c. were taken down, and so much is placed to account in the books for whited walls, and so much for closing up Fisher's and Ashton's sepulchres, now again, one or both of them, turned into apartments, and the dead and living were lodged together. The cross upon the tower was likewise removed, and the statue or image over the gate, towards the street, was taken down, and St. John was banished once more to Patmos, with good providence, as it happened, for had it not been timely and seasonably displaced from its niche<sup>2</sup>, it might probably have been thrown down afterwards in a ruder manner, to prevent idolatry, that was then the only sin we were afraid

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<sup>1</sup> "Fuller, 168."

<sup>2</sup> "Lib. Thesaur."

of. But most of this, as I said, happened some time before the master's accession to the government, and it is not to be placed to his account.

For some time the sequestrators had possession of the lodge, and having polluted it (as they had done the chapel) so much is placed to account<sup>1</sup> for sweeping and washing it, after it had been quitted by that sort of vermin.

As to Dr. Arrowsmith, his government having been almost a continued usurpation, the greatest right I can do him is to pass it over. He was removed to Trinity about May an. 1653, where he died on Tuesday before Lent an. 165 $\frac{8}{9}$ , and was buried in their chapel<sup>2</sup> Febr. 24 the same year.

He was born at Gateshead (near Newcastle upon Tyne) in the county of Durham on the same day and year with Dr. Lightfoot<sup>3</sup>, being March 29 an. 1602; was originally of St. John's, admitted scholar of the foundation<sup>4</sup> of Mr. Ashton Nov. 3, 1618, afterwards fellow of Cath. Hall<sup>5</sup>, preacher at

<sup>1</sup> "Lib. thesaur. an. 1643—4."

<sup>2</sup> "Regr. Eccl. omn. Sanct. MS. d. M." [Cf. Baker's note in Wood's *Athen.* iii. 968.]

<sup>3</sup> "Dr Lightfoot's *Life*." [Lightfoot was born at or near Newcastle under Line. l. l.]

<sup>4</sup> "Ego Jo. Arrowsmith Dunelm. admissus discipulus pro doctore Ashton, Nov. 3. an. 1618. Reg. Coll. Art. Bac. Coll. Jo. an. 1619 (16 $\frac{19}{20}$ ). An. 1630, John Arrowsmith, elected one of the university preachers, does (ex animo) subscribe the three articles as required. Regr. Acad."

<sup>5</sup> [He owed his fellowship at Katharine to Goodwin. See Goodwin's *Life*.]

Lynn<sup>1</sup> and at St. Martin's Ironmonger Lane, and one of the assembly of divines, [also one of the triers, and (with Tuckney and Newcomen) author of the *Assembly's Catechism* (Calamy, *Account*, 294)] at Westminster. He commenced B.D. an. 1633, D.D. an. 1647<sup>7</sup> Januar. 13, being vicechancellor the same year, and a grace<sup>2</sup> then passed the house for deferring his exercise till the year after his vicechancellorship was over. October 4, 1651 he was elected regius professor in divinity<sup>3</sup> upon the death of Dr. Collins, who had held<sup>4</sup> that post during his life for want of a man of equal worth to fill his room, and Oct. 6 he was presented to the rectory<sup>5</sup> of Somersham according to the purport of the letters patent of king James of blessed memory, as they are pleased to style him, a respect that might have been better expressed in their gratitude to his son<sup>6</sup>.

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<sup>1</sup> [In 1631 he married and removed to Lynn, where he remained ten or twelve years, first as curate, then as minister, of St Nicolas' Church. See Salter's *Preface* to Eight Letters of Drs. Tuckney and Whichcote, xxxi, xxxii.]

<sup>2</sup> "Regr. Acad."

<sup>3</sup> ["On the resignation of Dr. Arrowsmith, made Jan. 10, 1655, Dr. Tuckney was elected regius professor Feb. 1, 1655." Baker in Kennett's *Register and Chronicle*, 935 and MS. notes on Calamy *Account*, 78, and in Wood's *Athenæ*, iv. 142, "ex originali sub sigillo." In a letter dated Imman. Coll. Sept. 6. 1651. an account is given of Arrowsmith's probation lecture. Cary's *Memor.* ii. 371.]

<sup>4</sup> "I have the original order for his ejection."

<sup>5</sup> "Regr. Acad."

<sup>6</sup> [He seems to have been blind of one eye: "So that learning now is so much advanced, as Arrowsmith's glass eye

He has left two books<sup>1</sup> in print, his *Tactica*

sees more than his natural." [Birkenhead's] *The Assembly Man* [1681], 9.]

<sup>1</sup> "With three or four sermons, the first before the house of commons at a fast, Jan. 25. 1643 under this title: *The Covenant-avenging Sword brandished*, being then preacher of the Gospel at Lynn Norf. Also an *Exposition upon the first eighteen verses of the first chapter of St John*." [Θεάνθρωπος; or, God-Man: BEING AN EXPOSITION Upon the first Eighteen verses of the first chapter of the Gospel according to St JOHN. Wherein, is most Accurately and Divinely handled, the Divinity and Humanity of Jesus Christ; proving him to be God and Man, Coequall and Coeternall with the Father: To the confutation of severall Heresies both Ancient and Modern. By that Eminently Learned and Reverend Divine, JOHN ARROWSMITH, D.D. Late Master of *Trinity-Colledge* in *Cambridge*, and Professor of Divinity there. *The Lord possessed me in the beginning of his way, before the works of old. I was set up from everlasting, from the beginning, or ever the earth was.* Prov. 8. 22, 23. Quid est Deus? Mens universi. Quid est Deus? Quod vides, totum, et quod non vides, totum. Sic demum Magnitudo sua illi redditur, quia nihil majus excogitari potest. Si solus est omnia, opus suum et extra, et intra tenet, *Seneca*. London, Printed for *Humphrey Moseley*, and *William Wilson*, and are to be sold at the *Prince's Armes* in *St Paul's Church-yard*, and in *Well-yard*, neer *St Bartholomew's Hospitall*. 1660. The copy in *St. John's Library* has this note in *Baker's* hand: "Jo. Arrowsmith Præfectus Coll. Jo., nullo tamen justo titulo. Scripsit duos alios Libellos, Anglice unum, alterum Latine, Bibliothecæ prius donatos. Hunc (ne deesset) lego Coll. T. B." The book is in 4to, pp. 312. Our *Cambridge Library* has three of *Arrowsmith's* sermons: "THE COVENANT-AVENGING SVVORD BRANDISHED: IN A SERMON, before the Honorable House of COMMONS, At their late solemne Fast, Jan. 25. By *John Arrowsmith*,

*Sacra*<sup>1</sup> and *Chain of Principles*<sup>2</sup>: books that I have

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B.D. Preacher of the Gospel at *King's-Linne* in *Norfolke*. *Published by Order of that House.* MATTH. 10. 34. *I came not to send Peace, but a Sword. Pacem habere debet voluntas, Bellum necessitas. August.* LONDON: Printed for SAMUEL MAN, dwelling at the signe of the Swann in *Pauls Church-yard.* 1643." 4to, pp. 4 and 28. This sermon has the advantage of being shorter than many of its fellows, but it is not behind them in fury, though professedly advocating peace: e. g. "This *vineyard* whereof God hath made you *keepers*, cannot but see that nothing is wanting on your part. For you have endeavoured to *fence* it by a settled *militia*, to gather out *malignants* as *stones*; to *plant* it with men of piety and trust as *choice vines*; to build the *tower* of a powerful *ministry* in the midst of it; and also to make a *wine-press* therein for the squeezing of delinquents." *Dedication init.* "Believe it, believe it, there is no fiend to the white Devil, no Atheist to the Church Papist; no Recusant to him with the Protestant face, that hath learnt from the new masters to swallow the oaths: so a serpent (they say) having swallowed a serpent becomes a dragon." Page 11. A second sermon is entitled: "ENGLAND'S EBEN-EZER OR STONE OF HELP. Set up in thankfull acknowledgment of the LORDS having helped us hitherto. *More especially*, For a memoriall of that help, which the PARLIAMENTS Forces lately received at *Shrewsbury, Weymouth*, and elsewhere. IN A SERMON Preached to both the Honorable Houses of PARLIAMENT, (the Lord Major and Aldermen of the Citie of LONDON, being present) at *Christ-Church* LONDON, upon the late solemne day of Thanksgiving: *March 12.* By JOHN ARROWSMITH, B.D. *Published by Order of both Houses.* Hos. 13. 11. O Israel... help. 2 *Chron.* 14. 11. Lord... against thee. LONDON, Printed by ROBERT LEYBURN for SAMUEL MAN, dwelling in PAULS Church-yard, at the signe of the SWAN. 1645." 4to, pp. 2 and 34. In the dedication is a strange account of the universities: "And

often seen, but never read, and therefore must not

whereas one of the breasts of our common Mother hath been dried up of late, or rather yielded much blood instead of milk; you have already made some, and (we hope) are about to make further provision for the other, *lest the coal which is left us be quenched*, as the woman of Tekoah said to David: *lest Cambridge become as a cottage in a vineyard, as a lodge in a garden of cucumbers.*" A third sermon is entitled: "*A great Wonder in HEAVEN: OR, a lively Picture of the Militant CHURCH, drawn by a divine Pencil. Revel. 12. 1, 2. Discoursed on in a SERMON Preached before the Honourable House of COMMONS, at Margarets Westminster on the last Monethly Fast-day, January 27. 1647.*" By *John Arrowsmith*, B.D. John 16. 20, 21. *Ye shall . . . world.* LONDON: Printed by *R. L.* for SAMUEL MAN dwelling at the Swan in *Pauls Church-yard*, 1647." 4to, pp. 2 and 44.]

<sup>1</sup> ["TACTICA SACRA, Sive de milite Spirituali Pugnante, Vincente, et Triumphante DISSERTATIO, *Tribus Libris comprehensa*; Per JOANNEM ARROWSMITH, Doctorem, et Exprofessorem S. Theologiæ, Præfectum Collegii Sanctæ et Individuæ Trinitatis, quod est *Cantabrigiæ*. Accesserunt Ejusdem ORATIONES aliquot *Anti-Weigelianæ*, Et pro Reformatis Academiis *Apologeticæ*, quas ibidem è Cathedra nuper habuit in Magnis Comitibus. CANTABRIGIÆ, Excudebat JOANNES FIELD, celeberrimæ Academiae Typographus, Anno Dom. MDCLVII. Impensis Joannis Rothwell Bibliopolæ, apud quem prostant *Londini*, infra plateam quæ vulgò dicitur *Cheapside*, ad Signum Fontis in Aurifabrorum vicinia." 4to, pp. 6, 367, and 26. Dedicated to the vicemaster, fellows and scholars of Trinity, "ad supplendum utcunque desiderium sacrarum concionum, quas illic intra privatos Sacelli parietes habuisse animus erat, modo per valetudinem licuisset." Our Johnian copy (Qq. 6. 8.) has the note: "Me sibi vendicat Bibliotheca Johannensis ex dono Authoris."]

<sup>2</sup> ["ARMILLA CATECHETICA. A CHAIN of PRINCIPLES; Or, An orderly concatenation of Theological *Aphorismes* and

pretend to make a judgement of them. But of the *Chain* the editors, two heads of houses<sup>1</sup>, give this account: "That sublimity of notions with sobriety of spirit, variety of reading with accurateness of composure, sweetness of wit with savouriness of heart do seem to be linked together in so rare and happy a conjunction, as which makes this chain of principles to be a chain of pearls." If this character will recommend it to the reader, I am not unwilling it should be read. His *Tactica Sacra* published by himself he has left to the college, which is all I know of his benefactions, nor were they to be expected from a married man and father of children, that was neither long preferred nor long lived.

Allowing for the iniquity of the times and

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*Exercitationes; Wherein, The Chief Heads of Christian Religion are asserted and improved: By JOHN ARROWSMITH, D.D. Late Master both of St Johns and Trinity-Colledge successively, and Regius Professor of Divinity in the University of CAMBRIDGE. Published since his Death according to his own Manuscript allowed by Himself in his lifetime under his own hand.—ECCLESIASTES 12. 9, 10, 11. Because the Preacher . . . by one Pastor.—CAMBRIDGE: Printed by John Field, Printer to the University 1659. And are to be sold at the signe of the Seven Stars in Fleet-street near S. Dunstons Church, LONDON." 4to, pp. 29 and 490. Reprinted Edinb. 1822. 8vo. The copy of the original edition in St John's Library (Qq. 6. 27) has the note: "Ex Dono Joh. Smelt in S. Theologiæ Bacc. et hujus Collegij Socij Senioris. Die 15to mensis Martij. 1659."]*

<sup>1</sup> [Thomas Horton and William Dillingham.]



excepting the matter of Korah, he was a good man, and died<sup>1</sup> under that opinion with the men of those times and of his own persuasion.”

[See notices of Arrowsmith in the Biographical Dict. of the Soc. D. U. K., and in Brook's *Puritans*, iii. 315—318].

<sup>1</sup> [“His death,” says Henry Newcome, “was a very great and real sadness to me, for the loss the university and church hath in it.”—*Autobiogr.* i. 102. See a Latin poem addressed to him in John Hall's *Poems*, ed. 1646, 60. “While at the university, he [John Machin] had the benefit of the excellent labours of Dr. Hill and Dr. Arrowsmith, under which he received such impressions of seriousness, as he retained to his dying day.”—Calamy, *Account*, 125. “Give me leave to superadd Dr. Arrowsmith, though not in that relation (of tutor) to me; a later acquaintance indeed, but my friend of choice, a companion of my special delight; whom in my former years I have acquainted with all my heart, I have told him all my thoughts; and I have scarcely either spoken or thought better of a man; in respect of the sweetness of his spirit and amiableness of his conversation.” Whichcote to Tuckney (1651) in *Eight Letters of Dr. Anthony Tuckney and Dr. Benjamin Whichcote*, 7. Salter in his *Preface* to these letters (xxxii.) calls him a learned and able, but stiff and narrow divine, who was alarmed, like Hill and Tuckney, by Whichcote's freedom. His *Tactica sacra* is a book “written in a clean style and with a lively fancy; in which is displayed at once much weakness and stiffness, but withal great reading and a very amiable candour towards the persons and characters of those from whom he found himself obliged to differ.”—*Ibid.* xxxiv.]



EDWARD BOWLES was the son of Oliver Bowles, once fellow of Queens' Coll., Cambridge<sup>1</sup>. He was

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<sup>1</sup> "Oliverus Boules Huntingt. admissus sizator Coll. Regin. (Tutore Rud) Febr. 27, 1592. *Regr. Coll. Regin.* Oliver Bowles Hunting. admissus socius Coll. Regin. Oct. xi. 1599. *Ibid.* Bowles Coll. Regin. Art. Mr. an. 1600." BAKER'S MS. note in a copy of Calamy's *Account &c.* in St. John's Coll. Library. His work *De Pastore Evangelico* was published by his son. See too "ZEALE FOR GOD'S HOUSE QUICKNED: OR, A SERMON Preached before the Assembly of Lords, Commons, and Divines at their solemn Fast, July 7, 1643. . . BY OLIVER BOWLES, Pastor of Sutton in Bedfordshire." London, 4to. 1643. In a collection of sermons preached before the Long Parliament and the Assembly, now in the Cambridge Library (8. 23. 1 seq. which seems once to have belonged to Edward Bowles, whose autograph is in vol. 2). There is an account of Oliver Bowles in Brook's *Puritans*, iii. 466 seq. Oliver Bowles, Barry of Cotsmore, Rutland, and Julines Herring married three sisters, and when Herring, leaving for Holland, was necessitated secretly to take shipping at Yarmouth, because the then archbishop had given order that no scholar nor minister should pass without license from the council-table, Bowles accompanied him.—*Life of Herring*, (Clark 1677) 166. The famous Dr. Preston was admitted into Queens' College, Cambridge, "under the tuition of Master Oliver Bowles, one of the fellows of that house, a very godly learned man and a noted and careful tutor."—Ball's *Life of Preston* in Clark's *Lives of Divines* (1677), 76. *Ibid.* 77 mention is made of his removal to the rectory of Sutton, Beds. Preston in turn was tutor to Oliver Bowles' son Samuel. "Sam. Bowles Bedford. admissus Pensionarius coll. Regin.

educated in Cath. Hall<sup>1</sup>. When known to Robinson, he was nonconformist minister of York, and confidential chaplain to Fairfax, which led to his being employed in the correspondence with Monk previous to the restoration<sup>2</sup>. He was highly esteemed by Matthew Poole, by Tillotson, and by Stillingfleet. Besides the life in Calamy (*Account*, 2nd ed.), 779<sup>3</sup>, cf. *Continuation* 933, and Palmer's *Nonconformists' Memorial*, ii. 581, see some letters in the *Fairfax Correspondence, Civil Wars*, i. 168, 345, 354, ii. 169, 170 note. "Honest and judicious Mr. Edward Bowles." Baxter's *Life* lib. i. pt. i. § 81. Calamy, who tells us (781) that he was very facetious in conversation, has preserved a sample of his humour: "Among other pliable souls who strangely increased and multiplied upon that sudden change there was one Mr. H——r, who not long after his having begun to read the prayers was accidentally met by Mr. Bowles, who accosted him in this

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(Tutore Mro. Preston) Mar 28, 1621. Sam. Bowles Bedford. coll. Eman. socius circa an. 1635."—BAKER.

