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THE CORRESPONDENCE

OF

ISAAC BASIRE, D.D.

ARCHDEACON OF NORTHUMBERLAND AND PREBENDARY OF DURHAM,

IN THE REIGNS OF

CHARLES I. AND CHARLES II.

WITH

A MEMOIR OF HIS LIFE.

BY

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PREFACE.



THIS Memoir (if indeed it merit that appellation) aims at nothing more than to connect, by a slight narrative, a selection from a series of letters deposited in the Library of the Dean and Chapter of Durham, and now made public with the permission of that body. The letters relate chiefly to occurrences in the life of a man whose name is now scarcely known to the world, but who deserved well of the times in which he lived, was a true son of the Church of England, and a distinguished sufferer in her cause during the usurpation. He is a good specimen of the class of men which that Church was enabled to produce, after she had escaped from the corruptions of Popery, and before her spirit was broken by the encroachments of Sectarianism. Pious, learned, active,

1752-1753

and judicious, he lost no opportunities of turning his talent to account. Resigned to all the dispensations of Providence, his misfortunes never seem to have depressed the energies of his mind, but he was, as one of his friends said of him,

“ — adversis rerum immersabilis undis.”

In the quaint language of Walker, in his book on the Sufferings of the Clergy, he was “ sequestered, pursevanted, plundered, and forced to fly; having been thrice shut up in the sieges of Carlisle and Oxford, and in a confinement in Stockton Castle.” The circumstances here alluded to, might be expected to form the materials of an interesting memoir; but I lament to say, that many details are lost which would gladly have been recorded: and the reader must have the goodness to collect the story of such particulars as have been preserved from the correspondence now submitted to him, without much assistance from the editor. Still, the letters cannot fail to give a lively picture of the manners and feelings of the times in which

they were written ; and I think the reader will not regret that an attempt has been made to rescue from oblivion the character of one of his countrymen, his adopted countryman at least, who, by his virtues and his talents, commanded respect wherever his good or evil fortune placed him. It is a striking feature in his life, that in the most remote parts of Europe, whither he had retired as an exile and a fugitive, his friendship was sought, and his advice followed, by learned and good men ; and, in some instances, by persons of the most exalted rank.

The Life of Dr. Basire may be divided into three portions : the first, from his birth to his expatriation, upon the surrender of the City of Oxford to the Parliament ; the second, includes fifteen years of exile ; the remaining part consists of about the same period of time, from the Restoration, and his own return to England, to his decease.

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MEMOIR
AND
CORRESPONDENCE
OF
DR. BASIRE.

ISAAC BASIRE DE PREAUMONT was born at Rouen, in Normandy, in the year of our Lord 1607. His father was a Protestant of the lowest order of French noblesse. Nothing is known of his early youth; but it appears from a note-book, kept in the French language by his father, that in the year 1623 he was sent, *en pension*, to the University or College of Rotterdam. There he was supplied, from time to time, with money by his parent, as the same journal informs us. The last bill of exchange transmitted to him was in September, 1625; and in the margin of the journal the following note appears in the hand-writing of the subject of the present memoir:—"CXXVIII. livres, (£6. sterling,) la derniere somme receue de mon chere père: ann^e æt. meæ 17". Depuis, loué soit Dieu, j'ay subsisté 46 ans, 1671, sans mon père."

That Basire, the father, was a man of liberal education may be conjectured both from a note in the same journal, in which the nature of his wife's last illness is veiled in the Latin tongue, and also, from this circumstance, that his son forwarded to him from Leyden, to which University he had removed in November, 1625, two treatises, apparently the first fruits of his studies, on learned subjects—1. De *Evangelio*. 2. De *Incarnatione Filii Dei, et Hypostaticâ Unione*.

In August, 1626, the elder Basire acquaints the student with the death of his mother, “*et avec quelle constance et sainte resolution elle a rendu son âme à Dieu son Créateur.*” “*Deo gratias!*” says the pious son, in another marginal note.

The last memorandum in the father's notebook states, that in May, 1629, Isaac was admitted into holy orders by “*Mr. Morton, bishop of Coventry and Lichfield.*” How he subsisted at College, and afterwards in England, without pecuniary supplies from France, are points upon which we have no information. This only is known, that he soon took root and flourished in his newly-adopted country.—*Ubi amici, ibi patria.*

It is also uncertain in what year his father died. The following lines, in his own hand-

writing on a loose paper, without date, seem to be the proemium to the King of France's Letter of succession to his paternal property:—

“Lettres Royaulx de pleniere Rehabilitation ou Relevement pour noble homme Isaac Basire, natif de Rouen, a fin qu'il puisse succeder retroactivement à feu Jean Basire escuyer, Sieur de Preaumont son pere, et à defuncte Judith le Macherier sa mere, et a quiconque sey en France a qui il a droit naturel de succeder, &c.”

Two years before the ordination of Isaac Basire, he published at Leyden a theological disputation, which he had holden there, de Purgatorio et Indulgentiis. The title states it to be “Disputationum Theologicarum repetitarum trigesima nona;” and it would appear from a copy of verses subjoined to it, that this disputation had been something more than an academical form, and that the Respondent had maintained his ground with greater pertinacity and spirit than was usual on such occasions. The lines alluded to are these:—

Ad Præstantissimum D. Respondentem.

Non tibi, par veterum menti, sententia fixa est:

Ignavi moris non lubet esse reum.

Pulchra, satis fuerat, vicibus tentâsse duabus:

Maximus, hunc numerum qui superaret, erat.

Altius adsurgis; magna cum laude, Basiri,
 Tu tritam toties isque redisque viam.
 Scilicet ingenium, quod cœlo semina ducit,
 Transgreditur metam quæ malè posta fuit.

H. B. A.

It does not appear how soon after his ordination Basire was appointed chaplain to Bishop Morton;* but it is certain that in 1631 he filled that office. Some letters still remain, bearing the date of that year, and addressed to him as Bishop's chaplain, at Eccleshal Castle. His Letters of Naturalization are dated the following year, namely, the eighth year of Charles I.

In 1632, Morton was translated to the See of Durham, and it may be presumed that his chaplain accompanied him to his new diocese. The year following, Charles I. visited Durham on his way into Scotland, and was sumptuously

* "His (Bishop Cosin) immediate predecessor was that great luminary of our Church, blessed Thomas Morton, famous for his holy life, solid learning, and bountiful acts of charity and hospitality; and for his manifold learned works against the adversaries of the Church of England, on the right hand and on the left. To whose memory I should be unthankful, if I should not acknowledge (for which I do still bless God's Providence) that I had for above an apprenticeship the happiness to be brought up as Domestic Chaplain at the feet of such an eminent Gamaliel."—Dead Man's Speech, 2d part, p. 19.

entertained by the Bishop at Auckland and Durham. It is probable then that Basire first found himself in the presence of his sovereign upon this occasion; and the circumstance of his having been placed at this early period of life within the sphere of royalty, may have contributed to fix in his mind those principles of attachment to the crown, which at no great distance of time were destined to undergo a severe trial.

The few letters addressed to Basire during this period, which have been preserved, evince the high estimation in which he was already held by his friends. They are, generally speaking, in Latin. In one from Archdeacon Baddeley, Basire is addressed as a person “*qui tot, si non legionibus, at linguis imperitat.*” In another, signed Ludovicus Molinæus,* is the following high elogium.—“*Tuas laudes accipio pro cohortationibus, quæ certè a te profectæ, acribus stimulis me fodiunt, et cupiditatem injiciunt efficiendi ut huic tuo judicio respondeam. Par pari non referam; notius enim est apud omnes theologos, jurisconsultos, medicos, inter quos Basirii nomen innotescit, quam sis disertus in disserendo, doctus in en-*

* Lewis Molyneux was a physician at York, a member of the University of Cambridge, with a Leyden degree.

narrando, subtilis in disputando; cui contigit ingenium quod nihil ad vulgus, naturali quâdam facilitate ad quævis studia non edoctum sed natum, et quod multa in fronte, plura in recessu, promittit. Quapropter est quod omnes boni gaudeant, ego imprimis, quod ex voto tibi contigerit fortuna, quam, quæcunque fuerit, æstimabo ego semper tuis meritis inferiorem; quod non dico ut quidquam detraham de liberalitate et favore preverendissimi præsulis quo te prosequitur, sed ut tibi incrementum dignitatis Indies ominer."

The next letter is from Simon Birkbeck, Vicar of Gilling, in Yorkshire, author of a book valued by Selden and other learned men, entitled,* "The Protestant Evidence, shewing that for 1500 years after Christ, divers guides of God's Church have in sundry points of religion taught as the Church of England now doth."

SIR,

I thank you heartily for your kind entertainment, and your communicating unto me your labours, books, and letters from those learned men: Oh, that I were acquainted with

* London, 1634-35, quarto.

Ditto, 1657, folio, with many additions. A. Wood.

that learned Vossius, he might haply Centuriarum quarundam mearum obscuritates illustrare Vossiana face, et lacunas adimplere è fronte suo. I desire you lend me your Daylee touching y^e fathers. I hope by y^e means of a neighbour gentleman, who understands some French, to aim at his meaning, it shall be faithfully & carefully return'd with thanks, that or any other short treatise you send me, Mr. Laton shall undertake and be my pledge. I have Philip Cominees in French, which you shall have if you like it. Good Sir, accept of this small token, minutam sed (apud nos) melioris notæ monetam, this half crown in King Edward's coine, accept it as benevolentiae tesseram. Good Sr, in steed of Nestorian put Macedonian, pag. 197, in my lord's coppie, your own, and Mr. Steward's. Thus comitting you to God's gracious protection, I rest,

Your truly affectionate Friend,

SIMON BIRKBECK.

To ye worp^{ll}. his much
 respected friend Mr. *Forest, this*
 Besaire, Chaplyn to the *20th of November,*
 Ld. Bp. of Durham, at *1634,*
 Auckland, give these.

Birkbeck in all probability was aware that Gerard Vossius took a warm interest in Basire's welfare, and encouraged him to proceed in the

line of study which he had successfully commenced. In the collection of Vossius's Epistles, there is one from Vossius to Basire, and two from Basire to him. The first letter from Basire is dated October 18th, 1630, and he states in the postscript that it was written from the Bishop's palace, in Durham, late at night, and in haste. It is more adulatory than modern manners, or the present relative situations of learned men, would admit of. The following are some of the concluding paragraphs.

“ My situation here is both honourable and pleasant to me ; for I live under the eye of an illustrious prelate, whose chaplain I am ; a man not less renowned for sanctity of life than for his rare erudition. Thrown day by day into the society of divines, and almost entirely taken up with my sacred duties, I am compelled to desert, if not to abjure, the fair field of literature with all its delights. I need not say how much I have already forgotten. It would be superfluous to enlarge upon that point to you, who will perceive how flat and spiritless my periods are, from want of practice in writing Latin, and the constant use of a foreign tongue. But I am so well acquainted with your kindness that I am sure you will make every allowance for me.”

[“ Vossii Epist. pars i. 231.]

“ *To Isaac Basire.*

“ MY ACCOMPLISHED FRIEND,

“ If you imagine that my long delay in writing is to be attributed to forgetfulness of you, you do injustice to the constancy of my friendship; if you think that it arises from negligence, you are little aware of my numerous avocations. I really cannot describe to you how much my time is occupied. I am often at a loss which way to turn myself. From morning till night I suffer interruptions, sometimes from friends, sometimes from strangers. I am so overwhelmed with correspondence, that I scarcely know whom to answer, and whom to put off. And thus, not only days, but weeks, and even whole months, pass away, without my being able, however much I may desire it, to accomplish the objects I have in view. As I am not apt to form attachments excepting to those whom I highly esteem; so, when they are once formed, my regard is far from being of a transitory nature. Of that character, is my regard for you, founded no less upon your talents than your learning, from the union of which I have been in the habit of expecting no common results. You have moreover shown yourself highly worthy of my good opinion in your public disputations, and other aca-

demical exercises; and as I well know that men of genius are not always careful to confine themselves to the pursuit of virtuous objects, so I have always put the highest value on you, because I feel convinced of the purity of your moral sentiments. If you adhere to this line of conduct, you will both recommend yourself to the most distinguished characters, and will also find my affection for you grow stronger and stronger. Nor can I doubt that you will continue to be such as I have formerly known you to have been: for I can scarcely persuade myself that he who made such laudable exertions in youth, should degenerate, now that his judgment is matured by age. If therefore I augur rightly, I have reason to congratulate both you and myself,—you, that you are making a good use of your natural endowments, myself, that I have not formed a rash judgment of your worth. Go on then, and spare no pains. So will you at length become one of the luminaries of the present age. Without labour it is scarcely possible to reach such a station; and when you have attained it, success so obtained is glorious. Hear what the great Demosthenes says: *Καλὸν μὲν καὶ διὰ τύχην ἐν τοῖς σπουδαιότατοις θαυμάζεσθαι, πολὺ δὲ κάλλιον διὰ τὴν ἐπιμέλειαν τὴν αὐτοῦ μηδενὸς τῶν ἐνδόξων ἄμοιρον γενέσθαι.* You have the power if you have the

will ; and that you possess both the power and the will, you have already sufficiently shown. I shall therefore cease from exhorting you, that I may not seem to doubt of your inclinations to do what is right. Though indeed, it is impossible that I should entertain such a doubt, when I recollect the energy with which I have seen you press forward in the pursuit of every thing that is praiseworthy and honourable. I find also from many who speak of your character in the highest terms of praise, that I have not formed any vain expectations concerning you.

“ You will have heard from other quarters that I now live at Amsterdam. In fact, the leading men of this city have induced me to settle here, by the offer of a handsome stipend attached to the Professorship of History in their celebrated College. It will be a credit to me to lay its foundation ; and not less so to my colleagues, some of whom are already appointed, and others selected for their respective duties. I hope also that I shall have more leisure here to complete certain literary projects, through the means of which I hope to be useful both to my contemporaries and to those who come after me. Nor shall I in the mean time forget the many advantages which this city presents for attending to the interests of my friends. If,

my dear Basire, I can in any way be useful to you, only signify your wishes to me, I shall spare no exertion to gratify them. Nay, if you have no such commissions for me, do not fail to continue to write to me, and be assured that your letters will always give me the greatest pleasure.

“ Your very sincere friend,

“ G. J. VOSSIUS.

“ Amsterdam, Feb. 26, 1632.”

The next letter from Basire to Vossius was written in August, 1634, from Auckland Castle, where he was still *à sacris* with Bishop Morton. This letter is of the same character with the former, scarcely less complimentary. In the course of it, he informs Vossius that he at times turns to the Greek Fathers, whose writings he holds as only inferior in authority to the Holy Scriptures, and implores him to give him some advice respecting the profitable perusal of those authors. He will be content, he says, even with the slightest hint, for he is sure that by the aid of the author of the Pelagian History, &c. he shall penetrate at once into the recesses of sacred antiquity.

“ I now come to a very nice passage of this gentleman’s life, I mean the matrimonial state; and begin with some of the many usually pre-

vious steps before marriage. This is a time of life subject to interruptions, by disappointments in one of the parties, falsehood, cruelty in parents, &c.; but as these worthy lovers first contracted their acquaintance and love when both lay under such unpromising circumstances, namely, the Bishop's chaplain, endowed with neither visible estate nor preferment in the Church, and the young lady under the awe of her parents—their pure love deserves to be set out in the most lively colours, those too the best, under their own hands. I shall therefore make choice of a few as a specimen whereby the whole may well be judged, and those rather written after the lover was removed to so great a distance as must needs make absence more regretted by both.”

These are the words in which Dr. Hunter, a physician and painful antiquary of Durham, prefaces the subjoined letters. Most of the documents relative to Dr. Basire were collected by this gentleman, evidently with a view of writing his life; but almost the only scrap of narrative I have met with is the foregoing quaint introduction. His biographical powers seem to have been exhausted by the effort.

Miss Corbett, to whom Basire was united this year (1635) in marriage, was of a good family in Shropshire; and it seems that the parties were

engaged, conditionally at least, before this correspondence began. But the letters will tell their own story.

“ To my Deare Friend, Misse Frances Corbett, at Eggemont.

“ I. H. S.

“ DEARE FANNY, &c. &c. &c.

“ I HOPE the last letters I sent by London to you and your loving sisters, about sixe weeks agoe, have had better lucke then those I sent by Halifax, of which I can heare no newes; albeit I have written to Mr. Ramsden about it. I am afraid they came not safe to his hands. You may see how covetous I am off any opportunity to send unto you, only to let you know still how my heart is towards you, how I daily offer up your name unto God in my prayers: I heartily desire you not to slacke or be behind hand with mee in that sacred duty, for God knows the hearts. That faith and Christian submission to God’s good Providence, which you professed in your last, cheared mee up wonderfully. Goe on, sweet soule, and depend still upon God; and he shall sooner or later promote thee, if not by mee, (for alas, what am I that I should promise

ought? my breath is in my nostrills,) yet by some other meanes. It may be so much the better, the greater, as more unexpected. I charge you still to abound in the acts of devotion and true repentance; to cleave to your God by frequency in prayer, reading, &c. and a diligent and conscionable use off' all God's sacred ordinances, for by these God conveyes into the soule his grace, his Spirit, his Divine life: ah! what is the whole world's weight to one graine off' grace at the houre of death? On Wednesday last I preached' the funerall off' another of my Lord's sisters, a most godly gentlewoman. Just as I was commending her soule unto God, she expired most sweetly. Lord, prepare us for that great passage!

“ Since my returne from you, there is nothing fallen—I praise God, I am very well content, iff you be so too: God's hand is not shortened.

“ I beseech God to cause his face to shine upon thee, to sanctify us one for another, to prosper our intentions, to pardon us all the vanities incident about it, to give us grace to goe on in his most holy feare, that if it be his holy will and for his glory, it may, in his good time, succeed, to our mutuall comfort, and the edification of both our familyes, meane while to indue us both with much patience and true

mortification. But, if it be not his will, to worcke our hearts to an humble submission, and perfect resignation of us to himselfe. Joyne with mee in this prayer, and rest assured that I am

“ Your most faithfull frend,

“ J. B.

“ A. C., March 11, 1635.

“ My hearty respects to your noble sisters.”

“ *To the Noble Mistresse Frances Corbett.*

“ I. H. S.

“ DEAR LOVE, &c. &c. &c.

“ This last Saturday when I came home I met with your last loving letter, the which, I have praised God that he hath vouchsafed mee the opportunity to answer in person. I have since, in cold blood, observed and admired a singular Providence of God, in bringing about my last journey to you ward by such faire and plausible meanes, better a great deale then iff I had come on purpose. I have likewise, in both our names, resigned wholly the whole successe of our mutuall intentions to God’s blessed will: let that be done, whatsoever becomes of us. I strictly keepe the covenant I

have made with you, daily to present your name to my Lord and Master, Christ Jesus, and that so much the more, as it is for his sake, you say, you love his servaunt: doe so still, for iff your affection be thus sincerely tempered, and mixed, nay perfumed, and refined, iff I may so say, with such religious respects, and spirituall considerations; no doubt but sooner or later, one way or other, God will reward it, with a comfortable successe.

“ At my arrivall, my Lord, in jest, bad mee welcome out of France; I perceived by his often asking againe and againe how your father did, he hath an inckling of my errand into your parts: I like it never the worse, for iff ever I have occasion to acquaint him with it in earnest, it will then be no such news unto him. He loves and respects Sir Andrew of your name so extraordinarily, (he did expect him here this summer,) that, I hope, he will like it the better.

“ I should be glad to heare by you, both the name, the particular place of abode, and the condition of that party who is a sutor to your sister Mary.

“ Cause your letters to be superscribed by our common frend; not so much for concealment as for safety; least the sight of a woman's hand should tempt some curious knave to defloure them ere they come to my hands.

“ Let your love be pure without passion, for this will weare away with age and time; when, love, true, cordiall, and Christian love, will out last, will out live, even death it selfe. Remember your tye, for so I do mine: no creature can undoe it, iff you can obtaine his consent in whose power you are. Touching competency of fortune, the lesse our expectation is, the greater our joy will be iff it succeed. I will be carefull to serve God, and to use the meanes that may worcke my preferment: to conclude, love, thou art sure of an honest, a faithfull, and a well meaning man; who desires neither thee nor any thing in the world, but for the glory of his Maker. Farewell!—be devout, and rest assured, that I am now more then ever

“ Thy faithfull friend

“ and loving Servaunt,

“ J. B.

“ From A. Castle, this 5th of August,
1635, in most extreame haste.”

“ My deare brother and worthy friend, Mr. Johnson, (who as soone as he heard of my returne, is come over to see mee, and is now at this very time with mee,) he, I say, my dearest friend, desires to be commended to you; and though unknowne, wishes your hopes all suc-

cesse, a heape of joys for your love to mee, &c. &c. I would you did but know the man.

“ Love, write unto mee plainly of all occurrences touching the hope of your father’s inclination or so: expect the like plainnesse from mee.

“ And now I hope in God, your minde may be at rest better then before.”

“ *To the Noble M. F. C.*

“ I. H. S.

“ DEARE LOVE, &c. &c.

“ SOONE after my returne, I sent a packett to Mr. Ramsden of Halifax, to be conveyed to you, wherein I gave you a large account of my welcome home; I hope you have received it long since. For the present I praise God my soule prospers, I overflow with content, I feele no lacke but of an opportunity to approve my syncere intentions to you-ward, yet farre be it from mee or you to limitt God and tye him to a time: rather strive in your prayers with mee for an holy submission to his gracious Providence, about the manner, meanes, time, place, in a word, all the circumstances of our preferment. He is a very good God, and

knows what is best for all his children; only, be sure you be one of them, by constant and patient obedience, and marke the ende of it at last. Reade but David's 37th Psalm, and you cannot, (iff you throw your selfe into his loving armes,) but lye quietly in his lap. Faile not, I pray you, to write to mee when you can: God be gracious unto you, and leade you by the hand through all the passages of your life, so prays

“ Your assured frend and
 “ loving well-wisher,
 “ J. B.

“ From A. Castle, this 25th
 September, 1635.”

“ I pray remember my service to your two worthy sisters, whom I wrote unto at my last returne. I remember my promise to my sister Mary, and have sent about it a month agoe.

“ I would I durst present my humble service to your noble father.”

“ *To the vertuous Gentlewoman, my very loving
 Frend, Mistresse Francis Corbet, &c.*

“ I. H. S.

“ LOVE, &c. &c.

“ THIS faire opportunity off Mr. Weltes off Newport allures mee to write againe, and

write this to second a former letter which I sent this last weeke: see how I delight to talke with you. Your books I have packed up, iff this bearer will be troubled with them. These two I send you myselfe are, 1. An Introduction to a Devout Life, etc. 2. The marrow off the Oracles off God: two books which next to God's owne, my soule hath beene much taken with. The first was made by a French bishop, yet is the booke free from Popery, (for I have read it aforehand for your soule's saecke): only where you see a crosse at the margent, there it may be mistaken by some; else, all is safe. The third little booke called an Abridgement, etc. is Mr. Johnson's gift, which he would have sent better bound, but that here at Duresme in this time off sicknes, the book-binder had no gold, etc. He commends his hearty love unto you. They are choice books, all three; and so they light on devout hands they are full off good inspiration. I have prayed God to sanctify the use off them to your soule: you must not for fashion saecke but read them with a full purpose off heart to frame your life by their godly directions: and therefore you must not deeme it enough to reade them once over only, but once or twice over yeerely, till you have turned them into your ordinary practise. Such precious books, iff you throw them by,

may rise up in judgment against you. The first off them (and so were those off your sisters) were bound by those devout virgins I once told you off: who knows but the prayers they might bestow at the binding, may doe you good at the reading off them. Yet the insides are the thing I sent them to you for, more then the outsides. God (according to their severall titles) make your life devout, fill your soule full off the marrow off his graces: and evermore direct you in the constant practice off Christianity: so prays from the bottome off his soule

“ Your ever louing frend,

“ J. B.

“ From D. C. this 10th
off Aug. 1636.”

“ I woonder still at your sisters, especially your sister Mary (such is her good nature) that they have quite forgotten mee.”

On the first of July in this year, the degree of Bachelor in Divinity was conferred upon Mr. Basire by the University of Cambridge, in compliance with the King's mandate; and on the July following he was appointed, by the

same University, to be one of their twelve preachers throughout England and Ireland. In this appointment he is styled, “*Dilectus alumnus noster Isaacus Basire, S.T.B. in Universitate Cantabrigiæ sacris ordinibus initiatus.*” It also speaks of his “*frequens predicatio, jam multis annorum spatiis nobis cognita, grata, et approbata.*”

In the course of the same year also, 1636, he was presented by the Bishop of Durham to the living of Egglecliff in that county; with reference to which promotion the following congratulatory letter is preserved from James Lecke, a member of Peterhouse. The original, being in Latin, is in the Appendix, No. I.—

“HEALTH and prosperity from James Leck to his very dear and excellent brother, Mr. Isaac Basire.

“A report, my dearest brother, peculiarly gratifying to me has just reached my ears—namely, that you have been appointed to a capital living, worth £240 per annum. You have not communicated this good news to me by letter, but I sincerely hope it is true. Brother, I congratulate you from my heart on having received this reward of your labours. You will not now regret the long servitude you have undergone. It will ever be my prayer

that Almighty God will favour your advancement in his Church, and that he will permit you to rise to dignities proportioned to your progress in sound learning, and to those gifts of his grace, which are so well calculated to promote and maintain, by word and by deed, the good cause of religion.

“ It would be superfluous to say a word to you upon the subject of the sickness which has broken out in Caius College. A messenger of ill news always flies, and no doubt you have heard frightful stories from those who have taken alarm and deserted Cambridge. As yet, thank God, we are safe at Peterhouse, and so are all the other colleges, excepting Caius. Even the citizens have hitherto escaped the infection; though numbers are every day hurrying off, notwithstanding the stormy appearance of the weather. Wiser men than they have not exhibited so much fear of an impending danger on former occasions. God preserve both you and all of us. Pray for us. Farewell, my dear friend.

“ Cambridge, Nov. 7th, 1636.

“ To the worshipful, his ever honoured friend,
Mr. Isaac Basire, chaplain to the R. Father
in God the Lord Bishop of Durham.”

The letters, translations of which are now submitted to the reader,* are from Nathaniel Ward, vicar of Staindrop. There are some little notices in them which serve to keep together the thread of Basire's history, and they are, besides, strongly characteristic of the writer. Ward was a pious and active minister, jealous of innovation in the Church, and not to be shaken in his allegiance to his sovereign. Scholar as he was, he does not seem to have considered himself thrown away upon a petty vicarage, nor to have coveted a higher station. He was upon an outpost, and he did his duty there, as feeling that he belonged to the main body. I have omitted one letter, containing a long dissertation on a conjectural reading in Isaiah, and another on a change in the Liturgy, from which he presaged some evil to the Establishment.

“ *Nathaniel Ward to his very learned friend,
Isaac Basire.*

“ S. V. B. E. E. Q. V.† This old mode of heading a letter sometimes stirs up the decaying embers of friendship, and comforts the distracted mind. But not a single word,

* Appendix, No. II.

† Si valetis, bene est, ego quidem valeo.

my learned friend, do you write to me. There is a profound and ill-omened silence betwixt us. I had not the good fortune to meet with you when I called at your lodgings, and I have not had leisure to repeat my visit. I therefore take my pen in hand with some degree of irritation; not so much on account of your distressing taciturnity, as on account of my remarkable ill-luck in never being able to acquire any friends, however much I may be disposed to cultivate their friendship, but such as are under the influence of Harpocrates, Angerona, the founder of the school of silence, Pythagoras, or some other tongue-tied votary of that sect. Pray make up this loss to me. Your eloquence would excite me to attempt a style less careless and unpretending than I now employ; your prayers and exhortations might revive my piety, alas! I must say, my languid piety.

“ If you happen to have a treatise lately published by Mede, of Cambridge, *De Altari-bus*, be so good as to lend it to me to read. I shall either return it to you very soon by a messenger, or deliver it into your own hands next week myself. Farewell. Remember a poor sinner.

“ I hear you are going to leave the Bishop, and take up your quarters at your own house. Do let me know something of your proceed-

ings. It will give you very little trouble, and me much pleasure. I beg you will present my respects to your learned colleague. Again farewell, my dearest friend.

“ Staindrop, Sept. 7th, 1637.”

“ I received letters yesterday from my friend Blechynden, and from other Kentish correspondents, stating that our friend Meyrick Casaubon is now living, or lodging, at Lambeth. A good many of the inhabitants of Sandwich have been carried off by the plague. At Canterbury they are seized with alarm, and are dispersing. The public school is shut up.

“ To the worshipful his most worthy friend, Mr.

I. Basire, Auckland Castle, or in his absence to Mr. Flathers, Archdeacon of Northumberland.”

“ NATHANIEL WARD salutes his very worthy friend, Mr. Isaac Basire.

“ You will receive, my dear friend, the catalogue of my books, which I have just made. I have not yet been able to call to mind the names of the authors you require, but, by and bye, when they occur, I will let you know them.

“ A report has probably reached you of the fire, which broke out in my parish last Friday,

about three o'clock in the morning, and in a very short space of time completely destroyed the cottages of three families, and reduced to ashes fourteen large stacks of corn. Two of the persons who have suffered this heavy loss are Papists, plunged in the deepest mire of superstition, whom I have often tried in vain to recal to more just views of religion: but enough remains for them to live comfortably. The third, who is much poorer than the others, is an honest pious man, who about eight weeks since deserted the camp of the Papists, and took refuge in our Catholic Church. He has two infant sons, and an excellent wife, who, when a servant, could never be induced to swerve from the true faith by the threats of her masters, and since she was married has in like manner resisted the attempts of her husband to convert her. She expects her confinement soon after Christmas: but her clothes, beds, and bedding, all her furniture, and every thing she had prepared for her lying-in, have been consumed by the fire: so that I have been obliged to take the man and his family into my own house, till God above shall look down in mercy, and raise up friends to relieve him in his extreme want and misery. The man's name is Francis Laifield. I begged a little charity for him yesterday: and yet, though

my flock have given proof of the most benevolent feelings, I could not collect enough to procure necessaries for this poor fellow and his pregnant wife. If therefore you have no objection, I wish you would lay their wants next Sunday before your congregation, and extort alms from them in the name of Christ. For the man is now deserted by the Papists, because he has come back to us—otherwise, they give out that they would have made up his losses with interest. I hope, nay I almost feel, that God will graciously give this man such favour in the eyes of other people, that he will not stand in need of assistance from the Papists, nor ever have reason to regret that he has bid adieu to Egypt, and sheltered himself in our holy land. If you collect any thing for him, you may send it by the steward, or by your servant, to Anthony Miller; and I shall employ some faithful messenger to demand your benevolence of him, at the first opportunity which offers. I shall feel extremely obliged to you if you will comply with my request, and be assured that I shall endeavour, as far as is in my power, to return your kindness. Farewell, and pray for me. Be so good as to write, and let me know whether your wife has yet been confined. God preserve her from all danger under the shadow of his wings.

“Written in great haste, on the 10th Dec. 1638.”

* * * *

“In Ch. III. v. 19, Philipp. is the following phrase: “Whose God is their belly.” Is this taken from the Phormio of Terence, Act II. Sc. 1, fin., where Geta, the parasite, says, “Ea,” (those things namely which relate to the belly) “qui præbet, non tu hunc habeas plane præsentem Deum?” Perhaps both derived it from Menander, from whom Pat. Victor, l. 5, Vat. c. 20, quotes, “τὸ γὰρ τρέφω μὲ, τοῦτ' ἐγὼ κρίνω θεόν.”

“NATHANAEL WARD salutes his much honoured I. Basire.

“Alas! alas! how unlucky it is that some business or misfortune always prevents our meetings. I had scarcely drawn on my boots, and prepared myself for expedition, when my maid servant came to tell me that my horse (out of condition and quite unfit for a long journey) had been stolen by some ill-disposed neighbour, and carried off towards London. You will say that all these matters are arranged by Providence. A pious sentiment; but I maintain, that if God prevented our first meeting, Satan himself must have thrown an

impediment in the way of this. For why should I not use the language of the Apostle, 1 Thess. ii. 18?

* * * *

“ I never find myself in your company without enjoying the highest gratification, nor do I ever leave it without improvement: so excellent is your advice, so much does your example fortify me. At home, I am engaged in a constant struggle against my corrupt nature; abroad, I have to contend with impiety and barbarism.

* * * *

“ When we next meet, I hope to be in a better state of mind than I have hitherto been. But how short are my lucid intervals, and how soon clouded over. In truth my piety is cold as winter: my nights are disturbed and shadowy, longer by far than days cheered by fine weather, and the light of the sun. Do not fail to aid me with your prayers, that I may enjoy a summer followed by no wintry storms, a serene autumn to gather in the eternal harvest of God’s free grace and bounty. In the mean time, farewell! Present my respects to the worthy Dr. Duncan, and to your friend Johnson, when you next see them. How unfortunate I am, to be torn away from your learned and pious society! But what place

could such a novice as I am hold in your triumvirate? Again farewell!

“ Written in haste at Staindrop, Jan. 1639.

“ To the worshipful his much endeared friend,
Mr. Isaac Basire, be these delivered at the
Bishop’s Castle, in Duresme.”

“ *Nathanael Ward to his honoured friend,
I. Basire.*

* * * “ I write this just as I am mounting my horse to go to Newcastle, intending to return, please God, before next Sunday. God willing I shall communicate to you the reason for this journey in person before Easter. I had intended to go there before, if my health had allowed me, and indeed it was of consequence to me that I should go. But, somehow or other, this delay has not happened inopportunately, for I heard only yesterday that all the clergy of the Darlington district had been summoned by the magistrates to confirm by an oath that P. P. P. of the mob. Now this expedition of mine will give me an excuse for being ignorant of this circumstance for the present. Unquestionably, if I might interpret that sacred form of words in my own way, I could take the oath, and call God to witness in the cause.

But pray tell me in your next, whether it is allowable to take an oath in a sense different from that in which it is imposed. If it be not allowable, I would far rather submit to torture than be bound with that terrible chain. They even say that the clergy, churchwardens, and overseers, are compelled, when they have taken the oath, to administer it to the rest of the parishioners. Which when the mule breeds I will do. For no law or statute either requires us to take the oath itself, or to perform such an unreasonable act. You see what a wolf I have got by the ears! For heaven's sake, and by the sacred bonds of friendship, I implore you to state your opinion to me distinctly upon this point, as soon as possible. Tell me, moreover, what you intend to do in the matter. I cannot help quoting the exclamation of Polycarp, which you used to be afraid to commit to paper—

“Deus bone, in quæ nos reservasti tempora!”

“Remember me, in the most friendly way, to your Priscilla and my Phœbe. Farewell! Keep me always in your mind. I dare to promise you confidently, that by the effective aid of your prayers I shall, by degrees, emerge from my spiritual darkness. Go on then with them. In haste.

“Sept. 1641.”

The vicar of Staindrop remained on his living till 1644. He then entered into King Charles's army, and was slain at Millum Castle, in Cumberland.*

One might be tempted to think, from the many complimentary letters preserved by Mr. Basire, that he was by no means indifferent to flattery. In addition to the testimonies of esteem already witnessed, one of his correspondents styles him "*Mortalium colendissimus.*" Another declares him to be "*tam verè doctus et pius, ut nunquam ad te ivi quin magis doctus et pius abivi.*" He proceeds further to commend the pure Latin style he had acquired, "*cui fama ob Romanum idioma non tantùm bona, sed magna.*" Upon considering, however, that letters in the same high strain of panegyric were addressed to him at all periods of his life, and also that it is no easy matter for a person to obtain such testimonies of his worth as seem to have flowed in upon him; the more probable conclusion is, that these praises were extorted from his friends by the intrinsic excellence of his character, and that he did not set

* His nuncupative will, made as it should seem, after he had received his mortal wound, is in the Registrar's Office at Durham. It consists of a very few lines, and is attested by five cavaliers, Robert Grey, John Huddleston, John Tempest, Thomas Hulton, Jo. Heath.

a higher value on their opinion than any well-judging man may be justified in doing.

The following letter is from Mr. Henry Blaxton, (Blakiston) a brother of Sir William Blaxton, and is a fine specimen of warm neighbourly feeling.

“ To my worthy Friend Mr. Isack Besir att his house att Egsclyfe, give this.

“ MY MUCH ESTEMED FRIEND,

“ I THANK you for all your fauors and well wishes as to my Daughter, I am sory that I myst your good company, and my brothers; butt glad thatt it was your good hap to be theer to bear him company in my absence. If I had any certanty of his coming, I would haue steyed my journey a week longer butt the vn-certanty of his coming, and the hope of fair weather made hir desirous to be att home; and her husband being nott with her, made me more willing to accompany her home. And wheras you say if you wear sure when to find me att home you would come on, I knowe no occation to draw mee from home, and I loue no winter jorneyes withoutt good occacion call me; so you may find me att home when your loue will joyne with your leasure to vesitt us, wher I shalbe very gläd to se you. I thank you for your token, and wheras you say yours

are butt shadows in respectt of substances, lett me tell you thatt shadows in the heatt of the day may be as comfortable and week substances wilbe in the cooll of the evening. Butt make of your fauors and courtesies whatt you please, I doe axceptt off them as kind fauors and testimonys of your trew loue unto me and myne, and shalbe as ready to requitt them as I am ready to reseiuue them. It is nott my custom to use complements to my kind freinds, amongst which I do rank you the for froantt, and shall *eid* be ready to shew my estimation of you in any thing wherein I may reely expresse my affection unto you, and more to your good wife, to whom I pray you remember my trew and kind respects vnto. God send her a happy tyme, to God's glory, and both your comforts; and so I end, and conteneu your trewly affected freind

“ HEN : BLAXTON.

“ November the 2nd, 1638.”

Mr. Basire was now quietly settled at his Rectory of Eggescliffe; his family was increasing, and his eldest boy, Isaac, at a very early age was committed to the care of Dr. Busby, master of Westminster school. England can scarcely be said to have produced a man more celebrated in his profession than Busby was; though he has been represented

as a severe schoolmaster, and unsparing of the rod. The qualities of his heart may not be equally notorious with his skill as a teacher, but they will receive some illustration from a few of the letters in this collection. A sincere friendship had been formed between Basire and him. They had much religious communion together, and Busby avows himself to be under great obligations to his friend for his spiritual counsel.

There was something eminently social, as well as practical, in the religion of this period; or, at least, in the religion of the men with whom this Memoir will make us acquainted. Friends strengthened each other in spirit, and drew their own union closer by urging their mutual wants to the throne of grace. It had not yet become a matter of form only for Christians to request each others prayers—the intermediate step towards that oblivion of the duty of intercession, which seems to prevail so generally.

*“ To the Right Worshipfull my very worthy friend
Dr. Basire, at Eaglescliffe in the Bishoprick of
Durham———these.*

“ DEAR FRIEND,

“ I REJOICE with you at your safe arrival. Since your departure I have taken your

counsel as to the country air, and find the blessing of it. And that you may know me to be very regardful of your direction, I make haste againe to obey the advice of your letters, and write now this my answer booted. The friendly esteem which you are pleased to haue of me, (truly very unworthy of your consideration, especially of your loue,) obligeth me to make my acknowledgments of it before God, and to beseech him that he would repay you with his all-sufficient plenitude, for that portion which you vouchsafe me of your much beloved self. Sir, you haue made an indelible impression of your merit in me, which I shall preserve with the same fidelity I do your goods; and I heartily intreat you to retain me, a most empty name, meritissimam sarcinam, in your memory and devotion. I remember your expression of Jacob's staff in your parting note; and I assure you that I esteem your fervent and assiduous prayers to be both a Jacob's staff and ladder to support and elevate a feeble and sinful soul — sic enim Jacobus, “the prayers of the faithful avail much.” I would heartily wish that you were sensible of that sweetness, that religiosissimum mel, which I find in my heart, a tui nominis recordatione favos luxuriosissimè degustans; then you would believe these words faint symbols, not *fain'd* globes, of a heart devotedly yours.

“ No news but what you may read or spell out of the orders enclosed—only this—the Bishop of Lincoln rides his Visitation, and begins in October: and for security he hath an order from the Lords at his own motion. The bishop hath not yet left us at Westminster; remaining still alone of all the bishops; a stout defendant of his order and discipline; not without the envy, hatred, and broad censures of the people. Pray for the church as it concerns us all; and pray for me.

“ Yours, animiter

“ RICHARD BUSBY.

“ My service to your virtuous bedfellow. child is very well.”

In 1640, Mr. Basire took his degree of Doctor in Divinity, and in December 1641, he was sworn chaplain extraordinary to King Charles I. He was thus led into an occasional attendance at the court of Whitehall at a time when the monarch stood much in need of faithful subjects; for the period of the great rebellion was now fast approaching; the Presbyterian leaven was rapidly spreading through England, and the London petition had been presented, calling for a total change in church government, and signed by 16,000 names.

In the year 1642, a letter from W. W. de-

clares, "All the comfort and contentation I have in these tumultuous and disjointed times, I have solely contracted from your loving letters, the true image of yourself." A letter from Mr. Hylton of Hylton Castle, shows in a few words the state of the southern part of the county of Durham at this time.

*"For his much respected Freind Dr. Bazeer, att
his house at Edgclyffe del' this.*

"SIR,

"I AM by reason of certaine especiall affaires to retreat with my Regiment for a season to Hartinpoole—Therefore I desire you wilbe pleased to take the paines as to see the bridge drawne euery night on Edgeclyffe syde; which will conduce very much to the countreys and your safety. And there shall scouts waite continually neere you, to certifie me of all proceedings, and I shall take it from you as a courtesie ever to oblige

"Your freind and servant,

"JOHN HYLTON.

"Stockton, 14th of Feb. 1642."

*“ To my worthily esteemed and much honoured
friend Mrs. Basire.*

“ MOST VIRTUOUS AND TRULY BELOVED IN
CHRIST JESU,

“ YOUR friendly acceptance of my respects to your husband, self, or child, doth oblige me faithfully to perform them. And I could wish that my fortunes were so ample as your merits, that I might not be defective in my expressions, no more than in my desires, of entertaining yours and my dearly beloved. For which my hearty and affectionate regard I am abundantly repaid in the holy and learned conversation of him: and it is in your power to make me eternally obliged to your family if you shall be pleased to trouble your memory with my unworthy self, and to recommend so heinous an offender to the tender mercies of Christ Jesus by your daily and frequent prayers. Thus shall I make a happy change; and for my poor* corporal refreshments of your husband, I shall receive back your unvaluable spiritual comforts: for so in some regard I shall esteem them yours, knowing that the prayers of the faithful avail much. I should solicitously desire this favour from you,

* When Basire went to London, he always, throughout his life, resided with his friend Dr. Busby, at his house in Westminster.

but that I believe your Christian gentleness without any importunity will out of pity do this pious courtesy: and for it you will have some return of your charity into your own bosom from God, and the assured obligation of a poor sinner,

“Your unworthy friend,

“R. BUSBY.

“Dec. 16, 1641.”

“MOST DEARE AND REVEREND FRIENDE,

“I HAUE not receiud any answer to the 2 letters which I haue sent afore these, of one particular I desired especially your speedy advice, whereof I beseech you certify mee, what and howe I may present my respects to your Friends of Huntingdonshire. I have much offended you I feare, because of your long forbearance of Letters, but I entreat you to punish mee any otherwise than with that losse; good Sir, helpe mee to present my humble thanks to your religious family, for all your goodness towards mee, specially Sursum: and I heartily request you and yours not to cease, through my ingratitude or unworthiness, soe still to oblige

“Your most ob. serut., R. B.

“*Ἀλήθειαν λέγω,*
Sept. 20, 1642.”

(“R. BUSBY.)

*“To the Right Worshipful his loving Friend
Dr. Basire, Chaplain to his Majesty, and
Rector of Egglecliffe in the Bishoprick of
Durham.*

“SALUTEM IN CHRISTO JESU.

“DOCTOR B.

“I had answered your first letters, if I had thought it needful, for I held it sufficient that by them you refreshed my old decaying memory; and yet I remember that of Plautus, “memorem immemorem facit, qui monet quod memor meminerit,” and therefore I, knowing, besides my word unto you, the subsigning of my hand unto an advowchon for you, did think you might have confided so far as to know I would to my possibility stood unto myself, yea unto yourself I have said, and desiring to be remembered unto your worthy consort, commending you both to the protection of the Almighty, and to the glory of his saving grace in Christ Jesus, I rest your loving friend,

“THO. DURESME.

“Durham House, 26th July, 1642.”

On the 12th of December, 1643, Dr. Basire was collated to the 7th stall in Durham, by his patron Bishop Morton, and in the August following he was appointed Archdeacon of Northumberland. These appointments, however complimentary to Basire, were merely

nominal, the progress of the civil war having placed the duties and the emoluments of such offices alike in abeyance. Two years after, he is understood to have been besieged eleven months in Carlisle. Hutchinson states that the city underwent a close blockade on this occasion, and that the inhabitants suffered much for want of food. Horses, dogs, and rats, were eaten; and hempseed substituted for bread as long as the siege lasted.

In 1645 the living of Stanhope became vacant, and Bishop Morton "oppressed and overawed by the terrors of the prevailing rebels, durst not dispose of it to any one; whereby, it lapsing to the crown, his sacred Majesty was graciously pleased to give it to Dr. Basire, his chaplain, then in attendance upon him at Oxford." The Bishop's last letter to his favoured chaplain concluded with these words: "I have obeyed that royal command, and have made choice of his Majesties presentation, wishing you with all my heart a prosperous success therein, so far, that in teaching, you may save yourself and them that hear you: the Lord bless you.

"Your loving friend,
"T. D."

In June, 1646, Basire received a notice from the Earl of Dorset to be in waiting on the

King in the month of August, and to repair to his Majesty's court, wheresoever it should be. If any one despaired of the royal cause, that man was not the Lord Chamberlain. The letter bears date the 23rd of June, and on the next day, Oxford, where the last parliament of the three Estates was held, surrendered to Fairfax. It must therefore have been written during the negotiations for the surrender; and it will be remembered that this event took place two months after the King had rashly thrown himself upon the generosity of the Scots.

1647. In the January of this year the Scots completed their bargain with the Parliament for the sale of their monarch, (400,000*l.*.) and his person was in consequence given into the hands of his English subjects. His first removal was to his own house at Holmeby near Nottingham, and there the arrangement attempted to be made by Lord Dorset would have been of no avail, for the King's chaplains were denied him.* He was, however, treated with more respect after he had been conveyed by Cornet Joyce to the army at Newmarket; and at Hatfield, Dr. Crofts, formerly clerk of the closet, Dr. Sheldon, and Dr. Hammond, were permitted to officiate before him, using the liturgy of the church. "The commanders would partake of none of all this, but went to

* Clarendon, vol. ii. 197.

the church in the town, where they staid not neither, for, instead of the directory, they found an officer in his buff coat and sward preaching against the Presbyterian government as Anti-Christian.*

Before this time, however, Dr. Basire, after having been seized upon at his living of Eggescliffe, and conveyed to Stockton Castle, had escaped from the troubles and distractions of this revolutionized country, and taken refuge in France—if indeed he can be said to have obtained a refuge, where he says that he “suffers almost as much persecution from his own and by his own, as he might have done in England.” In the previous year, as Anthony Wood informs us, “Isaac Basire and several others who had fled to Oxon. as an asylum, and there had several times preached before his Majesty and the Members of Parliament, had each a licence given them under the public seal of the University to preach the word of God throughout England.” But it was too late to recall the people to the throne and the altar by the services of a corps of King’s chaplains circulating through the country. Their occupation was gone. They, and the whole body to which they belonged, became now the objects of a bitter persecution, to which rapine

* Letter 43. Cod. 7.

as well as theological hatred supplied a constraining motive.

A total want of the means of subsistence for himself and his family seems to have driven him abroad. Mrs. Basire was left at Eggescliffe with four children, and pregnant with another, to struggle, as well as she could, for the allowance promised by the Parliament to the wives and families of delinquent clergymen. This pittance went by the name of *Fifths*, and was supposed to be the fifth part of their estates and goods seized upon by Parliament; and by the help of the "Committee of Sequestration," and the "Committee of plundered Ministers," appropriated to this purpose. We learn, however, from contemporary writers that this was quite an imaginary apportionment, "so that as one truly and sadly said the *Fifths* were even paid at sixes and sevens," — "which, however, is true only in the proverbial, and not in the literal sense, (as bad as that would have been) for I shall by and by shew, that in those few instances that I find them paid, it was for the most part after the rate of tens and twelves." * "And truly," says another writer, "their ordinance for the fifth part, doth generally prove a mere mockery to the wives and children of the clergy in the

* Fuller and Walker, part 1, 102.

midst of their heavy persecution, and a snare to draw them into expense of their last groat, in hopes to get their so fairly promised morsel; which, as I have known very few obtain it effectually, so have many of them after some years of chargeable and vexatious attendance been wearied out, buying at too dear a rate their repentance of believing or hoping any justice or mercy from the Puritan faction." Anthony Wood* expressly tells us that "no Presbyterian or Independent was ever known to allow any Loyalist, whose places they had occupied for several years, the least farthing; but rather rejected and avoided them, vilified, scorned, and exposed them to the plebeians, as empty, formal, and starched nothings." The subterfuges employed by the Commissioners to evade the payment of the Fifths committed to their charge, are detailed at length by Fuller † in his Ecclesiastical History.

It was from Eggescliffe alone that Mrs. Basire had any chance of obtaining a maintenance. The College of Durham had ceased to exist, and an intruder had established himself at Stanhope. Her destitute state, and the frequent inability of her husband to afford her relief, will appear from letters that passed between them during the greatest part of their

* Vol. ii. p. 578.

† L. 19, cent. 17, p. 230.

separation; nor can we in reading them admire too much the firmness, humility, and devotion, of this well-matched pair under long and severe privations.

The first point which Basire reached upon the continent was Rouen, where he possessed a small patrimony, amounting to about eight pounds sterling per annum. Here he was joined by three pupils committed by their relations to his care, namely: — Andrews, Thomas Lambton, and William Ashburnham. Thomas Lambton was of the ancient and loyal family of Lambton of Lambton, near Chester-le-Street; the second son of Sir William Lambton, Knight, who commanded a troop of horse, and a regiment of foot for the king, and fell gloriously in the battle of Marston Moor. William, the eldest son, lost his life also in the king's service, at Wakefield. David Lloyd speaks of "those two northern men that swallowed up the war in earnest, Sir Thomas Metham, and Sir William Lambton."

William Ashburnham was the son of John Ashburnham, Esq., gentleman of the bed-chamber to Charles I.; whose name is coupled with that of his sovereign in many transactions of this unfortunate reign. It was in company with this gentleman, and Hudson, his plain-speaking chaplain, (as the king called him,)

that Charles I. left Oxford clandestinely, and delivered himself up to the Scotch army at Newark. It was under his conduct also, and that of Sir John Berkeley, that he effected his escape from Hampton Court; and though this expedition, ending with the unaccountable measure of surrendering the Royal Person to Colonel Hammond, Governor of Carisbrook Castle, was open to much animadversion, yet it does not appear that Ashburnham's fidelity to his master was ever successfully impeached. "Oh, Jack, thou hast undone me!" those thrilling words uttered upon this occasion to Ashburnham by the King, words which have made many a loyal heart sink in reading them, seem rather to have proceeded from a sudden misgiving of the wisdom of his own policy in this surrender, than to have been an accusation of treachery against his servant for the part he took in forwarding it.

The subjoined letter, relative to the young Ashburnham, signed * Tho. Hook, seems to have been written rather by a friend than a preceptor: certainly, however, by one who had superintended his education, was acquainted with his disposition, and in all probability had

* There was an Archdeacon of Lewis and Prebendary of Chichester, of the name of Thomas Hooke.—*Walker's Suffrings of the Clergy.*

acted as a parent to him during the time that his father was in attendance upon the king.

M. W. ASHB. Character.

“ To his very worthy friend Dr. Basier be these presented.

“ I am not a litle satisfied, that this gentleman is falne into your hands, of whose care and kindness I am so confident. I haue nouret him hitherto as my childe, and his welbeinge hath been of more concernment to me than mine owne. I haue now quitt him—his person, not my cares; for his education euen from his cradle (were ther no other obligations) hath made him deare in my affections, and therefore I shall be as solicitous of his welfare now as ever. He doth promise faire, but is more in apearance then in deed. You will finde him a trewant in his booke. Much hinderances he hath had, and much time he hath lost. What hath been bestowed on business, I will not say hath been ill spent, but might have been spent better. Some smatterings he hath in Latine, and had as much (I thinke) 2 yeares since as now; he hath translated Molineus’ Logick out of French into Latine, though I thinke to litle purpose; for you will finde him the hardest to remember, and the easiest to forgett, as you haue mett

with any. Yet I hope he will make a very rationall man, and therefore, (if possible,) make him a logician, it will much improve his reason. In a word, what he hath, or shall acquire, (your owne experience will informe you,) hath, and must be gotten, more by his tutor's dilligence then his owne. "Nimium indulget Genio." Sir, I wish you in him all the hapiness your owne heart can wish; and my prayers shall not be wantinge for him, that God will so bless your endeavours that you may retourn him compleatly accomplished, with all the virtuous qualities, to the joy of his parents and the comfort of his friends, in which number I shall reckon,

" Sir,

" Your humble servant,

" THOS. HOOKE.

" My service to Mr. Lampton and Mr. Andrews.

" Hastings, Jan. 1647."

The next letter is from Mr. Ashburnham himself, and that which succeeds it from Mr. Andrews.

" 3rd February, 1647."

