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The
Household
of
Sir Thos More
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THE
HOUSEHOLD
OF
SIR THO^S. MORE.

BY THE AUTHOR OF *Mary Powell*.

Fourth Edition, with an Appendix.

LONDON:
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1860.

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v

LIBELLUS A MARGARETA MORE,
QUINDECIM ANNOS NATA,
CHELSEIÆ INCEPTVS.

Nulla Dies sine Linea.

TO
WILLIAM OKE MANNING,
THIS
FOURTH EDITION
OF
THE HOUSEHOLD OF SIR THOMAS MORE
IS
Dedicated,
IN
TOKEN OF HIS SISTER'S TRUE AFFECTION.

Christmas, 1859.



From the gift of Arthur Hought



The
HOUSEHOLD
OF
SIR THO^S. MORE.

Chelfea, June 18th.

. . . ON asking Mr. *Gunnel* to what Use I should put this fayr *Libellus*, he did suggest my making it a Kinde of family Register, wherein to note the more important of our domestick Passages, whether of Joy or Griefe—my Father's Journies and Absences—the Visits of learned Men, their notable Sayings, etc. “You are ready at the Pen, Mistres *Margaret*,” he was pleased to say, “and I woulde humblie advise your journalling, in the same fearless Manner in the which you framed that Letter which foe well pleased

June
18th.

“the *Bishop of Exeter*, that he sent you a
 “*Portugal* Piece. ’Twill be well to write it
 “in English, which ’tis expedient for you not
 “altogether to neglect, even for the more
 “honourable Latin.”

Methinks I am close upon Womanhood.
 “Humble advise,” quotha! to me,
 that have so oft humble sued for his Pardon,
 and sometimes in vayne!

’Tis well to make trial of *Gonellus* his
 “humble” Advice: albeit, our daylie Course
 is so methodicall, that ’twill afford scant Sub-
 ject for the Pen—*Vitam continet una Dies.*

. . . As I traced the last Word, methoughte
 I heard the well-known Tones of *Eraſmus* his
 pleasant Voyce; and, looking forthe of my
 Lattice, did indeede beholde the deare little
 Man coming up from the River Side with
 my Father, who, because of the Heat, had
 given his Cloak to a tall Stripling behind him
 to bear. I flew up Stairs, to advertise *Mo-*
ther, who was half in and half out of her
 program Gown, and who stayed me to claspe
 her

her Owches; so that, by the Time I had followed her down Stairs, we founde 'em already in the Hall.

So soon as I had kissed their Hands, and obtayned their Blessings, the tall Lad stept forthe, and who should he be but *William Roper*, returned from my Father's Errand overseas! He hath grown hugelie, and looks mannish; but his Manners are worsened insteade of bettered by forayn Travell; for, insteade of his old Franknesse, he hung upon Hand till *Father* bade him come forward; and then, as he went his Rounds, kissing one after another, stopt short when he came to me, twice made as though he would have saluted me, and then held back, making me looke so stupid, that I could have boxed his Ears for his Payns: 'speciallie as *Father* burst out a-laughing, and cried, "The third Time's lucky!"

After Supper, we tooke deare *Erasmus* entirely over the House, in a Kind of family Procession, e'en from the Buttery and Scalding-house to our own deare *Academia*, with its cool green Curtain flapping in the Evening Breeze

Breeze, and blowing aside, as though on Purpose to give a glimpse of the cleare-shining *Thames!* *Erasmus* noted and admired the stone Jar, placed by *Mercy Giggs* on the Table, full of blue and yellow Irises, scarlet Tiger-Lilies, Dog-Roses, Honeyfuckles, Moonwort, and Herb-Trinity; and alsoe our various Desks, each in its own little Retirement,—mine own, in speciall, so pleasantly situate! He protested, with everie Semblance of Sincerity, he had never seene so pretty an Academy. I should think not, indeede! *Bess*, *Daisy*, and I, are of Opinion, that there is not likelie to be such another in the World. He glanced, too, at the Books on our Desks: *Bessy's* being *Livy*; *Daisy's*, *Sallust*; and mine, *St. Augustine*, with *Father's* Marks where I was to read, and where desist. He tolde *Erasmus*, laying his hand fondlie on my Head, “Here is one who knows what is implied in “the Word Trust.” Dear *Father*, well I may! He added, “There was no Law against “laughing in *his Academia*, for that his Girls “knew how to be merry and wise.”

From

From the Houfe to the new Building, the Chapel and Gallery, and thence to vifitt all the dumb Kinde, from the great horned Owls to *Cecy's* pet Dormice. *Erafmus* was amufed at fome of theire Names, but doubted whether *Duns Scotus* and the *Venerable Bede* would have thoughte themselves complimented in being made Name-fathers to a couple of Owls; though he admitted that *Argus* and *Juno* were goode Cognomens for Peacocks. *Will Roper* hath broughte *Mother* a pretty little forayn Animal, called a Marmot, but ſhe ſayd ſhe had noe Time for ſuch-like Playthings, and bade him give it to his little Wife. Methinks I, being neare fixteen, and he clofe upon twenty, we are too old for thoſe childiſh Names now: nor am I much flattered at a Preſent not intended for me; however, I ſhall be kind to the little Creature, and, perhaps, grow fond of it, as 'tis both harmleſſe and diverting.

To return, howbeit, to *Erafmus*. *Cecy*, who had hold of his Gown, and had alreadie, through his familiar Kindneſſe and her own childiſh

childish Heedlessness, somewhat transgressed Bounds, began now in her Mirthe to fabricate a Dialogue she pretended to have overheard, between *Argus* and *Juno* as they stood peached on a stone Parapet. *Erasmus* was entertained with her Garrulitie for a While, but at length gentlie checkt her, with “ Love the Truth, little Mayd, love the Truth ; “ or, if thou liest, let it be with a Circum-
“ stance,” a Qualification which made *Mother* stare and *Father* laugh. Sayth *Erasmus*,
“ There is no Harm in a Fabella, Apologus,
“ or Parabola, so long as its Character be distinctly recognis’d for such, but contrariwise,
“ much Goode ; and the same hath been sanctioned, not only by the wiser Heads of *Greece*
“ and *Rome*, but by our deare Lord Himself.
“ Therefore, *Cecilie*, whom I love exceedingly,
“ be not abasht, Child, at my Reproof, for
“ thy Dialogue between the two Peacocks
“ was innocent no less than ingenious, till
“ thou wouldst have insisted that they, in
“ sooth, sayd Something like what thou didst
“ invent. Therein thou didst Violence to the
“ Truth,

“ Truth, which St. *Paul* hath typified by a
“ Girdle, to be worn next the Heart, and that
“ not only confineth within due Limits, but
“ addeth Strength. So now be Friends: wert
“ thou more than eleven, and I no Priest, thou
“ shouldst be my little Wife, and darn my
“ Hose, and make me sweet Marchpane, such
“ as thou and I love. But, oh! this pretty
“ *Chelsea!* What Daifies! what Buttercups!
“ what joviall Swarms of Gnats! The Country
“ all about is as nice and flat as *Rotterdam.*”

Anon we sit down to rest and talk in the Pavilion.

Sayth *Erasmus* to my *Father*, “ I marvel
“ you have never entered into the King’s
“ Service in some publick Capacitie, wherein
“ your Learning and Knowledge, bothe of
“ Men and Things, would not onlie serve
“ your own Interest, but that of your Friends
“ and the Publick.”

Father smiled and made Answer, “ I am
“ better and happier as I am. As for my
“ Friends, I alreadie do for them alle I can,
“ soe as they can hardlie consider me in their
“ Debt;

“Debt ; and, for myself, the yielding to
 “theire Solicitations that I would putt my-
 “self forward for the Benefit of the World in
 “generall, would be like printing a Book at
 “Request of Friends, that the Publick may be
 “charmed with what, in Fact, it values at a
 “Doit. The Cardinall offered me a Pension,
 “as retaining Fee to the King, a little while
 “back, but I tolde him I did not care to be a
 “mathematical Point, to have Position with-
 “out Magnitude.”

Erasmus laught and sayd, “I woulde not
 “have you the Slave of anie King ; howbeit,
 “you mighte assift him and be useful to him.”

“The Change of the Word,” sayth *Father*,
 “does not alter the Matter ; I shoulde be a
 “Slave, as completely as if I had a Collar
 “rounde my Neck.”

“But would not increased Usefulnessse,”
 says *Erasmus*, “make you happier ?”

“Happier ?” says *Father*, somewhat heat-
 ing ; “how can that be compassed in a Way
 “so abhorrent to my Genius ? At present, I
 “live as I will, to which very few Courtiers

“can

“ can pretend. Half-a-dozen blue-coated Serv-
“ ing-men answer my Turn in the House,
“ Garden, Field, and on the River; I have a
“ few strong Horses for Work, none for Show;
“ plenty of plain Food for a healthy Family,
“ and enough, with a hearty Welcome, for a
“ Score of Guests that are not dainty. The
“ Lengthe of my Wife’s Train infringeth not
“ the Statute; and, for myself, I doe hate
“ Bravery, that my Motto is, ‘ Of those whom
“ you see in Scarlet, not one is happy.’ I
“ have a regular Profession, which supports
“ my House, and enables me to promote Peace
“ and Justice; I have Leisure to chat with my
“ Wife, and sport with my Children; I have
“ Hours for Devotion, and Hours for Philoso-
“ phie and the liberall Arts, which are abso-
“ lutelie medicinall to me, as Antidotes to
“ the sharpe but contracted Habitts of Mind
“ engendered by the Law. If there be anie-
“ thing in a Court Life which can compensate
“ for the Losse of anie of these Blessings, deare
“ *Defiderius*, pray tell me what it is, for I
“ confesse I know not.”

“ You

“You are a comical Genius,” says *Erasmus*

“As for you,” retorted *Father*, “you are at your olde Trick of arguing on the wrong Side, as you did the firste Time we mett. Nay, don’t we know you can declaime backward and forward on the same Argument, as you did on the *Venetian War*?”

Erasmus smiled quietlie, and sayd, “What coulde I do? The *Pope* changed his holy Mind.” Whereat *Father* smiled too.

“What Nonsense you learned Men sometimes talk!” pursues *Father*. “I—wanted at Court, quotha! Fancy a dozen starving Men with one roasted Pig betweene them; —do you think they would be really glad to see a Thirteenth come up, with an Eye to a small Piece of the Crackling? No; believe me, there is none that Courtiers are more sincerelie respectfull to than the Man who avows he hath no Intention of attempting to go Shares; and e’en him they care mighty little about, for they love none with true Tenderesse save themselves.”

“We

“We shall see you at Court yet,” says *Erasmus*.

Sayth *Father*, “Then I will tell you in
 “what Guise:—with a Fool’s Cap and Bells.
 “Pish! I won’t aggravate you, Churchman
 “as you are, by alluding to the Blessings I
 “have which you have not; and I trow there
 “is as much Danger in taking you for serious
 “when you are onlie playful and ironically as
 “if you were *Plato* himself.”

Sayth *Erasmus*, after some Minutes’ Silence,
 “I know full well that you holde *Plato*, in
 “manie Instances, to be sporting when I ac-
 “cept him in very Deed and Truth. *Specu-*
 “*lating* he often was; as a brighte, pure
 “Flame must needs be struggling up, and, if
 “it findeth no upward Vent, come forthe of
 “the Oven’s Mouth. He was like a Man
 “shut into a Vault, running hither and thither,
 “with his poor, flickering Taper, agonizing to
 “get forthe, and holding himself in readinesse
 “to make a Spring forward the Moment a
 “Door should open. But it never did. ‘Not
 “manie Wife are called.’ He had clomb
 “a

“ a Hill in the Darke, and stoode calling
 “ to his Companions below, ‘ Come on, come
 “ on! this Way lies the East; I am avised
 “ ‘ we shall see the Sun rise anon.’ But they
 “ never did. What a Christian he woulde have
 “ made! Ah! he is one now. He and
 “ *Socrates*—the Veil long removed from their
 “ Eyes—are fitting at *Jesus’ Feet*. *Sanctæ*
 “ *Socrates, ora pro nobis!*”

Bessie and I exchanged Glances at this so
 strange Ejaculation; but the Subject was of
 such Interest, that we listened with deep At-
 tention to what followed.

Sayth *Father*, “ Whether *Socrates* were what
 “ *Plato* painted him in his Dialogues, is with
 “ me a great Matter of Doubte; but it is not
 “ of Moment. When so many Contempo-
 “ raries coulde distinguish the fancifulle from
 “ the fictitious, *Plato’s* Object coulde never
 “ have beene to *deceive*. There is something
 “ higher in Art than gross Imitation. He
 “ who attempteth it is always the leaste suc-
 “ cessfull; and his Failure hath the Odium of
 “ a discovered Lie; whereas, to give an avow-
 “ edlie

“ edlie fabulous Narrative a Consiftence within
 “ itfelfe which permitts the Reader to be, for
 “ the Time, voluntarilie deceived, is as artfulle
 “ as it is allowable. Were I to construct a
 “ Tale, I woulde, as you fayd to *Cecy*, lie
 “ with a Circumftance, but fhoulde confider it
 “ noe Compliment to have my Unicorns and
 “ Hippogriffs taken for live Animals. *Amicus*
 “ *Plato, amicus Socrates, magis tamen amica*
 “ *Veritas*. Now, *Plato* had a much higher
 “ Aim than to give a very Pattern of *Socrates*
 “ his snub Nofe. He wanted a Peg to hang
 “ his Thoughts upon——”

“ A Peg? A Statue by *Phidias*,” inter-
 rupts *Erafmus*.

“ A Statue by *Phidias*, to clothe in the
 “ moft beautiful Drapery,” fayth *Father* ;
 “ no Matter that the Drapery was his own,
 “ he wanted to fhew it to the beft Advan-
 “ tage, and to the Honour rather than Preju-
 “ dice of the Statue. And, having clothed
 “ the fame, he got a Spark of *Prometheus* his
 “ Fire, and made the aforefayd Statue walk
 “ and talk, to the Glory of Gods and Men,
 “ and

“ and fate himself quietlie down in a Corner.
 “ By the Way, *Defiderius*, why shouldst thou
 “ not submitt thy Subtletie to the Rules of a
 “ Colloquy? Set *Eckius* and *Martin Luther*
 “ by the Ears! Ha! Man, what Sport!
 “ Heavens! if I were to compound a Tale or
 “ a Dialogue, what Crotchets and Quips of
 “ mine own woulde I not putt into my Pup-
 “ pets’ Mouths! and then have out my Laugh
 “ behind my Vizard, as when we used to act
 “ Burlesques before *Cardinall Morton*. What
 “ rare Sporte we had, one Christmas, with a
 “ Mummery we called the ‘Triall of Feast-
 “ ing!’ *Dinner* and *Supper* were broughte up
 “ before my *Lord Chief Justice*, charged with
 “ Murder. Their Accomplices were *Plum-*
 “ *pudding*, *Mince-pye*, *Surfeit*, *Drunkenness*,
 “ and suchlike. Being condemned to hang
 “ by the Neck, I, who was *Supper*, stuft out
 “ with I cannot tell you how manie Pillows,
 “ began to call iustilie for a Confessor; and,
 “ on his stepping forthe, commenct a List of
 “ all the Fitts, Convulsions, Spafms, Payns in
 “ the Head, and so forthe, I had inflicted on
 “ this

“ this one and t’ other. ‘ Alas! good Father,’
“ says I, ‘ *King John* layd his Death at my
“ ‘ Door;—indeede, there’s scarce a royall or
“ ‘ noble House that hath not a Charge agaynst
“ ‘ me; and I’m forelie afraid’ (giving a Poke
“ at a fat Priest that sate at my *Lord Cardinall’s*
“ Elbow) ‘ I shall have the Death of *that* holy
“ ‘ Man to answer for.’ ”

Erasmus laughed, and sayd, “ Did I ever
“ tell you of the Retort of *Willibald Pirk-*
“ *heimer*? A Monk, hearing him praise me
“ somewhat lavishly to another, could not
“ avoid expressing by his Looks great Disgust
“ and Dissatisfaction; and, on being askt
“ whence they arose, confest he could not,
“ with Patience, heare the Commendation
“ of a Man so notoriously fond of eating
“ Fowls. ‘ Does he steal them?’ says *Pirk-*
“ *heimer*. ‘ Surely no,’ says the Monk. ‘ Why,
“ ‘ then,’ quoth *Willibald*, ‘ I know of a Fox
“ ‘ who is ten times the greater Rogue; for,
“ ‘ look you, he helps himself to many a tat
“ ‘ Hen from my Rooft without ever offering
“ ‘ to pay me. But tell me now, dear Father,

“ ‘ is

“ ‘ is it then a Sin to eat Fowls?’ ‘ Most affu-
 “ ‘ redlie it is,’ says the Monk, ‘ if you indulge
 “ ‘ in them to Gluttony.’ ‘ Ah ! if, if!’ quoth
 “ *Pirkheimer*. ‘ If stands stiff, as the *Lacede-*
 “ ‘ *monians* told *Philip of Macedon*; and ’tis
 “ ‘ not by eating Bread alone, my dear Father,
 “ ‘ you have acquired that huge Paunch of
 “ ‘ yours. I fancy, if all the fat Fowls that
 “ ‘ have gone into it could raise their Voices
 “ ‘ and cackle at once, they would make
 “ ‘ Noise enow to drown the Drums and
 “ ‘ Trumpets of an Army.’ Well may *Luther*
 “ ‘ say,” continued *Erasmus*, laughing, “ that
 “ ‘ their fasting is easier to them than our
 “ ‘ eating to us; seeing that every Man Jack of
 “ ‘ them hath to his Evening Meal two Quarts
 “ ‘ of Beer, a Quart of Wine, and as manie as
 “ ‘ he can eat of Spice Cakes, the better to
 “ ‘ relish his Drink. While I . . . ’tis true my
 “ ‘ Stomach is Lutheran, but my Heart is Ca-
 “ ‘ tholic; that’s as Heaven made me, and I’ll
 “ ‘ be judged by you alle, whether I am not as
 “ ‘ thin as a Weasel.”

’Twas now growing dusk, and *Cecy’s* tame
 Hares

Hares were juſt beginning to be on the alert, ſkipping acroſs our Path, as we returned towards the Houſe, jumping over one another, and rayſing 'emſelves on their hind Legs to ſolicit our Notice. *Eraſmus* was amuſed at their Gambols, and at our making them beg for Vine-tendrils; and *Father* told him there was hardlie a Member of the Houſeholde who had not a dumb Pet of ſome Sort. “ I encourage the Taſte in them,” he ſayd, “ not onlie becauſe it foſters Humanitie and affords harmleſſe Recreation, but becauſe it promotes Habitts of Forethoughte and Regularitie. No Child or Servant of mine hath Liberty to adopt a Pet which he is too lazy or nice to attend to himſelf. A little Management may enable even a young Gentlewoman to do this, without ſoyling her Hands; and to neglect giving them proper Food at proper Times entayls a Diſgrace of which everie one of 'em would be aſhamed. But, hark! there is the Veſper-bell.”

As we paſſed under a Pear-tree, *Eraſmus*

c

told

told us, with much Drollerie, of a Piece of boyish Mischiefe of his,—the Theft of some Pears off a particular Tree, the Fruit of which the Superior of his Convent had meant to reserve to himself. One Morning, *Erasmus* had climbed the Tree, and was feasting to his great Content, when he was aware of the Superior approaching to catch him in the Fact; soe, quickly slid down to the Ground, and made off in the opposite Direction, limping as he went. The Malice of this Act consisted in its being the Counterfeit of the Gait of a poor lame Lay Brother, who was, in fact, smartlie punished for *Erasmus* his Misdeede. Our Friend mentioned this with a Kinde of Remorse, and observed to my *Father*,—“ Men
“ laugh at the Sins of young People and little
“ Children, as if they were little Sins; albeit,
“ the Robbery of an Apple or Cherry-orchard
“ is as much a breaking of the Eighth Com-
“ mandment as the stealing of a Leg of
“ Mutton from a Butcher’s Stall, and oftentimes
“ with far less Excuse. Our Church tells us,
“ indeede, of Venial Sins, such as the Theft of
“ an

“an Apple or a Pin; but, I think,” (looking hard at *Cecilie* and *Jack*,) “even the youngest among us could tell how much Sin and Sorrow was brought into the World by stealing an Apple.”

At Bedtime, *Befs* and I did agree in wishing that alle learned Men were as apt to unite Pleasure with Profit in their Talk as *Erasmus*. There be some that can write after the Fashion of Paul, and others preach like unto Apollos; but this, methinketh, is scattering Seed by the Wayside, like the Great Sower.

'Tis singular, the Love that *Jack* and *Cecy* have for one another; it resembleth that of Twins. *Jack* is not forward at his Booke; on the other Hand, he hath a Resolution of Character which *Cecy* altogether wants. Last Night, when *Erasmus* spake of Children's Sins, I observed her squeeze *Jack's* Hand with alle her Mighte. I know what she was thinking of. Having bothe beene forbidden to approach a favourite Part of the River Bank which had given way from too much Use,

one

Tuesday.

one or the other of 'em transgressed, as was proven by the smalle Footprints in the Mud, as well as by a Nofegay of Flowers, that grow not, save by the River; to wit, Purple Loosestrife, Cream-and-codlins, Scorpion-grafs, Water Plantain, and the like. Neither of 'em woulde confesse, and *Jack* was, therefore, sentenced to be whipt. As he walked off with Mr. *Drew*, I observed *Cecy* turn soe pale, that I whipered *Father* I was certayn she was guilty. He made Answer, "Never mind, we cannot beat a Girl, and 'twill answer the same Purpose; in flogging him, we flog both." *Jack* bore the firste Stripe or two, I suppose, well enow, but at lengthe we hearde him cry out, on which *Cecy* coulde not forbear to doe the same, and then stopt bothe her Ears. I expected everie Moment to heare her say, "*Father*, 'twas I;" but no, she had not Courage for that; onlie, when *Jack* came forthe all smirched with Tears, she put her Arm about his Neck, and they walked off together into the Nuttery. Since that Hour, she hath beene more devoted to him than ever, if possible; and

and he, Boy-like, finds Satisfaction in making her his little Slave. But the Beauty lay in my *Father's* Improvement of the Circumstance. Taking *Cecy* on his Knee that Evening, (for she was not oftenfible in Disgrace,) he beganne to talk of Atonement and Mediation for Sin, and who it was that bare our Sins for us on the Tree. 'Tis thus he turns the daylie Accidents of our quiet Lives into Lessons of deepe Import, not Pedanticallie delivered, *ex cathedrâ*, but welling forthe from a full and fresh Mind. •

This Morn I had risen before Dawn, being minded to meditate on fundrie Matters before *Befs* was up and doing, she being given to much Talk during her dressing, and made my Way to the Pavilion, where, methought, I should be quiet enow; but, beholde! *Father* and *Erasmus* were there before me, in fluent and earnest Discourfe. I would have withdrawne, but *Father*, without interrupting his Sentence, puts his Arm rounde me, and draweth me to him; soe there I sit, my Head on's Shoulder, and mine Eyes on *Erasmus* his Face.

From

From much they spake, and othermuch I guessed, they had beene conversing on the present State of the Church, and how greatlie it needed Renovation.

Erasmus sayd, the Vices of the Clergy and Ignorance of the Vulgar had now come to a Poynt, at the which a Remedie must be founde, or the whole Fabric would falle to Pieces.

—Sayd, the Revival of Learning seemed appoynted by Heaven for some greate Purpose, 'twas difficulte to say how greate.

—Spake of the new Art of Printing, and its possible Consequents.

—Of the active and fertile Minds at present turning up new Ground, and ferreting out old Abuses.

—Of the Abuse of Monachism, and of the evil Lives of Conventualls. In special, of the Fanaticism and Hypocrisie of the Dominicans.

—Considered the Evills of the Times such, as that Societie must shortlie, by a vigorous Effort, shake 'em off.

—Wondered at the Patience of the Laitie
for

for soe many Generations, but thoughte 'em now waking from their Sleepe. The People had of late begunne to know their phyfickall Power, and to chafe at the Weighte of their Yoke.

—Thoughte the Doctrine of Indulgences altogether bad and false.

Father sayd, that the graduallie increast Severitie of Church Discipline concerning minor Offences had become such as to render Indulgences the needfulle Remedie for Burthens too heavie to be borne.—Condemned a Draconic Code, that visited even Sins of Discipline with the extream Penaltie. Quoted how ill such excessive Severitie answered in our owne Land, with regard to the Civill Law; twenty Thieves oft hanging together on the same Gibbet, yet Robberie noe Whit abated.

Othermuch to same Purport, the which, if alle set downe, woulde too soon fill my *Libellus*. At length, unwillinglie brake off, when the Bell rang us to Matins.

At Breakfaste, *William* and *Rupert* were earneste

earneste with my Father to let 'em row him to *Westminster*, which he was disinclined to, as he was for more Speede, and had promised *Eraſmus* an earlie Caſte to *Lambeth*; howbeit, he conſented that they ſhould pull us up to *Putney* in the Evening, and *William* ſhould have the Stroke-oar. *Eraſmus* ſayd, he muſt thank the *Archbiſhop* for his Preſent of a Horſe; “tho’ I’m full faine,” he obſerved, “to believe it a Changeling. He is “idle and gluttoniſh, as thin as a Waſp, and “as ugly as Sin. Such a Horſe, and ſuch a “Rider!”