<sup>1</sup> "Edward Bowles Aul. Cath. Bac. of Arts an. 1632, when he subscribes the three Articles, as required. Mr. of Arts 1636. Subscribes again, *Regr.*"—BAKER, u. s.

<sup>2</sup> See Kennett's *Compl. Hist.* 2nd ed. iii. 234, *Reg. and Chron. Index*, Price's *Mystery and Method of his Majesty's happy Restoration*, Lond. 1680, 79, Appendix to Bradbury's *Εἰκὼν βασιλ. a restoration Sermon*, 33, Drake's *Eboracum*, 534.

<sup>3</sup> "Transcribing Mr. Bowles's Memoirs, altering some more rigid expressions, and making additions from MSS. &c., in my own possession."—Thoresby's *Diary*, Jan. 13, 1702.

manner : *Well, brother H., how like you the Common-prayer ?—Truly, said Mr. H., its but dry stuff.—I always thought so, said Mr. Bowles, and suppose that may be the reason why our vicars-choral run to the alehouse as soon as they have done reading.”*



RALPH BROWNRIG. Besides the accounts of this prelate in his *Life* by his successor, the sycophant Gauden, in the *Biographia Britannica*, and in Chalmers, the following writers may be consulted, *Barwick's Life* (see Index), Carter's *Cambridge*, 205, Fuller's *Worthies* (8vo. ed.) i. 242, Lloyd's *Mem.* 634, Cooper's *Annals of Cambridge*, iii. 269, 389, Cary's *Memorials*, ii. 390, 391, 396, 414 (letters of B. to Sancroft). I add some notes to shew, i. his reputation as a preacher ; ii. his high character and influence, alike with fierce royalists like Sancroft, and with nonconformists ; and end iii. with the papers relating to his appointment to the mastership of Cath. Hall.

i. “So great was his care to keep himself close to the texts his lordship preached upon, that, in the composition of his sermons, his study and endeavour was to bring matter *out of the text* (they were his own words) and not matter *to the text*, as is the

manner of too many of the great and popular *Sermocinatours* of these loose times.”—Martyn’s *Preface to Ralph Brownrig’s forty sermons*. London, 1661, fol. Compare Gauden’s *Memorials of Dr. Brounrig*. London, 1660. sm. 8vo. 158, 186. “O si te rostris iterum, Brounrigge, tonantem Fas audire mihi, fasque redire tibi! Æternum silet ergo tuba hæc argentea? cœlis Immo sonat; terris nec tua scripta silent. Sermonum et monumenta sonant, cedentia nulli, Nec Sandersono forte, nec Androsio. Discant a tribus hisce Platonica turba loquentum, Quid distet longis concio sacra logis.”—Duport’s *Musæ Subsec.* 91. “But above all the bishop admired that people should complain in those days for want of preaching, wherein lived Brownrig and Holdsworth and Micklethwaite and both the Shutes and infinite more, especially Josiah Shute whom the bishop ever termed *generalis prædicatorum*.”—Hacket’s *Life* xii. *Ibid.* xiii. Hacket is said to have given the first rank to “Brownrig’s preaching, when he would put forth his utmost powers.” “Dr. Ralph Brownrig, of most quick and solid parts, equally eminent for disputing and preaching.”—Fuller’s *Church Hist.* (Brewer), vi. 236. Mr. Crossley, and few persons are so well qualified to express an opinion upon the matter, is much more sparing in his praise (Worthington’s *Diary*, Chetham Soc., i. 6, n. 2).

ii. “My lord of Exeter parted hence yesterday. He had been here some ten days in a course of

physic, rather preventive and anniversary, than from any present necessity. I was with him to take my leave of him, and he sent me away, as he used to do, fuller of hopes of a good issue of these troubles than I went thither.”—W. Sancroft, writing from Cambridge, May 4, 1646. (Cary’s *Memo-rials*, i. 16). Geo. Hughes, Geo. Kendal, and Edward Bagshawe, all afterwards ejected, were ordained or instituted by him (Cal. *Acc.* 223, *Cont.* 260, *Acc.* 542), so that Calamy (*Acc.* 606) gives him the honorable testimony: “whose history and worth (says my author, Dr. Sampson....) is not fully published to the world, the more’s the pity.”

iii. Baker’s MS. xxvii. 46 seq.

“*Negotium electionis Magistri Aulæ Cath. Cant.*

Electio Magistri habita in Sacello Aulæ S<sup>tas</sup> Catharinæ Virginis, die 6<sup>to</sup> Julii, 1635.

Ego Samuel Lynford Socius hujus Coll. sive Aulæ eligo Venerandum Virum Magistrum Rodolphum Brownrigge, S. Theologiæ Professorem, perpetuum Custodem sive Magistrum Aulæ sive Coll. S. Catharinæ Virginis infra Universitatem Cantabrigiæ.

Ego Johannes Coulson Socius hujus Coll. sive Aulæ eligo Venerandum Virum Magistrum Rodolphum Brownrigge S.T.P. perpetuum Custodem sive Magistrum Aulæ sive Coll. S. Cath. Virginis infra Universitatem Cantabr.

Ego Johannes Ellis Socius hujus Coll. sive Aulæ eligo Ven. Virum Magrum Rod. Brownrigge S.T.P.

perpetuum Custodem sive Magistrum Aulæ sive Coll. Stæ Cath. Virginis infra Universitatem Cantabr.

Ego Gulielmus Spurstowe Socius hujus Coll. sive Aulæ eligo Ven. Virum Magrum Rodolphum Brownrigge S.T.P. perpetuum Magistrum Aulæ sive Coll. S. Cath. Virginis infra Universitatem Cantabr.

Ego Johannes Knowles Socius hujus Coll. sive Aulæ eligo Venerandum Virum Rod. Brownrigge S.T.P. perpetuum Magistrum Aulæ sive Coll. S. Cath. Virginis infra Universitatem Cantabr.

Ego Johannes Lothian hujus Coll. Socius eligo Ven. Virum Magistrum Rod. Brownerigge S.T.P. perpetuum Magistrum sive Custodem Aulæ sive Coll. S<sup>uæ</sup> Cath. Virginis infra Universitatem Cantabr.

These are our Suffrages word for word, which were absolutely given, without any condition or limitation whatsoever. This we now testify under our hands, and are ready to depose the same, when we shall be lawfully required.

JOHN LOTHIAN.

JOHN ELLIS.

JOHN KNOWLES<sup>1</sup>.

JOHN COULSON.

WILLIAM SPURSTOWE.

SAMUEL LYNFORD.

Exhibita August 13, 1635.

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<sup>1</sup> "A.B. 162 $\frac{3}{4}$ , A.M. 1627," Baker, MS. note on Cal. Acc. 605, where is a life of Knowles. In the next page Calamy thus describes a brother-fellow of Knowles'. "He

CHARLES R.

Trusty and wellbeloved. Whereas we are informed by the death of your late Master, the headship of your college to be now vacant : as also the intention and willingness of some of your fellows to choose Robert Crichtone, your now orator, unto the said headship : we therefore will you by these presents to proceed to an election, and by our royal prerogative we dispense with all statutes which may render him the said Robert Crichtone incapable of your favours : not imposing any command upon you, but removing all impediments by way of statute, do remit him to you, and you to your freedom.

Given at our Court at  
Theobalds, this 7th of  
July, 1635.

To the Fellows of Catherine Hall,  
in Cambridge.

[Ex Originali.]

came thither of the Lambeth cut, but as the times turned was a presbyterian, an independent, everything that prevailed, and in every way violent." On which Baker notes : "I suppose John Ellis is here meant, and pretty plainly described. John Ellis was fellow of Cath. Hall, father of Bp. Ellis one of the popish bishops in king James's time."—J. Ellis jun. is noticed in *Calamy Acc.* 107. But this is another man. Baker there adds that he was A.M. 1633.



To my very loving friends, the vice-chancellor and the rest of the heads of colleges in the University of Cambridge.

After my very hearty commendations. It is not, I think, unknown to you, that, since the late election and admission of Dr. Brownrigg into the mastership of Katharine Hall in Cambridge, his majesty has thought fit to suspend him from the exercise of that charge, upon some information of the miscarriage of the said election, which is alledged to be hypothetical and not managed with the respect that was due unto his majesty's letters of dispensation, directed to the fellows of that society, in favour of Mr. Crichton, the university orator, and procured by him, not without the encouragement of some of themselves. The fellows have thereupon addressed to his majesty their humble accompt and petition concerning the said election, which they affirm to have been absolute, and made according to their statutes and consciences, without the least thought of crossing any desire of his majesty, the said letters for Mr. Crichton having not been at all exhibited unto them, nor his intentions made known to him by<sup>1</sup> any of the said fellows, but to Mr. Lothian in private only, as they alledge. In this variety of informations, his majesty, intending to be cleared of the truth, hath given me in charge to signify his royal pleasure to you, that ye forthwith call

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<sup>1</sup> Sic. Query, *by him to?*

before you, or so many of you as are now at Cambridge, as well the said fellows of Katharine Hall as Mr. Crichton, and endeavour by all fitting and convenient means to inform yourselves rightly concerning the said election, in the several passages thereof above-mentioned. Of which inquiry ye are to give his majesty a speedy accompt, to the end his majesty may take such order for the settling of the said college, as may be for his majesty's honour and justice, and the good and welfare of that society. And this being his majesty's express commandment, I doubt not but you will proceed therein with the care and diligence which becomes you. And so I bid you heartily farewell, and rest

Your most assured friend and chancellor,

HOLLANDE.

[Ex Autographo.]

Oatlands the 3rd of August, 1635.

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To the right worshipful the heads of the university of Cambridge, the declaration of Robert Crichton, orator of the said university, concerning the mastership of Katherine Hall.

As the other day I related to your worships the particulars of the election of Katherine Hall, so far as I knew or concerned me, from point to point at large by word of mouth; so now being commanded thereunto by you, I exhibit in writing

the sum of what I then spoke, and under my hand declare nothing but the truth, which is this.

Upon the last commencement Sunday, about six of the clock at night, I went to Katharine Hall, being earnestly sent for by Master Lothian, senior fellow of that house, who at my coming privately told me, *their master was dead*; and asked me, *whether I had a mind to that place, or no?* I answered, *No, I cared not for it*; yet thinking with myself, that, since I purposed to lay down my place, this might be an occasion for me to live still in the university, I desired time of further deliberation. His answer was: *The business required speed; delays were dangerous; the statutes allowed but three days for election. Yet if I required the assistance of a trusty friend, he was content to communicate with him.* I named Master Shirley, fellow of Trinity College, a gentleman equally known to us both, whom Master Lothian forthwith sent for, and before him and Master Buck, the senior bedel, and myself, Master Lothian read us the statutes, where finding me uncapable to be elected master, seeing I was neither doctor nor bachelor of divinity, as the statutes required, he spake to me thus. *You see, if we would, we cannot chuse you, unless his majesty dispense with our statutes; therefore if you will try your friends at court, to procure his majesty's letters, before the sun rise on Wednesday morning, I promise you my voice and best assistance.* So he spake and so we parted.

That Sunday night I took horse, and before the next day at noon I had obtained his majesty's grant, by the intercession of my gracious lord and patron the duke of Lenox, and the benignity of my dread sovereign the king, whom God ever bless. But finding no secretary of state to attend, I was forced in that strait and narrow compend of time to use mine own hand in the penning of his majesty's letters, which I framed wholly dispensatory, to remove those bars of statutes; and that I did for these three causes.

First, I thought a dispensation sufficient, if the major part of the fellows were willing: if unwilling, I thought it were better for me to want the place than have it.

Secondly, I saw how peerlessly just my dread sovereign the king was in all his actions, how maturely and deliberately he imposed all his royal commands, so that I was loth to press upon his majesty, or propound a request, which might seem harsh or reluctant to his princely virtuous resolutions, especially where I conceived his majesty's full power and authority not needful.

Thirdly, I would not use an high hand in obtaining university preferments, to the which they themselves were not willing in some sort to condescend of their own accords; although the faithfulness of my ten years' service might perhaps have prompted me to the hopes of as great a dignity as the mastership of Kath. Hall, had I been very eager on the spur of ambition.

With his majesty's letters I returned to Cambridge on Tuesday about eight at the night, and instantly I sent the letters by Master Shirley to Master Lothian, who received them of him then, without doubt, as he himself acknowledged that night to me about ten of the clock, *not without some regret, wishing the letters had been mandatory, or at least more powerful and efficacious: for, he said, the fellows had importuned him, and he had already passed a scrutiny, and chosen another man for the security of their college*[<sup>1</sup>, *to debar all from being chosen masters but myself, if I brought his majesty's mandate; which I took to be a hypothetical conditional election, because he spoke to this effect (as I understood him): If I brought a mandate, what they had done they would mollify*<sup>2</sup>; *if I brought none, what they had done should stand for good*]. By which words I gathered, they had fixed on another before I returned, although I returned within my appointed time; insomuch that, for my part, I was content to sit down, rather than to entangle myself in a twisted and interfering business. Always provided they gave his majesty satisfaction and my lord duke, which I thought all parties were bound to do, as well of loyalty towards their sovereign, as of good manners towards so great a peer as my lord duke.

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<sup>1</sup> "This clause is added at the bottom in his own hand, referred to with this note \*."

<sup>2</sup> Sic. Query, *nullify*?

And this is the plain and naked truth of my solicitation at court, and the success of his majesty's letters.

ROB. CRICHTONE.

I have neither in this business, nor never in any else, had conference or acquaintance with any other fellow of that college, but with Mr. Lothian.

ROB. CRICHTONE. [*manu propria*].

[This is added at the bottom in his own hand].

Exhibit. 10 Augusti 1635. inter horas 9<sup>am.</sup> et 11<sup>am.</sup> antemerid.