" SIR,

" YOURS of the 22 of Jan. (your stile) is now come. It seemes it heith beene long

vppon the way, and noe marvell, for my condition necessitates me for the present to suffer very few, or none, to know where I am. Therefore I hope you will not take it amiss that my returne comes noe sooner to you. Amongst those few comforts which are now left me, next the quietness I finde in my owne brest, (maugre the malitious censures of unworthy persons) for haueing discharged the vtmost of my duty to our unhappy master, I assure you I number your acceptance of my sonn into your care and government, as the greatest. You will hardly beleue how much I am satisfied with your obseruation of the danger of his nature. Indeed you haue therby saued me much labour to informe you, and your selfe more trouble to haue read and digested the meanes which were necessary to preuent the mischeife, which might happen on that hand. For since you soe well vnderstand him, I shall forbear saying any thing of my apprehensions of that misfortune; but leaue the cure wholly to you, who haue discovered the disease, and apply my selfe to my prayers for a good success vppon your endeavours. I shall give him such commands and instructions as you prescribe, and when he shall faile to obey them, or any you shall impose vppon him, (to which he shall knowe he is to give the same equality of re-

uerence) lett me but haue the least word from you, and I shall doe my part. I doe uery well approue of the method you haue taken by way of preparatiue to your arriuall in Italy; but should I differ with you at any time, I shall not dispute my opinion with you, for I doe resigne him absolutly to your disposing, and resolute to submitt cheerfully to what you shall iudge necessary for him; soe freely doe I giue him vpp to you, and soe well am I satisfied with my selfe, that I haue donn soe. The best care is taken for letters of recommendations both to persons and places, which my friends, from whom I was to receaue that curtoysye, could doe, and soe much for my sonns particular. As to the generall affaires here, (a short state whereof I know will not be vnwelcome to you) the prospect of that part of them which concerns his majestie seemes black and desperatt to all those who take things vppon trust, and will examine things noe farther then what will be tomorrow. But who will sadly consider the ticklish bottom this arbitrary government is settled vppon; the powerfull ennimyes they who exercise it haue in this kingdom, with the generall malice contracted against them; the impossibility of reconciling the Scotts nation to them; the invincible necessityes which will ineuitably fall suddenly vppon them, that God

will not thus forsake his annoynted, his church, and all men, who, by the rules he hath giuen vs, cann only be called honest, or pretend to be saued; will not be dejected, or without hope that a recouery will yet ere long happen. And truly I am one of those, who expect it with as great assurance, as I know I now live. I pray address your letters to Mr. Andrewes by the name of Mr. Samuell Rolles, and they will come safely to me whilst I am in England. When I goe beyond seas, you shall know my place of abode. With my very kinde respects to you, I rest,

“ Sir,

“ Your very faithfull freind and seruant,
“ SAMUELL ROLLES.”

“ *To the Reverend Doctor Isaac Basire, these
DD in Rouen.*

“ SIR,

“ YOURS of the 27 present I haue receiued, by which I take notice of your ffayre regards to mee and my sonn; and doe hartilye thank you for the hopes you giue mee of him, I praye God hee maye pfect them, and the only waye to itt is, the true and hartye seruice of

God, which I pceiue by his letter you haue sett him in a course to doe. I praye God blesse him in itt, and prosper your indeuors: and I shall nott be wantinge to giue any asistanc that I cann. If I cann here of another pupill, I shall pmote what lyes in my power for your further aduanc. I haue giuen order for a bill for you, which if itt comes, shalbe inclosed in this. I am this night goeing to Hampton Court to weiyt on Mr. Ashbournh' there, and therefore cannott see the uttmost of this daye, butt leave itt to my man to seale and send awaye this letter. I shall desire herafter that you will apoynt mee what place I shall remitt you money; and to whome payable; or to whom I shall direct my letters, if you shoulde be absent. I haue nott els att presant butt that I am,

“ Sir,

“ Your most humble servant

“ P. ANDREWS.”

“ 26 August, 1647.”

A series of letters will explain the situation in which Dr. Basire now found himself.

*“ To my very loving friend M^{ssc}. Frances Basire.
 “ Leave this with Eleazer Pots, next to the Rose Tavern, upon the Kays side in Newcastle.—To be sent to Blacton.*

“ Jesu!

“ MY DEAR YOKEFELLOW,

“ Your paire of letters of the 8 of March, I did receive the fifth of April. I am weary of writing so oft to Mr. Davison, from whom for all my letters, I have not received one line of answer, and so send him word. If the lady send her son, she may be assured of my special care in his education. Schollers here I have none at all, nor am likely, the English are so low brought for meanes. May God heare your wish, and in his good time restore us each to other! Iff not, God prepare and strengthen us to suffer still even unto death, rather then forswear and betray the truth, and then live still miserable and infamous too, I have not yet received one farthing out of my estate; so that all I can do for you at present is heartily to pray for your good speed both about yr fifth, and about* fenkels, and about every thing you take in hand, especially about yr safe delivery, which by mee and others hath beene recommended to God in extraordinary above these three weekes; and shall be so till you blesse mee with the joyfull

* Probably some arrear from his corps land at Finchale.

news of it. Thankes to M^{sse}. Garnet for the continuance of her care. In my last letter to you of the eleventh of March, I did enclose foure, to my Lady Blaxton, to M^{sse}. Garnet, to her brother, and to Mr. Davison againe. Make yr letters as thin as you can for cost of carriage to my friends, and superscribe them only to my very loving friend, Dr. Basire, sending them to Mr. Cole or Sir Peter Richaut. The Lord judge betwixt you and Bushell, for I know no other way. God continue his blessings of health to you, my children, and my frends. Mr. Anderson, honest man, remembers you with care for you. Till I heare from you, I will write to you every weeke once, only to please you. When ever your time of travell be, I shall be sure sometime that day to be with you in the spirit, tho' absent in body. I will write to my brother Wats, as I have already done to my deare frend Busby, from whom I did receive lately a most kind letter. When you send to him, thanke him for it. Finally, my dearest, pray for God's grace and blessing upon mee, and, in all yr straits, looke up to God's providence and promise, six times reiterated in the Bible, that he will never faile you nor forsake you; the daily prayer of

“ Your very louing husband,

“ Roüen, April 8,—47.”

“ J. B.”

*“ To my very loving friend, M^{ss^e}. Frances Basire.
Send this to Mr. Davison of Blaxton in the
county of Duresme,*

“ Jesu!

“ AH MY DEAREST!

“ What a crosse is this to mee, that in five weekes space I cannot obtaine one line from you? what, are you now become a worse wife, then once you were a louing mistrisse? Know you not that, under God, your life, and health is my only comfort? By Sir Nicholas Cole at London, I could easily heare from you once a fortnight at least. I pray, as you loved mee once, blesse mee speedily with the longed for good newes of your owne safe delivery, and of my good lady Blaxton’s welfare, and of all our good frends: as for mee, my landlord going to live with his son in Holland, I have been faine to remove my quarters. Here I am, (not in Roüen but as neere it, as Yarum is to Little Eaglescliffe): my chamber lyes me in 7 or 8 shillings a moneth: yea I have a whole little summer-house to myselfe alone: only once or twice a day a little boy waits on mee for necessaries: my little house is within a garden, the most pleasant place that ever I lived in, if I had but your owne sweet selfe in it with mee. I make shift to live, God be thanked, as yet I told you how, by the unexpected reliefe sent mee from London by a good frend of your’s

and mine, that must be nameless. I continue still constant my old way, for which constancy I suffer almost as much persecution here amongst mine owne, and by mine owne, as I might have suffered in England. But our good God strengthens mee and comforts mee, and doe you so too by your good letters, and devout prayers for

“ Yours, more than ever,

“ Rouen, this 4th of June, 1647.

“ B. J.

“ Ah, how sad was I, when I heard that Capt. Garnet had compounded now at last, notwithstanding his good resolutions at first to the contrary !”

Dr. Busby to Dr. Basire.

“ REVEREND AND DEAR SIR,

“ My omission of L^rs, soe much due, may iustly deserue your complaint: which that I may expiate, I desire your friendly *mult.* There may appear in mee defect of words, but not of will or deede, for your seruice: and it is your favour to require and accept my rudenes of speech soe as to signify the want. But whoe could be silent to such a frende! whose comerce is soe pretious. It is sufficient losse to mee that I have retarded your hand, which otherwise would have bin more frequent in writinge. Let not this bee my punishment, to

suffer your silence for mine. Rather rebuke mee as you have done by your L^rs sweetely, and helpe mee to procure pardon by your prayers, as you doe dayly. Ah, Friend! Neuer more neede of wrestlings with God, and woe is mee, that I acknowledge it rather then practice it. A deade numnes hath these many yeares fall'n vpon my spirits, as upon the nation: joine with mee in the versicle, Ps. 13, 'O Lord my God, lighten mine eyes that I sleepe not in death.' All things at this time are in soe dubious a calme, that the feare is greatest when the danger is lesse visible. Oh, that after this fluctuation of things, any hope of settlement were, that we might comfort our souls in the issue, if bad with patience, if good with joy. But a wiser pilot then I cannot foresee any certainty of the euent: and a tedious expectacon weary's the minds of all them, whoe are not strong in the Lord. And it would bee a great solace to mee, if in this blind condition of things I might but enioy the sight of you, for whose exile I have reason to mourne. I pray, Sir, assist my ardent desires of lessning your captivity, by shewing mee the meanes whereby I am able. Discouer unto me, what I may doe, more, then desire to doe, for you. Money! what I can, I would send; and of this my will, my deede may bee the true

interpreter ; but your modesty permitts me not to inlarge my selfe. Tis true, I abound not ; but I beseech you, let mee not suffer you to want in necessaries. At my request Sir Wm. Godolphin undertooke to make the place of your abode comfortable to you by his friends there with you ; and for this office and benefit I have engagde my selfe by way of comutacon in his son, a pledge with mee. What hath bin done, more then the returne of that my token (whereof you acknowledgate the receipt long since) I knowe not, but desire to learne from you by your next. Traveilours into your parts there are yet none, whom I would present to your acquaintance. Mr. Thurscrosse is againe settled in Yorkshire : Mr. Ferrar with his family at Gidden, long since Mr. Mapletiffe hath a good living. All remember you the Joseph in affliction. I intend to passe the moneth August in Progresse for the recovering of my health and strength, if it soe please God, for I am wearied and wasted with physicke, your prayers haue (I belieue) much contributed to my preseruacon in my great infirmities and perills. For which I beseech you still oblige,

“ Your most affectionate,

“ R. B.”

“ July 27, 1647.”

Sir Edward Nicholas to Dr. Basire.“ 5th July, 1647.

“ REVEREND SIR,

“ I THANK you for your favour of the $\frac{3}{13}$ present, and conceave you shall doe very well to forbear att present to divulge any thing consarning Dr. Desdale's Gr'd till his Ma'tie be further consulted. I am much obliged to you for the cobby of the Oraison you have sent me, which is pious and very proper to be used by all his Ma'ts honnest servants in these parts.

“ I hope it will not now be long before we heare that peace in England is in soe good forwardness, as that honnest men may return with comfort to their homes: Dr. Hamond pr'ched Sunday was sennight att Hatfield, before the King, where service was said according to the English Lithurgy; God will, I trust, finish the good worke which he hath soe wonderfully begun for the peace and good of England: and soe I kisse your hand and rest,

“ Sir,

“ Your most humble servant,

“ EDW. NICHOLAS.”

Sir Edward Nicholas to Dr. Basire.

“ SIR,

“ 3^o Octob^r. 1647.

“ I HAVE received your favour of the 25th of the last month, and cannot but singu-

larly well approve of your pious inten'con in the worke you have designed to make your winter's labour, and I shall in due tyme acquaint his Ma'tie with it, and desire you alsoe from tyme to tyme to communicate the same, and your proceedings therein, with Dr. Stewart: I doe not despaire but before the spring the King may yet be resettled in his throane, and when that shal be, without question you may have in England better helps, and moor security to p'fect that good worke. Wee now expect to heare whether his Ma'ts pious overture for a personall treaty for an accomodacon will be yeilded unto, and then what will be the yssue of that treaty, which I trust will be a happy peace. In the mean tyme the Presbyterian faccon as well on this side, as in Scotland and England are very industrious to hinder any good agreement betweene his Ma'tie and the army and present houses; but my trust is that the God of peace will beyond their restore our Church and kingdom to a blessed peace, which is the dearest prayer of,

“ Sir,

“ Your most affectionate friend

“ and humble servant,

“ EDW. NICHOLAS.”

*Sir Geo. Radcliffe to Dr. Basire.**

“ SIR,

“ YOUR letter has satisfied my longing to understand where your lodgings are, and of your safe coming thither. I was a little in doubt whether you were in health or no, because I heard not from you. I guessed only, your going to St. Germaine's and preparing

* Sir George Radcliffe was born in Yorkshire, in the year 1587. Seven of his relations lost their lives in the war of the Rebellion. He went to Ireland with the Earl of Strafford, upon his appointment to the Lord-Lieutenancy, and was involved in all his troubles. He is said to have been a man of extraordinary sagacity, and knowledge of business, and so good an orator that his longest speeches were accounted his best. When Sir Thomas Chaloner had discovered the existence of alum near Gainsborough, it was through Radcliffe's contrivance that foreign workmen were brought over from Rochelle in hogsheads, to excavate the ground, and prepare the mineral. This alum mine was a source of considerable revenue to the Crown. Hampden considered Sir George as “ one of the most dangerous men that adhered to the King.” He was impeached by the parliament, and condemned unheard. It was probably at this time that he retired into France. He died in 165—“ leaving,” says David Lloyd, “ these remarks behind him”—that, “ with Tamerlane, he never bestowed a place upon a man that was over ambitious of it; that he feared more the committing than the discovering of an irregularity; that he gave away to charitable uses a tenth of what he got; and that he loved a grave better than a gaudy religion.”

to preach there, might be the cause. I had the pills before you went from hence: Mr. Cluterbooke had written for them to Mr. Crowder, and I know not by what conveyance they were brought to me. The apothecary was not paid, and therefore I sent the mony by you. I desired you to buy us 3 bookes of Gassendi, one for my Lo. of Strafford, one for the Deane of Rochester, and one for me: and wee would gladly have them by the next, and the price; that I may send the mony laid out for them. I wish all prosperity to your chappell at Sir R. Browne's hous: (to whom I beseech you present my humble and affectionate service.) I hope you will let the Rom. Catholiques see that the Church of England desires to serve God decently.

“Your leter toake me takinge exceptions to Hu. Cressye's booke, in that part wherein he chargeth our Church with schisme, but I was onely in the beginninge of it. I have not studyed the point to my owne full satisfaction: nor know I whom to read about it: I meane of our owne writers: for the Canonists (Roman) I have read in part. These points I thinke are considerable. 1. Wherein the unity of the Church consists: (I meane unity of ecclesiasticall polity and government; for that onely, or chiefly, concernes schisme.) 2. What part tem-

porall regall authority hath in Church government: which I conceived is much to be illustrated, by the examples of Moses, David, Solomon, Jehosaphat, &c. Constantine, Theodosius, Justinian, &c. besides such texts of Scripture as are usally cited for that purpose. Of these two heads I have some broken imperfect conceipts, embryo's, which if I had but once formed into any shape, I shal be glad to submitt to your censure, ffor I desire both to be instructed by your knowledge, and assisted by your charity in your prayers, neither of which you will deny unto

“ Your very affectionate friend,

“ to serve you,

“ GEO. RADCLIFFE.

“ Rue de Fardeau,
27 No^{bris}. 1647.”

“ SIR,

“ YOUR later leter retrived the former with the Gassendi's, which I heard not of before, though they had been hear a good while. Mr. Bush has order from Mr. Nicholas here to repay you that which you laid out for them. I have sent away your letter to my Lord Primate; it wilbe with him on Munday next. Why should you not goe by the name of Mons. De

Preamont? This is no changinge, and yet obscure you to those that have heard onely Basire.

“ My description of schisme I take from a very great authority: the 6 or 8 canon (for there are severall divisions of them) of the great Councell of Constantinople. ‘ Hereticos autem dicimus—et eos qui se sanam quidem fidem confiteri per se ferunt, avulsi autem et abscissi (*αποσχισαντες*) et adversus nostros canonicos episcopos congregationem faciunt (*αντισυναγονται*).’

“ Inconformity in ceremony and liturgie doth commonly attende this rebellion; for indeed it can hardly be well without it. Yet this inconformity, if the ecclesiasticall authority be acknowledged, will not make schisme disobedience, (though it be, and punishable,) and rebellion to ecclesiasticall authority, (with raisinge new congregations cathedra contra cathedram,) is schisme, though there be never so great conformity in liturgie or ceremony.

“ In my pore devotions I use St. Basil’s prayer, which you writ out for me: I pray you, when you say it, remember me.

“ I wish that I were as able to give you directions, as you are to doe service to the Church, and King of England. It were great presumption in me to undertake it. The King’s honour you may safely vindicate; but of the Church I thinke little is to be said in Italic. I

am of those that earnestly wish, and would endeavour to my power, the peace of the Catholic Church. 1. To see how nere wee can agree in belief. 2. Where agreement in opinions and tenets cannot yet be had, yet neverthelesse there might be externall peace, and agreement in affections: and some remission on both sides of the rigorous urging of those thinges which, beinge of ecclesiasticall constitution, made a great discussion between the parties; I am much against punishinge peacible and vertuous men, onely for this opinion or belief. The great wall of seperation, I take to be the infallibility of the *Church*, (the proper subject whereof I could never yet learne from them): this, Hugh Cressy and some of the Sorbon do now seeme to deny, and to substitute authority for infallibility: if they could make their opinions good, and draw the rest of their communion to the same minds, I could freely pardon H. Cressy all his other faults. In Italie, you will finde the authority of councells deified, and made as infallible as the Apostles. It were good to observe, if there be not some free spirits (especially at Venice) who wil be content to examine the subject and foundation of their infallibility. If it should please God to recover and restore the Kinge and peace of England, I assure myself we shall not need to

incite one another (you or you me) to mutuall assistance in the behalfe of ourselves or those wee shall leave behinde us. Wee know what it is to suffer; and our sufferings in the same cause, especially in *this cause*, wilbe motive stronge and effectuale to doe what wee can one for another. I shal be like to have most need of helpe from you and other good friends. For my frequent indisposition by reason of myne old infirmity growinge upon me, is a reall remembrance of my mortality. Every day this weeke have I beene taken with it, which has hindered me yet from speakinge with Monsieur Jacob Roussell. But I will find him out, and doe your commandes.

“ I thinke it is superfluous for me to advise you to consider if it be not requisite in respecte of a clause of arrest here, for you to gett a license to travel in Italie and forrein parts, from the King of Fraunce—*abundans cautela non nocet*.

“ Barnes his booke I exceedingly desire: the tast you have sent me of it, whets myne appetite. You shall doe me an extraordinary favour in givinge me the meanes to take a copy of it.

“ I can send your letters to Yorke easily; can you direct me to any body in Yorke that will convey them to your wife. If you know

none, I will informe myselfe how to doe it, and shall readily serve you herein, as befits

“ Your affectionate friend and

“ servant,

“ GEO. RADCLIFFE.

“ Feb. 14, 1648.”

On the 27th of August, Dr. Basire began his tour, accompanied by his pupils; one of whom kept a journal of their proceedings which is now before me. From Rouen they went to Paris, and had the honour of kissing the hands of the queen and prince at St. Germain. The apartments reserved for the royal exiles seem to have been shewn to them; and it is noticed that “on the prince’s bed-head were laid, by his own order, the bible, and my Lord Hatton’s psalter.” On Christmas-day, they went to Sir Richard Browne’s, the king’s agent, “where the doctor was pleased to give us a sermon.” The chapel at Sir R. Browne’s was now the visible Church of England, established in the heart of a Catholic country. There is a volume of MS. sermons in the library of the Cathedral of Durham, in the hand-writing of Bishop Cosin, many of which were delivered in this place.

In the spring of the year 1648, they pursued their journey southward, taking with them a recommendation from Henrietta Maria to Sir Kenelm Digby, the English legate at Rome. There is also preserved a letter of introduction to Mr. Pendric, at Rome, signed John Wintour.

This John Wintour is probably the same gentleman, whom, along with some others, the commons moved the king to dismiss from about his own person, and the queen's, and from both their courts. The last-mentioned letter states, "Mr. de Preaumont, (Basire,) Mr. Ashburnham's governor, to be a person, who, though a Frenchman born, hath exceedingly endeared himself to the whole body of the English clergy, by the recommendation of his learning and excellent parts, and his choice of suffering with them in their common affliction."

The following letters were written by him to Mrs. Basire, before they set off from Paris for their Italian tour.

"To my very good friend Mistresse Frances Basire, at Eaglescliffe, neere Yarm. Leave this at Blaxton.

"Jesu!

"MY DEARE HEART,

"THE further wee remove into France the seldomer you are like to heare from mee:

and therefore be not troubled, but rather pray and hope the better. Direct your letters hereafter thus, *A Monsieur Basire par l'adresse de Monsieur Mey, a Roiën.* I live now at Paris this winter, and then in the spring better goe towards Italy, then towards Newgate. I have more then once appointed you to receive ten pounds from my Lady Lambton,* which I have laid out of my purse for her son, who hath written to her about it. My Lady Ratchiffe joyed mee by telling mee, you looked very well on it. Doe so still, till I see it my selfe. The affaires of England are still too much troubled for mee or honest men to fish in it and catch. I shall shortly thanke the brethren Davisons and the two Ladys at Hutton-panell in your behalfe: recommend mee to Sir William Blaxton and his lady, and to Mistresse Garnet, God blesse my children, and all my frends. Would to God I were neere you to make good my vow at our mariage, to cherish you in sicknes as in health. But it must be when it pleases God. Meanewhile wee must cheerefully live and dye asunder, if God so ordaine it, rather then the leastways murmure. But I hope wee shall

* Lady Katherine Lambton, widow of the gallant Sir William Lambton, and mother of Basire's pupil.

meet not to part more till death; which God prepare us all for, so prays

“Your faithful husband

“J. B.

“From Paris, November: 20-10, 1647.”

“Mr. Lambton thanks you for the care you have of him. I am sure I have layd out above twenty pounds to furnish him with clothes and other necessarys. Honest Mr. Anderson who is now here with us commends him kindly to you: and I to Nan and John Glover.”

“*To my very loving friend, Mrs. Frances Basire, at Eaglescliffe, neere Yarm. Leave this with Mr. Ingmelthorp at Darlington, in the county of Duresme.*

“Paris, March 5, 1648.

Thursday at midnight.

“MY DEAREST,

“MY last letter unto you was so ample, as if you have received it, it would save mee the labour of repetition, topfull of busines as I am, now upon the point of my voyage into Italy, which wee begin upon Fryday next, God willing. Pray to God for my good speed, and for the welfare of my yong gentlemen. Wee

have jointly sent you some tokens from Paris which will come by Ribston way, either by my cosin Swinburne, or some other way; but Mr. Anderson is to keepe them till he get a safe hand. The two dresses^r for the head to goe bare, you may divide betwixt my yong cosin, Mary Blaxton, and our little * Mael. The black gloves are for your owne sweet hands, whom I kindly kisse. The blew heart is for Mael; besides, (if you please) the silver hooke and claspe is for Peter's hat. The foure rings of gold are for you, and my other 3 sons. I would have sent my good Lady Blaxton some token, but these are too poore to present her with: I shall deliver unto Mr. Anderson the three peeces of gold (of 20s. a peece) which my Lady Saule sent mee. I have desired my Lady Lambton to pay you at one or two payments yeerely 20*l.*, which I shall lay out here for her son, whilst he is abroad with mee. Also I have desired my schoolefellow, one Mons. Jacob Roussel, (who dwels en la Rue des Bonnetiers, vis a vis de l'Archeveché a Roüen,) whom I leave as my attorney to cleare my little inheritance from all demands of portions or the like; that either in the fall of the yeere he will receive my son Peter, if he comes, or

* His daughter Mary.

else, assoone as I am out of sute at law, that he will convey unto you the rent, (some eight pounds a yeere in present,) by the hands of Sir George Ratcliffe, (who dwels now en la Rue du Fardeau, at Rouën,) who will send to you by my cosin Swinburne, or somebody else at Yorke. You shall doe well by two words of a letter to desire my cosin Swinburne, if he receive any thing for you, to convey it to you, and repay him the post. This is all I can doe for you at present, save that I have mooved divers frends in your behalfe, to assist you in case of the King's recovery; and chiefly this last weeke, when I tooke my leave of the prince after sermon, he was pleased graciously to promise mee that he will doe what he can for you and yours. God reward him for it. I send you herewith a list of such frends as you may addresse your selfe unto, if need be. I have lately written two treatises, the one in Latine, the other in French, in the behalfe of the King and Church of England. And now, deare heart, labour bye faith and patience to resigne me cheerefully unto God, who is every where alike neere unto them that feare him. The Queene hath given mee a letter of recommendation unto a Cardinal at Rome for safety from the Inquisition, and wee have a great many more letters of favour: when you

write to me direct your letters thus: *A Mons. Mons. de Preaumont*, for that is the name of my gentry, which I am counselled to go under, rather than the name of Johnson. You must subscribe your name thus, *your loving friend Franke, or F.* And send all your letters to Mr. Andrews, in Cruched Fryars, in London, according to my former direction. Except my Lady Lambton doe with all speed cause her son's allowance of an 100*l.* to be payd at London as wee have written to her, she will much disappoint us all; and but for my special respect to her, and to my Lord Widdrington, I had never ventured to take him along with mee so slenderly provided, such long and costly voyages as I am like to goe. But truly his good carriage encourages mee to take him along to perfect his education. Behold here yong Mr. Ashburnham's letter to you, of his owne composing at but 14 yeeres age, God blesse his good parts. God knows I have my head full of care, hauing five persons left wholly to my prouiding for all things—enough, if I had nothing else to doe: besides I myselfe teach them their Italian tongue, and some sciences. Yet God inables mee with health and content better then ever. Praise God for mee, and pray, pray that I may be truly and constantly thankfull in heart, tongue, and life. Amen.

“The last letter I received from you was dated the 12th of January. Commend mee to both Mr. Davison’s: I writ lately to Mr. Thomas. If his son come, and you hear nothing from mee to the contrary, send Peter over with him according to my former direction, to Mons. Roussel, but send him, if you can, competently furnished with clothes and lining. I hope you beare all your crosses christianly, contentedly; for wee have but a little time to stay here in this world. When death comes our crosses are at an end in a moment, and * without ende. If you heare not from mee . . . feare the worst, and beare all a God’s . . . whatever you do about horse or m . . . or any thing, I do once for all promise . . . approve of it all: your discretion . . . send mee word whether my Lady Lambton . . . your 20/. readily: I am sure she would . . . knew all.

“God blesse all my little ones, Nan and all, and you above all, whom I love constantly in the Lord, as becomes,

“My dearest,

“Your faithful frend,

“DE PREAUMONT.

“Mr. Lambton presents his service to you.”

* Torn off in the original.

The line the travellers took was Lyons, Avignon, Toulon, Nice, Genoa, Pisa, Florence, Naples. In the month of November they were in Sicily, and reached Rome by way of Malta, on the 26th of February, 1649. The various objects which attracted their attention are recorded in the hand-writing of more than one of the party, but no personal events of any importance. Their English recollections do not seem to have deserted them. In describing the ceremonies on St. John's day at Florence, the writer observes, "After that, passed some pageants, after the manner of those of the Lord Major of London, but nothing so stately." Again, being nearly lost in a storm off the coast of Sicily, he remarks: "It was on the same day and hour, on which our once gracious, now glorious, Charles the First was martyred."

A portion of this journal is signed S. P. D., and a more particular account of the latter part of the tour is given in a MS. in Dr. Basire's hand-writing, which I print entire.

For Mrs. Basire, at Eglescliffe.

"MRS. BASIRE,

"I RECEIVED thes inclosd from Mr. Andrews, but having none from your hushbaud

made me feare the worst, and sent it to a friend of mine to *interprette*, and I perceiv it is busines of concernment about your estate and sending your son over, with speed. I receivd a letter from my Tom from Turinne, dated the 28th of October, and he desires you should know that the Doctor is well recovered, but hath sick of a feaver, and my Tom soe desperately ill that the phisitian gave him for death, but let us both praies God for their recoverie, for they intended for Rome the last of October, and soe on for Naples and Sicilie. God send them health, and vs joy in seing them again, to chear our hearts in our deep afflictions. God grant us patience, soe with my love I rest

“ Your loving ffriend,

“ KATHERINE LAMBTON.

“ Biddick, 5th November.”

“ *A briefe relation of a Voyage from Rome, thro the Kingdomes of Naples and Sicily, to the Isle of Malta.*

“ On the 10 of October last wee set forward by land from Rome to Naples, which having thorowly viewed with all the principall places for antiquity or rarity in that kingdome; on

the 1 of November, wee imbarqued for Messina, in our passage whereunto wee found the poet no lyar in his description of the dangerous contraste betwixt * Scylla and Charybdis, such was our very harsh welcome into it, with a redoubled storme to boote, at our very entrance into the Phare, (the first of the three promontorys of Sicily.) Messina, surnamed Urbs Nobilis, is so indeed, principally for the naturall port, safe, capacious, profound, so as the biggest vessell may unlade upon the very kay, and yet the may in summer afford a pleasant dining-roome in the very midst of the sea: the artificiall theater of gallant, uniforme buildings all along the kay (the noble worke of Prince Philibert) much improves the naturall beauty of the port. At Messina wee viewed in a glaunce the Court of Don John of Austria, the King of Spaine's naturall son, (not then but now) the Viceroy of Sicily, a very beautiful prince. From Messina wee went to Regium (in Calabria), famous for S. Paul's † mention of it in his travels: there wee were most courteously lodged by a Calabrese Baron. Returned to Messina (after a fourteen-nights kind detention there by one Mr. John Hill an English merchant), wee hired a feluca a purpose

* Implacata Charybdis. Virgil.

† Acts, xxviii.

to go terra-terra (as the safest way) to famous Syracuse: in our passage thither we did view the ancient Town of Taormina, called *Urbs Notabilis*, there wee got the first taste of sugar in the very cane, which our selves pluckt from the ground, as it grew: the next day wee reached to Catania (the University of Sicily), from whence wee had a strong temptation to have ventured up to Mount Etna (as wee had done to Mount Vesuvius neere Naples); but the chiefe gentry, who did us much honour, assured us that the way thither was, not only by this time, blockt up with snow, but which was worse, beset also with whole troopes of bandito'es retired thither since the late revolution of Naples: this warning made us desist from the adventure, and content ourselves with the safe, and yet at distance the plaine sight of the fire, flamme, and smoake of that stupendious burning mountain. From Catania wee came to Augusta (honoured with the title of *Urbs Veneranda*.) 'Twas the ancient Megara, from whence we saw the Mountain Hybla, famous for the excellent honey, whereof our taste confirmed the report. As in all Sicily, so there especially, the wines are rather over generous. Arrived at Syracuse (*Urbs Fidelis*) wee found cause to admire the goodliest Haven that ever yet wee saw (out of

England) except Thoulon in France: wee viewed there the severall antiquitys not more famous than brave, both for art and nature. After 3 days stay there wee did hire another feluca a purpose to carry us to Capo Passaro (the second promontory of Sicily), where wee found some, and amongst the rest, a Knight of Malta, who had stayed there above 3 weekes for winde and weather, both which God blessed us with that very night wee arrived, and so in a frigot wee did crosse the gulfe, and passed from Europe over into Africa, and the 3d day wee arrived very safe to the Isle of Malta, where the grand-master, an ecclesiasticall prince, (whom we went to salute,) received us most courteously, and made us an ample offer of his favours; so that wee were never in more danger of a religious knighthood, but for some very good reasons, best known to ourselves, wee modestly waved all. The grand-master gave strict order to his officers to shew us all his fortresses, armuries, magazins, &c. That being a forme of commonwealth different from all others in Christendome, was well worth our insight. Wee stayd in the island till wee had seene one of the strongest places in the world, both by nature and by art, and indeed, the very bulwarke of Christendome that way. We did visit the very place where holy writ

acquaints us, that St. Paul did suffer shipwreck: we went thither by sea, that wee might the better, and yet safely enough, approach the very rock against which the apostle's ship split it selfe; and comparing the text with our view, wee found it punctually answerable to St. Luke's* so particular description: and having observed the people of the island familiarly to handle scorpions and serpents without any harme, wee tried, (and that not over rashly neither,) for wee found the like serpentine innocency by our own experience. During our stay, wee were divers times regaled with some of the choice dainties of the island, which yet is far more strong than fertile. There being no vessell at all ready, or likely for our returne; wee, to lose no time, did hire a brigantine a purpose, which, with the helpe of some borrowed armes, we did man competently: we bound it to carry us terra-terra to Palermo (once past the Golfe:) and so after about a monthes stay in Malta, (partly for want of winde, weather and vessell,) wee did on the 14 of December imbarque for Sicily: in all our voyage till our return hither, we felt no winter at all, the season of our abode in Malta, during November and part of December, was

* Acts, xxvii. xxviii.

so like our moneth of May in England, both for the forwardnes of flowres and fruites: Malta layes in the 34 degree (some 17 degrees nearer then London,) but much hotter then any its parallell: it was strange to us to see men swimme at that time of the yeere. On December 17 passing by some other islandes adjoining, wee did arrive into Sicily, and by reason of the tempest, were forced to take up at a simple tower upon the sea shore, called Mazarelli, the governor whereof a Sicilian Baron, meeting us there casually, most courteously did welcome us, allowed us two chambers in his tower, during a weeke of most contrary weather, and did regale us with divers presents, very welcome in that desert place. With the very first winde, wee sailed away from thence to Terra-Nova, the ancient Heraclea, and from thence to Leocata (called Urbs Delecta), anciently Gela: there our pilote having, by intreaty, obtained more then t' one half of his hire, forsooke our patron and tooke sanctuary; but by vertue of our pact made in Malta, which wee, providently, did carry along with us, signed by the hand of the publique notary, wee repaired to the judge, by whose authority, wee did force the patron to hire us instantly another pilote, by whose conduct wee came to Agrigentum (worthily styled Urbs

Magnifica), one of the most famous townes (once) in Sicily, as well for gallantry of action betwixt the Romans and the Carthaginians, as for whole heapes of magnificent antiquitys: all which with the guard of our owne muskettiers, wee went to view to our amazement and plaine conviction that none but Giants' hands could erect such temples, castles, buildings, &c. whose karkeises wee viewed with admiration, and no small mortification to see such once goodly marveiles turned now into ruinous heapes. From Agrigentum we sailed to Xacca (called Urbs Digna), anciently a Roman Colony called Thermæ, famous for the Sudatorys, and, as yet frequented, hot bathes, which wee went to view, scituated on the top of a very high mountain, at least 3 miles perpendicular (a faire prospect into Africa itselfe in clear weather): and here it was, that we were most curiously entertained by some of the prime schollars with a dinner, whose neatness and choiceness both for the variety and delicacy of meates and drinkes, and for the handsomenes and exactnes of order and attendance wee cannot forget, because wee never saw the like any where before nor since; without hyperbole the bread might vey it with the snow. The magistrate told us, that not a moneth before, the Turke, frequent in those

seas (but more in summer), had from the very haven carried away a tartane: but this danger was, thro' God's blessing, happily eschewed all along the voyage, by the resolute care of one in our company who would not suffer the patron to sayle in the night, nor to forsake the land further then he was forced to it: our constancy in the first of these, made us take up at a little tower in the way betwixt Xacca Marsara (called Urbs Inclyta), which towne the next morning we took in our way to Marsala (worthily styled Urbs Antiqua), the third Cape of Sicily, where one may set one foot in Europe, and the other in Africa: this towne was famous for the habitation there of the Sibylla Cumana (whose chamber wee saw): the then goodlines of the port made this towne the great apple of strife in the Carthaginian wars. From thence, next day, we sayled and rowed to Trapani (accounted Urbs Inexpugnabilis), an Island before Charles the 5th, to prevent the losse of it by land-comotions, did by the mediation of a castle marry it to the land; it is thought otherwise invincible: there are the famous fishings for Corall and Tunny: and here it was that, at the governour's request, and offer of the use of his great horses, Mr. W. A. did shew he had not for all his backing of the asses in Malta, forgotten the art of the great horse in Paris: the

governour's commendation of his good carriage was afterwards sent us in a letter to Palermo: whither (after 3 days stay in Trapani, where, among others, a Dr. of Law, did strive to super-oblige us,) wee did arrive safely. Palermo (styled *Urbs Felix*) was till of late the royall city, and the fairest and pleasantest in all Sicily, exceeding fruitfull in all the plaines round about with vines, sugar canes, almonds, chestnuts, oranges, &c. all fruit bearing or flourishing, when wee were there in January: but noe place in Sicily more fertile in gallant wits and courteous nobility, the primest whereof, of the most ancient and honourable descent, (as the Prince of St. Marke, the Marques of Ventimiglia, the Earle of Bastille, Don Simone Rhao, but especially the gallant Cavalier Don Bartolomeo Varisano,) did contend who should do us most honour in conducting us with their coaches to the principall antiquitys and raritys about the towne; yea out of the towne did a whole little court of them carry us to the archiepiscopall see neere it, Monte Reale by name, (and by title, *Urbs Fructuosa*,) to shew us there an ancient curious temple all of Mosaique worke built by the Normans. This towne makes up the fourteenth towne wee saw in Sicily: whilst wee were stayed at Palermo, some of the gallantest nobility of that kingdome did

expresse an extraordinary desire to know the state of the Church and kingdome of England, as well before as since the rebellion, as also to learne the heads, designes, and practices of the chiefe factions, all which being by one of our company delivered unto them by way of conference according to the truth, they would never rest till they had obtained the whole relation of it in writing: after which they did professe to have received so much satisfaction in the king's behalfe, as inclined them all to magnify the king's constancy and admirable patience, and increased their astonishment at the cold indifferency of other Christian Monarches in their not affording an oppressed prince, their confederate, their effectuall succour, in a cause represented to them so important to the interest of all monarques whatsoever. These partys were of the chiefe of the Sicilian Court, some whereof were then shortly to travell towards the Court of Spaine.

“ Having stayd (or to say better, having, for the wants aforesaid, bene stayd) at Palermo, some three weeks, and indeed the beauty of the citty deserved no lesse; on the last of January we did imbarque for Naples in an armed frigot, in which, altho thro sundry stormes and some chases which the Corsarys, Turks, or French, gave us by the way, yet by

God's gracious protection, wee arrived very safe at the Isle of Ischia; and then by feluca to Naples on the fourth of February: here wee made as little stay as our refreshment would permit: and therefore on the sixth day wee hired a feluca a purpose to carry us to Rome, (having, besides other inconveniencys, formerly found much danger of the bandito'es by land.) On the seventh, on our passage, wee landed to see Gaëta, a pleasant, strong, and very ancient citty. In it wee saw some wonders, especially the thorow rupture of a rocky mountain by an earthquake, which tradition sayes, and Cardinall Baronius publishes, to have happened at our Saviour's passion; a stupendious sight it is however, and well worth our digression. In the castle, wherein we saw the corpse of the Duke of Bourbon, (that about an hundred yeeres agoe was killed at the sacking of Rome): wee were shewne the lodgings of the Duke of Guise, now a prisoner there, after whom state-discretion forbad us to enquire any further. That night we came to Terracina, (the ancient Anxur,) the Pope's last towne towards Naples. On the 8th of February wee made some use of a forced stay (that one day of tempestuous rainy ill weather): by going to view the antiquitys of that place. But to season the extraordinary prosperity of such a

long, and such a various voyage with some eminent hazard, on the 9th of February, 1649, *stylo novo*, (which was January the 30th, 1648, our style,) a day never to be forgotten by us for the marvailles of our deliverance, on that day we did imbarque for Rome in very faire weather, and with a most favourable winde; but being once past the promontory of Monte-Circello, our patron was suddenly forced to launch out with our feluca above twenty miles into the maine sea, contrary to our express pact with him, and to his promise, namely, to goe terra-terra, which the terrible grosnes of the sea happening then in that golfe, and the fiercenes of the increasing winde would not permit him, by reason (as he then told us) of the shallows frequent on that shore, that had presently indangered the wrack of our boate, yea of our lives: that day it was, that, if ever, wee saw the workes of the Lord, and his wonders in the deepe; windes on a sudden growne so vehement, as able to blow us away almost an hundred miles in eight houres space; seas as high as mountaines, or house tops above a shallow peece of wood, so weather beaten, that the poore saylour, benumbed at length with the continuall beating of the waves against him into the boate, for so many houres space, did once let slipp the sayle, and with it the

boate; that one slip had no doubt buried us all quick in a most terrible grave of waters, such was then the sudden overturne of our boate, had not even then God's especiall hand of extraordinary power presently interposed betwixt us and the raging waves, which wee saw, and did observe, in a manner, visibly bridled, till the pilote had quite counter-steered it; God, meanwhile, restraining us every one from the least commotion, and blessing us all the while with such a presence of spirit, cheerfull magnanimity, and resolution to resigne our lives into his divine hands, that, as the remembrance of it is now to us all a singular comfort, so our hearty wish is only for the like measure of Christian courage, when, in earnest, death itselfe, (whose rough, and naturally unwelcome shape wee then saw face to face,) shall come againe indeed.

“ But wee were drawne all along by a golden chaine of mercys, as it were so many divine linkes, that both windes and seas, and their so constant, yea precipitate violence also, wrought all the while for us in the end, for else had the winde beene slacker, or the sea lesse, the day had certainly failed us, and the black night had renewed, yea redoubled our dangers at our passage from the sea into the mouth of the muddy and turmoiling river of Tyber: till

our absolute arrivall whereunto, God did not suffer the least contrary blast or extraordinary Burasca to divert, or interrupt our straight course, to the no small admiration of the beholders that stood on the lands, securely beholding our danger afar off: and to the so cleare conviction of our Neapolitan patron and pilote, that he voluntarily acknowledged to us, 'twas God himselfe had sailed, and steered all along with us: ('twas he indeed, for wee did call upon no other name, nor rely upon any else:) and even therefore, wee would be the more devoutly passionate to expresse our thanks to God in this gratefull commemoration of such an eminent deliverance, thereby to provoke our good frends to concurr in duty with us, with whom that day is marked in our kalendar, to be, God willing, unto us a private anniversary holy day of joyful devotion whilst wee live, to corroborate our faith in God's power, and protection over us for the future.

“ Arrived that we were at Porto Augusto, after one night's rest, wee having 18 miles further to go for Rome, made use of both sailes and oares, even against the strong streame of Tyber, and that, with all manner of safety, the winde favouring us, altho contrary to the observation, upon trust, which we found in all

our bookes, bettered now by experience a surer mistrisse. And thus after eighteen hundred miles so various, but yet still prosperous voyage by land and by water, during the space of just foure moneths, to a day, from the 10th of October that wee left Rome, to the tenth of February; that very day wee came up the Tyber safe to the very gates of Rome, where now, to take a little breath, wee are well settled for a while, God be thanked. Amen.”

The ensuing letter from Thomas Hook, notices the return of one of Dr. Basire’s pupils from Italy. The two letters which come next in order are interesting from their piety and simplicity.

“ *For his worthy freinde Mr. Johnson be these.*

“London, May the 7th, 1649.

“ SIR,

“ I HEARTYLY congratulate your safe retourne from so dangerous a joyrny, and wish both windes and seas more fauourable for the future, not only to quitt you of the danger but the feare. I am much rejoyced to heare of the good improuement of that gentleman under your charge, and hope that my admonitions to him (of which I haue not been sparinge) haue not been unseruiceable to you, when they haue

tended to his aduantage. Sir, I humbly thanke you for your great care ouer him, and if I shall begg the continuance of it towards him, make no other construction of it, but an argument of my love and care of him, whom I haue nurced up in my bosome from his cradle; and therefore though ther be many neerer to him in relation, yet ther are none, to whom he is dearer in affection then to my selfe. It seemes his trauells haue not only improued his intellectuals, but his stature also, which is so much shott up beyond the credditt of his yeares, that he wants testimoniall letters to assertaine them, and therefore, desyres a certificat of his age out of the church booke. This may be so, and I am glad to heare it, but I am assured, his letters speake him so much more man then his yeares doe make him, that ther be many here that question them to be his owne; and therefore we want as well testimonialls here for the one, as you these for the other. Uppon my credditt he is but 15 yeares old on May day last, and is now entred on his sixteenth yeare. Mr. Ashburnham hath been long in writinge to you, and it will come at last; but his many troubles plead much in his excuse, yet he hath promised me to sett a day apart purposely for your dispatch; but with all telleth me, that that can not yet be, vntill a greater calme

and quietness of thoughts possess him then at present he enjoyeth. Indeed the whole stocke of his patience is excersized in the encounter of these sad times: his afflictions beinge multiplied aboue the measure of other men's, by how much his affections were aboue other men's to the prosperity of that Kinge and Church; which now (by the loss of the great patron of her priests and patrimony) is ruined, levelled to the ground. "Non habet vnde cadet"—her priests and patrimony both beinge now made a prey to the vnsatiable malice of her enemyes. I will trouble you no more, only pray, that you may haue a safe retourne, though it can not be with out sorrow, to see so flourishinge and beautifull a church desolated, so rich and plentifull a country impouerished, so free and happy a people enslaued by an arbitrary tyranny. Yet you may perhapps out liue these miseryes, and, when God hath sufficiently chastned vs, see the rodds of his wrath cast into the fyre. Such are the hopes and prayers of,

“ Sir,

“ Your humble seruant,

“ T. H.”

“ *For my dearest.*

“ *Jesu !*

“ *Rome, March 14, 1649.*

“ **MY DEAREST,**

“ **SINCE** my first arrivall hither, I have received two from you ; the first bearing date the 8 of October, and the 2d dated December the 14. You do not mention mine sent you from hence, in Septemb. I hope you have not done amisse in sending over our son Peter ; tho I could have wished you had rather addressed him to my frend Busby for the charges, and to Mr. Andrews only for the care of conveying of him over : for, Mr. Andrews son being (as I wrote to you) gone from mee in August last, I am loath to trouble him with a new skore, now all our accounts were cleare. But what is done cannot be holpen, I shall write to him my readines to repay him, and make good your promise, God willing. As yet I heare no news of Peter’s safe arrivall into France. The rebellion there may hinder the free passage of our letters. Touching the state of affaires in England, whatever the event prove, from the crown of the head to the sole of the foot, pray we still against all murmuring and impatiency (for God’s ways are not as our ways) and labour wee for a full resignation of our selves, and all ours to him : endeavouring a

sincere reformation of our hearts and lives, for God is very angry against the whole nation, and I do feare a decree. However, let us prepare to meet our God, and never trust in the arme of flesh, for all men are Scots, and losses cannot but make mee sad; and the more, because at this distance it cannot be in my power or providence to helpe you much at present, or to recover new schollars, Mr. Andrews being gone. As for Mr. Lambton, I never had yet a farthing's stipend from him, and betwixt you and mee, a bill of 50*l.* which should have come in August last, is yet uncome; so that ever since October last I have supplied him with all necessarys, so far am I from being a gainer by him, (but keepe this to your selfe.) However I write now to my lady to pay you ten pounds more (towards the bearing of your charges for Peter), and I shall not faile to make it good to her son. If you be forced to borrow of some good body somewhat above it, I shall doe my endeavour to discharge it, assoone as I heare from you. Commend mee to Mr. Homes, and tell him, it may yet please God, I may be thankfull to him. (Tell the same to honest Richard Raper, and to all who have obliged us;) but have a speciall care to catechise my children your selfe after the good old way; that they be not poysoned with rebellious, or

schismaticall principles. Mr. Ashburnham's heavy afflictions about the King's persecution may, I feare, have obstructed his good intentions towards you. Mr. William Ashburnham and Mr. Lambton present their service to you, and I to Mr. Garnet (whom God blesse for his gallant constancy.) Present the inclosed letters with my service to my good Lady Blaxton, Mistresse Man, and the Davisons, and forgett not Mistresse Fenwick. After perusall of the inclosed relation* of our voyage, you may impart it to them; keeping still the originall to stir you up to thankfulnessse; especially upon the 30th of January: in the relation when you read that one did thus or thus, that is to be understood of one of your best frends; and by Mr. W. A. is ment my principall charge, Mr. William, &c. God blesse all my children, and honest Anne, and John Glover, and all the rest of our good neighbours. You may assure my Lady Lambton that her son shall want nothing, for I am constant in my friendship, (you know it by your owne experience); who knows but God may raise such frends to my children as I am to others. After so long a voyage, yet I thanke God, I am in as good health as ever. I have thanked my Lady Lambton for her kind-

* This journal is not in existence.

nes to Peter, and likewise Mr. Ralph Davison for you. You doe discreetly to keepe a faire correspondency with Mr. Bushell, and you shall doe christianly, if you pray for him, as I doe. 'Tis but our duty, and God lookes for it. By Mr. Simson's meanes (to whom next to Mr. Sayre, commend mee kindly,) have a speciall care to convey the inclosed safe; and, if they will send an answer, to convey it to mee. Send mee word whether you did deliver it. Touching our travells, they are yet (as I wrot to you before) determined for 3 yeeres longer: whereof one here, and two in Spaine, if it please God, whom you are rather bound to thanke daily for my safety, and subsistence abroad, then if you had mee a prisoner, or worse at home. After Easter wee begin our travells thro those principalitys of Italy, which wee have not yet seene; and so hauing stayd sometime at Venice, wee intend to keepe our summer at the University of Padua; where assoone as wee are settled, you shall, God willing, heare from mee, who long for you as much as possibly you can desire.

“ Yours till death,

“ B. J.

“ I pray set some time apart to give God solemne thanks for our extraordinary deliverances, by land and by water; and to offer up

for us the 7 psalmes of thanksgiving, which I did once send you. I need not bid you continue your prayers for our good speed in all our travels. Teach our children to do the same, and God may heare them.

“About a moneth hence, God willing, wee remove to Venice; and if you do not heare from mee so oft as you wish, and I shall endeavour, impute it not to my neglect, but to the sad disasters in England, and to the civill wars in France, which hinders the free passage of our letters.

“To confirme your faith, increase your humility, inlarge your repentance, and to move you to compassion towards your desolate church, and bleeding countrey, you shall doe well to reade over with devotion the booke of the Lamentations.”

“*To my very loving friend Mistresse Francis Basire at Eaglescliffe neere Yarm, present these.*

“From Padua, June xix, 1649.

“MY DEAREST,

“IF you have received the letter which I wrote to you from Rome, the 14th of March last, you will see reason enough why I

could not write to you so oft as I wished it. Mr. Andrews assures mee of his receipt of that packet of letters wherein yours was inclosed, so that I will repeate nothing of it, only in answer unto your last to mee of March the 4. First, since God hath beene pleased to make my travels the only honest meanes of my present subsistence, I pray submit your will to his; only pray for his grace to us both, and for my safety till my returne, and our comfortable meeting, if God so please. About a moneth agoe I had a letter from Mr. Andrews assuring mee that Peter was safely arrived in France, with a nephew of his, whom he desired Mr. Russell to bring up with our son; yet since October last I have heard nothing from Mr. Russell himselfe, tho I writ to him at large from Rome, I suppose the wars in France have beene the hinddrance. Betwixt you and mee, my Lady Lambton is very slow in her supplies to her son, for whom I have laid out of borrowed money, and a little of mine owne above 50*l.* unrepayd. If she would have him home, she should send a sufficient bill both to cleare him, and to beare the charges of his returne; I have some moneths agoe ordered her to repay you ten pounds of what I have laid out for her son; I bad him write to the same purpose. As for hopes of peace, I am verily persuaded

no king, no peace, and no bishop, no king. I shall in my next letter to Mr. Ashburnham, give him a touch underhand about you, to whom I marvell that he hath not yet sent according to my direction, and his promise; these sad times may have distracted him. As yet I heare nothing of calling back his son. Tho the king be dead, (whose sad news had almost spoyled my life) yet his bloud lives, and cryes loud, I feare. When you write to my Lady Blaxton, or to Mistresse Man, present my service, and to gallant Sir William Blaxton. I wrot to them all from Rome as likewise to Mr. Garnet, and to both the Davisons my many thankes. I can do no more at present, our expences in such long and strange voyages by sea and by land have beene so great: but I shall doe my endeavour still to spare for you what I can honestly, and with the credit of those that imploy mee. I wish to God you could make some frends to get some allowance out of my prebend. I heare Mr. Edward Gray of Howick is, God be thanked, turned Protestant, you may remember when I was last at Newcastle, what I writ to him, and now I heare there is a Scottish man in my cure at Howick. It may be the same whom I gave commission to supply the place. If so, you may perhaps, by Mr. Gray's meanes, procure some part in allowance out of it. I

purpose to moove him about it this next weeke, and to send my letter, as I now do this, to an old frend of mine *Mr. William Luck, a Goldsmith in Newcastle*, (whose son is here at this time, a student in this university,) you may by the same hand write your selfe two lines to Mr. Gray. I pray God relieve you some way or other, for, as things now stand, my returne to you would, with the losse of liberty, if not of life, would rather ruine then relieve you, for I am every way the selfe same man I was both for church and king: and I hope to persever such unto my lives end. Whatever become of mee, I hope and pray for you and yours, that all the blessings of the 37. psalme (which I pray you learne by heart) may light on you, not doubting but that God is able . . . and willing too, to feede you in the time of dearth. I thanke you much for the continuance of your good prayers for mee, God pardon our sins, and increase our faith: to strengthen which and humble us all, I do advise all my frends, interested in the English desolation, to reade the booke of the Lamentations. Both Mr. Wm. Ashburnham and Mr. Lambton salute you. They are both in good health. When you write I should be glad to heare how that does which you know I love best (next to God, and you, and my children,) as also what is become of all

my brethren, and of all our good neighbours. Commend mee to them all, (especially to Thomas Burd, to hearty Blades, to Nan, John Glover, and the rest) whom together with you, and my children, and all our friends in Shropshire, I beseech God to blesse temporally, and eternally. Farewell my dearest, and secure yourselfe of the constant love and care of

“ Yours in the L. and in the flesh,

“ J. P.”

Dr. Basire's pupils appear to have left him one by one. Their education was completed, or their parents were anxious to recall them to their homes. He was therefore at liberty to pursue his travels into distant regions, and the bent of his genius led him to traverse countries where he could note the progress of Christianity from the earliest ages. We trace him in the course of the next three or four years, at Messina, Zant, Smyrna, Aleppo, Antioch, and Jerusalem. It is understood that he passed into Mesopotamia,* but of this we have no details; and it is certain that he meditated a voyage, or a pilgrimage, to Egypt. The principal object of his travels, namely, the dissemi-

* Diarbekr proper.

nation of the Protestant, or rather the Catholico-Anglican faith, is developed in his letter from Pera, near Constantinople, and will be found amongst those which are given below.

During this period he occasionally received letters from Mrs. Basire, who continued to live at Eggescliffe in seclusion and poverty. These are very characteristic epistles, marvellous in their orthography, but delightful as living proofs of a well-regulated mind, and truly Christian spirit. They had, no doubt been treasured up by the dear object to whom they were addressed, and were brought back to England by him after all his journeyings.