In the Evening *Will* and *Rupert* had made 'emſelves ſpruce enow, with Noſegays and Ribbons, and we tooke Water bravelie;—*John Harris* in the Stern, playing the Recorder. We had the fix-oared Barge; and when *Rupert Allington* was tired of pulling, *Mr. Clement* tooke his Oar; and when he wearied, *John Harris* gave over playing the Pipe; but *William* and *Mr. Gunnel* never flagged.

Eraſmus was full of his Viſitt to the *Arch-
biſhop*,

bishop, who, as usuall, I think, had given him some Money.

“We fate down two Hundred to Table,” sayth he; “there was Fish, Flesh, and Fowl; but *Wareham* onlie played with his Knife, and drank noe Wine. He was very cheerfulle and accessible; he knows not what Pride is; and yet, of how much mighte he be proude! What Genius! what Erudition! what Kindnesse and Modesty! From *Wareham*, who ever departed in Sorrow?”

Landing at *Fulham*, we had a brave Ramble thro’ the Meadows. *Erasmus*, noting the poor Children a gathering the Dandelion and Milk-thistle for the Herb-market, was avised to speak of forayn Herbes and their Uses, bothe for Food and Medicine.

“For me,” says *Father*, “there is manie a Plant I entertayn in my Garden and Pad-dock which the Fastidious woulde cast forthe. I like to teache my Children the Uses of common Things—to know, for Instance, the Uses of the Flowers and Weeds that grow in our Fields and Hedges. Manie a poor
“Knave’s

“ Knave’s Pottage would be improved, if he
“ were skilled in the Properties of the Bur-
“ dock and Purple Orchis, Lady’s-smock,
“ Brook-lime, and Old Man’s Pepper. The
“ Roots of Wild Succory and Water Arrow-
“ head mighte agreeable change his Lenten
“ Diet; and Glasswort afford him a Pickle for
“ his Mouthfulle of Salt-meat. Then, there
“ are Cresses and Wood-forrel to his Break-
“ fast, and Salep for his hot evening Mefs.
“ For his Medicine, there is Herb-twopence,
“ that will cure a hundred Ills; Camomile, to
“ lull a raging Tooth; and the Juice of But-
“ tercup to clear his Head by sneezing. Ver-
“ vain cureth Ague; and Crowfoot affords
“ the leaste painfull of Blisters. *St. Anthony’s*
“ Turnip is an Emetic; Goose-grafs sweetens
“ the Blood; Woodruffe is good for the Liver;
“ and Bindweed hath nigh as much Virtue as
“ the forayn Scammony. Pimpernel pro-
“ moteth Laughter; and Poppy, Sleep; Thyme
“ giveth pleasant Dreams; and an Ashen
“ Branch drives evil Spirits from the Pillow.
“ As for Rosemarie, I lett it run alle over my
“ Garden

“ Garden Walls, not onlie because my Bees
“ love it, but because 'tis the Herb sacred to
“ Remembrance, and, therefore, to Friend-
“ ship, whence a Sprig of it hath a dumb
“ Language that maketh it the chosen Em-
“ blem at our Funeral Wakes, and in our
“ Buriall Grounds. Howbeit, I am a School-
“ boy prating in Prefence of his Master, for
“ here is *John Clement* at my Elbow, who is
“ the best Botanist and Herbalist of us all.”

—Returning Home, the Youths being warmed with rowing, and in high Spiritts, did entertayn themselves and us with manie Jestts and Playings upon Words, some of 'em forced enow, yet provocative of Laughing. Afterwards, Mr. *Gunnel* proposéd Enigmas and curious Questions. Among others, he woulde know which of the famous Women of *Greece* or *Rome* we Maidens would resemble. *Bess* was for *Cornelia*, *Daisy* for *Clelia*, but I for *Damo*, Daughter of *Pythagoras*, which *William Roper* deemed stupid enow, and thoughte I mighte have found as good a Daughter, that had not died a Maid.

Sayth

Sayth *Erasmus*, with his sweet, inexpressible Smile, “ Now I will tell you, Lads and Lasses, “ what Manner of Man *I* woulde be, if I were “ not *Erasmus*. I woulde step back some few “ Years of my Life, and be half-way ’twixt “ thirty and forty ; I woulde be pious and pro- “ founde enow for the Church, albeit noe “ Churchman ; I woulde have a blythe, stir- “ ring, English Wife, and half-a-dozen merrie “ Girls and Boys ; an English Homestead, “ neither Hall nor Farm, but betweene both ; “ neare enow to the Citie for Convenience, “ but away from its Noife. I woulde have a “ Profession, that gave me some Hours daylie “ of regular Businesse, that should let Men “ know my Parts, and court me into Publick “ Station, from which my Tasse made me “ rather withdrawe. I woulde have such a “ private Independence, as should enable me “ to give and lend, rather than beg and bor- “ row. I woulde encourage Mirthe without “ Buffoonerie, Ease without Negligence ; my “ Habitt and Table shoulde be simple ; and “ for my Looks, I woulde be neither tall nor “ short,

“ short, fat nor lean, rubicund nor fallow ; but
“ of a fayr Skin with blue Eyes, brownish
“ Beard, and a Countenance engaging and
“ attractive, soe that alle of my Companie
“ coulde not choose but love me.”

“ Why, then, you woulde be *Father* him-
“ selfe !” cries *Cecy*, clasping his Arm in bothe
her Hands with a Kind of Rapture ; and,
indeede, the Portraiture was soe like, we
coulde not but smile at the Resemblance.

Arrived at the Landing, *Father* protested
he was wearie with his Ramble ; and, his
Foot slipping, he wrenched his Ankle, and
fate for an Instante on a Barrow, the which
one of the Men had left with his Garden-
tools, and before he coulde rise or cry out,
William, laughing, rolled him up to the
House - door ; which, considering *Father's*
Weight, was much for a Stripling to doe.
Father sayd the same, and, laying his Hand
on *Will's* Shoulder with Kindnesse, cried,
“ Bless thee, my Boy, but I woulde not
“ have thee overstrayned, like *Biton* and
“ *Clitobus*.”

This

June 20.

This Morn, hinting to *Bess* that she was lacing herself too straitlie, she brisklie replied, "One woulde think 'twere as great Meritt to have a thick Waiste as to be one of the earlie Christians!"

These humourous Retorts are ever at her Tongue's End; and albeit, as *Jacky* one Day angriely remarked, when she had beene teasing him, "*Bess*, thy Witt is Stupidnesse;" yet, for one who talks soe much at Random, no one can be more keene when she chooseth. *Father* sayd of her, half fondly, half apologeticallie, to *Erasmus*, "Her Witt hath a fine Subtletie that eludes you almoste before you have Time to recognize it for what it really is." To which *Erasmus* readilie assented, adding, that it had the rare Meritt of playing less on Persons than Things, and never on bodilie Defects.

Hum!—I wonder if they ever sayd as much in Favour of me. I know, indeede, *Erasmus* calls me a forward Girl. Alas! that may be taken in two Senses.

Grievous Work, overnighte, with the churning.

ing. Nought would persuade *Gillian* but that the Creame was bewitched by *Gammer Gurney*, who was dissatisfyde last *Friday* with her Dole, and hobbled away mumping and curfing. At alle Events, the Butter woulde not come; but *Mother* was resolute not to have soe much good Creame wasted, soe sent for *Bess* and me, *Daisy*, and *Mercy Giggs*, and insisted on our churning in turn till the Butter came, if we fate up alle Night for 't. 'Twas a hard Saying, and mighte have hampered her like as *Jephtha* his rash Vow. Howbeit, soe soone as she had left us, we turned it into a Frolick, and sang *Chevy Chase* from End to End, to beguile Time: ne' ertheleffe, the Butter woulde not come; soe then we grew sober, and, at the Instance of sweete *Mercy*, chaunted the 119th Psalme; and, by the Time we had attained to "*Lucerna Pedibus*," I hearde the Buttermilk separating and splashing in righte earnest. 'Twas neare Midnighte, however, and *Daisy* had fallen asleep on the Dresser. *Gillian* will ne'er be convinced but that our *Latin* brake the Spell.

Erasmus

21st.

Eraſmus went to *Richmond* this Morning with *Polus*, (for ſoe he Latinizes *Reginald Pole*, after his uſual Faſhion,) and ſome other of his Friends. On his Return, he made us laugh at the following. They had clomb the Hill, and were admiring the Proſpect, when *Pole*, caſting his Eyes aloft, and beginning to make fundrie Geſticulations, exclaimed, “What is it I beholde? May “Heaven avert the Omen!” with ſuchlike Exclamations, which raiſed the Curioſitie of alle. “Don’t you beholde,” cries he, “that “enormous Dragon flying through the Sky? “his Horns of Fire? his curly Tail?”

“No,” ſays *Eraſmus*, “nothing like it. “The Sky is as cleare as unwritten Paper.”

Howbeit, he continued to affirme and to ſtare, untill at lengthe, one after another, by dint of ſtraying their Eyes and their Imaginations, did admitt, firſt, that they ſaw Something; next, that it mighte be a Dragon; and laſt, that it was. Of courſe, on their Paſſage homeward, they could talk of little elſe—ſome made ſerious Reflections; others, philoſophicall

philosophicall Speculations; and *Pole* waggishly triumphed in having beene the Firſte to diſcerne the Spectacle.

“And you trulie believe there was a “Signe in the Heavens?” we enquired of *Eraſmus*.

“What know I?” returned he, ſmiling; “you know, *Constantine* ſaw a Croſs. Why “ſhoulde *Polus* not ſee a Dragon? We muſt “judge by the Event. Perhaps its Miſſion “may be to fly away with *him*. He ſwore “to the curly Tail.”

How difficulte it is to diſcerne the ſupernatural from the incredible! We laughe at *Gillian's* Faith in our Latin; *Eraſmus* laughs at *Polus* his Dragon. Have we a righte to believe noughte but what we can ſee or prove? Nay, that will never doe. *Father* ſays a Capacitie for reaſoning increaſeth a Capacitie for believing. He believes there is ſuch a Thing as Witchcraft, though not that poore olde *Gammer Gurney* is a Witch; he believes that Saints can work Miracles, though not in alle the Marvels reported of the *Canterbury* Shrine.

D

Had

Had I beene Justice of the Peace, like the King's Grandmother, I woulde have beene very jealous of Accufations of Witchcraft; and have taken infinite Payns to sift out the Causes of Malice, Jealousie, etc., which might have wroughte with the poore olde Women's Enemies. *Holie Writ* sayth, "Thou shalt not suffer a Witch to live;" but, questionlesse, manie have suffered Hurte that were noe Witches; and for my Part, I have alwaies helde ducking to be a very uncertayn as well as very cruel Teste.

I cannot helpe smiling, whenever I think of my Rencounter with *William* this Morning. Mr. *Gunnel* had set me *Homer's* tire-some Lift of Ships; and, because of the excessive Heate within Doors, I took my Booke into the Nuttery, to be beyonde the Wrath of far-darting *Phœbus Apollo*, where I clomb into my favourite Filbert Seat. Anon comes *William* through the Trees without seeing me, and seats him at the Foot of my Filbert; then, out with his Tablets, and, in a Posture I should have called studded, had he knowne
 anie

anie one within Sight, falls a poetizing, I question not. Having noe Mind to be interrupted, I lett him be, thinking he woulde soone exhauft the Vein; but a Caterpillar dropping from the Leaves on to my Page, I was fayn, for Mirthe-fake, to shake it down on his Tablets. As ill Luck would have it, however, the little Reptile onlie fell among his Curls; which soe took me at Vantage, that I coulde not helpe haustilie crying, "I "beg your Pardon." 'Twas worth a World to see his Start! "Why!" cries he, looking up, "are there indeede *Hamadryades*?" and woulde have gallanted a little, but I bade him hold down his Head, while that with a Twig I fwitched off the Caterpillar. Neither coulde forbear laughing; and then he sued me to step downe, but I was minded to abide where I was. Howbeit, after a Minute's Pause, he sayd, in a grave, kind Tone, "Come, little Wife;" and taking mine Arm steadilie in his Hand, I lost my Balance, and was faine to come down whether or noe. We walked for some Time *juxta Fluvium*; and he talked
not

not badlie of his Travels, infomuch as I founde there was really more in him than one woulde think.

—Was there ever Aniething soe perverfe, unluckie, and downrighte difagreeable? We hurried our Afternoone Tasks, to goe on the Water with my *Father*; and, meaning to give Mr. *Gunnel* my *Latin* Traduction, which is in a Booke like unto this, I never knew he had my Journalle insteade, untill that he burst out a laughing. “Soe this is the famous *Libellus!*” quoth he. . . . I never waited for another Word, but snatcht it out of his Hand; which he, for soe strict a Man, bore well enow. I do not believe he could have read a dozen Lines, and they were towards the Beginning; but I should hugelie like to know which dozen Lines they were.

Hum! I have a Mind never to write another Word. That will be punishing myfelfe, though, insteade of *Gunnel*. And he bade me not take it to Heart like the late Bishop of *Durham*, to whom a like Accident befel, which soe annoyed him that he died of Chagrin.

grin. I will never again, howbeit, write Anie-thing favouring ever foe little of Levitie or Abfurditie. The Saints keepe me to it! And, to know it from my Exercife Book, I will henceforthe bind a blue Ribbon round it. Furthermore, I will knit the sayd Ribbon in foe clofe a Knot, that it fhall be worth no one elfe's Payns to pick it out. Laftlie, and for entire Securitie, I will carry the Same in my Pouch, which will hold bigger Matters than this.

This Daye, at Dinner, Mr. *Clement* tooke the Piftoller's Place at the Reading-desk; and, inftede of continuing the Subje&ct in Hand, read a Paraphrafe of the 103rde Pfalm; the Faithfullneffe and elegant Turne of which *Erafmus* highlie commended, though he took Exceptions to the Phrafe, "Renewing thy Youth like that of the Phoenix," whose fabulous Story he believed to have beene unknowne to the Pfalmift, and, therefore, however poetically, unfitt to be introduced. A deepe Blufh on fweet *Mercy's* Face ledd to the

22nd.

the Detection of the Paraphraft, and drew on her some deserved Commendations. *Erasmus*, turning to my *Father*, exclaymed with Animation, "I woulde call this Houfe the Academy
" of *Plato*, were it not Injustice to compare it
" to a Place where the usuall Difputations
" concerning Figures and Numbers were onlie
" occasionallie interperft with Difquifitions
" concerning the moral Virtues." Then, in a graver Mood, he added, "One mighte envie
" you, but that your precious Privileges are
" bound up with foe paynfulle Anxieties.
" How manie Pledges have you given to
" Fortune!"

"If my Children are to die out of the
" Courfe of Nature, before their Parents,"
Father firmly replied, "I woulde rather they
" died well-instructed than ignorant."

"You remind me," rejoyns *Erasmus*, "of
" *Phocion*, whose Wife, when he was aboute
" to drink the fatal Cup, exclaymed, 'Ah, my
" Husband! you die innocent!' 'And woulde
" 'you, my Wife,' he returned, 'have me
" 'die guilty?'"

Awhile

Awhile after, *Gonellus* askt leave to see *Erasmus* his Signet-ring, which he handed down to him. In passing it back, *William*, who was occupyde in carving a Crane, handed it soe negligentlie that it felle to the Ground. I never saw such a Face as *Erasmus* made, when 'twas picked out from the Rufhes! And yet, ours are renewed almost daylie, which manie think over nice. He took it gingerlie in his faire, woman-like Hands, and washed and wiped it before he put it on; which escaped not my Stepmother's displeas'd Notice. Indeede, these *Dutchmen* are scrupulouflicly cleane, though *Mother* calls 'em swinish, because they will eat raw Sallets; though, for that Matter, *Father* loves Cresses and Ramps. She alsoe mislikes *Erasmus* for eating Cheefe and Butter together with his Manchet; or what he calls *Boetram*; and for being, generallie, daintie at his Sizes, which she sayth is an ill Example to soe manie young People, and becometh not one with soe little Money in's Purse: howbeit, I think 'tis
not

not Nicetie, but a weak Stomach, which makes him loathe our Salt-meat Commons from *Michaelmasse* to *Easter*, and eschew Fish of the coarser Sort. He cannot breakfast on colde Milk, like *Father*, but liketh Furrinity, a little spiced. At Dinner, he pecks at, rather than eats, Ruffs and Reeves, Lapwings, or anie smalle Birds it may chance; but affects Sweets and Subtilties, and loves a Cup of Wine or Ale, stirred with Rosemary. *Father* never toucheth the Wine-cup but to grace a Guest, and loves Water from the Spring. We growing Girls eat more than either; and *Father* says he loves to see us slice away at the Cob-loaf; it does him goode. What a kind Father he is! I wish my Step-mother were as kind! I hate alle sneaping and snubbing, flowting, fleering, pinching, nipping, and such-like; it onlie creates Repentment insteade of Penitence, and lowers the Minde of either Partie. *Gillian* throws a Rolling-pin at the Turnspit's Head, and we call it low-life; but we looke for such Unmannerlinesse in the
Kitchen.

Kitchen. A Whip is onlie fit for *Ti-
siphone*.

As we rose from Table, I noted *Argus* perchant on the Window-fill, eagerlie watching for his Dinner, which he looketh for as punctuallie as if he could tell the Diall; and to please the good, patient Bird, till the Scullion broughte him his Mefs of Garden-stuff, I fetched him some Pulfe, which he took from mine Hand, taking good Heede not to hurt me with his sharp Beak. While I was feeding him, *Erasmus* came up, and asked me concerning *Mercy Giggs*; and I tolde him how that she was a friendlesse Orphan, to whom deare *Father* afforded Protection and the run of the House; and tolde him of her Gratitude, her Meekness, her Patience, her Docilitie, her Aptitude for alle goode Works and Alms-deeds; and how, in her little Chamber, she improved eache spare Moment in the Way of Studdy and Prayer. He repeated, "Friendlesse? she cannot be called Friendlesse, " who hath *More* for her Protector, and his
" Children

“Children for Companions;” and then woulde heare more of her Parents’ sad Story. Alsoe, would hear somewhat of *Rupert Allington*, and how *Father* gained his Lawfuit. Alsoe of *Daisy*, whose Name he tooke to be the true abbreviation for *Margaret*; but I tolde him how that my Stepfister, and *Mercy*, and I, being all three of a Name, and I being alwaies called *Meg*, we had in Sport given one the Significative of her characteristic Virtue, and the other that of the French *Marguerite*, which may indeede be rendered either Pearl or Daisy. And *Chaucer*, speaking of our English Daisy, faith

“*Si douce est la Marguerite.*”

23rd.

Since the little Wisdom I have Capacitie to acquire, soe oft gives me the Headache to Distraction, I marvel not at *Jupiter’s* Payn in his Head, when the Goddess of Wisdom sprang therefrom full growne.

This Morn, to quiet the Payn brought on
by

by too bufie Application, Mr. *Gunnel* would have me clofe my Book, and ramble forth with *Cecy* into the Fields. We ftrolled towards *Walham Greene*; and ſhe was ſeeking for Shepherd's Purfes and Shepherd's Needles, when ſhe came running back to me, looking rather pale. I aſkt what had ſcared her, and ſhe made anfwer that *Gammer Gurney* was coming along the Hedge. I bade her ſet aſide her Feares; and anon we came up with *Gammer*, who was pulling at the purple Bloſſoms of the Deadly Nightshade. I ſayd, "*Gammer*, to what Purpoſe gather that Weed? "knoweſt not 'tis Evill?"

She ſayth, mumbling, "What GOD hath created, that call not thou Evill."

"Well, but," quo' I, "'tis Poifon."

"Aye, and Medicine too," returns *Gammer*. "I wonder what we poor Souls might come to, if we tooke Nowt for our Ails and Aches but what we could buy o' the Potticary. We've got noe Dr. *Clement*, we poor Folks, to be our Leech o' the Houſe-hold."

"But

“But haft no Feare,” quo’ I, “of an
“Over-dofe?”

“There’s manie a Doctor,” fayth ſhe,
with an unpleafant Leer, “that hath given
“that at firft. In Time he gets his Hand in;
“and I’ve had a Plenty o’ Practice—Thanks
“to Self and Sifter.”

“I knew not,” quoth I, “that thou hadft a
“Sifter.”

“How ſhould ye, Miſtreſs,” returns ſhe,
ſhortlie, “when ye never comes nigh us?
“We’ve grubbed on together this many a
“Year.”

“’Tis ſoe far,” I returned, half aſhamed.

“Why, ſoe it be,” answers *Gammer*; “far
“from Neighbours, far from Church, and far
“from Prieft: howbeit, my old Legs carries
“me to *your* Houſe o’ *Fridays*; but I know
“not whether I ſhall e’er come agayn—the
“Rye Bread was ſoe hard laſt Time: it may
“ſerve for young Teeth, and for them as has
“got none; but mine, you ſee, are onlie on
“the *goe*,” and ſhe opened her Mouth with a
ghaſtly Smile. “’Tis not,” ſhe added, “that
“I’m

“ I’m ungratefulle ; but thou fees, Miftrefs,
“ I really *can’t* eat Crufts.”

After a Moment, I asked, “ Where lies
“ your Dwelling ?”

“ Out by yonder,” quoth she, pointing to a
shapeless Mass like a huge Bird’s Nest in the
Corner of the Field. “ There bides poor
“ *Joan* and I. Wilt come and looke within,
“ Miftrefs, and see how a Christian can
“ die ?”

I mutelie complied, in spite of *Cecy’s* pul-
ling at my Skirts. Arrived at the wretched
Abode, which had a Hole for its Chimney,
and another for Door at once and Window, I
found, fitting in a Corner, propped on a Heap
of Rushes, dried Leaves, and olde Rags, an
aged sick Woman, who seemed to have but a
little While to live. A Mug of Water stode
within her Reach ; I saw none other Susten-
ance ; but, in her Visage, oh, such Peace !
. . . . Whispers *Gammer* with an awfulle
Look, “ She fees ’em now !”

“ Sees who ?” quoth I.

“ Why, Angels in two long Rows, afore
“ the

“the Throne of GOD, a bending of them selves, this Way, with their Faces to the Earth, and Arms stretched out afore 'em.”

“Hath she seene a Priest?” quoth I.

“LORD love ye,” returns *Gammer*, “what could a Priest doe for her? She's in Heaven already. I doubt if she can heare me.” And then, in a loud, distinct Voyce, quite free from her usuall Mumping, she beganne to recite in *English*, “Blessed is every one that feareth the LORD, and walketh in his Ways,” etc.; which the dying Woman heard, although already speechlesse; and reaching out her feeble Arm unto her Sister's Neck, she dragged it down till their Faces touched; and then, looking up, pointed at Somewhat she aimed to make her see . . . and we alle looked up, but saw Nought. Howbeit, she pointed up three severall Times, and lay, as it were, transfigured before us, a gazing at some transporting Sichte, and ever and anon turning on her Sister Looks of Love; and, the While we stood thus agaze, her Spiritt passed

passed away without even a Thrill or a Shudder. *Cecy* and I beganne to weepe; and, after a While, soe did *Gammer*; then, putting us forthe, she sayd, "Goe, Children, "goe; 'tis noe goode crying; and yet I'm "thankfulle to ye for your Teares."

I sayd, "Is there Aught we can doe for "Thee?"

She made Answer, "Perhaps you can give "me Tuppence, Mistrefs, to lay on her poor "Eyelids, and keep 'em down. Bles 'ee, "bles 'ee! You're like the good *Samaritan* "—he pulled out Two-pence. And maybe, "if I come to 'ee To-morrow, you'll give "me a Lapfulle of *Rosemarie*, to lay on "her poor Corpse. . . . I know you've "Plenty. God be with 'ee, Children; and "be sure ye mind how a Christian can "die."

Soe we left, and came Home sober enow. *Cecy* sayth, "To die is not soe fearfulle, "*Meg*, as I thoughte; but shoulde *you* fancy "dying without a Priest? I shoulde not; "and yet *Gammer* sayd she wanted not one. "Howbeit,

“Howbeit, for certayn, *Gammer Gurney* is
 “noe Witch, or she woulde not foe prayse
 “*GOD.*”

To conclude, *Father*, on hearing *Alle*, hath
 given *Gammer* more than enow for her pre-
 sent Needes; and *Cecy* and I are the Al-
 moners of his Mercy.

June 24.

Yesternighte, being *St. John's Eve*, we
 went into Town to see the mustering of the
 Watch. *Mr. Rastall* had secured us a Win-
 dow opposite the *King's Head*, in *Chepe*,
 where their Majestys went in State to see
 the Show. The Streets were a Marvell to
 see, being like unto a Continuation of fayr
 Bowres or Arbours, garlanded acrosse and
 over the Doors with greene Birch, long
 Fennel, Orpin, *St. John's Wort*, white Lilies,
 and such like; with innumerable Candles
 intersperst, the which, being lit up as soone
 as 'twas Dusk, made the Whole look like
 enchanted Land; while, at the same Time,
 the leaping over Bon-fires commenced, and
 produced Shouts of Laughter. The Youths
 woulde

woulde have had *Father* goe downe and joyn 'em; *Rupert*, speciallie, begged him hard, but he put him off with, "Sirrah, you Goose-cap, dost think 'twoulde befitt the Judge "of the *Sheriffs' Court*?"

At length, to the Sound of Trumpets, came marching up *Cheapside* two Thousand of the Watch, in white Fustian, with the City Badge; and seven hundred Cresset Bearers, eache with his Fellow to supplie him with Oyl, and making, with their flaring Lights, the Night as cleare as Daye. After 'em, the Morris-dancers and City Waites; the *Lord Mayor* on horseback, very fine, with his Giants and Pageants; and the *Sheriff* and his Watch, and *his* Giants and Pageants. The Streets very uproarious on our Way back to the Barge, but the homeward Passage delicious; the nighte Ayre cool; and the Stars shining brightlie. *Father* and *Erasmus* had some astronomick Talk; howbeit, methoughte *Erasmus* les familiar with the heavenlie Bodies than *Father* is. Afterwards they spake of the King, but not over-freeleie,

by reason of the Bargemen overhearing. Thence, to the ever-vest Question of *Martin Luther*, of whome *Erasmus* spake in Terms of earneste, yet qualifide Prayse.