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Aug. 13, 1635. I, Thomas Buck, one of the bedels of the university of Cambridge, being with Mr. Lothian in his chamber at Katherine Hall, upon the Commencement Sunday last past, about 5 or 6 of the clock in the afternoon, when Mr. Creiton orator of the university and Mr. Shirley fellow of Trinity College were there also present, did hear Mr. Lothian mention unto Mr. Creiton his majesty's letters, for the procuring of the mastership of Katherine Hall, then void: and (by the drift of their whole discourse in my hearing, by what Mr. Lothian had spoken unto me a little before in private, and by what I then remembered concerning the manner of Mr. Lothian's being made fellow of the said hall) did conceive, that he then intended that Mr. Creiton should make suit for no other letters from his majesty, than those which were

to be absolutely mandatory, with a non-obstante to their statute and any other thing to the contrary whatsoever. In their whole discourse I could not perceive that Mr. Lothian relied upon the assistance of any of the other fellows. That which he said to me (after that he had told me of the death of Doctor Sibbs) was, that *he was left alone, and had not any one of the fellows to join with him.*

And that which I remembered concerning the manner of his own being made fellow of Kath. Hall was, that (in regard the first letters, which it pleased his majesty to send in his behalf, for the said place, were not effectually drawn up) he was enforced to procure his majesty's second letters, in a more effectual manner, for the obtaining of his said fellowship. This I testify to be (in effect) very true, and will depose thereunto, whensoever I shall be lawfully required.

THO. BUCK.

Exhibit. Aug. 14.

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Aug. 12, 1635. Whereas it is reported, that *the fellows of Kath. Hall did encourage Mr. Crighton in his desires of the mastership of Cath. Hall*: it is certain that only Mr. Lothian spake to him about it, without the privity of any other of the fellows, who were wholly unacquainted with Mr. Crighton's intendment. And Mr. Lothian did thus far forth encourage him, viz.

That, *if he could procure his majesty's mandate for the mastership, he would admit him, and that he would not admit of any other, until Tuesday night or Wednesday morning.* In the mean time indeed he did proceed, with the rest of the fellows, to the election of another at that time which the statute requireth, but refused to admit.

That upon Mr. Crighton's return, and signifying that *the letters obtained were no other than to make him eligible* (who otherwise was not), he advised Mr. Crighton *to return again to the Court for letters mandatory, and he would in the mean time defer the admission.* But Mr. Crighton resolved rather to give over, and agreed with Mr. Lothian, that his majesty's letters should not be mentioned, and was content Dr. Brownrigg should be admitted.

That he only of all the fellows had spoken with Mr. Crighton, being his countryman and acquaintance; that the other five had no notice of any passage betwixt them two; that he joined with the rest in the election of Dr. Brownrigge; that that election was absolute, although he presumed, that in case the mandate had come for Mr. Crighton, he might (notwithstanding this election) have admitted according to the king's command, and was so resolved to do. By this it appears, how neither any disobedience was shewn to his majesty, nor any injury done to Mr. Crighton.

That there was no answer returned to his majesty's letters, because Mr. Crighton willed, that they should not be exhibited to the society, and did



undertake to write a letter to his noble friend the duke of Lenox, to acquaint his grace with what had passed, and that he himself was well satisfied.

That Dr. Brownrigge was wholly unacquainted with the carriage of this business, nor had the least notice or intimation of the death or sickness of the late master, or of the intendment of the fellows to make choice of him to succeed, till after the election was past, which was not made known to him by the space of an whole day after and more ; and, when the fellows acquainted him with their election of him, there being a report that Mr. Crighton had the king's letters mandatory for that mastership, Dr. Brownrigge told one of the fellows, that *if any such letters should be exhibited to them, they must take care to give his majesty's commands all due satisfaction, and that he would not in any case enter upon the place, if his majesty should interpose his commands for any other.*

The next day, the fellows sending for Dr. Brownrigg to the college to receive admission, before he would enter into the chapel to be admitted, he required the fellows to satisfy him in two particulars.

1. *Whether they had carefully observed the statute of election in all points?* adding, that he would not enter upon a broken and unstatutable election. The fellows returned this answer, that *their choice of him was every way statutable.*

2. He demanded of them, *whether they had received any letters from his majesty, concerning Mr. Crighton?* To which they answered, that *Mr.*

*Crichton had exhibited none to them, but that he rested well contented with their election already made, and would not interpose in it. Whereupon Dr. Brownrigg took his oath prescribed by the statute, and received admission, and was possessed of the mastership.*

Whatsoever concerns mine own particular knowledge I affirm to be true, the rest I believe to be true.	}	John Lothian. Jo. Knowles. William Spurstowe. John Ellis. John Coulson. Sam. Lynford.
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William Spurstow, John Ellis, John Coulson, and Sam. Lynford, four of the fellows of Kath. Hall in Cambridge, sworn upon their corporal oaths, depose and say : that *there were no letters from his majesty delivered or tendered unto them, on the behalf of Mr. Creiton, to dispense with him to be eligible to the mastership of Kath. Hall, in the late vacancy, or any ways to signify his majesty's royal pleasure therein, but that they, these deponents, not having any knowledge that his majesty had or would write anything therein, did in the said late vacancy, together with Mr. Lothian and Mr. Knowles, the other two fellows, convene and meet together, according to the statute in that behalf, for the election of a master : and they all six (being all the whole number of the electors) did freely and unanimously, and according to their statute and consciences, elect, and chose Dr. Brownrigge to be master of their college, which their*

*choice was so made and done simply and absolutely, and according to the form of the statute, and without any condition or limitation at all, and afterwards the said Dr. Brownrigge was, with all their full and free express consents, absolutely pronounced the elected master according to the statute, and since hath been duly admitted and sworn master accordingly. And these deponents further respectively deposed, that they had not the least thought of crossing any desire of his majesty for Master Creiton, there having been no letters from his majesty exhibited to them on his behalf (as they have before deposed), nor any intentions of Master Creiton therein having been made known to these deponents or any of them respectively.*

WILLIAM SPURSTOWE.

JO. COULSON.

JOHN ELLIS.

SAM. LYNFORD.

Omnes quatuor jur. 5to die Augusti 1635.

RO. RICHSON.<sup>1</sup>


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John Lothian, one of the fellows of Katherine Hall in Cambridge maketh oath, that *in the late vacancy of the mastership of Katherine Hall afore-said, he, this deponent, together with Mr. Knowles,*

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<sup>1</sup> Here and below this name is indistinct. It is not clear whether the third letter is a *c* or a *t*; from the line above the *s* in the signature below, it appears that the name (Richson? Richardson?) is abbreviated.

*Mr. Spurstowe, Mr. Ellis, Mr. Coulson, Mr. Lynford, the other five fellows electors, did according to the statute on that behalf, all six of them (being the whole number of electors) convene and meet together about the election of a master, and did all six of them freely, unanimously, simply and absolutely chuse Dr. Brownrigge to be master of Kath. Hall aforesaid, according to their oaths and consciences and the form of the statute on that behalf; and that the said election was absolute, as aforesaid, and no way hypothetical; and that the said Dr. Brownrigge was afterwards absolutely pronounced master by him this deponent, being senior fellow, and since hath been peaceably admitted and sworn master accordingly. And this deponent further deposeth, that there were no letters from his majesty for dispensing with Mr. Creichtone to be eligible shewed to this deponent, till after the said election was absolutely made, as aforesaid; and that the said Master Creichtone did of himself waive the said letters, upon notice of the election of the foresaid Dr. Brownrigge, so that the said letters were not at all exhibited or presented to the fellows of Kath. Hall aforesaid, or they required to do anything upon the same.*

JOHN LOTHIAN.

Jur. 50. Augusti 1635.

Ro. RICH̄S.



“ZACHARY, son of *Zachary* CAWDREY, vicar of Melton Mowbray, was born at Melton about 1616: and, when of fitting age, educated for seven years in the free-school there, under the then master thereof Mr. Humphrey. At sixteen, he was sent thence to St. John’s college, Cambridge, where he was admitted sub or proper sizar to the then master Dr. Humphrey Gower<sup>1</sup>; where he had for his tutor Mr. Masterson at that time one of the fellows there<sup>2</sup>: he went out M.A. in the same university in 1642<sup>3</sup>.

I have ‘A Discourse of Patronage, being a modest Enquiry into the Original of it, and a farther Prosecution of the History of it. With a true Account of the Original and Rise of Vicarages, and a Proposal for enlarging their Revenues; also an humble Supplication to the pious Nobility and Gentry, to endeavour the Prevention of the Abuses of that honorary Trust of Patronage; with a Proposal of some Expedients for the regulating it, most agreeable to the Primitive Pattern, wherein at once the just Rights of Patrons are secured, and the People’s Liberty of Election of their own Ministers in a great measure indulged. By Zachary Cawdrey

<sup>1</sup> A mistake. Gower was younger than Cawdrey. Nichols’ *Lit Anecd.* iv. 245, viii. 503.

<sup>2</sup> “E Registro coll. D. Johann. Evang. Cant.”

<sup>3</sup> “E Registro almæ Acad. Cant.”

Rector of Bartholmy in Cheshire, 1675', 45 pages." Nichols, *Leicestersh.* ii. 259. Some farther particulars respecting his father, grandfather, &c. may be seen *ib.* 256, 259, and 259\*.

"Zacharias Cawdrey, Lecestrensis," was admitted foundation fellow of St. John's Apr. 15, 1641.

He was one of the foremost promoters of the "contentions" in the college, complained of by the lords and commons 6 July 1647. (See Cooper's *Annals*, iii. 414; Baker's MS. xxvii. 109—130). I can here extract only a few passages relating to Cawdrey, but the whole series of papers should be printed, as giving, to use Baker's words, "a good account of the state of the college, and somewhat of the university, in those times of disturbance and confusion." The first paper, signed by Wm. Becher, Tho. Hodges<sup>1</sup>, Jas. Mowbray<sup>2</sup>, Ja. Creswick, Geo. Sikes, Jer. Collier, Tho. Goodwin<sup>3</sup>, Sam. Heron, is an information addressed to the vice-chancellor and heads of colleges. The petitioners state that in

<sup>1</sup> See Calamy's *Acc.* 540, *Cont.* 704. "Tho. Hodges, Coll. Eman. admissus in Matriculam Acad. Cant. Apr. 18, 1633. Coll. Eman. A.B. 1636 [1637]. Coll. Eman. A.M. 1640. Coll. Jo. S.T.B. an. 1648 Regr. Acad.—Tho. Hodges Coll. Jo. unus e Prædic. 1650." Baker's MS. note on the *Account*.

<sup>2</sup> See Calamy's *Acc.* 531. "Jac. Mowbray Lyncoln. admissus socius Coll. Jo. Jun. 19, 1644.—Regr. Coll. Jo.—Unus e Prædicatoribus ab Acad. emittendis. an. 1648." Baker.

<sup>3</sup> "He [Joseph Bennet] was of St. John's College in Cambridge, and Mr. Goodwin was his tutor, whom he often commended for his piety and learning, and good management of his pupils."—Calamy's *Acc.* 681.

pursuance of the ordinance of Feb. 2, 1644<sup>3</sup>/<sub>4</sub>, the earl of Manchester had prohibited "the election and admission of any person into any office or government (particularly into the place of a senior or deputy senior) within our college, which should not bring testimony of his taking the covenant. Which order (conducing much to the promoting and facilitating the work of reformation in our college) was observed and submitted unto, and all our meetings and elections regulated by them, for the space of two years and an half, until June last, when Mr. Henman, Mr. Wombwell, Mr. Clark, Mr. Winterburn, and Mr. Cawdry, fellows of our college (who were, and still are disaffected to the parliament, and obstructers of reformation of religion, though in a different degree) emboldened (as we suppose) through the present distractions of the kingdom, have denied any further obedience to these orders, urging the college statutes, to invalidate the foresaid orders. Thereupon they first came jointly to the president, and peremptorily demanded justice, viz. to be admitted deputy seniors, according to college statutes, notwithstanding they were rendered incapable by virtue of the fore-mentioned orders." Several of the accused had dared to appear and vote among the seniors. This paper is dated July 27, 1647.

On the same day a counter-petition was handed in by Henman, Wombwell, Clarke, Winterburne, Cawdrey, and Hutton, pleading the ordinance of Feb. 14, 1644[-5], which enabled all colleges to elect

fellows after their usual manner, retorting the charge of intrusion; and certifying "that at the last election of fellows all candidates, of how eminent parts and deserts soever, were declared to be ineligible and incapable of fellowships in our college, only for not covenanting."

The third paper is an answer [dat. Jul. 30, 1647] to the second. It is subscribed as the first, except that Collier does not sign.

The fourth paper (same date) is subscribed as the second (Hutton only wanting). The defendants there state, that the covenant was never tendered to some of them, that others, to whom it was tendered, upon their refusal out of conscience, were dismissed without the infliction of any mulct or penalty; that the ordinance disqualifying non-covenanters from holding office had been disregarded repeatedly: *e. g.* "Mr. Cawdry appointed deputy steward by the master himself, though formerly he had been put out of the stewardship for not covenanting, when yet the covenant had never been tendered him," &c. &c.

The fifth paper does not concern Cawdrey.

The sixth, signed by Mowbray, Creswick, Sikes, Collier, John Pawson, and Goodwin, is an answer to the fourth. With regard to Cawdrey's case they say: "As to the fourth and fifth instances of deputy steward or deputy bursar, they come not within the compass of our order, neither is it necessary, because the bursar and steward stand bound to provide that the college receive no detriment.



As for Mr. Cawdrey his being put out of the stewardship for non-covenanting, and afterwards appointed deputy by the master: we answer, that Mr. Cawdrey never was steward, and so could not possibly be put out. He was only deputy, to which we have answered." Towards the end the reformers break out into violent abuse.

There are several other papers, but the following alone is to our present purpose (p. 129): "St. John's coll. Cambridge, July 13, 1647. We, the senior fellows of St. John's college in Cambridge, whose names are hereunto subscribed, being thereunto requested by these several members of our own body, vizt. Mr. Henman, Mr. Wombwell, Mr. Clarke, Mr. Winterburne, Mr. Cawdrey, Mr. Hutton, Mr. Beresford, and Mr. Stoyte, do hereby attest and testify, that *we know not* that any of the aforesaid persons have endeavoured to disturb the peaceable and statutable government of our said college, by opposing the ordinances of parliament for regulating the university of Cambridge, but in all their occasional requests made unto us have always proceeded in a quiet and statutable way.

SAM. PEACHIE,  
ARTH. HERON,

OLIVER DAND,  
EDM. THOROLD.

For the president's testimony we refer ourselves to the relation made July 14, 1647 by him to the vice-chancellor, and heads of the university, concerning the proceedings of Mr. Henman and the rest above-named in our college."

When rector of Barthomley Cawdrey gave £10 towards the completion of the third court. (Baker's *History of St. John's College*). Besides the *Discourse of Patronage* he published *A Preparation for Martyrdom; a Discourse about the Cause, the Temper, the Assurances and Rewards of a Martyr of Jesus Christ: in Dialogue betwixt a Minister and a Gentleman his Parishioner*. Lond. 1681, 4to. This was answered in *A Letter to the late Author of the "Preparation &c."*, in which Cawdrey is taken to task as a traitor to "our church and establishment," apparently because of his fear of Romanism and charitable feelings towards Nonconformists. It is not necessary (with the editor of *Notes and Queries*, viii. 152) to call him "an admirer of the Vicar of Bray" on either of these grounds. Indeed the sarcasm is singularly inapplicable. Cawdrey's sturdy loyalty lost him his proctorship and his tithes; while from his friendship for Henry Newcome and for Matthew Robinson it is clear that he never approved harsh treatment of 'Non-Cons.' Indeed, as we have seen (p. 68), he had himself some scruples to surmount before he conformed.

Cawdrey's daughter married George Grey, Robinson's nephew and successor, and bore to him Zachary Grey, who says, "My grandfather Cawdrey after he lost his fellowship, went to live with one Dr. Mason, who was Master of requests to king Charles the First."—Nichols' *Lit. Anecd.* ii. 534 n.

He became rector of Barthomley in 1649, was tutor to lord Delamere's eldest son (Newcome's *Diary*,

Feb, 21, 28, Mar. 5, 166 $\frac{2}{3}$ ), and died at Barthomley Dec. 21, 1684 (Ormerod's *Cheshire*, iii. 163, 164, where is his epitaph, which gives many particulars respecting his family): Calamy tells us that *Joseph Cope* preached at "*Bartomley* for the old incumbent that was to come in there, Mr. *Zach. Cawdrey*, a worthy moderate conformist."—*Account, &c.* 2nd ed. ii. 128.