“ To my very worthy friend, Mistresse Frances Basire, at Eaglescliffe, in the county of Duresme. Deliver this to the hands of Mr. Christopher Raine, postmaster of Darlington.

“ MY DEAREST,

“To be very short, a new consul, sent by the Parliament to Aleppo, brought his chaplaine with him, and so I stayed here behind Mr. Ashburnham, who went away above a moneth agoe. I am afraid Mr. Killegrey, our King’s resident here, will be by utter necessity, driven from hence, and so I, being

wholly left here to beare mine owne charge, must then bee hastening from hence to Paris, whither (by Mr. Andrews still) you may direct yours for mee to the good hands of Sir Richard Browne, our King's resident at Paris. My cares are great, but God is alsufficient. One comfort is, I shall be much neerer to you, as soone as I am safe arrived (for which I pray intreate the Lord) I shall certify you. Meane-while assure your selfe of the constant love of

“ My dearest,

“ Your loyall husband,

“ J. B.

“ Venice, June 17, 1650.

“ I pray send Mr. Lambton word of my intentions from time to time. I wrote to him lately.

“ My humble service to my good Lady Blaxton. God blesse you, and all my children. My heart akes to thinke how you, and your little ones make shift all this while; but cannot helpe it, pardon mee, whil . . . ”

“ *A Monsr. Monsr. de Preaumont.*

“ From Eglesclif, February 19, 1651.

“ MY DEAREST,

“ I HAUE receiued yours from Missina, dated the last of Nouember, which is all

I haue receiued sens S. Morkes day. I haue and shal praise God for his gracious providenc over you, in deliveing you from the Pope and fryars enuie. I pray God to prosper you stil in the good successe of your ministry, and to continnue your prudence and care of your self. I ham sory for your deare frend deth. Thoue you are not plesed to nam him, yet I thinke I know him—Ser John Gudrike brother. He tould me his brother was dide of a pleuresy as he was in his voyage for Englon. He axed me for you, and desired me to remember him to you. I sow him as I was retorning from bringing my Lady Blaxton in hear going to see Ser Willam her husband, wich is a presnor at *Moretoke* casel neare Coventry. My lady now is at London, waiting if she can get him relest, and for the present is put of with good words. Our dotter Mary is at hom with me, she is (I praise God) a relegos child, and servesaable to me. Mr. Hums hath tout her to rit. My lady had a gret love and care of her. I found her all her close and paid Mr. Broune for teching her on the verginalls. I shall have a care of all the rest as much as in me lais. I ret to my frend Busby acording to your desire about Isacke, but neuer had ansar from him. I very much desire if it ples God to settel you at Rome, that he may com to you. I do thinke

he will be a gret comfort to you, and loves rising earlly to go to coul. When I tel him I haue had a letter from you, he axes if you haue send for him. Thy are all very well, praised be God, and present thire duty to you, and John is lerning fast to red a chapte in the bibel agens Easter, that he may haue breeches, and then he would faine see his father, as I should be if it ples God to send vs a good oportunity. I shall rit to Monsieur Rousell, I have not hard of Peter a long time. I haue send you a bill of all the monny I haue reseue from you this five yeers and almost a half, to a farthing, and I haue set doune what I haue paid out and laid out, in my hous and on my self and oure chedren. I haue found my vnkle very faithfull and carefull, my fifths is allowed me still in Mr. Busill's hand, and wall peaid but much of it gos in seses. I most kindly thanke you for your deare, louing, and constant care of me, and I do earnestlye desire to aproue my self what you thinke me in your cherrittabl good thots of me. All your delit, is wall heare, and I shall pray and long to heare of your prospring in your besnes and good settelment agine; my vnkle ret to me that the marchands had agreed to *leon* every one so much for you to agment your stipend. I shall just now rit to my Lady Blaxton, and let her

know you are wall. Mrs. Man and Mrs. Garnet, the Dauensons and Dr. Clarke are wall. My Lady Gercon I thinke is ded, for when I saw her, theare was no hops of lif. My Lady Hutten was wall, and remembers her to you. Oure good frend Mrs. Hiington and her husband are both ded, and Mr. John Kilinggoul. All the res of our neighbours and frends are as yet wall. My deare respetes and seruis to your good frend Mr. Tindal.

“ Yours as much as euer in the Lord,

“ No, more thene euer,

“ F. B.

“ I praise God for all your contentednes to bare your crosses, for that is the way to make them eassie and lite to you, to consedeer from hom thy com, and how gustly wee deserue them, and how nesserary they are for vs, and how they cannot be auouded in this lif.

“ My dearest, I shall not faille to looke thos plases in the criptur, and pray for you as be cometh your obedent wife and serunt in the Lord,

“ F. B.”

“ *A Monsieur, Monsieur de Preaumont.*

“ Jesu!

“ Eaglescliffe, 8th February, 1653.

“ MY DEAREST,

“ I PRAIS God for your wellfare, but I found it somthing heuie for me to beare your being so far from me, and being a hole year but tow dais afore I hard from you, wich is your letter 22 of July I haue, and your in May to me and your frends, with your tokens, are mescaried as all mine to you are. Now I rit to you tow for won, and send them acording to your tow dyrexons. I sent you a not of the barell of oyle, and of all the parshalls of coreans you sent me from Zant: but the oyle and the last corans ware not of the best, wich made them thy gaue not so much as you thought. I haue all my unkel's letters to show what thy all cam to, and haue them all rit doune, and all the monnis I haue had from you, and the twenty pounds you sent me twelue moneths agoe, when you went for Gerusilem. All your freanes heare ware exceding glad theare from you, the Dauesens, and Doctore Clarke, Mrs. Garnet, Mrs. Man, and harty Blad, and our ould seruan, An Robesson, and all the rest. I haue not hard from our sonn Pette this tow years. I hau rit to Monsor Rusel very oft, but can not heare from

him. Present my seruisse and deare loue to Doctor Duncom, and giue him thanks for his cordyouall leter to me. I desire much to fowllow his direxcion. I shall not fail to pray for your nobel frend Mr. Daniel Penington, but yet enuie him that he should enjoy that happines I want. But so that you are wall and content I hall holy submet to God, tel he see it for me to injoy what I want. I thanke you very kindly for all your gret and constan loue to me, thoue so far of and so long as all mos seuen years. I do ashoure you mine is the sam to you. For Isaac, I haue ret to my frend Busbe, but haue had no anser. I heaue let him know by Mr. Carter that you haue ret to him but hit mis caried, and I ret to her to send me his ansar, and I shall let you know, and the tim I haue them all with me, I shall, God willing, bring them vp as well as I can. Our doter Mary is very seruesabel to me when I ham not wall. I haue ben very sore trobeled with the stone in the kidney, and a weknes in the bake. For the ston I haue got som *qewre, but for my bake I thinke it will be hard to get it qewored. I prais God I ham very wall, and I cro fat. Your delite heare is very wall. Oure 4 cheldren heare present thire

* Qewre, cure.

dutty to you. John very much desirs to see his father, for he sais he is gon so far as he thinke he knas not the way bak, or els he wants a hors. I pray God send vs all a happy meting.

“ I ham your faithful in the Lord,

“ F. B.”

“ Jesu !

“ MY DEAREST,

“ IF I were assured that your selfe are in as good health, and as well provided for, you and our little ones, as I my selfe (thro God's good providence) am in this place, it would make mee digest so much the more easily our so long forced absence; but not having received any letter from you this twelve-moneth, tho' I have written unto you not a few; that, chiefly, inclines me to returne into Christendome, that if I cannot be with you (as is my heart's wish) yet I may be neerer you; and it were but to expresse my respect towards you and mine, of whom, as I am never unmindfull in my prayers, so, to my power, neither have I beene slack in my cares for you. About this time twelve-moneth I did order twenty pounds to be payd by Mr. William Williams, at

London, to your unkle Pigot for your use. Since I sent you sundry tokens by the ship *Mary Rose*, by the which I also did send as much white silke as would make up some sixe or seven pounds; which I enordered a friend to sell, and to send the money to our good frend Monsieur Roussel, for the use of our son Peter; for whom I had sent some six pounds before, but I heare that that ship is as yet detained in the ports of Italy, because of the *Hollanders'* fleet. God send her safe out with good speed: more I have not beene able to doe, partly because of my late voyage to Jerusalem, from whence, tho not without some cost, I am safely returned, God be praised. Thither I went as to view the whole land of Canaan, the better to understand the Scriptures; so, without superstition, to worship my Saviour in the very places where he did live and dye for us miserable sinners; and I pray God that I may retaine those impressions of devotion occasioned by the sight of those places, wherein, you may be sure, that as well your selfe, as yours, together with our chiefe frends, were fervently remembred; to-morrow, God willing, I am going to Antioch (two dayes journey from hence) where the disciples were first called Christians, as you may reade, Acts, xi. 26. And about a moneth hence I do purpose to

leave this place, and to travell towards Constantinople, some five hundred miles, by land; for thither I am invited, and there I may better expect a good opportunity to passe thro Germany, and so approach neere unto you; these journeys by land are as toylesome as expensive; but as contrary flectes are now abroad, 'tis far more dangerous by sea: as for my good successe, remember who brought mee hither safe, and still trust in him for as safe a returne, no way dismayed tho you heare not from mee.

“ From Alepo, 20th Feb. 1653.”

“ *For the Honourable Sir Richard Brown, resident at Paris for his Majesty of Great Britain.*

“ SIR,

“ I have according to my duty acquainted you, from time to time, with the several passages of my now seven years voyage. In my last from Aleppo (as yet unanswered) I gave you an account of my stay in Zantes, and of my success there, in spreading amongst the Greeks the Catholic doctrine of our church, the sum whereof I imparted to sundry of them in a vulgar Greek translation of our Church

Catechism, the product whereof was so notable that it drew envy, and consequently persecution upon mee from the Latins. This occasioned my voluntary recess into the Morea, where the Metropolitan of Achaia prevailed with mee to preach twice in Greek at a meeting of some of his bishops and clergy, and it was well taken. At parting I left with him the like copy "ut suprâ." From thence, after I had passed thorow Apulia, Naples, and Sicilie again (in which last at Messina in Dr. Duncom's absence I did for some weeks officiate aboard a ship) I embarked for Syria, where, after some moneths stay in Aleppo, where I had frequent conversation with the Patriarch of Antioch, then resident there, I left a copy of our Catechism translated into Arabick, the native language there. From Aleppo, I went this last year to Jerusalem, and so travelled over all Palestina. At Jerusalem I received much honor, both from the Greeks and Latins. The Greek patriarch (the better to express his desire of communion with our old Church of England by mee declared unto him) gave mee his bull or patriarchal seal in a blanke (which is their way of credence) besides many other respects. As for the Latins, they received mee most courteously into their own convent, though I did openly profess myself a priest of the Church of Eng-

land. After some velitations about the validity of our ordination, they procured mee entrance into the Temple of the Sepulchre, at the rate of a priest, that is half in half less than the lay-men's rate; and at my departure from Jerusalem the pope's own vicar (called Commissarius Apostolicus Generalis) gave me his diploma in parchment under his own hand and publick seal, in it stiling mee Sacerdotem Ecclesiæ Anglicanæ and S. S. Theologiæ Doctorem; at which title many marvelled, especially the French Ambassador here. Returning to Aleppo, I passed over Euphrates and went into Mesopotamia, (Abraham's country) whither I am now intending to send our catechism in Turkish to some of their Bishops, Armenians most of them. This Turkish translation is procured by the good care of Sir Thomas Bendyshe, ambassadour here. After my return from Mesopotamia, I wintered at Aleppo, where I may not passe under silence sundry courtesies I have received from the Civil Consul, Mr. Henry Riley. This last spring I departed from Aleppo, and came hither by land (six hundred miles) all alone, I mean without either servant, or Christian, or any man with me that could so much as speak the Frank language. Yet by the help of some Arabike I had pickt up at Aleppo, I did perform this journey in the

company of twenty Turks, who used me courteously, the rather because I was their physician, and of their friends by the way (a study whereunto the iniquity of the times, and the opportunity of Padua, did drive me) só by the good hand of God upon mee I arrived safe hither, where I wish the temper of our age would permit mee to expresse my welcome many ways, into the house of the Lord Ambassador, Sir Thomas Bendyshe. Since my arrivall hither, the French Protestants here have taken hold of me; and after I had declared unto them my resolution to officiate according to our liturgy, (the translation whereof, for want of a printed copy, cost me no little labour,) they have as yet hitherto orderly submitted to it, and promised to settle me, in three salvable men's hands, a competent stipend: and all this, as they tell me, with the expresse consent of the French Ambassador, but still under the roof and protection (eatenus) of the English Ambassador. How long this liberty may last I know not, because they are all of them bred after the Geneva discipline, and consequently not like to persevere, or to be suffered to go on in our way; out of which, God willing, I am resolved not to depart, though for it I lose this, as I have lost all. Meanwhile, as I have not been unmindful of our Church, with the true

patriarch here, whose usurper now for a while doth interpose, so will I not be wanting to embrace all opportunities of propagating the doctrine and repute thereof, *stylo veteri*; especially if I should about it receive any commands or instructions from the King, (whom God save) only in *ordine ad Ecclesiastica* do I speak this; as for instance, proposall of communion with the Greek Church (*salvâ conscientiâ et honore*) a church very considerable in all those parts. And to such a communion, together with a convenient reformation of some grosser errors, it hath been my constant design to dispose and incline them. Haply, some months hence, before I leave these parts, I shall passe into Egypt, that I may take a survey of the churches of the Cophtics, and conferre with the patriarch of Alexandria, as I have done already with the other three patriarchs, partly to acquire the knowledge of those churches, and partly to publish ours "*quantum fert status.*" All along as I have gone, I have collated the severall confessions of faith of the several sorts of Christians, Greeks, Armenians, Jacobites, Maronites, &c., which confessions I have with me in their own languages. I should now long for a comfortable postliminium to my family, but yet I am resolved rather *intermori* in these toylesome

ecclesiastical peregrinations, than to decline the least on either hand from my religion or allegiance. And oh! that it were with our Church as whilhome when God Almighty did shine upon our wayes, and uphold both the staves thereof, "beauty and bands;" but patience, "hoc erat in votis;" and to recover both shall be the prayer and endeavour of

" Sir,

" Your &c."

" Pera, near Constantinople,
20 Julii 1653."

In the course of Dr. Basire's residence at Constantinople, he received an address from the inhabitants of Balata who professed the reformed religion, intimating their wish that he would preach to them on Sundays in the French language, at the chapel of the English Ambassador's hotel, and undertake such other duties as might be expected from a minister. The names of two persons only are appended to the document which appears in this collection. They probably spoke the sentiments of the body to which they belonged; and there can be no doubt that their call was attended to.

The next letter is addressed to Ant. Leger, a Protestant Minister at Geneva, in reply to

two letters which he had written to Dr. Basire requesting some intelligence respecting the state of the Reformed Church in the Levant, and encouraging him to proceed in his Christian labours. It will be seen how little he required such a stimulus.

“ MONSIEUR ET TRES HONORE FRERE,

“ Je vous aye une obligation particuliere pour celle dont il vous a pleu m'honorer et consoler tout ensemble. Je vous remercie tres affectionnement pour la faueur de vos bonnes prieres: la continuation des quelles augmentera mon esperance d'obtenir le saint courage et la perseverance a laquelle il vous a pleu m'exhorter si fraternellement. Plaise à Dieu qu'en tous mes desseins je ne mesle rien du mien, et que je n'aye autre but que sa gloire et l'edification des ames. Mais pour vous confesser franchement la verité, Je sais bien que mes pauvres efforts gisent par trop au dessous du bruit et de la bonne opinion. Quant au service spirituel des François, qui font profession de nostre religion, je me suis volontairement abstenu d'engagement en particulier, pour ne surcharger aucuns d'eux, et partant tout ce que j'en aye fait a esté gratuit. Cette libertè m'a donné l'opportunité de vacquer quelques fois au service de Messieurs Anglois (etant logè

en la maison de Monseigneur l'Ambassadeur D'Angleterre,) et quelques fois au service des Grecs qui m'en ont requis par lettres sous leur propre seing. Ce n'obstant, Je n'aye pas jusques ici manqué de faire devers les Messieurs François toutes les offices du S. Ministere, selon l'occasion; et je serai prest à les continuer pendent mon sejour ici, d'autant plus pour l'amour de vous qui m'avez recommandè le demurant de vostre petit troupeau.

“Quant aux preches, Je les fais tantost en François, tantost en Italien, pour y comprendre en une mesme assemblée avec les François, et les Anglois qui l'entendent, et plusieurs autres, tant Grecs qu'Italiens (mesme de ceux de l'Eglise Romaine) qui se truvent: Toute la recompense que J'en recherche est, pour par ce moyen pouvoir retenir (pour le moins les nostres) du libertinage, et en la Croyance, et qui seroit le plus scandaleux, en la conversation, en un pays si dangereux pour l'un et pour l'autre. J'ay bien preveu et la division de quelques uns au dedans, et tousjours l'oposition de ceux de dehors: mais m'asseurant que mon petit labour 'ne sera point du tout vain au Seigneur,' J'ay de la prist courage d'estendre mon niveau jusques aux Grecs. Et quoique leur ignorance et superstition deplorable, jointe à un orgueil originel de la pluspast, me pou-

voit discourager, neansmoins par la clef de la Predication, et les Eglises et les oreilles m'ont esté ouvertes, (Je remets au bon Dieu son oeuvre propre de leur ouvrir les cœurs). Or pour fondement de mon entrée parmi eux J'ay posé la traduction en Grec vulgaire du Catechisme public de l'eglise d'Angleterre (selon laquelle il y a plus de vingt cinq ans que J'aye l'honneur d'avoir exercé mon ministere) et celui, tant pour la brieveté sucinte, que pour la comprehension des points fondamentals, tant en la croyance qu'en la morale; comme aussy pource qu'il est positif sans y mesler controverse, il a gagné l'approbation de quasi toutes les sortes de Chretiens. Trois des quatre Patriarches aux quels je l'ay communiqué l'ont grandément loué: de peu s'en falut qu'il ne feust imprime a Venize mesmes, mais l'inquisiteur s'achoppa au nombre des deux Sacrements: l'ambassadeur de Transylvanie en emporta d'icy il y a quelque temps une copie qu'il me promit faire imprimer en son Pays; autrement, Je vous en eusse prié. Il y a quelques jours, qu'en plaine Eglise Je la presentay au Patriarche de Jerusalem, en presence de tous les pretres et du peuple du lieu, luy disant, que c'étoist le sommaire de la doctrine laquelle j'avoy souventes fois prechés au peuple Grec en la ditte Eglize et autres lieux, laquelle

doctrine tant s'enfaut que J'eusse à honte, que Je protestoye estre prest de la scelir de mon sang propre : Le patriarch (qui m'avoit auparavant cogneu à Jerusalem) le print fort agré; et cet acte (par la benediction de Dieu) ne m'a point encores nuit envers le Puple. J'en ay fait autant au Patriarche d'Antioche lorsque ie fus en Alep en Syrie, ou j'en ay laissé une copie en langue Arabique : à present ie le fais traduire en Turquesque, pour l'envoyer aux Créthiens de Mesopotamie, auxquels ie l'ay promis quand ie l'ay visité il y a quelque temps. Tout cecy est fort peu de chose à l'exterieur, mais outre la demonstration de la puissance Divine a releuer de moyens si foibles et sy chetifs, principalement parmi un peuple comme celuy, ' qui chemine encores en tenebres, et habite en un pays d'ombre de mort : ' nostre Martyrologe Anglois m'en fait esperer quelque chose, car il note qu'en Angleterre la Reformation commença par un simple Catechisme. Ces petits devoirs ont neanmoins excité contre moi une grandissime envie et malice de la part des Latins (qui se vantent tant de leur missions) qui me font menacer tantost du Turc, tantost de l'interdit du Patriarche (qui jusques à present, m'aime, m'écoute, et me fait bonne accueil) tantost ils pensent m'intimider par menace d'assassinat à mon retour de

quelq' une des Eglises Grecques: Je me tiens sur mes gardes, poursuivant toujours mon train, mais toutes mes confiances sont en celuy ' qui a nombrè un chacun de nos chevaux,' et portant aura soing de la teste sur laquelle ils croissent tous: sinon, sa sainte volonté soit faite, mais je suis par trop indigne d'une fin si glorieuse: quoy quil en adviene, J'en laisse le succez à Dieu, aux pieds duquel je jette tous mes labeurs: ce me sert trop d'honneur d'en veoir quelques grapillages, ou, comme en parle le prophete, quelque petite production en quelques branches forcettées. Les Grecs ne me font pas oublier Messieurs les François, auxquels J'ay nagueres mis en main deux petits ouvrages; l'un pour fermer la bouche à quelques impudens du parti Romain qui ont ici fait nouvelle du vieil libelle du Jenite Lessius, ou il rema le venit qui Bolsec a vommy contre ce grand personage Monsieur Calvin. L'apologie que j'en ay dressée en Francois n'est quasy autre chose q'une simple traduction du Latin de Monsieur Rinet: L'autre qui sont les XV. defaults de la messe (qui n'est aussi q'une traduction) les a neanmoins piqués, parceque il fait apparoitre, par leur propres principes le danger et l'idolatrie de la Messe. Je l'ay fait pour rapeller un des nostres qu'ils tachoient de destriquer: on m'a nagueres mis

en mains un gros volume Manuscrit Grec composé par un certain *Ιωσήφ Μονάχος ὁ Βριεννιος* qui vescu du temps de l'empereur Manuel Palæologus. Il contient plusieurs Sermons, et quelques disputes contre la primauté du Pape Rom.

“Maintenant, voyez comme, pour satisfaire à vostre desir de scavoir quelques particularités Ecclesiastiques du Levant je vous ay attedié en contrepassant les bords d'une premiere lettres, laquelle je conclus en disant seulement pour response à vostre offre, que si pour le bien public vous trouvez apropos de me faire tenir quelques exemplaires du Nouveau Testament en Grec vulgaire, ou du Catechisme de l'Archimandrite de Cefalonie, ou bien de la Confess. de Cyrille, avec les passages de l'escriture sainte à la marge, Je tacheray les debiter au plus grand avantage spirituel, et j'en espere pour advance, quelque edification: Comme aussi j'embrasseray volontiers la continuation de vostre bon avis, et celluy de Messieurs vos Collegues au Ministere (lesquels Je prends la hardiesse de saluer tres affectueusement) pour le bon succes desquels, à l'edification de vostre Eglise, Je joindray mes tres humbles prieres au Grand Pasteur de toutes les brebis, auquel Je les recomande tous d'aussy bon cœur et affection comme je suis.”

[No signature, the letter being a rough copy.]

We see how this good man employed his time at the head quarters of Mahometanism. While he was engaged in the manner which the preceding letter has described, he received an invitation from George Racoczi, Vaivode of Transylvania, to repair thither, and take the chair of Theology in the University of Alba Julia (Weissembourg). The invitation was accepted, and a new and extraordinary scene opened in Basire's life. The following is * the prince's letter, accompanied by a grant of an annual salary of 1800 Hungarian florins, and a place of residence.

“George Racoczi, by the grace of God Prince of Transylvania, Lord of the parts of the kingdom of Hungary, Count of the Siculi, † to the Reverend and Renowned Isaac Basire, native of Rouen, Presbyter of the Church of England, Doctor in Divinity, at present living in the city of Constantinople, greeting.

“WHEREAS we have been satisfied, both from the testimony of many persons worthy of credit, and also in particular from the more ample statement of our faithful Counsellor Reatus Baresai, our ambassador to the

* App. No. III. † A Latinization of the aboriginal name.

Ottoman Porte, &c. &c. &c., that you are a person highly distinguished for morals and learning; and that public report has not over-rated your character. We therefore, moved by the desire of promoting the cause of orthodox religion, have called upon you, and by these our princely letters do hereby call upon you, to undertake and exercise the duties of public professor in our university of Weissemborg, and appoint you by these presents to be our ordinary professor of Divinity in the said university. Moreover, out of our liberality, and to support the dignity of the station, we assign you an annual salary, together with a good and convenient mansion, and we also confer upon you all and singular the immunities and privileges annexed to your professorship. Furthermore, we allow you free permission either to return to his Most Serene Majesty the King of Great Britain, or to remain with us in the execution of your academical duties. In confirmation whereof, we have ordered our secretary to indite this letter, and to have it sealed with the seal of our principality.

“Given in our city of Alba Julia on the 27th day of August, A. D. 1654.

“GEORGE RACOCZI.”

It is evident that the fame of Basire's learning and religious zeal had now begun to spread far and wide. We cannot otherwise understand how a semi-barbarous prince should call him from Asia to take, without any probation of his merits, a leading station in the university of his metropolis.

The favour of his own exiled monarch was not withheld from him upon this occasion, and before the end of the year, Prince Ragozi received the following epistle from Charles II.

“Charles by the grace of God of Great Britain, France, and Ireland King, Defender of the Faith, &c. to the most gracious High Prince, George Ragozy, Prince of Transylvania, Lord of the parts of the Kingdom of Hungary, and Count of the Siculi, our most deare friend and cousin sendeth greeting.

“MOST GRACIOUS AND HIGH PRINCE, AND MOST DEARE FRIEND AND COUSIN,

“WHEREAS our trusty and wellbeloved Isaac Basire, Doctor in Divinity, by his most acceptable course of services, performed, as well to the Sovereigne Lord the King our Father of blessed memory, (to whom he was chaplaine) as alsoe to ourselfe, and likewise for his universall knowledge, excellent learning,

sincere preaching of God's word, for his indefatigable travells, to propagate the Christian Faith, and through his unblameable integrity of conversation, hath exceedingly well deserved from the Church of England, and from us; it was most welcome newes to us, which we lately received, that after noe small losse of his goods in England, and the great troubles which he hath suffered for his constant loyalty to us, he hath beene so graciously entertained by your highness that he hath found with you a singular comfort in the midst of his afflictions, in that your highness is not only pleased to make use of his service, but also to promote his studies by a liberall provision; for this favour we returne unto your highness our hearty thankes, and will be ready with noe less affection, when occasion shall offer to make retribution; meane while wee doe earnestly intreat your highness, that what grace you have already freely of your owne accord afforded him, you would be pleased to confirme unto him for our sakes, and, by a further demonstration of youre benevolence towards him, so ingage him, that he may be sensible our recommendation of him to your highness hath beene of great weight to his advantage: we are confident, that, being obliged to your highness for such favours, and soe freed from other cares, he will devote him-

selfe wholly to your service, and soe will therein studiously imploy all his care, duty, and diligence, in promoting God's glory within your highness's dominions ; untill God, out of his compassion to our bitter afflictions, shall restore us to our kingdomes, when we shall recall him to his former functions, that we may reward him with a compensation, proportionable to his merits: meanwhile it remaines only, that we doe heartily recommend your highness to God's perpetual protection.

“Dated from Collen, the 26th Nov, Anno Domini 1655, and of our raigne the 7th year.

Of your Highness,

The good cousin,

CHARLES REX.”

In the mean time Mrs. Basire must have suffered much from the want of intelligence from her beloved husband. In one of her letters she complains that a whole year had elapsed without her ever having heard from him: and this too was at a time when she might have expected more regular accounts of him, and some pecuniary assistance also. She was afflicted with a painful malady, which ended only with her life; yet so rigid were her notions of duty, that she professes her readiness to leave her country and her children, and

join him in Transylvania whenever he shall require it.

*“ To my good friend Dr. Isaac Basire, this present.
Jesu!*

30th May, 1654.

“ MY DEAREST,

“ YOURS of the 27th of February, 1654, I received May 22, and that hath bin all I haue received from you sens February 20, 1653, your being so far from me, and the times so very bad, I could not heare from you, which mad my enemy to threten me to stay my feft part tel I prued you were liueing: and ould Tomas Red began a shut a genst me for the det you ode him, but I being aduised by my frends to anser the shut, he was glad to let it fall. I prais God wich hath in abeled me to go throue many trobels with thankfullnes and conteent. I ded oft thinke of your direxcion, and I an oure children meet so much oftner at the throne of grace for you, wich I find now by my one experans the shoureest refuge. The deuill and the flesh I know hath and will be besey, but throu God gras in me I haue and shall ouercom them. My Lady Blaxton is very wall I hop, for a fortnet sens I had a letter from her. She was then at Lonan, but

I looke for her shortly at her one hous. I pray you pray for her, as she hath constantly dun for you, besids her husband, wich is at liberty with her, and is free. Her dotter, the tim my lady was at Lonan, married James* Sir Wil man, and her father hering of it sent for her, and she confesed to him she was married to him, but the man had raused her agenst her will, and so forsed her to marie with him agenst her will. Her father beliueing her, caried her vp to Lonant to her mothe to liue with her priuetly from him. She hath married another wors then the ferst.

“ My Lady would often tell me of a saying of yours, oure cros may be changed, but not removed. So Lord grant what heuer he ples to send us for a cros wee may vnder go it with christan pasons. Monser Russel ret to me in Genuary, Pette was wall and at seoul. He is very wary of your shut. You must lose what thy owe with pasans, for the one brother has sould all. Hee is woth nothing and is miserable, and the other, to awayd paying, hath diuorced him selfe from his wife. I haue ret doun Mr. Jonathan Dawes nam, and I and oure lettell ones will pray for him. I do assure you I do as much as in me lais to bring vp our children in the feare and knowledge of God,

* James, Sir W. Blaxton's man-servant.

and to keepe them from idlenes, and I prais God I haue comford of them for ther lerning ad piety. My frand Busby ret to me if I could precure a plas for Isaax in Wasmenster neare the coule wheare he mit be tabeled, hee would giue him his bookes and lerning, and what plas fel, with in the skole or with out, he would do his best for him. But I was not abel to pay for his diet, and to find him cose in that plas, I receiuing nothing from you this tow years and all most a half, but the twenty pounds you sent me from Missina, wich you mean of at the beginning of your trauels. I have not yet reseued the twelue pouds and the ten pounds, but I hop I shall. Dr. Duncom did rit to his brothr very earnestly about it, but his brother could not do it. Dr. Duncom ret to his brothe he intends for Englant. Your delit is safe, but I ham com from Mr. Garnet hous, it being like to fool on oure heds, I have taken one of Mr. Lee hear in Eaglisclif, and have taken it for 21 yers. I ham seteled heare with content. Mr. Garnet in all my trubels stands my good frend. I haue had my feft part granted as yet; but, with much grif and trobel, but no sertenty of the contenuens of it. Dr. Clark is wil, and the noble Dauisons, Mrs. Man, and her and good Mr. Panninan, thy all in queare very much of you, and will regious* in your will

* Rejoice.

being. Mr. Tematic Thircros ret to me from Lonan a very comfortable lette, and sent me 5 ponds.

“The paine of my back and the stone do very much in cree, and yet I kip fat. I want whit wain to take my pouthers in, heare is non to be got tht is god. I do hartily prais God for your prospring in your *cauling*,* and thy that torn many to ritousnes thy shall shine as stars. Wee do extremly want you and your brethern here, for there are very many that is falu from the faith. Things are very bad for the presan, but it is thot by all wais men thy will be beter, and then I hop you will in joy your one with the comford of a good concans, and if you ples to let me stay heare for a tim tel I see the euent of things, then as soun as you send I shall with God’s assistans abay you, thoue the sea be neuer so terabel to me. Thoue, Lord, vs direct, but in no case send for me sotenly, for I trust God in his prouidens and marci will send you to me, wich is my soul’s thersting desir, and in truth your being so far from me hath ben som sorow to me when I could not here from you: but I and oure cheldren do dayly pray for your prospring in your colling. To God glory, the comford and relieue of vs all.

* Calling.

The cheldren, not knowing any thing, ax me when you will com hom, and when thy mos go to see you.

“I haue reseued the tokens you sent me formerly, with the 9 pare of Gerusalem garters. I shall deliuer them according to thir name.

“DEAR HUSBAND,

“I haue considered of what you ret to me, and intend faithfully to abay you as my menester and husband, when you send for me. All our cheldren are will, and in tret your blesing. My vnkle Pigott hath reseued your tow pels of 22 ponds and as soune as he reseued the monny he returns all very saue. Harty Blad is will, and hould An, and long to see you.

“I ham yours in the Lord

“F. B.”

“*For my good frend Dr. Isaac Basire, this present.*

“MY DEAREST,

Jesu !

“I HAVE received your tow letters, the one bering dat the 27 of February and the other dated April 21, and tow bills of exchange, the one for twelue pouds and the othe bill for ten pounds more. I haue received the 22

pounds from my vnkle Pigott, but had you not send a new bill I should haue had but ten pounds. I thanke God for your good health, and Gods speciall prouidence in sending you fauor from a Protestant prince, wich makes me think of that plas that sais, see est thou a man dillygent in his colling, he shall stand be fore princes. I and your children do pray to God that Allmity God may direct you best for his oner an glory, and the comfort and reliefe of vs and oure children. A certen being with the prince and his honourable maintenance is the beast for oure present condeson, and dos not hinder vs of oure one heare when it falls. Ther is hopes wee may injoy oure one agine heare, when God is plesed to say a men to it. All your frends heare very much regis in your well fare, the Dausesens, Dr. Clarke, Mrs. Gernet, Ser John Gudrike, my cosen Swborn wich cam to see me. My Lady Blaxton is will, but at Lonan still. Mrs. Man is very wall, and was heare to see mee, and I gave her your token, and she dos very much joy in your wall fare, and hath seene your delit that it is wall: and if you should send for me and oure cheldren, she will com to see me set forart, and to helpe what she can. Harty Blade longs to see you. For our 4 children with me, I do kipe them to skoule, and do bring them vp as wall

as possible j can out of that mens i haue had, the twenty pounds you sent me from Missina, and this tow bels of 22 ponds, wich is all I haue had from you this thre yeares. Dr. Duncom ret to his brother to lend me som, but he was not a bel to do it. I most kindly thanke you for all your louing care of me and our cheldren, and j pray to God that he will giue mee that wisdom that he requirs from me as I am a wife and a mother, and then I hop i shall settisfie your expextacion in both, wich is the desire of my hart to you and them. I shall couer my letters and rit acording to direxcion. For all I mad my condison with you to haue two letters for my one, yet I neuer receued any from you but I anseared them all. Our children present ther duty to you, and are all wall, and long to see you.

“ Farewall my dearest,

“ I ham yours faithful for euer

“ F. B.

“ Egls., this 18 of July, 1654.”

“ JESU !

“ 14 of September, 1655.

“ MY DEAREST,

“ THIS mounth of September is a houle yeere sens I haue receued any letter from

you, your prince sending an agent to my Lord Protetter heare, and I not heareing from you by him, mad me feare you ware not with the prince. I did wich most harttily you had ben the agent your self for by that menes I mit a com to a seean you. I haue prased God for your saue being with the prens, and for all his gracos favoers he hath ben plesed to be stow on you. I and oure cheldren and my good Lady Blaxton, wich now is at *Hutten* with Ser Willam and remember them to you. Wee do constantly pray for Prence Gearge and for his Princesse Sofia and young prince Frencis. I ham very sad that your burthen is so gret as to put you past your rest, and to feare your helth. For God sake and mine and your cheldren vndertake no more then you are wall a bel to go throue. I should prais oure gracious God that may fatch you ouer to me with liberty of consans, and menes to liue on. I hop your gracious prence will not let the burthen ly to heuie on you, if you let him know it. Ser I most kindly thanke you for your discret loue to me in not commanding rasly and sudenly out of England. My determinate will is to be obedient to you, and to kep me constant to my serios resolucion wich I thot I had satisfied you in my tow former leters. Thes are the chif things I ame at in my stay from you; the hopes of God

provedens in geuing you your one, the plasing of som of our sons at Wasmester, and setteling the feft part of them and the payment of detts, the trayal of the contry how it may a gree with my weake and sikly body, the vncertainty of the countre by reason of wars, the remotenes and far destance, the language vnknowne to me. My earnest desire is that I may haue one of oure with my frend Busby, wich I could not haue all this tim for want of a carten a lowans from you, being all most 4 years and receuing but 22 pounds from you, it hath gon very hard with me, I haucing the feft part of nothing but the pacheng of Eglescif, and paying all ses and *belet* out of it. I could not spare twelue pouns a yeere out of it, and durst not venter to send him vpon vnserintis, lest he should be displeas as Monsieur Roussall. His letter and poure Peter's I haue sent you. I wich Peter or Isaac ware with you, won to haue in Frans, and one to haue with you, and one with my frend Busbe, and two with my self. If God send me the 50 pounds sauef you haue sent me, I shall not feale at spring of the yeare to bring or send one of my sonns to my frend Busbe. You haue not named ho you haue sent this 50 pounds, by that my vnkle Pigott mit know how to looke for it. I ham glad you will thanke my vnkle Pigott for his care, and I pray

you present him with som token to ableiage him, and to show oure thankfull nes. I haue your delight safe with me, and now my greatist want j haue in my hous is you for a guest, wich God in his due tim to send me. Oure son John axed me the reson why his father know how to send a letter, and can not com him self. I ham in the sam mind you are, that if it ples God we met we shall liue more comfortably then euer. Mr. Throsse has your papers and will keep them tel he giue them into my one hand. If you ples to haue Petter with you then could I bring vp Isaac for to send to freans, and chorls* for my frend busby, and then see to get my fift part mad shour to my cheldren, and reseue your papers, and looke to the tronke you haue with Mr. Busby. Haue not giue in any anser to Monser Rosel or my sone. If this burthen be not to heuie on you you haue a greater blesing than any of your brethern, for Dr. Clark and Dr. Nealer liue of some *temberall*† mens thy haue, but do not prech. Mr. Threscros has prech and praid acording to youre chorch, and his name is geuen in and thre core : more that folowed his way. My in Shropshire, my brothe Crene, and sest and ‡ brother Bamfeld, are all wall, but haue all

* Chorls, Charles. † Temporal. ‡ Brother and sister.

wasted and run throu thyr astats, My brothe Renolt Corbett leues the best. My neuie Andrue Corbett is marryed and leues very wall, and ret to me if i woull com to him I should be as walcom as his one wif. My cosin Ramsden is ded, and has left his wif and ten children more in det than all he had was worth. My hunkel a lous them som thing ot of the *percnech** to leue on. Mr. Garnet, Dr. Clake, the nobel Dauisons, Mr. Man, Mr. Pennynton, thy are all very wall, and much goyfull to heare of you: my deare husbeand I pray to God to send you wisdom and abelitis health of body, long life to dischard your couling to the oner and glory of God, the releuef of me and your cheldren: so prays constantly your faithfull wife

“ F. B.

“ All oure cheldren are wall, and present there dutty to you, and desirs your blesing. Mal is very sersabel to me. She is now gon to see my Lady Blaxton.”

“ *A Mademoiselle Mademoiselle Basire, a Eglescliff nere Yarom A Eglescliff.*

“ Roan, the 10th of March, 1655.

“ GOOD MISTRIS BASIRE,

“ I RECEIVED about six moneths agone some letters from Mr. Basire dated of

* Parsonage.

the 2d of March 1654, from Constantinople, wherein amongst other things he gave me notice that he was vpon the point of going into Transylvania to be a professor of divinity there. To which letter of his I was about to make an answer, but desiring to let him know the succeſſe of a businesse which was readie to be tried bettween him and one of his brothers in law, I thought it fit to deferre it till that businesse were ended. But as his said brother in law is a litigious fellow, who hath caused the tryall of it to be put off from time to time, in such sorte as it is remayned in the same estate as it was at first; I have thought good to write you this letter to entreat you to let me know where youre husband is now, and how I might addresse him a letter safely, because I am verie wearie of having the charge of his affaires, and of his sonne and yours, whose boord and entertainment goes farre beyond his revenue. And though I have received the two summes of money he sent me, yet he will proove by much indetted unto me, and cannot reckon with him being so farre remote as he is. For though I should send him an account, of which, perhaps, I should not have answer of a twelve moneth, or it may be none at all; it would fall out in the meane time I should disburse a great deale of money for him. Wherefore I do finde it

more fitting to reckon or account with you, whom he should have given charge vnto for the same. You will be pleased therefore to write to me whether you would have me to send you the said account, and take resolution of discharging me within six moneths both of youre sonne and of Mr. Basire's affaires. For though he be my intimate friend, yet had I knowne his purpose had beene to remayne seven yeares away out of this country, I should had beene loath to have undertooke such a charge and trouble. I wish I had given thirtie pound to the poore rather than to have vndergone all these paines. When you send back for youre sonne to have him into England againe for to learne his owne language, wich he hath wholly forgotten, you may send one of your youngest children to Calais to learne the French tongue, and for to preserve that small estate Mr. Basire hath here, and to give charge to another than my selfe, to receive his revenue, and to pursue his affaires, and suites in law: for I am wearie of it. Everie time Mr. Basire hath written vnto me, he made me expect he was readie to come back, and yet hath not done it. Here is a letter of youre sonne's to you, wherein you may see how I took him back from the place where he was, and put him at the Colledge of Quevilly, one league off, where the Protestant's

church is, but as it costs more than where he was before, I withdrew him from that cruell maister for feare he should despaire, or runne away and take a debosht course. Pray make him answer both to his and to mine. In the meane I rest

“ Youre loving friend

“ H. RUSSEL.”

“ I forgot to tell you that your sonne is wittie, learnes well, and judgement being a little come into him, is become as good as he was bad the 2 first yeares after his arriual here. For then he would learne nothing and was a verie truand. His quartan ague hindered him from his studies, together an ill maister that made him loose his time a whole yeare.

“ Direct your letters thus,

“ A Monsieur, Monsieur Roussel,

“ Rue Saint Godard,

“ devant le logis de Monsieur le Noble conseiller,

“ A Rouen.”

“ *For Dr. Basire, at his house, Alba Julia, in Transyluania.*

“ Jesue !

“ Eglesclift, 24th of January, 1656.

“ MY DEAREST,

“ I haue receued your three letters sens your safe arriual to the prince of Transslu-

ania is court, and the five and fifty pounds sterling. I and our children do dayly pray for your prince and his princess Sophia, and the young prince Francis. I WILL, throue God helpe, as sounes as you sent to my unkle Pigot the hundred pounds, and that I can order my afars heare to make my self and oure thre children redy, wich I in tend to take with me. Mary most be one that I most bring with me; she is so seruisable to mee, that I can . . . in no cas, want her; and I not knowing of any maid or companan, or man, as yet fet to com with me, Peter and Charls, I in tend, God wiling, to bring with me, and John to leue at Eglsclif with oure frends, and Isaac with Mr. Busby. I know I shall haue all thos olld detters about me when thy know I ham to go, but I most, with the best aduis and wisdom I can, get to quiet them, and to peart with som at, to them that stands in the most ned. I shall haue . . . care with the aduis of my best frends abut your delit to bring saf with me, and shuch of my best housold stof as is fet. About June or July I shall, God willing, obbay you and your prince's desirse, in leueing my one natif contry, kindred, and frends, in coming to you. You most neds thinke it will be som grif to me at the present, but I trust in God and you wich will be abel to soplay the want of all. Ser

Willam Blaxton, his good lady, and Mr. Gernet, the Dauessons are all well, and very glad to heare of your wallfare, but sead to peart with us from hens. I shal not forget the sednes of my Lady Blaxton contennens when I tould her you had sent for me. God Allmitty reward heare and Ser Willam for all thyr love to vs. Mary is now with her. I shal beg consil of God, and take advis of my best friends conserning all my afears heare. Tow of oure sons most be left heare in England, or thy can haue no feft part. Mounsir Rousill hath ret to me agin, and I haue ret, I haue sent his letters to you, and haue not yet had your anser; but I haue ret to hem to intret his care of Peter, and that I intend at spring when I com to Lonan to send for him and to let him know what condeson you are in, and that it is yure desire to haue him com with me; and thoue for the present you ware not abel to settifis his bels be cos of oure present expenes, yet as sown as we can we would with all thankefullnes. I haue ret to Pette. And now, my dearest, I ntret your prayers for me and oure lettel ones. I intent, God willing, to be const in my ressolucion to eom to you, without I shall haue just occasons to see you heare, or som gret danger in my peseg as I know not of. Our cheldren

and frends are all well, and desire yor blessing.
I shall euer remine

“ Yours faithfull in the Lord,

“ F. B.”

Translated out of French.

“ Rouen, the 26th February, 1655,
French stile.

“ MISTRESSE, MY DEARE MOTHER,

“ Within a moneth it wilbe six yeares since I arrived in this citty, which time is quickly enough gouned away; for being arrived here with Mr. Roussell where I had all liberty, with a companion, the nephew of Mr. Andrewes of London; where I have bine two yeares, and have learned but the French tongue, and a little to write and reade, waiting still for the returne of my father; after which the said Mr. Roussell put mee out to board with a preacher, fifteen myles from hence for to learn Lattin, where I have bine a certaine time, that I have altogether lost, because that the said minister made noe account to teach mee any thinge, by reason of his frowardnes, and for a sicknes of the dropsy whereof he dyed; after which I came back againe to the said Mr. Roussell, who would not see soone putt mee out to board

to another master, because I fell sick of a quartane and tertian feaver, which lasted mee about a yeare : which haveing leaft mee, hee, Mr. Roussell, sent mee to board to a reader of his owne name, who liveth three days journey from hence, where I have bine a yeare and a halfe : and who (God be thanked) hath taught mee well enough : but hee was so curst and seveare, as well unto mee as my other companions, that despaire obliged mee to write many letters to the said Mr. Roussell to Rouen, and to intreate him to take me out of this slavery. So that after hee had caused the said reader to be writt unto by Mr. Gense, Minister at Roan, my father's kinsman, and seeing according to my letters, and others report which was made to him thereof, that the said reader did alwayes deale rigorously with mee, and that I was not well fed, hee did mee the favour to send my board mony, and to cause me to come back to Roan for to putt mee in another place ; but as I returned I was soe unfortunate that my quartine feaver tooke mee againe, but at the end of six weekes or two months time I tooke phisicke and was lett blood : and (God be thanked) the feaver went away : after which the said Mr. Roussell put me to board to Quevilli where I am at present, which is about a mile from Roan : which is the place where

wee goe to church from Roan; where I am much better then where I was, but it costs more; I hope within a yeare to speake very good Latine. My father heretofore writt to Mr. Roussell, that hee desired to see a Latine letter of my hand; but I was yett with the said reader who put mee off ever from day to day; desiring (hee said) to write himselfe, which hee hath not done, nor I neither, because that I feared to write incongruously, because the said Mr. Roussell of Roan had forborne to write unto him for a reason. I am troubled concerning your health, and alsoe of my brother, and my sister. I have not had the oportunity heretofore to write unto you often, if I could have written as I doe at present; I intreate you, good mother, to lett me heare of your health; and of all your kindred and freinds; and to write mee the names and dwellings of all my kindred that are in London; and what age I am of certaintey, for to satisfy my curiosity. And I remembring the good cheese you make; if there be any ships which doe lade coales neare your dwelling or at Newcastle, for to come directly to Roan, I intreate you to send mee one as bigg as the moone: if my brother Isack will write mee an epistle in Latine, I will answer him in the same language; for to speake in English I cannot say a word.

Wherefore, my deare mother, I wish before a yeare be past to come and see you, as well for to learn my mother tongue, as for to assure you by word of mouth of the honour and love that I beare unto you, as also unto my most dear father, and unto my brothers and sister: assuring you that—although I be farre from you—I doe not cease, to have you perpetually in my thoughts, and to pray to God day and night for your prosperities; assuring you with all my hart, that I am and shall be during my life,

“ Mistresse, my dear mother,

“ Your most humble, most faithfull
and obedient sonne and servant,

“ PETER BASIRE.

“ I pray send mee word when my father will returne, and where hee is at present, you may direct your letters to mee, at Mr. Roussell at Roan, in St. Goddard Streete, whom I come to see, and lye at his house, once or twice every weeke.”

The direction is, “ To Mistresse Basire at Aixcliffe.”

In the latter part of this year, (1655) Basire transmitted to Charles II. a long Latin * letter

* Appendix, No. IV.

exhorting him to persevere in the maintenance of the true religion. From what we now know of the sentiments of Charles on this topic, there is reason to fear that this strong appeal of a zealous and faithful subject would have no greater charm for him than the homilies of Prebyterian Divines, which he had been doomed to listen to in Scotland.

In the course of this letter he tells Charles II. in plain language, that “though allegiance was due to any legitimate prince, on account of the divine ordinance, nevertheless his more than royal, because Christian firmness in adhering to his religion, more effectually called forth his attachment and veneration to a king in exile, but unshaken in his faith; and together with his, the same feelings in the minds of his most considerate subjects, than, without this princely diadem of orthodoxy, would all his titles, and the triumphant return to the possession of his three kingdoms, if he were an apostate or unsettled in his opinions.” He then quotes a passage from the *Εικων Βασιλικη* to the following effect. “Your fixation in matters of religion will not be more necessary for your soul, than for your kingdom’s peace, when God shall bring you to them, as the king your father, tho’ dead, yet speaketh even now to you.” There is a good deal more in a

similar strain : quite enough to have made it by no means desirable for Charles to retain so faithful a monitor in his court after the Restoration.

The professor of divinity had not been long at Alba Julia, before his active mind was engaged in projects for the improvement of the University in which he held a distinguished station, and for the benefit of the Reformed Church established in that country. I have before me two documents, the one on ecclesiastical matters, addressed to the General Synod of Transylvania, the other suggesting academical arrangements, addressed to the prince. The former consists of fifteen, the latter of twenty-five distinct propositions, and both are drawn up with great clearness. Their object appears to be to introduce order and uniformity into the proceedings of the Church ; and to assimilate, as far as possible, the regulations and usages of the University to those which had been approved of after long trial in the West of Europe.

It was not, however, the fate of Basire to find peace and tranquillity in foreign regions any more than in his native land. In the course of three years, events took place which compelled him again " to seek a country." The letters which I propose to lay before the reader, relate in some measure to those events ;

and at the same time show in how short a period he had acquired the favour of his master, the affection of his pupils, and the high consideration of learned and religious men.

It may be proper, however, to advert previously to those political changes, which occurred in Transylvania during Dr. Basire's residence there, and to the causes which produced them.

Transylvania was dismembered from Hungary, and became an independent principality, in the year 1540. From that period, the records of its history contain nothing but details of war and bloodshed for a series of years. The elements of civil disunion might be found in the various tribes of which its population was composed. Besides this circumstance, as the principality bordered upon Poland, Moldavia, Wallachia, and Hungary; it lay open to incursion from foreign powers, widely differing from each other in manners and religion. Like all weak states it was, moreover, at times, compelled to attach itself for protection to some stronger neighbour, which in turn became its enemy. Nor were its princes, or vaivodes, without ambition. The crown of Hungary was the prize upon which Bethlem Gabor set his heart; and it is not improbable that he would have won and worn it, if he had not been

cut off by death at the moment in which Gustavus Adolphus, King of Sweden, was about to make a diversion in his favour by invading Germany.

To him succeeded George Racoczi, who determining to render himself independent of his powerful neighbours, threw off the political connexion that had alternately subsisted with Germany on the one side, and Turkey on the other, and formed an alliance with Sweden. The Protestants of Hungary found a warm friend and protector in this prince. In 1636, he repulsed with great spirit the Turks, who attacked him. Eight years after, the forces of the House of Austria were employed against the Swedes in Germany; and in order to favour the plans of the latter, and under the plea that the Emperor of Germany wished to make the Elective Kingdom of Hungary hereditary in his family, Racoczi collected his forces and invaded Hungary, plundered many towns and villages, and took the city of Cassovia by assault. Upon this success, peace was concluded with the Emperor upon terms very advantageous to Racoczi. In 1652 he was an unsuccessful candidate for the crown of Poland at the head of an army of 30,000 men. He added the two Wallachias by conquest to his

kingdom, and left considerable treasures to his successor.

George Racoczi, his son, (the patron and friend of Basire) succeeded him in 1648. In the early part of his reign Poland was in a state of great confusion; the King, Casimir, having been driven to the frontiers by some of the Palatines, who had called in the Swedes to their aid. Racoczi thought this a good opportunity to make good his pretensions to the throne of Poland, and accordingly, having invaded that kingdom, joined his arms to those of Sweden. But he suffered a memorable defeat from the united Poles and Imperialists, was forced into a dishonourable peace, and returned to his own dominions with the shattered remains of an army which amounted at first to between 25,000 and 30,000 men. The Grand Seignior, irritated by this irruption into Poland, and attributing it entirely to the ambition of the prince, urged upon the Transylvanians the necessity of removing him from the supreme power. To avoid the alternative of being forcibly deposed, Racoczi made a feint of resigning his principality; but not long after rose in arms, and expelled Count Redei whom the states had substituted in his place. He now contrived to place Transylvania under

the protection of the Emperor; and with his assistance, and that of the Hungarians who flocked in numbers to his standard, he defeated the Pacha of Buda in a great battle at Atad.

Elevated with this advantage, and advancing rashly, he was surprised by the Turks under the Grand Vizier, who cut his army to pieces, and captured his baggage and several cannon. In consequence of this defeat the Turks made themselves masters of almost all Transylvania, and bestowed the government of it upon Jacob Botskai. But Racoczi being still in possession of some strong places, in the beginning of 1661, made an incursion into the territory of Giulu, and finding there a considerable body of Infidels, attacked and routed them. As soon as the season would permit, he marched with his little army against the Turks; and judging that there was no resource for him but in a desperate attempt, he resolved either to conquer or die. He found them encamped between Clargembourg and Weissembourgh; fell upon them sword in hand, threw their battalions into disorder, and was upon the point of gaining the victory, when his helmet falling off, he received so severe a blow on his head, that he dropped, in an almost lifeless state, from his horse to the ground. His army, dismayed with

this incident, made no more resistance, but retired with their wounded general, who died soon after at Waradin.

Francis Ragotski, the son of this hero, and the pupil of Basire, ceded to the Turks the two frontier provinces of Zathmar and Zambolick. His mother, whom the reader has seen mentioned under the name of the Princess Sophia, afterwards married the celebrated Count Tekeli, and became, with her son, a convert to the Church of Rome.

*“ To the highly distinguished Isaac Basire, Professor of Theology in the University of Alba Julia.**

“ RESPECTED SIR,

“ WE have received two or three letters from your Excellency. Pressing business of various kinds has prevented our answering them. D. Vellinus cannot take a better or a shorter road than through Transylvania. As to the departure of your Excellency, let him not think it too much trouble to wait the result of the diet. In a short time we shall know what is then resolved upon. We shall not fail to take proper measures to secure your state and dignity. Let not your Excellency doubt

* Appendix, No. V.

of my favor towards you. If an opportunity should offer for you to join us, you may open your mind freely. We inclose these to you, and heartily wish your Excellency every happiness.