“If *Luther* be innocent,” quoth he, “I
 “woulde not run him down by a wicked
 “Faction; if he be in Error, I woulde rather
 “have him reclaymed than destroyed; for
 “this is most agreeable to the doctrines of
 “our deare Lord and Master, who woulde
 “not bruisse the broken Reede, nor quenche
 “the smoking Flax.” And much more to
 same Purpose.

We younger Folks felle to choosing our
 favourite Mottoes and Devices, in which the
 Elders at length joynd us. *Mother's* was
 loyal—“Cleave to the Crown, though it
 “hang on a Bush.” *Erasmus's* pithie—“*Fes-*
 “*tina lente.*” *William* sayd he was indebted
 for his to *St. Paul*—“I seeke not yours, but
 “you.” For me, I quoted one I had seene
 in an olde Countrie Church, “*Mieux être*
 “*que paroltre,*” which pleased *Father* and
Erasmus much.

Poor

Poor *Erafmus* caughte Colde on the Water laft Nighte, and keeps Houfe to-daye, taking warm Poffetts. 'Tis my Week of Houfekeeping under *Mother's* Guidance, and I never had more Pleafure in it; delighting to fuit his Taffe in fweete Things, which, methinks, all Men like. I have enow of Time left for Study, when alle's done.

He hathe beene the beft Part of the Morning in our Academia, looking over Books and Manuscripts, taking Notes of fome, difcourfing with Mr. *Gunnel* on others; and, in fome Sorte, interrupting our Morning's Work; but how pleafantlie! Befides, as *Father* fayth, "Varietie is not always Interruption. That which occasionallie lets and hinders our accuftomed Studdies, may prove to the ingenious noe lefs profitable than theire Studdies themfelves."

They beganne with difcuffing the Pronunciation of *Latin* and *Greek*, on which *Erafmus* differeth much from us, though he holds to our Pronunciation of the *Theta*. Thence, to the abfurde Partie of the *Ciceronians*

ronians now in *Italie*, who will admit noe Author save *Tully* to be read nor quoted, nor any Word not in his Writings to be used. Thence to the Latinitie of the *Fathers*, of whose Style he spake flightlie enow, but rated *Jerome* above *Augustine*. At length, to his *Greek* and *Latin Testament*, of late issued from the Presse, and the incredible Labour it hath cost him to make it as perfect as possible: on this Subject he foe warmed, that *Bejs* and I listened with suspended Breath. "May it please God," sayth he, knitting ferventlie his Hands, "to make "it a Blessing to all Christendom! I looke "for noe other Reward. Scholars and Believers yet unborn may have Reason to "thank, and yet may forget, *Erasmus*." He then went on to explain to *Gunnel* what he had much felt in want of, and hoped some Scholar might yet undertake; to wit, a sort of *Index Bibliorum*, showing in how manie Passages of Holy Writ occurreth anie given Word, etc.; and he e'en proposed it to *Gunnel*, saying, 'twas onlie the Work of
Patience

Patience and Induftry, and mighte be layd afide, and refumed as Occafion offered, and completed at Leifure, to the great Thankfulneffe of Scholars. But *Gunnel* onlie smiled and fhooke his Head. Howbeit, *Erafmus* fet forthe his Scheme foe playnlie, that I, having a Pen in Hand, did privilie note downe alle the Heads of the fame, thinking, if none elfe woulde undertake it, why fhould not I? fince Leifure and Induftrie were alone required, and fince 'twoulde be foe acceptable to manie, 'peciallie to *Erafmus*.

Hearde *Mother* fay to *Barbara*, “ Be fure
 “ the Sirloin is well bafed for the King’s
 “ Phyfician;” which avifed me that Dr.
Linacre was expected. In Truth, he re-
 turned with *Father* in the Barge; and they
 tooke a Turn on the River Bank before
 fitting downe to Table. I noted them from
 my Lattice; and anon, *Father*, beckoning
 me, cries, “ Child, bring out my favourite
 “ Treatyfe on Fifhyng, printed by *Wynkyn*
 “ de

June 29.

“*de Worde*; I muſt give the Doctor my
“loved Paſſage.”

Joyning 'em with the Booke, I found
Father telling him of the Roach, Dace,
Chub, Barbel, etc., we oft catch oppoſite
the Church; and haſtilie turning over the
Leaves, he beginneth with Unction to read
the Paſſage enſuing, which I love to the
full as much as he:—

He obſerveth, if the Angler's Sport ſhoulde
fail him, “he at the beſt hathe his holfom
“Walk and mery at his Eaſe, a fwete Ayre of
“the fwete Savour of the Meade of Flowers,
“that maketh him hungry; he heareth the
“melodious Harmonie of Fowles; he ſeeth
“the young Swans, Herons, Ducks, Cotes,
“and manie other Fowles, with their
“Broods, which me ſeemeth better than
“alle the Noiſe of Hounds, Faukenors, and
“Fowlers can make. And if the Angler
“take Fyſhe, then there is noe Man merrier
“than he is in his Spryte.” And, “Ye
“ſhall not uſe this foreſaid crafty Diſporte
“for no covetyfneſſe in the encreaſing and
“ſparing

“ sparing of your Money onlie, but prynci-
 “ pallie for your Solace, and to caufe the
 “ Health of your Bodie, and speciallie of
 “ your Soule; for when ye purpose to goe
 “ on your Disportes of Fyffhyng, ye will
 “ not desire greatlie manie Persons with you,
 “ which woulde lett you of your Game.
 “ And thenne ye may serue GOD devoutlie,
 “ in saying affectuouſlie your customable
 “ Prayer; and thus doing, ye shall eschew
 “ and voyd manie Vices.”

“ Angling is itſelfe a Vice,” cries *Eraſmus*,
 from the Threshold; “ for my Part, I will
 “ fiſh none, ſave and except for pickled
 “ Oyſters.”

“ In the Regions below,” answers *Father*;
 and then laughinglie tells *Linacre* of his firſte
 Dialogue with *Eraſmus*, who had benee feaſt-
 ing in my *Lord Mayor's* Cellar:—“ ‘ Whence
 “ ‘ come you?’ ‘ From below.’ ‘ What were
 “ ‘ they about there?’ ‘ Eating live Oyſters,
 “ ‘ and drinking out of leather Jacks.’ ‘ Either
 “ ‘ you are *Eraſmus*,’ etc. ‘ Either you are
 “ ‘ *More* or Nothing.’ ”

“ ‘ Neither

“Neither more nor les, you should have rejoined,” sayth the Doctor.

“How I wish I had!” says *Father*; “don’t torment me with a Jest I mighte have made and did not make; ’speciallie to put downe *Erasmus*.”

“*Concedo nulli*,” sayth *Erasmus*.

“Why are you so lazy?” asks *Linacre*; “I am fure you can speak *English* if you will.”

“Soe far from it,” sayth *Erasmus*, “that I made my Incapacitie an Excuse for declining an *English* Rectory. Albeit, you know how *Wareham* requited me; saying, in his kind, generous Way, I served the Church more by my Pen than I coulde by preaching Sermons in a countrie Village.”

Sayth *Linacre*, “The Archbifhop hath made another Remark, as much to the Purpose: to wit, that he has received from you the Immortalitie which Emperors and Kings cannot bestow.”

“They cannot even bid a smoking Sirloin retain its Heat an Hour after it hath left the Fire,” sayth *Father*. “Tilly-vally! as my
“good

“good *Alice* says,—let us remember the universal Doom, ‘*Fruges consumere nati*,’ and philosophize over our Ale and Bracket.”

“Not *Cambridge* Ale, neither,” sayth *Erasmus*.

“Will you never forget that unlucky Beverage?” sayth *Father*. “Why, Man, think how manie poor Scholars there be, that content themselves, as I have hearde one of *St. John’s* declare, with a penny Piece of Beef amongst four, stewed into Pottage with a little Salt and Oatmeal; and that after fasting from four o’clock in the Morning! Say Grace for us this Daye, *Erasmus*, with good Heart.”

At Table, Discourse flowed soe thicke and faste that I mighte aim in vayne to chronicle it—and why shoulde I? dwelling as I doe at the Fountayn Head? Onlie that I finde Pleasure, alreadie, in glancing over the foregoing Pages whensoever they concern *Father* and *Erasmus*, and wish they were more faithfullie recalled and better writ. One Thing sticks by me,—a funny Reply of *Father’s* to a Man
who

who owed him Money, and who put him off with "*Memento Morieris.*" "I bid you," retorted *Father*, "*Memento Mori Æris*; and I "with you woulde take as goode Care to provide for the one as I do for the other."

Linacre laughed much at this, and sayd,— "That was real Wit; a Spark struck at the Moment; and with noe Ill-nature in it, for "I am sure your Debtor coulde not help "laughing."

"Not he," quoth *Erasmus*. "*More's* Drolerie is like that of a young Gentlewoman "of his Name, which shines without burning," . . . and, oddlie enow, he looked acrosse at *me*. I am sure he meant *Befs*.

July 1.

Father broughte home a strange Guest to-daye,—a converted *Jew*, with grizzlie Beard, furred Gown, and Eyes that shone like Lamps lit in dark Cavernes. He had beene to *Benmarine* and *Tremeçen*, to the *Holie Citie* and to *Damascus*, to *Urmia* and *Affyria*, and I think alle over the knowne World; and tolde us manie strange Tales, one hardlie knew how
to

to believe; as, for Example, of a Sea-coast Tribe, called the *Balouches*, who live on Fish, and build their Dwellings of the Bones. Also, of a Race of his Countrymen beyond *Euphrates* who believe in *Christ*, but know Nothing of the Pope; and of whom were the Magians that followed the Star. This agreeth not with our Legend. He averred that, though soe far apart from their Brethren, their Speech was the same, and even their Songs; and he sang or chaunted one which he sayd was common among the *Jews* alle over the World, and had beene soe ever since their Citie was ruinated and the People captivated, and yet it was never sett down in Prick-song. *Erasmus*, who knows little or nought of *Hebrew*, listened to the Words with Curiosity, and made him repeate them twice or thrice: and though I know not the Character, it seemed to me they sounded thus:—

*Adir Hu yivne bethcha beccaro,
El, b'ne; El, b'ne; El, b'ne;
Bethcha beccaro.*

Though

Though Christianish, he woulde not eat Pig's Face; and sayd Swine's Flefh was forbidden by the *Hebrew* Law for its Unwholesomenesse in hot Countries and hot Weather, rather than by Way of arbitrarie Prohibition. *Daisy* took a great Dislike to this Man, and woulde not sit next him.

In the Hay-field alle the Evening. Swathed *Father* in a Hay-rope, and made him pay the Fine, which he pretended to resist. *Cecy* was just about to cast one round *Erasmus*, when her Heart failed, and she ran away, colouring to the Eyes. He sayd, he never saw such pretty Shame. *Father* reclining on the Hay, with his Head on my Lap, and his Eyes shut, *Bess* askt if he were asleep. He made Answer, "Yes, and dreaming." I askt, "Of what?" "Of a far-off future Daye, *Meg*; when thou and I shall looke back on this Hour, and this Hay-field, and my Head on thy Lap."

"Nay, but what a stupid Dream, Mr. *More*," says *Mother*. "Why, what woulde you dreame of, Mrs. *Alice*?" "Forsooth, if
" I

“ I dreamed at alle, when I was wide awake,
 “ it shoulde be of being *Lord Chancellor* at
 “ the leaſte.” “ Well, Wife, I forgive thee
 “ for not ſaying at the *moſt*.^s *Lord Chancellor*,
 “ quotha! And you woulde be Dame *Alice*,
 “ I trow, and ride in a Whirlecote, and keep
 “ a *Spaniſh* Jennet, and a Couple of Grey-
 “ hounds, and wear a Train before and behind,
 “ and carry a Jerfalcon on your Fiſt.” “ On
 “ my Wriſt.” No, that’s not ſuch a pretty
 “ Word as t’other! Go to, go!”

Straying from the others, to a remote
 Corner of the Meadow, or ever I was aware,
 I came cloſe upon *Gammer Gurney*, holding
 Somewhat with much Care. “ Give ye
 “ good Den, Miſtreſs *Meg*,” quoth ſhe. “ I
 “ cannot abear to rob the Birds of their
 “ Neſts; but I knows you and yours be
 “ kind to dumb Creatures, ſoe here’s a
 “ Neſt o’ young Owzels for ye—and I can’t
 “ call ’em dumb nowther, for they’ll ſing
 “ bravelie ſome o’ theſe Days.” “ How haſt
 “ fared of late, *Gammer* ?” quoth I. “ Why,
 “ well enow for ſuch as I,” ſhe made Anſwer;
 “ ſince

“since I loſt the Uſe o’ my right Hand, I
 “can nowther ſpin, nor nurſe ſick Folk ;
 “but I pulls Ruſhes, and that brings me
 “a few Pence, and I be a good Herbalift ;
 “onlie, becauſe I ſays one or two *Engliſh*
 “Prayers, and hates the Priests, ſome Folks
 “thinks me a Witch.” “But why doſt
 “hate the Priests?” quoth I. “Never you
 “mind,” ſhe gave Anſwer, “I’ve Reaſons
 “manie; and for my *Engliſh* Prayers, they
 “were taught me by a Gentleman I nurſed,
 “that’s now a Saint in Heaven, along with
 “poor *Joan*.”

And ſoe ſhe hobbled off, and I felt kindlie
 towards her, I ſcarce knew why—perhaps
 becauſe ſhe ſpake ſoe lovingly of her dead
 Siſter, and becauſe of that Siſter’s Name.
My Mother’s Name was Joan.

July 2.

Eraſmus is gone. His laſt Saying to *Father*
 was, “They will have you at Court yet ;”
 and *Father’s* Anſwer, “When *Plato’s* Year
 “comes round.”

To me he gave a Copy—how precious!—
 of

of his Testament. "You are an elegant
"Latinist, *Margaret*," he was pleased to say,
"but, if you would drink deeplie of the
"Well-springs of Wisdom, applie to *Greek*.
"The *Latins* have onlie shallow Rivulets;
"the *Greeks*, copious Rivers, running over
"Sands of Gold. Read *Plato*; he wrote on
"Marble, with a Diamond; but above alle,
"read the New Testament. 'Tis the Key
"to the Kingdom of Heaven."

To Mr. *Gunnel*, he said smiling, "Have
"a Care of thyself, dear *Gonellus*, and take
"a little Wine for thy Stomach's Sake. The
"Wages of most Scholars, now-a-days, are
"weak Eyes, Ill-health, an empty Purse,
"and shorte Commons. I neede only bid
"thee beware of the two first."

To *Bess*, "Farewell, *Bessy*; thank you for
"mending my bad *Latin*. When I write
"to you, I will be sure to signe myfelfe
" '*Roterodamius*.' Farewell, sweete *Cecil*;
"let me always continue your 'desired
" '*Amiable*.' And you, *Jacky*—love your
"Book a little more."

"*Jack's*

“*Jack's* deare Mother, not content with “her Girls,” sayth *Father*, “was alwaies wishing for a Boy, and at last she had one, “that means to remain a Boy alle his “Life.”

“The *Dutch* Schoolmasters thoughte me “dulle and heavie,” sayth *Erasmus*, “foe “there is some Hope of *Jacky* yet.” And foe stepped into the Barge, which we watched to *Chelfea Reach*. How dulle the House has beene ever since! *Rupert* and *William* have had me into the Pavilion to hear the Plot of a Miracle-play they have already begunne to talke over for *Christmassè*, but it seemed to me downrighte Rubbish. *Father* sleepees in Town to-nighte, foe we shall be stupid enow. *Bessy* hath undertaken to work *Father* a Slipper for his tender Foot; and is happie; tracing for the Pattern our three Moor-cocks and Colts; but I am idle and tiresome.

If I had Paper, I woulde beginne my *Opus*; but I dare not ask *Gunnel* for anie more just yet; nor have anie Money to buy some.

some. I wish I had a Couple of Angels. I think I shall write to *Father* for them to-morrow; he alwaies likes to heare from us if he is twenty-four Hours absent, providing we conclude not with "I have Nothing more to say."

I have writ my Letter to *Father*. I almoste wish, now, that I had not sent it. July 4.

Rupert and *Will* still full of their Moralitie, which reallie has some Fun in it. To ridicule the Extravagance of those who, as the Saying is, carry their Farms and Fields on their Backs, *William* proposes to come in, all verdant, with a Model of a Farm on his Back, and a Windmill on his Head!

How sweete, how gracious an Answer from *Father*! *John Harris* has brought me with it the two Angels; less prized than this Epistle. July 5.

Sixteenth Birthdaye. *Father* away, which July 10.
F made

made it fadde. *Mother* gave me a Payr of blue Hofen with Silk Clocks; *Mr. Gunnel*, an ivorie-handled Stylus; *Befs*, a Bodkin for my Hair; *Daisy*, a Book-mark; *Mercy*, a Saffron Cake; *Jack*, a Basket; and *Cecil*, a Nofegay. *William's* Present was fayrest of alle; but I am hurte with him and myfelfe; for he offered it foe queerlie and tagged it with fuch. . . . I refused it, and there's an End. 'Twas unmannerlie and unkinde of me, and I've cried aboute it fince.

Father alwaies gives us a Birthdaye Treat; foe, contrived that *Mother* shoulde take us to see my *Lord Cardinall* of *York* goe to *Westminster* in State. We had a merrie Water-partie; got goode Places and faw the Show; Crosse-bearers, Pillar-bearers, Ufhers, and alle. Himfelfe in crimfon engrayned Sattin, and Tippet of Sables, with an Orange in his Hand helde to 's Nose, as though the common Ayr were too vile to breathe. What a pompous Priest it is! The Archbishop mighte well fay, "That Man is drunk with too much Prosperitie."

Betweene

Betweene Dinner and Supper, we had a fine Skirmish in the Straits of *Thermopylæ*. Mr. *Gunnel* headed the *Perfians*, and *Will* was *Leonidas*, with a swashing Buckler, and a Helmet a Yard high; but Mr. *Gunnel* gave him such a Rap on the Crest, that it went over the Wall; soe then *William* thought there was Nothing left for him but to die. Howbeit, as he had beene layd low sooner than he had reckoned on, he prolonged his last Agonies a goode deal, and gave one of the *Perfians* a tremendous Kick, just as they were aboute to rifle his Pouch. They therefore thoughte there must be Somewhat in it they shoulde like to see; soe, helde him down in spite of his hitting righte and lefte, and pulled therefrom, among fundrie leffer Matters, a carnation Knot of mine. Poor Varlet, I wish he woulde not be soe stupid.

After Supper, *Mother* proposed a Concert; and we were alle finging a Rounde, when, looking up, I saw *Father* standing in the Door-way, with such a happy Smile on his
Face!

Face! He was close behind *Rupert* and *Daisy*, who were finging from the same Book, and advertised them of his Coming by gentlie knocking theire Heads together; but I had the firste Kifs, even before *Mother*, because of my Birthdaye.

July 11.

It turns out that *Father's* Lateness Yester-even was caused by Pres of Buinesse; a forayn Mission having beene proposed to him, which he resisted as long as he could, but was at length reluctantlie induced to accept. Lengthe of his Stay uncertayn, which casts a Gloom on alle; but there is soe much to doe as to leave little Time to think, and *Father* is buiest of alle; yet hath founde Leifure to concert with *Mother* for us a Journey into the Country, which will occupy some of the Weeks of his Absence. I am full of carefulle Thoughts and Forebodings, being naturallie of too anxious a Disposition. Oh, let me caste alle my Cares on Another! "*Fecisti nos ad te, Domine; et inquietum est cor nostrum, donec requiescat in te.*"

May

1523.

May 27th, 1523.

May
27th.

'Tis foe manie Months agone since I made an Entry in my *Libellus*, as that my Motto, "*Nulla Dies sine Linea*," hath somewhat of Sarcafm in it. How manie Things doe I beginne and leave unfinisht! and yet, les from Caprice than Lack of Strength; like him of whom the Scripture was writ,—“This Man beganne to build, and was not able to finish.” My *Opus*, for Instance; the which my *Father's* prolonged Absence in the Autumn, and my Winter Visitt to Aunt *Nan* and Aunt *Fan*, gave me such Leifure to carrie forward. But alack! Leifure was les to seeke than Learninge; and when I came back to mine olde Taskes, Leifure was awanting too; and then, by reason of my sleeping in a separate Chamber, I was enabled to steale Hours from the earlie Morn and Hours from the Night, and, like unto *Solomon's* virtuous Woman, my Candle went not out. But 'twas not to Purpose that I worked, like the virtuous Woman,

for

1523. for I was following a Jack-o'-Lantern; having forfooke the straight Path laid downe by *Erasmus* for a foolish Path of mine owne; and soe I toyled, and blundered, and puzzled, and was mazed; and then came on that Payn in my Head. *Father* sayd, "What makes *Meg* soe pale?" and I sayd not: and, at the last, I tolde *Mother* there was somewhat throbbing and twisting in the Back of mine Head, like unto a little Worm that woulde not die; and she made Answer, "Ah, a Maggot!" and soe by her Scoff I was fhamed. Then I gave over mine *Opus*, but the Payn did not yet goe; soe then I was longing for the deare Pleasure, and fondlie turning over the Leaves, and wondering woulde *Father* be surprisid and pleased with it some Daye, when *Father* himself came in or ever I was aware. He sayth, "What hast thou, *Meg*?" I faltered, and woulde sett it aside. He sayth, "Nay, let me see;" and soe takes it from me; and after the firste Glance throws himself into a Seat, his Back to me, and firste runs it hastilie through, then beginnes
with

with Methode and such Silence and Gravitie as that I trembled at his Side, and felt what it must be to stand a Prisoner at the Bar, and he the Judge. Sometimes I thought he must be pleased, at others not: at lengthe, alle my fond Hopes were ended by his crying, "This will never doe. Poor Wretch, hath "this then beene thy Toyl? How couldst "find Time for soe much Labour? for here "hath beene Trouble enow and to spare. "Thou must have stolen it, sweet *Meg*, from "the Night, and prevented the Morning "Watch. Most dear't! thy *Father's* owne "loved Child;" and soe, careffing me till I gave over my Shame and Disappointment.

"I neede not to tell thee, *Meg*," *Father* sayth, "of the unprofitable Labour of *Sisy-* " *phus*, nor of drawing Water in a Sieve. "There are some Things, most deare one, "that a Woman, if she trieth, may doe as "well as a Man; and some she cannot, and "some she had better not. Now, I tell thee "firmlie, since the firste Payn is the leaste "sharpe, that, despite the Spiritt and Genius "herein

1523.

“ herein shewn, I am avised 'tis Work thou
 “ canst not and Work thou hadst better not
 “ doe. But judge for thyselfe ; if thou wilt
 “ persist, thou shalt have Leisure and Quiet,
 “ and a Chamber in my new Building, and
 “ alle the Help my Gallery of Books may
 “ afford. But thy Father says, Forbear.”

Soe, what coulde I say, but “ My Father
 “ shall never speak to me in vayn.”

Then he gathered the Papers up, and sayd,
 “ Then I shall take Temptation out of your
 “ Way ;” and pressing 'em to his Heart as
 he did soe, sayth, “ They are as deare to
 “ me as they can be to you ;” and soe left
 me, looking out as though I noted (but I
 noted not) the cleare-shining *Thames*. 'Twas
 Twilichte, and I stode there I know not how
 long, alone and lonely ; with Tears coming,
 I knew not why, into mine Eyes. There was
 a Weight in the Ayr, as of coming Thunder ;
 the Screaming, ever and anon, of *Juno* and
Argus inclined me to Mellancholie, as it
 alwaies does: and at length I beganne to note
 the Moon rising, and the deepening Clear-
 nesse

ness of the Water, and the lazy Motion of the Barges, and the Flashes of Light whene'er the Rowers dipt their Oars. And then I beganne to attend to the Cries and different Sounds from across the Water, and the Tolling of a distant Bell; and I felle back on mine olde heart-finginge, "*Fecisti nos ad te, Domine; et inquietum est cor nostrum, donec requiescat in te.*"

Or ever the Week was gone, my Father had contrived for me another Journey to *New Hall*, to abide with the lay Nuns, as he calleth them,—Aunt *Nan* and Aunt *Fan*, whom my Step-mother loveth not, but whom I love, and whom *Father* loveth. Indeede, 'tis sayd in *Effex* that at first he inclined to Aunt *Nan* rather than to my Mother; but that, perceiving my Mother affected his Companie, and Aunt *Nan* affected it not, he diverted his hesitating Affections unto her, and took her to wife. Howbeit, Aunt *Nan* loveth him dearlie, as a Sister ought: indeede, she loveth alle, except, methinketh, herself, to whom, alone, she is rigid and severe. How holie
are

1523. are my Aunts' Lives! Cloistered Nuns could not be more pure, and could scarce be as usefulle. Though wise, they can be gay; though noe longer young, they love the Young. And their Reward is, the Young love them; and I am full sure in this World they seeke noe better.