I have<sup>1</sup> "Catholicon: THE EXPEDIENCY OF AN EXPLICIT STIPULATION BETWIXT THE Parochial Ministers AND THEIR CONGREGATIONS. OR, AN ESSAY to prove that the Intervention of Solemn Mutual Promises betwixt the Parochial Ministers and their people (*Faithfully to discharge their Relative duties to one another*) would be useful and expedient for these ends:

To promote in Clergy-men Regularity of Life, and diligence in their Ministerial Function.

To increase in the Lay Parishioners, Christian Knowledge, Sincere Godliness, with a Free and Friendly Conversation.

To give a Stop to Separation, and Reduce Dissenters to the Communion of the Church without using Secular Compulsion.

To secure the Peace of the Nation.

To inlarge Trade, and make Provision for the Poor.

And that all this may be effected without the least Innovation, or alteration of the present Legal Establishment of the Church of *England*.

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<sup>1</sup> Another copy is in the Univ. Libr. R. 10. 11.

Humbly tendred to the consideration of all English Protestants, by a Parochial Minister. *London*, Printed, 1674," 4to, pp. 27, which was written by Cawdrey (*Notes and Qu. u. s.*).

Whatever may be thought of the particular suggestions of this tract, one cannot but admire the zeal with which the author maintains "the truly Catholic principles of the Church of England, which unchurcheth not nor reprobateeth Christians of any form, that hold repentance toward God, and faith towards our Lord Jesus Christ."—Page 10.



MATTHEW, son of Francis, POOLE, was a native of York<sup>1</sup>. He was entered as pensioner at Emmanuel under Dr. Worthington, April 19, 1645, became scholar of that college, and took his degree of B.A. and M.A. in due course<sup>2</sup>.

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<sup>1</sup> "I went also to see the house (in Oldwork) where the famous Mr. Pool was born."—Thoresby's *Diary*, i. 460. "Where [at Wakefield] visited uncle and aunt Pool, of the same family with the famous Mr. Matthew Pool, author of the *Synopsis Criticorum*, who was born at York, where his father, Francis Pool, Esq. (an eminent lawyer) married Alderman Toppin's daughter, near the lower church in Micklegate (query, register for the date of his birth). His father also sometimes lived at Hull; my uncle Pool's father was his clerk."—*Ibid.* 354.

<sup>2</sup> "April 19, 1645. Matth. Pool was admitted pensioner . . . Nov. 24, 1646. I had four pupils made scholars of the

It is needless to repeat particulars of his life which may be found<sup>1</sup> in Calamy (*Acc.* 14, 15, *Contin.* 15), and thence in Palmer (*Nonconf. Memor.*, ed. 2, i. 167), Wood (*Fasti*, ii. 205), the *General Dictionary* of Bernard and Birch, the *Biographia Britannica*, and Chalmers (who gives the fullest account); but a few gleanings still remain.

Among his friends Calamy<sup>2</sup> names Edward Bowles, (whom he always consulted on matters of importance, *Contin.* 933) and Thomas Calvert, (*Acc.* 784). "Aug. 11, [1668], Mrs. Poole, wife to Mr. Matth. Poole, minister, buried at St. Andrew's, Holborn; Dr. Stillingfleet preached." *Ric. Smith's*

house, viz. Nath. Church, H. Warburton, Laur. Leigh, Matt. Pool." Worthington's *Diary*. "Mr. Pool (a silenced minister in London) hath lately published a book called *The Nullity of the Romish Faith*, with an Appendix, answering what is in Rushworth, White, Cressy, &c., about infallibility. It is much commended. He was sometime my pupil at Emmanuel college, and a nimble youth then. It was licensed and printed at Oxford. The Bishop of Winchester commends it much." *Ibid.* ii. 194. "Matth. Poole, Coll. Eman. conv. 2<sup>d</sup> admissus in Matriculam Acad. Cant. Jul. 2, 1645. A.B. 1648. [1648 $\frac{8}{9}$ ]. A.M. 1652." Baker's MS. note in Calamy.

<sup>1</sup> Echard (iii. 568) and Kennett add nothing to Calamy and Wood.

<sup>2</sup> A few biographical notices may find a place in a note. Of Poole's *Annotations* the first edition, corrected by John Jackson, is the best (*Acc.* 674). The *Synopsis* was abridged by Hieron (*Acc.* 164). Even now his *Dialogues between a Popish Priest and an English Protestant* and his *Annotations* are reprinted and widely read.

*Obituary* (printed from an imperfect copy by the Camden Society; the original is in the Cambridge Library).

Poole joined with other ministers in an address to Richard Cromwell (St. John's Library, Gg. 6. 45). Baxter (*Life*, iii. 94) names him among a very few who took the Oxford Oath (1665). Burnet's gossip (*Own Times*, i. 308, under the year 1672) may pass for what it is worth: "The duke was now known to be a papist, and the duchess was much suspected. Yet the presbyterians came in a body, and Dr. Manton in their name thanked the king for it [the toleration], which offended many of their best friends. There was also an order to pay a yearly pension of fifty pounds to most of them, and of an hundred pounds a year to the chief of the party. Baxter sent back his pension and would not touch it. But most of them took it. All this I say upon Dr. Stillingfleet's word, who assured me he knew the truth of it. And in particular he told me that Pool, who wrote the Synopsis of the Critics, confessed to him that he had had fifty pounds for two years. Thus the court hired them to be silent: and the greatest part of them were so, and very compliant." Calamy (*Own Life*, ii. 469, referred to by Dr. Routh) justly vindicates the nonconformists from the charge of servile compliance in the matter.

In 1674 he, with Tillotson and others, promoted Gouge's scheme for the distribution of Welsh Bibles (Calamy, *Acc.* 10). But his most important work of charity is so connected with the history of the uni-

versity, that it may be worth while (especially as a similar plan is now in active operation) to insert here a full account of it.

“This year [1659] was a general contribution made among the chief Presbyterians in London and elsewhere, for the maintenance of forty scholars in each university, viz. to those of that number (?), while undergraduates, were to have £10 a piece per An., while bachelors, £20 a piece per An., and when masters, £30 a piece per An. To be examined also every half-year, what progress they make in their studies, and, as their genii led, to have employment or preferment found out for them. This contribution endured one year after K. Charles II. was restored, and then it ceased.” Wood’s *Hist. and Ant. of Oxf.* (ed. Gutch), ii. 697. “He set on foot a good and great project for maintaining youths of great parts, studiousness and piety, and hopeful proficiencie, at the universities. He had the approbation of the heads of houses in both of them, and nominated such excellent persons for trustees, and solicited so earnestly, that in a little time about £900 per An. was procured for that purpose. He that proved afterwards the great Sherlock, dean of St. Paul’s, I am informed was one of them. But this design was quashed by the restoration.”—Calamy’s *Acc.* 14<sup>1</sup>.

In the University Library are two copies of the prospectus; the later and completer form is here

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<sup>1</sup> Birch (*Life of Tillotson*, fol. xi.) derives his account from Calamy alone.

reprinted : the earlier has a different title<sup>1</sup>, and various other differences ; e. g. while the whole number of trustees is fewer, some appear in the former list who do not in the latter (Alderman Chander, Alderman Bigs, [unless he be the same with Walter Bigg, Esq.] Mr. Staines, Dr. Drake) : in the list of Cambridge doctors who supported the proposal, John Worthington and John Arrowsmith are omitted in the revised edition, while Horton, Seaman, Woodcock, Hill and Stillingfleet are added.

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<sup>1</sup> "A MODEL for the maintaining of STUDENTS of choice abilities at the *University*, and principally in order to the MINISTRY. Together with a *Preface* before it, and after it a RECOMMENDATION from the *University*; and two serious *Exhortations* recommended unto all the unfeigned lovers of *Piety* and *Learning*, and more particularly to those rich men who desire to honour the Lord with their substance. *Honour the Lord with thy substance, and with the first-fruits of thine increase.* Prov. iii. 9. Printed *Anno Domini.* 1658." The date 1648 in the title-page of the revised edition is a mere error of the press.





A  
**MODEL**

For the maintaining of

**Students**

Of choice Abilities at the

**UNIVERSITY,**

and Principally in order to the

**MINISTRY.**

WITH

**EPISTLES & Recommendations,**  
 and an Account of the Settlement and  
 Practise of it in the **UNIVERSITIES**  
 from the **DOCTORS** there.

As also with Answers to such Objections  
 as are most Plausible, which may be  
 made against it.

*And with the Names of the Trustees.*

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PROV. 3. 9.

*Honour the Lord with thy substance, and with the first-fruits of  
 thine increase.*

---

L O N D O N,

Printed by *J. H.* for *J. Rothwell* at the Fountain in Goldsmiths  
 Row in Cheapside. 1648.



## THE PREFACE.

How dear the glory of God and the kingdom of Christ should be unto all, and is to every one in whom dwelleth the love of God, is on all hands acknowledged; that it is a duty incumbent upon all men, not only to praise God with their lips, but also to honour God with their substance, and that in a proportionable manner to what the Lord hath been pleased to betrust them with; we wish it were as cheerfully practised as it will be readily granted. As there is no greater honour that can be put upon a creature, than to be in a capacity of honouring God, especially when to this is added the blessing of a large and wise heart to understand how great a trust that is, and what a glorious advantage is put into his hands; so there is no greater evidence of a sincere heart than to be unwilling to offer to the Lord such sacrifices as cost nothing: and as it is a duty to honour God, so it is a duty also to study in what ways God may be honoured, and if one way be more conducing than another to the attainment of that great end, that way is most eligible, by wise and pious christians; and although it is a laudable and necessary work to exercise charity towards the bodies of distressed persons, yet those must needs be the most noble acts of charity which concern the souls of men, seeing both the object of them is more excellent, and the effects more durable. And as the means instituted by

Christ for the good of souls, is the erection and maintenance of his Church, and the supplying of it with an able and pious ministry: so it hath been in all ages the care of those whose hearts have been touched with a sense of God's honour, and a fervent desire of the Church's enlargement, to afford such liberal supplies and encouragements as might both prepare men for, and support them in the work of the ministry. And these are the ends which have been principally aimed at by all, but all have not used the same means to those ends, nor are all means equally effectual: it is therefore our desire in this model to make choice of such ways as to us seem most useful for the forementioned purposes: and because the foundation of the work lies in the excellency of the natural parts of such as are designed that way (a few such being more worth than a far greater proportion of other men) it is therefore of great use, and we shall endeavour that it may be our great care, to single out such persons to whom God hath given the most high and promising abilities: who, if they be placed under the most learned and godly tutors we can find, and obliged as far as possibly we can, to a diligent and eminent improvement in knowledge of all sorts and solid piety, we conceive it will be no arrogance humbly to expect a more than ordinary advantage to the poor Church, which now, if ever, calls for teachers of exquisite abilities: and because there are some church works of great concernment, which cannot be conveniently managed by such as are

overwhelmed with preaching work (such as the resolution of weighty doubts and cases of conscience, the stopping of the mouths of gainsayers, and the like) it must needs be judged of great advantage to have some particular persons exquisitely fit for such works, both in regard of natural and acquired endowments, who should be set apart for them, and attend upon them without distraction. The rather, because there are divers men, peradventure not eminent for preaching gifts, who being wisely improved, may be very serviceable to other of the Church's necessities: and these are the chief intendments of the following model: yet, forasmuch as there may be divers towardly youths, of competent parts (though short of the eminency that some others attain to) and mean condition, who may be of good use in the ministerial work, and seeing the ordinary necessities of the Church are not to be neglected, especially the condition of Ireland and Wales, and some dark parts of England, being so doleful and dismal, we hope it will be an acceptable work to lay in provision in this model, whereby fit persons may be sent into those places, which by reason of their distance, many cannot, and others do not go into: we confess, as we shall not be wanting in our prayers and endeavours, as far as God shall enable us sincerely and impartially to look to these ends and ways propounded; so we cannot but hope in God that the bowels of many precious souls will be refreshed by these means. And we are confident whoever shall engage their hearts in this free-

will offering to God, will have no cause to repent of it, nor shall it be a grief of heart to any at the last day (when the rust of other men's silver shall rise up against them to their everlasting confusion) to have been the happy instruments of enlarging the Church, and propagating the Gospel, and saving of souls: and in this life also the generations to come shall call them blessed.

Read and approved, and appointed to be  
printed by the trustees.

MAT. POOLE.

*To the rich that love Christ, the Church, the Gospel,  
and themselves.*

Gentlemen,

I have here a happy opportunity to offer you an excellent benefit, by inviting you to an excellent duty. If receiving be unpleasant to you, how came you to be rich? If you like it, come while the market lasts. Come before thieves, or fire, or soldiers have seized upon your perishing wealth, come before death hath taken you from all. You see here that Christ is contented to be your debtor, at the usury of a hundred for one, in this world, and in the world to come, eternal life. Matt. xix. 29. If you are covetous, take this bargain, for all the world cannot help you to the like for your commodity: if you are not covetous, you will not be tenacious of your money: the offer is so fair, and so unmatchable, that I know not what can keep you

from accepting it, unless it be that you dare not trust the word, the promise, the covenant of Christ. And whom then will you trust? who shall keep your wealth? will you? But who shall keep you then? will you undertake to keep yourselves? Alas, how long? Is God to be trusted with the sustentation of the whole creation, and the government of all the world, and with the lives of you and all the living, and with the prospering of your labours, and your daily preservation and provision? and yet is He not to be trusted with your money? you'll say you trust God: let us see now that you do not play the hypocrites. If you are friends to Christ, you may see in the work here offered to you, your Master's name, and interest, and honour: it's certainly His voice that calls you to this adventure, and therefore never make question of your call. If you are friends to your country, now let it be seen: if you live an hundred years, perhaps you will never have a better opportunity to shew it. If you are protestants and love the Gospel, shew it by helping to plant and water the seminaries of the Lord. Perhaps you cannot dispute for the truth, or preach for it yourselves: but you can contribute for the maintenance of some to do it: this then is your work, know it and perform it. You may have a prophet's reward, without being yourselves prophets. Matthew x. 41. At least therefore, shew that you love yourselves, and that you love your money better than to lose it, by casting it away upon the flesh, and leaving it in the world behind

you. If you can stay here always with it, then keep it: I speak to none but those that must die, and methinks such should be glad to learn the art of sending their wealth to meet them in another world. If you understand not that giving is receiving, and that the giver is more beholden than the beggar, and that it is for yourselves that God commandeth you to give, and that the more you thus lose, the more you save and gain, you are then unacquainted with the reasons of Christianity, and the life of faith. I hope you are sensible of England's privileges, above the dark Mahometans or Indians, in the freedom of ordinances, and plenty of receiving opportunities. And know you not that an opportunity of giving may be as great a mercy to you, as of hearing or praying, and should be as forwardly and thankfully accepted? He was never acquainted with the Christian life of doing good, that finds it not the most sweet and pleasant life. Though we must snatch no unsound consolation from our works, but detest the thoughts of making God beholden to us; yet we must walk in them as His way, Ephes. ii. 10, in which we are likeliest to meet Him: he is likest to God, that doth most good, and that would do most. This is such an improvement of time and stock, that you may omit a prayer, a sermon, or a sacrament for it, rather than omit it: you may violate the rest of a Sabbath to shew mercy, Matt. xii. 4, 5. Your Lord and Master with a special remark, hath set you all this lesson for to study. Matt. ix. 13. [*But go ye and*