“ G. RACOCZI.

“ Alonost, 29 Dec. 1657.

“ The Transylvanians have obtained possession of Liatz. The Grand Vizier has failed in his enterprize, and retreated with great loss. The report is untrue which states the King of Hungary’s army to consist of so many thousands.

“ Knowing your Excellency to be fond of antiquity, I have sent you a few old coins, which have somehow or other come into my hands. Do not, however, measure my esteem for you by the value of this trifling present.”

“ *To the Honourable my very Noble Friend, Sir Edward Hyde, Chancellor to the King of England, at the Court of his said Majesty at Bruges.*

“ SIR,

“ ONE sharp point in the cross by me, above two prentiships of years, evil enough, yet cheerfully born for the Church and King of

England, is my so remote, so long absence and distance from those for whom I suffer; and this silence must needs also sharpen that edge. About four years ago I wrote to the King, to yourself, and to Dr. Earles: I should have been very much revived with the sight of a line from the court. That I may sometimes enjoy that blessing hereafter (which may be by the way of Vienna, where the Prince of Transylvania hath an agent usually, and now by reason of troubles from the apprehension of the Turks and Tartars, thither he hath more frequent recourse,) I put you again to the affliction of this letter; may it return me the welcome mention of the King's welfare (in this otherwise sad estate), of your prosperity, and of that knott of precious friends, Sir George Ratcliffe, Sir Edward Walker, Dr. Earles, Dr. Creighton, &c., whose happy meeting, next to my own dear wife and five children, unseen above eleven years, (and sad divorce, God knows, and I feel it,) 'tis one of my choicest vows here on earth: true, through God's gracious providence over me, most unworthy, yet, as I hope, in reward of my untainted, and now hereditary, loyalty to his sacred Majesty's most righteous cause, (which may God, in mercy, vindicate at last,) I do here enjoy, God knows how long, a condition not contemptible, I being such a stranger,

not only for the honour of the place I do sustain, but also for the special favour of the prince whom I serve, and for the love of my colleagues: And as for health, all this while so constant, notwithstanding the variety, that I say not contrariety, of so many climates, hot and cold, throughout these several regions of Europe, Asia, and Africa, which before, for so many years' pilgrimage, I have inhabited: For, at this age, past fifty, yet for labour and vigour I do find myself as strong as at 25, God's holy name be praised, not knowing so much yet, as what means a headache, &c. As for maintenance here, 'tis competent. But my especial loadstone hath been, the opportunity in the chair to propagate the right Christian religion, as well for discipline as doctrine. Albeit the huge, and that also uncouth, distance from the loyal party, and that (once exemplary) church that hath my heart, and the many, and these also now hazardous obstacles in the way of conveying my yearly influence from hence to my so long distressed family, supported all this while with my fragments from abroad: also my too tedious, and now odious viduity, with the foresight of, probably, huge revolutions now hovering over the Christian world; all these summed up, make me to pant every day more and more after a so long wished-for honest postliminium

at last; the which, if thro' God's good hand upon me, by his Majestie's gracious favour, and my noble friends' concurrence with you, I might once obtain, I would, whilst I live, honour and serve God's instruments for it. But, however the issue prove, and wherever I live or dye, I shall ever persevere, God willing, a true son to the old Church of England, a loyal witness to his Majestie's most just cause, and to you, noble Sir,

“ A most faithfull and most
 “ humble servant,
 “ ISAAC BASIRE.

“ Alba Julia, in Transylvania,
 28 May, 1658.”

“ P. S. I pray, Sir, do me the favour, to present my most humble, and constant, loyal duty to the King, whom God exalt; my service to the faithfull worthy ones with you: and further, to bless with safe conveyance, the inclosed into England, that my poor wife, of whom I have not heard a great while, may be refreshed with the knowledge of my life and health hitherto.”

*“ To the very Reverend and distinguished personage, Andrew Oltard, Isaac Basire sends greeting.**

“ HARASSED day and night with my publick duties, I can scarcely find a leisure moment to take advantage of this unexpected messenger, George Kiia, a noble Greek, whose son, a young student, I must, in the first place, beg to recommend to the care and superintendence of the very eminent the president. Next, I have to reply, as briefly as may be, to the two letters I have received from your excellency. For the kind remittances of money you have twice sent, in order to enable me to make my retreat in good time from this dangerous station, I return you unbounded thanks. Seeing, however, that my presence here is not only likely to produce a good effect in the way of example, but is also useful to the government, not to say in some cases necessary, I hold it my duty to commit myself to the special providence of God, relying upon that divine assurance, Psalm 91, v. xi., “ He shall give his angels charge over thee, to keep thee in all thy ways.” If I lose my liberty in following this line of conduct, I am ready to suffer. Thy will be done ! In the mean time, I am only the

* Appendix, No. VI.

more anxious to have the support of your approbation. I have received the book of the Revelations safe. The twenty-six florins, and ninety *oboli* in addition, sent to the excellent Seleius from the reverend brethren, I have delivered under seal to the Lord Bishop of these parts, on the account, and according to the order, of the absentee, who is at present in Hungary. I am surprised that his letters have not reached you, though I should have been more surprised if he had not written any at all. I am happy to think that my small matters have found their way into such trustworthy hands.

I regret extremely that you are again suffering from illness, and sincerely wish that I could suggest a remedy. I should advise the use of diuretics, such as “sal prunellæ,” &c., and the more frequent and daily bathing of your feet in warm wine, &c., for the purpose of effecting a change in the *humours* of your system—yet never without the sanction of your medical attendant. May God give efficacy to the means used, and health to the invalid! With respect to the first point of the trilemma,* (it is always the best way in argument to face the main difficulty) I maintain that a subject cannot,

* Trilemma, an argument of three horns, as a dilemma has two.

unless he has permission, leave the service of a legitimate prince, (though his conduct be tyrannical) without incurring the guilt of perjury, and consequently of treason. I found my opinion upon the close and inseparable union that subsists between the divine and regal authorities, which you may see clearly made out in the 24th ch. of Proverbs, verse 21, and the 8th ch. of Ecclesiastes, verse 2. I should like to fly to you if it were only to explain myself on this most important point,—but it is impossible. In the mean time, their lordships will obtain from my messenger every information that I could give them, on the state of publick affairs.

“ Farewell, Reverend and respected Sir.

“ May every happiness attend you.

“ In great haste.

August 5th, 1658.”

The following bold letter* to Prince Ragozy, urging him either to exert himself to save his country, or otherwise to abdicate his throne, was written immediately before the Turkish invasion, and probably had no small influence on that prince's determinations. The next in succession is of nearly the same character;

* Appendix, No. VII. A. &c.

though the author affects to hold himself aloof from politics. The third is also an admonitory epistle; but that which succeeds it, contains the arguments which in all probability induced Ragoczy to resign his dominions.

“ MOST ILLUSTRIOUS PRINCE AND
GRACIOUS LORD.

“I am induced to believe by letters which I have received from the Porte, dated July 11th, that the only object of the Grand Vizier in remaining at Alba Græca, (now called Belgrade) is to stir up the partizans of the Porte who encircle us, to invade this kingdom. I am also informed that the Venetians have gained so bloody a naval victory over the Turks, that (to use the words of my correspondent) the inhabitants of Constantinople are absolutely struck dumb with astonishment. What if the Lord of Hosts should send a second victory?—for excepting through the means of a diversion, I see no hopes for this tottering state.

I am in the habit of attempting to fix unstable minds with the following argument.* In this doubtful and dangerous position of affairs, we must either betray our country, yield it up to our enemies, or defend it.—Betray our

* Trilenmati.

country we must not, for that would be a criminal act, and also without an object.—To yield it up, would be both disgraceful and ruinous to us.—To defend it, would be honourable, glorious, nay, it is our bounden duty by the law of nature and of nations—by every law. But what means of resistance have you? say they. I reply, first, they are to be found in God, and in a cause the most just. 2dly, in the twofold union between the members of the state and its head, and of the members with each other: so that the chief care of the head be the conservation of the whole body, because “*salus populi suprema lex.*” Besides, nothing can be more certain than that invasion will follow discordance of opinion, a sentiment which I publickly proclaimed in the assembly of Szamosviva. 3dly, In the emancipation of every tenth slave, (*vulgò jobagirmum*). The better sort of them should be selected, the most steady, not the poorest, heads of families, men of good character. It is better to give liberty to others, in itself a godlike work, than through diabolical envy or spite to suffer both ourselves and others to be enslaved. This emancipation, moreover, should be conditional, as was that of the freed men among the Romans. Alas! while the generality are consulting together in alarm, and coming to no

conclusion, the danger of delay is evident: the enemy's force will accumulate, and come upon us unawares. Sometimes also, to stimulate them, I apply to the present state of affairs the Hungarian proverb, *Meg holt Huni-jadi Irnos et Kolt or eroseg*. In the meantime your highness should make it a matter of conscience either to save or to dissolve this government, which God has committed to you only for a time, in order to prevent its total overthrow; and to blot out from the minds of your subjects the ill-omened opinion they have conceived, that your highness is the cause of these evils,—an imputation, which may God remove from the head of your highness in the day of judgment! This, most illustrious prince and gracious master, is the fervent prayer of your highness's faithful and devoted servant

“ISAAC BASIRE.

“From your Metropolis,
Aug. 8th, 1658.

“My Italian correspondent requests me to offer his most humble respects to your highness.

“The Ambassador of the King of France to the Porte suffers much from his long detention there with his only son.”

“ MOST SERENE PRINCE AND
GRACIOUS LORD,

“ THREE days ago I paid my profound respects to your highness in a long letter. Your absence, apparently against your will, from this kingdom, now deprived of your paternal protection, and forthwith, if God does not prevent it, about to be exposed as a prey to barbarians, unless it be soon relieved by some human interposition; the absence, I say, of the prince, is aggravated by the distance to which he is removed from us. Both which circumstances not only produce great inconvenience, but also increase the danger of all your faithful adherents who remain here. This appears manifest from letters which I have received this very morning. My correspondents ask me with earnestness, what aid, or what consolation they may hope for from your highness, on whom, saving their trust in God, all their hopes are reposed? It is believed, that if that part of your army which is most to be confided in, were speedily to return hither, that it would both strike terror into the enemy, and be a check upon the machinations of traitors and rebels, if there be such characters amongst us; while it would, at the same time, restore confidence to your friends. We may be assured too, that God, who is over all, will favor

the well-disposed. All such persons rely implicitly on your paternal care for them, on the secret resources of your policy, and the public proofs which you have given of your fortitude.

Whilst I make these suggestions to you with all due deference, from a wish to preserve both the state and the prince from ruin, (for my prince, what I have so often said, I say again, and will always say, *Salus populi suprema lex esto,*) I am so far from wishing to assume, much less to usurp the privilege of giving you advice, that I feel much more inclined, for reasons to be explained in person to your highness, to intreat you to lay your commands upon me not to meddle at all with politicks, however I may be instigated thereto by any of your counsellors. Such matters being without the sphere of my scholastic duties, I am altogether averse to engage in them. To such an injunction I shall pay the most devoted obedience; for may God preserve me from the fate of the renowned chronologist Funecius,* which I once

* John Funecius, a minister in Prussia, being convicted of having given Albert, Duke of Prussia, to whom he was chaplain, advice disadvantageous to Poland, was condemned as a disturber of the public peace, and beheaded at Koningsberg, Oct. 28, 1566. He is said to have composed the following distich a little before his execution.

“ Disce, meo exemplo, mandato munere fungi
Et fuge, seu pestem, τὴν πολυπραγμοσύνην.”

detailed, with this very object in view, at your highness's table. The nobles, clergy, and superintendants of education, being now occupied in providing for the safety of their dependants, and no one left in the city, not even the most Reverend Lord Bishop, I remain here for awhile in anxious expectation of your highness's orders. I have also a further object, that namely, of disposing to the best of my power, in some place of greater security, the remainder of the students. They are about fifty in number, and are now sufficiently well armed, with the exception of fifteen. I make a point of not urging their flight from hence to their distant homes, in small parties, and ill-provided, at the same time, with means of defence. Yet I have admonished them all, (thinking it my duty to give them my advice and assistance now as heretofore) not to build too much upon my obstinacy in remaining at my post, but to take seasonable measures for their personal safety.

I have delivered the press to the Lord Prefect, who has undertaken the transportation of it. Your highness's types, and the muniments of the college, I have deposited in the Chapter House, and walled them up. To-day, God willing, I will look to the library.

When all this is done, unless your highness,

whose commands I shall obey in the face of death itself, should otherwise ordain, I propose to retire to Hermanstadt. It was the asylum of my predecessors of pious memory in the troublesome times of Bethlem Gabor. Perhaps my delay may lead to my capture by the enemy. God prepare me for that event if it should happen; his will be done! But I trust in him for a more favourable issue. Your highness will recollect that I asked your permission to leave this place, yet less with a view to personal safety than to freedom of will under the change of circumstances which I apprehended.

In the mean time, the panick terror which has spread through this country is almost incredible. The inhabitants have even deserted their towns. God in heaven pity the myriads of poor souls who, devoid of aid or counsel, cannot discern their right hand from their left. I most earnestly adjure your highness, by your common Creator, not to let the sufferings of your subjects pass from your memory, but to make it a point of conscience to pay all due consideration to their welfare. Who knows, my prince, but that this awful crisis, this hour of puerperal danger, is intended by the Almighty as preparative to a result which shall contribute to his glory, and your highness's honor. Go on then with God for your guide.

The equity and wisdom of Ptolemy Lagus, King of Egypt, obtained for him the surname of Soter, or Saviour. Would that your highness were at this day the saviour of this afflicted people! Amen.

With respect to assistance from the Palatine, your highness has had such experience of it, that I do not doubt the passage in Plautus (*Captiv. Act 2. Scen. 2. vers. 5, 6.*) must have occurred to you:—

“ Qui cavet ne decipiatur, vix cavet, cum etiam cavet,
Etiam cum cavisse ratus est, sæpe is cautor captus est.”

That this may not happen, I conclude as usual with a threefold wish, that the Lord of Hosts will direct your highness with his Spirit, aid him with his might, and crown his plans with success. Such is the fervent prayer, most illustrious prince and gracious master, of your highness's ever faithful servant

“ ISAAC BASIRE.

“ From your city of Alba Julia,
Aug. 12th, 1658.

“ P. S. Your courier is gone without taking this letter, therefore do not let your highness blame me, but him. I had requested him to convey the letter.”

“ MOST SERENE PRINCE AND
GRACIOUS LORD,

“ SINCE I received your letter last week, containing abundant proofs of your fortitude and princely wisdom, I have addressed two letters to your highness ; the first written on the 5th, the second on the 12th of this month. I now seize an opportunity which offers of transmitting a third letter, by the hands of a noble personage, George Kerczege, who is on the eve of his departure from hence, to your highness, and at the same time, beg leave to make the following observations.

It is believed by those of your subjects who are most attached to you, that if even a small part of your army, provided it were to be relied on, and were also well paid, and full of zeal for the cause, were sent forthwith to this quarter, under orders to commit no violence in this territory, that its sudden appearance would, by the blessing of God, coupled with its own well-directed efforts, produce a triple benefit to this disturbed state. First, it would strike terror into the enemy, who, as yet, I hear, hesitates, through fear, to invade the kingdom ; secondly, it would anticipate and restrain the evil machinations of traitors and rebels, if such are to be found ; and thirdly, it would give confidence and support to your friends who are

here unprotected. If no orders to this effect have been yet given, they should be issued without delay. I say this, however, with all due deference, and with full regard to that great and fundamental maxim in politics which I have so often pressed upon your highness's attention. "Salus populi suprema lex esto." Saving also a proper respect to any treaty for peace, founded on the law of nations, with our foe, though, indeed, he be no better than a barbarian. The only exception would seem to be, a conviction that his offers of peace were insidious, and not to be depended upon. I have no other motive in making these suggestions than an ardent wish to contribute to the safety of the prince and the state, and to preserve their happy union with each other undisturbed.

" 10 o'clock at night,
Aug. 16th, 1658."

" Hosanna! that is, save us, I beseech thee.

*" To the most high and illustrious Prince, George
Racoczi.*

" MY MOST GRACIOUS LORD,

" LATE yesterday evening I received by express your highness's commands, which I shall attend to without delay. Yet, to speak

the truth, my health is affected by the numerous inconveniences with which I am compelled to struggle in this place. For example, the house I inhabit is altogether unfit for a person of my age in the winter season, and also for the dispatch of your business; my diet is precarious in your absence, and I am distressed for want of money, due and promised to me, but unpaid. If I had attained the indispensable aid of a secretary, which your highness promised but never granted to me, I should long ago have performed the task which you have imposed solely upon me—no light task in reality, nor easily to be described. Posterity will judge, yet I exert all my powers and industry to accomplish it.

All these things I make the best of, but I suffer torment night and day, from beholding your empire falling to pieces on all sides, while you seem to me not to perceive the danger, or if you do perceive it, not to have taken adequate means to avert the ruin. Far be it from me to discourage my prince; on the contrary, I have hitherto already endeavoured to inspire him with confidence, and will continue to do so, not in the world but in the Lord, by fervent prayers to God, and by faithful and unceasing devotion. But, my most gracious master, it is notorious to the world that the Turk trifles

with you, may he not, in the end, sport with your life! The tyrant of Transylvania is making advances day by day; he is even said to be close at hand. Your secret plans for the safety of the people and the conservation of the laws I cannot fathom, nor do I wish to do so. However, in the interim, this Christian people, ground down, as it were, for a length of time between two mill-stones, is perishing. A strict account, and without respect of persons, must be rendered at the last day for their final destruction, if that event should happen.

“ Most gracious master, I am a divine, to the best of my poor talents, would that I were worthy of the name! And in that character, guided by the Holy Scriptures, and pursuing the path of right reason, I now boldly, and on paper, repeat that proposition which I have frequently urged in conversation to your highness, namely, that as your highness expects and requires faithful obedience from your subjects even in these times of general dismay; so are you bound, both by divine law, and also by your oath, to exert yourself to direct them, and to protect them, not only from danger, but from the just apprehension of it. Without such guardianship it is impossible for men to live regular lives, and to serve God with a quiet mind, which ought to be the aim of every good

prince and government. I beseech you to scan thoroughly, and fairly to weigh the oracles of God in the balance of your conscience, particularly the three following passages, Psalm 72, verses 6, 7, Isaiah, chap. 32, verse 2, St. Paul's Ep. to Timothy I. chap. 2, v. 2, and may God apply them to your heart!

“ Most illustrious prince, you wrote to me from Thusnad, on the 13th of August; you also commanded me to publish to the world, that, like the good shepherd, you were ready to give your life for your sheep. I praised the sentiment, and obeyed your injunction. In the meantime, God grant that, through rashness or despair, standing as it were upon a precipice, you may not give your sheep for your life—a point to which your faithful subjects, the victims of their loyalty to you, feel that they are tending.

“ Far from the chief shepherd be this baleful thought, “ If I perish, let my subjects perish with me:” a shocking sentiment, fitter for a Pagan Nero, than for a Christian prince. Most gracious master, I am neither a flatterer nor an idolater of princes, but I am a most faithful monitor, confining myself to my own narrow sphere. Did I not long ago foretell the general desertion which has now taken place? How many have found their way back again into

Transylvania! “at vestigia nulla retrorsum.” The court, the army, the civil power, is day by day melting away like wax. I pity the innocent. It should be a point of conscience with you to save the relics of this Christian empire, humanly speaking, just about to perish, if it be in your power; which God grant it may; or otherwise to dissolve the elements of which it is composed, that it be not utterly destroyed through your fault.

“The holy Daniel, speaking in the mystery of the Spirit, compares, in his 4th chapter, a king to a lofty tree, under whose shade the sheep repose—not irrational but rational creatures, in whose branches the birds make their nests: but when the tree is cut down the sheep are crushed by its fall, and the birds with their nests are dashed to the earth. The tree is the sacred symbol of a good king, whose root is piety, whose trunk is prudence, whose branches are power, whose fruits are justice and clemency, as your own learned countryman has well observed. Behold, illustrious prince, on you

“Regni Domus inclinata recumbit:

Who will support the falling dome? The Austrian is not at liberty to do it; the Swede is engaged in other projects; the wretched Hungarian, now more than ever divided, disheartened, and exhausted, is not competent to the

enterprize. We may form conjectures respecting the future from the past; nay, it is our duty so to do. We must adore the hidden will of providence; to search it out is beyond our power: but, agreeably to the revealed will of God, we may walk wisely under all circumstances.

“*Contra quis ferat arma Deos?*”

Is it not, therefore, better to kiss the hand that punishes, than by obstinate resistance to inflame the wrath of God into fury? Is it not more glorious to cease your exertions, than to fail in your object, to be obliged to descend, to fall, from your station? Will it not be more honourable to you to be recorded in the annals of history as having voluntarily abdicated, than to be expelled against your will, and unless there is some divine interposition in your favor, to be utterly annihilated, to become the moral of a tale? Does not the prudent merchant, when in danger of shipwreck, throw his goods overboard, to save his own person? There is no want of precedents. Did not the Emperor, Charles V., in a former age, partly for the purpose of saving the empire from an overwhelming invasion of the Turks, resign his throne of his own accord? Did not Christina the queen of Sweden, (I wish that she had at the same time preserved her religious faith,) did not she, but lately, lay down her crown with her own

hands? But why should I quote foreign examples, when they may be found at home, and even in your own family? Your highness's ancestor, Sigismund, and Stephen Bethlem, of glorious memory, did they not both resign? Nay, to take a higher flight, did not the King of Kings, Jesus Christ himself,* "make himself of no reputation, and take upon himself the form of a servant," for the salvation of the people?—an example to kings so far as it may be imitated. This is a "hard saying," you will think, but harder will it be in the day of judgment to repel the charge of having suffered a Christian kingdom to be desolated, and perhaps ruined, if indeed there be a fair probability of saving it from total destruction by the noble effort of abdicating, perhaps only for a time, the supreme power. Two things I say with confidence; one, that as the orthodox faith of Hungary has been grafted as it were upon the stem of the illustrious family of Racoczi, †

* Phil. ii. 7, 8.

† Nothing reflects more honour upon the family of Racoczi than this, that your illustrious grandfather, Sigismund, of glorious memory, with a few other pious Hungarian chiefs, printed at their own expense, at Vitol, in the year 1590, the first edition of the Bible entire, in the Hungarian language. Will your highness pardon me if I express my sorrow that your highness, who might have profited by the example of your grandfather, and of other benefactors to your country,

which after God has become the pillar of the faith (a holy privilege more valuable than an earthly crown) I should lament to see the one undermined, lest the other be subverted—wherefore

“Durate et rebus vosmet servate secundis.

“Another thing I fear, may my fears be vain! lest every Christian prince, being by the just judgment of God, shortly rooted out of Transylvania, on account of our national and individual sins; a purple-robed descendant of Othman be planted in their room: and then what will become of religion and of liberty? May God preserve your highness from the imputation of contributing to such a result, or even from the slightest participation in it!

“But to bring my observations to a close.—Besides the actual worship of images forbidden in the 2d commandment, there are two sins which the Holy Spirit brands with the title of Idolatry; the first is avarice, expressly so called in Ephes. ch. v. verse 5; nay, the love of money is, in the judgment of the same apostle, the root
has not yet answered a word to my last humble representation, in which without any mention of my own wants, I urged your highness to hasten the corrected second edition of the Bible which has been so long suspended. What inferences do people draw from this? They say, in spite of my wish to apologize for it, that your highness is fonder of money than of the sacred writings—which God forbid!

of all evil, Ep. 1. Tim. ch. vi. verse 10. The other, though by implication only, is confidence in our own resources, whereas it often happens that a jealous God infatuates us, and will not suffer our projects to succeed, because this species of idolatry is of a less prominent nature, and the more to be guarded against on account of its latency, as we say in the schools. (Take the advice of a king, the wisest of all mere mortal men, Prov. ch. iii. v. 5. "Trust in the Lord with all thy heart, and lean not to thine own understanding.") From both of these crimes, nay from all and singular the vices and errors that can in any way be committed, may the Almighty and most gracious God preserve your sacred soul, directing you by his counsel, protecting you with his power, and prospering the works of your hands!

"With the expression of this earnest wish, I conclude my prayers and monitions. They are offered with humility and sincerity.

"Farewell! most illustrious prince, and most indulgent master. Write less, pray to God more, and despise not the counsel of your faithful subjects. Go on in the way that a good prince ought to go, and save this kingdom if it be yet possible."

"From the Fortress of Varadin,
Decemb. 29th, 1658."

“ P.S. For the sake both of your highness and of the kingdom, I pray, as I have always done, for a favourable season. From the bottom of my heart I wish that the next may be more auspicious than the last fatal year. May God grant my wish, to whom I resign you!”

I received a gracious answer on the 3d of January. At length, on the 1st of April, came the Act of Cession.

DILEMMA.

The Act of Cession was either necessary or not, according to circumstances. If not necessary, why did he abdicate? If necessary, why did he not abdicate sooner? Why should the advice given be blamed?

The two next letters are of the year 1659. The year 1660 closed the heroic struggle made by this Christian prince, and left the infidels triumphant. A few more letters written about this period, will assist in conveying some idea of the nature of this catastrophe and its consequences. No. X A, and No. X B of the appendix, are epitaphs on the deceased prince, written by the ex-professor. The latter, it appears, was engraved on a marble monument erected at Patakin.

“ *To the best of friends, Mr. Martin Herbert the very able and meritorious superintendant of the National School, G. H. wishes health in this world, and happiness in the next.*

“ MY DEAR MARTIN,

“ HAVING reached Tragopolis in safety after my separation from you, by God’s special providence I here met with our most worthy preceptor, Mr. Isaac Basire, a man who always held deserving persons in high estimation, and who has shewn particular affection both to you and myself. With his usual warmth of heart he has here absolutely oppressed me with kindnesses, which I can never repay. This most excellent man has unfortunately been deprived of some of his writings in the late troublesome times, and requests me to give him copies of such of them as I formerly committed to writing at his dictation. It would be unpardonable to refuse a favour of this sort to such a man; and in looking about for the means of obtaining my object conveniently, I have fixed upon you, the most faithful of my friends, and the most likely to understand what I want, who, I am sure, will be ready to confer a favour upon me, and our ancient tutor. Let me, therefore, request you to transcribe his Treatises on Metaphysics, on Perfection and

Imperfection, on the Beautiful, and that upon the husband's right to punish his wife; all which you will find in my hand-writing, and will be delivered to you by my dear parents. When they are transcribed, be so good as to take the first opportunity of sending them to Eperia to the head clergyman of this place, Master Abraham Eckhard. In paying attention to this request of mine, you will both gratify an amiable man, and do much to cherish and increase the affection I have always borne to you.

“ Farewell! Pray for me without ceasing. Yours till life and time shall be no more.

“ GEORGE HUTTER.

“ Eperia, June 9th, 1659.”

“ MOST ILLUSTRIOUS PRINCE AND
GRACIOUS MASTER,

“ MAY the Lord of Hosts bless your arms, which are taken up in his name and for his glory, so that they may bring consolation to your friends, and confusion upon your enemies, whether open or concealed. Enemies of the latter description are by far the most dangerous, and therefore they should be the most narrowly watched.

“ I am so deeply impressed with the idea of your highness’s probity, that I can not help thinking you have not lost all regard for me, though (owing to the numerous and important engagements which daily engross your attention,) your highness has not, as far as I know, written a single line to me, since I was recalled to this court. My gracious mistress (your highness’s illustrious consort) provides abundantly for my maintenance here; and I shall never cease to acknowledge her kindness and condescension to me, wherever it may be my fate to go. I was extremely desirous to have accompanied the distinguished divine, Varalli, and to have had the honour, after so long an interval, of paying my personal homage to your highness, but my gracious mistress dissuaded me from this project at the time of his departure. I trust, however, under these circumstances of time and place, that your highness will not refuse to communicate to me mutually any wishes or intentions that you may have towards me; for I am bound to consider the welfare of my family (a beloved wife and five dear children) now almost destitute, in consequence of the non-payment of the salary due to me. Not that I have any fear of an ultimate loss at the conclusion of the struggle, which, if my

prayers are heard, will be happy and glorious to your highness.

“ In the meantime, I am not idle in my present situation, but busily employ myself in attending to your negotiations in Italy and Germany. The proofs of this will be found in the numerous dispatches I have sent to your highness, since I came to reside here; in relation to which I have received no instructions whatever from your highness. This very day, I have written long letters to Venice and Vienna, the object of which was to exhibit the bright side of your highness’s affairs, and to withdraw the dark side from observation. Ah! my gracious master, you have the most just of all causes, may God grant that the injustice of the nation, and the iniquity of individuals, may not weigh down the right! When I am inclined to melancholy forebodings on the state of public affairs, I receive great comfort and support from that remarkable passage in the Book of Deuteronomy, c. xxxii. vv. 26, 27, 28, 29, 30: “ I said I would scatter them into corners, I would make the remembrance of them to cease from among men, were it not that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely, and lest they should say, Our hand is high, and the Lord hath not done

all this. For they are a nation void of counsel, neither is there any understanding in them. O that they were wise, that they understood this, that they would consider their latter end! How should one chase a thousand, and two put ten thousand to flight, except their rock had sold them, and the Lord had shut them up." O my prince, apply this passage faithfully, and repent in the name of God; then I shall have no fears for your success. As professor of Theology, I address these observations to a Christian prince; and with more than usual prolixity, because I fear that the pressure of public business, with which I am surprised that you are not overwhelmed, may prevent your daily reading of the Holy Scriptures (the food of the soul, far the better part of man) or at least may prevent your paying such attention to them as you otherwise would do. Your illustrious father of glorious memory, never omitted the study of these writings, though he was deeply engaged in wars, as I believe I have very many times heard from your own mouth. This I mention to his eternal honour, which that your highness may in like manner attain, both in this world and the next, is the ardent prayer of the faithful, constant, and sincere servant, (as far as conscience may permit) of your

highness and of the whole house of Racozy.

“ ISAAC BASIRE, D.D.

“ In haste from Szekelyhid,
Dec. 13th, 1659.”

Dr. Basire's letter from Transylvania to his wife.

“ 1660.

“ MY DEAREST,

“ MY heart shrunk with heaps of greif for the spoil of this Christian land; the desolation of the schools, the danger of the church, the death of the prince, my late gracious master; my losses, though great, being not worthy to be reckoned amongst these. My heart, I say, thus soaked in a sea of sorrows, was, by God's gracious providence, still counterballancing me, not a little enlarged with the so long prayed for good news of the king's re-establishment, and that, which as I wrote lately to his majesty, the very crown of his crown, with his perseverance in the true religion; wherein, may God fix him, and the whole kingdom. This mercy was enhaunced by the King's gracious letter to the Prince of Transylvania a little before his death, whereby his Majesty was pleased to recall mee: the

prince, loath to let me go, concealed it for a while from me: the princess widdow, as unwilling to dismiss me, sent to me last week her earnest desire of my longer stay to inform her only son the young prince; her Chancellor, Treasurer, and Lord Chamberlaine, were the persons who delivered her message to me. But my heart is so fixed next to God, upon the old Church of England, the lawfull King, and you, my dearest, together with our beloved pledges, that nothing, but God's own glory, which I am bound every where to advance, what I may, or God's providence otherwise disposing of me, who am his clay, shall hinder me from flying over to England, assoon as I have done the last honours to my late dear master, and seen him in his grave. If God bridle the Turks who are round about us, and permitt that last office, my purpose is, God guiding me, if I cannot this next fall, at the farthest the spring following, to begin my journey through Germany to Hambrough, and there to embark for England. I shall pray and hope that the same God who hath accompanied me with his blessing in so many other journeys, shall protect me in this my last voyage. I shall choose rather to loss all my goods, as yet detained by the usurper Reatius Baresaius, to the value of fifteen hundred

crowns and above : as also 150 crowns which the Lord Bishop writ to me he hath kept safe for me, but the Turks are betwixt him and me ; likewise 1400 crowns which the dead prince owed me, and happily the princess would pay me if I would stay. But all these are dust in the ballance of my constant love to you and my children, for God's blessing upon whom I daily pray."

The succeeding letters bring us down to May, 1661, at which time Basire had not yet left Transylvania. One of these letters* is urgent upon the young prince for the payment of the arrears of his pension, which, however, it does not appear that the professor ever received. This was unfortunate, for he only remained in that desolated country to pay a debt of gratitude. Hear his own words : "The care of my late gracious master's solemn obsequies was committed to my charge by his relict Princess Sophia ; whereby I was kept a year longer out of England, my most desired haven, the other being but my bay pro tempore. That function I did perform (at least in part) to discharge my duty of gratitude towards the dead, for the benefits received from him when living ; whose memory shall ever live precious in my breast."

* Appendix, No. XI.

Mr. Lambton to Dr. Basire.

“SIR,

“It does nott a little joy mee (haveing beene to waite of your good lady) to heare of your safety and good health, but allsoe of your full purpose and intentions to returne for England speedily, of whose happy arrivall none shall be more rejoyced with then my selfe. Now Sir, as to your owne concernments (if I may without offence) I shall with all submission tender my opinion what I conceive will be requisite for you to consider of. It has pleased God (after these bloody persecutions) to restore his Majesty and our Church, of whose happinesse you and yours may justly chalange as deepe a share as any I know, yett the matter is soe, that your wife and children (by some of your brothers the doctors, who you will find more politians, I feare, then good christians) are denyed of that devident which in right belonges to you, notwithstanding his Majesty's gracious letter to them in your behalfe, besides the vsurpers of your liveings cannott (as yett) be ejected, soe as upon the whole, your condition is more deplorable then others. Therefore your reall freinds here advises you rather to steere your course to thes parts, then London, in regard you may fully informe your selfe of all matters relateing to yours, whereby

you may the better lay open your cause to his Majesty. Sir, pardon my presumption in this, hoping you will construe itt as from your freind who shall ever wish you as himselfe, desiring the Almighty to blesse you in all your undertakeings, especially in granting you a safe returne, for which you shall ever have the prayers of

“ Your most faithfull

“ Freind and servant,

“ THO. LAMBTON.”

“ Durham, Aug. 15th, (61).

“ My wife, though unknowne to you, with others your freinds, present their affections to you.”

“ My deares, I have got Mestre Lamton to rit this, wich will be redy to searve in any thinge. Your frends are all wall, and cheldren, and long much to see you.

“ I am your faithful wife,

“ F. B.

“ *These to his most honoured friend Dr. Basire, at Mr. Liebert Wolter's house, in Hambrough.*”

*Schedule of goods left by Isaac Basire, D. D., in
Transylvania.**

1. A painted chest full of cloathing.
2. A lesser painted chest, containing four silver cups parcel-gilt, together with six silver spoons.
3. One other chest of wood, full of manuscripts, and mathematical instruments.
4. A large leathern Turkish basket, (commonly called a sapet) full of books.
5. A vessel containing furniture belonging to the bed. The bed is of down, and of a large size. The pillow long, and also of down. Curtains and tester of green silk. A silk counterpane. An embroidered counterpane stuffed with cotton. The value of the bed alone 150 crowns or imperials. A few pairs of sheets.
6. New towels, napkins, &c.
7. A rich Turkish carpet, quite new.
8. A green, and a parti-coloured carpet.
9. Six embroidered bands.
10. Several boxes of Orichalch.
11. Black silk stockings.
12. A red night-cap.
13. A small medicine chest of wood, containing drugs.

* App. No. XII.

14. Manuscripts ; the chief are as follows:—
 Theological Lectures on Wollebius.
 Hebrew Lectures on Psalm 34, and Proverbs 1.
 All the lectures on Metaphysics read by me at Alba Julia.
 Two separate Treatises on the Beautiful, and on Order.
 Problem.—Whether a Husband may beat his Wife.—*Negatur*.
 Several Academical Orations.
 Funeral Orations to the pious memory of the celebrated M. Keresturi, court-preacher, and of M. Professor Bisterfeld, my predecessor.
 Various Itineraries, particularly one relating to the East, in different languages, bound in green. An Arabick MS. bound in quarto.
 A Disputation in MS. held in the University of Alba, between Dr. Isaac Basire, and N. Krsykowsky, a Polish Doctor and Jesuit, Anno 1656.
 A MS. vol. in 8vo. containing a collection of various Hungarian Synods.
 A new doctor's silk gown, à l'Anglaise, with rich silk trimming: which gown, with the cassock and apron, cost me 120 imperials, or crowns.

And many other such like things, which in my confusion do not occur to me. Other articles which I cannot immediately recollect, may easily be known either by the form of the garment, by the marking, or by some other indication.

A CAUTION.

I earnestly request that any books found in my library, &c., known from the writing in them, or from any other indications, not to belong to me, may be restored to their respective owners; particularly, that a MS. volume in folio, containing several letters in the handwriting of Calvin, and of others of the first reformers, may be delivered to the learned John Molnar.

Many of the before-mentioned articles are said to have been in the possession of two learned men, M. Stephen Tzenger and M. Francis Taratzkox. Upon the death of the latter, his papers were examined by the noble Lord Nicolas de Bethlen, formerly my very learned and distinguished pupil in Transylvania, who informed me by a letter, written soon after, that most of the articles in question remained in his own honourable hands. Having had proofs of his generosity on former occasions, I indulge a hope that his sense of justice will induce him

to exert his authority for their restoration to me. The Reverend George Hutter, Minister of Hermanstadt, my learned, industrious, and faithful private pupil, also offered his services to me for the same purpose. That these effects may be sought after, and restored to me, for the honor and credit of Transylvania, is the humble petition of Isaac Basire, D. D., Chaplain to his Britannick Majesty, the faithful and attached servant in Christ of the reformed churches of Transylvania and Hungary.

I the underwritten, entreat the noble Lords Wolfgang, Bethlen, Ladislaus Lubimieci, Samuel Granaki, the very reverend and learned M. John Dodai, Minister of Holknar, and the noble Lord John Skikszai, prefect of the same place, to deign, jointly and severally, to employ proper means to procure the complete restoration of such of my effects as may be found amongst the goods of M. Achatius Bareszai, or any where else. Of these, I submit, as far as my memory will assist me, a faithful list, and promise to ratify whatsoever the aforesaid noble personages, to whom full powers are hereby given, shall do and perform in this matter, according to their judgment of what is

right. In attestation whereof, I subscribe my name, and affix my seal to these presents.

“ ISAAC BASIRE.

“ Hulst, June 4th, 1661.”

“ *Extract of a letter from Paul Joss. Berenzi.*

“ 1663.

“ THE death of the late prince’s chancellor is much lamented by the widow Ragoczi, who, together with her son, glories not a little in her apostacy, and in the religion of Anti-Christ. They consider themselves as already certain of salvation, &c.”

“ *To his very learned and distinguished friend,
formerly his honoured tutor, Isaac Basire,
D. D.*

“ RESPECTED SIR,

“ IF my journey into Italy had not prevented my writing, you would have had accurate intelligence from me before now. In a word then, your various manuscripts are in the hands of your acquaintance, Francis Taratzkozi, to whom you must write. In the meantime I shall ask him, indeed I have already

asked him, to allow Mr. G. Hutter, the second master of the school at Hermanstadt, where M. Taratzkozi resides, to furnish us with a catalogue at least of your manuscripts, in order that it may be forwarded to you. He, however, aping Diogenes, as it should seem, rudely refused to comply with my request. If he does not attend to a second hint from me, I shall take care that he be brought to reason by a mandate from the prince. In the mean time, you will write both to him and me. Your letters may be safely entrusted to merchants, and sent either to Hamburgh with this address, "A Monsieur, Monsieur Stanislaus de Lubingicz, a Hamburg," or perhaps better to Vienna, with the following address, "Al Molto Magnifico Signor Giovanni Giacomo Knopff, à Vienna." I have no more to say, my respected friend, than that you are commended to the Divine protection by your quondam pupil

"NICOLAUS DE BETHLEN."

"To Dr. J. B. at Durham, in England."

In the mean time Basire had transmitted the Petition which follows to Charles II., who was now restored to the throne of his ancestors.

“ To the King’s most excellent Majesty.

“ MOST DREAD SOVEREIGN,

“ MAY it please your royal highness for the first frutes of your free grace towards me, now these fourteene yeares an exile for your royall father of glorious memory, and for your Majestys own just cause, out of your royall bounty, graciously promised unto mee at Paris, in the yeare 1647, to reserve for me some eminent station in church or steate, and to vouchsafe for me competent provision for my wife and five children, till, God blessing me, I returne unto them as soone as I have discharged my last offices to the late Prince of Transylvania, George Ragotzi, my dear master of glorious memory: meanwhile that God, by whome Kings reigne, may allways guard your sacred person, establis your Majestys deliveres and continu your royall race till the second coming of Chr. himself the king of kings, shall be the hearty prayer of

“ Your Majesty’s most humble, most
loyall, and now old, yea hereditary
servant ISAACK BASIRE.”

In this instance, however, Charles Stuart did not forget an old friend of his royal house ; for in course of time Basire was restored to all his preferments. He was re-appointed to his stall at Durham, his rectory at Eggescliff and the archdeaconry of Northumberland ; and Cosins, then become Bishop of Durham, prevailed upon the intruder at Stanhope, " Andrew Lamant, a Scottish man," to resign the rectory, and to take Longnewton in exchange. Still we cannot suppose that he fell immediately into the enjoyment of an ample income. Some years must necessarily have elapsed before he could have derived an adequate pecuniary return from this accumulation of preferment.

The following letter from Mrs. Basire seems to have been written to him after he had returned from abroad, and possibly before he had visited the North of England. His return took place between the months of May* and November, 1661.

* " 10 July, 1661. In the afternoone preach'd at the Abbey Dr. Basire, that great traveller, or rather French apostle, who had been planting the Church of England in divers parts of the Levant and Asia. He shewed that the Church of England was for purity of doctrine, substance, decency and beauty, the most perfect under heaven ; that England was the very land of Goshen."—*Ecclyn's Diary*.

" Oct. 29, 1662. I went to court this evening, and had much discourse with Dr. Basiers, one of his Majesty's chap-

“ Jesu !

“ MY DEAREST,

“ I prays God for your halth and save coming to your gornys end. I like your ressolution of takeing concill of God and your good frends, wich of thes nomber I pray you make Ser Pilip Worwicke one of the chif. I pray you present my best serves to him, and thanke him for me. I have sent you his loving letter, and I ded open it to see what it did consern. I am very glad Mr. Busbe is liveing, and I hope at the spring of the yeare you will have your cheldren to lern with him. I am very sorry my Cosin Pigot cannot col to mind your booke. I gave it to him by your order with my one hand, and I ded see him le it in his lettell closet wich was in his parler at London, and prid him to have a gret care of it, and then he caried me to a hie loueft, and shoud me a gret box or chest of bookes of yours, that he had reseved of Mr. Andreus. I wish you may rit to Dr. Hud about your trunke you left with him, for it never cam to Mester Busbey. If you may have your choys, next to the glory of God, chus that wich my bring you the most

lains, who shewed me the syngraphs and original subscriptions of divers Eastern Patriarchs and Asian Churches to our confession.”—*Ibid.*

present profet, and do your frends the most good. Remember Dr. Smolwod, and this bearer, Mr. Ouelefer, hath ben very redy to serve your Cure, and if you can do him any sevel kinnes in his besnes, I pray youe do it for him. Deke Carter is coming to his mother agin; I wish you would axe her what is oing to her, and pay her it. My Cosen Sknner and Pegort will stay. John Howly and Mrs. Carter and my good Cosen Skener will help you to by what you of nesesity must have for housold stof, and send it done in Wiginers ship. All your frands heare are wall. I pray you remember me to my Deare Brother Thriscos, and all the rest of my frands. So with my dayly prayers to God for you, I desire to remene your faithfull loveing and obedent wif

“ F. B.

“ 10 November, 1661.”

We now behold the subject of our memoir restored to his native country, and to the grade in society, which he held before his exile. He was again happy in the bosom of his family, and sat down contented under the government of a king, to whose fortunes he had attached himself, and who had been a fellow-sufferer with many of his subjects. Basire had never lost sight of his home, nor of his duty to his

sovereign: he had not forgotten his God, and God had not forgotten him. It would not be an accurate description of his mind to assert that his spirit never sank under his misfortunes, but it would be correct and just to say that "his faith failed not:" for in truth he drew all his support from above. We do not see him fretful and repining in his correspondence, nor yet ostentatiously engaged in rallying his natural energies; but we find that he commits every thing to Providence, that he prays constantly for patience and resignation, and obtains by this means the very temperament of mind which is most useful to him.

Few people seem to have turned the knowledge they have acquired to better account than he did. It did not merely ensure his maintenance wherever he went, but it also ensured him consideration and respect. If he had remained at home, he could scarcely have been a more useful member of the church to which he belonged. If he had remained at home, and fortune had never frowned upon him — his pupils, those whom he took abroad with him, and those who were attracted to him during his residence in Transylvania, would have lost the benefit of his instruction.

There was still reserved for him a tranquil portion of existence, as nearly as may be com-

mensurate to that which he had spent in banishment. His life was now only varied by the discharge of his ecclesiastical duties, or the training of his children in the path in which he wished them to go. In the latter he was not always successful, and he endured a severe mortification in the apostacy of his son Peter to the Church of Rome. He appears to have set himself to the performance of his various functions with a firm resolution to do his best, and he continued his exertions to a late period of life with unimpaired energy. The services of such a man must have been extremely valuable at a time when every department of the church was in confusion; and, in that department which fell under his immediate care, much seems to have been effected.

It may appear surprising that a person of Dr. Basire's high character, so well known to the reigning monarch, and so justly appreciated by him, should not have been raised to the Episcopal Bench. There is a letter in this collection which proves that his friends looked forward to such an elevation for him, and one, also, from himself to his son, strongly disclaiming any such desire on his part; but it does not appear that a bishoprick was ever offered to him, much less that he at any time used interest to obtain that distinction.

His first view of the duties connected with his situation of Archdeacon of Northumberland is somewhat appalling, for I find this note in one of his memorandum-books. "The Archdeaconry of Northumberland will take up a whole man: 1st, to reform the persons; 2d, to repair the churches." Nor did he spare himself in order to accomplish these purposes. He made two visitations of that county every year, in spring and autumn, on horseback, as long as his health and strength lasted. In the year 1670, he was relieved of a small portion of that labour by the appointment of his son, Isaac, as his official, of whose services, however, he only seems to have availed himself when his own journeys were prevented by the inclemency of the weather. To the office of Archdeacon, the secular duties of justice of the peace were soon after added. One may also conjecture from his regular attendance at Ordinations, that he acted in the capacity of chaplain to Bishop Cosins. The distribution of his time will be best understood from a paper which I subjoin, indorsed "Labores concatenati."

Kalendarium sive Orbis Officiorum.

- JANUARY. 13. Sessions.
Residence for Hospitality at Duresme.
- FEBRUARY. Residence at Eaglescliffe.
Residence at Duresme.
Sermon at ye Cathedrall.
- MARCH. Ordination.
- APRIL. Synod.
Sessions.
- MAY. Visitation in Northumberland.
Sermon at ye Cathedrall.
- JUNE. The King.
Ordination.
- JULY. 20. Sessions after Trans. S. Thom. M.
Chapter Generall.
* Visitation ad Comperta, Northumberland.
- AUGUST. Assizes.
Sermon at ye Cathedrall.
- SEPTEMBER. 24. Ordination.
- OCTOBER. Synod.
And then Concio ad Clerum, as Archdeacon of
Northumberland.
Sessions.
Visitation in Northumberland.
- NOVEMBER. Sermon at ye Cathedrall.
20. Chapter-Generall.
- DECEMBER. Ordination.
* Visitation ad Comperta, Northumberland
The Convocation (sometimes).
Καὶ πρὸς ταῦτα τίς ἴκυσεν; 2 Corinth. ii. 16.

* If these Visitations were personal, the Archdeacon made four circuits in Northumberland every year.

Out of the premised Kalendar must be taken—

1. For attendance on the King, going, coming, and staying 2 moneths	60 Days.
2. For the Convocation at Yorke	14
3. At 2 Synods	8
4. At 4 Ordinations	16
5. For 4 Visitations in Northumberland, 1 moneth	30
6. At 2 Grand Chapters	15
7. For 4 moneths' residence at Duresme, by the statutes; 3 moneths to attend the Church, and 1 moneth to keepe Hospitality	120
8. Residence at Stanhope, above 3 moneths .	100
9. Residence at Eaglescliffe, 3 moneths . .	90
Dayly publick Prayers, and constant Ser- mons in both, every Sunday and Holy Day.	
10. At the Assizes	6
11. At 4 Quarter Sessions	16
	In all 475

More than the yeere affords by
Besides emergent (and yet unavoydable)
Occurrences of—

1. Church Offices, as Treasurer one yeere;
Sub-Deane another.
2. Sett Conferences with Hereticks, and Schis-
maticks; Receiver.
3. Publick Comissions and References.
4. Interruptions by Warrants, Examinations,
&c.
5. Entercourse of Letters, Forraigne and Fa-
miliar, concerning matters sp'call, eecli'call,
civil, scholasticall. &c.

[“ This ingenious account may serve for a full answer to the multiplied solicitations to the presse, from publick and private p'sons, as well without as within the kingdom.”]

Several circumstances occurred after Dr. Basire's re-establishment in the diocese of Durham, which called for the exercise of his peculiar talents for business, and of that just discrimination which enabled him to take a leading part whenever he was called upon to act. Among these was the demand upon the chapter for the payment of a subsidy to the crown—a claim which required to be closely examined before it could be conceded. There was also a misunderstanding between the dean and chapter and their tenants, which was not settled without a suit in equity. Letters upon both these subjects will be found in the series which I am now about to present to the reader. I have, however, omitted far the greatest part of a long correspondence on those matters between Sudbury, then Dean of Durham, and Dr. Basire, and also a narrative, in five sheets, of searches and inquiries made by Dr. Basire and his son, concerning subsidies charged upon the dean and chapter of Durham.

Dr. Durell to Dr. Basire.*

“ For the Reverend Dr. Basire, Westminster.

“ REVEREND SIR,

“ I KNEW but yesterday very late of your being in town; and I am taking coach for to goe to Windsor, (where I am to preach, God willing, on Trinity Sunday,) though it be hardly four of the clock in the morning. I have don what I could to find out your eldest son, according to the directions I had, of his brothers first, and then of a gentleman that

* J. Durell was a native of Jersey, and became a member of Merton College in 1640. He took refuge in France in the Rebellion; returned, but was not long after “expulsed.” He was ordained at Paris in Sir Rich. Browne’s chapel. In 1661 he was a preacher at the French church in Westminster. In 1668 he was appointed to a stall at Durham, and in 1677 advanced to the deanery of Windsor. No divine of that age was more loyal to the king, nor better versed in religious controversy than Dean Durell. He was the author of some Sermons, but his chief work was entitled “A View of the Government and Publick Worship of God in the Reformed Churches beyond the Seas; wherein is showed their Conformity and Agreement with the Church of England, 1662.” He also wrote “*Sanctæ Ecclesiæ Anglicanæ adversus iniquas et inverecondas Schismaticorum criminationes Vindicie.* London. 1669.” Mrs. Durell translated the whole Duty of Man into French.

uses to bring me letters from you, but I could never find him. The last time I was *at the sign of the Bridle*, near *Lincoln's Inne Fields*, the maid seing our long coats, for Mr. Hierom was with me, she spoake at first as if she had not been known in the house, and at last, she told us *he lived with a lord*, or some other great person (*whose chaplain he was*) *over against Durham Yard*. I am very sorry I have not been able to find him out, no more than Mr. Hierom, whom I had acquainted with my design, knowing his discretion and good affection he beareth to you. Though I am much in hast I must tell you that your Transylvanian disciple hath confest to me of his own accord, all what you writ to me of the behaviour of his house and family as to Prince Ragotski, and of *your exemplary loyalty to his Highness*, and likewise of the ill-behaviour of the schismaticks in those parts, whom he doth condemne, being very right as can be for church government, against those men, *qui vouloyent*, said he, *trop corriger le*

“ I am, Reverend Sir,

“ your most humble and

“ most obedient Servant,

“ DURELL.”

“ To the Reverend and ever Honoured Doctour Basire, Prebendary of the Cathedral Church in Durham. To be recommended to the Postmaster of Darneton.

“ SIR,

“ IF I were to be accountable for no other then my owne concernment, you should finde me more punctuall and speedy in returns; but a triple obligation requires allowance of longer time, and yet in the end may fall short of the full discharge you expect, which I pray impute not to me, who have endeavoured carefully your satisfaction, and lost two posts in attendance on it, beside the hazard of this third, which I despaired of till just now the inclosed unexpectedly came to hand, for men are very busie here in the behalfe of publike or private interest, allthough they advance litle in either for ought I perceive. The reverend bishop, hath a great kindness for you, and would not dispense with himselfe, though I observed he had some difficulty to gaine leisure for present correspondence. Heates and contests have been very high in the parliament, and men interested are to prepare for what they must speake, or may heare, before they enter there. The Act of Unifor-

mity, which you enquire after, hath occasioned most of the dispute, some such zealous patriots there are, for such as scarcely deserve the name of Christians, much lesse a continued qualification to officiate as priests, especially under the indulgence of a proviso, to forbear if they will, the use of the surplice, crosse, and ring. I am told the act is so passed in the Lords' House yesterday; yet with such circumstances as will make their non-conformity very troublesome and chargeable unto themselves, if their parishioners scruple at the omissions in baptisme and matrimony, they being then obliged to finde one that shall act according to the leter of the rubrike and canon; which, and more, I presume, you certified by my Lord of St. David's.

“ Dr. Cruso is at length returned, and hath had the view of your queries with your severall *επιμετρα* cast in to them, but could not recover time enough from his urgent occasions to send you his resolves by this post, which he promiseth by the next, till when he craves your pardon and acceptance of his due respects.