Returned to *Chelfea*, I spake much in Prayse of mine Aunts, and of single Life. On a certayn Evening, we Maids were sett at our Needles and Samplers on the Pavilion Steps; and, as Follie will out, 'gan talk of what we woulde fayne have to our Lots, shoulde a good Fairie starte up and grant eache a Wish. *Daisy* was for a Countess's Degree, with Hawks and Hounds. *Bess* was for founding a College; *Mercy* a Hospital; and she spake for experimentallie of its Conditions, that I was fayne to goe Partners with her in the same. *Cecy* commenced, "Supposing I were married; if "once that I were married"—on which *Father*, who had come up unperceived, burst out laughing and sayth, "Well, Dame *Cecily*, "and what State would you keep?" Howbeit,

beit, as he and I afterwards paced together, *juxta Fluvium*, he did say, “*Mercy* hath well
 “propounded the Conditions of an Hospital
 “or Alms-house for aged and sick Folk, and
 “’tis a Fantasie of mine to sett even such an
 “one afoot, and give you the Conduct of the
 “same.”

1523.

From this careless Speech, dropped as
 ’twere by the Way, hath sprung mine
 House of Refuge! and oh, what Pleasure
 have I derived from it! How good is my
 Father! how the Poor blefs him! and how
 kind is he, through them, to me! Laying
 his Hand kindlie on my Shoulder, this
 Morning, he sayd, “*Meg*, how fares it with
 “thee now? Have I cured the Payn in
 “thy Head?” Then, putting the House-
 key into my Hand, he laughingly added,
 “’Tis now yours, my Joy, by *Livery* and
 “*Seifn*.”

I wish *William* would give me back my
 Testament. ’Tis one Thing to steal a Knot
 or a Posie, and another to borrow the most
 valuable

Aug. 6.

1523. valuable Book in the House, and keep it Week after Week. He foughte it with a Kind of Mysterie, soe as that I forbore to ask it of him in Companie, lest I should doe him an ill Turn; and yet I have none other Occasion.

Alle Parties are striving which shall have *Erasmus*, and alle in vayne. E'en thus it was with him when he was here last,—the *Queen* would have had him for her Preceptor, the *King* and *Cardinall* prest on him a royall Apartment and Salarie, *Oxford* and *Cambridge* contended for him; but his Saying was, "Alle these I value lesse than my "Libertie, my Studdies, and my literarie "Toyls." How much greater is he than those who would confer on him Greatness! Noe Man of Letters hath equall Reputation, or is soe much courted.

Aug. 7. Yester-even, after overlooking the Men playing at Loggats, *Father* and I frayed away along *Thermopylae* into the Home-field; and as we fauntered together under
the

the Elms, he sayth with a Sigh, "*Jack* is "*Jack*, and no *More* he will never "be anything. An' 'twere not for my be- "loved Wenches, I should be an unhappy "Father. But what though!—My *Meg* is "better unto me than ten Sons; and it "maketh no Difference at Harveft-time "whether our Corn were put into the "Ground by a Man or a Woman."

1523.

While I was turning in my Mind what Excuse I might make for *John*, *Father* taketh me at unawares by a sudden Change of Subject; saying, "Come; tell me, *Meg*, why "canst not affect *Will Roper*?"

I was a good while silent; at length made Answer, "He is soe unlike alle I esteeme "and admire soe unlike alle I have "been taught to esteeme and admire by "you."

"Have at you," he returned laughing; "I wist not I had been sharpening Weapons agaynst myself. True, he is neither "*Achilles* nor *Hector*, nor even *Paris*; but "yet well enough, meseems, as Times go—
"smarter

1523. “smarter and comelier than either *Heron* or
“*Dancey*.”

I, faltering, made Answer, “Good Looks
“affect me but little—’tis in his better
“Part I feel the Want. He cannot
“discourse, for Instance, to one’s Mind and
“Soul, like unto you, dear *Father*, or
“*Erasmus*.”

“I should marvel if he could,” returned
Father, gravelie; “thou art mad, my
“Daughter, to look, in a Youth of *Will’s*
“Years, for the Mind of a Man of fifty.
“What were *Erasmus*” and I, dost thou sup-
“pose, at *Will’s* Age? Alas, *Meg*, I should
“not like you to know what I was! Men
“called me the Boy-sage, and I know not
“what, but in my Heart and Head was a
“World of Sin and Folly. Thou mightst
“as well expect *Will* to have my Hair,
“Eyes, and Teeth, alle getting the worse
“for Wear, as to have the Fruits of my
“life-long Experience,—in some Cafes full
“dearly bought. Take him for what he is,
“match him by the young Minds of his
“owne

“owne standing: confider how long and
 “clofelie we have known him. His Parts
 “are, furelie, not amifs: he hath more
 “Book-lore than *Dancey*, more mother Wit
 “than *Allington*.”

1523.

“But why need I to concern myfelf about
 “him?” I exclaymed. “*Will* is very well in
 “his Way: why fould we crofs each
 “other’s Paths? I am young, I have much
 “to learn, I love my Studdies,—why in-
 “terrupt them with other and lefs wife
 “Thoughts?”

“Because nothing can be wife that is
 “not practical,” returned *Father*; “and I
 “teach my Children Philofophie to fitt them
 “for living in the World, not above it.
 “One may fpend a Life in dreaming over
 “*Plato*, and yet goe out of it without leav-
 “ing the World a Whit the better for
 “our having made Part of it. ’Tis to little
 “Purpofe we ftuddy, if it onlie makes us
 “exact Perfections in others which they
 “may in vayn feek for in ourfelves. It is
 “not even neceffary or goode for us to live
 “entirelie

1523. "entirelie with congeniall Spiritts. The
 "vigourous tempers the inert, the passionate
 "is evened by the cool-tempered, the pro-
 "saic balances the visionarie. Woulde thy
 "Mother fuit me better, dost thou suppose,
 "if she coulde discuss Polemicks like *Luther*
 "or *Melancthon*? E'en thine own sweet
 "Mother, *Meg*, was les affected to Studdy
 "than thou art,—she learnt to love it
 "for my Sake, but I made her what she
 "was."

And, with a suddain Burste of fond
 Recollection, he hid his Eyes on my
 Shoulder, and, for a Moment or soe, cried
 bitterlie. As for me, I shed, oh! such salt
 Teares! . . .

Aug. 17. Entering o' the suddain into *Mercy's* Cham-
 ber, I founde her all be-wept and waped,
 poring over an old Kirtle of *Mother's* she
 had bidden her re-line with Buckram. Coulede
 not make out whether she were sick of her
 Task, had had Words with *Mother*, or had
 some secreet Inquietation of her owne; but,
 as

as she is a Girl of few Words, I found I had best leave her alone after a Carefs and kind Saying or two. We alle have our Troubles.

1523.

. . . . Trulie may I say foe. Here have they ta'en a Fever of some low Sorte in my House of Refuge, and *Mother*, fearing it may be the Sicknesse, will not have me goe neare it, lest I shoulde bring it Home. *Mercy*, howbeit, hath besought her foe earnestlie to let her goe and nurse the Sick, that *Mother* hath granted her Prayer, on Condition she returneth not till the Fever bates thus setting her Life at lower Value than our owne. Deare *Mercy!* I woulde fayn be her Mate.

Wed. 19.

We are alle mightie glad that *Rupert Allington* hath at lengthe zealouflic embraced the Study of the Law. 'Twas much to be feared at the Firste there was noe Application in him; and though we alle pitied him when *Father* first broughte him

c

Home,

21st.

1523. Home, a pillaged, portionlesse Client, with none other to espouse his Rightes, yet 'twas a Pitie soone allied with Contempt when we founde how emptie he was, caring for nought but Archerie and Skittles and the Popinjaye, out o' the Houfe, and Dicing and Tables within, which *Father* woulde on noe Excuse permitt. Soe he had to conform, ruefullie enow, and hung piteoufli on Hand for awhile. I mind me of *Befs's* saying, about *Christmasse*, "Heaven fend us open "Weather while *Allington* is here; I don't "believe he is one that will bear shutting "up." Howbeit, he seemed to incline towards *Daisy*, who is handsome enow, and cannot be hindered of Two Hundred Pounds, and soe he kept within Bounds; and when *Father* got him his Cause, he was mightilie thankfulle, and woulde have left us out of Hand, but *Father* perswaded him to let his Estate recover itself, and turn the mean Time to Profitt; and, in short, soe wrought on him, that he hath now become a Student in righte Earneste.

Soe

Soe we are going to lose not only Mr. *Clement*, but Mr. *Gunnel*! How forrie we alle are! It seemeth he hath long been debating for and agaynst the Church, and at length finds his Mind soe stronglie set towards it, as he can keep out of it noe longer. Well! we shall lose a good Master, and the Church will gayne a good Servant. *Drew* will supplie his Place, that is, according to his beste; but our worthy *Welshman* careth soe little for young People, and is soe abstract from the World about him, that we shall oft feel our Loss. *Father* hath promised *Gonnellus* his Interest with the *Cardinall*.

I fell into Disgrace for holding Speech with *Mercy* over the Pales, but she is confident there is noe Danger; the Sick are doing well, and none of the Whole have fallen sick. She sayth *Gammer Gurney* is as tender of her as if she were her Daughter, and will let her doe noe vile or paynful Office, soe as she hath little to doe but read and pray for the poor Souls, and feed 'em with favourie Messes; and they are alle so
harmonious

1523.
22nd.

1523. harmonious and full of Cheer, as to be like Birds in a Nest. *Mercy* deserves their Blessings more than I. Were I a free Agent, she should not be alone now, and I hope ne'er to be withheld therefrom again.

30th. Bufied with my Flowers the chief o' the Forenoon, I was fain to rest in the Pavilion, when, entering therein, whom should I stumble upon but *William*, layd at length on the Floor, with his Arms under his Head, and his Booke on the Ground. I was withdrawing brisklie enow, when he called out, "Don't goe away, since you *are* here," in a Tone soe rough, soe unlike his usuall Key, as that I paused in a Maze, and then saw that his Eyes were red. He sprung to his Feet, and sayd, "*Meg*, come and talk to me;" and, taking my Hand in his, stepped quicklie forthe without another Word sayd, till we reached the Elm-tree Walk. I marvelled to see him soe moven, and expected to hear Somewhat that should displease me, scarce knowing what; however,

I might have gueft at it from then till now, without ever nearing the Truth. His firft Words were, " I wifh *Erafmus* had ne're croft the Threfholde; he has made me " very unhappie;" then, feeing me ftare, " Be not his Counsel juft now, deare *Meg*, " but bind up, if thou canft, the Wounds he " has made There be fome Wounds, " thou knoweft, though but of a cut Finger, " or the like, that we cannot well bind up " for ourfelves."

I made Anfwer, " I am a young and un- " skilled Leech."

He replied, " But you have a quick Wit, " and Patience, and Kindneffe, and for a " Woman, are not fcant of Learning."

" Nay," I fayd, " but Mr. *Gunnel*—"

" *Gunnel* would be the laft to help me," interrupts *Will*, " nor can I fpeak to your " *Father*. He is alwaies too bufie now " beftides,—"

" *Father Francis*?" I put in.

" *Father Francis*?" repeats *Will*, with a Shake o' the Head, and a ruefulle Smile; " doft

1523. "dost thou think, *Meg*, he coulde answer me
 "if I put to him *Pilate's Question*, 'What is
 " 'Truth?'"

"We know alreadie," quoth I.

Sayth *Will*, "What doe we know?"

I paused, then made Answer reverentlie,
 "That *Jefus* is the Way, the Truth, and the
 "Life."

"Yes," he exclaymed, clapping his Hands
 together in a strange Sort of Passion; "that
 "we *doe* know, blessed be GOD; and other
 "Foundation can or ought noe Man to lay
 "than that is layd, which is JESUS CHRIST.
 "But, *Meg*, is this the Principle of our
 "Church?"

"Yea, verilie," I steadfastlie replied.

"Then, how has it beene overlayd," he
 hurriedlie went on, "with Men's Inventions!
 "St. *Paul* speaks of a Sacrifice once offered:
 "we holde the Hoff to be a continuall Sacri-
 "fice. Holy Writ telleth us, where a Tree
 "falls it must lie: we are taughte that our
 "Prayers may free Souls from Purgatorie.
 "The Word sayth, 'By Faith ye are saved:'
 "the

“the Church sayth we may be saved by our Works. It is written, ‘The Idols he shall utterly abolish:’ we worship Figures of Gold and Silver. . . .”

“Hold, hold!” I sayd; “I dare not listen to this. . . . You are wrong, you know you are wrong.”

“How and where?” he sayth; “onlie tell me. I long to be put righte.”

“Our Images are but Symbols of our Saints,” I made Answer; “’tis onlie the Ignorant and Unlearned that worship the mere Wood and Stone.”

“But why worship Saints at alle?” per-fisted *Will*; “where’s your Warrant for it?”

I sayd, “Heaven has warranted it by sundrie and speciall Miracles at divers Times and Places. I may say to you, *Will*, as *Socrates to Agathon*, ‘You may easilie argue agaynst me, but you cannot argue agaynst the Truth.’”

“Oh, put me not off with *Plato*,” he impatientlie replied, “refer me but to Holie Writ.”

“How

1523.

“How can I,” quoth I, “when you have ta'en away my Testament ere I had half gone through it? 'Tis this Book, I fear me, poor *Will*, hath unfettled thee. Our Church, indeede, sayth the Unlearned wrest it to their Destruction.”

“And yet the Apostle sayth,” rejoyned *Will*, “that it containys alle Things necessarye to our Salvation.”

“Doubtlesse it doth, if we knew but where to finde them,” I replied.

“And how finde, unlesse we seeke?” he pursued; “and how know which Road to take, when we finde the Scripture and the Church at Issue?”

“Get some wiser Head to advise us,” I rejoyned.

“But an' if the Obstacle remains the same?”

“I cannot suppose that,” I somewhat impatientlie returned; “God's Word and God's Church must agree; 'tis only we that make them at Issue.”

“Ah, *Meg*, that is just such an Answer as
“Father

“ Father *Francis* mighte give—it solves noe
 “ Difficultie. If, to alle human Reason, they
 “ pull opposite Ways, by which shall we
 “ abide? I know; I am certain. ‘*Tu, Do-*
 “ ‘*mine Jesu, es Justicia mea!*’”

1523.

He looked foe rapt, with claspt Hands and
 uprased Eyes, as that I coulde not but look
 on him, and hear him with Solemnitie. At
 lengthe I sayd, “ If you knowe and are certayn,
 “ you have noe longer anie Doubts for me to
 “ lay, and with your Will, we will holde this
 “ Discourse noe longer; for however moving
 “ and however considerable its Subject Matter
 “ may be, it approaches forbidden Ground too
 “ nearlie for me to feel it safe, and I question
 “ whether it favoureth not of Heresie. How-
 “ ever, *Will*, I most heartilie pity you, and
 “ will pray for you.”

“ Do, *Meg*, do,” he replied, “ and say
 “ nought to any one of this Matter.”

“ Indeede I shall not, for I think ’twoulde
 “ bring you, if not me, into Trouble; but,
 “ since thou hast soughte my Counsel, *Will*,
 “ receive it now and take it. . . .”

He

1523.

He sayth, "What is it?"

"To read less, pray more, fast, and use
"such Discipline as our Church recommends,
"and I question not this Temptation will
"depart. Make a fayr Triall."

And soe, away from him, though he woulde
fain have sayd more. And I have kept mine
owne Worde of praying for him full earnestlie,
for it pitieth me to see him in such Case.

Sept. 2d.

Poor *Will*, I never see him look grave now,
nor heare him fighe, without thinking I know
the Cause of his secret Discontentation. He
hath, I believe, followed my Counsel to the
Letter; for though the Men's Quarter of the
Houfe is soe far aparte from ours, it hath
come rounde to me through *Barbara*, who
had it from her Brother, that Mr. *Roper* hath
of late lien on the Ground, and used a
knotted Cord. As 'tis one of the Acts of
Mercy to relieve others, when we can, from
Satanic Doubts and Inquietations, I have
been at some Payns to make an Abstracte of
such Passages from the Fathers, and such
Narratives

Narratives of noted and undeniable Miracles as cannot, I think, but carry Conviction with them, and I hope they may minister to his Soul's Comfort.

1523.

Tuesday.

Supped with my Lord *Sands*. *Mother* played Mumchance with my Lady; but *Father*, who saith he woulde rather feast a hundred poor Men than eat at one rich Man's Table, came not in till late, on Plea of Bufineffe. My Lord told him the *King* had visitted him not long ago, and was soe well content with his Manor as to wish it were his owne, for the singular fine Ayre and pleafant growth of Wood. In fine, wound up the Evening with Mufick. My Lady hath a Pair of fine-toned Clavichords, and a Mandoline that stands five Feet high; the largest in *England*, except that of the Lady *Mary Dudley*. The Sound, indeede, is powerfull, but methinketh the Instrument ungaynlie for a Woman. Lord *Sands* sang us a new Ballad, "*The King's Hunt 's up,*" which

4th.

1523. which *Father* affected hugelie. I lacked Spiritt to sue my Lord for the Words, he being soe free-spoken as alwaies to dash me; howbeit, I mind they ran somewhat thus: . . .

*“The Hunt is up, the Hunt is up,
And it is well nigh Daye,
Harry our King has gone hunting
To bring his Deere to baye.
The East is bright with Morning Lighte,
And Darknes it is fled,
And the merrie Horn wakes up the Morn
To leave his idle Bed.
Behold the Skies with golden Dyes,
Are”*

—The Rest hath escaped me, albeit I know there was some Burden of Hey-tantara, where my Lord did stamp and snap his Fingers. He is a merry Heart.

1524.

1524, *October.*

Sayth Lord *Rutland* to my Father, in his acute, sneering Way, "Ah, ah, Sir *Thomas*, "*Honores mutant Mores.*"

Oct.

"Not so, in Faith, my Lord," returns *Father*; "but have a Care lest we translate "the Proverb, and say Honours change "*Manners.*"

It served him right, and the Jest is worth preserving, because 'twas not premeditate, as my Lord's very likely was, but retorted at once, and in Self-defence. I don't believe Honours *have* changed the *Mores*. As *Father* told *Mother*, there's the same Face under the Hood. 'Tis comique, too, the Fulfilment of *Erasmus* his Prophecy. *Plato's* Year has not come rounde, but they have got *Father* to Court, and the *King* seems minded never to let him goe. For us, we have the same untamed Spiritts and unconfrayned Course of Life as ever, neither lett nor hindered in our daylie Studdies, though
we

1524.

we dress somewhat braver, and see more Companie. *Mother's* Head was a little turned, at first, by the Change and Enlargement of the Householde . . . the Acquisition of Clerk of the Kitchen, Surveyor of the Dresser, Yeoman of the Pastrie, etc.; but, as *Father* laughingly tolde her, the Increase of her Cares soone steddied her Witts, for she founde she had twenty Unthrifts to look after insteade of half-a-dozen. And the same with himself. His Responsibilities are soe increast, that he grutches at everie Hour the Court steals from his Family, and vows, now and then, he will leave off joking, that the *King* may the sooner wearie of him. But this is onlie in Jest, for he feels it is a *Power* given to him over lighter Minds, which he may exert to usefull and high Purpose. Onlie it keepeth him from needing *Damocles* his Sword; he trusts not in the Favour of Princes, nor in the Voyce of the People, and keeps his Soul as a weaned Child. 'Tis much for us now to get an Hour's Leifure

Leisure with him, and makes us feel what our olde Privileges were when we knew 'em not. Still, I'm pleased without being over elated, at his having risen to his proper Level.

1524.

The *King* tooke us by Surprise this Morning: *Mother* had scarce time to slip on her Scarlett Gown and Coif, ere he was in the House. His Grace was mightie pleasant to all, and, at going, saluted all rounde, which *Bessy* took humouroullie, *Daisy* immoveable, *Mercy* humblie, I distastefullie, and *Mother* delightedlie. She calls him a fine Man; he is indeede big enoughe, and like to become too big; with long Slits of Eyes that gaze freele on all, as who shoulde say, "Who dare let or hinder us?" His Brow betokens Sense and Franknesse, his Eyebrows are supercilious, and his Cheeks puffy. A rolling, straddling Gait, and abrupt Speech.

'Tother Evening, as *Father* and I were, unwontedly, strolling together down the Lane, there accosts us a shabby, poor Fellow, with something unsettled in his Eye. . . .

"Master,

1524.

“Master, Sir Knight, and may it please
“your Judgeship, my Name is *Pattefon*.”

“Very likely,” says *Father*, “and my
“Name is *More*; but what is that to the
“Purpose?”

“And that is *more* to the Purpose, you
“might have sayd,” returned the other.

“Why, foe I mighte,” says *Father*; “but
“how shoulde I have proved it?”

“You who are a Lawyer shoulde know
“best about that,” rejoyned the poor Knave;
“’tis too hard for poor *Pattefon*.”

“Well, but who are you?” says *Father*,
“and what do you want of me?”

“Don’t you mind me?” says *Pattefon*,
“I played Hold-your-tongue, last *Christmassè*
“Revel was five Years, and they called me
“a smart Chap then; but last *Martinmassè*
“I fell from the Church Steeple, and shook
“my Brain-pan, I think, for its Contents
“have seemed addled ever since; foe what
“I want now is to be made a Fool.”

“Then you are not one already?” says
Father.

“If

“If I were,” says *Pattefon*, “I shoulde not
“have come to *you*.”

1524.

“Why, Like cleaves to Like, you know,
“they say,” says *Father*.

“Aye,” says 'tother, “but I've Reafon
“and Feeling enow, too, to know you are
“no Fool, though I thoughte you might want
“one. Great People like 'em at their Tables,
“I've hearde say, though I am sure I can't
“guesse why, for it makes me sad to see
“Fools laughed at; ne'ertheleffe, as I get
“laughed at alreadie, methinketh I may as
“well get paid for the Job, if I can, being
“unable now to doe a Stroke of Work in
“hot Weather. And I'm the onlie Son of
“my Mother, and she is a Widow. But,
“perhaps, I'm not bad enough.”

“I know not that, poor Knave,” says
Father, touched with quick Pity; “and, for
“those that laugh at Fools, my Opinion,
“*Pattefon*, is, that they are the greater Fools
“who laugh. To tell you the Truth, I had
“had noe Mind to take a Fool into mine
“Establistment, having alwaies had a Fancy

H

“to

1524-

“to be prime Fooler in it myfelfe; how-
 “ever, you incline me to change my Pur-
 “pofe, for, as I faid anon, Like cleaves to
 “Like, foe I’ll tell you what we will doe—
 “divide the Bufineffe and goe Halves: I
 “continuing the Fooling, and thou receiving
 “the Salary; that is, if I find, on Inquiry,
 “thou art given to noe Vice, including that
 “of Scurrillitie.”

“May it like your Goodnefs,” fays poor
Pattefon, “I’ve been the Subject oft of
 “Scurrillitie, and affect it too little to offend
 “that Way myfelf. I ever keep a civil
 “Tongue in my Head, ’pecially among
 “young Ladies.”

“That minds me,” fays *Father*, “of a
 “Butler, who fayd he always was fober, ef-
 “pecially when he had only Water to drink.
 “Can you read and write?”

“Well, and what if I cannot?” returns
Pattefon; “there ne’er was but one, I ever
 “heard of, that knew Letters, never having
 “learnt; and well he mighte, for he made
 “them that made them.”

“*Meg,*

“*Meg*, there is Sense in this poor Fellow,”
says *Father*; “we will have him Home, and
“be kind to him.”

1524.

And, sure enow, we have done foe, and been
foe ever since.

A Glance at the anteceding Pages of this
Libellus me-sheweth poor *Will Roper* at the
Season his Love-fitt for me was at its Height.
He troubleth me with it noe longer, nor
with his religious Disquietations. Hard
Studdy of the Law hath filled his Head with
other Matters, and made him infinitely more
rationall, and, by Consequents, more agree-
able. 'Twas one of those Preferences young
People sometimes manifest, themselves know
neither why nor wherefore, and are shamed
afterwards to be reminded of. I'm sure I
shall ne'er remind him. There was nothing
in me to fix a rational or passionate Regard.
I have neither *Bess's* Witt nor white Teeth,
nor *Daisy's* dark Eyes, nor *Mercy's* Dimple. A
plain-favoured Girl, with changefulle Spiritts,
—that's alle.

Tues.
25th.

Pattefon's

1524.
26th.

Pattefon's latest Jest was taking Precedence of *Father* yesterday with the Saying, "Give Place, Brother; you are but Jester to King *Harry*, and I'm Jester to Sir *Thomas More*; I'll leave you to decide which is the greater Man of the two."

"Why, Gossip," cries *Father*, "his Grace woulde make two of me."

"Not a Bit of it," returns *Pattefon*; "he's big enow for two such as you are, I grant ye, but the *King* can't make two of you. No! Lords and Commons may make a King, but a King can't make a Sir *Thomas More*."

"Yes, he can," rejoyns *Father*, "he can make me *Lord Chancellor*, and then he will make me more than I am already; ergo, he will make Sir *Thomas* more."

"But what I mean is," persists the Fool, "that the *King* can't make such another as you are, any more than all the *King's* Horfes and all the *King's* Men can put *Humpty-dumpty* together again, which is an ancient Riddle, and full of Marrow.

"And

“ And soe he'll find, if ever he lifts thy
“ Head off from thy Shoulders, which GOD
“ forbid !”

1524.