*learn what that meaneth, I will have mercy and not sacrifice*]. And yet such is here the happy combination, that it is mercy and sacrifice, because it is mercy for sacrifice, that you are called to. And doubt not but *with such sacrifice God is well pleased*, Heb. xiii. 16. *Forget not therefore to communicate and do good. It is more blessed to give than to receive*, Acts xx. 35. For the nature of the work before you, consider, first, Is it not pity that so good a breed of wits as England is renowned for, should be starved for want of culture and encouragement? Secondly, Is it not pity that so many thousands of souls should starve in ignorance, or be poisoned by seducements, for want of cost to procure a remedy? and what abundance that may be saved by the ministry of such as you maintain, may bless God for you as the helpers of their salvation. Thirdly, The necessities of the Church have of late called students so young into the ministry, that eminent proficient in languages, sciences, antiquities, &c. grow thin, and are in danger of being worn out, if there be not some extraordinary helps for chosen wits addicted to these studies. And what a dishonour, what a loss that would be to us, the Papists would quickly understand. Fourthly, The barbarous face of the Greek and other eastern Churches tells us, what need there is of learned instruments for the maintenance and propagation of the truth. Fifthly, What abundance of colleges and monasteries can the Romanists maintain, to fill the world with missionaries of all sorts, which is the



very strength of their kingdom. And is it not pity that a better work should be starved through our want of pious charity? and that Papists should dare us, and we be unfurnished with champions to resist them, when we are furnished with so much evidence of truth, which yet may easily be lost by ill managing! Sixthly, If you are the servants of Christ, above all, you must now look about you for His Church and ministry. For the devil hath given you so strong an alarm, that he that now sits still, and runs not to his arms to help the Church, is a traitor, and no true soldier of Christ. Papists are up, and atheists and infidels and Jews are up, and abundance of secret apostates are up openly reproaching the ministry, that privately deride Christ and the Scripture, and the life to come, (I know what I say to be too true) Quakers are up, and all the profane as far as they dare: and shall not we be up to further that Gospel and ministry and Church of Christ, which so many bands of the prince of darkness are armed to assault? Let us discourage the devil, by making an advantage of his assaults. Let him see that we never do so much for Christ and the Church, as when he assaulteth them with the fiercest or cunningest malignity. He that hath not so public a spirit, as to value the welfare of the Church and the souls of men, before the fulness of his own estate, may go away sorrowful from Christ (as Luke viii. 23, 24), but a true disciple he cannot be. It would make a man's heart ache to think of the dark state of the

world for want of preachers. Were it but the state of Ireland and Wales, it should move us to compassion. And now I offer it to your sober thoughts, as to men that are going to be accountable for their talents, whether you have a better way to dispose of your money, and a way that will be more comfortable to you at death and judgement. I would not have you unmerciful to your children: but if you think you may not lawfully alienate any of your estates from them, you are far from the mind of the primitive Christians, that sold all and laid it at the Apostles' feet. If you ask, why we leave you not to yourselves to be charitable where you see cause; I answer, First, there is so much difficulty in every good work, even in giving so as to make the best of it, that you should be thankful to those that will help to facilitate it. Secondly, Great works must have many hands. Thirdly, Conjunction engageth and encourageth, and draws on those in the company, that else would lag behind. What need we else associate for our ministerial works of instruction, discipline, &c., and leave not every minister to himself? in company we go more cheerfully, easily, regularly and prevalently. And should you not associate also in your duties?

Well, gentlemen, seeing it is undoubted that the work before you is of great importance to the honour of Christ, to the welfare of the Church, to the Protestant religion, to the souls of thousands, and to your own everlasting benefit, take heed how

you refuse to do your best, lest God distract on you before you are aware, and then hold it or your souls if you can. And say not but you were warned by a friend that would have had you have saved your money and your souls, by making the best of your Master's stock. And if what I have said do not persuade you, I entreat you to read a preface to a book that I have written to this purpose, called, *The Crucifying of the World, &c.* Read Gal. vi. 6, 7, 8, 9, 10. Accept this invitation to so good a work, from

A servant of Christ for His Church,

February 26, 1658.

RICHARD BAXTER.

A Model for the Education of Students of choice abilities at the University, and principally in order to the Ministry.

April 1, 1658.

## CHAPTER I.

### *Of the Contribution and Contributors.*

§ 1. That they, who through their affection to God's glory and the Church's good, in the advancement of learning and piety, shall be willing to contribute to this work, be entreated to signify their desires by way of subscription, that so it may be more certain in itself, and more visible and exemplary to others.

§ 2. And because subscriptions of this nature, though happily begun, have heretofore failed, lest it

should happen so in this case (whereby the whole design would be frustrated, and youths of excellent parts, hopefully planted at the university, forced to remove, besides many other inconveniences) we do earnestly desire that God would stir up the hearts of those, whose estates will bear it, to subscribe for eight years or for more, or for ever, which we shall look on as a noble and eminent act of charity, and which present and future ages may have cause to bless God for, and as the most proper and only certain course to promote the intended design, and to prevent the forementioned mischiefs: yet if any shall contribute anything upon other terms, we judge it a very acceptable service, and we hope it will occasion thanksgiving to God on their behalf.

§ 3. That the name of every contributor be fairly written in a book of vellum appointed for the purpose, together with the sum which it shall please him to contribute to this work.

## CHAPTER II.

### *Of the Trustees.*

§ 1. That the money collected be disposed of, and the election of scholars made by 60 trustees, whereof 36 to be gentlemen or citizens of eminency, and 24 to be ministers in or within five miles of the city of London, of which number any seven shall make a quorum, in ordinary cases, whereof three to be ministers.

§ 2. And because it is of great importance to the good of the work, that there be a special inspection into it upon the place, it is thought fit that there be seven trustees chosen for each university, who shall be entreated to take notice of the proficiency and deportment of the exhibitioners in the university.

§ 3. That the trustees proceed in all things without partiality, as they shall judge best for the public good, and suffer not themselves to be biassed from it by any favours or recommendations whatsoever: and particularly that in the election of scholars, or trustees, when there are any vacancies, the trustees declare themselves, that they will according to their trust proceed therein with all fidelity and integrity: and that the clerk put the chairman in mind of it.

§ 4. That when any one of the trustees dies, or refuseth to act further in the business, or removeth ten miles from London, or by the rest of the trustees is judged to deserve dismissal from his trust, the rest of the trustees, or any 7 of them, whereof 3 shall be ministers (notice being given to the trustees of the meeting, and of the end of it) being met together, proceed to chuse another: and that no trustee be completely chosen at one meeting, but that he be nominated one meeting, and (if they see fit) chosen the next meeting: and that they chuse one whom for wisdom, candour, activity, public-spiritedness, integrity, affection to religion and learning, and other necessary qualifications, they judge fit for the work: and that they chuse a

minister in the room of a minister; and upon the vacancy of one who is no minister, that they chuse one who is no minister.

### CHAPTER III.

#### *Of the Officers and Expenses.*

§ 1. That in the month of March yearly the trustees chuse one of themselves being a minister, who shall be desired from time to time for the year ensuing, to appoint meetings of the trustees, and to be present at all meetings and transactions, and to take special care to promote the work, and to keep correspondence with others in relation thereunto.

§ 2. That the trustees in the month of March also chuse a treasurer (being a person of unquestionable fidelity) from year to year: and that the treasurer's or collector's discharge shall be sufficient to any that shall pay the money: and that the treasurer be accountable once a quarter to the trustees, or any seven of them (a meeting being called) whereof three to be ministers: and that the treasurer shall not dispose of any of the monies, but according to the direction of the trustees or any seven of them (three being ministers) at a general meeting assembled.

§ 3. That a clerk be chosen to be present at all meetings, to draw and enter all orders made by the trustees, and keep the books, and write such things as are necessary, as also a collector to gather in the monies, and to call meetings and do other necessary

works, and that they have such salaries as the trustees shall think fit.

§ 4. That all the charges incidental to the work, which the trustees shall judge expedient, shall be allowed out of the stock.

#### CHAPTER IV.

##### *Of the quality of the Scholars to be chosen.*

§ 1. That the scholars to whom the exhibitions shall be granted, be chosen out of the university, or out of schools, as the trustees from time to time shall judge most fit, and that strict enquiry and diligent examination be made, and all possible care used that fit persons be chosen, and that the election be made by seven of the trustees at the least, whereof three to be ministers, notice being given to the trustees of the meeting, and of the end of it. And that no scholars hereafter shall be chosen, but such as have been personally and diligently examined by three at least, being either of the trustees in London (who are scholars) or of the university trustees, or of such as shall be chosen and desired by the trustees to examine candidates, &c. and attested by their hands. And that no certificate be owned from the universities, but such as comes from known persons, or from such persons as some of the university trustees shall attest to.

§ 2. That the scholars to be chosen, be of godly life, or at the least, hopeful for godliness, of eminent parts, of an ingenuous disposition, and such as are

poor, or have not a sufficient maintenance any other way: that not only the pregnancy, but the solidity of their parts be observed. And that a special regard be had to godliness.

§ 3. And, although our great aim in this work be, the bringing up of scholars of eminent parts and learning, and the supplying of the Church with choice ministers, and such, as through God's blessing may be pillars of the Church; yet because the ordinary necessities of the Church also are to be provided for, and the sad condition of dark corners, both in Ireland and Wales, and several parts of England cries loud for our assistance; the trustees therefore may (after provision made for the fore-mentioned ends, as far as they shall think fit) chuse some scholars of godly life, and good parts (though it may be their parts rise not to that eminency which some others attain to) in order to the supply of such desolate and necessitous places and congregations.

§ 4. That the exhibitions be generally given to such as intend the ministry, and direct their studies that way; yet so, as that the trustees may upon weighty reasons and sparingly dispose of some of them, to such, as, though not intending the ministry, may be other ways eminently serviceable to the Church or Commonwealth.

§ 5. And whereas divers scholars after four years' continuance in the university, being raised to an higher degree, which they cannot support, are forced to remove and betake themselves to schools or to



enter into the ministry, through necessity, raw and unfurnished, to their own perpetual discouragement, and to the great mischief of the Church; that a special regard be had to such of them as during their continuance have given the best proof of their parts, learning and godliness, and they be enabled to continue four years after their degree of Bachelor, whereby they may be solemnly prepared and well fitted for that weighty work.

## CHAPTER V.

*Of the Education of the Scholars.*

§ 1. That the exhibitioners shall be obliged to study to be eminent in the Latin, Greek, Hebrew, and other oriental languages, and in the several arts and sciences, so far forth as their geniuses will permit.

§ 2. That over and besides their ordinary university exercises, they be tied to special exercises in those things as shall be thought fit by the trustees, and others whom they shall advise with. And that when the trustees shall think fit, two or three be picked out of the students to come up to London (their charges being borne) to do some learned exercises in the city, that so the contributors may see some fruit of their cost, and others may be excited and encouraged.

§ 3. That their three last years be principally employed in the study of divinity, and the preparation of themselves for the work of the ministry, such only excepted, as are mentioned, ch. iv. § 4.

§ 4. That such scholars as are taken from schools, be sent to the university, and there placed under such tutors as the trustees shall chuse, who shall be, as near as may be, eminent for godliness and learning and care of their pupils; who shall be entreated to have a special eye upon them, as to their godliness, and to press them to a diligent attendance upon all means public and private conducing thereunto.

§ 5. That none of the exhibitioners be absent from their colleges above six weeks in a year, unless special leave be obtained from some of the trustees of that university.

## CHAPTER VI.

### *Of Inspection over the Exhibitioners.*

§ 1. That once in a year the trustees or any three of them (whereof two shall be ministers) go to the university, and there with the help of the university trustees, find out their profiting, and diligently enquire into their abilities and conversations, and encourage them accordingly.

§ 2. That those doctors of the university, &c. who are trustees, be desired (so far as they can) to take special notice of the exhibitioners, and to enquire into their proficiency in their studies, and the godliness of their conversations, and admonish or advise them, as they see cause, and give notice to the trustees at London, when occasion shall require:

also that they be entreated to direct them in the course of their studies, and resolve them in difficulties, as need requires.

## CHAPTER VII.

*Of encouragements to be given or denied to the Exhibitioners according to their merit.*

§ 1. That the exhibitioners shall have such allowances as shall be judged expedient, according to their deserts, poverty, and standing in the university; and that such of them as most need and most excel in abilities and piety, shall besides their yearly allowance, have some consideration for their degree, when, and so far as the trustees shall conceive meet.

§ 2. That after eight years standing in the university, the trustees and contributors do by themselves and friends endeavour to promote them to a place answerable to their merit.

§ 3. That such of the exhibitioners as shall at any solemn examination, be found eminently to excel the rest, shall have such special encouragements as the trustees shall judge fit.

§ 4. That when there shall be satisfying evidence of the idleness or dissoluteness or any depravedness of any of them, the trustees may, after admonition and trial, for so long time as they shall think fit, withdraw the exhibition from them, and chuse others in their places.

## CHAPTER VIII.

*Of the Model.*

§ I. That the alteration or addition of circumstances be left to the wisdom of the trustees, or any seven or more of them (whereof three to be ministers) provided that notice be given to the trustees generally, of the meeting, and of the end of it, and provided always that the substantials remain untouched, to wit, the bringing up of eminent scholars at the university, in order to the ministry, and the selection of scholars for special uses, mentioned in the ninth chapter.

## CHAPTER IX.

*Of the selection of some Scholars for special uses.*

§ I. That provision being made for the maintenance of scholars in order to the ministry, so far forth as the trustees shall judge necessary and sufficient, there be besides some fit persons selected and chosen by the trustees in the university, of sufficient standing and convenient leisure, and employed in that way wherein they are most eminent, one to be the linguist, and principally for Greek, and for Jewish, and Rabbinical learning; another the historian, and antiquary, especially for ecclesiastical antiquity; another the philosopher and mathematician, another the civilian, another the polemical divine (one or more if need be), another the practical and casuistical divine, another well versed in all parts of learning: and that each of these employ

themselves (when occasion shall require, and the trustees reasonably desire) in such works as shall be useful and necessary: and that they have such allowances as the trustees shall judge fit, and as the excellency of their parts and the nature of their work shall require. Or, if it be not thought expedient to maintain persons constantly for each of these, that any person or persons be employed in any work which shall appear to be of great concernment and usefulness to the public good, and for which he or they are eminently fit, who shall have such encouragement as the trustees shall judge convenient. And to the end abuses may be prevented, it is resolved, that no money be disposed of by the trustees to any work, but such as eight of the trustees at least (being all scholars) and two at least of the trustees in each university, shall under their hands declare that they judge to be such a work. And also that it be approved at a meeting of the trustees in London.

## CHAPTER X.

### *Of the encouragement of Foreigners, and promotion of the Gospel abroad.*

§ 1. And because there is a great desire in many foreign persons to learn the English tongue, that so they may understand our English divines, and be the more able to preach practically and powerfully to their people, which may much further the work of conversion and edification in foreign places; if it

shall please any to contribute any sum or sums to this end, and with this desire; it shall be faithfully employed to that purpose, viz. to the maintenance of such foreigners, as being poor, are and shall appear to be most eminent for parts and learning and piety, who shall be maintained in London or one of the universities, as shall be judged most expedient, for so long time as shall suffice for the fore-mentioned ends.

FINIS.

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THE NAMES OF THE TRUSTEES.

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SIR THOMAS ANDREWS	WILL. PENNOYER, ESQ.
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THO. ARNOLD, ESQ.	MR. BATHURST

[<sup>1</sup> Brinsley in the earlier edition.]

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MR. TAYLER	MR. VINCK.