“ As touching your evocation, wherein you thinke I formerly flattered myselfe too much, I confesse I am allmost *astonished*, that I heare nothing of it upon this double promotion, but on the contrary that Dr. Hall and Dr. Ward,

both Calvinists, are elected to fill the vacant sees, and Dr. Yong, a most inveterate one to take the deane's stall, Exeter, upon the advancement of the later. I wish you all courage and constancy necessary in these *prateritions*, and since I see how perversely all things goe, will undertake no more for yours in the higher sphere then I will promise mysef for the future in the lower. I hop'd the *three great words* I have a long time had, would now have been made good in some little measure; but I am told, in much kindnesse, that the preferments voyd are too remote, and that care shall be had for mee: (but God knowes when,) to be provided nearer hand. Sir, in earnest, I am too much dallied with, and if your reverend selfe, with many others whose worth I honour, be not over indulgent to me, too much neglected. Yet a remnant I have of patience, if I might but have what is requisite to a necessary subsistence, which is not a whit regarded in my behalfe, though now in plaine tearmes I aske it of them. I can not forbear long to contrive otherwise for mysef, if so as will not be well approvd of, let them answer for it that force me to it. Sir, if your interest can prevaile in any part for any little donative or sinecure, I shall take it for a great obligation. A cure at such a distance I must not undertake, if residence be

required. I pray furnish me with your directions what course else I may fairly take.

“ It is sayd the Queen imbarkes at Lisbon to-morrow. The Duke of Ormond and many others goe hence on Monday, to make preparation for her reception at Portsmouth. Upon to-morrow sevensight the three judging traitors brought from Holland are to be caried to the King’s Bench barre, there asked whether they will owne their names, which they cannot but doe, and then without farther triall shall have sentence for execution. This is all the newes within my reach. I pray excuse the hast and abruptnesse, accepting all due reverence tendered by,

“ Sir,

“ Your faithfull and unfeigned

“ humble Servant,

“ R. W.*

“ London, April 10, 1662.

“ Sir, I know of no remove hence upon the rising of the Parliament, however it may happen, I pray continue your addresse as formerly to Drs. Com’ons.”

* Richard Wrench, prebendary of Durham, and rector of Bolden—a Chester man—was ejected by the Earl of Manchester in 1644. Finding, at the Restoration, “ a good worthy man in his fellowship, he would not give him any disturbance.”

*From the Bishop of St. David's.**

“ *To my verie worthy friend, Dr. Basire, these at Duresme.*

“ SIR,

“ I WAS in hope that the unhappines of the churche had principalie fallen to my share, but reading youre last letter I finde that I have fellowe mourners for the same sad callamitis. Papists haue taken a greate aduantage upon these sad destructive times which were of late brought into the churche by the propagators of the Gospell, as they were called, a sort of people, fower or five, who rod up and downe preaching, and all the parsonages sequestred. I haue been informed that sixteene churches together haue had noe diuine dutie officiated in them for twelue yeares together. Upon the suppression of religion, they have taken heart, and men who could find noe other, but would be of some, get to them, but these doe yet

* William Lucy, son of Sir Thomas Lucy, of Husbome in Hampshire; entered at Trinity College, Cambridge, an. 1610; Rector of Burgh-cleere and High-cleere, in Hants; sequestered in the Rebellion. In 1660, nominated by Charles II. to the bishopric of St. David's. Died in 1677. “ He was a person of signal candour and virtues requisite in a churchman, which, in the worst of times gained him great esteem from the very enemies of his order and function.”—*A. Wood.*

keepe themselves secret, although I haue some intelligence of theyre meetings. The other, which are most visible, are these Fanaticks, a people who feare as litle oure excommunication as the Papists, and indeed I finde noe sect muche dreading it; but although I doubt euerie diocese (I am too sure mine) hath all sects in Amsterdam, and more by the Papists, yet I feare a secret atheism more then all them, for I hope in time by degrees they wille weare awaie with the reuiuing of ecclesiastic discipline, but atheism will not be ouercome but by apostolicall men. Noe man p'fesseth it with his tongue, but the uniuersallitie with theyre liues; men in generalle which haue put of the morallitie which is the foundation and supposed* in religion, which ads to it theologialle p'fections; yet, I think this hathe had its growthe out of that dissolute condition which religion was in with us: made complaints wille doe noe good, wee must act what wee can with counselle, with menace, with deedes. I am uerie glad to heare my lord of Duresme is soe actiue as you describe him. I neuer feared it, but when youe se him commend my humble seruice to him, and telle him that I haue wrot him two ltrs. which I haue enquired after, and my sent mee

* Quære.

word that he deliuered them to the post, but I neuer receiued a word from him, who am,

“ Sir,

“ youre uerie sincere friend and seruant,

“ WIL. ST. DAVID’S.

“ Brecon, Jan. 2, —62.”

“ Rouen, this 12th of 10^{br}, 1662.

“ REVEREND SIR, AND MOST LOVING FATHER,

“ THIS reiteracon, since your last to me (by Esq^e Balmley’s favour,) being my 3d, I might a little wonder, but reflecting upon Tibullo’s saying,

“ Pluribus intentus minor est ad singula sensus.”

I desist: your faithfull friend, Mr. R. (who, since his arrivall, told me he had writt to you from Orleans,) did weekes agoe expect a line from you; he, uncertain to write, presents his services to you; wee have not as yett (by reason of his urgent affaires) dispatched with your adverse party, but as soone as wee shall have put a period to part of his obstinate and allmost implacable litigacons, I shall, (God willing) give you an ample account. It would not prove amisse, if (without an inconveniency) which I fear you cannot, vous pouviez pre-

parer le Racquittes de cette Rente (Sixiesme) que Tocque a acquis au nom de sa Femme. Do^r. Brevint did honour me with a Lre. from Paris about 3 weekes agoe, in answer to which I thanked him for the favour he did proffer me, as yet unnecessary; the Messrs. de Langle, Jeansse, and Le Moyne, tender their humble service to you. If you would honour the last with a line, he would take it for a great favour, you being a person after whose intelligence and conference he dayly aspires. His repute is not ordinary, but beares the charachter of a profound student. I find, and that by experience, that liberty of conscience is a more precious pearle than those which jewellers adventure, by sea, land, and fyre, to attaine; wee have here on the one side Babylon, which under the pretexte of religion and visor of piety runs into a labyrinth of superstition, yet filling the aire with boasting of their workes, when most men know, and you of all other, that her wayes are but like the tyger's skin, as if the Thistle could bragge of her Figgs, or the Thorne vaunt itself against the Vyne of Canaan, saying her berries are better grapes than hers. On the other side, we have the Presbyterian Protestants, who to avoid Charybdis (Superstition, nay innocent ceremonies unfittly termed Charybdis) run headlong upon Scylla,

(Irreverency, most sinfull and undecent); betwixt both, it is very difficult to practice (I meane to *Fæx Populi*;) what learned Mercer judiciously observes, that the same words in Hebrew, which signifyes an eare, in the duall signifyes a pair of balances, \aleph et \beth , ut os eibum, sic mens verba, saith Chrysostome. The one speaking in an unknown tongue, the other with such rethoricall flowrishes, that, *potius sua munera, quam audientium Vulnera demonstrat*. I find your words most true, no church like England. The late stormes have proved the losse of many French, both vessels and men; because only upon her coasts. It is generally reported here, that the King of France prepares an irreconcilable warre with his lord the Pope. I wish it may throw his triple crowne to the ground. I intreate you to desire Mr. Aetham by your next to send me your *Lres.* directly to Mr. R. by the post, and not by Mr. Cognard's correspondent, because I p'ceive a p'judice upon me. Humbly beseeching God to direct, further, and perfect all your affaires, both eccl'ial and temporall of the next succeeding yeare, as also devoutly craving the continuance of your prayers and blessing, I remaine,

“ Reverend Sir,

“ and most loving Father,

“ Your very obedient Son,

“ P. B.

“I humbly intreate you to p’sent my duty to my Mother, desireing her blessing, likewise my love to my Brothers and Sister. P’don, I beseach you, my presumption.”

“RIGHT REV. FATHER IN GOD, AND MY
VERY GOOD LORD.

“I WAS so far from being ambitious to try a *Θηριομαχία* in Northumberland (not speaking generally of all), that had not your L^p it selfe told mee that the coercive power was now restored, and had not I been invited to it, againe and againe by that litle remnant of the loyall canonicall party in that jurisdiction, I had not troubled your L^p with that motion, tho’ ex officio: nor with the sight of those articles, which I sent up meerly out of observance; but I shall very gladly submitt to the Synodicall Forme, when once perfected. (Nam hoc erat in votis.) However, *Liberavi Animam*, since being but *Oculus Episcopi*, as I could doe no lesse, so I can doe no more: for I forsee no great use of any other *Prætextuall Visitation*. Touching your L^{ps} exception at a passage in my Residence, it mindes mee of the Rule of Candour, sett downe by Epictetus, to wit, *Παν πραγμα δυο εχει λαβας, &c.* Therefore,

I wish you had heard, not the informer alone, whoever he was, before your censure, and then I hope itt will not seeme a breeche of canonically obedience, much lesse an offence to the church, to returne common civilities (frequently imparted by them to my wife and family in my absence), betweene party's of different religions, especially so neare allyed in blood, as that lady and my wife, (the inviter,) cousin-germans, as well as countrywomen. But, concerning my faithfulness to the religion of the Church of England, my constant service these full xxxiii yeeeres approves that sufficiently; and hoping that your L^p will be pleased to remember the Apostle's Canon—Adversùs Presbyterum, time and occasion may prove how much, in omnibus Licitis et Honestis, I am still,

“ (My L^d.)

“ Your L^{ps}. faithfull Servant,

“ ISAAC BASIRE.

“ P.S. The Lady's Blaxton and Mallory, now for some days, my wive's very welcome guests here, desire to have their service presented to your L^p.

“ Duresme, Feb. 4, 166½.

“ To yo^r L. Bp.”

“ *For my Reverend and worthy friend Dr. Basire,
one of the Prebendaries of the Church of Dur-
ham, at Durham.*

“ SIR,

“ SINCE my last of April 2d, I have not received any from you, which I mention not to accuse you of any slownes in returnes, but that you may excuse me, in that mine came not soe fast from Durham to you when you were in London. It may be you have not received it, which is noe great loss, for there was but little in it that I remember, besides the mention of my remouing from that lodging which you tooke for me, to one *Mr. Condlie's house, in Hamden Court in King Street, in Westminster.* I haue little else to write now, for I suppose you haue heard of my Lords of Canterbury and London being sworn privy councillors, which is the best newes that I could tell you. This day I saw the King's proclamation for the departure of all priests and jesuits before the 14th of May, except those of the Queen's and Queen mother's retinue. Things goe uery well on in the Houses of Parliament. I believe you will shortly heare of a repeal of all acts made in the Long Parliament; and then the Starre Chamber, and High Commission will returne of course.

I pray let me heare, by your next, where I shall find Mr. Gold, our solicitor, and the rest whom you have entertained in our busines, that I may know where to speak with them, if there be occasion, and commend my service to our bretheren and friends at Durham.

“ Your very faithfull

“ friend and seruant,

“ J. SUDBURY.*

“ Westminster, April 11, — 63.”

“ *For the Rev. Dr. Basire, Subdean of the Church of Durham, at his house in Durham.*

“ SIR,

“ I HAUE received two of yours, and in the former a note of the charges for *pette canons houses*, which in your letter I perceive the D. of Carlile is against. I wish he could find a cheaper way of prouiding for them; but if the Chapter be not of his mind, *you may proceed if you please*. I shall haue occasion for the money before the bill of exchange come, if it be not hastned. This day I intended to goe to our counsel with the depositions and breuates, but

* There is a full-length portrait of Dean Sudbury in the Library of the Dean and Chapter of Durham.

Mr. Churchhill being in the city, I must deferre it untill Munday morning. I have been with my Lord Ashly about our subsidies, whoe seemes offended that they are not payd; but when I had told him the state of oure cause, he told me it was reason that I spoke; but if the act be in the same words that former acts for subsidies haue been, and yet they have been payd, we must pay them. To which I replied, if they have been constantly payd, we shall not deny to doe as our predecessors haue done; but we could not tell what to pay till we saw some precedent, and that we had searchd all places where they were most like to be, but can find none: upon which he gave order to a seruant of his to make search, and desired me to come to him again some time the next week and I should know more, which I shall doe and give you notice of it by the first opportunity. My Lord of York is of opinion that there are precedents, and saith that many churches of the new foundation have payd, and my Lord Ashly told me that all the B'ps are against us in this controuersy. But Sir Hugh Cartwright is confident that we are not to pay, and hath disputed the matter with Sir Charles Harbord, the King's Surveyor and Chairman of the Comittee. In fine, if we have formerly payd, we must doe soe now; if not, it may be we shall be exempted.

I pray send me by the next a note of the King's rents, and look into the recciuer's bookes how they haue been formerly payd. And soe likewise for the pension of my Lord Elgan for the Rectory of Allerton. I desird Dr. Dalton to giue me a note of these things before I came from Durham, which he promisd, but forgot. I am glad you have taken care for the keeping of our courts, and for the moderating of expenses. I pray desire Mr. Steward to take care that the tenants at Sheeles send the Dean salt for his house, according to the ancient custome. And if they goe to Muggleswick, which is very expedient, to set things in order there, desire him to enquire about those that make a practice of plowing up our com'ons without leaue, and abuse our wood there, and desert our mill, which is a wrong to our tenant. My Lord Chancellor and our friends at Westminster and Spring Garden enquired of your health. If my letters come still to Durham, Col. Tempest will not deny you a sight of them; and for other intelligence, you haue it in the bookes more fully related then you can expect from

“ Your friend and seruant,

“ J. SUDBURY.

“ Westminster, April 23, 1664.

“ My seruice to all our brethren.”

“ For the Reuerend Dr. Basire, Subdean of the Church of Durham, at his house in Durham.

“ SIR,

“ This morning our cause in the Chancery being set downe in the paper for the third cause, Mr. Atturney and Solicitor being engagd in a great cause in the King’s Bench, could not attend it, unlesse it came on very early. Whereupon I desired my Lord Chancellor that it might be heard the first cause, whoe uery readily granted my request, and calld for it soe soone as he came upon the bench. The counsell on both sides being ready, Seriant Glyn and Fountain moued with all their strength for the tenants, and had a uery faire hearing, and as many of the depositions read in fauour of them as they desird; but at leneth Seriant Glyn moued that the tenants should accept of what we had offerd them, to giue us four yeares value at a reasonable rate for a lease. Mr. Atturney sent to me to know whether I would accept that offer: wherupon I went to him and told him some reasons why I could not, it being a bussines in which the Chapter was concerned as well as I, and some reasons why I would not, and desird him to speak according to the instructions which I had giuen him the night before, which he did very well,

and Mr. Sollicitor seconded him. Mr. Weston, and Mr. Churchill, and Seriant Hoskins having formerly open'd the sum'e of our answer to the bill, when *my Lord Chancellour* had heard all with great patience, he *dismissed the bill*, saying he saw *nothing in equity* for the plaintiffs, but gaue us noe costs, because the men were poore, as he conceiud; but wishd Mr. Fountain to aduise his clients to learn better manners then to contend with their landlords, who for ought had appeared to him, had used them uery well. The cause lasted soe long, that his Lordship had noe time to hear any other this morning, but went immediately to the Parliament House. Now for your busines of the tax, I can not giue you any good satisfaction from the lawyers with whom I have spoken; and I hear the lieutenants, who rule much in these things, are not uery fauourable to the clergy in their jealousy of privilege. I haue therefore desird my Lord our Lieutenant to write to his deputy Lieutenants not to doe any thing herein without him, who promis'd me he would doe soe. Since my last to you, being with his Lo', he told me my Lord Ashly had found a way to charge us toward the subsidy, which other churches of the new foundation haue payd without any dispute. Wherupon I went yesterday to my Lord Ashly, who told me that *Sir Edm. Sawyer, the King's*

Auditor, had told him, that though we could not be chargd for our dignities, we might be chargd for our lands; but desired me to come to him again on Weddensday morning, and he would tell me more. Toemorrow morning I intend to wait upon his Lo'p, and, for ought I can understand yet, I shall be able to maintain our priuiledge, of which you shall hear more in my next. I haue not yet receiued the account of the payment of the King's pensions, and my Lord *Elgans*, out of our latest receiuers bookes, before the late troubles. If you could hasten them to me, I would doe the best I can to recover the rights of our church. I shall trouble you with noe more but my seruice to our brethren and friends, and remain

“ Your affectionate friend

“ and seruant,

“ J. SUDBURY.

“ May 3rd, —64.”

“ *Ffor my verie Reuerend and much hono'ed friend
Dr. Isaac Bezier, Vice Deane of Durham,
these present.*

“ Ap'il 16, —64.

“ REVEREND SIR,

“ You heare Dr. Sterne is Arch-B'pp of Yorke, and Dr. Rainebow the D. of Peterborough, B'pp of Carlisle. It is worth above

£1000. per an., and if you had beene heere, I am confident it might easily haue beene yours; but I durst not presume with out any instruction fro' your selfe; besides you might have held your P. and something else in com'enda'; but this to your selfe, and with out com'ission. Your sonnes are both well and in good health, and I doubt not but will make excellent scholars in dew time, for they are verie industrious and make good use of their time. I am much bound to you for all your fauours, and hope with in 10 dayes to make a personall acknowledgment of all those ciuilities you have beene pleased to confer vppon him who, in his true love and respects vnto Mrs. Bezier, your selfe, and all yours, shall assuredly remayne, Sir,

“ Your most affectionate Bro’,

“ and fr'nd to serve you,

“ THOS. WOOD.”*

“ SIR,

“ Your's of the 24 instant I received; and, but for discharging my duty to God and the king, yesterday, in this Cathedrall, I had answered it by the last post. I thanke you for your care, but under favour, as for your imp't-

* Possibly T. Wood, Dean of Litchfield, and bishop of that see in 1671.

ing it to your p'ty in your letter, experience makes me feare it will signify little. As for concealing my name, I take it kindly at your hand, but he can not but know it, the debate was so publick. Neither do I much care; I have beene young and now am old, and you p'tly know, I was never afraid to do my duty with due circumstances; and I am very ready rather voluntarily to lay downe my commission than forswear my selfe by a willfull neglect. I confesse 'tis an affliction to a publick spirit to observe in this (mixt) nation such a scandalous distrust in God and the King, and such a carnell trust in the God of this world and his proxies, seditious schismaticks; whether for feare or hope of a turne, I know not, but too many there are, that for all God's warnings, will rather court than convert that generation of vipers, that being thus fostered, may in time, except God p'vent it, rend again the bowells both of Church and Com'onwealth. The present gripings seeme to prognosticate no lesse.

“ The next day after my motion, the free prisoner was recalled to the Gaole, whither fond people (haply false also) repaire to him freely, under pretence of physicall or astrologicall advice. I am still where I was, with submission to superiours. Exemplary remoovall, or transportac'on of so notorious a seducer, might

prove effectuall to restraine some, and warne others. But, I feare, I presume too much upon your more serious publick imploymts w'ch that God may direct and prosper, shall be the prayer of,

“ Sir,

“ Your Auncient and very

“ humble servant,

“ I. B.”

“ Duresme, Janu. 31—6³.”

“ HONOURED SIR,

“ You have so highly obliged mee by your late great and learned pains about the propounded cases, that the delay of this duty of thankfulness for it hath as much afflicted mee as your singular favour did affect mee. The retardation p'ceeded from a necessary journey into Northumber^{ld} to settle the cures of those sea-chaplains, w'ch out of that jurisdiction I had p'vided for his Maties service; besides, a troublesome accident of a horse fall, w'ch did so bruise my breast, that but for present blood-letting might have ended my breath. But God be thanked, I am now recovered, and beg of you to accept of this first fruits of my pen, w'ch I wish, as yours, overflowing *divite vená*. When I first read your judicious and copious tract, I was

moved with a mixt passion of grief, for being the occasion of so much trouble to you at that time, especially of your middle state, and of joy and thanks to God for your initial recovery, and my so great gaine thereby. In dealing with full men (such as I have alwaies found you) I find that true w'ch *Horace* observed in himselfe:—

“ ‘ ————— Amphora cœpit
Institui, currente Rotâ, cur Urceus exit ? ”

“ Touching the caution you give mee, you may be secure of my silence, albeit the consultrix, a noble and pious lady, would fain have had it under the counsellor’s hand. Touching your desire of my additions, since, as wee say in the schools, “ *perfectum est cui nihil addi potest,* ” it were hard for mee to doe it after you. Only in obedience to your command, I presume to subscribe this note unto your learned Annotation of the “ *Doctores legentes.* ” When I was Professor of Divinity in the University of Alba Julia in Transylvania, all the Doctors under the Bishop gave mee place ; and the prince himselfe, both by tongue and pen, was pleased to honour me with the title of “ *Excellentissimus* ” and “ *Clarissimus.* ” And in the Greek Church, as in Zante and elsewhere, I have observed that the protopapas or chiefe priests

(equivellent to our doctors here) took place of the nobles there, and their wives accordingly, so as that seemes to be, I might inlarge with sundry observations of the places and honours of the clergy in Mount Libanus and Syrie, where I have spent some years. But this and many other much desired designes, like abortive embryoes, must die with mee, whose life is spent in a circular itinerarent drudgery from place to place, to which I am doomed in my old age, to supply personally the severall functions of my scattered preferments. The relation of your owne case, and the cross issue thereof, would trouble mee more than (I think) your selfe, did not I comfort my selfe (and so may you) with that Oracle of Solomon, Eccles. 9, v. 11, wherewith closing, I subscribe my selfe,

“ Sir,

“ Your much oblidged friend,

“ fellow sufferer, and

“ faithfull servant.”

“ Durham, April 22d,
1665.”

“ P.S. I pray pr'sent my duty in your next to my Revrd. Ld. Bp. of St. Davids, and my service to Dr. Watson with my excuse for my not writing at this time, you now know the why not.”

“ I. H. S.

“ J. B. filio J. B. pater,

“ S. D.

“ Prenso hanc scribendi ansam ex Smitho nostro Cantabrigiam ituriente. Imminet operosa residentia unde sum cohibilis. Cave ne te transversum abripiat studiorum varietas: ut ut delectat, unitas prodest: Memor prisce illius oraculi quod divinus senex Hippocr. edidit, *ars longa, vita brevis*. Jubeo te frugi, utque tecum habites, & noris quam “ sit tibi curta supellex,” et temporis et ingenii quod humilitate juxtim atque sedulitate pensandum.

“ Admodum Rev. D’num Præfectum Collegii vestratis necnon studiorum tuorum antistitem meis verbis utcunque plurimum salvere proopto.

“ Mater revaluit, Deo gratias, ut ut valetudinaria pro more, (quippe quotidie morimur, quotidie aliqua pars vitæ delabatur.) Ipsa te suâ benedictione, Germanus adfectu impertit. Vale & macte Reginâ pietate, absque quâ homo brutum.

“ Raptiss. IV. Id. Janu.

“ A. U. T. lœc. clb. lxxv.

“ Quid mathematici Cantabrigienses de Cometa?”

“ Isaac, my blessing to you, follow
“ your good father’s advise.”*

* In Mrs. B.’s handwriting.

“ I. H. S.

“ *Isaac Basire to Dr. Basire.*

“ REVEREND SIR,

“ AT Cambridge I was on the 4th of this instant, when I received both your's dated the last week : within two houres of the receipt I set forward for London : I have left the chief of my business at Cambridge undone, as my own exeat, my Bro. Ch. settlement, and a chamber for him, my Br. P. admission, &c., all w'ch will cost mee a journy back for 2 or 3 daies.

“ Yours to Dr. Busby, then very busy, I delivered in my riding habit, that to Mr. Sayer (who entertaines mee with a great deall of civility and thankfulness) on the 6th of May; to my Ld. of Winchester and Mr. Eyles, I p'esented theirs the same day; my Lo. Grace of Canterbury was then in the room: as soon as my Ld. had read your letter, his Lp. told mee he would not write then, (I heard they were going to sit in councill, and the French Ambassador had publick audience that day) but appointed mee to come and receive the answer to-morrow morning, betwixt 7 and 8.

“ Mr. Durell is at Windsor, and will not be in town till next week. Mr. Sayer can p'cure

mee a bill of exchange payable in France, so that I shall need but as many livres as I shall need in France till my bill be paid.

“ Yesterday I was with Dr. Busby; in these words he gives my brothers a character, *they are industrious and good children*, that my Br. Ch. has learning, and is much improved since his coming up, and that very many not so good scholars as he are gone from his school to the university. The Dr. will not p'mise that he is so exquisite and every way qualified as you desire. His advice is, (*you know very well his way and humour,*) that you should call him down to you to try yourself and to give him your instructions (w'ch may be done, as to mee it was, by letter) for his behaviour and studys in the University. The Dr. gave mee his benediction when I took my leave, and desired mee to sup with him and our D. of Durham this night, (whom I have waited on yesterday morning). If Dr. Busby say no more concerning my Bro. I will follow your former instructions and take him to Cambridge and admit him; from thence if you please (which I hope you need not) you may send for him to you.

“ By the next you will receive my Lo. Bp.'s answer and an account of what I could not dispatch by this. I humbly beg your good prayers

for prosperity in all our undertakings and for a blessing upon,

“ Sir,

“ Your dutifull son,

“ ISAAC BASIRE.”

“ Westminster, May 7, 1665.”

“ P.S. You may please to direct your's at my brother's lodgings here.”

“ I. H. S.

“ VERY REV. SIR AND LOVING FATHER,

“ The newes of your arrivall (I hope safe, I am sure prayed for,) I receive with joy and thankfulness, seeing I am deprived of, (upon what account truly I know not, however submitting to my mother's com'and) wayting upon you in p'son. This proxy, 1. tenders my H. duty to you; 2. craves your blessing, and, 3. gives you the inclosed account of my time, spent according to your charge. I do not alledge those deductions directly to apologize for my idlenes, but that you may see the naked truth and sincere account; and if you shall judge that I have not well spent my time, I humbly begge pardon, and promise endeavour of amendment; but if otherwise, then it will

prove matter of encouragement and comfort to have answered your expectation. Thomas White is to give you an account of other concerns. I am here ready, 1. to obey your commands; 2. to endeavour to become serviceable (to my power) unto you; 3. to approve myselfe (factis et verbis) every day more and more.

“ Very Reverend Sir and loving Father,
 “ your sincerely obedient son,
 “ and humble servant,

“ PETER BASIRE.

“ July 13, 1665,
 Stanhop.”

“ *An Account of my Time.* ”

	Daies.
From May the 19th (the day of your departure)	
to July the 13th (the day of your arrivall), are	
55 daies	55
Out of which are deducted,	
1. Sundaies	9
2. Holy Daies	3
On which daies I read nothing but (salvo tuo consilio) practicall divinity.	
3. Spent (as being co'manded) in riding up and downe about yours and my mother's occasions, the p'ticulars whereof I could give you at large,	10
	55
Remaine for my studies out of	
The just number of	33

Wherein I learned and writ out,

1. In Logick, chap. 13
2. In Divinity, pages 36
3. Out of Terentius, many phra. 000
4. Out of the Travells, pages 100

(Finis coronat Opus.)

“ I hope my mother will give you an account of my deportment in your absence.”

“ *Peter Moll,*

“ *To the very Reverend and most excellent Isaac Basire, the incomparable Professor of Divinity, the most worthy Chaplain of his sacred Majesty, the most sincere of friends.*

“ Now at length I may be said vivere et valere, since I find from your delightful letters, dated 3 Ides of Oct. and received 17 Calends of Novemb. that you, my other self, are in health and prosperity. May God continue this happy state to you, for your piety deserves such a reward,

‘ *Necnon incoctum generoso pectus honesto.*’

I can scarcely help making my own, mutatis mutandis, the words of Jacob, Gen. xlv. v. 27, 28. Certainly if fate had not been opposed to

my wishes, and if my religious engagements had not impeded my departure, I should have put wings upon my heels, and oustripped the wind in flying to embrace you in England.

‘ O quam te memorem spoliis Orientis onustum !’

“ I allude to spoils worthy of your holy curiosity, such as Palestine, Syria, Chaldæa, Mesopotamia offer to those who traverse these regions after your example.

“ How I wish that I had had the opportunity of admiring on the spot and in company with you such remains as exist of Jerusalem, Damascus, Babylon, Nineveh, Caramit, Mosul, Merdin, Orphe, Aleppo, nay even of Paradise. But away with vain wishes. Let me beg of you to throw a light upon sacred and profane geography, by giving the world a true picture of the lives, I should rather say of the sufferings, of Christians living under the Turkish dominion; and pray do it in Latin, that I and others who are ignorant of the English language may have an opportunity of examining your work.

“ I admit that the learned D. Hottinger has to a certain degree performed this task by following in the track of respectable authorities; but you who are *αυτόπτης*, what will not you perform? I implore you by all the sacred rites of

friendship to attend to my request; and, as you well know, that talents, which are the gift of God, are not to be buried in the earth, I feel assured that you will not deprive the Christian commonwealth of the valuable fruits of your travels on holy ground.

“ I have received your little English book in the same kind spirit with which you sent it to me. I wish I could understand it without an interpreter. Nay, I wish I could produce something worthy of being presented to you; you would not then find my good will relax towards you, nor that I confined myself to professions only. I rejoice to hear that Great Britain and Ireland are restored in peace and quietness to uniformity of public worship. Would that your most serene and powerful and august monarch were able to root out or to banish “ *ad Garamantas et Indos*” the remains of the Cromwellian system, Anabaptists, Enthusiasts, Quakers, Independents, Fanaticks, “ *fatalia Regibus monstra.*” For till this wen be cut out, till this sink be drained, your religion, your King, and your kingly dignity will never be secure.

“ I hear that you have passed through Crosna in the Marquisate of Brandenburgh; but whether you went straight to Frankfort on the Oder, Berlin, and Hamburgh, or turned to the right

to Stetin, or to the left to Wittenburgh, I am ignorant, and should like to be informed.

“ How I should delight in receiving you as a guest, for I have to ask—

‘ *Multa super Priamo, necnon super Hectore multa.*’

Alas! then, our dear Ashburnham* is no more:—worthy of a better fate! but when did he lose his life, where, what was the cause, and who struck the blow? Baron Keuenhuller still lives in Stiria, and enjoys his patrimony. It is sufficient for his support, but whether it be worth keeping, is not for me to say. For my part, I think nothing worthy of high commendation but perseverance in the religion of the Gospel.

“ I have received honours and rewards in Austria from my most serene and gracious master, far beyond my expectations or deserts. For these I am in some measure indebted to the recommendation of the most excellent and illustrious Baron de Schmerin, the ornament of the court and the age. Thus, after a rough voyage, Fortune has at length cast a favourable glance upon me—Fortune, who

‘ *Post varios casus, post tot discrimina rerum,*’

has restored you to your native country, and

* Dr. Basire’s pupil. See next letter.

the worship of your fathers; for you tell me that you have recovered possession of all the offices and benefices which you lost in the time of the English Sylla. May the prosperity, which has been so long your due, increase! God grant that I may soon see you a Bishop or an Archbishop, or in due course of time a saint! I conclude with the expression of this wish. Farewell! prince of theologians and friends,

“ Your most devoted,

“ P. MOLL.

“ Petershagen, 7th Ides of Apr.
1663.”

In the reply to this letter, which will be found in the Appendix (No. XII. A.) Basire excuses himself from publishing his travels on account of his numerous engagements; and declares, that without exaggeration it would require sixteen months in the year to enable him to fulfil all his duties as he ought. Still, if he should ever have a breathing time, he hopes *συν ᾤεσι* to meet the wishes of his friends on this point.

He then proceeds. “ You have guessed the line of my travels in Germany, namely, from Breslau to Francfort on the Oder, and then to

Berlin. From the court of Dresden, I turned aside to visit the universities of Leipsic and Wittenburgh. In the latter I was received with the greatest respect by the very learned and accomplished professors, and was honoured with an audience by his most Serene Highness the Elector of Saxony. This peculiar favour I took an opportunity of reporting to my own potent and gracious master on my return. I shall never, please God, forget these distinguished personages. I then took my way to the court of Brandenburg, in order to pay my homage to his Serene Highness, who was unfortunately absent; but I received the commands of the most pious lady, the aged sister of the immortal Frederic Count Palatine King of Bohemia, and conveyed them to the most Serene Queen Dowager, then living in England, who was highly gratified by my attention.

“ From Wittenburgh, I went by water to Hamburgh, and crossing the Channel (after sixteen years of voluntary exile, for no other cause than my attachment to my religion and my king) landed, God be praised, after a prosperous voyage, at one of the northern ports of England, called Hull. I found my wife with our five children in perfect health.

“ Our too-quarrelsome friend, Ashburnham, lost his life, I grieve to say, in a duel. You

will recollect that I have often predicted this.

“ I little deserve the honours, which in your kindness you would confer upon me ; I have, however, in consequence of my tardy arrival in England, in part escaped them, and I in part declined them afterwards. Still I am not without hope that I shall at one time or other be relieved from the many and burthensome duties which now weigh me down. For I live under the rule of a King who is not less wise than powerful, and who knows the force of that subtle Italian apothegm,

‘ Assai dimanda, chi ben serve, et taccia.’

“ Nov. 1665.”

L're. to Dr. Smalwood.

“ Σὺ δελε ἀγαθε καὶ πιστε.

“ SIR,

“ IN the throng of so many solemn offices that accompany this great feast, I read out your religious sermon after evening prayer on St. Thomas's Day, for which I do heartily thank you, not in mine owne name so much as of that whole church, much benefited, I hope and pray, by so learned, so laborious, and which is the maine, (Prov. 15, 23,) so seasonable a

service. Inter legendu', I did, currente calamo, committ to paper sundry things, as omissa, which, after I had read it out, I found all supplied, so that I may well style it a p'fect worke, *cui nihil addi potest*, in its kind, only page 65, line 8, I have added every *virtue* or practicall duty, in opposition to every *vice* that follows; and page 124, lib. . I make a quære, why not as well assertory oathes? for the more extensive the commands the better, (*Psal.* 119, 96,) and the opposition in the consequent psal. 97, seemes to favour the amplification. I wish at your next edition, an *Indiculus rerum et Scripturarum* (a great helpe, though the book be little,) there being sundry texts excellently well enucleated; pardon my wonted *παρηγορία* with my friend. If you like my advice, I would I had three copys of it neatly bound, to p'sent, in your name, for want of a better hand, to my Lo' Grace of Canterb', my Lo' of London, and my Lo' Bp' of Winchester, when I goe up in May next to my attendance, (if it please God I live so long,) for truly, under the multitude of my publick ffunctions, I live oppressed, et tantum non ago animam: which utterly hinders me from sharing in the happiness to publish many good designes in embryone, the Book of Sacriledge for one, which, though called for on all hands, and also viewed

by me, still sticks in the birth. Pitty me, and pray for me, I do so for you and yours, and am,

“ Sir,
 “ Yr’ aff’te Friend, Brother, and
 “ humble Servant,

“ ISAAC BASIRE.

“ Stanhop, St. Stephen’s Day,
 “ before Sermon, 1665.”

“ *For the very Rev. Dr. Basire, at his house in
 Durham.*

“ Jesu!

“ REV. SIR,

“ Y^{RS} of the 3d I haue received. Mr. Churchill is at his countrey-house in Somersetsh’. It will not be amisse to imploy Mr. Jones, of our house in his stead. I will first try him, I thinke he will be faithfull. In my last I gave you notice that my Ld. of Carlisle had writ to the Deane, he writ also to you at the same time; and enclosed in yours a coppie of his to the Deane; the B’p would haue a letter writ as from the D. and Chapter, touching the Abridgmt’ of the Privileges of the see, the publick ills, the private losses which might ensue upon the grant of the bills, as also

to appoint some p'son (a lawyer) from them to speake these things to the comittee; my L'd B'p of Carlisle brought mee to the B'p of Exeter, who, upon my begging it, laid his hands on mee, and blessed me. He was pleased to inlarge upon your worth, and say that the Church of England was much beholding to you. I acquainted him with the whole business, he would haue mee bee at the comittee myselfe with him that speaks in the name of the D. and Ch. that I may answer to what these may object, but then you will be open to the B'p of D.'s language, and what else he can doe. The B'p of Exeter saies, that will be nothing; however, you will be so wise as to keep out (I mean as single,) as much as you can. Mr. Rushworth has been very busie, and not to be met with. To-morrow morning wee are to meet at his house in Danby Lane, in the Strand. I was at Mr. Swaddell's lodging and missed. I hope to settle your correspond' with him, however, I shall part with the other at the day. I haue writ to Mr. Roussell and Mr. Jeanse, and Mr. Brathwait, who cannot be with you possibly at the day you menc'oned to mee: my brothers are well yet at Colne.

“The Deane of Paul's has given 40s. for Tuvill's use, God reward him! I shall move Mr. Fframpton to speak to the Master of the

Rolls, who is to allow, as from the publick, something to converts in this kind.

“ The Hungarian I shall visit and doe your comands to him and the rest, as soon as busines in Parliam’t be over if he stay to see an end of this bill, will not be in the countrey time enough at the examination, which is something considerable.

“ Mr. Brewer’s men came to mee for money. Something I doubted of, and so would not pay all till I speak with the master.

“ The terme draws neare, wee must p’vide, and see to get something done to the purpose. God speed!

“ Money will goe quicker away than before. I see I cannot stirr hence till next terme be over, it may be a good while after.

“ S’r Ph. R. has been, and is yet ill, I intend to wait on him. I pray, Sir, give mee your blessing, whilst I am,

“ R’d S’r,

“ Your obedient Son,

“ ISAAC BASIRE.

“ Gray’s Inne,
Jan. 8, 1666.

“ My duty to my mother, &c.”

*L'd B'p of Carlisle to I. B.**

“ GOOD MR. ARCHDEACON,

“ I SHOULD have ceased your trouble while our tedious session holds, but that I cannot omit to tell you a passage in the H. of Peers yesterday; viz. when in the bill for na'ulizing was the third time read, *a L. of the Baron's Bench* moved that the name of Isaac Basire (which he supposed ment you) might be razed out: for that, said he, in his prayers for the K. he leaves out his title of France, naming only Great Brit. and Irel. This motion was repelled with so great hon'r to your selfe, that your best frends could not have invented a better way to dignify you in so great an assembly. The Duke of Yorke first, leaping out of his chaire, prosiliens ex cathedrâ, declaring the King's and his owne knowl' of you,

* Edward Rainbow—entered at C. C. C. Oxford—removed to Magdalen College, Cambridge, where he was successively scholar, fellow, a noted tutor, and in 1642, master. Dispossessed in 1650 for refusing the Engagement. In 1660 restored to his college, and became chaplain to his Majesty, and dean of Peterborough. Two years afterwards, vice-chancellor. In 1664, bishop of Carlisle, where, in 1684, he died. Author of a few sermons—gave £150 towards the repairs of St. Paul's Cathedral.—*Walker*.

and that they had heard you use that title, knowne you beyond the seas, with expressions too many to be here inserted. The B'p of Winch' seconded, and told that as deane of the chappell, he knew you the King's Chaplain, and to have used that forme, with other elogies of your selfe. The Archb. of York followed, and added, that all this grew from the sinister suggestions of one Wharton, who contended with you about tithes, and who, by your meanes in part, was lately frustrated of his designes at a committee. The Earle of Carl' continued to speake much of your worth and eminency, and some others pursued, and many more were ready to have appeared for you, but that the Lo' who gave the occasion, did retract, and acknowledged his misinformation, and at the end declared his satisfaction, &c. I cannot be convinced that modesty and reverence of that assembly, ought to permitt me to be a speaker in this my first appearance; but if there had been need, I should as easily have pleaded for one, in my esteeme, a father, as Cræsus his dumb son, when his was in a more apparent danger. I think it was the *E. of Northampton* that pleaded your having translated our Liturgy into vulgare Greeke, &c. But I cannot tell you halfe of what any one there spoke in your defence, so that truly I must congratulate you on

this so great a victory, wherein you never struck, as wee say, one stroke, but had as great champions on your side, in some respects, as Christendome affords. There hath been no revivall of Mr. Wharton's busines, nor is like to be this session; but if I should tell you that *a Popish Lord*, who, on Munday last, told my Lo. Grace of York this story of you, (as his Grace informed me that day,) and that one Mr. Fetherstonhaugh had reported it, you would beleeve Mr. Wharton had a hand in it, for *the Popish Lord was very busy at the Committee for Mr. Wharton*, but I had told his Grace before of the oppositions which Mr. Fetherstonhaugh had made against you. The time will permit no more. I commend you and yours to God's grace, and remaine,

“ Your very faithfull frend,

“ EDW. CARLIOL.”

“ Savoy, Jan. 24, 1666.”

“ *To the verie Reverend Dr. Basire, at his Prebendary House in the Colledge of Duresme, Durham.*

“ REVEREND SIR,

“ Mr. Peck intends the next weeke to meete Mr. Grove, and get the key of his study, to get his booke which is in the Col-

ledge, and then may you have the whole of our accounts. That you have them no sooner is not our fault, but our tutor's, who promised to send his booke three moneths ago, but wee have not seene him since. He is in Kent, with the Lord Maidstone, his pupill. Notwithstanding this neglect of his, he is thought to be a man every way worthy, and is beloved of the M^r. He hath touched all the monies you have sent, but when you are pleased to send againe, it were not amisse rather to let my bro' Isaac touch it. The p'ticulars of our last quarter's dyet (to wit, from the 22th of June to Michaelmas Day,) my bro' Charles doth send you, I shall therefore here only instance generally what it hath cost me this quarter.

	£	s.	d.
In our dyet	6	13	11½
In tuition	1	0	0
For my bed and sheetes, which I hyre a quarter	0	11	0
For mending and turning my (only) suite, for bookes, Toba. and private expenses, wherein may be mentioned (yet which I would omitt, but that you delight in punctuality,) some shillings given at the receipt of the Sacrament, dayes of fasting, and publick collections. I say in all, in these private expenses	2	4	6
	<hr/>		
Total of our quarter	10	9	5½
	<hr/>		

“ Wee might table out for £4 a qre., but Mr. Peck thought to have lessened expenses by keeping house: what to do, he resolves not till

he see Mr. Grove. May it please you to send me my trunke, for I want some winter cloathes in it. You may direct it to be left at Mr. Finche his house in Lynn (a noted man,) to whome I have spoken about it. It may come from Newcastle to Lynn, and thence by water 30 miles, till it come within a mile of our Colne towne. The want of a bed and 2 paire of sheetes, puts me to the charge of 11sh. a qre. Besides this quarterly expenses, all the members of colledges are put to charges in detriments, though absent. The Lord remove from us the occasion of our abode here! expecting which, I remaine,

“ Reverend Sir,

“ Your dutifull Son,

“ Colne, 8^{ber}, 13, —66.”

“ PETER BASIRE.

“ Be pleased to present my h. service to the Reverend Mr. Wrench.* May you not be offended that I name Tobacchow here, for lesse I take than I did by halfe, each day, stinting myselfe, but I pay a dearer rate for it. I beseech you, vouchafe (if safe) to send me my trunke, for I want a trunke, and would buy none.”

“ I. H. S.

“ Admodum R^{do}. Patri I. B., C. B. filius.

“ *Εὐδαιμονεῖν.*

“ Sumptus retrolapsi trimestris factos, tibi quo par est officio (admodum R^{de}.) exhibeo. Nec certè quicquam porro lubens quod impertiam habeo; verum ne velox fama (rem semper augens deferendo) pestem jam denuo eruptam aliter quam est vobis representaret, veritatem paucis aperiam, quandam nempè gravidam hic lue contagiosâ correptam statim atque peperit expirasse; familiæ reliquos ad præstitutum locum ablegatos (Deo G.) incolumes ac intactos fore, ex quo (quantum arripimus) nemo concidit: cura omnis insuper diligenter adhibetur ne ulterius pergat invalescens; sed ni custodiat Deus, custos incassum vigilat.

“ Valeas ac vivas,

“ Admodum R^e:

“ Sic optat studiosissimus benedictionis
filius

“ CAROLUS BASIRE.

“ Dat. Cantabrigiæ e Coll. Joannensi,

Imo. Cal. Maii A. U. T. cīō iōc lxvi.

“ P. S. Officium matri, amorem reliquis, ut præstes obsecro obsequiosissimus.”

.. *Lady-day Quarter, 1666-7.*

Received by Mr. Peck.	£5		
Received by Green.	10	£.	s. d.
Steward p. 1 man		0	4 4
2 men		{ 0	1 7
		0	12 6
Coales, Feb. 28th		0	1 8
Necessaries		0	5 0
To Mr. Peck		0	9 9½
To the Chapell Clerke		0	1 0
Balls and Barres		0	1 0
Necessaries		0	5 0
Steward—the 3 men		{ 0	2 4
		0	12 2
For linnen		0	14 0
Carriage of the money		0	1 8
Taylor's bill		0	10 6
Hire of a bed and curtains		0	6 0
Bedmaker		0	4 0
To lente the Cooke		0	1 0
To Mr. Spense		0	7 9
Shoemaker		0	4 9
Laundresse		0	5 0
Draper's bill		1	0 4
Chamber rente		0	5 0
Tuition		1	0 0
Sum		7	16 4½
Debit		£5	12 9

“ I. H. S.

“ Charissimo filio Isáco, Isácus Basirius parens.

“ S. D.

“ Responsurus ad binas tuas novissimas, cohibitor esse cogor præ temporis angustia, et negotiorum mole. Redux ego, incolumis, Deo gratias, a labore ad laborem revolvor. Ternas conciones superiore hebdomadâ emensus, insequenti Visitationem Northumbriæ obituriens: Hanc excipit concio Cathedralis, quam subsequuntur Comitia Forensia. Interea sepultus jacet, jacebitque, meus de Sacrilegio tractatus, temporis præopportunos, atque ideo omnium votis juxtim, atque etiam Ecclesiæ necessitate expetitur. Summa hic pecuniarum penuria. D. Whartonus spem fefellit, redituum $\mu\alpha\lambda\acute{\iota}\sigma\tau\omicron\varsigma$ γὰρ: Deus prospiciat. Amo te de tuâ fidelitate circa fideicommissum. Perge liberare conscientiam tuam, atque eo ipso perennare meam in te benedictionem. Eventum Deo Committe. Mater, soror, frater, tui sunt memores. Vale, ora, stude.

“ Raptis, Dunelmi pridie . . . A. U. T.
cio hoc lxvi.

“ Saluta D. Protutorem officiosissimè.

“ Omnipotens ex alto benedicat tibi propitius.

“ Salutem et benedictionem fratribus tuis, ad quos rescribere destino, proximâ occasione, si dabitur.”

In this year (1666) Bishop Cosin was in controversy with the Dean and Chapter of Durham, on the subject of certain queries respecting the Cathedral Church submitted by his Lordship to them. Cosin was anxious to restore the Church to its ancient state by prompt regulations. It might appear, however, that he sometimes required impossibilities, and accordingly the answers to these queries were not altogether satisfactory to him. Indeed, at this period, he had become somewhat fretful, and impatient of contradiction. He had a heavy charge, and had undertaken it late in life. Answers to all the bishop's queries, those respecting the proceedings of the body, as well as those relating to his own stall, are found in Dr. Basire's hand-writing, a circumstance which may lead us to conjecture that he was found particularly useful in resisting episcopal encroachments.

*“ For the Rev. Dr. Basire, at Dr. Busby's
house in Westminster.*

“ SIR,

“ I RECEIVED your's of the 14th instant, wherein you mention nothing of searching the Remembrancer's Office, where I suppose

there is not only a record of the charge of the diocese of Durham for the whole sume of a subsidy, but a particular list of all the benefices and dignities which make up the charge, and I have reason to beleeeve there is noe mention of the dean and chapter in any former payment, for I remember well that my Lord Ashly made enquiry there. And if it doe not appear there that we have payd in former times, the matter will be soe clear on our side, that I can not think that the Barons of the Exchequer will give us soe much trouble as to send out any processe. As to that which you desire of Dr. Naylor's Hay corps, Dr. Dalton hath desired to have it, and noebody appearing for it but himself, it was easily granted him; but now you put in for it he is ready to leave it to you, and to take yours, and if Dr. Neil doe not put in for it upon the same account of seniority, I know not how any body else can interpose. We have much busines for a chapter, but we cannot make up one till Mr. Greenwil or you return; many tenants would come in, but we cannot seal their leases, and if my Lord send his mandamus to install Mr. Durel, we shall not be able to doe it, and you know how apt he is to think we doe him not the right which we should, if any busines of his suffer any the least delay; you know your owne occasions, if they be like to

detain you any long time, I pray desire Mr. Greenwil to make what hast he can. I fear the Dean of Carlisle may be cal'd thither before long, and we shall be again at as greate a losse. My service to all our friends with you.

“ Your affectionate servant,

“ JO. SUDBURY.

“ Duresme, Jan. 19, 1667-8.”

Dr. Gunning to Dr. Basire.*

“ *To his Reverend friend the Archdeacon Dr. Basire, at Dr. Busby's house in Westminster, these present.*

“ I wish myself often with, and now very heartily remember my best services and love to that good society there, Dr. Busby, Mr. Thurscrosse, Mr. Thorndick, Mr. Crouch, &c.

“ MR. ARCHDEACON,

“ I present you with my humble service, and with it I send these few lines to give

* Born in the year 1613, and educated in the free school at Canterbury. He refused to take the Covenant, and was in consequence ejected from his fellowship at Clare Hall. He had afterwards a congregation in the Chapel of Exeter House, in the Strand, where he read the Liturgy, preached, administered the sacrament, and strenuously asserted the cause of

you many thanks for all your kind remembrances of mee, and your many welcome letters and tokens, especially your seasonable booke against sacriledg. I pray God defend both the booke and its author, and the Church and her dues, with all which it defends. You will not I hope interpret my not oftener returne of letters unto you, then as an effect of my pressure under a multitude of businesses, and as an acknowledgment that I have nothing to add to what you say, whereby I might doe you any service, though I might oftener make a representation to your selfe of mine owne. I pray God reward your labours, and accept vs all. I heare you have pitched vpon the bearer hereof, Mr. Walthall, for your curate in the North. He is a Batchelour of Divinity and Fellow of our Colledg, of a good conversation and learning (and especially that which is required in a preacher for such a place). I wish vnto you much content and fruit by his labours, of whom

the Church of England when the Parliament was most predominant. For these irregularities he was often sent for and reproved by Cromwell. Besides these labours, he was a constant disputant with the Sectarian leaders.

Promoted to the See of Chichester in 1669, and in 1674 to that of Ely. A man of great energy, diffusive hospitality, unbounded charity, and of so unblameable a life, that his most factious adversaries could never fasten a charge upon him.—

A. Wood.

I conceive the same good opinion and hopes which I perceive you haue of him. I am sorry that by the intervention of the sicknes and our parting sundry wayes, your sons and I were not better acquainted; you would else have certainly better understood the great respects which I beare you; but all events are disposed of by that Providence in which wee all cheerefully rest, and I in Him. Your faithfull and affectionate servant,

“ PET. GUNNING.

“ Febr. 21, A.D. 1667.
St. John's, Cambr.”

“ *For the Reverend my honored friend Isaack Basire, D.D. Chaplayne in Ordinary to his Sacred Ma'ty, Archdeacon of Northumberland, in Duresme.*

“ SIR,

“ I received on Saturday the learned pr'sent you sent me in your booke* of Sacri-

* A second and much enlarged edition of his work on Sacrilege, of which he says in his Epistle Dedicatory to Charles II., that it is “ a piece which was rough-cast two-and-twenty years before (inter tubam et tympanum) at the siege of Oxford.” The title is as follows, “ Sacriledge arraigned and condemned by St. Paul, Rom. ii. 22,” and the object of the book is to aggravate the crime of Sacrilege, by which is meant

ledge arraigned, &c., which I fell to, appetitú sacrilego, as greedily as a fanatique would doe to the patrimony of the Church. Indeed, I grudged myselfe sleepe till I had read it over and over, and must, without flattery, vpon a serious result, give it the elogy of a most elaborate and learned piece, such as I can rather admire than tell how to com'end. You have hitt this Goliath in the forehead, and I cannot but give you the Io Triumphe. I see him already with his act of compr'hension, and all his other state harnessse about him, falling before you, and the whole Church of England shouting for victory. Beleeve not (Sir) these vipers will dare so much as hisse ag'st you. There is not where the most censorious monster can fix a tooth. Your arguments are apposite and irrefragable, your deductions and conclusions magisterial, your style close and proper,

the spoliation of the goods of the Church. It is a dry and laborious dissertation, in which a great deal of learning is brought to bear, in a somewhat fanciful manner, upon the sin of those who had usurped the station of the English clergy during the rebellion. This work was highly lauded by Dr. Basire's friends: how it was received by the parties opposed to the Establishment does not appear. The Papists would probably be pleased to think, that while he quelled the Puritans, he confirmed *their* rights; and the Puritans would hold, that while he made good his cause against the former, he fought *their* battle.

and the whole worke such as becomes the cause of God and the gravity of a priest, striking the inward recesses and consciences of men. You have the honour to stand in the gapp and crush this monster, which nowe beganne againe to lift vp his head, warm'd and cherished with the sunnes of royall indemnity, and the favour of great bad men. May Hee whose cause you have thus stoutly defended give you the rewards of this and your other great publique labours for this Church! Howe happy wee if this spirit were att the helme? and that the brother of this Gittite (*Simony* I meane) had met with such an Elhanan there to combat him! O! that wee might hope you would once more enter the lists, and double that laurell which allready attends you! Pardon mee (Sir), you see I cannot keepe my penn from running in all hast to congratulate you on this publique occasion, and (though thus confusedly, yett) to thanke you for the honour you have done mee, you will therefore lett my zeale and duty plead in barr to the rudenesse of this letter from (Sir),

“ Your most obliged servant

“ J. CRUSO.

“ This
3d of March, 1667.”

This letter is a specimen, amongst some others, of the style in which the Curate of Stanhope was wont to address his principal.

“ I. H. S.

“ *Doctissimo, maximè Pio, Dominoque meo admodum Reverendo, Domino Isáco Basirio SS. Th. D. &c.*

“ S. P.

“ *Ædiles tam veteres quam novos de Reliquo sæpiusculè consului: Illi, quid, et ubi sit, hos fecere certiores; atque his etiam in eodem colligendo, opitulari lubentes pollicebantur. Ob absentiam tamen Magistri Fetherston, ob defectum authoritatis, ob quorundam debitorum pervicaciam, ob aliorum autem inopiam (quidam enim potentes noluerunt, alii vero volentes solvere nequiêrunt). Quamobrem nondùm totum, licèt jamdudum partem, comparaverint. Satisfecimus Matheo Atkinson; et (reduce Duce Fetherston) Collins celeriter absolvere sponddit D^s Morgan. Valet Grex universus. Dignissimam Dominam meam, uxorem vestram; et honorandos amicos meos liberos vestros; plurimâ salute (meo nomine impertias) obsecro. Dominus Jesus, omnia et singula negotia vestra auspicato eventu compleat, coronetque; ac Reverentiam insuper vestram. diu nobis su-*

perstitem, et incolumem conservet. Ita apprecatur.