Father delighteth in sparring with *Pattefon* far more than in jesting with the *King*, whom he alwaies looks on as a Lion that may, any Minute, fall on him and rend him: whereas, with t'other, he ungirds his Mind. Their Banter commonlie exceeds not Pleasantry, but *Pattefon* is ne'er without an Answer; and although, maybe, each amuses himself now and then with thinking, “ I'll “ put him up with such a Question,” yet, once begun, the Skein runs off the Reel without a Knot, and shews the excellent Nature of both, soe free are they alike from Malice and Over-licensse. Sometimes their Cuts are neater than common Listeners apprehend. I've seene *Rupert* and *Will*, in fencing, make their Swords flash in the Sun at every Parry and Thrust; agayn, owing to some Change in mine owne Position, or the Decline of the Sun, the Scintillations have escaped me, though I've known their
Rays

1524. Rays must have been emitted in some Quarter alle the same.

Patteson, with one of *Argus's* cast Feathers in his Hand, is at this Moment beneath my Lattice, astride on a stone Balustrade; while *Bessy*, whom he much affects, is sitting on the Steps, feeding her Peacocks. Sayeth *Patteson*, "Canst tell me, Mistres, why Peacocks have soe manie Eyes in their Tails, and yet can onlie see with two in their Heads?"

"Because those two make them soe vain already, Fool," says *Bessy*, "that were they always beholding their owne Glory, they would be intolerable."

"And besides that," says *Patteson*, "the less we see, or heare either, of what passes behind our Backs, the better for us, since Knaves will make Mouths at us then, for as glorious as we may be. Canst tell me, Mistres, why the Peacock was the last Bird that went into the Ark?"

"First tell me, Fool," returns *Bessy*, "how thou knowest that it was soe?"

"Nay,

“Nay, a Fool may ask a Question woulde
 “puzzle a Wiseard to answer,” rejoyns *Pat-*
teson; “I mighte ask you, for Example,
 “where they got their fresh Kitchen-stuff
 “in the Ark; or whether the Birds ate
 “other than Grains, or the wild Beasts
 “other than Flesh. It needs must have been
 “a Granary.”

“We ne’er shew ourselves such Fools,”
 says *Befs*, “as in seeking to know more than
 “is written. They had enoughe, if none to
 “spare, and we scarce can tell how little is
 “enoughe for bare Sustenance in a State of
 “perfect Inaction. If the Creatures were
 “kept low, they were alle the lesf fierce.”

“Well answered, Mistres,” says *Patte-*
son. “But tell me, why do you wear two
 “Crosses?”

“Nay, Fool,” returns *Befs*, “I wear but
 “one.”

“Oh, but I say you wear two,” says *Patte-*
son; “one at your Girdle, and one that no-
 “body sees. We alle wear the unseene one,
 “you know. Some have theirs of Gold, alle
 “carven

1524-

1524.

“carven and shaped, foe as you hardlie tell it
 “for a Crofs. . . . like my *Lord Cardinall*,
 “for Instance. . . . but it is one, for alle
 “that. And others, of Iron, that eateth
 “into their Hearts. . . . methinketh Master
 “*Roper's* must be one of 'em. For me, I'm
 “content with one of Wood, like that our
 “deare LORD bore : what was good enow for
 “Him is good enow for me ; and I've noe
 “Temptation to shew it, as it ifn't fine, nor
 “yet to chafe at it for being rougher than my
 “Neighbour's, nor yet to make myself a
 “second, because it is not hard enow. Doe
 “you take me, Mistrifs ?”

“I take you for what you are,” says *Befs*,
 “a poor Fool.”

“Nay, *Nicce*,” says *Pattefson*, “my Brother,
 “your Father, hath made me rich.”

“I mean,” says *Befs*, “you have more
 “Wisdom than Witt, and a real Fool has
 “neither, therefore you are onlie a make-
 “believe Fool.”

“Well, there are many make-believe
 “Sages,” says *Pattefson* ; “for mine owne
 “Part,

“ Part, I never aim to be thoughte a *Hiccius*
“ *Docius*.”

1524.

“ A *hic est doctus*, Fool, you mean,” inter-
rupts *Befs*.

“ Perhaps I do,” rejoins *Pattefon*, “ since
“ other Folks soe oft know better what we
“ mean than we know ourselves. Alle I
“ woulde say is, I ne’er set up for a Conjuror.
“ One can see as far into a Millstone as other
“ People, without being that. For Example,
“ when a Man is overta’en with Qualms of
“ conscience for having married his Brother’s
“ Widow, when she is noe longer soe young
“ and fair as she was a Score of Years ago, we
“ know what that’s a Sign of. And when
“ an *Ipswich* Butcher’s Son takes on him the
“ state of my Lord *Pope*, we know what that’s
“ a Sign of. Nay, if a young Gentlewoman
“ become dainty at her Sizes, and fluttish in
“ her Apparel, we . . . as I live, here comes
“ Master *Heron*, with a Fish in’s Mouth.”

Poor *Befs* involuntarilie turned her Head
quicklie towards the Watergate; on which,
Pattefon, laughing as he lay on his Back,
points

1524.

points upward with his Peacock's Feather, and cries, "Overhead, Miftrefs! see, there
 " he goes. Sure, you lookt not to see *Giles*
 " *Heron* making towards us between the Posts
 " and Flower-pots, eating a dried Ling?"
 laughing as wildlie as though he were verilie
 a Natural.

Befs, without a Word, fhooke the Crumbs
 from her Lap, and was turning into the
 Houfe, when he withholds her a Minute in a
 perfectly altered Fashion, faying, "There be
 " some Works, Miftrefs, our Confessors tell us
 " be Works of Supererogation . . . is not
 " that the Word? I learne a long one now
 " and then . . . Such as be fetting Food
 " before a full Man, or finging to a deaf one,
 " or buying for one's Pigs a filver Trough, or,
 " for the Matter of that, casting Pearls before
 " a Dunghill Cock, or fifing for a Heron,
 " which is well able to fifh for itfelf, and is
 " an ill-natured Bird after alle, that pecks the
 " Hand of his Miftrefs, and, for alle her
 " Kindnefs to him, will not think of *Beffy*
 " more."

How

How apt alle are to abufe unlimited Li-
cense! Yet 'was good Counsel.

1524.

1525, July 2.

. . . . Soe my Fate is settled! Who
knoweth at Sunrise what will chance before
Sunsett? No; the *Greeks* and *Romans*
mighte speake of Chance and of Fate, but
we must not. *Ruth's* Hap was to light on
the Field of *Boaz*: but what she thought
casual, the LORD had contrived.

1525.
July 2.

Firste, he gives me the Marmot. Then,
the Marmot dies. Then, I, having kept the
Creature soe long, and being naturallie ten-
der, must cry a little over it. Then *Will*
must come in, and find me drying mine Eyes.
Then he must, most unreasonable, suppose
that I could not have loved the poor Animal
for its owne Sake soe much as for his; and,
thereupon, falle a love-making in such down-
righte Earneste, that I, being already some-
what upset, and knowing 'twoulde please
Father . . . and hating to be perverse, . . .
and thinking much better of *Will* since he
bath

1525. hath studded soe hard, and given soe largelie to the Poor, and left off broaching his heteroclitite Opinions . . . I say, I supposed it must be soe, some Time or another, soe 'twas noe Use hanging back for ever and ever; soe now there's an End,—and I pray GOD give us a quiet Life.

Noe one woulde suppose me reckoning on a quiet Life if they knew how I've cried alle this Forenoon, ever since I got quit of *Will*, by *Father's* carrying him off to *Westminster*. He'll tell *Father*, I know, as they goe along in the Barge, or else coming back, which will be soone now, though I've ta'en no Heed of the Hour. I wish 'twere cold Weather, and that I had a sore Throat or stiff Neck, or somewhat that might reasonable send me a-bed, and keep me there till to-morrow morning. But I'm quite well, and 'tis the Dog-days, and Cook is thumping the Rolling-pin on the Dresser, and Dinner is being served,—and here comes *Father*.

1528.

Sept. 1528.

Father hath had some Words with the *Cardinall*. 'Twas touching the Draught of some forayn Treaty which the *Cardinall* offered for his Criticism, or rather, for his Commendation, which *Father* could not give. This nettled his Grace, who exclaimed, — “By the Mas, thou art the “veriest Fool of alle the Council!” *Father*, smiling, rejoined, “God be thanked, that “the *King*, our Master, hath but one Fool “therein.”

Sept.

The *Cardinall* may rage, but he can't rob him of the royal Favour. The *King* was here yesterday, and walked for an Hour or soe about the Garden with his Arm round *Father's* Neck. *Will* could not help felicitating *Father* upon it afterwards; to which *Father* made Answer, “I thank “God I find his Grace my very good Lord “indeede, and I believe he doth as singularie “favour me as any Subject within this
“ Realm.

1528. " Realm. Howbeit, Son *Roper*, I may tell
 " thee betweene ourselfes, I feel no Cause
 " to be proud thereof; for if my Head would
 " win him a Castle in *France*, it shoulde not
 " fail to fly off."

—*Father* is graver than he used to be.
 No Wonder. He hath much on his Minde;
 the Calls on his Time and Thoughts are
 beyond Belief: but God is very good to
 him. His Favour at Home and Abroad is
 immense: he hath good Health, soe have
 we alle; and his Family are established to
 his Mind, and settled alle about him, still
 under the same fostering Roof. Considering
 that I am the most ordinarie of his Daughters,
 'tis singular I shoulde have secured the best
 Husband. *Daisy* lives peaceablie with *Rupert*
Allington, and is as indifferent, me seemeth,
 to him as to alle the World beside. He,
 on his Part, loves her and their Children
 with Devotion, and woulde pass half his
 Time in the Nurserie. *Dancey* always had
 a hot Temper, and now and then plagues
Befs; but she lets noe one know it but
 me.

me. Sometimes she comes into my Chamber, and cries a little; but the next kind Word brightens her up, and I verilie believe her Pleasures far exceed her Payns. *Giles Heron* lost her through his own Fault, and mighte have regayned her good Opinion after alle, had he taken half the Pains for her Sake he now takes for her younger Sister. I cannot think how *Cecy* can favour him; yet I suspect he will win her, sooner or later. As to mine owne deare *Will*, 'tis the kindest, purest Nature, the finest Soul, the . . . and yet how I was senselesse enow once to undervalue him!

Yes, I am a happy Wife; a happy Daughter; a happy Mother. When my little *Bill* stroaked dear *Father's* Face just now, and murmured "Pretty!" he burst out a-laughing, and cried,—

"You are like the young *Cyrus*, who
"exclaimed,—'Oh! *Mother*, how pretty is
"my Grandfather!' And yet, according
"to *Xenophon*, the old Gentleman was
"foe rouged and made up, as that none
"but

1528.

1528. "but a Childe woulde have admired
"him!"

"That's not the Case," I observed, "with
"Bill's Grandfather."

"He's a *More* all over," says *Father*,
fondly. "Make a Pun, *Meg*, if thou canst,
"about *Amor*, *Amore*, or *Amores*. 'Twill
"onlie be the thousand and first on our
"Name. Here, little Knave, see these
"Cherries: tell me who thou art, and thou
"shalt have one. '*More! More!*' I knew
"it, sweet Villain. Take them all."

I oft sitt for an Hour or more, watching
Hans Holbein at his Brush. He hath a rare
Gift of limning; and has, besides, the Advan-
tage of deare *Eraſmus* his Recommendation,
for whom he hath alreddie painted our
Likeneſſes, but I think he has made us
very ugly. His Portraiture of my Grand-
father is marvellous; ne'ertheleſſe, I look in
vayn for the Spirituallitie which our *Luc-
cheſe* Friend, *Antonio Bonviſi*, tells us is to
be founde in the Productions of the *Italian*
Schools.

Holbein

Holbein loves to paint with the Lighte coming in upon his Work from above. He says a Lighte from above puts Objects in their proper Lighte, and shews their just Proportions; a Lighte from beneath reverses alle the naturall Shadows. Surelie, this hath some Truth if we spirituallize it.

1528.

Rupert's Cousin, *Rosamond Allington*, is our Guest. She is as beautiful as . . . not as an Angel, for she lacks the Look of Goodness, but very beautiful indeede. She cometh hither from *Hever Casle*, her Account of the Affairs whereof I like not. Mistres *Anne* is not there at present; indeede, she is now always hanging about Court, and followeth somewhat too literallie the scrip- tural Injunction to *Solomon's* Spouse—to forget her Father's House. The *King* likes well enow to be compared with *Solomon*, but Mistres *Anne* is not his Spouse yet, nor ever will be, I hope. Flattery and Frenchified Habitts have spoilt her, I trow.

Rosamond says there is not a good Chamber

I

in

1528. in the Castle ; even the Ball-room, which is on the upper Floor of alle, being narrow and low. On a rainy Day, long ago, she and Mistrefs *Anne* were playing at Shuttlecock therein, when *Rosamond's* Foot tripped at some Unevenness in the Floor, and Mistrefs *Anne*, with a Laugh, cried out, "Mind "you goe not down into the Dungeon"—then pulled up a Trap-door in the Ball-room Floor, by an iron Ring, and made *Rosamond* look down into an unknown Depth, alle in the Blackness of Darknes. 'Tis an awfule Thing to have onlie a Step from a Ball-room to a Dungeon ! I'm glad we live in a modern House ; we have noe such fearsome Sights here.

Sept. 26. How many, many Tears have I shed !
Poor, imprudent *Will* !

To think of his Escape from the *Cardinall's* Fangs, and yet that he will probable repeat the Offence ! This Morning *Father* and he had a long, and, I fear me, fruitless Debate in the Garden ; on returning

turning from which, *Father* took me aside and sayd,—

1528.

“*Meg*, I have borne a long Time with
“thine Husband; I have reasoned and ar-
“gued with him, and still give him my poor,
“fatherly Counsel; but I perceive none of
“alle this can call him Home agayn. And
“therefore, *Meg*, I will noe longer dispute
“with him.” . . . “Oh, *Father!*” . . . “Nor
“yet will I give him over; but I will set
“another Way to work, and get me to God,
“and pray for him.”

And have not I done so alreadie ?

I feare me they parted unfriendlie; I
hearde *Father* say, “Thus much I have a
“Right to bind thee to, that thou indoc-
“trinate not her in thine owne Heresies.
“Thou shalt not imperill the Salvation of
“my Child!”

27th.

Since this there has been an irresistibile
Gloom on our Spiritts, a Cloud betweene my
Husband’s Soul and mine, without a Word
spoken. I pray, but my Prayers seem dead.

. . . . Laft

1528.
Thurs.
28th.

.... Last Night, after seeking unto this Saint and that, methoughte, "Why not applie "unto the Fountain Head? Maybe these "holie Spiritts may have Limitations sett to "the Power of their Intercessions—at anie "Rate, the Ears of *Mary-mother* are open "to alle."

Soe I beganne, "*Eia mater, fons amo-* " *ris.*"

Then methoughte, "But I am onlie ask- "ing *her* to intercede—I'll mount a Step "higher still."

Then I turned to the greate Intercessor of alle. But methoughte, "Still he inter- "cedes with another, although the same. "And his owne Saying was, 'In that Day "ye shall ask *me nothing*. Whatsoever ye "shall ask in my Name, *He* will give it "you.'" Soe I did.

I fancy I fell asleep with the Tears on my Cheek. *Will* had not come up Stairs. Then came a heavie, heavie Sleep, not such as giveth Rest; and a dark, wild Dream. Methoughte I was tired of waiting for *Will*,
and

and became alarmed. The Night seemed a Month long; and at last I grew so weary of it, that I arose, put on some Clothing, and went in search of him whom my Soul loveth. Soon I founde him, sitting in a Mufe; and said, "*Will, deare Will?*" but he heard me not; and, going up to touch him, I was amazed to be broughte short up or ever I reached him, by Something invisible betwixt us, hard, and cleare, and colde, in short, a Wall of Ice! Soe it seemed in my strange Dream. I pushed at it, but could not move it; called to him, but could not make him hear: and all the While my Breath, I suppose, raised a Vapour on the glassy Substance, that grew thicker and thicker, soe as slowlie to hide him from me. I could discern his Head and Shoulders, but not see down to his Heart. Then I shut mine Eyes in Despair, and when I opened 'em, he was hidden altogether.

Then I prayed. I put my hot Brow agaynst the Ice, and I kept a weeping hot Tears, and the warm Breath of Prayer kept
issuing

1528.

1528. iffuing from my Lips ; and ftill I was perfifting, when, or ever I knew how, the Ice beganne to melt ! I felt it giving Way ! and, looking up, coulde in joyfuller Surprize juft difcerne the Lineaments of a Figure clofe at t'other Side ; the Face turned away, but yet in the Guife of liftening. And, Images being apt to feem magnified and diftorted through Vapours, methought 'twas altogether bigger than *Will*, yet himfelf, nothingtheleffe ; and, the Barrier between us having funk away to Breaft-height, I layd mine Hand on's Shoulder, and he turned his Head, fmiling, though in Silence ; and oh, Heaven ! 'twas not *Will*, but——.

What coulde I doe, even in my Dreame, but fall at his Feet ? What coulde I doe, waking, but the fame ? 'Twas Grey of Morn ; I was feverifh and unrefreshed, but I wanted noe more lying a-bed. *Will* had arifen and gone forthe, and I, as quicklie as I coulde make myfelf readie, fped after him.

I know not what I expected, nor what I meant to fay. The Moment I opened the
Door

Door of his Clofett, I flopt fhort. There he floode, in the Centre of the Chamber, his Hand refting flat on an open Book, his Head raifed fomewhat up, his Eyes fixed on Something or fome One, as though in fpeaking Communion with 'em ; his whole Vifage lightened up and glorifyde with an unfpeakable Calm and Grandeur that feemed to transfigure him before me ; and, when he hearde my Step, he turned about, and 'fteade of hifing me away, helde out his Arms. . . . We parted without neede to utter a Word.

June, 1530.

Events have followed too quick and thick for me to note 'em. Firfte, *Father's* Embafade to *Cambray*, which I fhoulde have grieved at more on our owne Accounts, had it not broken off alle further Collifion with *Will*. Thoroughlie homefick, while abroad, poor *Father* was ; then, on his Return, he noe fooner fett his Foot a-land, than the *King* fummoned him to *Woodftock*. 'Twas a Couple o' Nights after he left us, that *Will* and

1528.

June,
1530.

1530. and I were roused by *Patteson's* shouting beneath our Window, "Fire, Fire, quoth *Jere-miah!*" and the House was a-fire, sure enow. Greate Part of the Men's Quarter, together with alle the Out-houfes and Barns, consumed without Remedie; and alle through the Carelesseffe of *John Holt*. Howbeit, noe Lives were lost, nor any one much hurt. And we thankfullie obeyed deare *Father's* Behest, so soone as we received the same,—that we woulde get us to Church, and there, upon our Knees, return humble and hearty Thanks to ALMIGHTY GOD for our late Deliverance from a fearfulle Death. Alsoe, at *Father's* desire, we made up to the poor People on our Premises their various Losses, which he bade us doe, even if it left him without so much as a Spoon.

But then came an equallie unlookt-for, and more appalling Event—the Fall of my *Lord Cardinal*; whereby my Father was shortly raised to the highest Pinnacle of professional Greatnesse, being made *Lord Chancellor*—to the Content, in some Sort, of *Wolfey* himself,
 who

who sayd he was the onlie Man fit to be his Successor.

1530.

The unheard-of Splendour of his Installation dazzled the Vulgar; while the Wisdom that marked the admirable Discharge of his daylie Duties won the Respect of alle thinking Men, but surprized none who alreadie knew *Father*. On the Day succeeding his being sworn in, *Patteson* marched hither and thither, bearing a huge Placard, inscribed, "Partnership Dissolved;" and apparelled himself in an old Suit, on which he had bestowed a Coating of black Paint, with Weepers of white Paper; assigning for't that "his Brother was dead." "For now," quoth he, "that they've made him *Lord Chancellor*, "we shall ne'er see Sir *Thomas more*."

Now, although the poor *Cardinall* was commonlie helde to shew much Judgment in his Decisions, owing to the naturall Soundness of his Understanding, yet, being noe Lawyer, Abuses had multiplied during his Chancellorship, more especiallie in the Way of enormous Fees and Gratuities. *Father*,
not

1530.

not content with shunning base Lucre in his proper Person, will not let anie one under him, to his Knowledge, touch a Bribe; whereat *Dancey*, after his funny Fashion, complains, saying,—

“The Fingers of my *Lord Cardinall's* veriest Door-keepers were tipt with Gold, but I, since I married your Daughter, have got noe Pickings; which in your Case may be commendable, but in mine is nothing profitable.”

Father, laughing, makes Answer,—“Your Case is hard, Son *Dancey*, but I can onlie say, for your Comfort, that, soe far as Honesty and Justice are concerned, if mine owne Father, whom I reverence dearly, stood before me on the one Hand, and the Devil, whom I hate extremely, on the other, yet, the Cause of the latter being just, I shoulde give the Devil his Due.”

Giles Heron hath found this to his Cost. Presuming on his near Connexion with my Father, he refused an equitable Accommodation of a Suit, which, thereon, coming into Court,

Court, *Father's* Decifion was given flat agaynft him.

1530.

His Decifion agaynft *Mother* was equallie impartiall, and had Something comique in it. Thus it befelle.—A Beggar-woman's little Dog, which had beene ftolen from her, was offered my *Mother* for Sale, and ſhe bought it for a Jewel of no greate Value. After a Week or ſoe, the Owner finds where her Dog is, and cometh to make Complaynt of the Theft to *Father*, then fitting in his Hall. Sayth *Father*, “Let's have a faire Hearing in “open Court; thou, Miſtreſs, ſtand there “where you be, to have impartial Juſtice; “and thou, Dame *Alice*, come up hither, “becauſe thou art of the higher Degree. “Now then, call each of you the Puppy, and “ſee which he will follow.” Soe *Sweetheart*, in ſpite of *Mother*, ſprings off to the old Beggar-woman, who, unable to keep from laughing, and yet moved at *Mother's* Loſſe, ſayth,—

“Tell 'ee what, Miſtreſs . . . thee ſhalt
“have 'un for a Groat.”

“Nay,”

1530.

“Nay,” sayth *Mother*, “I won’t mind “giving thee a Piece of Gold;” soe the Bargain was satisfactorily concluded.

Father’s Despatch of Businesse is such, that, one Morning before the End of Term, he was tolde there was noe other Cause nor Petition to be sett before him; the which, being a Case unparalleled, he desired mighte be formally recorded.

He ne’er commences Businesse in his owne Court without first stepping into the Court of *King’s Bench*, and there kneeling downe to receive my Grandfather’s Blessing. *Will* sayth ’tis worth a World to see the Unction with which the deare old Man bestows it on him.

In Rogation-week, following the Rood as usuall round the Parish, *Heron* counselled him to go a Horseback for the greater Seemlineffe; but he made Answer that ’twoulde be unfeemlie indeede for the Servant to ride, after his Master going a-foot.

His Grace of *Norfolk*, coming yesterday to dine with him, finds him in the Church-choir, singing, with a Surplice on.

“What!”

“What!” cries the *Duke*, as they walk Home together, “my *Lord Chancellor* playing the Parish-clerk? Sure, you dishonour the *King* and his Office.”

1530.

“Nay,” says *Father*, smiling, “your Grace must not deem that the *King*, your Master and mine, will be offended at my honouring his Master.”

Sure, 'tis pleafant to heare *Father* taking the upper Hand of these great Folks: and to have 'em coming and going, and waiting his Pleasure, because he is the Man whom the *King* delighteth to honour.

True, indeede, with *Wolfey* 'twas once the fame; but *Father* neede not feare the same Ruin; because he hath HIM for his Friend, whom *Wolfey* sayd woulde not have forsaken him, had he served HIM as he served his earthly Master. 'Twas a misproud Priest; and there's the Truth on't. And *Father* is not misproud; and I don't believe we are — though proud of him we cannot fail to be.

And I know not why we may not be pleased with Prosperitie, as well as patient under

1530.

under Adverfitie ; as long as we fay, "Thou,
"LORD, haft made our Hill foe ftrong."
'Tis more difficult to bear with Comeli-
neffe, doubtleffe ; and envious Folks there
will be ; and we know alle Things have an
End, and everie Sweet hath its Sour, and
everie Fountain its Fall ; but . . . 'tis very
pleafant for all that.

*Tuesday*

1532.

Tuesday 31st, 1532.

Who coulde have thoughte that those ripe Grapes whereof dear *Gaffer* ate soe plentifulle, should have ended his Dayes? This Event hath filled the House with Mourning. He had us all about his Bed to receive his Blessing; and 'twas piteous to see *Father* fall upon his Face, as *Joseph* on the Face of *Jacob*, and weep upon him and kifs him. Like *Jacob*, my Grandfire lived to see his duteous Son attayn to the Height of earthlie Glorie, his Heart unspoyled and untouched.

July, 1532.

The Days of Mourning for my Grandfire are at an End; yet *Father* still goeth heavilie. This Forenoon, looking forthe of my Lattice, I saw him walking along the River Side, his Arm cast about *Will's* Neck; and 'twas a dearer Sight to my Soul than to see the *King* walking there with his Arm around
Father's

1532. *Father's Neck.* They seemed in such earnest Converse, that I was avised to ask *Will*, afterwards, what they had been saying. He told me that, after much friendly Chat together on this and that, *Father* fell into a Muse, and presently, fetching a deep Sigh, says,—

“Woulde to God, Son *Roper*, on Condition three Things were well established in Christendom, I were put into a Sack, and cast presently into the *Thames*.” *Will* sayth,—

“What three soe great Things can they be, *Father*, as to move you to such a Wifh?”