*A word to the rich, that desire to give up their  
account with comfort.*

Suffer, I beseech you, one word of exhortation, and with attention read a few lines which may be of everlasting concernment to you. I will suppose I speak not to atheists, but to such as are possest with a belief of an eternal estate of infinite happiness or misery: not to fools, but to wise men who would not wilfully neglect anything, which is necessary to secure them from the wrath to come. It is also notoriously known, that the wilful continuance in the neglect of any one evident duty, or the commission of any manifest sin is sufficient to entitle a man to damnation, notwithstanding any professions of religion or practices whatsoever: you cannot but know that many perish eternally, not for any gross

wickedness visible to the world, but for sly and secret and unobserved omission sins, and that these are the only sins which our Saviour forms a process against in that famous representation of the last judgement, Matt. xxv. And amongst those duties which men are most prone to neglect, are those which are difficult and costly and troublesome, which made Christ pronounce it so hard for a rich man to enter into the kingdom of heaven: and therefore you that are rich had need double your diligence to make your calling and election sure. And truly it is an unspeakable happiness (if the Lord give you hearts to consider it) that your riches wisely managed, may afford you a special and eminent evidence and assurance of God's love, and your own future happiness; forasmuch as if you freely lay out those riches that God hath graciously given you, for His glory and the Church's good, it may be a notable and sound discovery of a lively faith, (which can part with present comforts in hopes of those future and unseen consolations) a fervent love to God and the brethren, a resolution to part with all for Christ, and a serious and true desire of salvation: as on the other side, it is a token of perdition, when a man's heart is glued to his riches, and the present evil world, when a man is so destitute of charity, that rather than part with his riches, he will suffer bodies and souls to perish, and the glory of God to be turned into shame; I beseech you therefore by the bowels of God have compassion upon your immortal souls, make you friends of the



mammon of unrighteousness, throw not yourselves overboard to preserve your riches, from which you can expect no other requital, but this, that the rust of them shall rise up in judgement against you at the last day: and this duty I may the more boldly exhort you to, because, if you make use of your reason, you will find the performance of it is no way disadvantageous to you: for, as you will gain this excellent advantage, besides eternal salvation, that, that portion of your estates which you lay out for God, will be a means to sweeten and secure all the rest to you and your posterity, so, by the doing of it you will lose nothing of substance, seeing that is most true and evident by daily experience which our Saviour saith; that the comfort of a man's life consisteth not in the abundance of what he possesseth. For what are riches, but for use, without which a man's chest hath as much good by his riches as he; and how can a man use them, but for his pleasure or credit, or posterity, or the like? and who knows not that many discreet men of competent estates between want and affluence enjoy more real pleasure in their estates, than they that have ten times a larger portion? and if a man look to his credit, let any impartial man judge, whether it more advanceth a man's reputation, sordidly to hoard up his riches to the dishonour of religion, his own shame and contempt (whereby he lives lamented, and dies desired), or generously to lay them out in such ways as not only procure him favour with God, but respect from men here, and at last a crown of glory

that fades not away? and if a man aims at posterity methinks this city hath afforded sufficient experiments to convince any ingenuous man, that the leaving of vast estates to children, doth commonly betray them not only to the greatest wickednesses, but also to manifold miseries, which they that carry their sails lower, and whose estates are nearer the golden mediocrity are preserved from: I may add to all this, that divers of you in this city may say with Jacob, With my staff I came over Jordan, and now God hath made me two bands. That God that hath brought down others, hath exalted you, that God that hath impoverished others, hath enriched you, and therefore, if others owe their thousands to God, surely you owe your ten thousands. Remember, I beseech you, that hand that gave you your estates, can recall them when he pleaseth, and if you deny him the interest, he can revoke the principal. Remember you will not always have such opportunities: ere long you and the poorest wretch must be upon the same terms, now you have an advantage over them, and a means to do God more special service: I shall trouble you no further, but only this, lay out your estates, but do it freely, not grudgingly, do it liberally, not sparingly: I shall not here determine that question, whether God expects a tenth part of your estates to be employed in His service, and for public good. But thus much I may safely say, that where God sows liberally, He expects to reap liberally. And as God's ministration to us under the Gospel doth exceed the legal

ministration, so I know no reason why our ministration to God from our superfluities should not exceed theirs under the law: and however men can easily deceive themselves here in things which concern their profit, yet I doubt not when men shall at last come to make a review of all their actions, their consciences will justly condemn them, not only for the total neglect of such duties, but also for the not doing of them in a fit and full proportion: for this particular occasion, I shall say nothing more than what is said in the preface, and in these other annexed papers: consider what hath been said, and remember it comes from one whose design is not his own profit, (nor to lay a yoke upon you which he will not take upon his own shoulders), but merely that God may be glorified, and that, at that last day, fruit may abound to your account.

MATTHEW POOLE.

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*An Answer to some Objections which may be raised against this work.*

*Object.* 1. This design is needless: universities are for this purpose. What is all that means given there for, but to fit men for the ministry?

*Answ.* 1. So great is the scarcity of able and godly ministers in the nation, comparatively to the many places which are destitute of such (as all judicious persons observe) that it is a vain thing to expect a supply of the Church's necessities in an ordinary way: we see by experience, that although

of late years the universities have sent forth divers very hopeful persons into the ministry, and although besides the ordinary allowances for students there, divers exhibitions have been allowed by well-willers to religion and learning, yet, all this notwithstanding, there is still a great famine of the word in divers places; especially in Ireland, Wales, &c. which are not so likely to be supplied, and which are here in a special manner provided for.

*Answ. 2.* The main design of this model is not barely to send forth ministers, but to endeavour to send forth eminent ministers; and whereas universities are and must needs be (nor doth it in the least reflect disparagement upon them) like lotteries, whither students of all sorts come, some of good parts, and some of mean parts, and from whence (through the negligence of students, and their forwardness in entering into the ministry) divers come into the ministry much unfurnished, to the grief and scandal of their university governors; here is a more certain course, care being taken, 1. To select choice wits. 2. To oblige them to a sufficient continuance, as also to extraordinary diligence.

*Object. 2.* Good designs are generally perverted and abused to other ends than they were intended, and so will this in all probability degenerate into a business of faction and partiality, and favour and friendship.

*Answ. 1.* We can neither foresee nor prevent all possible abuses, and much less all jealous surmises; but thus much is plain, that we are to do our duty,

and to refer events to God's providence; and however men's benevolences may be abused hereafter, contrary to their desires and intentions, yet God will accept of their sincere ends, and no less reward them than if they had been never so religiously used.

2. Here is abundant care taken to prevent partiality: the execution of it is committed to divers persons of different persuasions, of known integrity, wisdom and godliness; and care is also taken that when any die, there be a substitution of such other men in their places, and the trustees are engaged, not only by their promise, but by their judgements and interest to chuse such men as themselves.

3. The feoffees, as they now are, so they will for ever be obliged to manage this business with all impartiality for the encouragement of lads of all parties (provided they be true to the interests of learning and real piety) not only because they are conscientiously engaged to it, but also, because their interest and the advancement of the work will constantly oblige them to it, seeing if once partiality be observed in it, it will not only reflect upon the trustees, but also bring the whole business into disrepute.

4. This objection strikes at all lasting good works, for how can a man settle anything for any good work, but it may be abused? so that the effect of this objection should be not to prevent the doing of good works, but to make men cautelous how to do them in as safe a way as may be.

*Object.* 3. It is better for a man to see with his own eyes, and to do with his own hands.

*Answ.* 1. But then there is one doubt whether he can get any to put in good security that he shall enjoy his eyes and hands for ever, or else (if he be able and willing to settle something for ever) it must come into other men's hands, and therefore it is better to commit it to other men's hands while he lives, and may observe how they use it, than to commit it to them after his decease, of whom he had not experience in that kind.

2. For the generality of contributors to such works it may be said without arrogancy, it is likely to be far better managed by a conjunction of heads and hands of wise, and honest, and learned men for the glory of God, and the good of the Church, than can be expected from one man.

*Plus vident oculi quam oculus*, and as those small sprinklings of water which signify little when they are asunder, being united together into one river are very considerable and effectual to divers excellent uses; so those contributions which being managed singly and dividedly are not so eminently useful, when they are united together, prove of great influence for a general good: and moreover, he that contributes in such a common way as this, doth not only an excellent piece of service himself, but also draws others along with him.

For those gentlemen or others in the country who shall be pleased to contribute, although we shall wholly leave them to themselves to give what

they please, and in what way they please, and shall thankfully accept anything given upon any terms, nor do we desire this business should be burthen-  
some to any, yet we humbly offer to their consideration, that it will be a most excellent service, and most rarely useful for any (who can do it) to settle what they give, for ever, though it be in a less proportion, both because it is in itself likely to bring forth more fruit, and because it will be a good encouragement to others to contribute when they see a solid foundation laid which is likely to continue: and we hope they will not think it a wrong to their children to alienate some small proportion from them to the more immediate service of God, but rather a special means to procure a blessing from God upon the rest of their estates both to them and to their posterity.

If it shall please God to put it into the mind of any to contribute, if they signify their desires to any of the trustees, especially to any of the ministers, they may receive further information and direction as to any of the particulars.

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*A Testimonial from some Oxford Doctors.*

The great usefulness of human learning and university education for the ministers of the Gospel hath been abundantly evidenced, both from the powerful and happy influence of ministers so qualified, in the reformation of religion, from the bondage and darkness of popery, and also from the miserable

consequence of the want and neglect thereof in persons undertaking the work of the ministry: besides those more noble infusions of grace, there are two things of great necessity for the profitable discharge of the ministerial work; to wit, a sufficiency of natural endowments, and acquired abilities. And it is the conjunction of these which thoroughly furnish the man of God unto every good work. We cannot therefore but exceedingly approve of, and heartily bless God for that late design undertaken, and so considerably carried on through God's blessing by divers persons, for the encouragement of poor scholars of greatest abilities and piety in the universities: the rather, because we have frequently, with sad hearts, observed the miscarriage of persons of great hopes and eminent parts, through want of those means and helps which are necessary: and we heartily recommend it unto all the lovers of learning and universities, as that which (by God's blessing) is likely to prove of singular use, for the quickening of diligence, and provoking of emulation, and the growth of knowledge and piety: nor do we know how any, whom God hath enriched with talents for such a service, can lay them out to better advantage, than in such a way as this: and for the better encouragement of those whose hearts God shall incline to this pious work, we, whose names are here underwritten, having knowledge of divers of the trustees, and having had experience of the management thereof, hold ourselves bound in justice to give this testimony unto those gentlemen, to whose trust it



is committed; that to the best of our observation, it hath been faithfully discharged according to the real worth of persons, without respect to parties: and it is sufficiently known, that there are divers students already chosen by them in the universities, who are persons of singular abilities, and of pious inclinations, whose poverty had exposed them to many inconveniences, and deprived the Church of that great benefit (which we comfortably hope for from them) if they had not been relieved by such seasonable succours. And we are further confidently persuaded, that as it hath been for the time past, so it will be for the future, the care of the trustees, to discharge that trust reposed in them, with all fidelity and conformably to their proposals and declarations.

EDMUND STAUNTON, D.D.

JOHN WALLIS, D.D.

DAN. GREENWOOD, D.D.

HEN. LANGLEY, D.D.

SETH WARD, SS.T.D.

JOSHUA CROSS, LL.D.

THOMAS BARLOW, C.R.P.

HEN. HICKMAN.

*A Testimonial from some Cambridge Doctors and others.*

As we cannot but sadly resent and lay to heart the many and great mischiefs, which have befallen the Church of God, through the miscarriage of such

as being crude and unfurnished for so weighty an undertaking, have engaged themselves in the work of the ministry: so we cannot but impute them in a great measure to the want of means for subsistence at the universities; whereby such persons have been untimely taken from those breasts and fountains, whence by a continued use of the helps there afforded, they might have been stored with sound and well-digested knowledge, and thereby have not only prevented those difficulties and temptations, which their own ungroundedness doth often expose them to, but also become eminently serviceable in the Church of Christ: the consideration whereof affords us abundant occasion of blessing and praising God, for His goodness to His Church, as in continuing these schools of learning, heretofore founded and established, so also in these late supplies by men of public spirits conferred in way of exhibition, for the further encouragement and support of hopeful students in the universities. Which good and pious design we do with thankfulness rejoice to see so far already put in execution, as that divers hopeful plants are thereby refreshed and made to flourish in these fruitful nurseries, who else for want of so seasonable a supply, might soon have been withered and parched up, or constrained to an unseasonable remove, to their own and the Church's exceeding prejudice and disadvantage.

But although there be a considerable number already chosen, and made participants of this

beneficence, yet are there also many others still among us, truly deserving and really needing the like encouragement; which we doubt not but many will be the more ready and willing to promote, when they shall together with us observe these hopeful beginnings, which promise (through the blessing of God upon them) a plentiful harvest to be reaped in due season. For we can truly testify that (according to the best of our observation) this matter hath been hitherto managed, and the election of scholars made according to their parts, piety and poverty, with much faithfulness and impartiality; as we hope also it will be carried on for the time to come.

ANTHONY TUCKNEY.

THO. HORTON.

BENJ. WHITCHCOT.

LAZARUS SEAMAN.

RALPH CUDWORTH.

WILLIAM DILLINGHAM.

THOMAS WOODCOCKE.

JOSEPH HILL.

JOHN STILLINGFLEET.

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If it shall please any to settle something for ever, they may conveniently do it in this way which hath been propounded to, and approved by skilful lawyers. They may single out three or four of the trustees whom they can most confide in, and make them special trustees, and when any one of them

dies, appoint the other three to chuse another in his place, and may make all the rest of the trustees overseers, and in case those four trustees fail, that then it shall fall to all the rest of the trustees, and in case they fail, then it shall fall to any college or company (whom the donor shall please to nominate) to be disposed of, according to the model: and in case it be perverted or alienated to any other use, then it revert to his heirs, &c.

*An Advertisement.*

Whereas it hath been suggested by divers and was supposed by some of the trustees, that the present settlement of this trust was not legal (not being by way of corporation) nor perpetual, it was agreed by the trustees that some very able lawyers should be advised with; which accordingly was done, and the result of their discourse was this: That there were two ways for the settling of such a trust, frequently practised among us, and both unquestionably legal; the one by way of corporation, the other by way of feofment, in which latter way we are for the present settled, and in which way some hospitals, &c. are settled. This being an undoubted principle in law and reason, that it is lawful for any man to give what he will, to whom he will, for what uses he will, unless it be to an use prohibited by law, such as this is, confessed not to be.

*An Account of the Scholars already chosen.*

In order to the practice of the things proposed in the model, three of the trustees, to wit, Mr. Manton, Mr. Thomas Jacomb, and Mr. Poole were by the rest of the trustees sent to the two universities, to advise with the doctors the trustees there, and to settle the business, which was done, and divers persons of known ability and fidelity were desired, and did willingly consent to take upon them the business of examination of all such poor scholars as did propose themselves to trial: upon which, divers persons of great hopes were then and have been since examined: and out of them, such as gave the best satisfaction for parts and learning, and had the best report for piety, were selected: and two and twenty are already chosen in each university; it being resolved to carry an equal respect to both universities: of whom some were through necessity already gone from the university, and now to their great comfort, and (we hope) the Church's great good, are settled again: others were about to leave it, others forced much to discontinue, and all much discouraged and prejudiced by those pressing wants and difficulties they were overwhelmed with.

FINIS.



RALPH WIDDRINGTON, brother of sir Thomas (speaker) Widdrington (for whom see Wood's *Ath. Ox.* iii. 661 and Chalmers) was born at Stanfords in Northumberland (*Schedule after will*, below). He was a fellow of Christ's college, and filled many offices in the university; taxor 1647, orator 1650 (*infra* i.), Greek professor 1654, lady Margaret's preacher 1664 (ii.), Lady Margaret's professor 167 $\frac{2}{3}$  (March 4, Baker's catalogue of Margaret professors, after Fisher's *Funeral Sermon* (ed. Hymers), 79: see Duport's congratulation on this appointment, *Sylvæ*, 389). He was one of the first to sign the engagement A. D. 1650 (iii.), was created D. D. Sept. 5, 1660 (Kennett's *Reg. and Chron.* 251), and presented to the rectory of Thorp Febr. 6, 166 $\frac{0}{1}$ , by the dean and chapter of Lincoln (Kennett. *ibid.* 375). His brother fellows, to whom, especially to Cudworth, he had long been obnoxious (iv.), ejected him from his fellowship in 1661, but he was restored upon appeal (Kennett, 552), and retained his fellowship (or at least resided in college) till his death. His will (v.) was proved in the prerogative court August 2, 1689. He must have been a college acquaintance of Milton's, whose *Lycidas* first appeared in the same volume as a Latin poem of Widdrington's.