“ Reverentiæ vestræ observantissimus

“ AMBROSIUS MYRES.

“ Datum Stanhopæ,
4to Kall. Augusti,
A. U. T. CIÐ IÐC LXVII.”

Letter consolatory to Mr. H. Wharton, upon the death of his eldest son.

“ SIR,

“ CROSSES (to w^{ch} wee are all borne by nature, and subject by desert,) may sometimes come too soone (such as yours), in respect of expectation, yet never too soone in respect of God’s providence, and of our preparation for, and submission to it. But comforts (here on earth) can never come too late, if we entertaine them with a fitt disposition: therefore, though I suppose you (being a Christian) want not the comforter within you, yet out of my love to you (in the midst of all my publick employments here), I could not neglect this charitable office of condoling you for the late losse of your eldest son (mine owne case once, and why not?

was not the first-borne God's owne* by Divine prerogative?) Though I hope your son is not *amissus*, but only *præmissus*, the pious consideration whereof was David's cordiall, in your case, that *now he is dead, wherefore should I fast?* [or mourne] *can I bring him back againe? I shall goe to him, but he shall not returne to me.* † This should be our serious meditation. When the philosopher, though but a heathen, heard of his son's untimely death (your case), but sudden and violent death by the sword (your case is better), his patient and wise answer was, *Sciebam me gemisse mortalem.* But we, Christians, that believe and hope for another world, a far better world, may comfort ourselves wth this assurance, that as wee and our children are borne mortall by nature, so by grace through Jesus Christ our Lord, wee may become immortall, and then wee may be sure wee shall meet againe in glory. 'Tis God's mercy w^{ch} calls for your thankes, that when he might have taken away all your's at once (as he once did Job's), ‡ he is content with one only, and leaves you all the rest (whom God blesse). 'Twas that great Lord Verulam's observation, that *blessings* (temporall) *were the*

* Exod. xiii. 2.

† 2 Sam. xii. 23.

‡ Job, i. 19.

lot of the Old Testament ; but crosses (sanctified) the portions of the New, w^{ch} are abundantly recompenced wth farre better p^rmisses. Sir, wee live and survive in our children (if godly); but their death before us should teach us to dye dayly to the world, and to all worldly things, (for this world passeth away;) † you may comfort your selfe wth the wise man's sacred philosophy, ‡ upon this very case of yours, you may, I say, (with hope and charity) safely suppose, that *he pleased God, and was beloved of him, so that living amongst sinners, he was translated, yea, speedily was he taken away, least that wickednesse (for the whole world lyeth in wickednesse) § should alter his understanding, and deceit beguile his soule, he being made perfect in a short time, finished a long time, w^{ch} (God alone knows how long) wee that remaine are to undergoe. That by his holy spirit (without w^{ch} all outward applications are but Job's || comforters—miserable comforters), God may inwardly seale all these comforts to you, and the sad mother (for whom my prayers, and to whom my service), as it is now the designe and endeavour, so it shall**

* Matt. v. 4 ; Jo. xvi. 33.

† 1 Jo. ii. 17.

§ 1 Jo. v. 19.

‡ 2 Wisd. iv. 10, 11. 15.

|| Job, xvi. 2.

be the hearty devotion and earnest expectation of,

“ Sir,

“ Y^r aft^e friend and faithfull

“ servant,

“ ISAAC BASIRE.

“ From my Study at Durham,
this 8th of Jan. 166^o/₈.”

“ P.S.—I have lately by letter recommended the good education of your son to Mr. Paul.”

“ *For Dr. Basire, Archdeacon of Northumberland and Prebendary of Durham, att his house in Durham.*

“ December 8th, 1668.

“ MR. ARCHDEACON,

“ I had your letter sent by yesterday's post with the inclosed informac'on of the seditious meetings at Newcastle. I had the same informac'on from the Deane of Carlisle, only with this difference, that hee sayth the number of the conventicle was 3000, and your note sayth only 500. But what answer I haue given to him, I will give to you also.

“ I commend your zeale which you haue for the suppressing of the seditious and numerous

assemblies at Newcastle, wherewith I was acquainted before by Mr. Naylor, the Vicar there, and now again by your selfe and the Deane of Carlisle. All your informacions I have, by the King's com'and, represented unto the two principall Secretaries, who say they will acquaint the Privy Counsell with it, and give me an account thereof as soon as they can. In the meanwhile they say that numerous conventicles are frequent here, both in London and Westminster, neere his Ma'ties own court, and they doe what they can to repress them, by making the people whom they take there to pay severall fines and sums of money to the poore. I wrote lately to Mr. Chancell. E. Barwell, about this matter, when the Newcastle saints met together 500 of them upon All Saints Day, and sung the 149 Psalme in great triumph. And I could wish that Mr. Chancellor would presently take the paines to goe to Newcastle, hee and you or Dr. Carlton, together there to conferre with the Mayor (whose wife the Deane of Carlisle sayes by a strong report was present at the last conventicle of 3000 people, as Mr. Ralph Davison related the matter to him), and with the rest of the Governors and Justices of Peace in that towne, urging them earnestly to put the lawes now in force against the four principall heads and ringleaders of the faction,

least the mischief spreads further, both in that towne and in the country about them. If I were in the country, I would goe thither with you in person. In the interim I shall not be wanting at this distance to doe all I can, who am,

“ Sir,

“ Your very loving friend and servant,

“ JO. DURESME.

“ *Posts.*—I pray take no notice at Newcastle, or to others that shall tell them of it, that I haue represented this matter to his Ma'tie or his Secretaries and Councill, for then the four ringleaders will heare of it, and perhaps fly and shelter themselves in other places to doe more mischiefs hereafter; but desire Mr. Chancellour to deale only with the Major and Justices of Newcastle to put the laws in execution, which the King and the Councill expect from them, as I doubt not but they will heare very shortly; especially for ridding themselves of the four ringleaders, that they may trouble the town and country no longer.

“ I wish you had told me the Xtian names of the four ringleaders.

“ Sir Gilbert and my daughter remember them both to you and your wife.”

“ To the Reverend Dr. Basire, Archdeacon of Northumberland and Prebendary of the Cathedral of Duresme, at Duresme.

“ REVEREND SIR,

“ I see by a letter of Mr. Collingwood, that you have received my last pack from Windsor. I now have been in town almost a fortnight, where I have heard of nothing worthy to be imparted to you. The Prince of Tuscany is landed; 'tis thought he will be made a knight of the garter, and also the Duke of Somerset, and that they will both be installed, together with the King of Swedland and the Elector of Saxony, on St. George's day next, at Windsor, whether some of the King's servants are gon to see if they can fitt the house against that time. The Duke of Buckingham has not been seen at court all this week, ever since the King's return from Newmarket, which makes people talke much of the Premier Minister of State. He is not at his house by Whithall, neither is it known where he is in the country. He is dayly expected by his frends. I have againe received a post letter from Monsieur Claude, desiring me to call for these authenticated copies he begs of you to insert in his book. I have mentioned you in

the antepenultimate caput of my book, which will be printing on the latter end of the next week. I doe it in these words, which I pray amend, if amisse:—*Quanquam totus populus Israeliticus in tredecim omninò Tribus dividebatur, vix tamen illius partem sexagesimam sextam constituisse Tribum Levi, in eruditissimo libro cui titulus Sacrilegium in jus vocatum et damnatum nuper edidit vir rev. et suo merito clariss. Isaacus Basirius, vigilantiss. Northumbriæ Archidiaconus, et R. M. à sacris, is ipse quem ut doctissimu' laudat clar. Moresius Groninganus, &c. . . .*

“ I have sent this day a pack for you to the Richmond carryer, wherein there is, besides Dr. Casaubon's book, two French Liturgies, one bound for your daughter, the other unbound for your self, as you appointed. I had occasion to be much at court this last week, and methinks there is there a better aspect towards the throne and church affaires. Mr. Secretary Trevours was very civil to me twice that I was with him, about a frend's businesse. My L. Keeper has protested that he will part with his seal before he consents that my L. the Bishops should be lessened either in their power, dignity, or means. Sir Edw. Windham was present. My book will certainly be out for the next term, and so will, I hope, my Latin translation of the Litur-

gie. I shall not faile, God willing, to be at Duresme with my family at the latter end of June, to begin my residence the 5 of July. I have not yet seen Capt. Cooper, nor heard of him, and so I have desired Dr. Brevint, who sent me word that those who were the late farmers have been with him, to know whether we were agreed, to tell them noe, and that they should pay him nothing, but keep my half yeare's rent against I come: and I desire the same favour of you. I believe Mr. Collingwood will do me the kindness to speake to Joblin and the others that have Witton Gilbert in their hands * * * * *. My wife kisses your hand, and we both your ladye's, for whom we pray, and desire your daughter to accept of the Liturgie I sent for her.

“ Your most humble and

“ obedient servant,

“ J. DUREL.

“ London, March the 27th, 1669.”

“ March 30.

“ This letter was forgott Saturday last; but the pack with two French Liturgies, one in quire, the other unbound, and Dr. Casaubon's book, was that day delivered in for the Richmond caryer. Yesterday I was certainly informed that a very strict order is given by the King

himself, and in council, to disperse all the meetings in and about the city, and that his M^tie did speake with much affection of the Church of England. What this will produce after the liberty given to and taken by the Schismaticks, time will shew : I fere, as much as I hope.”

A Letter gratulatory to Mr. H. Doughtie, for the Exemption of the Parish of Eaglescliffe from Heresy, Schisme, and Rebellion.

“ Durham, July y^e last, —69.

“ MR. DOUGHTIE,

“ IN answer to your last of the 25th instant, I, I have communicated to my Lo. Bp. and also delivered to Mr. Archdeacon your returne about Conventicles. The praise belongs to God that the Church of Eaglescliffe is a Virgin Church as to Doctrine, I pray God it may prove such also in point of Discipline, I meane life and conversation, (but I feare) that you and I might, at the great day, be so happy as to present it according to II. Cor. 11. 2. Your part and mine is to co-operate towards it; and then, whatever the successe be, wee may be sure that Isaiah 49. 4, provided wee do sincerely and sedulously, 2 Tim. 4. 2. Amen.

“ 2ndly. As to the Church-yard-wall. If what is done be well done, I shall be glad, for Mr. Archdeacon is coming to visit that Church shortly: and then, if what is done be not well done, as becomes a place consecrated for the Saints’ Dormitory, then what is done must be undone, which will double the cost. You shall be welcome at the Assizes, or whensoever. I praise God for the health of you and all the Parish, whom, commending to God, I remaine

“ Your affectionate brother to

“ serve you,

“ ISAAC BASIRE.

“ P. S.—I thanke God, once againe, that in my fifteen yeares voluntary exile for my Religion and Allegiance only, that parish was so well principled that, upon my first enquiry, onely one (shall be namelesse) tooke up armes against the King, against which Rebellion, upon Whitesunday, 1643, I precautioned them, before I delivered unto them the blessed Sacrament of the Lord’s Supper.”

The Vicar of Newcastle to Dr. Basire.

“ REVEREND SIR,

“ YOUR unpromerited goodnes hath given mee encouragement to become at present a humble suitor to you, that, when you come to Newcastle, you would please to do mee the honor to take a homely lodging in yo' Servant's house. I cannot commend it for any thing so much as privacy and retirednes; being free from the noyse and trouble of disorderly persons, which, in a house of publike entertainment, though very carefully ordered, will some time or other be a gravamen to a pious spirit and contemplative braine. Hereunto I am encouraged by your acceptance of the same lodging at the last Assises.

“ It is an honor I have been long ambitious of, but could never, till of late, bring my house into order; but now our Architects ultimam apposuerunt manum: it is in such a condition as I must not expect to have it better, and I am very glad and thankfull that it is so well; for however the suite between this Towne and the Deane and Chapter be the pretence, I verily beleve that my endeavor to suppress convenicles both by preaching, and complaining, and writing, is the originall of that disgust w^{ch} I daily heare the Magistrates have conceived

against mee. Non indignum est, me pati, quæ Christus passus est. Contradictions and oppositions of men, contempts and oppressions, are the certaine entertainment of the children and serv^{ts} of God. I shall be more happy in their frownes if God draw mee thereby neerer to himselfe, and prepare mee for suffering of whatsoever his gracious wisdom hath appointed for mee, then they can bee by having brought downe so low a shrubb as I am. Their conquest is not great; but if God bring mee this way into heaven, my acquisition will infinitely overpoise whatsoever I can suffer here. But I am troublesome, manu' de tabula? My humble service to your Noble Lady, to Madame Mary and your whole family, with my thankfullnes for your generous entertainment given to mee, I only take leave to subscribe my selfe,

“ Revrd Sr,

“ Yo^r most affectionate and
humble Servant,

“ T. NAYLOR.

“ Newcastle,
Ap. 30, 1669.”

“ These

“ Ffor the Rev^d and my much Honer^{ed}

“ Ffriend, Dr. Isaak Basire,

“ Archdeacon of Northumberland,

att

“ Durham.”

“ MY LORD,

“ SINCE your Lordship’s journey, I did, according to your order, attend the Quarter Sessions, where nothing was moved of that w^{ch} wee suspected, and for which I was prepared; but I do heare their agents above will endeavour *manibus pedibusque obnixe omnia agere* to drive on their old businesse at this new Session, but I hope they will speed no better now then before: Interest enim reipublicæ ne quid innovetur: at this time especially ’tis dangerous *quieta movere*. From the Sessions I proceeded to my Visitation in Northumberland, (in a most tempestuous season,) where, as my wont is, I did visit Ecclesiastim, as many churches as I could, sundry of which scandalously ruinous, and the sequestrations very difficult, if not impossible, men being loath to undertake them against such potent patrons as the Duke of Newcastle, for one, one of whose churches, (*Hepburne*) in Morpeth Deanery, I saw upheld with no lesse than 13 rough-hewen props, so as none dare officiate there without imminent danger; (I suppose ’tis more then His Grace knowes) yet I blesse God, by injunctions, I have prevailed for the repairing of some, as Felton by name in the Deanery of Alnwick, which was downe, body and chaun-

cel, but have now found all new leaded and seated: from thence I returned to Newcastle, where I did earnestly entreat y^e present Major, Mr. Davison, (a good man) to have a special care of three things, the maintenance of the orthodox ministers, the choice of a good schoolemaster, well principled, and the suppression of Conventicles, whereof one was kept y^e Sunday before (October 17,) at Pringle's lodgings, (M^{se}. Shaftoe's house) from four to 8 in the morn. The Major promised mee that upon information he will proceed effectually. At my returne to Durham I met with the noise of a crewe of highway robbers, (Barwick, they say, the ringleader) who have beene so bold as to attempt sundry houses, as that of Mr. Peacock's neare Durham, Mr. Barker, neere Pearce Bridge, and Mr. Pearceson, minister of Great Stainton. Thence being removed hither to Eaglescliffe, (to reside with my family for a time,) on Saturday last 3 of us had a meeting, at Sir George Vane's, where was Mr. Ra. Davison, where we resolved to send to the justices of those wards, to whom it properly belongs, to order watches, &c. about the places of their haunts, which, if neglected, wee will take the best course we can. Meanwhile we have bound to the good behaviour and to the next sessions 2 notorious harbourers of those leude

persons, (one Buttrick and another John Ward by name, of Haughton neere Darlington,) and by them wee have made some discoveries: one Orde, a notorious mate of those robbers, I found in the Gaole of Durham, to be one of my auditors there on Sunday was the fourtennight. 'Twas lately reported that the Archbishop of Glasgow was committed to the Castle of Edenburgh, for refusing to restore some notorious non-conformists in his Diocese. And now, My Lord, I must crave your pardon for that, in obedience to your order by my son, I have tyred your Lo^p. with this tedious narration, (I will doe no more so) begging your benediction, I remaine

“ Yo^r Lo^p's. faithfull and most
“ humble Servant,

“ ISAAC BASIRE.

“ Eaglescliffe, 8 of Nov. 1669.

“ To the Lo. B^p. of Durham.”

“ HONOURED SIR,

“ I AM not unmindfull of my great obligations to you for your manifold tokens of respect and kindnes shewn to me. Give me leave to request one favour more at your hands, and that is, to let me know, by 2 lines, whether in your travells you ever met with Lot's

wife's pillar, whether you tasted of it and found it saltish, and what shape it bears at this day. *Josephus** reports that he saw it, but describes it not. The occasion of my query is this:— Dr. Tonstall, p. 32 of his small piece ag. Scarb. Sp., fancies that shee was turned into marine salt, which cannot bee; it would have speedily melted with the moysture of the air, and so could not minister an occasion of remembrance to future ages, to take heed of the like disobedience and curiosity. I rather judge it to be a pillar of minerall salt, which dissolves not with moysture, such as Pliny tells of, (lib. 31, Nat. Hist. c. 7,) which may serve for building as well as stone. I am ready to send up my Answer to the Presse, only shall wait your resolve to my query. Accept, I pray, to your self and lady, the syncere respects of,

“ Worthy Sir,

“ Your most affectionate

“ friend and faithfull servant,

“ R. WITTIE.

“ York, 4 March, 23, 7^o.

“ For the Reverend and my ever ho-
noured Friend, Dr. Isaac Basier,
these

at

Durham.”

* Lib. I. Antiq. Judaic. c. 19.

*To Dr. Turner, Master of St. John's College,
Cambridge.**

“ Durham, Friday, May 6, 1670.

“ REVEREND SIR,

“ AT my return from my late Visitation in Northumberland, and my subsequent tedious circuit to keep the Deane and Chapter's courts, being this year angariated to be their receiver, (a burthensome office to an old climacterical man LXIII., overladen already.) Well, I found your very kind letter, for which my most hearty thanks; only, sorry I am that you have prevented me: for had I been ascertained of your settlement, I had winged away my congratulation, as much due to the College for you, as to yourselfe for it. And now, Deo gratias, as I lately performed that office to your

* *Francis Turner*, son of Dr. Thomas Turner, Dean of Canterbury. Educated at Winchester School; Probationer Fellow of New College, in 1655; Master of St. John's College, Cambridge, in 1670, on the resignation of Dr. Peter Gunning, which preferment he held nine years, and then resigned on account of dissensions in his college. In 1683, Dean of Windsor, in the place of Dr. I. Durell; and in the same year advanced to the See of Rochester. In 1684, translated to Ely. One of the seven bishops committed to the Tower in 1688. Two years afterwards deprived of the Bishoprick of Ely for not taking the oaths to William and Mary.—*A. Wood.*

right reverend predecessor, so to you, totidem verbis, my appreciation was, and now is, *Largiatur D. T. O. M.*

“ Ingressum felicem
Progressum feliciorum
Egressum felicissimum,”

and that with the usual acclamation of the Greek Church to their Prelates, *εις πολλὰ ἔτη*. Naturalists observe that noble plants by transplantation improve to a greater prosperity; as I am confident you will succeed in the labours, I hope and pray you may happily in the rewards, *incitamenta virtutum*. Meanwhile I blesse God that my branch is planted under the healthful shadow of such a Gamaliel, whom I desire you to favour no further than *quandiu se bene gesserit*, not else, 'tis my promise in all my recommendations. Next to reall piety, in his studies I have recommended unto him the culture of the Latin Tongue, (not omitting the Greek and Hebrew,) that he may speake and write that *congruè et eleganter*: 'tis a golden key to all other good learning; I wish he may be capable of real pupills to adorn his fellowship. I shall rejoice to prove your colleague in our month, or next it; but indeed (to you *sub sigillo secreti*) I doe intend and pray for a final favourable valediction to the Court, after full XXX years service to two great Kings, both by

doing and suffering as well as I could, that I may gain time to look towards my last home *ἀπερισπάστως*. Craving your prayers, I remain, Sir, your very much obliged friend

“ and faithful servant,

“ ISAAC BASIRE.”

“ Eaglescliffe, May 13, 1670.

“ SON,

“ I HAVE answered divers of yours, as my manifold functions would permit. Lately returned from my troublesome Visitation in Northumberland, and thence the keeping of the Deane and Chapter's courts, with no small danger occasioned by the bad ways, weather, and waters, I came hither with your mother, reasonably well but for frequent relapses.

“ I remember I received one from you of the 15th of March, the subject of which I looke upon as a castle in the air: your intention might be good, but God bless me from the event, (very improbable). I may answer you as in another case, our blessed Lord to Zebedee's children, *Nescitis quid petitis*. We were undone root and branch were I ambitious, and also prosperous about such a promotion: but I renounced, and also expressly deprecated it, an”.

1661, with reasons spiritual and temporal, which Mr. Thurscrosse can attest. My designe is to preserve the public good; and therefore I would be loth to open a way to others (not being natives) unto this greatest and best of Churches, for fear of future alterations by worse strangers upon such precedents. I may thanke Benoni for that resolution at first, upon his notorious presumption. What you wrote to me about that point *Vulcano tradidi*: all my ambition is now to sound a retreat from the world. Oh that I might but live and die well in one place! *verum despero*, as I have often said. I fear I shall die Rachel's death, in travell, I mean in man's sense: but I resign all to God; to whom recommending you for a blessing, I remain your painful father,

“ISAAC BASIRE.”

*To Dr. Barlow.**

“REVEREND MY DEAR AND ANCIENT FRIEND,

“IT was some mortification to me that since my last to you with a book, then sub-

* *Thomas Barlow*, born in Westmoreland in 1607; went from the Free School at Appleby to Queen's College, Oxford. Sided with the men in power after the siege of Oxford, and retained his fellowship. In 1652, Head Keeper of the Bod-

mitted to your learned animadversions, I have not been thought worthy of a line from you; though promised by you both to the Dean of Carlisle and myselfe about two years agoe, yet to demonstrate to you my friendship is constant, I will at this time crosse the proverb of the wise Italians, (amongst whom I lived 3 years of my 15 abroad); 'tis this, Chi scrive a chi non risponde, od' e matto, od' ha di bisogno. Rather than to owne the first I shall willingly acknowledge the latter, and I hope this ingenuous confession may elicit one dash of your pen, which I shall never extort.

“The occasion of this superogation is the desire of this bearer, Mr. Joannes Adami, an Hungarian, once my boy, when I had the Divinity Chaire in Transylvania for seven years. He comes to see the University, whom I recommend to your wonted φιλοξενία, only for countenance, not at all for any contribution, for as I have at times supplied him with neere £5, soe

leian Library. After the restoration, appointed one of the commissioners for restoring members unjustly ejected from the University. In 1657, Provost of Queen's. After long expectation, made Bishop of Lincoln, in 1675. In 1678, became a bitter enemy of the Duke of York and the Papists. In 1688, took the oaths to William and Mary. A rigid Calvinist, and profoundly learned in the civil and canon law. Author of several works, polemical and theological.

I have procured him a place among the King's guards, till it please God to open to him a door of hope for an honest postliminium into his own country, Transylvania, harassed by Turks and Tartars. This I do with this proviso upon all the premises, namely, *Quamdiu se bene gesserit, et non aliter*. Commending myself to your worthy good prayers, and you to God's holy tuition, I remaine your ancient obliged friend, and very faithful servant,

“ ISAAC BASIRE.

“ Your worthy pupil, Dr. Cartwright, who is to preach this day before the King, presents his service to you. On Tuesday next, God willing, I go for Durham.

“ From Dr. Busby's house, Westminster,
July 10, —70.”

*To Dr. Castell.**

“ Durham, Sept. 20, 1670.

“ SIR,

“ I HAD not been so tardy in giving you my hearty thanks for your singular, rare,

* *Edmund Castell*, Arabick Professor at Cambridge, King's Chaplain, and at length Prebendary of Canterbury. He was author of the *Lexicon Heptaglotton*, and contributed largely to Walton's *Polyglott Bible*.

and superogation of your pains about the Polyglot Bible Lexicon } but that unda undam pellit. The multiplicity of my functions will not suffer me to be so happy as to enjoy a desired correspondence with such worthies as yourselfe.

As for the translation of the Syr-Arabick Confession, studium boni publici, and your eminent gift in the tongues, moved me to offer you that trouble ; with an humble acknowledgement of my distance from you in that and many other ways. Blessed Archbishop Juxon, ὁ πᾶν, and alsoe Bp. Walton, ὁ Μακκαρίτης, were very joyfull, and alsoe earnest with me for the publication of soe many Oriental Confessions with their translations. Woe is me that I am not tam felix otii! If I were, I did intend in my preface to mention you cum debito honore, as the expert midwife of these mine Ἐργονα. I condole the loss of that Jewell, your Samaritan Pentateuch, which, when I was at Jerusalem, I did sollicite Paisius Ligaridius, the then Archbishop of Gaga (where, and at Sychar* only are now Samaritans) to purchase it for me, but he failed. I bought lately the Lexicon from Mr. Davenport, for our Church Library, which hath the Bible by gift. I have, according to your desire, inserted your name in my poor Diptychs, Jure merito, craving the continuance of yours

for me and mine. I value more this ἀλληλεσχίαν συγκατευγμάτων, than the Indian gaza. May God accept us all through him ἐν ᾧ εὐδοκησε. Amen.

“ Sir, I pray you assure yourself that I am your much obliged friend

“ and faithful servant,

“ ISAAC BASIRE.

“ Mine and my wife’s service to yourself
and lady.”

Sir Geo. Fletcher to Dr. Basire.

“ 22^d. Oct. --70.

“ SIR,

“ WHEN you open this, I hope you will forgive the trouble it may give you, its businesse being only to preserve your good opinion, which I have ever much valued, in taking notice of a discourse I had with Dr. Smith, by which I understand that I have been represented to you as a person not favouring the interest of the Church, but in what the Dr. could not tell me; so that I am disabled to give the reasons that directed me in that particular to which this report is intended to be applied, but I hope that your friendship to me, and to truth, is such that you will trye whether my innocence

is such as I believe it, by giving me an opportunity of making you judge betwixt me and your informer, whoe must be knowne to me. I thinke it would be hard to fix upon me an action, a word, nay a thought, if I were to be my owne accuser, that would discover me to be any other than a true member of the Church of England, into which I was at my baptism received, and as such have ever lived ready to defend its rights in the station in which God hath been pleased to place me. From the hand you will receive this, you will know me as well as from those who pretend to know me better; and as I am, I would be knowne to you, which is as a true son of the church, and your obliged friend and servant,

“ GEO. FLETCHER.”

Dr. Basire to Sir George Fletcher.

“ SIR,

“ IT is a gallant priviledge to be fame-prooffe, and you are happy that through God’s blessing you are so; yet that can priviledge no man from King David’s lot, *the strife of tongues openly*, though God keep his secretly from the sting of them. I beseech you to be confident

that I doe honour you as a true son of our common Mother, the Church of England (the best of Churches), because you are so indeed both for orthodox doctrine and primitive discipline, which I never heard questioned by any man, or, if I had, you should have been sure of a zealous advocate. All that I heard or spake, was only in reference to some auntient outward privileges of the clergy, never questioned till of late. That I took the boldness to impart but thus much to our reverend friend, (to none else) merely proceeded out of my constant respect to your noble family. Therein, if I have offended, pardon this fault; for as it was the first, soe it shall be the last. As to yourself, *conscia mens recti famæ mendacia ridet*, and as to the oblocutor, that maxime of the Roman statesman is the best revenge, *Convitia spreta obsolescunt, si irascare, agnita videntur*. Tacit.

“ Commending unto God both yourself and noble lady, and all yours, (to whom my service) I crave but this favor from you, to beleve that I am, *ex animo*,

“ Your faithful hereditary servant,

“ ISAAC BASIRE.

“ Durham, Nov. 28,
1670.”

For the Reverend Isaac Basire, D. D., at his house, these in Stanhopp.

“ SIR,

“ THIS bearer is come to cast himselfe at your feete. He is a great penitent, and the angells in heaven rejoyce over such; he professeth that drinke made him madd, but that madness hath made him more serious then ever here to fore he hath bene. It is God’s owne priviledge alone, to see into men’s hearts, but so farr as man can discern, his repentance is sutable to his offence; ’tis outwardly greate, and accompanied with many teares, and then charity comand us, as Christians, to beleve ’tis reall, and I hope it is. He begs your pardon, and so doe I on his behalfe. I am tould this is a tyme of jubilee with you, and then manumissio and forgiveness of by paste offences are proper. Not to trouble you with many lines, we ought to forgive our brother a litle (and what can be done to us comparatively is no more) for his sake who hath forgiven us so very very much. I’ll say no more but this, A lyon scornes to trample upon a prostrate enemy, and such is your poore penitent that earnestly desyres you to passe by this offence in him. And indeed I thinke it wil be both your wisdom and comendation to doe it both at his humble

supplication, and this earnest desyre also of him that shall therefore remaine

“ Your very loveing frend, servant,

“ and brother,

“ GUY CARLETON.*

“ Durham,

May 16, —71.”

To the Lord Bishop of Carlisle, (intended.)

“ MY LORD,

“ I PRAISE God for your lordship’s safe returne, I pray and hope for your good health. I send the bearer hereof, my son Charles, craving, with your paternal benediction, your Episcopal imposition of hands upon him for the Order of Deacon. Having prayed for, and supposing the inward motion of the

* *Guy Carleton.* Born in Cumberland, admitted at Queen’s College, Oxford, in 1621. Took part with the King in the great rebellion, and being an excellent horseman, did him good service. After the restoration, was successively Dean of Carlisle, Prebendary of Durham, Bishop of Bristol, and Bishop of Chichester. Escaped from a window in Lambeth House, where he was imprisoned, by means of a cord conveyed to him by his wife. The cord being too short, he fell into a boat waiting for him under the window, and dislocated a bone. His wife was obliged to sell the bed from under her to pay for his cure. Afterwards got on shipboard, and joined the King at Breda.—*A. Wood.*

Holy Ghost, &c. Amen, I humbly present him to your lordship, conceaving him qualified according to the canons: as first, for his title, he was chosen Fellow of St. John's College, Cambridge, on the 29th of March, 1669, (which title is hastily omitted in his testimonial from the colledge, which doth attest both his honest conversation and his degree of Master of Arts,) 2dly, he brings his dimissory letters from the Deane and Chapter of this Church, sede vacante; 3dly, as for his age, he is above seven-and-twenty years. Commending his proceedings to your lordship under God, I crave your pardon and blessing upon,

“ My Lord,

“ Your Lordship's very faithful,

“ humble servant,

“ ISAAC BASIRE.

“ Durham, Tuesday,
Sept. 17, 1672.”

“ *These for the Reverend and my much honoured friend, Dr. Isaak Basire, Archdeacon of Northumberland, att Durham.*

“ Newcastle, Dec. 5, 1673.

“ REV. SIR,

“ I HAVE received and read over your pious and learned labours about the funerall of

our late Bishop of this Diocese. It was happy that so good a bishop* mett with so excellent a pen to set forth his praises; and it is no small happynes to the pen that a person of so much merit was made the subject it was employed upon.

“ May the Church of England have many

* Conclusion of the second part, or Brief of Bishop Cosin's Life, appended to the general sermon:—

“ And now he is dead, and who knows but that God *took him away from the evil to come?* And as great as he was, you may see now, that a small plat of ground must contain and confine him. *Sic transit gloria mundi.* He can carry none of all those dignities to his grave; only his *faith and good works* do attend him to his grave, and beyond his grave for *his works do follow him*, and that as high as heaven, where he now rests from his labours; but without faith and good works, when a man is dead, vanity of vanities, all is vanity.

“ This great man was greater by his actions and great benefactions, concerning which, when in the prosecution of his great buildings, he was interpellled by some with the mention of his children, his usual answer was, *the Church is my first born*; a noble speech, yea a divine sentence, worthy of a King, who may envy it out of a Bishop's mouth. He was greatest of all by his constant sufferings, in which sense John Baptist is styled, ‘*Magnus coram Domino*;

’ not so much for his doings, (though they were great,) for John ‘*did no miracles,*’ as for his sufferings; in which sense our late Bishop was greatest, for he was a constant Confessor for Christ and his true religion, and is but one degree removed from the ‘*noble army of martyrs,*’ into whose blessed society our hope is, that he is now gathered.”

such Bishops, and may every one of them have such an encomiastes, candidly and truly to sett forth their deserved praises, and to commend their good workes to the succeeding generations.

“ For this great favour, as for that title you are pleased to give mee in writinge your selfe my honest friend, I cannot sufficiently returne thanks. If the Lord Brooke thought fitt to write in his funerall monument that he was friend to Sir Philip Sidney, and that it is the greatest elogium that Abraham had to be called the friend of God, pardon mee if I do a little pride my selfe in the considerations of a person so worthy as your selfe to be called a friend to Mr. Naylor. I shall safely keep this title as a jewell while living, and leave it after my death to my best child, which of them give me most hopes of pr’serving the memory of your great favours to mee. Give mee leave (honoured Sir) to ad to my thanks a petition, w’ch in short is this. One Robert Wouldhave, Clarke of St. Andrew’s, was complained of by mee for diverse neglects of duety, in that he doth not (as the rest of the Clarkes in this towne do) collect and pay unto mee those dueties w’ch in that parish or chappelry belong to mee; he appeared in Court, but so little satisfaction did

he give to Mr. Officiall, that he decreed him excommunicate. Afterwards Wouldhave came to Mr. William Sissons, and prevailed with him to move Mr. Officiall that the sentence of excommunication might be suspended, in hopes of his better and more carefull performance of his duety for the future, w'ch I consented unto; but since that time he sleights mee more then formerly he did. Mr. Maior wrote a note to mee about the buriall of a poore man at St. Andrew's; I wrote under it to the Clarke to come to mee that we might take order about it; he refused: and except that day he appeared at the Court, hath not seen mee, that I remember, this halfe yeare. Seing he continues refractory, and will not become duetyfull to me as he ought, I humbly desire a sentence of ex-cogiô. may be sent against him, that I may chuse another in his place. I beg your pardon for this trouble, and with my hearty prayers for the prosperity of your selfe and whole family, humbly subscribe my selfe,

“ Sir,

“ Your affectionate friend and

“ servant,

“ T. NAYLOR.”

“ For my reverend and honored friend, Dr. Isaac Basire, Archdeacon of Northumberland and Prebend of Durham, at his house there—these. Durham.

“ MY REVEREND FRIEND,

“ This paper comes to bringe my most due and hartie respects and service, and withall to intreate your fauor for Mr. March, of Edmund Hall, and (by reason of his liveinge) now vnder your jurisdiction. It seemes you have summon'd him (vpon paine of sequestration) to be att his liveinge before the holy days: he does acknowledge, and (I am sure) would willingly obey your co'mands, butt he is necessitated to preach here (an university sermo') on St. Stephen's day, and does by me petition for your pardo' if he come not downe till that exercise be ouer. I am concern'd to be your petitioner in his behalfe, for (the plaine truth is) it is my owne turne at St. Marye's, which he supplyes. The Popish party here are not so high and confident as formerly. Our letters from London say, that some of that sect turne Protestants, and others sell, or (in other names) settle their estates. How true this is (though writt by knowinge persons) I know not, yet it is my prayer and hope that the infinitely good and gracious God, who did miraculously free us from Egyptian

darkness, will (by his power and prouidence) pr'serve vs fro' goeing back. We have had abundance of the knowledge of the Ghospell of Jesus Christ, but our liues haue not beene suitable to that light. We haue loathed that heavenly manna, and there are those who looke backe, and (with a prodigious folly and stupidity) seeme to like the old onyons and stinkinge garlicke. My respects and seruice remembered, your prayers are desired for,

“ Sir,

“ Your affectionate friend and seruant,

“ THO. BARLOW.

“ Q. Coll. Oxon. Dec.
16, 1673.”

“ *To the Reverend my honoured friend Dr. Barlow, Provost of Queene's Colledge, &c. in Oxford.*

“ Durham, Dec. 23, —73.

“ REV. SIR AND MY DEAR FFRIEND,

“ Yours of the 16th instant I rec'd but yesternight, that which you call a summons of Mr. March was only my friendly advice, for nothing apud acta, is yet registered against him for his so long absence. As I wrote to my

rev'd friend, Dr. Tully (to whom my service, though I cannot write now) out of a direct respect to you both, and collaterall to Mr. March. I did purposely supersede proceedings, and shall, quantum de jure possum; but because sede vacante the Commissary of the Deane and Chapter, Mr. Ireland, may take notice of the case in his visitation, I shall give him a note to prevent his prosecution, wishing meanwhile Mr. March to prevent the feast of Easter, by repairing to his vicaridge. At this time cogor esse cohibitor, my deare wife (for whom your prayers) lying upon the rack of the stone in the kidneys ever since Nov. 17, (Κύριε ἐλέησον,) besides a task laid upon me to preach in this Cathedral on St. Stephen's day. Did not you receive a copy of a funeral serm' upon our late L'd B'p Dr. Cosin? I am sure I gave order to my bookseller, Mr. James Collins, to send one to you, not for commendation, but craving your censure, for which I have thanked you upon my Book of Sacrilege. Concerning abbeylands, the summa scripta of my reply to which I sent you in 2 severall letters, when I had nei ther health nor leisure to enlarge. Sic soleo amicos, quos inter, tu, πολλῶν ἀντάξιος ἀλλῶν.

I pray God your information concerning the Popish recusants may prove true, both to their conviction and conversion. I pray God also

our church divisions and nationall as well as personal sins may not obstruct our prayers and endeavours. Commending myself and mine to your effectual prayers, and you to God, I remain,

“ Reverend Sir,
 “ Your affectionate friend,
 “ and faithful servant,
 “ ISAAC BASIRE.

“ Dr. Cartwright presents his services
 to you and Dr. Tully.”

[Indorsed “ kind letter from Father, June 3d, 1664.”]

“ *To my respected friend Isaac Basire, Esq., at his house in Durham.*

“ Stanhop, June 3d, 1664.

“ BELOVED SON,

“ The inclosed, left behind yesterday through precipitancy, may satisfy any upright judge that all endeavour is used, both by prayer, word, and writing, to bring backe those straying sheepe into the fold, were they not encouraged to stray on still (to their owne destruction unlesse they repent and recant) by the connivance, indulgence, and under-hand dealing of some who may make a gaine of them.

Preaching is a good worke, catechising is a better worke, prayer is best of all; and conference is a good meanes, through God's blessing to make those effectual; but gouernment and just discipline must assist; for I finde, by sad experience, that the staffe of *Beauty** will not do the worke without the staffe of *Bands*. (The original is *Binders*.) I am confident of your personal integrity. God bless you, and our honest and just endeavour. So prays your

“ very lovinge and painfull Father,

“ ISAAC BASIRE.

“ My service to the worthy Chauncell'r, and blessing to your Lady, root and branches, not forgetting my sons Nelson and John.”

Dr. Turner to Dr. Basire.

“ Sept. 30, 1674.

“ Lond'

“ REVEREND AND HONOURED SIR,

“ Your's of Aug. the 7th came to me toward the later end of the month. I congratulate your son's recovery, and his intentions of returning to his study at St. John's, though I assure my selfe he looses no time in your ex-

* Zech. xi. 7.

cellent conversatio' at Durham. But, Sir, w^{ras} you state the time of his returning to us in this month of September, I shall give you my most faythfull counsell, and make it my most earnest request to you, that since he has stayd away so long, he may be induct by your authority to stay away a little longer, I mean till the end of October, or thereabouts. For if he comes home at this time, Sir, he will come into a great contest about the mastership of St. John's College, which, to acquaint you freely with our conditio', I am about to resigne uppo' very weighty reasons, allowd and approvd by the good B'p of Chichester. Sir, the sume of our case is this: the statutable residence which I am bound to keepe at St. Paules binds me to almost a perpetuall discontinuance from St. John's. For now our residential houses are built, our church is rebuilding, our quire is ere long to be restor'd in some cathedral tabernacle or parish church. I could tell you moreover, sub sigillo, that I have a great part to act at St. James'es, in catechizing and fixing the present hopes of these three kingdomes. A word is enough to the wise. Sir, by my continual absence these two last yeares (except some 7 or 8 journeys I make to the Collige in a yeere, which is a burthen so insupportable that this multiplicity of distracting cares has almost broken my constitutio' and

destroyed my health), the worst consequence of all is this, that the discipline of the College had bin unavoydably ruind long agoe, if a person of almost unparalelld fitness for that government, viz. Mr. Gower, had not supported it as Deane during all my *quinquennium*. But which is most intolerable, I saw a factio' making to bury me alive, that is, to provide me a successor; and this factio' made by *good fellowship*, and by corrupting the younger men into the use of some inconvenient libertys; and this was done in favor of one whom I love and respect as my friend and yours, that hereditary friend, Mr. Morto', whom I willingly distinguish fro' the rest of his friends; onely this I must needs say, he might and ought to have done more to suppress their caballing. Sir, I haue bin alwayes obliging to Mr. Morto', and I will serve him in any other thing; but in this he ought to be credited himselfe concerning himselfe, for he has declar'd himselfe a hundred times, that he could not confine himselfe to the reserved and strict life of a master for twenty such masterships. Indeed, Sir, I am loth to reflect uppo' him, but I know to whom I write. In a word, *the College is the most miserable society under heaven if it falls into his hands*. Pray keep this to yourselfe, and keepe your son out of the fire,

which by God's blessing will soone be quencht,
and suppress this letter from, Sir,

“ Your most affect. serv't,

“ FRAN. TURNER.”

“ Sept. 30th, 1674.

“ GOOD DOCTOR,

“ I ALSO salute you in all brotherly affection and congratulation of your son's recovery, and I know you will joyne with mee in pittie of our good master's and of the colledg of St. John's no small troubles, you know my former relation to it, for I cannot but thinke that I reteine a great concernment of affection though not of authority for that place, by all which I request of you to keepe back your son (by some faire reasons, as you must needs have many,) from so great a danger of importunity (perhaps) on one side, or of hurting the good estate of the colledg and of the master's honourable designes for the same. This is all at present as my postscript to our master's letter.

“ I am,

“ most worthy Sir,

“ your affectionate Friend and Brother,

“ PETER CHICHESTER.

“ Sir, if your son be sett out and coming toward us before this leter arive you, be pleasd, I beseech you, to advise him still to be active for us, or else wholly passive.”

*“ To the Reverend, my much honoured Freind,
Docter Isaac Basire, Archdiacon of Northumberland, at his house in Durham.*

“ REVEREND SIR,

“ IT is long I confesse, long indeed, since I had the happynes to see, and speak with you; and I am very sensible of the losse I sustayn in wanting the conversaco’ and direction of a person so learned and eminent in the church, and so freindly besydes to me, and all that are desirous to learn. But, Sir, though I know it to be my misfortune, that I cannot haue now and then the benefit of an interview, because of the distance between me and your person; yet I greedily take, and enjoy, that converse, with as much of you as I can in two learned discourses of yours, which I have with me, and one thereof you bestowed on me with your owne hands: therefore I heartily thank you for both, and if you haue published any other book, that I may also purchase and pe-

ruse that, I beg the name and title thereof at your best leasure, meanwhile I heartily wish the continuance of your good health to you, and remayn,

“ Sir,

“ your humble and affectionate Servant,

“ R. WIDDRINGTON.

“ Christ Coll.

“ Sept. 30, 1675.”

I have no more letters to present to the reader excepting one from Dr. Wilson, (Aug. 13, 1676,) which will be found in the Appendix. It contains a comfortable prescription for a man who is beyond the power of medicine. The good Archdeacon seems to have continued his labours and retained his health till very near the period of his dissolution. The following is the last memorandum I have found in his own writing:

“ —77. Mr. Deane intends to begin his residence for the ensuing year on Sept. 30, —76, ends Oct. 20, and Isaac Basire to succeed, begins Oct. 21, ends Nov. 11.”

This residence he never kept, for he died on the 12th of October: of the circumstances of his death I know nothing. His tomb still remains in the Abbey-yard, near to the north door. Mrs.

Basire had been taken away from him on the 20th of July.

It will be seen by the pedigree that the family wore out in the second generation. The Basires (eminent engravers) are derived from Normandy, but at what period they came to this country does not seem certain, probably after the revocation of the Edict of Nantes; they do not claim kindred with Dr. Basire, nor have ever heard of his name.

The arms of Basire, which will be found in their proper colours in the east window of the church of Stanhope, are, on a field gules, three bars wavy argent, with an estoile in chief or.

“ Durham, 14th September, 1962.

“ *The Last Will and Testam't of Isaac
Basire, D. D.*

“ In the name of God the Father, God the Sonne, and God the Holy Ghost, three p'sons and one God, blessed for ever, Amen, I Isaac Basire, D^r in Divinity and (vnworthy) Archdeacon of Northumberland, being at pr'sent in p'fect vnderstanding and memory, praised be God, but haveing of late yeares been summoned by diverse infirmities, and putt in mind of my mortality and death, now not farr of, doe make

and ordaine this my last will and testament in manner and forme following: that is to say, Ffirst, I doe in all humility resigne my soule vnto Almighty God the Father of Spiritts, trusting wholly and onely in the all-sufficient meritt, mediac'on, and full satisfacc'on of my Lord and Saviour, Jesus Christ, whoe suffered death upon the Crosse for me and all mankind. And I doe declare that as I have liued, soe I doe dye, with comfort in the holy com'union of the Church of England, both for doctrine and decipline. And I doe further protest, that haueing taken a serious survey of most Christian Churches, both Easterne and Westerne, I haue not found a paralell of the Church of England, both for soundnes of Apostolicall Doctrine and Catholicque Decipline. Item. I desire my Execut'r to dispose of my body for decent and frugall buriall in the church-yard, not out of any singularity, which I alwaies declined when I was living, but out of venerac'on of the House of God, though I am not ignorant of the contrary custome, but I doe forbidd a funerall sermon, although I know the antiquity and vtility of such sermons in the Primitive Church to incourage the Christians of those times vnto martirdome. As to my totall temporall estate, I doe ordaine that my Execut'r shall gett the same apprized by twoe iuditious and impartiall

apprisers, and after I doe dispose th'r'of as followeth: Ffirst, I doe give to the Quire of the Cathedrall Church of Durham, the sume of ffive pounds. And I doe give to the poore of the city of Durham and suburbs thereof, the sume of twenty pounds. Item. I doe give to the poore of the parrish of Stanhopp the sume of ten pounds. Item. I doe give to the poore of the parrish of Egglescliffe the sume of six pounds. Item. I doe give to the poore of the parrish of Howicke, in Northumberland, the sume of ffive pounds, all which said sume and sumes to be disposed of by my Execut'r according to his discrec'on. Item. I doe give to Anthony White, sonn of Thomas White, my late servant dec'd, the sume of six pounds. Item. I doe give and bequeath vnto the Lady Elizabeth Burton, wife to my eldest sonn, Isaac Basire, my coach and fower coach-horses. Item. I doe give to my deare daughter, Mary Nelson, wife of Jeremy Nelson, Prebendary of the church of Carlisle, my organ, and fower pictures, now hanging in my dining-roome, that is to say, B'pp Morton's, my owne, my late wife's, and my said daughter's pictures. Item. I doe give and bequeath vnto my said sonn, Isaac Basire, all the residue of my pictures now hanging in my dining-roome, besides the said pictures given to my said daughter as

aforesaid. Item. I doe give and bequeath vnto my said sonn-in-lawe, Jeremy Nelson, the sume of tenn pounds, in money or bookes to the vallue, at the appointment of my Execut'r. Item. I doe give and bequeath vnto my three godsonns, John Nelson, Charles Cartwright, and Corbett Skinner: that is to witt, to the first, tenn pounds; to the second, three pounds; and to the third, five pounds. And I doe give to Ffrances Nelson, my grandchild, and my late wive's goddaughter, the sume of ffive pounds. Item. I doe give to my sonn Charles, all my ministeriall habitts, namely, gownes, surplices, hoods, &c. Item. I doe give to my reverend freind, Mr. George Davenport, parson of Houghton in the Spring, for his Christian and pious care and paines about me, the sume of six pounds. Item. Whereas a lease of Prior Close Colliry was lately taken in the name of my said sonn Isaac, I doe hereby direct and appoint that my said sonn Isaac, shall not onely, so soon as conveniently may be, make a declarac'on in writing that the same lease was onely taken in the name of my said sonn Isaac in trust and for the onely vse and benefitt of my sonn John Basire, to whom I give the same colliry, but alsoe, that my said sonn Isaac shall, vpon request of my said sonn John, assigne, grant, and convey vnto my said sonn

John the same colliry and lease for the residue of the terme therein yet to come and unexpired. And as for the debts due to me, vpon the accompt of the said colliry, being one hundred and thirty pounds, I doe hereby give the same to my said sonns, Isaac, John, and Charles, and my said daughter Mary; that is to say, one third p'te thereof to my said sonn Isaac, one third p'te th'r'of to my said sonn John, and the oth'r third p'te to my said sonn Charles and daughter Mary. Item. I doe give to each of my servants whoe haue served me three yeares or more, double wages for the halfe yeare's wage to be due to them next after my decease. *And over and above I doe give to Mrs. Mary Heighington the sume of ten pounds, for the good offices done to my selfe and wife.** Item. My will and mind is, that after my legacies and funerall expenses shall be paid, defrayed, and satisfied, that then all the residue and remainder of my p'sonall estate shall be devided into three p'ts, which I doe hereby give and dispose in manner and forme following; that is to say, one third p'te thereof to my said sonn Isaac, one other third p'te to my said sonn Charles and daughter Mary, and the other third p'te, residue thereof, to my said

* This is interlined in the original.

sonn John Basire. *And I doe charge my children to have a speciall care to p'serve mutuall equity, peace, and concord amongst themselves.** Item. I doe hereby ordaine and appoint, that all writings now in my custody, relating to the Deane and Chapter of Durham, the Seaventh Prebend of the Cathedrall Church at Durham, the Rectories of Stanhopp, Eggscliffe, and Howicke, shall, after my decease, be delivered, *bonâ fide*, to the said deane and chapter, and my respective success'rs in the prebend and rectories aforesaid, for the vse of the said respective churches. As for the debts due to me, my leases, rentalls, and bonds, will declare them. Item. I doe hereby ordaine, constitute, and appoint my said sonn Isaac Basire sole execut'r of this my last will and testament. And I doe hereby humbly desire my worthy freinds Sir George Vane, Knt. and Ralph Davison, Esq. to be supervisors of this my will, and to assist and advise my execut'r in the execution thereof, *to which sup'visors I doe give, and desire they will be pleased to accept the sume of ffive pounds a peice to buy rings.†* And I doe hereby revoke all former and other wills whatsoever by me at any time or times heretofore made. In wisse whereof I have herevnto

* This is interlined in the original.

† And this also.

sett my hand and seale, the foureteenth day of September, in the eight-and-twentieth yeare of the reigne of our Souereigne Lord Charles the Second, by the Grace of God of England, Scotland, France, and Ireland, King Defender of the Faith, &c. Anno D'ni, 1676.

“ ISAAC BASIRE, D. D.

“ Signed, sealed, and published, in the pr'sence of vs, the words (and over and above I doe give to Mrs. Mary Heighington, the sume of tenn pounds, for the good offices done to my selfe and wife,) and the words (to w'ch sup'vis'rs I doe give and desire they will be pleased to accept the sume of ffive pounds a peice to buy rings,) being first interlined.

“ RA. ADAMSON,

“ THOMAS TEASDALE.”

APPENDIX.

APPENDIX.



No. I.

Fratri integerrimo, æquè ac carissimo, Domino Isaaco Basirio, Ja. Leek salutem dicit plurimam.

FELIX ea fama, mihi que jucundissima, frater carissime, opimo, scilicet, pinguique beneficio 240 librar. per annum donari te tandem; quam tamen tuæ mihi invadebant literæ, sera ad aures meas, sed quidem, uti spero, vera pervolavit. Gratulor tibi ex animo, frater, præmium hoc laborum; quod faciet, opinor, ut longæ quam servivisti servitutis, te haud ampliùs pœniteat. Hoc erit continuè in meis votis ut Basirium meum in Ecclesiâ suâ promovere pergat Deus optimus, et ad tanto ampliores in eâdem dignitates evehat, quanto majoribus bonarum literarum, sui que porro Spiritûs, ad rem religionis, verbo pariter et exemplo propagandam tuendamque dotibus te locupletavit.

Frustra jam verbum de peste, quæ Collegium Caii invasit, (alatus est semper infelix nuntius) auresque tuas, repetito à variis hinc transfugis horrore, longum occupavit. In tuto adhuc sumus Petrenses, Deo gra-

tias, necnon reliqui, præter Caienses, Academici, necnon et ipsi oppidani; è quibus tamen quamplurimi sese in fugam conjiciunt indies, non obstante pluviosissimâ cœlorum facie, magno, (et quidem majore quam sapientioribus adhuc incussit præsens periculum,) perculti metu. Deus optimus maximus te et nos omnes servet incolumes! Ora pro nobis. Vale carissime.

Datum Cantabrigiæ, 7 Id. Novemb. 1636.

No. II.

(A.)

Viro Doctissimo, Amico summo, Isaaco Basirio N.
Wardus. S. P. D.

S. V. B. E. E. Q. V.* Hæc prisca salutandi formula, inter amicos mutuò scripta missaque, vel sola languenti sæpe amicitiae refrigerium adfert, atque animam aliàs agenti præbet refocillationem. Sed nec apicem jam scribis, vir doctissime, altumque jamdiu et infaustum inter nos silentium: nec mihi tuum petenti cubiculum nuper te licuit convenire, neque exinde otium denuò invisere. Calamum igitur in manus arripio subiratus, non tam ob tuam hanc ingratham taciturnitatem, quam ob hoc meum solemne infortunium, cui amicorum studiosissimo, contigit eos maxime adsciscere amicos, quibus Pater Harpocrates, Materque Angerona, Præceptor denique Pythagoras, aut novies aliquis ἐχέμυθος. Resarcias quæso meum hoc maximum damnum: stylum certe meum humilem et inertem acues tuo eloquio, et pietatem, proh dolor! refrigescentem, pijs tuis, quâ precibus, quâ monitis, ἀναζωπυρήσεις. Si penès te Medi Cantabrigiensis Libellus de Altaribus noviter excusus, mutuò quæso des ut perlegam: ego brevi, aut per Mercurium aliquem reddam, aut tibi proximâ hebdomadâ ipse tradam. Vale, et memento peccatoris. Audio te discessurum ab episcopo, atque ad lares pro-

* Si valeas, benè est, ego quidem valeo.

prios migraturum; fac me quantùmvis de rebus tuis certiore, hoc minimam tibi, opinor, molestiam pariet, mihi certè summam voluptatem comparabit. Saluta quæso doctissimum collegam tuum. Iterum vale, vir suavissime. Datum Steindropiæ hoc 7^o Id. Septemb. 1637.