“In Faith, *Will*,” answers he, “they be these.—First, that whereas the most Part Christian Princes be at War, they were at univerfall Peace. Next, that whereas the Church of CHRIST is at present sore afflicted with divers Errors and Heresies, it were well settled in a godly Uniformitie. Last, that this Matter of the *King's* Marriage were to the glory of GOD, and the
“Quietness

“Quietness of alle Parties, brought to a
“good Conclusion.”

1532.

Indeede, this last Matter preys on my
Father's Soul. He hath even knelt to the
King, to refrain from exacting Compliance
with his Grace's Will concerning it; movinglie
reminding him, even with Tears, of his
Grace's own Words to him on delivering
the Great Seal, “First look unto GOD, and,
“after GOD, unto me.” But the *King* is
heady in this Matter; stubborn as a Mule
or wild As's Colt, whose Mouths must be
held with Bit and Bridle, if they be to be
governed at alle; and the *King* hath taken the
Bit between his Teeth, and there is none dare
ride him. Alle for Love of a brown Girl, with
a Wen on her Throat, and an extra Finger!

How short a Time agone it seemeth that,
in my Prosperity, I sayd, “We shall never
“be moved; Thou, LORD, of Thy Good-
“ness, hast made our Hill soe strong!”
“... Thou didst turn away thy Face, and
“I was troubled!”

July 18.

K

Thus

1532.
28th.

Thus sayth *Plato* of Him whom he foughte, but hardly found: "Truth is his Body, and Light his Shadow." A marvellous Saying for a Heathen.

Hear also what *St. John* sayth: "God is Light; and in him is no Darknes at all." "And the Light was the Life of Men: and the Light shineth in Darknes, and the Darknes comprehended it not."

Hear also what *St. Augustine* sayth: "They are the most uncharitable towards Error, who have never experienced how hard a Matter it is to come at the Truth."

Hard, indeede! Here's *Father* agaynst *Will*, and agaynst *Erasmus*, of whom he once could not speak well enough; and now he says, that if he upholds such and such Opinions, his dear *Erasmus* may be the Devil's *Erasmus*, for what he cares. And here's *Father* at Issue with half the learned Heads in *Christendom* concerning the *King's* Marriage. And yet, for alle that, I think *Father* is in the Right.

He taketh Matters soe to Heart that e'en
his

his Appetite fails. Yesterday he put aside his old favourite Dish of Brewis, saying, "I know not how 'tis, good *Alice*; I've lost my Stomach, I think, for my old Relishes," . . . and this, e'en with a Tear in his Eye. But 'twas not the Brewis, I know, that made it start.

1532.

He hath resigned the Great Seal! And none of us knew of his having done soe, nor e'en of his meditating it, till after Morning Prayers to-day, when, insteade of one of his Gentlemen stepping up to my *Mother* in her Pew with the Words, "Madam, my Lord is gone," he cometh up to her himself, with a Smile on's Face, and sayth, low bowing as he spoke, "Madam, my Lord is gone." She takes it for one of the manie Jests whereof she misses the Point; and 'tis not till we are out of Church, in the open Ayre, that she fully comprehends my *Lord Chancellor* is indeede gone, and she hath onlie her *Sir Thomas More*.

Aug.

A Burst of Tears was no more than was
to

1532. to be lookt for from poor *Mother*; and, in Sooth, we alle felt aggrieved and mortifyde enough; but 'twas a short Sorrow; for *Father* declared that he had cast *Pelion* and *Offa* off his Back into the bottomless Pit; and fell into such funny Antics that we were soone as merry as ever we were in our Lives. *Pattefon*, so soon as he hears it, comes leaping and skipping across the Garden, crying, "A fatted Calf! let a fatted Calf be killed, Masters and Mistresses, for this my Brother which was dead, is alive again!" and falls a kissing his Hand. But poor *Pattefon's* Note will soon change; for *Father's* diminished State will necessitate the Dismissal of all extra Hands; and there is manie a Servant under his Roof whom he can worse spare than the poor Fool.

In the Evening he gathers us alle about him in the Pavilion, where he throws himself into his old accustomed Seat, casts his Arm about *Mother*, and cries, "How glad must *Cincinnati* have been to spy out his Cottage again, with *Racilia* standing at
" the

“the Gate!” Then called for Curds and Cream : sayd how sweet the soft Summer Ayr was, coming over the River, and bade Cecil sing “The King’s Hunt’s up.” After this, one Ballad after another was called for, till alle had sung their Lay, ill or well, he lifting the While with closed Eyes, and a composed Smile about his Mouth ; the two Furrows betweene his Brows relaxing graduallie, till at length they could no more be seene. At last he says,

“ Who was that old Prophet that coulde
“ not, or woulde not, prophesy for a King of
“ *Judah* till a Minstrel came and played unto
“ him ? Sure, he must have loved, as I do,
“ the very lovely Song of one that playeth
“ well upon an Instrumēt, yclept the human
“ Heart ; and have felt, as I do now, the
“ Spirit given him to speak of Matters fo-
“ reign to his Mind. ’Tis of *res angusta*
“ *domi*, dear Brats, I must speak ; foe the
“ sooner begun, the sooner over. Here am
“ I, with a dear Wife and eight loved Chil-
“ dren . . . for my Daughters’ Husbands and
“ my

1532.

1532. “ my Son’s Wife are my Children as much
 “ as any; and *Mercy Giggs* is a Daughter
 “ too . . . nine Children, then, and eleven
 “ Grandchildren, and a Swarm of Servants
 “ to boot, all of whom have as yet eaten
 “ what it pleased them, and drunken what
 “ it futed them at my Board, without its
 “ being any one’s Bufineffe to fay them
 “ nay. ’Twas the deareft Privilege of my
 “ *Lord Chancellor*; but now he’s dead and
 “ gone, how fhall we contract the Charges
 “ of *Sir Thomas More*?”

We looked from one to another, and were
 filent.

“ I’ll tell ye, dear ones,” he went on;
 “ I have been brought up at *Oxford*, at an
 “ Inn of Chancery, at *Lincoln’s Inn*, and at
 “ the *King’s Court*—from the loweft Degree,
 “ that is, to the higheft, and yet have I in
 “ yearly Revenues at this Prefent, little
 “ above one Hundred Pounds a-year; but
 “ then, as *Chilo* fayth, ‘honest Loſs is pre-
 “ ‘ferable to diſhoneft Gain: by the firſt, a
 “ ‘Man ſuffers once; by the ſecond, for
 “ ‘ever;’

“‘ever;’ and I may take up my Parable
 “with *Samuel*, and say, ‘Whose Ox have
 “I taken? whose Afs have I taken? whom
 “have I defrauded? whom have I oppressed?
 “of whose Hand have I received any Bribe
 “to blinde mine Eyes therewith?’ No,
 “my worst Enemies cannot lay to my Charge
 “any of these Things; and my Trust in you
 “is, that, rather than regret I should not
 “have made a Purse by any such base Me-
 “thods, you will all cheerfully contribute your
 “Proportions to the common Fund, and
 “share and share alike with me in this my
 “diminished State.”

1532.

We all gat about him, and by our Words and Kiffes gave Warrant that we would.

“Well, then,” quoth he, “my Mind is,
 “that since we are all of a Will to walk
 “down-hill together, we will do soe at a
 “breathing Pace, and not drop down like a
 “Plummet. Let all Things be done decentlie,
 “and in order: we won’t descend to *Oxford*
 “Fare first, nor yet to the Fare of *New Inn*.
 “We’ll begin with *Lincoln’s Inn* Diet, where-
 “on

1532. "on many good and wise Men thrive well ;
 "if we find this draw too heavily on the
 "Common Purse, we will, next Year, come
 "down to *Oxford* Fare, with which many
 "great and learned Doctors have been con-
 "versant ; and, if our Purse stretch not to
 "cover e'en this, why, in Heaven's Name !
 "we'll go begging together, with Staff and
 "Wallet, and sing a *Salve Regina* at every
 "good Man's Door, whereby we shall still
 "keep Company, and be merry together !"

Sept. 22.

Now that the first Surprise and Grief, and the first Fervour of Fidelity and Self-devotion have passed off, we have subsided into how deep and holy a Quiet !

We read of the Desertion of the World, as a Matter of Course ; but, when our own Turn comes, it does seem strange, to find ourselves let fall down the Stream without a single Hand outstretched to help us ; forgotten, in a Moment, as though we had never beene, by those who lately ate and laughed at our Table. And this, without
 any

any Fault or Offence of ours, but merely from our having lost the Light of the *King's* Countenance! I say, it does seem strange; but how fortunate, how blessed are those to whom such a Course of Events *only* seems strange, unaccompanied by Self-reproach and Bitterness! I could not help feeling this, in reading an affectionate Letter deare *Father* writ this Forenoon to *Erasmus*, wherein he sayd, "I have now obtained what, from a child, I have continually wished! that, being entirely quit of *Businesse* and all publick Affairs, I might live for a Time "only to God and myself."

Having no Hanking after the old Round he soe long hath run, he now, in Fact, looks younger every Day; and yet, not with the same Kind of Youth he had before his Back was bowed under the Chancellorship. 'Tis a more composed, chastised Sort of Rejuvenescence: rather the soft Warmth of Autumn, which sometimes seems like May, than May itself: the enkindling, within this mortal Tabernacle, of a heavenly Light that never
grows

1532.

1532.

grows dim, because it is immortal ; and burns the same yesterday, to-day, and for ever : a Youthfulness of Soul and Mind characterised by Growth ; Something with which this World and its fleeting Fancies has nothing to do ; Something that the *King* can neither impart nor take away.

. . . . We have had a tearfull Morning . . . poor *Pattefon* has gone. My Father hath obtained good Quarters for him with my *Lord Mayor*, with a Stipulation that he shall retain his Office with the *Lord Mayor* for the Time being, as long as he can fill it at alle. This suits *Pattefon*, who says he will sooner shift Masters year by year, than grow too fond of any Man again, as he hath of *Father* ; but there has been sad blubbering and blowing of Noses.

Sept. 24.

This Afternoon, coming upon *Mercy* seated in the Alcove, like unto the Image of some Saint in a Niche, her Hands folded on her Lap, and her Eyes steadfastlie agaze on the setting Sun, I coulde not but mark
how

how Years were silentlie at work upon her, as doubtlesse upon us alle; the tender, fear-fulle Girl having thus graduallie changed into the sober, high-minded Woman. She is soe seldom seene in Repose, soe constantly astir and afoot in this or that kind Office, mostly about the Children, that I had never thought upon it before; but now I was alle at once avised to marvel that she who had so long seemed fitter for Heaven than Earth, shoulde never literallie have vowed herself the Spouse of *Christ*; more in especiall as all Expectation of being the Spouse of anie else must long since have djed within her.

I sayd, "*Mercy*, thou lookst like a Nun: "how is't thou hast ne'er become one in "Earnest?"

She started; then sayd, "Could I be "more usefull? more harmles? less exposed "to Temptation? or half soe happy as I am "now? In sooth, *Meg*, the Time has beene "when methought, how sweet the living "Death of the Cloister! How good that "must

1532.

1532.

“ must needs be which had the Suffrages
“ of *Chrysofom* the golden-mouthed, and
“ holy *Ambrose*, and our own *Anselm*! How
“ peacefull, to take Wing like the Dove,
“ and fly away from a naughty World, and
“ be at Rest! How brave to live alone,
“ like *St. Antony*, in the Desert! onlie I
“ would have had some Books with me in
“ my Cave, and 'tis uncertayn whether *St.*
“ *Antony* had Knowledge of Letters, beyond
“ the heaven-taught Lesson, ‘God is Love,’
“ . . . for methought soe much Reflection
“ and no Action would be too much for a
“ Woman's Mind to bear—I might goe
“ mad. And I remembered me how the
“ Dove that gladly flew away from the
“ Ark, gladly flew back, and abode in the
“ Ark till such Time as a new Home was
“ ready for her. And methought, cannot
“ I live apart from Sin here, and now; and
“ as to Sorrow, where can we live apart
“ from that? Sure, we may live on the
“ Skirts of the World in a Spirit as truly
“ unworldlie as though we were altogether
“ out

"out of it: and here I may come and go,
 "and range in the fresh Ayr, and love other
 "Folks' Children, and read my Pfalter, and
 "pore over the Sayings of the wise Men
 "of old, and look on the Faces I love, and
 "fit at the Feet of Sir *Thomas More*. Soe
 "there, *Meg*, are my poor Reasons for not
 "caring to be a Nun. Our deare Lord is in
 "himself all that our highest, holiest Affec-
 "tions can seek or comprehend; for he made
 "these our Hearts; he gave us these our
 "Affections; and through them the Spirit
 "speaks. Aspiring to their Source, they
 "rise up like the white Smoke and bright
 "Flame; while, on Earth, if left unmastered,
 "they burn, suffocate, and destroy. Yet
 "they have their natural and innocent Out-
 "lets even here; and a Woman may warm
 "herself by them without Scorching, and
 "yet be neither a Wife nor a Nun."

1532.

Ever since *Father's* Speech to us in the
 Pavilion, we have beene of one Heart and
 one Soul; neither have any of us sayd that
 aught

Sept. 28.

1532. aught of the Things we possessed were our own, but we have had all Things in Common. And we have eaten our Meat with Gladness and Singleness of Heart.

This Afternoon, expressing to *Father* my gratefull Sense of our present Happiness . . .

“Yes, *Meg*,” returns he, “I, too, am deeply “thankful for this breathing Space.”

“Do you look on it as no more, then?” I sayd.

“As no more, *Meg*: we shall have a “Thunder-clap by-and-by. Look out on “the *Thames*. See how unwontedlie cleare “it is, and how low the Swallows fly “How distinctlie we see the green Sedges “on *Battersea* Bank, and their reflected “Images in the Water. We can almost “discern the Features of those poor Knaves “digging in the Cabbage Gardens, and “hear ‘em talk, so still is the Ayr. Have “you ne’er before noted these Signs?”

“A Storm is Brewing,” I sayd.

“Aye, we shall have a Lightning-flash “anon. Soe still, *Meg*, is also our moral “Atmosphere

“ Atmosphere juft now. GOD is giving us
 “ a breathing Space, as he did to the Egyp-
 “ tians before the Plague of Hail, that
 “ they might gather their live Stock within
 “ Doors. Let us take for Example them
 “ that believed and obeyed him, and im-
 “ prove this holy Paufe.”

1532.

Juft at this Moment, a few heavie Drops
 fell agaynft the Window Pane, and were
 feene by both. Our Eyes met; and I felt
 a filent Pang.

“ Five Days before the *Paſſover*,” refumed
Father, “ all feemed as ftill and quiet as we
 “ are now; but JESUS knew his Hour was
 “ at hand. E'en while he yet ſpake fami-
 “ liarly among the People, there came a
 “ Sound from Heaven, and they that ſtood
 “ by ſaid it thundered; but *he* knew it for
 “ the Voice of his dear Father. Let us, in
 “ like Manner, when the Clap cometh, recog-
 “ niſe in it the Voice of GOD, and not be
 “ afraid with any Amazement.”

Gammer

1532.
Nov. 2.

Gammer Gurney is dead, and I must say I am glad of it. The Change, to her, must be blessed, and there seemed some Danger left, after having escaped being ducked for a Witch, she should have been burnt for a Heretic. *Father* looked on her as an obstinate old Woman; *Will* counted her little short of a Saint and Prophetess, and kept her well supplied with alle she could neede. Latterly she was stone deaf; so 'tis a happy Release.

The settled Purpose of *Father's* Soul, just now, is to make up a Marriage betweene *Mercy* and Dr. *Clement*. 'Tis high Advancement for her, and there seems to have been some old Liking between 'em we never knew of.

1533.
April 1.

Though some Months have passed since my Father uttered his warning Voice, and all continues to go quiet, I cannot forbear, now and then, to call his Monition to Mind, and look about for the Cloud that is to bring the Thunder-clap; but the

the Expectation sobers rather than saddens me.

1533.

This Morning, leaning over the River Wall, I was startled by the colde, damp Hand of some one from behind being layd on mine. At the same Time a familiar Voice exclaimed, "Canst tell us, Mistrefs, why "Fools have hot Heads and Hands icy "colde?"

I made Answer, "Canst tell me, *Patteson*, "why Fools should stray out of Bounds?"

"Why, that's what Fools do every Day," he readilie replied; "but this is *All Fools' Day*, mine own special Holiday; and I "told my *Lord Mayor* overnight, that if "he lookt for a Fool this Morning, he must "look in the Glas. In sooth, Mistrefs *Meg*, "I should by Rights wear the Gold Chain, "and he the Motley; for a proper Fool he "is, and I shall be glad when his Year's "Service to me is out. The worst o' these "Lord Mayors is, that we can't part with " 'em till their Time's up. Why now, this "present one hath not so much Understanding

L

" as

1533. "as would foot an old Stocking; 'twas but
" Yesterday when, in Quality of my Taster,
" he civilly enough makes over to me a
" half-eaten Plate of Gurnet, which I wave
" aside, thus, saying, I eat no Fish of which
" I cannot affirm, '*rari sunt Boni*,' few are
" the Bones. . . . and I protest to you he
" knew it not for Fool's Latin. Thus I'm
" driven, from mere Discouragement, to leave
" prating for listening, which thou knowest,
" Mistress, is no Fool's Office. And among
" the fundrie Matters I hear at my Lord's
" Table for he minds not what he says
" before his Servants, thereby giving new
" Proof 'tis he shoulde wear the Motley
" I note his saying that the *King's* private
" Marriage will assuredlie be made publick
" this coming Easter, and my Lady *Anne*
" will be crowned More, by Token, he
" knows the Merchant that will supply the
" *Genoa* Velvet and Cloth of Gold, and the
" Masquers that are to enact the Pageant.
" For the Love o' Safety, then, Mistress *Meg*,
" bid thy good *Father* e'en take a Fool's
" Advice,

“ Advice, and eat humble Pie betimes; for
 “ doubt not this proud Madam to be as
 “ vindictive as *Herodias*, and one that, unless
 “ he appease her full early, will have his
 “ Head set before her in a Charger. I’ve
 “ said my Say.”

1533.

Three Bishops have been here this Fore-
 noon, to bid *Father* to the Coronation, and
 offer him twenty Pounds to provide his
 Drefs; but *Father* hath, with much Cour-
 tesie, declined to be present. After much
 friendly pressing, they parted, seeminglie on
 good Terms; but I have Misgivings of the
 Issue.

April 4.

A ridiculous Charge hath beene got up
 'gainst dear *Father*; no less than of Bribery and
 Corruption. One *Parnell* complaineth of a
 Decree given agaynst him in favour of one
Vaughan, whose Wife, he deponeth, gave
Father a gilt Flaggon. To the noe small
 Surprise of the Council, *Father* admitted
 that she had done soe: “ But, my Lords,”
 proceeded

9th.

1533.

proceeded he, when they had uttered a few Sentences of Reprehension somewhat too exultantlie, "will ye lift the Conclusion of "the Tale? I bade my Butler fill the "Cup with Wine, and having drunk her "Health, I made her pledge me, and then "restored her Gift, and would not take it "agayn."

As innocent a Matter, touching the offering him a Pair of Gloves containing Forty Pounds, and his taking the first and returning the last, saying he preferred his Gloves without Lining, hath been made publick with like Triumph to his own good Fame; but, alack! these Feathers shew which Way sets the Wind.

April 13th.

April 13.

A heavier Charge than either of the above hath been got up, concerning the wicked Woman of *Kent*, with whom they accuse him of having tampered, that, in her pretended Revelations and Rhapsodies, she might utter Words against the *King's* Divorce.

Divorce. His Name hath, indeede, been put in the Bill of Attainder; but, out of Favour, he hath been granted a private Hearing, his Judges being the new *Archbishop*, the new *Chancellor*, his Grace of *Norfolk*, and Master *Cromwell*.

1533.

He tells us that they stuck not to the Matter in Hand, but began cunningly enow to found him on the *King's* Matters; and finding they could not shake him, did proceed to Threats, which, he told 'em, might well enow scare Children, but not him; and as to his having provoked his Grace the *King* to sett forth in his Book aught to dishonour and fetter a good Christian, his Grace himself well knew the Book was never shewn him save for verbal Criticism, when the Subject-matter was completed by the *Makers of the same*, and that he had warned his Grace not to expres soe much Submission to the Pope. Whereupon they with great Displeasure dismissed him, and he took Boat for *Chelfea* with mine Husband, in such gay Spiritts, that *Will*, not having
beene

1533. beene privy to what had passed, concluded his Name to have beene struck out of the Bill of Attainder, and congratulated him thereupon soe soone as they came a-land, saying, "I guess, *Father*, all is well, seeing "you thus merry."

"It is, indeed, son *Roper*," returns *Father*, steadilie; repeating thereupon, once or twice, this Phraze, "All is well."

Will, somehow mistrusting him, puts the Matter to him agayn.

"You are then, *Father*, put out of the "Bill?"

"Out of the Bill, good Fellow?" repeats *Father*, stopping short in his Walk, and regarding him with a Smile that *Will* sayth was like to break his Heart. . . . "Wouldst "thou know, dear Son, why I am so "joyful? In good Faith, I have given the "Devil a foul Fall; for I have with "those Lords gone so far, as that without "great Shame I can ne'er go back. The "first Step, *Will*, is the worst, and that's "taken."

And

And so to the House, with never another Word, *Will* being smote at the Heart.

1533.

But, this Forenoon, deare *Will* comes running into me, with Joy all bright, and tells me he hath just heard from *Cromwell* that *Father's* Name is in sooth struck out. Thereupon, we go together to him with the News. He taketh it thankfully, yet composedly, saying, as he lays his Hand on my Shoulder, "In faith, *Meg*, *quod differtur non aufertur.*" Seeing me somewhat stricken and overborne, he sayth, "Come, let's leave good *Will* awhile to the Company of his own select and profitable Thoughts, and take a Turn together by the Water Side."

Then, closing his Book, which I marked was *Plato's Phædon*, he steps forthe with me into the Garden, leaning on my Shoulder, and pretty heavilie too. After a Turn or two in Silence, he lightens his Pressure, and in a Bland, peaceifying Tone, commences *Horace* his tenth Ode, Book second, and goes through the first fourteen or fifteen

Lines

1533. Lines in a Kind of lulling Monotone; then takes another Turn or two, ever looking at the *Thames*; and in a stronger Voice begins his favourite

“*Justum, ac tenacem Propofiti Virum
Non Civium Ardor,*” etc.,

on to

“*Impavidum ferient Ruinæ;*”

—and lets go his Hold on me to extend his Hand in fine, free Action. Then, drawing me to him agayn, presentlie murmurs, “I reckon that the Sufferings of this present
“Time are not worthy to be compared with
“the Glory which shall be revealed in us
“... Oh no, not worthy to be compared.
“I have lived, I have laboured, I have loved.
“I have lived in them I loved, laboured for
“them I loved, loved them for whom I
“laboured. My Labour has not been in
“vayn. To love and to labour is the Sum
“of living; and yet how manie think they
“live

1533.
“live who neither labour nor love! Agayn,
“how manie labour and love, and yet are
“not loved; but I have beene loved, and
“my Labour has not been in vayne. Now,
“the Daye is far spent, and the Night is at
“hand, and the Time draweth nigh when
“Man resteth from his Labours, even from
“his Labours of Love; but still he shall
“love, and he shall live, where the Spiritt
“sayth he shall rest from his Labours, and
“where his Works do follow him; for he
“entereth into Rest through and to Him who
“is Life, and Light, and Love.”

Then looking stedfastlie at the *Thames*—
“How quietlie,” sayth he, “it flows on!
“This River, *Meg*, hath its Origin from seven
“petty Springs somewhither amongst the
“*Gloucestershire* Hills, where they bubble
“forthe unnoted, save by the Herd and
“Hind. Belike, they murmur over the
“Pebbles prettily enough; but a great River,
“mark you, never murmurs. It murmured
“and babbled too, 'tis like, whilst only a
“Brook, and brawled away as it widened
“and

1533. "and deepened, and chafed agaynst Obsta-
cles, and here and there got a Fall, and
"splashed and made much Ado, but ever
"kept running on towards its End, still deep-
"ening and widening; and now, towards the
"Close of its Course, look you how swift
"and quiet it is, running mostly between
"Flats, and with the dear blue Heaven re-
"flected in its Face."



April 12,

1534-

April 12, 1534.

'Twas o' *Wednesdayer* was a Week, we were quietlie taking our Dinner, when, after a loud and violent Knocking at the outer Door, in cometh a Pursuivant, and summoneth *Father* to appear next Daye before the Commissioners, to take the newly-coined Oath of Supremacy. *Mother* utters a hasty Cry, *Befs* turns white as Death; but I, urged by I know not what suddain Impulse to con the new Comer's Visage narrowly, did with Eagernes exclaim, "Here's some Jest of "*Father's*; 'tis only *Dick Halliwell*!"

April
12.

Whereupon *Father* burft out a laughing, hugged *Mother*, called *Befs* a filthy Pufs, and gave *Halliwell* a Groat for's Payns. Now, while some were laughing, and others taking *Father* prettie sharplie to Task for soe rough a Crank, I fell a musing, what could be the Drift of this; and coulde only surmize it mighte be to harden us beforehand, as 'twere, to what was sure to come at last. And the
Preapprehension

1534.

Preapprehension of this so belaboured my
alreadie o'erburthened Spiritts, as that I was
fayn to betake myself to the Nurserie, and
lose all Thought and Reflection in my little
Befs's prettie Ways. And, this not answering,
was forc't to have Recourſe to Prayer; then,
leaving my Cloſett, was able to return to
the Nurserie, and forget myſelfe awhile in
the Mirth of the Infants.