He has Greek elegiac and Latin hexameter verses (signed R. Widdrington, A. B. Coll. Christi)

in Συνοδία, sive Musarum Cantabrigiensium concentus et congratulatio ad serenissimum Britanniarum Regem Carolum, de quinta Sobole, clarissima Principe, sibi nuper felicissimè nata. Ex Academiæ Cantabrigiensis Typographeo. Anno Dom. 1637. (Sign. E 2); and other copies in the collection published an. 1638 in memory of Edward King (Lycidas), before Duport's *Homeri Gnomologia* (Cambr. 1660. 4to), in *Academiæ Cant. Σῶστρα* (congratulating Charles on the restoration), in *Threni Cantabrigienses in funere duorum principum, Henrici Glocestrensis et Maricæ Arausionensis, Serenissimi Regis Caroli II. Fratris et Sororis*. Cantabrigiæ, Field. 1661. (Sign. C.), in *Epithalamia Cantabrigiensa in Nuptias Auspiciatissimas Serenissimi Regis Caroli II. ... Cantabrigiæ*, Field. 1662. (Sign. B 3, vers.), in *Hymenæus Cantabrigiensis*. Cantabrigiæ, ex Officina Johannis Hayes. A. D. 1683. (Sign. C.), and two extravagantly adulatory copies of elegiacs in "Mæstissimæ ac Lætissimæ ACADEMIÆ Cantabrigiensis AFFECTUS, Decedente CAROLO II. Succedente JACOBO II. REGIBUS Augustissimis Serenissimis Clementissimisque. CANTABRIGIÆ, Ex Officina JOAN. HAYES, Celeberrimæ Academiæ Typographi. 1684 $\frac{4}{5}$ . 4to." A letter of his to Basire (Christ's coll. Sept. 30, 1675) is printed in the *Life and Correspondence of Isaac Basire* (London, 1831), 309, 310, and a letter from Sancroft to him in Cary's *Memorials*, ii. 40. Sancroft calls him "my most worthy and honoured friend" (*Ibid.* 52).

i. Baker's MSS. xxv. 192.

"Oct. 24. 1650. At the committee for reformation of the university.

Whereas the visitors of the university of Cambridge among other persons have returned Mr. Molle Fellow and Viceprovost of King's College, and also University Orator of the said University, not to have subscribed the engagement; and that upon summons siththence sent from this Committee for the said Molle to make it appear that he had taken the engagement, as by the late Act of Parliament for that purpose is made and provided, the said Molle did neglect to make his appearance to answer the premisses: Whereupon this Committee did declare that by virtue of the said Act the places and offices held by the said Molle in the said university were become void: And whereas by order of Parliament this Committee is empowered and required to supply all such places so void by the said Act: This Committee being informed of the fitness of Mr. Ralph Widdrington Fellow of Christ's College in Cambridge for the said place of University Orator, do order that the said Widdrington be University Orator in the room and place of the said Molle, void as abovesaid; and that the said Widdrington be henceforth deemed and taken University Orator of the said University to all intents and purposes, and receive all profits and privileges for the executing of the said place, as fully as the said Molle did, or ought to have done.



And all members of the University are hereby required to take notice hereof.

HEN. DARLEY.

Lect. in domo Regentium in plena Congregatione per D<sup>rem</sup> Horton Procan. 2 Nov. 1650.

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Sir,

The Committee by their order of the 24th instant appointed Mr. Ralph Widdrington Fellow of Christ College in Cambridge in the place of Mr. Molle University Orator. The Order for his constituting him therein is already sent to him, and I do now signify this unto you, that he may be admitted therein, according to the orders and statutes of the University, at the next Congregation. The Committee have ordered me this day to write this letter to you, and require you to call a Convocation or Congregation for his actual admittance therein, and to give them account of the execution thereof by Thursday next,

Your Affectionate Friend

HEN. DARLY.

Westminster 31 Oct. 1650.

To my worthy Friend Dr. Horton Vicechan. of the University of Cambridge.

Lect. eodem die in Domo prædicta per Doctorem Horton præd."

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In Baker xxxiii. 457 "out of a letter dated Nov. 20, 1650," we read,

"Mr. Widdrington is admitted Orator of the University, and had a peremptory order (without his eyther procuring, or soe much as knowledg) sent down to that purpose, from the committee above to the Vicech. Dr. Wh[ichcot]."

ii. "April 27. 1676. Ego Radulphus Widdrington, S. T. D., Prædicatoris in Academia Cantab. Margaretani Provinciam in manus Rev. D. Procancellarii, reliquorumque D. D. electorum humillime reddo, petoque supplex, ut munus illud (quod honori mihi ductum fuit hactenus) in alium deinceps ex sententia Illustriss. Fundatricis pro arbitrio prædicatorum D. D. electorum transferatur.

RADULPHUS WIDDRINGTON.

Ita testor Matth. Whinn. Not. Pub." Baker's MSS. xxxi. 265.

He succeeded Duport as Margaret Preacher in 1664 (*Grad. Cant.*).

iii. S. Dillingham writes to Sancroft (Eman. Dec. 1650): "Mr. Widdrington, More junior, and Nicholls, of that [Christ's] college, did the like, and indeed were the first that led." Cary's *Memorials*, ii. 246.

iv. "Mr. Fuller of Christ's told me very freely the temper of Mr. Widdrington, how he did oppose

all the fellows in the college, and feared it would be little to my brother's advantage to be his pupil. Feb. 21. 16 $\frac{5}{6}$  $\frac{9}{0}$ . My father brother and I to Mr. Widdrington at Christ's college, who received us very civilly and caused my brother to be admitted. Feb. 25. 16 $\frac{5}{6}$  $\frac{9}{0}$  26th (Sunday). To Mr. Widdrington's to dinner, where he used us very courteously.

My father did shew me a letter from my brother John, wherein he tells us that he is chosen scholar of the house, which do please me much, because I do perceive now it must chiefly come from his merit, and not the power of his tutor Dr. Widdrington, who is now quite out of interest there, and hath put over his pupils to Mr. Pepper, a young fellow of that college. Feb. 27. 166 $\frac{0}{1}$ ." Pepys' *Diary*.

"And if he should violate friendship in this kind, it would more afflict me than all that Dr. Widdrington ever did, and make me sick of Christ's college." Cudworth to Worthington Jan. 166 $\frac{4}{5}$ .

Worthington's *Diary*, ii, 160.

v. Baker's MSS. xxvi. 272.

"In the name of God Amen. I Ralph Widdrington, of Christ's college in Cambridge and the lady Margaret's reader of divinity in the university, do make and ordain this my last will and testament, thereby revoking all former wills at any time heretofore by me made.

First therefore it is my will that within a year after my death my library in the college should be

sold by my executors, and the price thereof (added to what I leave in ready money goods plate or debts) be laid out and bestowed in the purchase of an inheritance or rent-charge for ever. It is also my will, that (after the death of my nephews, Ralph Widdrington esq. of Cheesthum Grange, Henry Widdrington esq. of Hertford, and Henry Widdrington his son) the said inheritance or rent-charge for ever shall (by good and sufficient assurance in the law) be by my said executors conveyed unto, and in my name for ever settled upon, the master fellows and scholars of Christ's college (founded named endowed and established by the lady Margaret, countess of Richmond and Derby, and her statutable successors) without any intermixture of any other after foundation, if so be they continue (as they are at present) stedfast in the doctrine and profession of religion, as it stands yet established by law in the church of England. Otherwise it is my will, that the said inheritance or rent-charge shall for ever descend to Ralph Widdrington esq. of Chesthum Grange in Northumberland, the son of my brother sir Henry Widdrington, to the heir male of his body lawfully begotten. Now because in this settlement I do what I do for the honour of God the renown of the lady Margaret and the furtherance of some poor students in the college, I presume very much upon the integrity of the lady Margaret's foundation.

My will in the next place is, that from and after the determination of the lives of the said

Ralph Widdrington, Henry Widdrington the father and Henry Widdrington the son, the said inheritance or rent-charge shall come continue and remain for ever to the said master fellows and scholars and their statutable successors, upon further special trust and confidence in them and their integrity to dispose of disburse and distribute yearly such portion of the whole as I shall particularly determine limit and appoint in a schedule hereunto annexed and attested under the hands of three witnesses.

Moreover it is my will that my said nephews Ralph, Henry the father and Henry the son, shall (within three years after my death) well and truly pay or cause to be paid the full sum of two hundred pounds of lawful money of England to my niece Ursula countess of Plymouth and the only surviving daughter of my brother sir Thomas Widdrington.

It is my will that, as soon as the said two hundred pounds is paid to my niece Plymouth and other legacies are also paid, that the yearly rents perquisites profits and income of the said whole inheritance shall be divided equally between my nephew[s] Ralph and Henry the father, whilst both of them live, but after the death of either of them Henry Widdrington the son for his life shall succeed and enjoy a moiety only of the whole during the life of his father or uncle, but all and entirely to himself as soon as they are both dead. To Mr. Thomas Lynford rector [of] K. Edmund's in

Gracious Street, London, I give my scarlet gown and robes and hood together with Robert Stephens' Greek Testament in folio, which was the legacy left to me by his uncle my pupil Mr. Edward Bainbridge.

To the poor of St. Andrew's parish I give the sum of £5. To Mr. William Baron of Cambridge I give the sum of £10. To the master and fellows and scholars of Christ's college (after the death of my nephew Henry Widdrington, to whom I give it while he liveth) I give my little house, which is a copy at Fordham, together with all thereto belonging except books pewter and bedding. To the college servants I give the sum of £3 to be divided among them equally. To my sizar Thomas Randal I give the sum of £5. To my nephew Patricius Widdrington I give my better chariot. To my nephew Christopher Peppes I give my pocket watch with a silver case made by Benjamin Hill. To my niece Mary Widdrington of Hertford I give my Dutch cabinet emptied, and therewithal all my pewter brass and iron in the house at Fordham. To my said nephews Ralph and Henry Widdrington I give all the pictures that hang in my chambers in the college or anywhere else. And I do hereby make appoint and constitute them two the said Ralph and the said Henry, executors of this my last will and testament, which I declare to be so, and thereto set my hand and seal this nineteenth day of March in the year 1687. Be it known also, that to my pupil John Willis of Ditton esq. I give my

large pendulum clock, which stands in my chamber in the college, and to his daughter Ann I give my watch Aspenwall with a case of new French twissers. And I make (if he pleaseth) the said John Willis esq. overseer of this my last will and testament, by which I give £5 to my cousin Cuthbert Fenwick the Durham scholar, and £5 also to Mr. John Banes cook of the college. Signed sealed published and declared to be my last will and testament in the presence of Edward Collett, John Randall, Nathaniel Disbrow.

The schedule annexed.

Be it known that I Ralph Widdrington, having made my last will and testament bearing date the nineteenth day of March in the year of our Lord 1687, among other things therein contained have willed an inheritance or rentcharge for ever to be purchased by my executors and (after the death of my three nephews Ralph Widdrington esq. of Chestum Grange, Henry Widdrington esq. of Hertford and his son Henry Widdrington) conveyed unto and for ever settled upon the master fellows and scholars of Christ's college in Cambridge of the lady Margaret's foundation only and their statutable successors for the true performance of certain trusts intents and purposes therein mentioned. Now by this codicil I do confirm my said last will and besides declare it my further mind and will, that (from and after the death of all my three nephews Ralph Widdrington, Henry Widdrington the father

and Henry Widdrington the son) the full and whole revenue and profits of the said inheritance or rent-charge shall appertain and for ever be paid to the said master fellows and scholars and their statutable successors, as owners and rightly (though in trust) possessed of the said estate. And then my mind and will is, that the said master and four of the senior fellows, according to admission, of the lady Margaret's original number, in the name of the whole society, shall impartially every year once (after an examination) elect make choice of and nominate four of the lady Margaret's scholars, out of the whole number, whom in their conscience they find and judge at that time to be the most pregnant and promising of all the rest and best grounded in Greek and Latin, and approved to be so in the judgement of the lady Margaret's professor and the public orator of the university for the time being under their hands. For the better encouragement of the said scholars elected and approved as aforesaid I appoint the sum of twenty pounds a year to be paid by the said master to and in equal portions divided among the said four, but for one year only, unless all the four so demean themselves, as for their growth in learning and virtue to be judged by the said electors and approved fit and worthy to be further continued every one in his place. But as soon as all or any one of the four doth or may commence master in arts, then my will is, that his exhibition shall be no longer continued unto him or them, but transferred upon another or others to be elected and



approved as formerly. Moreover my will is that out of the said inheritance the said master shall yearly pay the sum of five pounds per annum for ever to the bailiffs of the corporation of Morpeth for the benefit of the free school there, and likewise the sum of five pounds more to the said bailiffs to be yearly distributed among the poor of Stanfordham parish in Northumberland, where I was born. It is also my will, that out of my gift the yearly sum of ten pounds shall be paid by the said master to the said four senior fellows of the lady Margaret's foundation, to mend their commons in the hall. When the lady Margaret's professor and the public orator vouchsafe to come to the college to approve, my mind is that they shall be civilly treated by the master and four senior fellows: provided that the charge exceeds not the sum of forty shillings in any one year.

Lastly my will is, that (the foresaid uses being once served) all the remains of the yearly revenue, which I gave, shall be thrown in and added to the common dividend, and so divided among the master and fellows of the lady Margaret's foundation only; provided that the said foundation continueth steadfast in the profession of the Protestant religion<sup>1</sup>, as

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<sup>1</sup> See a similar proviso in the will of Dr. Dan. Williams (ob. Jan. 26, 1715). "But if ever prelacy or popery should come to be established in North Britain, the aforesaid grant it is declared shall entirely and altogether become null."—Calamy, *Cont.* 985. Above, p. 57.

it stands yet established by law in the doctrine and discipline of the Church of England. Otherwise it is my will that the whole income of my gift shall come and for ever remain to the heirs male of my nephews Ralph and Henry Widdrington.

In witness hereof to this codicil (which I declare to be part of my last will and testament) I have set my hand and seal this twentieth day of March, in the fourth year of the reign of king James the second, annoque Domini 1687.

RALPH WIDDRINGTON.

Signed sealed and declared by the above-written testator in the presence of Edward Collett, John Randall, Nathaniel Disbrow.

Tenore presentium nos Johannes Covel S. T. P. Procan. &c. notum facimus omnibus &c. quod decimo quarto die mensis Junii Anno Domini 1689 coram nobis probatum fuit &c. testamentum cum codicillo Radulphi Widdrington S. T. D. et nuper, dum vixit, coll. Christi &c. socii defuncti &c. commissaque fuit administratio &c. Radulpho Widdrington et Henrico Widdrington executoribus &c.

Mem<sup>d</sup>. I had not the original will, but only the will proved in the Prerogative Court, by which this copy was written and accordingly compared. Jacobus Holman Regr.

[It is proved in the Prerogative August 2<sup>d</sup>. 1689].”