Hesterno die ab amicissimo Blechyndeno, aliisque Cantuariensibus literas accepi, quæ narrant Casaubonum nostrum, Mericum scil. jam in ædibus Lambethanis degere, aut diversari: plurimos Sandovicenses peste abreptos fore: Cantuarienses ejusdem metu percultos variè distrahi: scholam publicam Cantuariæ intermitti: febrimque violentam ferè ubique eò loci per agros grassari. Denique quod nos pungit plurimùm, Equitem Knatchbullum jam diu fuisse: nam circa Festum Nativitatis ad plures abijt. Deus misereatur nostri. Vale et me ama.

To the worshipfull his most worthy
friend Mr. Isaac Basire at Auk-
land Castle.

Or in his absence to Mr. Flathers,
Archdeacon of Northumberland.

(B.)

Dignissimo Viro D. Isaaco Basirio N. Vu. S. P. D.

LIBRORUM meorum catalogum, vir amicissime, quum proximè scripsero accipies. Auctorum nomina quæ pridem efflagitasti, nondum potui ad memoriam revocare: posthac, ubi occurrerint, te faciam certiore. Percrebuit forsan apud vos rumor de incendio in meâ

parochiâ quod die Veneris superiori, horam circiter tertiam matutinam erupit, atque brevissimo tempore universa trium familiarum tuguria absumpsit, et quatuordecim frumenti acervos ingentes in cineres redegit. Duo ex his qui grave hoc damnum subiere, Pontificij sunt, et in altissimo superstitionis cœno immersi, quos sæpè tentavi frustra ad sanam revocare mentem: sed satis adhuc illis superest unde lautè vivant. Tertius reliquis longe pauperior fuit, vir probè moratus et pius, qui ante hebdomadas circiter octo Pontificiorum castra deseruerat, et in asylum catholicæ nostræ Ecclesiæ se reciperat. Hic duos filios infantes habet, et uxorem optimam, quæ nullis ancilla Heroum suorum minis, nullis uxor mariti sui conatibus potuit unquam à recto fidei nostræ tramite diverti: quæ etiam brevi post Christi natalitia puerperium expectat. Sed vestimenta, lectos, lectisternia, totum supellectilem, universum denique puerperij apparatus, flammæ violentia devoravit: ut coactus jam fuerim hominem cum familiâ suâ in aedes meas recipere, donec ei Deus ex alto prospiciat, et amicos suscitet ad sublevandam extremam hominis miserissimi inopiam. Nomen viri Franciscus Laifield, in cujus gratiam pecunias aliquas heri corrogabam, atque etsi miram gregis mei benevolentiam expertus sim, tamen haud tantas opes comparare potui, quantis ad necessaria homini pauperrimo et uxori decubituræ acquirenda opus est. Si tibi ergo æquum videatur, utinam populo tuo, Dominicâ proximâ, horum conjugum inopiam exponeres, et eleemosynas suas Christi nomine extorqueres. Nam vir iste à Papistis jam prorsùs deserit, quia ad nos dudum redijt; aliàs, ita obtundunt, damna hæc fæneratò resarsissent. Spero, (imò jam

sentio ex parte,) quod tantam Deus gratiam in aliorum conspectu huic homini indulgebit, ut neque Pontificiorum subsidio opus siet, neque unquam pœnituerit ipsum quod Ægypto valedicens, ad terram hanc sanctam se conferebat. Si quid comparaveris, per Œconomum aut servum tuum poteris illud Antonio tuo Milnero tradere, atque ego per fidum aliquem internuncium munificentiam vestram ab eodem proximâ feriâ primâ reposeam. Habebis certè me plurimùm tibi hoc nomine devinctum, et pro re natâ redhostimenti reum. Vale et pro me ora. Scribe quæso an uxor tua sit adhuc puerpera: sospitet eam Deus, et sub benignissimis suæ gratiæ alis perpetuò protegat.

Datum raptissimè 4 Idib. Decembr. A. D. CIJLXXCVIII.

Quod de Excommunicatis ad sacras Conciones admissis percontatus es, tu innuere videris quid *περὶ ἀκροάσεως* dicturus eram. Atque utinam mos ille diu nimis antiquatus tandem refloresceret.

Ad Philip. 3. 19. Quorum venter Deus est.] An à Terentio hoc desumtum apud quem in Phorm. Act 2. Sc. 1. fin. Geta Parasitus ita loquitur ea (quæ scilicet ad ventrem spectant,) qui præbet, non tu hunc habeas planè præsentem Deum? Potiùs uterque hoc mutuò acceperunt à Menandro, cujus hic versus citatur à Petr. Victor. L. 5. Var. c. 20. Τὸ γὰρ τρέφω με, τοῦτ' ἐγὼ κρίνω θεόν.

(C.)

Cl. I. B. N. W. S. D.

HUI, hui! Quid illud est mali quod quoties conventuri nos sumus, semper ferè aut negotium aliquod intervenit, aut infortunium improvisè disjungit? Profectò tantùm non ocreatus fui, atque ad hoc iter accinctus, quum famula mihi narret equum meum macilentum et cuivis itineri longiori imparem ἀπὸ κακογέιτονος τινὸς abductum esse, atque Londinum versus profectum. Tu Deum dices hæc omnia regere atque disponere. Satis hoc piè. Ego audacter jurarem Deum quidem priorem, sed ipsum Diabolum (quidni enim cum Apostolo 1 Thess. 2. 18. loqui liceat?) hunc alterum nostrum conventum impedijisse. Prius namque (sicuti ἐν ταῖς τῆς θεογονίας ἑορταῖς scripsi:) detinebat me proprium officium, jam verò vicini maleficio retardat. Adjiciam, quod (etsi pessimorum ministerijs Deus pro infinitâ suâ sapientiâ quam optimè utatur, tamen) idcirco Dæmon potiùs quam Deus hos exoptatos nostros congressus inhibet, quia nunquam te convenio sine summâ mei ipsius voluptate atque utilitate, nec discedo à te unquam nisi melior: adèd consilio instruis semper atque exemplo corroboras memet, qui domi cum animâ peccatrice quotidie conflijo, forisque cum ipsâ impietate atque barbarie (quod pluribus ego jam in meis ad Swinburnum nostrum questus sum:) indies bella gero. Garriat ineptulus noster Diotrophes, hujus militiae adhuc rudis quicquid in imberbem suam buccam venerit, ego sanè pacem cum grege meo non possum aliâ lege stabilire,

nisi missam prius fecero conscientiae pacem, Deique pacem τὴν τὸν πάντα νοῦν ὑπερέχουσαν amisī, ἀλλὰ ἄλλης τούτων ἐν τῷ παρόντι. Quum proximè conveniemus, meliorem, uti spero, me sistam, quam antehac. Sed lucida hæc mea intervalla quam subito obnubilantur? Reverà hyemalis est mea pietas; sentio enim quotidie noctes meas turbidas atque tenebrosas, diebus serenis rutilisque multùm longiores. Tu precibus adjuva me, quò æstate fruar tali quam hyems nulla sequatur, quam solus messem mercedis gratuitæ æternam proferens excipiat autumnus. Tu interea vale. Obsequium quæso meo nomine exhibeas dignissimo D. D. Duncono, atque Johnsono tuo quum conveneritis proximè. Ah! quam iniquè a vestro doctissimo et pientissimo consortio divellor? Sed quid ageret novitius inter tales triumviros? Iterum vale.

Datum currenti calamo, Steindropiæ, Eidib. Jan. CIJ IJ CXXXIX.

To the worshipfull his much endeared
friend Mr. Isaac Basire be these
dd. at the Bishop's Castle in Du-
resme.

(D.)

Clarissimo amico D. I. B. N. V. S. D.

TUA hebdomadæ superioris Ænigmata recepi, vir charissime, καὶ ἃ μὲν σύνοιδα καλὰ. οἴμαι δὲ κ' ἃ μὴ σύνοιδα. Maximè verò aqua mihi hærebat, hæretque etiamnum in conjectando sonticam illam causam quod nihil de hodiernis rumoribus scriptitasti: et quos intel-

ligis Suffenos hariolari nequeo. Nam Catullianum Suffenum te in animo habuisse, ægrè mihi persuadeo. Sed nullo modo licet adhuc στόμα πρὸς στόμα de hisce reliquisque quæ commemoras, tecum agere. Hæc scribo equum conscensurus Novocastrum versus: ante dominicam insequentem, Deo dante, reversurus. Itineris causam ante Pascha σὺν θεῷ coram enarrabo. Statueram prius, (et meâ sane plurimum interfuit,) si per valetudinem licuisset: eò proficisci: sed commodum accidit hæc qualiscunque ampliatio. Nam heri primùm accepi totum hujus Derlingtoniani tractus Clerum à Justitiarijs evocari ad ὀχλοκρατικὴν istam P. P. P. P. die Jovis instante Sacramento suo confirmandam: Cujus facti, saltem tum temporis, per hanc profectionem, non ero conscius. Ego certè, modò liceat meo sensu formulam istam verborum sacerrimam explicare, ausim sanctè jurare, Deumque in causâ illâ testem adhibere. Sed utinam in proximis tuis scriberes, an liceat alio quam dantis, sive imponentis sensu jusjurandum præstare. Quod si non liceat, mille lubentius subirem cruciatus, quam teterrimo isto vinculo constringi. Quinimò dicunt vulgò, Clerum, Ædituos, atque villarum præpositos, postquam jurati fuerint, obligatos fore hoc juramentum reliquis parochis exhibere. Quod ego quidem præstabo cum mula pepererit. Nam lex nulla, nullum statutum totius regni nostri, aut jusjurandum ipsum aut tale intempestivum officium a nobis exigit. Viden' qualem ego lupum teneo jam auribus? Per Deum immortalem, per sacra nostræ amicitiae fœdera obtestor te, ut animi sententiam clarè mihi explices quamprimum. Et quid tu ipsis facturus es hâc in causâ re-

scribas. Dictum Polycarpi, quod tu verebaris scribere, non possum ego non usurpare,

Deus bone, in quæ nos reservasti tempora ?

Saluta humanissimè meo nomine Priscillam tuam, nos-
tramque Phœben. Vale, meique memor sis indies.
Seriò ausim spondere me tuis maximè precibus fretum
è luto pristino sensim emergere. Macte ergo.

Datum raptim post Eid. Septembr. CIJLXXLI.

*Fr. Marianns à Maleo Ord. Minor. Regul. Obs. Pror.
Mediol. Lect. et Prædic. G'n'lis in Partib' Oriētis
Commiss. Apost'cus, totius Terræ Sanctæ Custos, ac
Sacri Montis Sion Guardian' et Servus.*

Universis, et Singulis præsentibus nostras inspecturis, lecturis pariter et auditoribus salutem;

NOTUM FACIMUS ET ATTESTAMUR DOMINUM D. ISAACUM BASIRIUM ROTHOMAGENSEM GALLUM, SACERDOTE M ECCLESIAE ANGLICANAE, SS. THEOL. DOCTOREM, AD HANC SANCTAM JEROSOLYMORUM URBEM PERVENISSE, NECNON TERRAE SANCTAE LOCA, NEMPÈ GLORIOSISSIMUM RESURRECTI DNI NRI IESU CHRISTI SEPULCHRUM: SACRATISSIMOS MONTES, CALVARIAE SCIL. UBI SALVATOR NR PROPRIAM MORTE NOS IN CRUCE REDIMIT; OLIVETI, UBI IN CAELUM MIRABILITER CONSCENDIT AD PATREM; SION AUGUSTISSIMI EUCHARISTIAE SACRAMENTI INSTITUTIONE, SPIRITUS SANCTI MISSIONE, COMPLURIMQUE NOSTRAE SALUTIS MYSTERIORUM CELEBRATIONE INSIGNEM; THABOR NATURAM, ET GLORIOSAM TRANSFIGURATIONE PATRUM TESTIMONIO VENUSTATUM; ET BEATITUDINUM ADMIRABILI EARUMDEM DOMINI SERMONE DECORATUM: PRAETEREA SANCTISSIMUM NATIVITATIS DNI NRI IESU CHRISTI PRÆSEPE IN BETHLEEM IUDAEA CIVITATE DAVID: SACRAM ITEM NAZARETHI DOMUM ANGELICAM ANNUNTIATIONE DEIPARAE, ATQUE AETERNI INCARNATIONIS CELEBRATIONEM: VALLEMQUE IOSAPHAT PLURIBUS DOMINICAE PASSIONIS MYSTERIIS, AC VENERABILI ASSUMPTIONIS DEI GENITRICIS MARIAE MONUMENTO EXORNATAM: BETHANIAM QUOQUE HOSPITIO DNI, ET LAZARI SUSCITATIONE HONESTATAM: SED ET MONTANA IUDAEA SSMAE DEI GENITRICIS VISITATIONE, ET PRAECURSORIS NATIVITATE, EJUSQUE DESERTO NOBILI-

tata: Tiberiadis mare quoru'dam Apostolor' vocatione, Petrique in Ecclesie caput electione clar'. Ac demùm cætera o'ia Sancta, p'ique loca quæ tam in Iudæâ, quàm in Galilæâ, et Samariâ à fratrib' fidelibusque Peregrinis visitari solent, humilitèr et devotè visitâsse. In quor' fidem p'ntes nostras manû propriâ subscriptas atque majori nostri officii sigillo munitas expediri mandavimus. Datu' Jerosolymis in Con^{tu} n'ro Sti. Salv^{ris} Die 23 Mensis Septembris, Anno D'ni, 1652.

*Jr' Marinus g. sup^r
manu propria*

D. ISAACUS BASIRIUS, Theologus S.

No. III.

Georgius Racoczi Dei gratiâ Princeps Transylvaniae, Partium Regni Hungariae Dominus, et Siculorum Comes, &c. Viro Reverendo Clarissimoque D. Isâco Basirio Rothomagensi Gallo, Ecclesiae Anglicanae Presbytero, et S. S. Theologiae Doctori, impraesentiarum in Urbe Constantinopolitanâ commoranti, salutem.

CUM nos ex plurimorum aliorum testimonio fide digno, praecipuè autem ex ampliore fidelis nostri Consilarii generosi Reatij Baresai (Comitatus Hunyadiensis Comitatus Supremi, et districtuum Karan-Sebensiensis et Lugasiensis Bani itidem Supremi, atque aliàs ad Portam Ottomanicam legati Nostri) relatù simus persuasi de famæ tuæ integritate, atque etiam tam morum, quàm doctrinae respectù, claritate: Nos ideo, pro nostro ad promovendam juxta atque amplificandam Religionem Christianam Orthodoxam, studio, vocavimus, et per literas hasce nostras Principales vocamus te ad publicum in Almâ Nostrâ Academiâ Albæ Juliae Professoris munus capessendum atque exercendum: teque nostrum in eâdem Academiâ S. S. Theologiae Professorem ordinarium constituimus per praesentes. Salarium insuper annuum ex nostrâ liberalitate, proque muneris dignitate (unà cum domicilio stabili atque commodo) tibi assignamus: immunitates quoque uni-

versas et singulas tuo Professoris muneri annexas, largimur. Item honestam, quam rogasti, libertatem permittimus tibi, vel ad Serenissimum Magnæ Britanniae Regem revertendi quandocunque, vel apud Nos in munere Professoris perseverandi.

In quorum fidem, præsentis literas chirographo nostro firmavimus, atque etiam sigillo Nostro Principali muniri mandavimus. Datum in Civitate nostrâ Albâ Juliâ die 27^o Mensis Augusti, A. D. 1654.

GEORGIUS RACOCZI.

No. IV.

Epistola Exhortatoria ad Perseverantiam in verâ Religione: Scripta ad Serenissimum Magnanimumque Principem Carolum II: Dei gratiâ Regnorum Angliæ, Scotiæ, et Hiberniæ Regem Hæreditarium, Fidei Defensorem, &c.

Sacra Regia Majestas,

TAMETSI ipsum gratitudinis debitum videri posset dictasse novissimam meam ad Majestatem Vestram epistolam, pro clementissimis Vestris, in mei gratiam, datis literis ad Serenissimum, Celsissimumque Transylvaniæ, &c. Principem, impræsentiarum Dominum meum clementissimum, quem etiam ad magnificentiam usque experior erga me eo clementiorem, quòd a Vestrà S. Majestate singularitèr fuerim commendatus Suae Celsitudini, cui proinde sum jure meritoque addictissimus. Tamen nihil nisi merum officium potuit jam suggerere hasce meas, quas, quâ par est perpetuò observantiâ humillimâ sacris manibus V. M. supplex offero. Congeniculans etiam affectu, veniam à Regiâ clementiâ deprecor in antecessum, si, præ argumenti subsequenti granditate, copiosior ultra epistolæ ripam exundaret oratio. Hæc enim una epistola debet esse genuinus atque fidelis interpretor votorum, quæ effundo jugiter pro justissimâ vestrà restitutione in integrum, quando nimirum Divinæ Majestati visum fuerit maximè opportu-

num reddere Vobis avitam, per annos fermè trecentos in augustâ Stuartorum prosapiâ, eandemque si benè commemini, admirabili lineâ regum, numero supra centum et novem à primo stipite regio continuatam coronam hæreditariam: Cujus, cum regnis vestris reliquis recuperationem, vovent boni omnes, eum potissimum in finem ut tam justitiâ quam potestate vestrâ supremâ utraque prævalescens, non tam vi quam virtute, ad consummandam in regnis vestris universis instaurationem religionis illius, “ quæ (dicente rege jam gloriosissimo) quemadmodum omnium proximè accedit ad Dei ipsius verbum quoad doctrinam, ita etiam ad exemplum verè primitivum, quoad disciplinam: Cujus religionis optimam professionem ego semper existimavi obtinere in Ecclesiâ Anglicanâ:” Agnoscit proculdubio V. M. cujus sint hæc verba, nempe Regium Oraculum ipsum à parente vestro domino meo gloriosæ memoriæ editum in suo illo veluti testamento, quod nomini vestro dedicavit ipse. Unde conscientia vestra integerrima semetipsam intus consolari potest, decumanos inter fluctus tot tantarumque tribulationum, simul ac tentationum tam ad dextram quàm ad sinistram: Quamdiu scilicet vobis triumphare datur (secundum Deum) in Regio gloriosi Martyris testimonio, quod nimirum jam tam erat animus Vester adeo probè fundatus, atque constabilis in religione Vestra, quanto magis postquam jam judicio vestro (sanctificato) ac proprio ratiocinio vestrum veluti sigillum apposuistis sacro huic chirographo, quod antea optima præscripserat educatio. Quàm gloriosum istud esse debet privilegium Vestrum, præ cæteris, quod (uti pergit loqui Parens Augustus) “ In religione Vestrâ constantiam neutiquam fers acceptam, vel aliorum exemplo sequaci,

plerique vel puræ putæ traditioni multò minus rationi status (uti loqui amant) quod quemadmodum solet esse quorundum Atheo-Policorum Idolum vulgare, ita per-sæpe extitit offendiculum fatale eorum (vel ideo) infortunatorum principum quorum impatiens probationis Divinæ animus, ne dicam, labascens pusillanimitas, passa est seduci sese, ad turpem mutationem veræ religionis (thesauri tametsi revera immutabilis, atque etiam in cœlis perennaturi) pro caduco, eodemque momentaneo hic in terris regno per fas nefas arripiendo. Talium inauspicatorum Vertumnorum, sive principum, sive consiliariorum exitus confatales extant passim in chronicis, ceu tot funesta monumenta (utinam etiam et documenta!) universis istis pseudo-politicis, quos adeo corruptæ rationis fascinium elucescat, ut satius ducant confidere in brachii humani, quantumvis fragilis, auxilijs vitrijs, imò in dæmonis ipsius ope semper fallaci, sæpe exitiali, quam rectà confugiendo ad Regem Regum ipsum inniti fidentèr manus nunquam abbreviatæ Numinis Omnipotentis. Adeo reges in ipsos imperium est (non Jovis, ut ille, sed) Jehovæ ipsius, juxta Divinum illud edictum, honorantes me honorabo: me autem contemntes fient contemptibiles (1 Sam. ii. 30. teste rege Salomone ipso. 1 Reg. xi. 14 et 23.); religiosa igitur constantia vestra, Domine, tot jam etiam varijs modis pertentata, successum vobis disparissimum auguratur in Domino: Quamdiu possides (immobilis) inexpugnabile illud propugnaculum fundatum in V. 7mo Psalmi vestri (Psalmum regis proprium loquor XXI.) “ Quoniam Rex sperat in Domino, in pietate Altissimi neutiquam nutabit.” Dignetur V. M. fidem adhibere verum asseveranti: Tametsi subjectio debetur legitimo

principi qualicumque propter Divinam Ordinationem ipsam: Quandoquidem juxta veram theologiam dominium non fundatur in gratiâ: Tamen hæc ipsa animi vestri firmitudo, plusquam regia, quia Christiana, (in ordine nimirum ad Deum ipsum) longè efficacius imperat nostrum, et cordatiorum omnium subditorum vestrorum, amorem vestri, atque æstimum, cultum etiam atque obsequium erga regem tametsi exulantem, sed constantem, quam, absque hoc veræ religionis diademate principali, omnes tituli vestri, etiam cum actuali trium regnorum vestrorum possessione simul juncti, erga regem triumphantem, sed lapsum vel nutantem.

Ista nimirum majestatis vestræ vera fixatio, Domine, (uti iterum atque iterum V. M. alloquor verbis ipsis velut inspiratis divini parentis) Fixatio, inquam, ista in vera religione haud erit magis necessaria ad animæ vestræ (pacem internam) quam ad regnorum vestrorum pacem (externam etiam) firmandam, ubi Deus ad illa personam vestram evexerit: Prout rex, tametsi mortuus, loquitur tamen etiamnum vobis: Atque hoc ipso quoque argumento (ceu divino quodam instinctu, juxta ac paterno consilio) rex demonstrat seipsum non minus verum politicum, quam eximum Christianum. Siquidem invicta vestra hæc perseverantia (secundum Deum) est ipsa anchora spei omnium vestrorum vere fidelium subditorum, quorum scilicet spiritus (pars hominis potior) non sunt subjecti heterogeneo ulli principi: Qui vel ideo confidunt etiamnum, quod tandem aliquando invitâ ipsâ (eheu! nimis quam diuturnâ) rebellionem, invito etiam ipso perduellium omnium capite Tartareo, dæmonum principe. Macte modo heroicâ patientiâ, domine, et ecce adhuc potens est Deus, uti in casu

rebellij proprio Rex alter optimus argumentatur (2 Sam. 15. 25), Potens est Deus exercituum adhuc adminiculari, atque ubi inveneris gratiam in oculis ipsius, utique reducere postliminio unctum suum, imò efficere uti revisas iterum, tum arcam ipsam, tum habitaculum ejus: Sacra vestra solemnia loquor, visibilia illa monumenta gratiosæ presentiae divinæ veluti reducis, imò residentiae divinæ tum deinceps eo magis perennis futuræ et vobiscum, et cum populo vestro.

Hæc est summa votorum Domine, quæ ceu juge sacrificium spirituale pro V. M. pro vestris populis, proque maximè Ecclesiâ Vestrâ, Supremo Numini offert quotidie super altari cordis honesti, votarius vester, qui reapse (Deus testis est) adoptivus vester factus, vivit Ecclesiæ vestræ consecraneus, vel ideo præcipuè propter religionem vestram orthodoxam, cujus æstimationem conservat animo, cujus contessionem foret etiam affectu. Siquidem dum meam erga Glorioss. Parentem vestrum, Vestramque Majestatem conjunctim studeo servare perseveranter fidelitatem intemeratam, ego animosè (tametsi ægrè) reliqui pridem familiam meam, eheu, charissimam, omniaque alia utut splendida ea, ex Regiâ Parentis Vestri Domini mei gloriosissimæ memoriæ magnificentiâ, atque ex singulari Ecclesiæ vestræ munificentîâ in me immeritum, alienigenam etiam, supra sortem cumulata beneficia, quæ palam, et ubicunque locorum ad gentis vestræ decus immortale, recolui, recolo, recolamque dum vivo, gratabundus Deo, vobisque corde, ore, calamo: Jamque per spatium integri decennij (Deo semper duce) attentè peragravi plerasque orbis terrarum tam in Oriente, quam in Occidente provincias, eatenus maximè uti va-

riarum Ecclesiarum, ac regionum formas notitiâ propriâ perlustrarem cominus, simulque easdem inter se compararem invicem: Protestor (itaque absque ullo prorsus partium studio) quod Ecclesiasticâ experientiâ, ut ita dicam, convictus confirmatusque comperi professionem Ecclesiæ vestræ Anglicanæ præ cæteris ple-
 risque possidere essentielles characteres veræ religionis Domini N. J. C. utpote quæ, 1°. Pro regulâ fidei suæ nullam aliam agnoscit normam, præter Verbum Divinum ipsum, quia id unicè infallibile. 2°. Quia pro suo capite, sive in cœlo, sive in terrâ, tam respectû summi imperij, quam respectû influxûs mystici nullum aliud veneratur caput præter Jesum Christum ipsum Ecclesiæ utriusque tam militantis, quam triumphantis unicum immediatum et caput et sponsum. 3°. Quia pro suâ basi, seu immobili fundamento spei salvificæ, in novissimo, proque plenariâ justificatione hominis peccatoris, in magno illo decretorio die generalis apparitionis coram Deo justissimo illo simul ac tremendo iudice omnium, nullam aliam profitetur satisfactionem, præter perfectam justitiam Dei in Christo (uti loquitur Apostolus, 2 Cor. 5. 21.) Propter hanc, super omnia verè antiquam, catholicam, et apostolicam religionem: In quâ quidem religione, quoad doctrinam, mihi, Deo gratias, hâc in parte beato, sub florentissimo Galliarum regno nasci contigit. Ita propter etiam complexim egregium illud antiquum, atque etiam (quoad substantiam) purè primitivum ipsâ proinde canicie venerabile regimen episcopale, optimum illud, iudice catholicâ antiquitate, æquè ac ipsâ rei veritate agri divini velut sepimentum, sub quo tam diu floruerat atque etiam,

Deo benedicente, fructificaverat Ecclesia Vestra Anglicana, aliarum quoque ecclesiarum reformatarum, tametsi extranearum earum, tametsi quoque quoad disciplinam diversiformium ex superabundantiâ charitatis Christianæ blanda fatrix: In quâ Ecclesiâ Anglicanâ honori duco quod mihi licuit educari: Cujus etiam jam per spatium annorum plusquam XXVI. extiti ego indignus, presbyter, atque etiam ut copia mea fuit, Ecclesiæ Vestræ inservivi fideliter atque jugiter dum ipsa perstitit: nimirum non propter emolumenta externa comparative levidensia, ista duntaxat accessoria, quibus, per Dei gratiam et principis mei liberalitatem, non adeo indigeo, sed propter principale ipsum argumentum internum loquor, sacro-sanctæ religionis vestræ pondus, propter hoc ipsum, Domine, ego, ubicunque terrarum, in titulo hoc illustri seriò triumphavi, in quo etiamnum esse persevero.

Serenissime Rex,
 Sacræ Regiæ Majestatis Vestræ
 Humillimus Fidelissimus, ac (tametsi multis
 modis jamdudum Cribratus, tamen) Priscæ Fidei
 adamante firmiter colligatus Subditus,
 ISAACUS BASIRIUS, S. S. Th. Dr.

Ex Albâ Juliâ in Transylvaniâ, ipsis Eidb.
 Quinct. Anno U. T. CIJICLVI.

Salutem externam, internam, et æternam, charissimo suo
 Ἐυεργέτη, viro excellentissimo Domino Isaaco Basirio,
 Patri in Christo dilecto animitus esse.

UT ut, vir excellentissime, preceptor peramate, nocticulos tuos labores, quibus mirabili dexteritate et constantiâ invigilas, nôrim, non verecundor tamen sanctissima tuæ Excellentie studia unicâ intercalare pausâ, quod non sim ignarus tuæ in ignoscendo facilitatis. Promiseram aliquam pridem me vestræ Excellentie rescripturum eo de negotio, quod me inter et vestram Excellentiam agebatur, scribendi intercapedinem eatenus producere coactus fui, ob varia pellacis spei deliramenta et effascinationes acquirendæ alicubi conditionis, quæ mihi hîc passim objici videbatur, adhuc num tamen vanâ me procrastinatione lactat: Efferbui sæpius animo, meque meimet piguit, qui tantum mihi à vestrâ Excellentîâ oblatum commodum, invitus licet negligerem: Primùm induxi, nolentibus volentibus meis necessariis, me accingere itineri Albam versus, ut desideratissimâ vestræ Excellentie familiaritate et plus quam paterno in me amore, nec non melleo illo exquisitissimæ eruditionis nectare perfrui possem, à quâ mearum voluptatum summâ divelli meritò mihi nihil tristius, acerbius, atque molestius accidere posse puto. Istud meum propositum et fortunæ monstri pellicissimi mole, cui semper ludus fui identidem usque dum corrui, et bonorum amicorum (qui sibi vitam acerbam putent, ni me ex his temporum difficultatibus in tuto collocatum sciant) consentientibus consiliis et

voluntatibus dilatum fuit, quibus non parere religioni ferè contrarium habeo. Dabis itaque veniam, vir excellentissime, parentum, fratrum atque amicorum meorum, ut ut iniquiori et importuniori de me sollicitudini neque me, vel petulantiae vel supinae oscitantiae argues, qui promovendis meis fortunis ad te descendere ingratis supersedeam. Quantum tuae Excellentiae debeam gratâ mente semper aequè ac lubens agnosco, equidem certè, quod propria me fateri cogit conscientia, tui animi benignitate memetipsum, quem jam pridem ob perpetuam infelicitatem et neglectum ingenii cultum oblitus fuisset, incepti, Deo gratias, in te uno recognoscere, quod religiosae liberalitatis factum, ut Deus tuae Excellentiae remetiat omnigenâ honorum remuneratione divinae clementiae supplicare nunquam intermittam; et quamvis mihi non tam adsit facultas, quàm prompta tuae Excellentiae gratificandi voluntas, nunquam tamen admittam, quoad labilis meae vitae protrahetur conditio, quin promptissimis quibusvis animi officiis aliisque gratæ mentis obsequiis contendam, ne tuam Excellentiam unquam hoc mecum fecisse pœniteat. Honestum vitae meae cum vestra Excellentia exactæ testimonium supplex peto, eo ut me tu digneris peramantèr oro. Nudius quartus juvenem quendam, sat ut videbatur eruditum et moratum, natione Batavum, nomine Gottofredum-Kedok, qui se cum tua Excellentia aliquamdiu commoratum asserebat, in maternis aedibus hospitio excepi, eumque pro virili liberalitèr tractatum sequenti post die Coronam comitantem, aliquosque comitatus fui: Hic se in laudes vestrae excellentiae toto ubique conamine idque merito, effudit, dignus certe tanto hospite hospes.

His vestram Excellentiam ad sera tempora bene valere cordicitus exoptat

Vestræ Excellentiæ indefessus cultor, eidemque deditissimus cliens

GEORGIUS HUTTERUS, CIBINIUS.

Dat. Cibinio, 12 Dec. 1657.

Viro excellentis genii et ingenii Domino
Isaaco Basirio, Patri suo, carissimo
Præceptori inter omnes lectissimo, Me-
cænati munificentissimo, patescant.

Hosanna!

Reverendissimo in Christo Patri ac Domino, Lucæ
Hermanno Episcopo dignissimo, Isaacus Basirius,
S. D.

IN spem erectus meliorem, quæ nos etiamnum fugiunt, fugientque donec nosmet ipsi meliores, (quod et Is faxit, qui solus bonus est per essentiam,) tametsi meum ad novissimas vestras responsum, debitum distulisse videar. Neutiquam tamen veluti ex oblivione omisi de statu publico, candidè vestram Reverendissimam Dignitatem facere certiore, quantum quidem visum est fore vobis scitu conducibile: Misi enim eâ lege, nudiustertius, meas ad Reverendum, Clariss. Dominum Cibiniensem, virum optimum. De exertâ immo exundante vestrâ in Clariss. Dominum Selycium, liberalitate ecclesiasticâ, quanquam nullus dubito quin suis ipse vos Eucharisticis prosecutus sit, nihilominùs ego utpote gravaminum multiplicatorum vestrorum abundè

consciis, adjungo insuper vota mea uti Deus, in universos ditissimus, in sinum id vestrum refundat cum fœnore. Mea autem in gentem vestratem, propter Ecclesiam præcipuè, lubenti animo impensa officia quod spectat, næ haud etiam in posterum pigrescam pro re natâ operam meam, vobis accommodare, quamdiu causæ vestræ justitia, ut ita dicam, intra sphæram aclivitatis meæ id ipsum postulare videbitur. Istud testetur vel hæc mea impresentiarum de absentibus Agasonibus vestris supplendis cura intensa: eoque magè quod nomine vestræ Reverendæ Dignitatis uterque verè Reverendus ac Clariss. Dominus tam Cibiniensis quam Mediensis pastor, eâ de re me sollicitarunt: Unde ante novendium, ex professo, de iisdem interpellavi honorandum Dominum Colonellum Gaudii, a quo cum nihildum responsi acceperim; Atque ex generoso Domino Mich Teleki, huc à principe misso hodie sciscitans, ego intellexerim prædictos Agasones ibidem esse, ad Dominum Colonellum scripsi denuò, uti Agasones vestros sublevet ipse adusque summam florenorum viginti ad quam etiam summam memet ipsum constitui debendi reum; plus autem, hac in parte, haud quivi præstare, eventum porro, ubi mihi compertum, impertiar sedulus, operæ autem impensæ redhostimentum nullum aliud expeto, præter pia suffragia vestra pro peccatore indignissimo ad communem Dominum effusa. Interea, macte vir Reverendissime, Clarissime, Dignissime Domine Episcopo; macte, inquam, indesinentibus intercessionibus pro Mystico Lilio inter spinas, Ecclesiam Christi loquor, tot inter sectas, eheu! hic loci maximè, interjectam, tantum non suffocatam: Etenim, ut dicam cum regio vate, Psalm LX. vers 2, Deus commovit terram hanc,

ne dicam diffregit : Ah Domine Deus, cura fragmenta
ejus si quidem vacillat !

Datum ex Albâ Juliâ raptim, ab homine aliàs quâ
publicis, quâ privatis negotiis multimodis occupatis-
simo, ac proinde personâ magis excusabili 24 Julii
anno utinam ne climacterico regni Transylvaniae, 1658.

No. V.

Clariss. Domino Isaaco Basirio, Professore Albensis
Collegii nostri.

CLAR. DOMINE,

Literas accepimus binas vel ternas vestræ Claritatis: impedivere responsum varia nostra negotia. D. Vellinus securiorem viam non potest habere quàm per Transylvaniam et compendiosiore. Discessum quod attinet vestræ Claritatis, ne ducat molestum expectare exitum comitiorum, quid ibi concludetur docebit breve tempus. Nos de statû et conditione vestræ Claritatis prospecturi sumus: non dubitet de meo favore in vestram Claritatem. Si vacaret, et posset ad nos venire, aperiat suam mentem: Has inclusas mittimus. Claritatem vestram feliciter valere ex animo optamus.

Alonostaini, 29 Dec. 1657.

G. RACOCZY.

Linus possidetur Dacitis; re infectâ summo suo damno Vesirius recessit. Exercitus Regis Hungariæ rumore, non realitate, constat tot millibus.

No. VI.

Admodum Reverendo Clarissimoque Viro Domino
 Andreae Oltardo, Isaacus Basirius, S. D.

NOCTES, diesque angariato mihi (publicorum officiorum causâ) vix datur respirare, uti per hunc (etiannum præcipitem) Nuntium D. Georgium Kira Nobilem Græcum; cujus filium præstantissimi domini Rectoris curæ scholasticæ commendo primum: Vestræ Reverendæ Claritatis detur brevibus respondere binis vestris. De salubri monetâ ingeminatâ uti meam personam tempestivè subducam periculo, effusas refundo gratias, sed quia cerno præsentiam meam hic loci non tantum esse exemplarem, verum etiam publico regni ministerio utilem, ne dicam etiam in quibusdam casibus necessariam, memet ideo Divinæ Providentiæ, penè immediatæ, committere necesse habebō, fretus vadimonio Divino Psal. xci. 11. Custodient te in vijs tuis: Quod si in hoc agendo, concludar, paratus sum pati, fiat voluntas: Interea suffragijs vestris sufflaminari tantò impensius flagito: Librum Revelationum, accepi intemeratum. 26 Flor. et 90. Ob. Cl^o. D. Seleio a Fratribus venerandis supererogatos tradidi obsignatos Reverendissimo Domino Episcopo nostrati, in rationem absentis, atque idipsum etiam ordinantis, jam in Hungariam profecti. Literas autem ipsius vestras effugisse manus miror, plus mirabundus, si miserit nullas. Reculas meas in tam

fidam manum tutò pervenisse gratabundus gratulor. Morbum vero vestrum recruidisse condoleo ex animo, utinam et commederi valerem; suaderem autem usum Diureticorum, veluti salis prunellæ, &c. frequentiore, et quotidianam pedum in vino calido, &c. abluionem ad humoris Metastasin, (salvo semper Medici judicio,) Deus medicamentis impertiatur virtutem, ægro autem valetudinem confirmatam. De trilemmatis I^{mo} puncto (utilius ore tenus, uti prudenter advertit, discutiendo) persto non posse subditum à principe (tituli legitimi) etiamsi respectû exercitij tyranno, invito desciscere, absque perjurijs, et consequentè proditionis reatû. Ratio fundatur in immeatione, ut ita dicam, Dei et Principis, quæ extat Eccles. 8. 1. vel ad hujusce thematis gravissimi elucidationem solam: Animus esset ad vos evolare, si relaxari possem Interea refero ori tabellarij hujusce Amplissimi, D.D. meo nomine communicandum. Vale V. R. Cl. et macte omnifariâ prosperitate.

Raptiss. A. J. 5^a Aug. R. U. T. 1658.

No. VII.

(A.)

Illustrissime Princeps ac Domine Clementissime.

Ex literis ad me datis ex Portâ die 8 Julij hodie acceptis, intelligo Vizirium supremum moram tracturum Albæ Græcæ, Belgrade nunc denominatæ, non alium in finem, quam ut ministros Portæ circumvicinos huic regno instiget ad invasionem. Scribitur etiam, Venetos navali prælio victores, tantam Turcis intulisse cladem, uti, (sunt verba ipsa auctoris mei soliti,) revera Constantinopolitani timore consternati quasi obstupuerint. Quid si Deus exercituum ingeminaret victoriam? Etenim præter diversionem, vix ullum aliud regno huic caduco suppetere videtur remedium. Soleo ego divisos regnicolarum animos constringere hocce trilemmate. In hoc rerum statu adeo ancipiti simul ac præcipiti, oportet aut prodere aut dedere, aut defendere. Prodere non licet, quia crimen, atque etiam sine successu. Dedere non decet, quia probrum, simul ac supplicium. Defendere autem decus, immò debitum officium jure naturæ, gentium, omni jure. At ubi vires inquirunt? Respondeo 1°. In Deo et causâ justissimâ. 2°. In unanimitate duplici, membrorum cum capite, et inter se: Ita ut capiti sit potissima cura totius conservandi, quippe salus populi. Siquidem (uti palam proclamavi in comitiis Szamosirvariensibus (certo cer-

tiùs divisionem sequetur invasio. 3. In mancipiorum (vulgo jobagionum) selectorum (qui sint viri graviores, non inopes, patresfamilias, famæ integræ, satius aliis dare libertatem, (opus Divinium) quam præ diabolicâ invidiâ, vel malitiâ perdere libertatem et aliorum, et etiam suam) decimatione simul ac emancipatione, conditionatâ tamen (qualis erat libertorum apud Romanos). At dum pleriq. trepidantes consultant, et nihil concludunt, periculum evidens est in morâ, ne hostis jam multiplicans invadat inopinantes. Soleo iterum ad stimulum, invertere proverbium Hungaricum, meg holt Hunijadi Janos et rolt or erosseg. Interim interest conscientiæ Celsitudinis vestræ regnum a Deo sibi, ad tempus tantum commissum, aut salvare aut solvere, ne dissolvatur, funditus; ut etiam, deleatur ex animo regnicolarum infixâ illa sententia inauspicata, quod Celsitudo vestra est causa horum malorum; quam imputationem avertat Deus a capite Celsitudinis vestræ in die judicii extremi. Ita orat ardentè, illustrissime Princeps ac Domine clementissime.

Celsitudinis Vestræ,
 Servus fidelis, idemque constans,
 ISAACUS BASIRIUS.

Ex Vestrâ Metropoli, 8 Aug. 1658.

P.S. Author meus Italus profundè veneratur vestram Celsitudinem.

Legatus Regis Galliarum apud Portam cum suo unigenito adhuc detentus plurimùm patitur.

(B.)

Serenissime Princeps ac Domine clementissime.

NUDIUS TERTIUS per literas celsitudinem vestram prolixè sum veneratus: Absentia vestra, quasi invita, ex regno hoc, jam suo patre patriæ orbato, ac proinde etiam, ni Deus prohibeat jamjam prædæ Barbaricæ, ni humanitus maturè succuratur exponendo: Aggravata etiam est absentia Principalis locorum distantia, quæ utraque non solum mihi, sed et omnibus residuis hic vestris verè fidelibus, non tantum molestiam ingenerat verum etiam periculum adauget: Id ipsum ex quorundam literis hac ipsa Aurora acceptis intellexi: Petunt autem à me enixè, quid auxilii, quidve solatii sperare queant a vestrà Celsitudine in quam post Deum ipsum proni recumbunt. Creditur quod saltem pars exercitûs vestri fidelior, adventu suo in regnum subitaneo, et terrorem hosti incuteret, et proditores, rebellesve, si qui forent, veluti freno injecto, compesceret; vestros autem fiducia animaret, et Deus super omnia, aderit bonis: Tales enim boni scilicet, ut ita dicam, fide implicitâ, confident in paternam vestram providentiam, in vestram providentiam occultam, simul et fortitudinem vestram manifestam. Dum hæc cum debitâ submissione propono, ex studio conservationis conjunctæ regni simul ac Principis (quippe, Princeps, quod tam sæpe dixi, dico iterum, dicam semper, salus populi suprema lex esto) tantum abest, uti ego consilii dandi officium affectem, multo minus usurpem, quin potius, certis de causis, ore tenus revelandis, supplex oro Celsitudinem vestram uti verbo mihi mandet, ne consiliariorum, quocunque me

advocante, ullo modo tenear me immiscere rebus vestris Politicis, quarum, utpote extra sphæram meam scholasticam positarum, tractationem aversor. Tali mandato vovebo obedientiam ex animo. Avertat enim a capite meo Deus Funecii Nobilissimi aliàs Chronologi fatum funestum, quod ego vel ideo, consultò retuli ad mensam Celsitudinis vestræ.

Quum jam Dominorum vel Pastorum vel Rectorum, utpote familiolis suis in tuto collocandis occupatorum, nemo adsit hic in urbe, absente etiam reverendissimo ac clarissimo Domino Episcopo, ego cum generoso Domino Præfecto, sustineo moram hic trahere tantisper, partim in expectatione mandatorum Celsitudinis vestræ, partim donec studiosorum (circiter quinquaginta) reliquias quindecim exceptis, sat bene armatas, in loco aliquo tutiori disposuero pro virili. Etenim religio mihi est paucos præcipuè inermes à patriâ procul dissitos cogere ad fugam invites. Monui tamen universos, ne animati meâ, hic loci perseverante presentîâ (ut ipsis, quod et feci, adsim consilio et auxilio) negligant interea consulere salutî suæ tempestivè.

Apothecam commendavi Domino præfecto, qui asportandæ ejusdem curam, suscepit. Typos Celsitudinis vestræ, ut et Exemplaria Collegii reposui in domo vestra capitulâ jam obmuratâ: Collegii bibliothecam curabo hodie, Deo dante. Hisce peractis, ni aliter jubeat vestra Celsitudo, cui ego morem geram, usque ad mortem, si opus fuerit Cibinium recedere stat sententia (fuit id ipsum Asylum meorum predecessorum piæ memoriæ in casu Bethleniano) nisi forte tardescens intercipiatur, quod si contingat Deus me prepararet, et fiat voluntas. Sed Deus meliora! Expetiverim, quidem, ad

Celsitudinem vestram hinc advolare, non tamen tam ad securitatem meæ personæ, quàm ex prævisione quâdam ad libertatem conscientiæ.

Interea incredibile dictu quàm hic passim omnia sint Punico terrore completa, unde etiam oppida desolata. Deus ex alto misereatur tot myriadum animularum, quæ consilii juxta ac auxilii inopes necdum sciunt discernere dextram inter et sinistram, quarum uti cura, simul ac salus, quantum fieri potest, ne excidat ex memoriâ, immo conscientiâ Celsitudinis vestræ vehementissime eandem adjuro per Deum ipsum, earundem vestrumque communem Creatorem. Quis scit, Princeps, an Deus sapientissimus hanc angustiae matronalis horam præparaverit ex destinato ad gloriam suam et decus vestrum in cardine, ergo inacte Deo Auspice.

Ptolemæi Lagidæ Regis Ægypti æquitas et sapientia effecit uti Soteris (id est Servatoris) cognomen indispiceretur: utinam talem Sotera, salvatorem, populi hujusce afflictissimi hodie Deus statuatur celsitudinem vestram! Amen.

De Palatini auxilio nullus dubito quin Celsitudini vestræ, utpote abunde expertæ, occurrat illud Plautinum Captiv. Act. 2, Scen. 2. vers. 5, 6, " Qui cavet ne decipiatur, vix cavet, cum etiam cavet; etiam cum cavisse ratus est, sæpe is cautor captus est." Quod ut ne fiat, finio, uti soleo, voto tergemino, uti Deus exercituum Celsitudinem dirigat vestram consilio, protegat auxilio, prosperet successu: Ita vovet ardens

Illustrissime Princeps ac Domine clementissime,
Celsitudinis vestræ,

Servus fidelis idemque constans,

ISAACUS BASIRIUS.

Ex vestrá Albâ Juliâ,
12 Aug. 1658.

P. S. Tabellarius vester elapsus neglexit hanc epistolam : Ergo non me sed illum culpet Celsitudo vestra : apprecatus enim fueram ipsius gratiam ad hanc deferendam.

(C.)

Serenissime Princeps ac Domine clementissime.

Ex quo superiore hebdomadâ novissimâ vestrâ literâ, fortitudinis simul ac prudentiâ Principales testes locupletes, mihi sunt redditâ, ego binas scripsi ad Celsitudinem vestram, prima 8^o Aug. altera 12^o exarata. Jam vero occasione generosi Domini Georgii Kerezegi ad Celsitudinem vestram abiturientis scribo tertio, idemque suggero.—Nempe inter fideles vestros creditur quod si exercitus vestri saltem pars aliqua strenua, experta, eademque fidelis in præcipuis, atque etiam justè stipendiata, absque ullâ in regnum violentiâ, tempestivè huc amandaretur, quorsum opus est; eadem militiâ vestra adventu suo in regnum subitaneo, Deo benedicente, ipsisque bene se gerentibus, tria magna regno huic febricitanti præstare possent remedia salutaria: Siquidem et hosti extra regnum adhuc, ut audio trepidanti, terror incuteretur: et intra regnum proditores rebellesve si qui tales forent, præverteret, ac veluti fræno injecto, compesceret; fideles autem vestros, hic non protectos, fiducia coanimaret. Si id consilium nondum executioni mandatum sit, maturè facto opus esset, cum debitâ tamen semper submissione dictum sit, salvâ semper eâ, quam toties inculcavi Celsitudini vestrâ, fundamentali illâ regnorum omnium maximâ,

“salus populi suprema lex esto;” salvo etiam tractatus pacis cum hoste, tametsi barbaro, ineundi jure gentium, ni luce palam appareat fucatus tantum sive insidiosus.

Dum hæc propono ex zelo meo semper conjuncto pro regni simul ac Principis indivulsâ incolumitate tantum.

Aug. 16, 1658.

Horâ decimâ nocturnâ.

(D.)

Hosanna i. e. salva nos quæso.

Illustrissimo celsissimoque Principi ac Domino, Domino Georgio Racoczi, Domino nostro clementissimo, &c. Isaacus Basirius, S. D.

HERI vesperi, sero tandem, accepi expetita celsitudinis vestræ mandata, quæ exequar alacer. Tametsi, uti verum fatear hic ego loci, ad invaliditatem usque cum plurimis conflictor incommoditatibus, veluti domicilii ætati meæ, hybernæ tempestati et negotio vestro peragendo, prorsus incongrui: diætæ (in absentia vestrâ præcipuè) fortuitæ; defectus pecuniarum debitarum, simul ac promissarum de jure, minimè vero persolutarum de facto, quamvis exhaurior; destitutionis scribæ, instrumenti necessarii, quem Celsitudo vestra promiserat, necdum tamen præstitit mihi, dudum aliàs absoluturo opus, quod solis meis humeris imposuisti, haud leve istud, neque factu perinde, neque dictu facile: Judicabit posteritas; perficio tamen sedulus pro virili. Hæc quidem faciliùs devoro, verùm interea, noctes diesque vehementèr angor animi, dum cerno un-

diquaque statum vestrum labascentem, nec tamen sentire vel si sentis, satis præcavere videris. Absit ut ego unquam animum detrahā meo principi, quin potius et addidi et addam, non in mundo sed in Domino, quā precibus ardentibus, quā obsequiis meis fidelibus constantibus: Verūm enimverò, Domine clementissime, palam est quod Turca tecum ludit, utinam ne etiam tandem vitæ vestræ illudat: Tyrannus Transylvaniae prodit magis magisque immo fertur jam in procinetu. Arcana autem vestra pro salute populi, supremā lege, rimari non capio nedum cupio; attamen interea populus Christianus perit, veluti molas inter duas, dudum contritus totus, de cujus finali exitio, in casu, ad diem judicii, severa ratio reddenda sine respectu personarum— nempe, clementissime Domine, sum theologus, pro talento, utinam etiam pro merito atque ut theologus, quod ego aliquando celsitudinem vestram ore tenus idipsum jam repeto calamo atque Scripturā Sacrā duce, rectā ratione comite, assero intrepidus, quod quam certo Celsitudo vestra expectat, atque etiamnum exigit a populo suo, jam attonito, fidelem subjectionem; tam certo Celsitudo vestra jure divino, atque etiam vinculo juramenti sui debet, quantum in se, populo suo præstare eminentem directionem, simul ac protectionem non tantū à periculo, verūm etiam à metu justo, utpote impedimento benè vivendi, et Deo serviendi animo quieto, sive tranquillo: Qui reverà esse debet finis propositus omni bono Principi, simul ac Regimini. Quæso pervideat, ac probè ponderet conscientia vestra hæc Dei oracula, præcipuè tria Psalm. 72, vers. 6, 7, Esai. cap. 32, v. 2, St. Pauli Epist. I. ad Timoth. cap. 2, vers. 2, et Deus applicet ad cor vestrum.

Scriptisti ad me, celsissime Princeps, Thasnadino, 13 Augusti; Mandasti etiam mihi, uti idem orbi publicarem, quod sicuti pastor bonus debet, paratus fuisti animam tuam ponere pro ovibus tuis: Laudavi et feci. Interim avertat Deus ne contra, præ temeritate vel desperatione in hoc præcipitio quasi positus, oves tuas ponas pro animâ tuâ; quorsum jam ferè casum publicum devenisse, etiam fideles, sed eo ipso miseri ingemiscunt. Absit autem à principali pastore cogitatio atra, "si peream, pereant et alii:" Vox infanda ethnico aliquo Nerone quàm Principe Christiano dignior. . Clementissime domine, nec adulator sum, nec adorator principum; fidelissimus tamen admonitor in meâ tantùm sphærâ. Nonne dudum prædixi desertionem universalem? Jam res ipsa loquitur. Quot in Transylvaniam remearunt? At "vestigia nulla retrorsum." Aula, exercitus, comitatus, evidenter, ceræ instar, colliquescens indies diffluit. Miseresco innocentium. Interest conscientiæ vestræ regni Christiani reliquias, humanitûs loquendo janjam perituras, vel salvare, si revera potes, quod faxit Deus; vel solvere, si non potes salvare, ne culpâ vestrâ, dissolvatur funditus.

Non sine mysterio Spiritus Sanctus Danielis, cap. iv. principem comparat magnæ arbori sub cujus umbrâ oves, non brutæ istæ, sed rationales, in cujus ramis aves nidificant. At arbore succisâ et cadente oves obruuntur, aves quoque cum nidis suis decutiuntur. Sacrum boni principis Hieroglyphicon est arbor ista: cujus radix est Piétas, truncus Prudentia, rami Potentia, fructus Justitia, Clementia, ut rectissimè observavit clarissimus Alstedius vester. Ecce, celsissime domine, in te regni domus inclinata recumbit: Quis sustentabit? Austriaco non licet; Sueco non jam vacat: Misero

Hungaro nunc eheu! plus satis diviso, dejecto etiamnum atque detrito, non suppetit. De futuro ex præterito rationari possumus, immo debemus: Occultam Dei voluntatem rimari nefas, adorare necesse: Sed secundum voluntatem Dei revelatam ex eventu sapienter ambulandum. “Contra quis ferat arma Deos?” Nonne igitur satiùs osculari manum Dei pro tempore, adversam quam obstinatiùs contra nitendo eandem fortassis aggravare ab irâ ad furorem? Nonne gloriosiùs desinere quam deficere, descendere quam cadere? Nonne in annalibus apud posteros, celebriùs cadere spontè, salvo hæredis jure, quam invitum expelli, et ni Deus interponat, excindi, et historia fieri? Nonne pendens mercator in naufragii periculo projicit suas merces ut salvet seipsum? Numquid desunt exempla: Nonne Carolus V. Imperator superiori seculo partim ad divertendum ab imperio torrentem Turcarum imperio cessit ultrò? Nonne Regina Succiæ Christina, utinam id etiam salvâ religione, nuper coronam manu propriâ deposuit? Sed quid exotica memoro, si suppetunt domestica, immo avita? Nonne Celsitudinis vestræ Avus Sigismundus, nonne Stephanus Bethlen gloriosæ memoriæ ambo cesserunt? Immo verò, ut altius supervolemus, nonne rex regum ipse Jesus Christus propter salutem populi, adeoque legibus etiam, ad exemplum, in casu, seipsum exinanivit, formâ servi acceptâ, &c. S. Pauli Epist. ad Philip. Cap. 2, vers. 7, 8. Durus sermo, inquires. At durior in die judicii, imputatio regni Christiani desolati, forsan deleti, siquidem propriæ abnegationis fortassis temporariæ tantùm, medio generoso regnum à totali excidio, adhuc probabiliter potest redimi? Duo dicam fidens: Unum quod cum Rakocziana familia illustrissima extiterit, jam velut ex traduce reli-

gionis orthodoxæ in regno Hungariæ, post Deum columna ipsa (quæ prerogativa sacra, præ coronâ quâvis terrenâ debet esse gloria vestra) nollem hanc subrui, ne ista etiam succumbat: Igitur “durate et vosmet rebus servate secundis.”