Hearing Voyces beneathe the Lattice, I
lookt forthe, and behelde his Grace of *Nor-*
folk (of late a ſtrange Gueſt) walking beneath
the Window in earneſte Converſe with *Father*;
and, as they turned about, I hearde him ſay,
“By the Maſs, Maſter *More*, 'tis perilous
“ſtriving with Princes. I could wiſh [you,
“as a Friend, to incline to the *King's* Plea-
“ſure; for *Indignatio Principis Mors eſt.*”

“Is that all?” ſays *Father*; “why then
“there will be onlie this Difference between
“your Grace and me—that I ſhall die to-
“daye, and you to-morrow;”—which was
the Sum of what I caught.

Next Morning, we were breaking our
Faſt

Fast with Peacefulnesse of Heart, on the Principle that Sufficient for the Daye is the Evill thereof, and there had beene a wordy War between our two Factions of the *Neri* and *Bianchi*, *Befs* having defalked from the Mancheteers on the Ground that black Bread sweetened the Breath and settled the Teeth, to the no small Triumph of the Cob-loaf Party: while *Daisy*, persevering at her Crufts, sayd, "No, I can cleave to the Rye Bread as steddie as anie among you; but 'tis vayne of *Father* to maintain that it is as toothsome as a Manchet, or that I eat it to whiten my Teeth, for thereby he robs Self-deniall of its Grace."

Father, strange to say, seemed taken at Vantage, and was pausing for a Retort, when *Hobson* coming in, and whispering Somewhat in his Ear, he rose suddainlie and went forthe of the Hall with him, putting his Head back agayn to say, "Rest ye alle awhile where ye be," which we did, uneasilie enow. Anon he returns, brushing his Cap, and says calmlie, "Now let's
" forthe

1534-

1534-

“forthe to Church;” and clips *Mother's* Arm beneath his owne, and leads the Way. We follow as soon as we can; and I, listing to him more than to the Priest, did think I never hearde him make Responſe more composedlie, nor sing more lustilie, by the which I founde myself in stouter Heart. After Prayer he is shriven, after which he saunters back with us to the House; then brisklie turning on his Heel, cries to my Husband, “Now, *Will*, let's toward, Lad,” and claps the Wicket after him, leaving us at t'other Side, without so much as casting back a parting Look. Though he evermore had been avised to let us companie him to the Boat, and there kifs him once and agayn or ever he went, I know not that I should have thoughte much of this, had not *Daisy*, looking after him keenly, exclaymed somewhat shortlie as she turned in Doors, “I wish I had not uttered that Quip about the Cob-loaf.”

Oh, how heavilie sped the Day! The House, too big now for its Master's diminished Retinue, had yet never hitherto
seemed

seemed lonesome; but now a Somewhat of dreary and dreadfull, inexpressible in Words, invisable to the Eye, but apprehended by the inner Sense, filled the blank Space alle about. For the first Time every one seemed idle; not only disinclined for Businesse, but as though there were Something unfeemlie in addressing one's Self to it. There was nothing to cry about, nothing to talk over, and yet we alle stood agaze at each other in Groups, like the Cattle under the Trees when a Storm is at hand. *Mercy* was the first to start off. I held her back, and sayd, "What is to do?" She whispered, "Pray." I let her Arm drop; but *Befs* at that Instant comes up with Cheeks as colourless as Parchment. She sayth, "'Tis made out now. A Pursuivant *de Facto* fetched him forthe this Morning!" We gave one deep, universal Sigh; *Mercy* broke away, and I after her, to seek the same Remedy, but alack, in vayne. . .

1534-

How large a Debt we owe you, wife
and

15th.

1534.

and holie Men of old! How ye counsel us to Patience, incite us to Self-mastery, cheer us on to high Emprize, temper in us the Heat of Youth, school our Inexperience, calm the o'erwrought Mind, allay the Anguish of Disappointment, cheat Suspense, and master Despair. . . How much better and happier ye would make us, if we would but list your Teaching!

Befs hath fallen Sick; no marvell. Everie one goeth heavilie. Alle Joy is darkened; the Mirthe of the House is gone.

Will tells me, that as they pushed off from the Stairs, *Father* took him about the Neck and whispered, "I thank our LORD, "the Field is won!" Sure, *Regulus* ne'er went forthe with higher Self-devotion.

Having declared his Inabilitie to take the Oath as it stood, they bade him, *Will* tells me, take a Turn in the Garden while they administered it to fundrie others, thus affording him Leisure for Re-consideration. But they might as well have bidden the Neap-tide turn before its Hour. When called in
agayn,

agayn, he was as firm as ever, so was given in Ward to the *Abbot of Westminster* till the *King's* Grace was informed of the Matter. And now the Fool's wife Saying of vindictive *Herodias* came true, for 'twas the *King's* Mind to have Mercy on his old Servant, and tender him a qualified Oath; but Queen *Anne*, by her importunate Clamours, did overrule his proper Will, and at Four Days' End, the full Oath being agayn tendered and rejected, *Father* was committed to the *Tower*. Oh, wicked Woman, how could you! Sure, you never loved a Father.

1534.



1534+

May 22nd.

May 22.

In Answer to our incessant Applications throughout this last Month past, *Mother* hath at length obtain'd Access to dear *Father*. She returned, her Eyes nigh swollen to closing with weeping. . . . We crowded round about, burning for her Report, but 'twas some Time ere she coulde fetch Breath or Heart to give it us. At length *Daisy*, kissing her Hand once and agayn, draws forthe a disjoynted Tale, somewhat after this Fashion :

“ Come, give over weeping, dearest *Mother* ;
 “ 'twill do neither him, you, nor us anie
 “ Goode. . . . What was your first Speech
 “ of him ? ”

“ Oh, my first Speech, Sweetheart, was,
 “ ‘ What, my Goodness, Mr. *More* ! I mar-
 “ ‘ vell how that you, who were always
 “ ‘ counted a wise Man, should now soe play
 “ ‘ the Fool as to lie here in this close, filthy
 “ ‘ Prifon, shut up with Mice and Rats, when
 “ ‘ you

“ ‘you mighte be abroade and at your
 “ ‘Liberty, with the Favour of King and
 “ ‘Council, and return to your righte fayr
 “ ‘Houfe, your Books and Gallery, and your
 “ ‘Wife, Children, and Household, if foe
 “ ‘be you onlie woulde but do what the
 “ ‘Bifhops and beft learned of the Realm
 “ ‘have, without Scruple, done alreadye.’ ”

“ And what fayd he, *Mother*, to that? ” . . .

“ Why, then, Sweetheart, he chucks me
 “ under the Chin, and fayeth, ‘I prithee,
 “ ‘good Miftrefs *Alice*, to tell me one Thing.’
 “ . . . Soe then I fay, ‘What Thing?’ Soe
 “ then he fayeth, ‘Is not this Houfe, Sweet-
 “ ‘heart, as nigh Heaven as mine own?’
 “ Soe then I jerk my Head away and fay,
 “ ‘Tilley-valley! Tilley-valley!’ ”

Sayth *Befs*, “ Sure, *Mother*, that was cold
 “ Comfort. . . . And what next? ”

“ Why, then I faid, ‘*Bone Deus*, Man!
 “ ‘*Bone Deus*! will this Gear never be left?’
 “ Soe then he fayth, ‘Well, then, Mrs. *Alice*,
 “ ‘if it be foe, ’tis mighty well; but, for my
 “ ‘Part, I fee no greate Reason why I fhoulde
 “ ‘much

1534. “ ‘ much joy in my gay House, or in Anie thing
 “ ‘ belonging thereunto, when, if I shoulde be
 “ ‘ but seven Years buried underground, and
 “ ‘ then arise and come thither agayn, I
 “ ‘ shoulde not fail to find Some therein that
 “ ‘ woulde bid me get out of Doors, and tell
 “ ‘ me ’twas none o’ mine. What Cause have
 “ ‘ I, then, to care foe greatlie for a House that
 “ ‘ woulde foe soone forget its Master?’ ” . . .
 “ And then, *Mother?* and then?”
 “ Soe then, Sweetheart, he sayth, ‘ Come
 “ ‘ tell me, Mrs. *Alice*, how long do you
 “ ‘ think we might reckon on living to enjoy
 “ ‘ it?’ Soe I say, ‘ Some twenty Years, for-
 “ ‘ sooth.’ ‘ In faith,’ says he, ‘ had you said
 “ ‘ some thousand Years, it had beene Some-
 “ ‘ what; and yet he were a very bad Mer-
 “ ‘ chant that woulde put himselfe in Danger
 “ ‘ to lose Eternity for a thousand Years
 “ ‘ how much the rather if we are not sure to
 “ ‘ enjoy it one Day to an End!’ Soe then
 “ ‘ he puts me off with Questions, How is *Will?*
 “ ‘ and *Daisy?* and *Rupert?* and this one? and
 “ ‘ t’other one? and the Peacocks? and Rab-
 “ bits?”

“ bits ? and have we elected a new King of
“ the Cob-loaf yet ? and has *Tom* found his
“ Hoop ? and is the Hafp of the Buttery-
“ hatch mended yet ? and how goes the
“ Court ? and what was the Text o’ *Sunday* ?
“ and have I practised the Viol ? and how are
“ we off for Money ? and why can’t he fee
“ *Meg* ? Then he asks for this Book and
“ t’other Book, but I’ve forgot their Names ;
“ and he fayth he’s kept mighty fhort of
“ Meat, though ’tis little he eats, but his
“ Man *John a Wood* is gay an’ hungry, and
“ ’tis worth a World to fee him at a falt
“ Herring. Then he gives me Counsell of
“ this and that, and puts his Arm about me
“ and fays, ‘ Come, let us pray ;’ but while he
“ kept praying for one and t’other, I kept
“ a-counting of his gray Hairs ; he’d none a
“ Month agone. And we’re scarce off our
“ Knees, when I’m fetched away ; and I fay,
“ ‘ When will you change your Note, and act
“ ‘ like a wife Man ?’ and he fayth, ‘ When ?
“ ‘ when ?’ looking very profound ; ‘ why, . . .
“ ‘ when Gorse is out of Blossom, and Kiffing
“ ‘ out

1534. "‘out of Fashion.’ Soe puts me forthe by
 “the Shoulders with a Laugh, calling after
 “me, ‘Remember me over and over agayn
 “‘to them alle, and let me see *Meg.*’”

. . . . I feel as if a String were tied tight
 about my Heart. Methinketh 'twill burft if
 we goe on long foe.

July
 25th.

He hath writ us a few Lines with a Coal,
 ending with “*Sursum Corda*, dear Children!
 “up with your Hearts.” The Bearer was
 dear *Bonvifi*.

Aug.
 16th.

The LORD begins to cut us fhort. We
 are now on very meagre Commons, dear
Mother being obliged to pay fifteen Shillings
 a-week for the Board, poor as it is, of *Father*
 and his Servant. She hath parted with her
 Velvet Gown, embroidered overthwart, to my
Lady Sands' Woman. Her Mantle, edged
 with Coney, went long ago.

But we lose not Heart; I think mine is
 becoming annealed in the Furnace, and will
 not now break. I have writ somewhat after
 this

this Fashion to him. . . . "What do you think, most dear *Father*, doth comfort us at *Chelsea*, during this your Absence? Surelie, the Remembrance of your Manner of Life among us, your holy Conversation, your wholesome Counfells, your Examples of Virtue, of which there is Hope that they do not onlie persevere with you, but that, by GOD's Grace, they are much increast."

1534-

I weary to see him. . . . Yes, we shall meet in Heaven, but how long first, oh LORD! how long?

Now that I've come back, let me seek to think, to remember. . . . Sure, my Head will clear by-and-by? Strange, that Feeling shoulde have the Masterdom of Thought and Memory in Matters it is most concerned to retayn.

Aug.
20th.

. . . . I minded to put the Hair-cloth and Cord under my Farthingale, and one or two of the smaller Books in my Pouch, as alsoe some Sweets and Suckets such as he was used to love. *Will* and *Bonvifi* were a-waiting for me; and deare *Befs*, putting forthe
her

1534. her Head from her Chamber Door, cries piteously, "Tell him, dear *Meg*, tell him . . . 'twas never foe sad to me to be sick . . . and that I hope . . . I pray . . . the Time "may come . . ." then falls back swooning into *Dancey's* Arms, whom I leave crying heartilie over her, and hasten below to receive the confused Medley of Messages sent by every other Member of the House. For mine owne Part, I was in such a tremulous Succussion as to be scarce fitt to stand or goe; but Time and the Tide will noe Man bide, and, once having taken Boat, the cool River Ayr allayed my fevered Spiritts; onlie I coulde not for a while get ridd of the Impression of poor *Dancey* crying over *Befs* in her Deliquium.

I think none o' the three opened our Lips before we reached *Lambeth*, save, in the *Reach*, *Will* cried to the Steersman, "Look "you run us not aground," in a sharper Voyce than I e'er heard from him. After passing the *Archbishop's* Palace, whereon I gazed full ruefullie, good *Bonvifi* beganne to mention
some

some Rhymes he had founde writ with a Diamond on one of the Window-panes at *Crasby House*, and would know were they *Father's*? and was't the Chamber *Father* had used to sleep in? I tolde him it was, but knew Nought of the Distich, though 'twas like enow to be his. And thence he went on to this and that : how that *Father's* cheerfull, funny Humour never forfook him, nor his brave Heart never quelled ; instancing his fearlesse Passage through the Traitor's Gate, asking his Neighbours whether *his* Gait were that of a Traditor ; and, on being sued by the Porter for his upper Garment, giving him his *Cap*, which he sayd was uppermost ; and other such Quips and Passages, which I scarce noted nor smiled at, soe sorry was I of Cheer.

At length we staid rowing : *Will* lifted me out, kissed me, heartened me up ; and, indeede, I was in better Heart then, having been quietlie in Prayer a good While. After some few Forms, we were led through sundrie Turns and Passages ; and, or ever I was aware,

1534-

1534. aware, I founde myself quit of my Companions, and in *Father's Arms*.

We both cried a little at first; I wonder I wept noe more, but Strength was given me in that Hour. As soone as I coulde, I lookt him in the Face, and he lookt at me, and I was beginning to note his hollow Cheeks, when he sayd, "Why, *Meg*, you are "getting freckled;" soe that made us bothe laugh. He sayd, "You shoulde get some "Freckle-water of the Lady that sent me "here; depend on it, she hath both Washes "and Tinctures in Plenty; and, after all, "*Meg*, she'll come to the same End at last, "and be as the Lady all Bone and Skin, "whose ghastlie Legend used to scare thee "soe when thou wert a Child. Don't tell "that Story to thy Children; 'twill hamper " 'em with unfavoury Images of Death. Tell "them of heavenlie Hosts a-waiting to carry "off good Men's Souls in fire-bright Chariots, "with Horses of the Sun, to a Land where "they shall never more be furbated and weary, "but walk on cool, springy Turf, and among
" Myrtle

1534-
“ Myrtle Trees, and eat Fruits that shall heal
“ while they delight them, and drink the
“ coldest of cold Water, fresh from the River
“ of Life, and have Space to stretch them-
“ selves, and bathe, and leap, and run, and,
“ whichever Way they look, meet *Christ's*
“ Eyes smiling on them. Sure, *Meg*, who
“ would live, that coulde die? One mighte
“ as well be an Angel shut up in a Nutshell
“ as bide here. Fancy how gladsome the
“ sweet Spiritt woulde be to have the Shell
“ cracked! no matter by whom—the *King*,
“ or *King's* Mistrés. . . Let her dainty Foot
“ but set him free, he'd say, ‘For this Re-
“ lease, much Thanks.’ . . . And how goes
“ the Court, *Meg*?”

“ In Faith, *Father*, never better. . . There
“ is Nothing else there, I heare, but Dancing
“ and Disporting.”

“ Never better, Child, sayst thou? Alas,
“ *Meg*, it pitieth me to consider what Misery,
“ poor Soul, she will shortlie come to. These
“ Dances of hers will prove such Dances that
“ she will spurn our Heads off like Footballs;
“ but

1534- " but 'twill not be long ere her Head will
" dance the like Dance. Mark you, *Meg*, a
" Man that restraineth not his Passions, hath
" always Something cruel in his Nature, and
" if there be a Woman toward, she is sure to
" suffer heaviest for it, first or last. . . . Seek
" Scripture Precedent for't you'll find
" it as I say. Stony as Death, cruel as the
" Grave. Those *Pharisees* that were, to a
" Man, convicted of Sin, yet haled a finning
" Woman before the LORD, and would fain
" have seen the Dogs lick up her Blood.
" When they lick up mine, deare *Meg*, let
" not your Heart be troubled, even though
" they shoulde hale thee to *London Bridge*, to
" see my Head stuck on a Pole. Think, most
" dear't, I shall then have more Reason to
" weep for thee than thou for me. But
" there's noe weeping in Heaven; and bear
" in Mind, *Meg*, distinctlie, that if they send
" me thither, 'twill be for obeying the Law
" of GOD rather than of Men. And after
" alle, we live not in the bloody, barbarous
" old Times of Crucifyings, and Flayings, and
" immerfing

“immerfing in Cauldrons of boiling Oil.
“ One Stroke, and the Affair’s done. A
“ clumsy Chirurgeon would be longer ex-
“ tracting a Tooth. We have oft agreed that
“ the little Birds ftruck down by the Kite and
“ Hawk fuffer lefs than if they were referved
“ to a naturall Death. There is one fenfible
“ Difference, indeed, between us: in our
“ Cafes, Preparation is a-wanting.”

1534.

Hereon, I minded me to flip off the Hair-
cloth and Rope, and give the fame to him,
along with the Books and Suckets, all which
he hid away privatelie, making merry at the
laft.

“Twoulde tell well before the Council,”
quoth he, “that on fearching the Prifon-
“ cell of Sir *Thomas More*, there was founde,
“ flagitiouflic and myfteriouflic laid up . . .
“ a Piece of Barley-fugar !”

Then we talked over fundrie Home-matters;
and anon, having now both of us attained
unto an equable and chaftened Serenitie of
Mind, which needed not any falfe Shows of
Mirth to hide the naturall Complexion of,
he

1534- he sayth, "I believe, *Meg*, they that have
 "put me here, ween they have done me a
 "high Displeasure; but I assure thee, on my
 "Faith, mine owne good Daughter, that if
 "it had not beene for my Wife, and for you,
 "my dear, good Children, I would faine have
 "beene closed up long ere this in as strait a
 "Room, and straiter too."

Thereon he shewed me how illegal was his
 Imprisonment, there being noe Statute to
 authorize the Imposition of the Oath; and
 he delivered himself, with some Displeasure,
 agaynst the *King's* ill Counsellors.

"And surelie, *Meg*," quoth he, "'tis pitie
 "that anie Christian Prince shoulde, by a
 "flexible Council readie to follow his Affec-
 "tions, and by a weak Clergy lacking Grace
 "to stand constantly to the Truth as they have
 "learned it, be with Flattery so constantly
 "abused. The Lotus Fruit fabled by the
 "Ancients, which made them that ate it lose
 "all Relish for the daylie Bread of their own
 "Homes, was Flattery, *Meg*, as I take it and
 "Nothing else. And what lesse was the Song
 "of

1534-
 “ of the Syrens, agaynst which *Ulysses* made
 “ his Sailors stop their Ears, and which he,
 “ with all his Wisdome, coulde not listen to
 “ without struggling to be unbound from the
 “ Mast? Even Praise, *Meg*, which, mode-
 “ rately given, may animate and cheer for-
 “ ward the noblest Minds, yet, too lavishly
 “ bestowed, will decrease and palsy their
 “ Strength, e’en as an Overdose of the most
 “ generous and sprightlie Medicine may prove
 “ mortiferous. But Flattery is noe Medicine,
 “ but a rank Poison, which hath slayn Kings,
 “ yea, and mighty Kings; and they who love
 “ it, the LORD knoweth afar off; knoweth
 “ distantlie, has no Care to know intimatelie,
 “ for they are none of His.”

Thus we went on, from one Theme to another, till methinketh a heavenlie Light seemed to shine alle about us, like as when the Angel entered the Prision of *Peter*. I hung upon everie Word and Thought that issued from his Lips, and drank them in as thirsty Land sucks up the tender Rain. . . . Had the Angel of Death at that Hour come in

1534. in to fetch both of us away, I woulde not have sayd him nay. . At length, as Time wore on, and I knew I shoulde soone be fetcht forthe, I coulde not but wish I had the Clew to some secreet Passage or Subterranean, of the which there were doubtles Plenty in the thick Walls, whereby we might steal off together. *Father* made Answer, “ Wishes “ never filled a Sack. I make it my Bufinesse, “ *Meg*, to wish as little as I can, except that “ I were better and wiser. You fancy these “ four Walls lonesome ; how oft, dost thou “ suppose, I here receive *Plato* and *Socrates*, “ and this and that holy Saint and Martyr ? “ My Gaolers can noe more keep them out “ than they can exclude the Sunbeams. Thou “ knowest, *JESUS* stood among his Disciples “ when the Doors were shut. I am not more “ lonelie than St. *Anthony* in his Cave, and I “ have a divine Light e’en here, whereby to “ con the Lesson, ‘God is Love.’ The Fu- “ tilitie of our Enemies’ Efforts to make us “ miserable was never more stronglie proven “ to me than when I was a mere Boy in
“ *Cardinall*

“ *Cardinall Morton's Service.* Having un-
 “ wittinglie angered one of his Chaplains, a
 “ choleric and e'en malignant-spirited Man,
 “ he did, of his owne Authoritie, shut me up
 “ for some Hours in a certayn damp Vault,
 “ which, to a Lad afeard of Ghofts and devilish
 “ Apparitions, woulde have beene fearfome
 “ enow. Howbeit, I there cast myself on the
 “ Ground with my Back sett agaynst the
 “ Wall, and mine Arm behind my Head, this
 “ Fashion and did then and there, by
 “ Reason of a young Heart, quiet Conscience,
 “ and quick Phanfy, conjure up such a livelie
 “ Picture of the Queen o' the Fairies' Court,
 “ and alle the Sayings and Doings therein,
 “ that never was I more sorry than when my
 “ Gaoler let me goe free, and bade me rise up
 “ and be doing. In Place, therefore, my
 “ Daughter, of thinking of me in thy Night
 “ Watches as beating my Wings agaynst my
 “ Cage Bars, trust that God comes to look in
 “ upon me without Knocking or Bell-ringing.
 “ Often in Spiritt I am with you alle: in the
 “ Chapel, in the Hall, in the Garden; now

1534.

1534-

" in the Hay-field, with my Head on thy Lap ;
 " now on the River, with *Will* and *Rupert* at
 " the Oar. You see me not about your Path,
 " you won't see my disembodied Spiritt beside
 " you hereafter, but it may be close upon
 " you once and agayn for alle that : maybe,
 " at Times, when you have prayed with most
 " Passion, or suffered with most Patience, or
 " performed my Hests with most Exactnes, or
 " remembered my Care of you with most
 " Affection. And now, good Speed, good
 " *Meg*, I hear the Key turn in the Door. . . .
 " This Kifs for thy Mother, this for *Befs*, this
 " for *Cecil*, this and this for my whole
 " School. Keep dry Eyes and a hopefull
 " Heart ; and reflect that Nought but un-
 " pardoned Sin shoulde make us weep for
 " ever."

September.

Sept.

Seeing the Woodman fell a noble Tree,
 which, as it went to the Ground, did uptear
 severall small Plants by the Roots, methoughte
 such woulde be the Fall of dear *Father*, herein
 more

more sad than that of the Abbot of *Sion* and the *Charterhouse* Monks, inasmuch as, being celibate, they involve noe others in their Ruin. Brave, holie Martyrs! how cheerfullie they went to their Death. I'm glad to have seene how pious Men may turn e'en an ignominious Sentence into a kind of Euthanasie. Dear *Father* bade me note how they bore themselves as Bridegrooms going to their Marriage, and converted what mighte have beene a Shock to my furcharged Spiritts, into a Lesson of deepe and high Comfort.

1534-

One Thing hath grieved me forelie. He mistooke Somewhat I sayd at parting for an Implication of my Wish that he shoulde yield up his Conscience. Oh no, dearest *Father*, that be far from me! It seems to have cut him to the Heart, for he hath writ that "none of the terrible Things that may befall him touch him soe nearlie as that his dearlie beloved Child, whose Opinion he soe much values, shoulde desire him to overrule his Conscience." That be far from me, *Father*! I have writ to explain the

1534-

the Matter, but his Reproach, undeserved though it be, hath troubled my Heart.

November.

Nov.

Parliament will meet to-morrow. 'Tis expected *Father* and the good Bishop of *Rochester* will be attainted for Misprision of Treason by the slavish Members thereof. And though not given hithertoe unto much Heede of Omens and Bodements while our Hearts were light and our Courage high, yet now the coming Evill seemeth foreshadowed unto alle by I know not how many melancholick Prefages, sent, for aught we know, in Mercy. Now that the Days are dark and short, and the Nights stormy, we shun to linger much after Dusk in lone Chambers and Passages; and what was sayd of the Enemies of *Israel* may be nigh sayd of us, "that a falling Leaf shall chase them." I'm sure "a Going in "the Tops of the Mulberry Trees," on a blufferous Evening, is enow to draw us alle, Men, Mothers, and Maids, together in an Heap. . . . We goe aboute the House in

Twos

Twos and Threes, and care not much to leave the Firefide. Laſt *Sunday* we had cloſed about the Hearth, and little *Bill* was a reading by the Fire-light how *Herodias'* Daughter danced off the Head of *St. John the Baptiſt*, when down comes an emptie Swallow's Neſt tumbling adown the Chimnie, bringing with it enow of Soot, Smoke, and Rubbiſh to half ſmother us alle; but the Duſt was Nothing to the Diſmay thereby occaſioned, and I noted one or two of our braveſt turn as pale as Death. Then, the Rats have ſkirmiſhed and gallopped behind the Wainſcoat more like a Troop of Horſe than a Herd of ſuch ſmall Deer, to the infinite Annoyance of *Mother*, who coulde not be more firmly perſuaded they were about to leave a falling Houſe, if, like the ſcared Prieſts in the Temple of *Jerusalem*, ſhe had heard a Voyce utter, "Let us depart hence." The round upper Half of the Cob-loaf rolled off the Table this Morning; and *Rupert*, as he picked it up, gave a Kind of Shudder, and muttered ſome-what about a Head rolling from the Scaffold.