## *Addenda.*

p. 7, l. 1. *Cato*. Proverbially the first book : e. g. "Learned? He hath an arrogant spirit, he can scarce construe *Cato*, I think." *Parte of a Register*, 383.

p. 8, l. antepen. *height*, *hight*, MS. Read *highth*.

p. 11, n. Upon the practice of *diting* cf. "While I continued under this good man [Samuel Cradock, fellow of Emmanuel] I went through logic, natural and moral philosophy, and metaphysics. He read upon systems that were of his own extracting out of a variety of writers, and all the young gentlemen with him were obliged to copy them out for their own use, which they used to think a great drudgery. But I have sometimes thought, that the benefit that this had attending it was beyond the inconvenience and damage." Calamy's *Own Times*, i. 132, 133. Hagenbach *Encyklop. d. theolog. Wissenschaften*, ed. 4. p. 41, n. 3, cites Schleiermacher (*Ueber die Universitäten*, p. 65 ; or as now printed in the first vol. of his philosophical works, p. 577) as an opponent of dictation ; and adds : "It is remarkable that the Jesuits in the 16th century were the chief

originators and propagators of dictation, though the Jesuit Possevin brings out excellently well its disadvantages ; see his *Biblioth. sel.* i. 26. The pietistic school of Halle (Lange) were opposed to dictation, which was much in vogue among the Wolfians."

p. 14, l. 4. See Heylin's *Hist. Presbyt.* 470.

p. 39, l. 2. "After his [James'] death a bill was brought to the physicians to sign, that the ingredients of the julip and plasters were safe ; but most refused it, because they knew not whether the ingredients mentioned in the bill were the same in the julip and plasters." Fuller's *Ch. Hist.* (ed. Brewer), v. 569, 570.

"Go, take physic, doat upon  
Some big-nam'd composition,  
The oraculous doctor's mystic bills,  
Certain hard words made into pills."

CRASHAW'S *Verses in praise of Lessius.*

p. 40, n. 1. Add the Wesleys. Southey (ed. 3), i. 52.

p. 46, n. 1. The question, *May one drink healths?* is resolved by Baxter, *Christian Ethics* ch. 8, pt. 4, tit. 2, § 4. Southey (*Common-place book*, Ser. I. 146, 496, 520) has collected many passages which bear upon this subject. See too Feltham's *Resolves*, 84 ad fin., Swinnock's *Christian Man's Calling*, 307, 308, and White's *First Century of Scandalous, Malignant Priests*, passim, especially John Hume's wish (p. 46): "That he might be cursed by father mother and all his kin, that endeth one health and will not another begin."

p. 57, n. 3. "Your party [the Independents], who you call the confiding men, the well-affected in the army, the godly men." Bastwick's *Utter Rout-ing*, 633. "Not suffering any scholars to pass out of the town, unless some townsman of their tribe would promise for him that he was a *confider*, as they call it." *Querela Cantabr.* (ed. 1647), 8. "A conventicling barber and a confiding tailor." *Ibid.* 13.

p. 68, n. 2. "Brian Walton." Rather Geo. Hall, consecr. May 11, 1662.

p. 73, n. 1. Read Burnand.

p. 73, n. 2. The execution of church censures by lay chancellors was a standing grievance with the nonconformists. See the millenary petition in Fuller, *Ch. Hist.* bk. x. sect. 1, § 27, art. 4, Cardwell's *Docum. Ann.* ii. 10, l. 10 seq., 12, l. 14 seq., *Hist. Conf.* 172, l. 20, 201, l. 22 seq., 454, l. 28.

p. 74, n. 2. See the *Troubles at Frankfort* (ed. Petheram), 35 sq., Bancroft's *Survey of the Pretended Holy Discipline* (Lond. 1593), 45.

p. 80, l. 8. His will. Extracted from the Registry of the Prerogative Court of York.

Etiam si me occiderit Deus in illo sperabo.  
Job xiii. 15.

IN the Name of God, Amen. I, Matthew Robinson, late of Burniston in the county of York, clerk, being at this present infirm in body, but in perfect mind and memory (blessed be God), from a due sense of human frailties and my Christian duty in preparing for death in life by setting my heart

and house in order whenever my Lord shall call me, do make and declare this to be my last will and testament (revoking all other and former wills by me made) in manner and form following this twentieth day of August, in the fourth year of the reign of our sovereign lord and lady king William and queen Mary, and in the year of our Lord one thousand six hundred ninety-two. First I commit and commend my precious soul into Thine hands (O my Creator!), to be accepted, purged, and glorified through Thy more precious blood, satisfaction and intercession (O my dear Redeemer), renouncing utterly all merit of mine own, and relying solely on Thy free grace and mercy, in the faith whereof I have lived and design to die, according to the truth of Thy holy scriptures and the doctrine of the reformed churches; and as to my vile body I commit it to the earth (whence it was), to be decently interred without vain and pompous ceremonies in my parish-church of Burniston, in hopes of which (?) glorious resurrection unto life eternal. But as to my worldly estate, wherewith it hath pleased my bountiful Lord so richly to endue me not only beyond my own merits and deserts but my own desires and hopes, wonderfully succeeding all my undertakings, I do give and bequeath it as followeth: Imprimis, as concerning all my lands in Barden and Barden Dikes, in the parish of Hawkswell, I have by a late deed of settlement settled the same upon trustees to stand seized of the same for my own use during life; and whereas by a writing made

before my marriage, I did in lieu of a marriage-portion of £800 to be received with her, engage to purchase lands of £100 per annum, to be settled in jointure upon her in full satisfaction of all her right and title of dower; now in discharge of that engagement and of my conjugal affection to my said wife, Jane Robinson, and in full satisfaction of all her title of dower and thirds at the common law, or any other right to any part of my personal or real estate by any laws of this realm other than such jointure or legacies appointed to her by this my last will, I have by my above-mentioned deed after mine own decease appointed those my trustees to stand seized of those my lands of Barden and Barden Dikes, which are now of the value of £106 per annum good rents, to the use of my said wife Jane Robinson during her natural life only as a jointure for her, but upon this condition and with this proviso always, that she my said wife accept of the same provision so allotted in full satisfaction of all her title of dower thirds or any demand whatsoever or claim to any other parts or parcels of my estate real or personal, and shall release all her pretended right to all other persons concerned in any other part of my estate. And in case my said beloved wife shall so accept and release as before within the space of two months next after my decease, and shall no way infringe the intendment of this my will, nor molest any persons as to any gift or legacy by me bequeathed, that then by way of recompence I do by this my will give unto my said

wife all arrearages of rent due from all my tenants of Barden and Barden Dikes, which usually are considerable. And I do further give unto her (but still upon the above-mentioned condition and proviso) and unto her niece Mrs. Elizabeth Pomfrett of Ripley, all my household stuff yet unsold at Burniston or at Ripley, whether bedding, linen, woollen, pewter, chairs, and stools, with all my plate (not otherwise disposed of), to be equally divided between them. And I do yet further by this my will (but still upon the aforesaid condition and proviso) give unto my said wife a legacy of £100, and do also (under the same condition and proviso) order that my said wife may enjoy to herself (without any let to be given her by my executors) all such sums of monies as were left her by her mother lately deceased, or which she out of her frugal care hath saved, whether the same be in her own possession or put out in her own name, or in the name of any person in trust for her. But if my said wife Jane shall refuse to accept the said jointure and provision upon the said condition, and shall actually claim any share in my estate real or personal over and above what is before allotted her, then positively my will is, that my wife upon such refusal shall stand for ever debarred from the said intended jointure of Barden and Barden Dikes, and both she and her niece Pomfrett be debarred from all or any of the said intended legacies, and that the above said trustees shall thenceforth stand seized of all my lands in Barden and Barden Dikes,



to the use of my brother Leonard Robinson, chamberlain of London, during his natural life, and after his decease to his son Thomas Robinson of London, merchant, and to his heirs and assigns for ever. The effect of these is expressed in the aforesaid deed of settlement, which by this my will I ratify and confirm ; and as touching the reversion of all these my lands of Barden and Barden Dikes after my death or my wife's refusal to accept the same in jointure as before, I do hereby give and bequeath the same to my said brother Leonard Robinson during his life, and after his decease to his son Thomas Robinson aforesaid, and to his heirs and assigns for ever. But as concerning those my lands and all of them in Scab Newton in the parish of Burniston, I have settled the same upon my nephew George Gray of Burniston, clerk, his heirs and assigns for ever, to stand seized of the same for my use during my natural life, and after my decease for such uses as are expressed or to be expressed in the condition of a bond sealed or to be sealed to me by the said George Gray ; yet subject always to the yearly payment of £43. 5s. per annum for the maintenance of my schools and hospital in Burniston ; and my will is that my said nephew George Gray shall within the space of two months after my decease, give unto the feoffees of the said schools and hospital a true copy of the said deeds of settlement relating to the said schools and hospital, if I shall not have done the same in my lifetime. And I do also commit unto the care of the said George Gray during his

life the said free-schools and alms-houses, according to a book of rules given in that behalf, and as concerning those my three closes of leasehold lands called Watson Closes or Windmill Closes, I do by this my will give and bequeath them unto my said nephew George Gray and his assigns, to have and to hold the same during the term of years therein yet unexpired, and also the tenant right of the same after the expiration of the lease; and I do also give unto the said George Gray all arrears of rents which any of my tenants of Scab Newton may be in arrear at the time of my death. And as concerning all my good library of books, with all my papers and manuscripts, which I long since for valuable consideration made over to the said George Gray, and (?) do hereby confirm the same. And as and (?) concerning all these my lands in Barfoot in the county palatine of Durham, purchased by me and Mrs. Anne Savile, and all those my lands in Moor-ton and Thornaby, and also all those my lands in Bishopdale, I only have a life estate in them by the deeds of purchase, being settled upon my brother Leonard Robinson and his heirs for ever; and as to those my lands in Moulton, together with the rent-charge of £10 per annum issuing out of the estate of Michaell Wrightson in Moulton aforesaid, the same I have settled after my decease by deed, which I do hereby confirm; and as to those lands in Westlayton, purchased lately by Mrs. Anne Savile, I have in the same only a life estate, in case I survive her; the reversion after her decease

and mine is settled already by deeds of settlement, which I do confirm as much as in me lies by this my last will and testament. And as concerning lesser legacies, I do give and bequeath them as followeth : first I give and bequeath to my niece Frances Maddason a legacy of £5 ; item, I give to Mr. Pomfrett's two children, John and Jane, to the either of them £10 ; item, I give to the poor of the parish of Burniston a legacy of £20, to be distributed unto them according to their several necessities (to some more, to some less), at the discretion of my executors ; I also give to the parish of Rookesby, the place of my nativity, and to the poor thereof a legacy of 40s to be distributed amongst them at the discretion of the minister and churchwardens ; item, I give to Elizabeth Watson my cousin of Aldbrough, and to my cousin Tennant's son, and to my cousin William Pickering's son, for whom I was surety in baptism, to each of them 40s ; and also to every servant which shall be servant to me at my death, a legacy of 40s ; and to every servant of the house wherein I shall die I give a legacy of 10s a piece ; item, I give to Mr. Nathanael Burnand, clerk, a legacy of £3 for a farewell ; item, I give unto my nephew Thomas Robinson of Rookesby, and to his son and heir William Robinson, each of them a guinea to buy a mourning ring ; and I further give unto the said William all such arrears of my annuity, as shall be due to me from his father at the time of my decease ; item, I give unto my brother-in-law

George Grey of Sudwick, gent., and to my sister-in-law Mrs. Elizabeth Oglethorpe, and to her son Joseph Oglethorpe, and to my nephew Tennant, and to his wife Margaret Tennant, and to my cousin John Warcop of Gatenby, and to my reverend brethren in the ministry, Mr. Richard Tatum of Kirklington, Mr. John Pomfrett of Ripley, and Mr. Anthony Prockter of Russindale, and likewise to my trusty and dear friend Thomas Bendlowes, Esq. the elder, and his son John Bendlowes, and to my dear sister-in-law Deborah Robinson of London, and to each of her daughters, and to cousin Thomas Smithson of Moulton, and to cousin John Wastell, and cousin John Smelt, and to cousin Daniel Smith, and to Mrs. Sevilla Stroude, to Mr. Samuel Hulme, and to Mr. Francis Taylour of Beadale, apothecary, and to Mr. Henry Pinkney of Brignall, Mr. Andrew Perrott of York, and cousin James Collet of London, the elder, and to my nephew John Grey, to each of them a guinea to buy a mourning ring; item, I give to my dear and honoured friends, Mrs. Elizabeth Wastell and Mrs. Anne Savile, as a grateful acknowledgement of their never-dying love or mine a double guinea to each of them; I also regive to the said Anne Savile a large silver medal, which she gave unto me in my lifetime, and I further give unto the said Anne Savile a large bezarde stone, given to me by her uncle Mr. John Garway, and if she pleases not to accept it for herself, I desire her to present it to my lady Ingleby, to whom I have ever been obliged;

item, I give and order to the chief and the four and twenty (?) of the parish of Burniston, and to all my tenants in all places mourning gloves; and also all my clothes, I give them to my nephew John Pomfrett, desiring him to give some share of them to Mr. Samuel Hulme, as he shall think fit; item, I give to Mrs. Bendlowes, wife to Thomas Bendlowes, Esq. a guinea. But as to all the rest of my goods and chattels not hereby disposed (after my just debts paid, and funeral charges with all legacies discharged) I do give and bequeath them unto my two executors, Leonard Robinson, Esq. chamberlain of London, and his son Thomas Robinson of London, merchant, whom I do hereby make, ordain, constitute, and appoint joint executors of this my last will and testament. And I do desire Thomas Bendlowes the elder, Esq. and John Warcop, gent. to be the supervisors of this my last [will], to see all things faithfully executed according to the true intent thereof. In witness whereof I do in the presence of many credible witnesses (whose names are to be subscribed), declare this deliberately to be my last will and testament, the day and year above written, thereto putting my hand and seal, Matthew Robinson. This my will consisting of four writing sheets was sealed, signed and acknowledged in the presence of Anne Savile, Jude Abbey, John Pomfritt, William Carter, Christopher Raper.

This will was proved at York, 15th December 1694, by the oath of Thomas Robinson the nephew,

one of the executors therein named, to whom probate was granted, he having been first sworn duly to administer.

WM. HUDSON, } *Deputy*  
 JOS. BUCKLE, } *Registrars.*

p. 83. l. 7 from foot. For "leaves" read "pages."

p. 86 seq. The name Robison frequently occurs in the following list; such entries Mr. Ward considers not likely to belong to Matthew Robinson's family; but in the register they are for the most part spelt Robinson, and will be so given in the index.

p. 89, l. 2. For "Now—York," read "[Now—York]."

p. 94, l. 15. The ) should stand in the next line after "family."

p. 104, l. 9 from foot. On this tract see *An Answer to a [i.e. to Echard's] Letter of Enquiry into the Grounds and Occasions of the Contempt of the Clergy* (Lond. 1671): "If you knew the gentleman, and will give any credit to him, who gives an account of the new sect of Latitude men in a letter to his friend G. B., who I believe may be akin to your friend R. L., both feigned persons, &c." p. 31. There is a humorous account of the philosophasters in Echard's *Observations upon the Answer, &c.* (Lond. 1671), 142—148.

p. 106, l. 12 from foot. Read plantarum.

p. 112, l. 7 from foot. Dele "Qy. Harrison?" and insert after the word "greyhound:" much "obliterated, but no doubt the arms of Thomas Harri-

son, Esq. of Allerthorpe, who married at Willesdon, co. Middlesex, 27 June 1649, Mary, daughter of Sir Wm. Roberts of Willesdon, kt., afterwards bart." Mr. Ward's note.

p. 129, n. 2. Add Burton's *Diary*, iii. 291, 992. His catechism was approved by lady Hewley (*Charity Comm. Rep.* xii. 673, xvii. 843).

p. 154. Add to the account of Cawdrey. Dr. Williams' library contains "A Sermon occasioned by the death of the Rt. Hon. George Lord Delamer," 4to. London, 1684. This sermon is mentioned by Henry Newcome (*Autobiogr.* 256), and an extract is given in *Memorials and Characters, together with the Lives of Eminent and Worthy Persons* (London, 1741, fol.), 427, 428.

p. 155, n. 2. For *biographical* read *bibliographical*. Add to the account of Poole: "I would fain have had Mr. William Moses, Mr. Gibbons, and Mr. Matthew Poole into the commission [for the Savoy conference], that I might have had their help in disputing, because they were very quick, ingenuous men, and I could not prevail." Baxter's *Life*, ii. 337.

p. 158, l. 4. Read Chandler.



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