Celeberrimum Rakocianæ familiæ decus quod nimirum, Illustrissimus Sigismundus Rakoci Avus vester gloriosæ memoriæ, propriis sumptibus prima omnium Biblia Hungarica integra, ipse cum aliis piis proceribus Hungaricis, curavit imprimi Vitolini anno 1590: Ignoscat Celsitudo vestra, si contristor, quia Celsitudo vestra exemplo Avi et aliorum benefactorum instiganda, necdum unum verbum respondit ultimo supplicii libello à me, neglecto meipso, pro maturandâ dudum suspensâ, Bibliorum Hungaricorum editione accuratiore, porrecto. Quid inde? Dicunt (excusare velim) quod Celsitudo vestra magis amat, atque etiam curat aurum atque argentum suum, quam Sacra Biblia; quod absit. Alterum timeo, utinam vanus timor, ne supplantato, brevi, ex regno Transylvaniae omni prorsus principe Christiano (propter peccata nationalia et personalia) justo Dei judicio, plantetur tandem ibidem unus purpuratus Ottomanicus; et tunc ubi religio, ubi libertas? Hujus commissi imputationem vel participationem minimam abarceat Deus à capite Celsitudinis vestræ.

Concludo, præter literalem imaginum cultum secundo Decalogi præcepto prohibitum, duo sunt præcipuè peccata, quæ Spiritus Sanctus criminatur idolatriæ crimine: Primum expressè est avaritio idolatria dicta Ephes. Cap. 5, vers. 5. Immo iudice eodem Apostolo, radix omnium malorum est amor pecuniæ. Epist. I. ad Timoth. Cap. 6, vers. 10. Alterum implicitè est fidu-

cia in propriâ intelligentiâ, cum sapissimè Deus Zelo-
typus infatuare solet destituens successu, quia idolatria
genus est quoddam subtilius, (monitore principe, om-
nium merè mortalium sapientissimo Salomone Pro-
verb. Cap. 3, vers. 5, fiduciam habeto in Domino pro-
priæ autem intelligentiæ, nota benè, ne innitor) ac
proinde maximè præcavendum vitium idque propter
sui latentiam, ut loquimur in scholis. Ab utroque ho-
rum, immo à vitiis et erroribus universis et singulis, Deus
ter optimus maximus liberet sacram animam vestram,
suo dirigendo consilio, protegendo auxilio, prosperando
successu. In quo voto ardenti desino sincerus orator,
humilis deprecator.

Vale illustrissime Princeps ac Domine clementissime,
atque minus scribens, plus Deum orans, ac fideles ves-
tros consulens, macte ut bonum Principem deceat, salute
publicâ regni totius, adhuc si pote.

Ex Arce Varadin,
29 Decemb. 1658.

P. S. Pro sereno in gratiam Celsitudinis vestræ regni-
que conjunctim, uti semper feci, supplico, suspirans
annum insequentem, superiori fatali, auspiciorem, si
voluerit Deus, cui vos resigno.

Respondetur gratiosè 3^o. Januar.

tandem 1^o. Aprilis Cessionis Actus.

[Basirianâ manu et caractere insequitur Dilemma.]

Actus iste aut fuit, pro rerum statu necessarius, aut
non: si non, cur cessit? Si fuit, cur non cessit tempe-
stivè, cur culpatur consilium?

No. VIII.

Amicorum suorum, Amicissimo Domino Martino Herberto Crucensi, Patriæ Scholæ Moderatori solertissimo, meritissimo, Salutem utriusque Vitæ uberrimam.

FELICITER confecto itinere Tragopolim usque post meum à te discessum Martine mellitissime, singulari quâdam Dei providentiâ hic loci incidi in Preceptorem nostrum meritissimum D. Isaacum Basirium, ut omnium proborum, ita tui et mei non minus aman-
tissimum, hic antiquum obtinens, me plurimis humanitatis mactavit officiis, nunquam satis à me pensandis. Quia vero vir excellentissimus quædam suorum opusculorum, quibus ob temporis iniquitatem orbatus est, ipse ex meis MS. quondam ad calamum nobis dictatis, a me expetiit, horum viro excellentissimo copiam denegare piaculum fore duxi; dispiciens vero de commodâ illâ nanciscendi occasione, te mihi delegi, utpote cui amicorum fido omnium maximè, quique illa quæ volo, intelligis optimè, ut tum excellentissimo Domino Præceptori nostro, tum mihi gratificeris tantum, et tractatum ipsius metaphysicum de perfecto et imperfecto itemque de pulchro, tum etiam Antigynaco Mastygen, è meis Scriptis, (quorum tibi copiam facient mei dilectissimi parentes) transcribas, et transcriptos primâ cum occasione Epperiessinum, ad primarium hujus loci Pastorem D. Magistrum Abr. Eckhardum transmittas, quo

tibi bonum virum demereberis mirè, simul et meum, quo te semper prosequor amorem, si videro mea quidquam apud te valuisse petitio, tanto accendes et instigabis impensius.

Vale, meque per tuas preces Domino commenda indefessus. Tuus ad animæ dispendium temporisque.

GEORGIUS HUTTERVS.

Epperissimo,
9 Junii 1659.

No. IX.

Illustrissime Princeps, ac Domine Clem.

DEUS Exercituum armis vestris in suo nomine, ad sui gloriam susceptis, benedicat propitius, in consolationem fidelium vestrorum, et confusionem hostium, sive apertorum sive occultorum (quod inimicorum genus opertum longè periculosius, ergo cavendum ab iis maxime.) Vivo persuasus adeo de bonâ conscientia Celsitudinis Vestrae, uti in animum inducam Celsitudinem Vestram curam mei nequaquam abjecisse, tametsi, (propter gravissima sua negotia concatenata) ne verbum quidem, quod sciam, scripsit ad me, aut de me, ex quo revocatus versor in hâc Aulâ: in quâ quidem, Domina nostra clementissima (conthoralis Celsitudinis Vestrae illustrissima) abundè mihi prospicit quoad præsentaneam sustentationem, cujus gratiosissimam benevolentiam prædicabo ubicunque gentium. Reverendo ac Clarissimo Domino Varallyaio adjungere me comitem percipiebam, uti coram venerarer vultum Celsitudinis Vestrae, mihi diu non visum, verum clementissima Domina dissuasit ad tempus. Ne gravetur intereà loci atque temporis C. V. suum erga me animum, aut de me propositum significare verbo, uti queam prospicere familiae meae (conjugi scil. et liberis quinque carissimis) nimium destitutæ, ex defectu stipendii mihi debiti, sed adhuc insoluti, quo de nullus dubito, in fine, quem negotiis

vestrissemper augustum, semper felicem voveo. Interim, in hâc statione minimè otior, prosequens scdulò negotiationes vestras, partim Italicam, partim Germanicam. Testes sunt tot expeditiones a me ad C. V. missæ (ex quo hic loci dego) ad quas nihil instructionum accepi a C. V. Hâc ipsâ die Viennam et Venetias scripsi fusè, partem faciei rerum vestrarum serenam iis obvertens, nubilam ab iis abscondens, pro more fidelitatis meæ. Ah, mi Domine clementissime, causam justissimam habes, utinam ne injustitia gentis, et personarum nostrarum eidem præponderet! Modò ne præsumamus. Circa statum vestrum valdè me solatur et sustentat locus insignis Deuteronom. 32, v. 26, 27, 28, 29, 30.* “Dixissem angulatim profligem eos: faciam ut cesset è mortalibus memoria eorum: Nisi indignationem ab inimico metuisssem, ne ignorent hostes illorum: ne dicant, excelsa manus nostra fuit, nec Jehova operatus est omnia hæc. Nam gens perdita consiliis sunt, et nulla est in eis intelligentia. Utinam saperent, intelligerent ista: animum adverterent ad finem suum. Quomodo prosequeretur unus mille, et duo fugarent myriadem.” Loca hæc fide applica, Princeps, et age pœnitentiam in Dei nomine; et tunc de successu vestro vivo securus. Hæc scribo Christianus Professor ad Christianum Principem, ad quem eo fui fusior, quia metus ne negotiorum undæ (quibus non obrui miror) non sinant emergere ad debitam Sacrorum Bibliorum (quod est pabulum animæ, partis longè excellentioris) lectionem quotidianam, saltem toties quoties. Eadem Biblia integra pervolvit illustrissi-

* Parallela loca extant Ezech. cap. 20, v. 9. 11. 41. Item, cap. 36, v. 21, 22.

mus parens mem. glor. (etiãmsi bellis suis graviter occupatus,) ni fallor ex ore vestro vicies et septies, ad immortalem nominis sui gloriam; quam uti C. V. assequatur in utroque orbe, tam terrestri, quam cœlesti, vovet ardens: Domine clementissime Celsitudinis Vestræ et familiæ totius Illustrissimæ Rakocziænæ,

Servus fidelis, constans, veridicus, usque ad Aras,

Js. BASIRIUS, S. S. Th. Dr.

Raptim ex Szekelyhid die
13 Decembr. CIJCLIX.

No. X.

(A.)

JEHOVÆ VEXILLO NOSTRO

D. T. O. M.

ET

MEMORIÆ ÆTERNÆ SACRUM.

FORTES CREANTUR FORTIBUS.

CELSISSIMUS Georgius Rakoczy II. Transylvaniae Princeps, partium Regni Hungariae Dominus et Siculorum Comes, &c. Principum Nepos, Filius, Pater: Verae Religionis Cultor constantissimus, Confessionis Avitae Columna, etiam spe Regni tentata, immota tamen: Libertatis Christiano-Hungaricae Assertor ardentissimus: Suorum Populorum, tametsi parte, cheu! invitorum, ingratorum, ad ultimum Potentiae Defensor strenuus, Regum Socius firmissimus, Sociorum Principum Oppressorum non semel, nec id suo sine damno, fidus in Thronum Restitutor. Qui Regiam Conjugem Celssissimam Sophiam Bathori Illustrissimum Gnatum unicum Franciscum, Sanguinem, denique proprium Christiano Nomini posthabuit, Heros magnanimus tantum non ad Excessum: Quem Orbis timor, Turca, semper timuit, nunquam terruit, nedum domuit; Etsi semel superavit, permittente Fato Genti infenso: quamdiu vivus (Hei superstitibus! jam enim mortuum brevi non lugebunt, sed plangent, seriò, tametsi serò, posterio majoribus saniores, si veri Hungari) vita ipsa quam vel unico terrae Gentilitiae pede cedere malens inter medios Barbarorum Regni Christiani invasorum (proh hominum fidem! a suis contra se irritatorum introvocatorum) gladio suo fatali acervatim mactatorum cumulos, pri-

mùm lethaliter sauciatus, demum die sexto Junii, Anno 1660, Ætatis 39, mens. 4. in Arce Varadino, Clavi Hungariæ à se sanctissimè conservatâ, pro Patriâ occubuit gloriosus, postmodo resurrecturus gloriosior, regnaturus gloriosissimus.

(B.)

*Epitaphium Monumento Marmorco incisum Patakini
in Hungariâ.*

SISTE MORTALIS, ET STUPE,

NAM

HIC JACET

MAGNUM MAGNI CREATORIS MAGISTERIUM

PILA FORTUNÆ, GENTI DECUS,

SED ET GENTIS DEDECUS:

OB VIRTUTEM INCOMPARIBILEM, SED INVISAM.

HIC EST

CELSISSIMUS GEORGIUS RAKOCZI II. PRINCEPS

TRANSYLVANIÆ,

PRINCIPUM SERIE SPLENDIDISSIMUS;

QUI DUM ANTICHRISTUM ORIENTALEM AB OVILI CHRISTI

PROPULSAT SOLUS, EHEU, SOLUS PATITUR

CHRISTI MARTYR.

NOVISSIMUM SPIRITUM BELLO FORTITER EFFUDIT:

VITAM TEMPORIBUS BREVEM, LABORIBUS GRAVEM,

CORONANS MORTE GLORIOSA

ORBIS MONARCHIS INVIDENDA

DIE 6^o JUNII, A. U. T. 1660, ÆTATIS 39,

MENS. 4,

CEU SOL

TANTISPER OCCUBUIT QUIA BREVI REFULSURUS

ÆTERNUM.

George Ragotzki was of a tall and well-proportioned stature, black hair, and a frizled beard: his eyes quick and lively, of an active body and healthy constitution: his spirit was high and great, which betrayed him to extravagancies: his comportment was generous and courteous towards all, which rendered him exceeding beloved and esteemed by his nobility. He was free in his speech and eloquent in his expressions, prudent in his counsels and enterprizes—had not the quickness and vivacity of his soul made him something rash and violent in his attempts: he was of the Protestant religion, leaving behind him a widow and a son of hopeful and happy endowments.—*Knollis's History of the Turks*, 1661.

Excellentissimo, Clarissimo, Nobilissimoque Viro Domino Isaaco Basirio S. S. Theologiæ Doctori celeberrimo Andreas Hervat Rector, Ep.

S. P. D.

STUDIUM ad mei amantissimos scribendi vel rescribendi in me hactenus non defuit. Simul ac in notitiam Excellentiae tuae deveni eam sanctissimè colere studui, amicitiamque semel initam, si Tabellarius, tempusque exarandi non defuit, crebrâ scriptione refricavi. A Festo Laurenti quod compellandi officium intermiserim, causa in numerato est, nimirum quod neque ego neque tui Epereschini studiosissimi locum in quo excellentissime vir, vel viveres vel nun viveres, ut ut scire ex animo avebamus scire potuimus: tantum ergo abest, ut ego literas novissimè ad me ab amico Basirio datas acceperim. Quocirca nolim amorem vel necessitudi-

nem nostram scriptione metiri, præsertim eum cujus creberrima mentio ad mensam primarii nostri pastoris, vel alibi apud alios etiam fit. Num honestissimè de te sentiam, vel officia amicitiae de me amicus meus polliceri debeat, indicio esse possunt literæ Domini Doctoris Altanii, quas inclusas Excellentiae tuæ mitto. In nostro horizonte res nostræ nondum extra periculum videntur esse. Expectatur indies de novo. Quindecim millium numerus fertur; hunc alius subsequetur, iterumque alius: Cui bono ambigitur; varii varia conjectantur. Deus et dies nobis certiora adferent, forsân primo vere. Trepidatum est hactenus ad singulos rumusclos. Utinam à trepidationibus signorum militarium liberi in timore Domini salutem operari valeamus. Sed meliori et certiori passu ad vestram horizontem avisa veniunt. Totius Europæ æterna pax decantabatur, si quid tamen æternam in sublunaribus. Nos maximoperè formidine implent Turcæ; metuendum enim ne illi fortunâ inebriati secundâ, limites quos primum bello suo posuerant, transgrediantur.

Vale, vir excellentissime, in Domino Jesu cum illustrissimâ Aulâ Redaianâ Deo dicatâ.

Pridie Cal. Februar. Anno 1661.

P. S. Scribenda fuissent plurima; sed chartæ ea committere piaculum hâc temporis periodo est. Iterum atque iterum vale,

Idem qui supra
manu suapte.

Excellentissimo, clarissimo, nobilissimoque viro D. Isaaco Basirio, S. S. Theologiæ Doctori celeberrimo, fautori et amico in Christo venerando.

No. XI.

Illustrissime Celsissimeque Princeps, ac Domine, Domine Clementissime.

Docui olim Celsitudinem vestram (uti cætera fidelissimè) quod, justitiâ firmatur solium principum, Proverb. xvi. vers. 12. Oraculum hoc divinum est, ergo minimè contemnendum; namque reges in ipsos imperium est Jovis. Summam injuriam ego patior, quod cum jamdudum abire deberem, vocatus à rege, negatur mihi stipendium meum promissum à celsissimo principe vestro parente memoriæ gloriosæ, pro quo tam vivo, quam mortuo, quanta fecerim et quanta passus sim, abundè notam omnibus, præcipuè celsissimo Francisco, cui confido. Istius autem stipendii quod sit mihi debitor princeps luce meridianâ clarius est: quia autem Deo juvante principem Franciscum logicum feci. Ergo ratio prima; quia princeps me ex collegio vocavit ad se, et quia vocanti parui, collegium negavit solutionem. Ratio secunda, quia propter illam meam fidelitatem et obedientiam erga principem bona mea omnia perdidit in Transylvaniâ. Ratio tertia, quia princeps ipse promisit, mihi solvere debitum istud collegii, promissum autem facit debitum: Nam aliquoties ostendi vestræ Celsitudini promissum principis propriâ manu firmatum. Ratio quarta, quia debitum mihi istud collegii stipendium non solvit mihi princeps de suo, sed de collegii ipsius pecuniis quas accepit Princeps Dobrecini

ad summam sex mille florenorum, in confesso contra tot tamque claras rationes ne patiatur Celsitudo vestra ullum adulatorem iterum imponere celsissimæ Dominae matri quod mihi solutum sit, quum reverà non sit solutum: Tales enim quærunt magis, in suum emolumentum favorem vestrum, quam honorem. Quem honorem ego semper duxi præferendum isti, quia sum fidelis principi cuicumque servio: quod igitur, Deum testor, quotidie oro, uti tempore suo Celsitudinis vestræ solium exaltet. Ipsemet istud faxis exorem, perseverando in verâ religione (quod mihi aliisque persuadere studeo) atque jus suum cuique tribuendo; ac proinde mihi utpote,

Celsitudinis Vestræ
Servo hæreditario, fideli,
Veridico, constanti
ISAACO BASIRIO.

Raptissimè ex Husst,
27 Maii, 1661.

P. S. Per Deum immortalem obsecro Celsitudinem Vestram ne tertius hic nuntius meus, sumptibus meis iterum conductus revertatur vacuus; celebrabo Celsitudinis Vestræ gratiam.

Clarissime ac Doctissime Vir, Domine Observandissime.

PER Reverendum D. Selyei nullatenùs vacabat nuperrimè vestræ reverendæ et clarissimæ Dominationi ad honorificas literas mihi scriptas respondere; multo minus negotium apud celsissimum principem promovere

at tunc abiturum versûs Munleats parantem, ubi jam suam
 Celsitudinem agitantem vestræ Claritati datur occasio
 satis idonea, super suo debito obtinendo, requirendi.
 Me quod attinet paratus semper sum vestræ Claritati
 quævis gratificandi studia pro posse meo præstare ubi-
 cunque locorum opera indigeant mea : maneo

Clarissime Domine

Tibi addictissimus

STEPHANUS DALMADY.

Patakini, 15 Maii, 1661.

Clarissimo ac doctissimo viro D. Isaaco
 Basirio S. Sanctæ Theologiæ Profes-
 sori Domino mihi observandissimo.

Invitatio ad officium Præsidis in Synodo Partiali,
 Viskini in Com. Maramoros Hungarici Regni, 19 Mai.
 1661.

Salutaria omnia et secunda!

Excellentissime ac clarissime Domine.

MAXIMO nobis et honori et emolumento cadere
 arbitramur, si vestræ Excellentiæ copiam nanciscamur
 in hâc nostrâ necessitate singulari. Itaque secundum
 nuperam factam de instituendâ nostrâ Synodo partiali
 institutionem, nomine Sanctæ Fraternalitatis nostræ Ex-
 cellentem Paternitatem Vestram oratam immò exora-
 tam, esse velim, ne itineris tantâ molestiâ territâ, sub-
 trahat suum debitum, et Ecclesiæ Dei sanctissime dica-

tum officium et subsidium, Deo primum, post et nobis rem gratissimam præstitura. Valeat prosperrimè vestra Paternitas.

Vestræ Excellentiæ addictissimus,
STEPH. P. THOTFALUSI.

D. O. M.*

Hic Resurrectionem expectat Generosus Stephanus de Szentamas, Celsissimorum Georgii Racoczi Senioris, postea etiam Junioris, Regni Transylvaniae Principum, Conciliarius, et in Judiciis Præsident, ac ad Portam Ottomanicam Legatus.

Obiit Die Jan. . . . A. D. 1647.

SISTE gradum, jacet hic (hospes) Szalancides heros,
Patricii Stephanus sanguinis, atque loci.
Huic patrii tutela foci, sacrûmque penatum,
Imprimis aræ sollicitudo fuit.
Terrificos timuit quos Dacia sæpè tumores
Eoi domuit, sustinuitque soli.
Ævo (ac principibus) pacis fecialis amatae
Jura suo retulit, destituitque acies.
Heu, columen patriæ, Dacius pugnator in armis,
Tullius in rostris, religionis honos,
Sedulus exercees dum publica munia vitæ
Byzantî tellus te invidiosa rapit !

* This Epitaph is in Dr. Basire's handwriting, with corrections, and is evidently an original rough copy.

Ad patrios remeare focos, ac visere lares
 Sors vetat, externâ contumularis humo.
 Molliter ossa cubent, donec rediviva resurgant,
 Clangat et angelicus clarior orbe sonus.

GABRIEL SZALANEI filius parentans
 mœstus posuit die . . . Mens . . .
 A. D. 1654.

Viro, omnium Scientiarum genere Doctissimo, Reve-
 rendo Domino Isaaco Basirio S. S. Theologiae Doc-
 tori, Patris vice honorando, Thom. Apacay, S. D.

Reverende Domine,

LITERAS tuas Novembri mense scriptas, cum
 reditu meo ex Tarcal, ab ædibus Soceri, longo sanè
 intervallo, post à solemni Servatoris nostri natali, hu-
 manitatis, eruditionis, officiique omnis plenissimas, ac-
 cepi; quibus quoniam me immerentem invisere non de-
 dignatur, non possum tantam modestiam atque huma-
 nitatem quin exosculer cum admiratione, eo magis quia
 mei tanto temporis spatio et locorum intercapedine non
 sit oblitus. Rogo tamen, ne meæ desidiæ aut negli-
 gentiæ, sed absentiae imputet dilationem responsi; certò
 sciatque nullas alias præter has quibus respondeo, me
 vidisse, non enim sum is, qui tanti viri erga me conatum
 et affectum fastu aut negligentia repellerem aliquo:
 nunc autem quum adsim, provocet ad sibi serviendum,
 quod pro officio libenter agnosco, et spondeo me non
 defuturum. Ἐκ τῆς πέραν ὕλης non strepit apud nos
 rumor; spero, sed quis sit exitus nostrarum ignoro

rerum. Nihil memorabilis habeo, quum nunc recens advolarim, quod transcribendo dignum censerem; sed me his tibi, vir amplissime, doctissime, teque conservandum ad meliora, divino favori animitus recommendo. Vale itaque, et a meâ conjuge salutem impertiente, bona verba accipe, quæ de vobis semper bene meretur.

Vestræ Reverentiæ totus quantus est
addictissimus, Servitor
paratissimus

THOMAS TSEN. APACAY.

Dabantur Coerro-Patakini, 28 Febr. 1661.

Antiquo generis splendore, pietate, eruditione, viro clarissimo Domino Isaaco Basirio, S. Sanctæ Theologiæ Doctori, et nunc pro Christianâ religione exultanti, forti et animoso Christi servo et Domino Patris vice honorando.

Reverende Domine Vice-Patris honorande.

BINAS vestræ Reverentiæ literas, unas jam ante, alteras verò non pridem accepi; utrisque inclusas, excellentissimo Domino legato suæ majestatis fideliter præsentavi: sed quia ad priores responsorias, sua Excellentia alterius fidei transmittendas commiserat, usque dum fato in illas incidi; cunctatæ sunt in cancellariâ, apud Dominum Balthasarem scribam suæ Celsitudinis. At nunc cum officii, tum beneficii accepti haud immemor, sponte se, occasione, cum discessu hinc Munkacsinum, generosi Domini Nicolai Boër, offerente, utrasque meis inclusas transmisi, sperans certò illas ac-

cepturam vestram Excellentiam, cui prospera quaeque voveo cordicitus. Pro novis mecum communicatis gratiam habeo, hinc alia sed tristia, per Dominum Nicolaum Boër, scribentem, de aulae hujus statu, habebit, cui illud unicè commisi. Unam mecum salutem vestrae reverendae conjunx mea apprecatur, et, ut brevi facie vestrae Reverentiae utar opto, Deoque ardentissimè commendo, ipsi vero me recomendo.

Vestrae Reverentiae ex morte renatus
filius, et servitor paratiss.

THOMAS APACAY.

Datum ex Patak. 8 Octobr. 1660.

P. S. Celsissimae principis defunctae corpus humabitur, ipsique parentabitur 17 praesentis. Sed de filio ejus defuncto sepeliendo, et jam in alienum locum fortè transportando, multò secius, quam cum hic erat deliberatum est.

Reverendo, ac clarissimo viro, Domino
Isaaco Basirio de Preaumont, S.
Sanctae Theologiae Doctori, et Pro-
fessori Meritissimo et Domino, Vice-
Patris honorando.

Viro plurimum Reverendo, Amplissimo, et Excellen-
tissimo Domino Isáco Basirio S. S. Theol. D. Cele-
berrimo, Amico, Fratris ad modum charissimo M.
Abraham Eccardus, Ecclesiae Eperiensis Pastor,
S. D.

CUM triste nuncium acciperem de exilio pl.
R. Vest. Excell. vehementer perturbatus et conster-

natus existimavi, satius et tutius fore, si propter militum rapacium excursionses, responsum ad vestras Patakinas, ne in manus Aquilinas incideret, suspenderem, eò magis, quod non constiterit haetenùs, quorsum devenisset pl. R. Vest. Excell. Deus Opt. Max. qui Excellentiam Vest. mirificè contra hostium insidias pariter et insultus tutatus est, porrò eam salvam et incolumem conservet, et ab omni malo clementer custodiat! Nunc moram litterarum deberem prolixitate compensare: verùm adeò multis districtus et distractus sum occupationibus laboribusque ecclesiasticis, ut vix paucis lineis vestræ possim satisfacere expectationi. Heri optimum ac integerrimum virum Dominum Andream Peltjerum, amicum nostrum, utrinque fidelissimum, habità a me concione funebri, sepulturæ tradidimus. Gravibus et periculosis morbis multi apud nos corripuntur, et timendum est, ne ista semina in contagium abeant. Mea domus, quæ humillimam pl. R. Vest. Excell. salutem rescribit, adhuc, per Dei gratiam, rectissimè valet. Ex Angliâ hoc habemus, de quibusdam regicidis sumpsum esse supplicium, inter quos classem ducunt Generalis Major Harrison, Fleetwood, Colonellus alius, qui innocentissimo juxta et patientissimo Regi Carolo I. fumum ex tobacco in faciem venerandam exspuerat, Colonellus Hacker, et quidam Magister Hugo Petrus, qui in militiâ Cornettum, deinde sacerdotem Puritanum, et tandem carnificem egit, caputque regium a cervicibus amputavit. Carolo II. omnia ex voto et sententiâ fluunt, habetque successus maximè secundos, cujus augustissimæ coronationi dies vi. Febr. destinatus est. De bello Tureis inferendo multa sparguntur, sed si consilia ista penitus introspeciamus, omnia in perniciem Evan-

gelicorum directa sunt. Deus furorem hunc furialem reprimat! Ducatus illos, a Spillenbergero magnâ difficultate extortos, Domino M. Zabelero, secundum vestram dispositionem, transmissi: præter duos florenos nullum recepi obolum; eos ipsos igitur Domino Hettei, si ad me redierit, tradam. Lectulus, quem indigitat Vest. pl. R. Excell. ad me missus non est; nec cum Domino Glosio, propter temporis augustiam, jam datur loquendi occasio. Aliàs et capulum et vexillum gloriosissimi principis, miro artificio et Corinthæo opere factum vidi, nec quidquam, quoad inscriptiones, variatum, vel immutatum est. Mercatores ex Silesiâ referunt, itinera Wratislaviam versùs non satis tuta esse à militibus, qui interdum in agros se effundunt, prædandi causâ quemadmodum et nost. Dominus M. Matthias Zimmerman, qui die 9 Oct. superioris anni, cum totâ suâ familiâ, Colditzium in Misniam, ad munus ecclesiasticum ibidem capessendum, à nobis discessit, in prædones istos incidit, et bonam auri et argenti summam amisit. Plura non possum ob indigitatas occupationes. Vale, vir excellentissime, et me tui amantissimum redamare perge.

Dab. Eperies, pridie Calendar. Febr. Anno 1661.

Gratiam Dei Patris in Christo Vir admodum excellentissime,

SUMMOPERE mihi perplacet brevis hic et nervosus orthodoxæ fidei conceptus fundamentalis; modò danda est opera ut in Polonicum Idioma conversus,

baptizandi memoria per frequens exercitium, sub id tempus imprimatur. Valeat vivatque diu in bonum ecclesiæ Dei afflictissimæ atque laudem divinæ gratiæ. Ita vovet ex animo

STEPH. P. THOTFALUSI,
Ecclesiastes Hastiensis indignus.

Excellentissime Domine Professor.

IGNOSCAS quod interpellem, cogor tamen, angina jam me angit et cruciat, tonsillæ ita (ab inflammatione crediderim) sunt tumefactæ, ut vix possim quicquam deglutire, et id quidem non parvo cum dolore. Itaque rogo Vest. Excell. suo consilio me juvare et morbo meo mederi ne alienum

S. Exc. nominis observantiss. cultor

STEPHAN. H. GELEI.

Excellentissime Domine, mihi colendissime.

FILIOLUM meum recens natum sacro baptismati initiari volens, cras, Deo volente, matutinam publicisque precibus in templo statam horam, esse decrevi. Cui quidem sacramento, ut vestra quoque Excellentia interesse dignetur, seque compatrem infantulo devoveat, obnixè rogo. Factura erit in eo Deo gratum, Christianitati vero opus consonum, et nimis laudabile, perperuisque servitiis meis recompensabile. Id quod predi-

caturus ero apud maximi momenti quoslibet, ac omnino lætior evadam, usus tanti summi theologi, et magnam orbis partem peragrantis, sacrâ operâ, cui me servum polliceor cum divinâ benedictione.

JOANNES ZAGONI.

In Huzt, 22 Apr. 1661.

Excellentissimo viro Domino Isaaco
Basirio, S. S. Theologiæ Doctori,
Domino mihi colendissimo.

No. XII.

Registrum particulare Bonorum à Isaaco Basirio S.
Theol. D. in Transylvaniâ derelictorum.

1. Una cista picta rei vestiariæ plena.
2. Una cista minor picta continens pocula argentea quatuor partim inaurata: cum cochlearibus argenteis numero sex.
3. Una altera cista lignea plena manuscriptis et instrumentis scholasticis.
4. Corbis magnus Turcicus coriaceus, vulgo sapet, refertus libris.
5. Vas unum continens supellectilem ad lectum pertinentem. Lectus fuit plumeus amplus. Cervical plumeum longum. Siparia circumcirca lectum ex serico viridi tectum, item lecti et stragula perinde sericea. Stragula acupicta suffulta gossipio. Lecti valor plus 150 coronatorum sive imperialium. Linteorum lecti aliquot paria.
6. Mappæ novæ, mantilia, &c.
7. Tapetum Turcicum pretiosum plane novum.
8. Tapetum viride et alterum variegati coloris.
9. Strophiola pretiosa acupicta sex.
10. Variæ pixides ex Orichalco.
11. Tibialia sericea nigra.
12. Capitium nocturnum rubrum.

13. Apotheca lignea parva medicamentis instructa.
14. Manuscripta præcipua sunt—
 Prælectiones Theologicæ in Wollebium.
 Hebraicæ in Psalm. 34, et Proverb. 1.
 Tota Metaphysica à me Albæ Juliæ prælecta.
 Tractatus singulares Metaphysici duo de Pulchro
 et Ordine.
 Problema utrum liceat Marito verberare Uxorem?
 Negatur.
 Orationes Academicæ variæ.
 Funebres in piam memoriam virorum clarissimo-
 rum D. Keresturi concionatorem principis et
 D. Bisterfeldium Professore, decessorem me-
 um.
 Itineraria MSS. varia: Imprimis unum Orientale,
 variis linguis codice viridi tectum. Manuscrip-
 tus codex Arabicus in quarto.
 Disputatio manuscripta in Universitate Albensi in
 Isaacum Basirium D. et N. Krsykowsky Polo-
 num Doctorem et Jesuitam, Anno 1650.
 Codex MS. in octavo continens collectionem va-
 riarum Synodorum Hungaricarum.
15. Vestis nova ecclesiastica doctoralis, more Angli-
 cano, cum pretioso ornatu holoserico; quæ
 vestis sive toga, cum tunicâ et femoralibus stetit
 mihi centum et viginti imperialibus sive coro-
 natis.

Et multa alia talia, quæ jam in rutubâ mihi non succur-
 runt. Cætera quæ memoriæ præsentanæ non observan-
 tur, facile dignosci possunt, vel ex formâ vestitûs, vel ex
 inscriptione, vel ex aliis signis.

CAUTIO.

Libri alieni meis commixti ex inscriptionibus comperti, uti reddantur suis possessoribus obnixè peto. Imprimis clarissimo Domino Johanni Molnaro codex unus in folio, continens varias epistolas propriâ manu Calvini et aliorum proto-reformatorum exaratas.

Pleraque hæc præmissa dicuntur fuisse in manibus virorum clarissimorum D. Stephani Tzengeri et D. Francisci Taratzkoxi postea defuncti ex cujus MS. vir magnificus Dominus Nicolaus de Bethlen, meus in Transylvaniâ quondam discipulus nobilissimus, doctissimus, monuit me per literas insequentes pleraque præmissa extare jam in manu suâ fidissimâ. Cujus ego magnificentiam expertus in spem sum erectus eadem suâ auctoritate atque justitiâ evadere posse recuperabilia. Obtulit etiam suam operam mihi per literas Reverendus Dominus Georgius Hutterus, verbi Divini minister Cibiniensis meus quoque discipulus domesticus, doctus, diligens atque fidelis. Ad gloriam nobiliss. gentis Transylvaniæ bonorum istorum conquisitionem et restitutionem humiliter supplicat Isaacus Basirius S. Theologiae Doctor et Sanctiss. Regiæ Majestatis Britannicæ Sacellanus atque Ecclesiarum Reformatarum Transylvano-Hungaricorum servus in Christo fidelis et constans.

Ego infra scriptas obnixè rogo magnificos Dominos Wolfgangum Bethlen, Ladislaum Lubinieci, Samuelem Granaki, plurimum Reverendum ac Clarissimum Dominum Johannem Dodai Pastorem Kokelvariensem, et ibi-

dem provisorem nobilem Dominum Johannem Szikszai ne graventur conjunctim et divisim, mediis legitimis, procurare justam recuperationem bonorum meorum inter bona D. Achatii Bareszai, vel alibi repertorum : Quorum repertorium, saltem generale, exhibeo bonâ fide spondens me ratum habiturum, quicquid prædicti domini in hocce negotio meo, secundum bonam conscientiam gesserint à me per presentes ad id plenâ potentiâ instructi. In quorum fidem chirographum meum et sigillum meum presentibus apposui.

ISAACUS BASIRIUS.

Hulstini, 4 Junii, 1661.

(A.)

Plurimum Reverendo et Excellentissimo Viro D. Isaac Basirio, SS. Theologiæ Doctori incomparabili, et S. R. M. Capellano dignissimo, Amicorum integerrimo, P. Moll, S. D.

AT, at, nunc demum me vivere et valere intelligo, postquam te, me alterum, vivere, valere, florere, ex tuis mellitissimis literis III. Eid. Octobr. exaratis, et XVII. Calend. Febr. ad me perlatis, intelligo. Deus hoc tibi proprium esse velit ! Ita tua meretur pietas, nec non "incoctum generoso pectus honesto." Parum abest, quin Jacobi verba (Genes. 45, v. 27, 28) mutatis mutandis mea faciam. Certè nisi fata meis obstarent votis, religioque officii me abiturientem non sufflaminaret, statim talariis indutis, ocior Euro, in Angliam provolarem, in tuum iturus amplexum, eoque me satiaturus.

“O quam te memorem spoliis Orientis onustum!” Spolia loquor tuâ sanctâ curiositate digna, qualia Palæstina, Syria, Chaldaea, Mesopotamia, tuo exemplo peregrinantibus objiciunt. Utinam, Hierosolymam, Damascum, Babylonem, Niniven, Caramit, Mosal, Merdin, Orpha, Aleppo, imo Paradisi rudera, ibidem locorum adhuc residua tecum admirari licuisset! Sed cessent vota nihil profutura. Tu, quæso, ne graveris Christianorum sub Turcâ viventium, dicam an gementium, statum Europæ accuratè representando, geographiæ sacræ et profanæ lucem fænerare, et quidem stylo Latino, ut me et alios Anglicæ linguæ ignaros, tibi debendi reos constituas.

Fateor equidem clariss. D. Hottingerum, fidem variorum auctorum sequendo non contemnendum hâc in re specimen dedisse, at tu *αυτόπτης*, quid non præstabis? Id quod te per omnia sacra amicitiae nostræ rogo, certus, te quarum, talenta divinitus concessa, non esse defodienda, præclaros sanctæ tuæ peregrinationis fructus reipub. Christianæ non esse invisurum.

Opusculum tuum Anglico idiomate conscriptum eo excepi animo quo à te missum. Utinam sine interprete intelligerem! imo utinam domi meæ aliquid tuâ lectione dignum nasceretur! Non sentires meam in te claudi benignitatem, nec intra sola verba voluntas mea staret.

Publicâ cultûs divini uniformitate Magnam Britanniam, Hiberniamque colligatas et pacatas esse, lætissimus audio: Utinam Cromwellianæ perduellionis reliquas quisquillas, sc. Anabaptistas, Enthusiastas, Quakeros, Independentes, Fanaticos, fatalia Regibus monstra, Serenissimus et Potentissimus Magnæ Britanniae Monarcha, semper Augustus, funditus extirparet, vel “ad Garamantes et Indes” relegaret! Nam hæc struma nisi exsecta, hæc sen-

tina nisi exhausta fuerit, nunquam religionis, Regis, regni Majestas in tuto erit.

Crosnam Marchiæ Brandenburgicæ te transiisse audio, sed num rectà Frankofurtum ad Oderam, Berolinum, Hamburgum; vel inde deflectendo ad dextram, Stetinum; vel ad sinistram, Witebergam petieris, scire aveo. Utinam te hospitem hospes accipere licuisset! Nam “multa super Priamo, nec non super Hectore multa” rogitassem.

Eheu! et periit delictum nostrum Ashburnham. Dignus meliori fato! Sed quando, ubi, à quo, et quâ de causâ?

Dominus Baro Kevenhullerus vivit adhuc in Stiriâ, fruiturque patrimonio sat tanto, sed an tanti, judicent alii, ego præter constantiam in religione Evangelicâ nihil magnopere laudandum video.

Præmia et ornamenta in Austriâ nequicquam speranda, serenissimus meus Dominus (suffragante excellentissimo et illustrissimo domino Barone de Schwerin, aulæ imo sæculi nostri ornamento) clementissimè mihi contulit, et quidam voto meritoque majora. Et sic me variis jactatum fatis tandem respexit sera fortuna, quæ et te, “per varios casus, per tot discrimina rerum” redonatum diis patriis, Britannoque cœlo jam respexit, nam omnia munia et beneficia, tempore Syllaturientis Cromwelli amissa, postliminio te recepisse nuncias. Macte isthâc felicitate virtuti tuæ jamdudum debitâ. Faxit Deus ut te citò episcopum vel archiepiscopum, sed serò divum videam. In quo voto finio. Vale et salve,

Deus theologorum et amicorum

Tibi devotissimus,

P. MOLL.

Petrihagæ, 7 Eid. Apr.

Anno 1663.

Viro Nobilissimo, Consultissimo, Eruditissimo, Domino
Petro Mollen, amico singulari, Isaacus Basirius, S.D.

QUAM ego venabar dudum ansam opportunam venerandi te per literas, (O utinam, semel adhuc *στόμα προς στόμα!*) commodum sese obtulit fortuitus, sed et idem generosus adolescens Brandenburgicus D. David Adams, fortunatus notiâ amplissimi noblissimique Domini, de Brandt, J. C. E. exlegati: Rapio extemplò calamum, expiaturus delictum silentii, haud equidem affectati, absit, sed partim coacti, partim, certi ad vos com meatûs inopiâ, suspensi. De veniâ tuâ si, uti ego te, ita me nosti, nullus desperem. Candorem tuum erga me haud vulgarem, ad meam usque erubescentiam, totiens expertus. Te enim, mi Mol, gero in oculis, atque etiam in sinu, cultor virtutum tuarum sincerus juxtim ac stabilis, perinde ac in ipso amicitiae nostrae S.S. primum in ita calore prisco; ita me amet amor. Auxit eundem literarum tuarum dulcissimarum (quæ veluti sesamo et papavere perspersæ totæ, tuum erga me adfectum haud desultorium effusè notant) munus geminatum; Xenio insuper literario clarissimi Hottingeri coronatum: Quod utrumque ceu Castor et Pollux serenitatis versùs me tuæ firman- t præsagium. De hisce universis benefactis tuis, gratias, quas possum maximas, habeo animo, ago verbis, referam factis, pro re natâ. Opusculum de priscâ ecclesie Britannicæ libertate, quod tibi Anglicum obtuleram, me inscio Brugis impressum Latinè cujus tamen compos egomet fieri nequeo, alias transmissurus, siquidem tanti: Namque redhostimentum hocce tuis comparatum, instar Diomedis et Glaucci, &c.

χρυσέα χαλκείων, ἑκατομβοία ἐννεάβοιων.

Gravissimum autem, quod pro tranquillandis M. Britanniae Regnis suggeris, prudens consilium de extirpandis Schismaticis, Fanaticis, &c. utinam tempus anceps, atque status loci politicus ferre possit, id ipsum etiamnum alexipharmacum verè generosum : Quando autem quibit, Θεῶν ἐν νέγασι χεῖται. Nosti sagax istud Romani historici oraculum, sc. prudentis est rectoris aliquando remittere clavum, ob ingentem fluctus vim.

Quod de peregrinationibus meis philosophico-ecclesiasticis evulgandis, amice, aurem vellis, istud magnum pondus addit multiplicatis celeusmatibus quæ mihi undequaque oggerunt identidem Gallia nostra, Germania vestra, Anglia præcipuè, quinctiam Scotia, &c. Verùm enim verò muniis sum, Domine, multimodis : Hei mihi homini publicis, quâ secularibus, quâ præpimis, sacris negotiis adeo distento, adeo densè obruto, uti citrà hyperbolen loquor, temporis mei kalendarium nuper concinnaturus, in amicorum sollicitantium gratiam, cerno meipsum muniis obstrictum anniversariis, ad mensium sedecim ἐπίμνηστον quod geminatis laboribus, implere cogor : Unde anhelus tantum non ago animam senescens : Ubi igitur otium ad prelum ? Tu me tuis proinde piis suffragiis labantem sufflaminare dignare. Quod si unquam respirare dabitur, faxo ego, σὺν θεῶ ne voti tui reus arguar.

Meum verò Germanicum iter ipse divinasti, nimirum Vratislavo Francofurtum ad Oderam, Berolinum inde : deflectens tamen, Dresdâ, Lipsiam, inde Witebergam, Academicarum et Aulæ gratiâ, ubique non tantum ab humanissimis, doctissimisque dominis professoribus exceptus sum honorificè, verùm etiam à Serenissimo Principe Saxoniae audientiâ Principali dignatus, quod et ornamen-

tum apud potentissimum Regem, dominum meum clementissimum memoravi redux: neque porro, si Deus dederit, tantorum nominum futurus immemor. Digressus sum in aulam Brandenburgicam, serenissimam suam Celitudinem dominum vestrum venerandi studio, spe meâ frustratus, ob principis absentiam retuli tamen inde officia nuncupata a pientissimâ heroinâ, Regis Bohemiæ Frederici Palatini τοῦ πανὸς, sorore grandævâ, ad serenissimam viduam Reginam, tunc in Angliâ superstitem, quæ grato animo eadem exceptit. Witebergâ itinere aquatico de-
 vectus sum Hamburgam inde hûc transfretans (post sedecim annorum spontaneum exilium, ob meam duntaxat erga religionem, et Regem fidelitatem) salvus et incolumis appuli ad portum Anglicum Borealem (Hull dictum) secundissimo cursu, Deo gratias. Repperi conjugem, quinque liberis stipatam, in statu integro.

Quod sæpiùs, te conscio, ominabar (pugnaci-nimis Ashburnham nostro), eheu, monomachiâ terminavit vitam!

Quos autem mihi benevolus auguraris honores (utpote immeritos) partim evasi, serus in Britanniam advena, partim etiam postea sum deprecatus. Neque tamen ego laborum concatenatorum levamen desperem, emeritus tandem aliquando, regiâ fretus clementiâ: Vivo quippe sub Rege magno, eodemque Principe cordatissimo, quem non latet vis apophthegmatis illius Italici, verò, politici, nempe, Assai dimanda, cui ben serve, e taccia.

Tibi vero, vir amplissime, gratulor ex animo, serenissimi principis tui auram secundam, digno ministro condiguam. Aveo tamen explicatiùs agnoscere quibusquibus etiamnum gaudeas honoris titulis uti, quâ par est observantiâ, ego tibi inscribam.

De Barone tuo Kevenhullero, nostro quondam com-
peregrino nobili (si desint extera) haud leve apud me
pondus obtinet, generosâ in religione constantiâ, quem
Deus veritatis constabiliat !

Beâsti me notitiâ oblatâ amplissimi, nobilissimique Do-
mini de Brandt, quem ego saltem per has literas colo
eminûs, quum id cominûs cupientissimo mihi non fuerit
datum.

Quod reliquum est, siquidem epistolare hocce com-
mercium mutuum perennare juvat, suggere, amabo, mer-
catorem aliquem, seu Germanum seu Aliegenam, apud
vos, cui res sit cum Angliâ, quique suum (uti vocitant)
respondentem fixum Londini indiget, cui meas ad te
consignem constans : Item quorsum easdem ad te diri-
gam certò ; siquidem, subinde Petri-hagâ, aliàs Mindâ
tuas ad me dedisti, unde, quando ego τὸνδ' ἀπομειβομενος
mediâ aginâ foror, anceps, utrum hæ ipsæ, optatas tuas
manus attingant, vel effugiant infortunatæ.

Vale, vir πόλλων ἀντάξιος ἄλλων, et me virtutum tuarum
admiratorem observantissimum perseverare, persuasis-
simus vive, et vige.

Dunelmi, in Boreali Angliæ Tractu,
ipsis Eid. Septembris, st. v. A. U. T.
CIJCLXV.

Tuæ, quandocunque allubescet, dirigi poterunt Londi-
num, cum hâc epigraphe Anglicâ,

To Maister Daniel Skinner, Merch't in Crowched Friars
London : For the Rev'd Dr. Basire, Prebendary of
Durham.

For the Honoured Docter Basire. This—

Honoured Sir,

Two things I haue more to request in order to your health : *ffirst*, that you eate much and oftn of the best *rasins o'th sun*: the *second*, that you drink *euery night at bedtyme, immediately after your conserue, a small draught of the best Canary stoved as formerly with rosemary, nutmeg, and sugar*; 3dly, Omit not *exercise especially, in the freshest ayer*: 4, and *exhaust not your spirits by immoderate study*: 5, neither let any worldly affair disturb the quiet tranquility and *repose of mynde*.

Yours in all sincerity,

E. W.

The following Petition from the Members of one of the Inns of Court has one hundred signatures, but there is no date attached to it.

To the Right Worshipfull the Benchers of this Honourable Society.

The humble Remonstrance of us whose Names are here subscribed,

Shewing,

That wee, well assured of the orthodox doctrine, great industry, and exemplary life of Docter Bashier, and of his eminent and transcendent abilityes in the ministry, which have been soe abundantly declared by his late and frequent preaching here, and considering

of what great and generall concernment it is to have such a pastor, doe, with all submission, represent unto your worships, that we doe most earnestly desire you would bee pleased to admitt him into your gracious considerations.

RALPH DARNALL, &c.

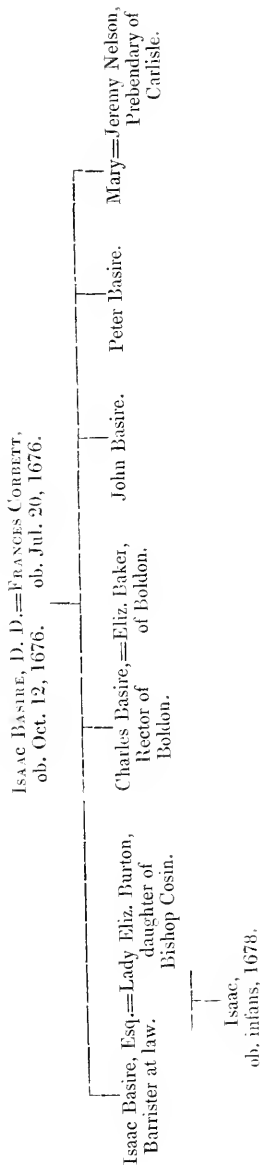


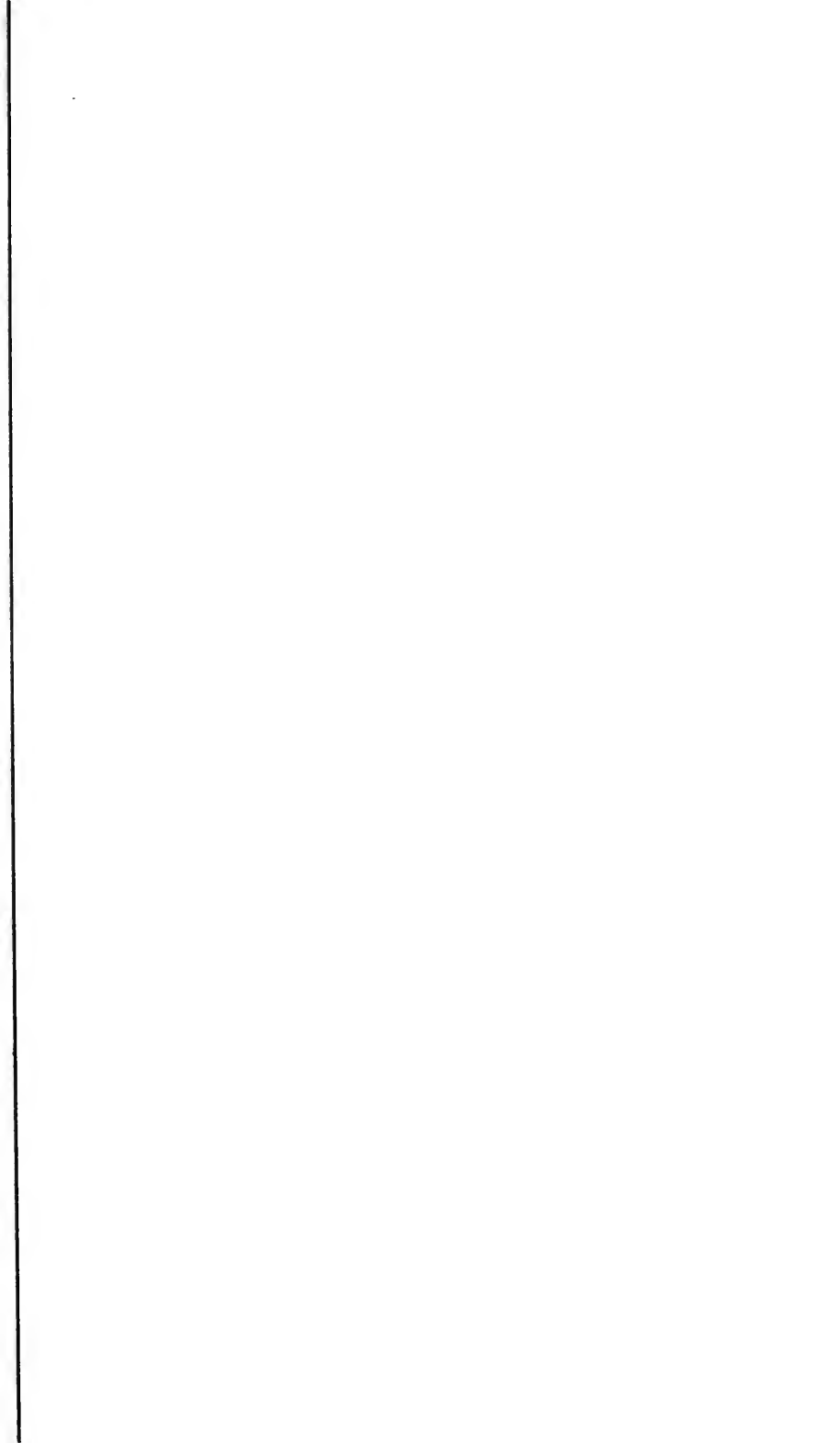
The inscription on the Seal of the Greek Patriarch, referred to in one of Dr. Basire's letters, and engraved on the title page, is as follows.

ΠΑΙΣΙΟΣ : ΕΛΕΩΘ ΠΑΤΡΙΑΡΧΗΣ : ΤΗΣ : ΑΓΙΑΣ :
 ΠΟΛΕΩΣ : ΙΕΡΟΥΣΑΛΗΜ : ΚΑΙ : ΠΑΣΗΣ : ΠΑΛΑΙΣ-
 ΤΙΝΗΣ : ΕΝ : ΕΤΕΙ : ΑΧΜΕ [1615].

The twelve compartments into which the seal is divided contain the principal events of our Saviour's life. The circle in the centre represents the Last Judgment.

PEDIGREE.







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