Worſe

1534.

1534.

Worse than this was o' *Tuesday* Night. . . .
'Twas Bed-time, and yet none were liking to goe, when, o' suddain, we heard a Screech that made every Body's Heart thrill, followed by one or two hollow Groans. *Will* snatches up the Lamp and runs forth, I close following, and alle the others at our Heels; and after looking into fundrie deserted Cup-boards and Corners, we descend the broad Stone Steps of the Cellars, half way down which *Will*, stumbling over Something he sees not, takes a flying Leap to clear himself down to the Bottom, luckily without extinguishing the Lamp. We find *Gillian* on the Steps in a Swoon: on bringing her to, she exclayms about a Ghost without a Head, wrapped in a Winding-sheet, that confronted her, and then sank to the Ground as she entered the Vaults. We cast a fearfulle Look about, and descry a tall white Sack of Flour, recently overturned by the Rats, which clears up the Mystery, and procures *Gillian* a little Jeering; but we alle return to the Hall with fluttered Spiritts. Another Time I, going up to the
Nurserie

Nurserie in the Dark, on hearing Baby cry, am pass'd on the Stairs by I know not what, breathing heavilie. I reache forthe my Arm, but pass cleare through the spirituall Nature, whatever it is, yet distinctlie feel my Cheek and Neck fanned by its Breath. I turn very faint, and get Nurse to goe with me when I return, bearing a Light, yet think it as well to say nought to distres the rest.

But worst of alle was last Night After I had beene in Bed awhile, I minded me that deare *Will* had not returned me *Father's* Letter. I awoke him, and asked if he had broughte it up Stairs; he sleepily replied he had not; soe I hastily arose, threw on a Cloke, took a Light, and entered the Gallery; when, half way along it, between me and the pale Moonshine, I was scared to behold a slender Figure alle in White, with naked Feet, and Arms extended. I stoode agaze, speechlesse, and, to my Terror, made out the Features of *Bess* her Eyes open, but vacant; then saw *John Dancey* softly stealing after her, and signing to me with

1534.

1534. with his Finger on his Lips. She paffed without noting me, on to *Father's Door*; there knelt as if in Prayer, making a low fort of Wail, while *Dancey*, with Tears running down his Cheeks, whifpered, " 'Tis the "third Time of her thus sleep-walking "the Token of how troubled a Mind!"

We difturbed her not, dreading that a fuddain Waking might bring on Madnefs; foe after making Moan awhile, she kifles the fenfelefs Door, rifes up, moves towards her own Chamber, followed by *Dancey* and me, wrings her Hands a little, then lies down, and graduallie falls into what feems a dreamleffe Sleep, we watching her in Silence till fhe's quiet, and then fqueezing each other's Hands ere we part.

—*Will* was wide awake when I got back; he fayd, "Why, *Meg*, how long you "have beene! coulde you not lighte on the "Letter?" When I tolde him what had hindered me by the Way, he turned his Face to the Wall and wept.

Midnight.

Midnight.

The wild Wind is abroad, and, methinketh, *Nothing else*. Sure, how it rages through our empty Courts! In such a Season, Men, Beasts, and Fowls cower beneath the Shelter of their rocking Walls, yet almost fear to trust them. LORD, I know that thou canst give the Tempest double Force, but do not, I beseech Thee! Oh! have Mercy on the frail Dwelling and the Ship at Sea.

Dear little *Bill* hath ta'en a feverish Attack, I watch beside him whilst his Nurse sleeps. Earlie in the Night his Mind wandered, and he told me of a pretty pye-bald Poney, noe bigger than a Bee, that had golden Houfings and Barley-fugar Eyes; then dozed, but ever and anon kept starting up, crying, "Mammy "dear!" and softlie murmured, "Oh!" when he saw I was by. At length I gave him my Forefinger to hold, which kept him ware of my Prefence without speaking; but presentlie he stares hard towards the Foot of the Bed, and says fearfullie, "*Mother*, why hangs you
"Hatchet

1534

“Hatchet in the Ayr, with its sharp Edge
 “turned towards us?” I rife, move the
 Lamp, and say, “Do you see it now?” He
 sayth, “No, not now,” and closes his Eyes.
 After a good Space, during the which I hoped
 he slept, he says in quite an altered Tone,
 most like unto soft, sweet Music, “There’s a
 “pretty little Cherub there now, alle Head
 “and noe Body, with two little Wings aneath
 “his Chin; but for alle he’s foe Pretty, he is
 “just like dear *Gaffer*, and seems to know me,
 “. . . . and he’ll have a Body agayn too, I
 “believe, by and by. . . . *Mother, Mother*,
 “tell *Hobbinol* there’s such a gentle Lamb in
 “Heaven!” and foe, slept.

17th.

He’s gone, my pretty! slipt through
 my Fingers like a Bird! upfled to his own
 native Skies; and yet, whenas I think on him,
 I cannot choose but weepe. . . . Such a guile-
 leffe little Lamb! . . . My Billy-bird! his
 Mother’s owne Heart!—They are alle won-
 drous kind to me. . . .

How

How strange that a little Child shoulde be permitted to suffer soe much Payn, when of such is the Kingdom of Heaven! But 'tis onlie transient, whereas a Mother makes it permanent, by thinking it over and over agayn. One Lesson is taughte us betimes, that a naturall Death is not, necessarilie, the most easie. We must alle die. . . . As poor *Patteson* was used to say, "The greatest King that ever was made, must bed at last with "Shovel and Spade;" . . . and I'd sooner have my *Billy's* Baby Death-bed than King *Harry's*, or *Nan Boleyn's* either, however manie Years they may yet carry Matters with a high Hand. Oh, you Ministers of Evill, whoever ye be, visible or invisible, you shall not build a Wall between my God and me. . . . I've Something within me grows stronger and stronger, as Times grow more and more Evill; some woulde call it Resolution, but methinketh 'tis Faith.

Meantime, *Father's* Foes alack that anie can shew 'emselves such! are aiming, by fayr Seemings of friendlie Conference, to
draw

1534-
27th.

1534-

draw from him Admissions they can come at after noe other Fashion. The new *Solicitor Generall* hath gone to the *Tower* to deprive him of the few Books I have taken him from Time to Time. . . . Ah, Master *Rich*, you must deprive him of his Brains afore you can rob him of their Contents! . . . And, while having 'em packt up, he falls into easie Dialogue with him, as thus, . . . "Why now, sure, Mr. *More*, "were there an Act of Parliament made that "all the Realm shoulde take me for King, you "woulde take me for such with the Rest."

"Aye, that woulde I, Sir," returns *Father*.

"Forsooth, then," pursues *Rich*, "we'll "suppose another Act that should make me "the *Pope*. Woulde you not take me for "Pope?"

"Or suppose another Case, Mr. *Rich*," returns *Father*, "that another Act shoulde "pass, that GOD shoulde not be GOD, would "you say well and good?"

"No, truly," returns the other hastily, "for no Parliament coulde make such Act "lawful."

"True,

“ True, as you say,” repeats *Father*, “ they
“ coulde not,” foe eluded the Net of
the Fowler; but how miserable and unhand-
some a Device to lay wait for him thus!

1534.

. . . . I stole forthe, ere 'twas Lighte, this
damp chill Morning, to pray beside the little
Grave, but found dear *Daisy* there before me.
How Christians love one another!

Will's Lofs is a heavie as mine, yet he
bears with me tenderlie. Yesternighte, he
sayth to me half reproachfullie, “ Am not I
“ better unto thee than ten Sons?”

March, 1535.

Spring comes, that brings Rejuvenescence
to the Land, and Joy to the Heart, but it
brings none to us, for where Hope dieth, Joy
dieth. But Patience, Soul; God's yet in
the Aumry!

March
1535.

May 7.

May 7.

Father arraigned.

July

1535.

July 1.

July 1.

By Reason of *Will's* minding to be present at the Triall, which, for the Concourse of Spectators, demanded his earlie Attendance, he committed the Care of me, with *Befs*, to *Dancey*, who got us Places to see *Father* on his Way from the *Tower* to *Westminster Hall*. We could not come at him for the Crowd, but clambered on a Bench to gaze our very Hearts away after him as he went by, fallow, thin, grey-haired, yet in Mien not a Whit cast down. Wrapt in a coarse woollen Gown, and leaning on a Staff; which unwonted Support when *Befs* markt, she hid her Eyes on my Shoulder and wept sore, but soon lookt up agayn, though her Eyes were sore blinded, I think she could not see him. His Face was calm, but grave, as he came up, but just as he passed, he caught the Eye of some one in the Crowd, and smiled in his old, frank Way; then glanced up towards the Windows with the bright Look he hath sore oft cast to me at my Casement, but saw us not. I could

could not help crying, "*Father!*" but he heard me not; perchance 'twas foe best. . . . I would not have had his Face cloud at the Sight of poor *Bessy's* Tears.

1535.

. . . *Will* tells me the Indictment was the longest ever hearde, on four Counts. First, his Opinion of the *King's* Marriage. Second, his writing fundrie Letters to the *Bishop of Rochester*, counselling him to hold out. Third, refusing to acknowledge his Grace's Supremacy. Fourth, his positive Deniall of it, and thereby willing to deprive the *King* of his Dignity and Title.

When the reading of this was over, the *Lord Chancellor* sayth, "Ye see how grievouslie you have offended the *King* his Grace, but and yet he is foe mercifulle, as that if ye will lay aside your Obstinacie, and change your Opinion, we hope ye may yet obtayn Pardon."

Father makes Answer . . . and at Sounde of his deare Voyce alle Men hold their Breaths. . . . "Most noble Lords, I have great Cause to thank your Honours for this your
" Courtesie

1535. "Courtesie . . . but I pray ALMIGHTY GOD
"I may continue in the Mind I'm in, through
"his Grace, until Death."

They coulde not make goode their Accu-
fation agaynst him. 'Twas onlie on the last
Count he could be made out a Traitor, and
Proof of't had they none; how coulde they
have? He shoulde have beene acquitted out
of hand, 'steade of which, his bitter Enemy,
my *Lord Chancellor*, called on him for his
Defence. *Will* sayth there was a generall
Murmur or Sigh ran through the Court.
Father, however, answered the Bidding by
beginning to exprefs his Hope that the Effect
of long Imprisonment mighte not have beene
such upon his Mind and Body, as to impair
his Power of rightlie meeting alle the Charges
agaynst him . . . when, turning faint with long
standing, he staggered and loosed Hold of his
Staff, whereon he was accorded a Seat. 'Twas
but a Moment's Weakness of the Body, and
he then proceeded frankly to avow his having
always opposed the *King's* Marriage to his
Grace himself, which he was foe far from
thinking

thinking High Treafon, that he shoulde rather have deemed it Treachery to have withholden his Opinion from his Sovereign King when folicited by him for his Counfell. His Letters to the good *Bishop* he proved to have been harmleffe. Touching his declining to give his Opinion, when askt, concerning the Supremacy, he alleged there coulde be noe Transgression in holding his Peace thereon, GOD onlie being cognizant of our Thoughts.

1535.

“Nay,” interposeth the *Attorney Generall*, “your Silence was the Token of a Malicious “Mind.”

“I had always understoode,” answers *Father*, “that Silence stoode for Consent. *Qui “tacet, consentire videtur;”* which made Sundrie smile. On the last Charge, he protested he had never spoken Word agaynst the Law unto anie Man.

The Jury are about to acquit him, when o’ suddain, the *Solicitor Generall* offers himself as Witness for the Crown, is sworn, and gives Evidence of his Dialogue with *Father* in the *Tower*, falselie adding, like a Liar as he is,
o that

1535.

that on his saying, "No Parliament coulde
 "make a Law that GOD shoulde not be GOD,"
Father had rejoyned, "No more coulde they
 "make the *King* supreme Head of the
 "Church."

I marvell the Ground opened not at his
 Feet. *Father* brisklie made Answer, "If I
 "were a Man, my Lords, who regarded not
 "an Oath, ye know well I needed not stand
 "now at this Bar. And if the Oath which
 "you, *Mr. Rich*, have just taken be true, then
 "I pray I may never see GOD in the Face.
 "In good Truth, *Mr. Rich*, I am more sorry
 "for your Perjurie than my Perill. You and
 "I once dwelt long together in one Parish;
 "your Manner of Life and Conversation from
 "your Youth up were familiar to me; and it
 "paineth me to tell ye were ever held very
 "light of your Tongue, a great Dicer and
 "Gamester, and not of anie commendable
 "Fame either there or in the *Temple*, the Inn
 "to which ye have belonged. Is it credible,
 "therefore, to your Lordships, that the Secrets
 "of my Conscience touching the Oath, which
 "I

“ I never woulde reveal, after the Statute
 “ once made, either to the *King's* Grace him-
 “ self, nor to anie of you, my honourable
 “ Lords, I should have thus lightly blurted
 “ out in private Parley with Mr. *Rich* ?”

1535.

In fhort, the Villain made not goode his
 Poynt : ne'erthelesse, the Issue of this black
 Day was aforehand fixed ; my Lord *Audley*
 was primed with a virulent and venomous
 Speech ; the Jury retired, and presentlie re-
 turned with a Verdict of Guilty ; for they
 knew what the *King's* Grace woulde have 'em
 doe in that Cafe.

Up starts my Lord *Audley*,—commences
 pronouncing Judgment, when—

“ My Lord,” says *Father*, “ in my Time,
 “ the Custom in these Cafes was ever to ask
 “ the Prisoner, before Sentence, whether he
 “ coulde give anie Reason why Judgment
 “ shoulde not proceed agaynst him.”

My Lord, in some Confusion, puts the
 Question.

And then came the frightful Sentence.

Yes, yes, my Soul, I know ; there were
 Saints

1535. Saints of old fawn afunder. Men of whom the World was not worthy.

. . . . Then he spake unto 'em his Mind ; and bade his Judges and Accusers farewell ; hoping that like as *St. Paul* was present and consenting unto *St. Stephen's* Death, and yet both were now holy Saints in Heaven, soe he and they might speedilie meet there, joint Heirs of e'erlasting Salvation.

Meantime poor *Bess* and *Cecilie*, spent with Grief and long waiting, were forct to be carried Home by *Heron*, or ever *Father* returned to his Prison. Was't lesf Feeling, or more Strength of Body, enabled me to bide at the ^{*}Tower Wharf with *Dancey*? God knoweth. They brought him back by Water ; my poor Sisters must have passed him. . . . The first Thing I saw was the *Axe*, turned with its Edge towards him—my first Note of his Sentence. I forct my Way through the Crowd some one laid a cold Hand on mine Arm ; 'twas poor *Patteson*, soe changed I scarce knew him, with a Rosary of Gooseberries he kept running through his Fingers.

He

He sayth, "Bide your Time, Miftrefs *Meg* ;
" when he comes paff, I'll make a Passage for
" ye ; Oh, Brother, Brother ! what
" ailed thee to refufe the Oath ? *I've* taken
" it !" In another Moment, " Now, Mif-
" trefs, now !" and flinging his Arms right
and left, made a Breach through which I
darted, fearleffe of Bills and Halberds, and
did caft mine Arms about *Father's* Neck.
He cries, " My *Meg* !" and hugs me to him
as though our very Souls fhoulde grow to-
gether. He sayth, " Blefs thee, blefs thee !
" Enough, enough, my Child ; what mean
" ye, to weep and break mine Heart ? Re-
" member, though I die innocent, 'tis not
" without the Will of God, who coulde have
" turned mine Enemie's Hearts, if 'twere
" beft ; therefore poffefs your Soul in Patience.
" Kifs them all for me, thus and thus. . . ."
foe gave me back into *Dancey's* Arms, the
Guards about him alle weeping ; but I coulde
not thus lofe Sight of him for ever ; foe,
after a Minute's Pause, did make a fecond
Rush, brake away from *Dancey*, clave to
Father

1535.

1535.

Father agayn, and agayn they had Pitie on me, and made Pause while I hung upon his Neck. This Time there were large Drops standing on his dear Brow, and the big Tears were swelling into his Eyes. He whisperd, “*Meg, for Christ’s Sake don’t unman me! thou’lt not deny my last Request?*” I sayd, “Oh! no!” and at once loosened mine Arms. “God’s Blessing be with you!” he sayth with a last Kifs. I coule not help crying, “My *Father, my Father!*” “The Chariot of *Israel*, and the Horsmen thereof!” he vehementlie whisperd, pointing upwards with foe passionate a Regard, that I look up, almost expecting a beatific Vision; and when I turn about agayn, he’s gone, and I have noe more Sense nor Life till I find myself agayn in mine owne Chamber, my Sisters chafing my Hands.

July 5.

July 5th.

Alle’s over now. . . . they’ve done there worst, and yet I live. There were Women coule stand aneath the Crofs. The *Maccabees’*

cabees' Mother—. . . yes, my Soul, yes ; I know — Nought but unpardoned Sin. . . .
The Chariot of *Israel*.

1535.

Dr. *Clement* hath beene with us. Sayth he went up as blythe as a Bridegroom to be clothed upon with Immortality.

6th.

Rupert stoode it alle out. Perfect Love casteth out Feare. Soe did his.

. . . My most precious Treasure is this deare Billet, writ with a Coal ; the last Thing he fett his Hand to, wherein he sayth, " I never liked your Manner towards me better than " when you kissed me last."

7th.

They have let us bury his poor mangled Trunk ; but, as sure as there's a Sun in Heaven, I'll have his Head !—before another Sun hath risen, too. If wise Men won't speed me, I'll e'en content me with a Fool.

19th.

I doe think Men, for the most Part, be Cowards in their Hearts . . . moral Cowards. Here and there we find one like *Father*, and like

1535. like *Socrates*, and like . . . this and that one, I mind not theire Names just now; but in the Main, methinketh they lack the moral Courage of Women. Maybe, I'm unjust to 'em just now, being croft.

July
20th.

. . . I lay down, but my Heart was waking. Soon after the first Cock crew, I hearde a Pebble cast agaynst my Lattice; knew the Signall, rose, dressed, stole softlie down, and let myself out. I knew the Touch of the poor Fool's Fingers; his Teeth were chattering, 'twixt Cold and Fear, yet he laught aneath his Breath as he caught my Arm and dragged me after him, whispering, "Fool " and fayr Lady will cheat 'em yet." At the Stairs lay a Wherry with a Couple of Boatmen, and one of 'em stepping up to me cries, "Alas for ruth, Mistres *Meg*, what is't ye do? " Art mad to go on this Errand?" I sayd, "I shall be mad if I goe not, and succeed too —put me in, and push off."

We went down the River quietlie enow— at length reach *London Bridge Stairs*. *Pat-teson*

teson, starting up, says, "Bide ye all as ye
"are," and springs aland and runneth up to
the Bridge. Anon returns, and sayth, "Now,
"Mistress, alle's readie . . . readier than ye
"wift . . . come up quickly, for the Coaft's
"clear." *Hobson* (for 'twas he) helps me
forth, saying, "God speed ye, Mistress . . .
"An' I dared, I woulde goe with ye."
. . . Thought I, there be others in that
Cafe.

1535.

Nor lookt I up till aneath the Bridge-gate,
when, casting upward a fearfome Look, I be-
held the dark Outline of the ghastly, yet
precious Relic; and, falling into a Tremour,
did wring my Hands and exclaym, "Alas,
"alas! that Head hath lain full manie a Time
"in my Lap! woulde God, woulde God it
"lay there now!" When, o' suddain, I saw
the Pole tremble and sway towards me; and
stretching forth my Apron, I did, in an Ex-
tasy of Gladness, Pity, and Horror, catch its
Burthen as it fell. *Pattefon*, shuddering, yet
grinning, cries under his Breath, "Managed
"I not well, Mistress? Let's speed away with
"our

1535. "our Theft, for Fools and their Treasures are
 "foon parted; but I think not they'll follow
 "hard after us, neither, for there are Well-
 "withers to us on the Bridge. I'll put ye
 "into the Boat, and then say, GOD speed ye,
 "Lady, with your Burthen."

July 23.

Rixpah, Daughter of *Aiah*, did watch her
 Dead from the Beginning of Harvest until
 the latter Rain, and suffered neither the Birds
 of the Ayr to light on them by Day, nor the
 wild Beasts of the Field by Night. And it
 was told the King, but he intermeddled not
 with her.

Argia stole *Polynices'* Body by Night, and
 buried it, for the which she with her Life
 did willingly pay Forfeit. *Antigone*, for aiding
 in the pious Theft, was adjudged to be buried
 alive. *Artemisia* did make herself her loved
 one's Shrine, by drinking his Ashes. Such is
 the Love of Women; many Waters cannot
 quench it, neither can the Floods drown it.
 I've heard *Bonvisi* tell of a poor *Italian* Girl,
 whose Brothers did slay her Lover; and in
 Spite

Spite of 'em she got his Heart, and buried it in a Pot of Bafil, which she watered Day and Night with her Tears, just as I do my Coffe. *Will* has promised it shall be buried with me; layd upon my Heart; and since then, I've beene easier.

1535.

He thinks he shall write *Father's* Life, when he gets more composed, and we are settled in a new Home. We are to be cleared out o' this in alle Haste; the *King* grutches at our lingering over *Father's* Footsteps, and gazing on the dear familiar Scenes associate with his Image; and yet, when the News of the bloody Deed was taken to him, as he sat playing at Tables with *Queen Anne*, he started up and scowled at her, saying, "Thou art the Cause of this Man's Death!" *Father* might well say, during our last precious Meeting in the *Tower*, "'Tis I, *Meg*, not the *King*, that love Women. They belie him; he onlie loves himself." Adding, with his own sweet Smile, "Your *Gaffer* used to say that Women were a Bag of Snakes, and that the Man who put his Hand therein would be
"lucky

1535. "lucky if he founde one Eel among them
 "alle; but 'twas onlie in Sport, *Meg*, and he
 "owned that I had enough Eels to my Share
 "to make a goodly Pie, and called my Houfe
 "the Eel-pie Houfe to the Day of his Death.
 "'Twas our Lord *Jefus* raifed up Women, and
 "fhewed Kindneffe unto 'em; and they've
 "kept theire Level, in the Main, ever fince."

I wifh *Will* may fett down everie Thing of
Father's faying he can remember; how pre-
 cious will his Book then be to us! But I fear
 me, thefe Matters adhere not to a Man's
 Memory . . . he'll be telling of his Doings as
 Speaker and Chancellor, and his faying this
 and that in Parliament. Thofe are the
 Matters men like to write and to read; he
 won't write it after my Fashion.

I had a Mifgiving of *Will's* Wrath, that
 Night, 'fpeciallie if I failed; but he called me
 his brave *Judith*. Indeed I was a Woman
 bearing a Head, but one that had oft lain on
 my Shoulder.

My Thoughts beginne to have Connexion
 now; but till laft Night, I fleep not. 'Twas
 fcarce

scarce Sunfett. *Mercy* had been praying beside me, and I lay outside my Bed, inclining rather to Stupor than Sleep. O' suddain, I have an Impression that some one is leaning over me, though I hear 'em not, nor feel theire Breath. I start up, cry "*Mercy!*" but she's not there, nor any one else. I turn on my Side and become heavie to Sleep; but or ere I drop quite off, agayn I am sensible or apprehensive of some living Conscioufness between my closed Eyelids and the setting Sunlight; agayn start up and stare about, but there's Nothing. Then I feel . . . like *Eli*, maybe, when the Child *Samuel* called to him twice; and Tears well into mine Eyes, and I close 'em again, and say in mine Heart, "If he's
"at Hand, oh, let me see him next Time. . . .
"the third Time's lucky." But, 'steade of this, I fall into quiet, balmy, dreamlesse Sleep. Since then I've had an abiding, affuring Sense of Help, of a Hand upholding me, and smoothing and glibbing the Way before me.

We must yield to the Powers that be. At this Present, we are weak, but they are strong;

1535.

1535.

strong; they are honourable, and we are despised. They have made us a Spectacle unto the World, and, I think, *Europe* will ring with it; but at this present Hour, they will have us forth of our Home, though we have as yet no certayn Dwelling-Place, and must flee as scared Pigeons from their Dovecot. No Matter; our Men are willing to labour, and our Women to endure: being reviled, we blefs; being persecuted, we suffer it. Onlie I marvell how anie honest Man, coming after us, will be able to eat a Mouthful of Bread with a Relish within these Walls. And, methinketh, a dishonest Man will have fundrie Frights from the *Lares* and *Lemures*. There'll be Dearth o' black Beans in the Market.

Flow on, bright shining *Thames*. A good, brave Man hath walked aforetime on your Margent, himself as bright, and usefull, and delightfome as be you, sweet River. And like you, he never murmured; like you, he upbore the weary, and gave Drink to the Thirsty, and reflected Heaven in his Face.

I'll

I'll not swell your full Current with any more fruitless Tears. There's a River, whose Streams make glad the City of our God: he now rests beside it. Good Christian Folks, as they hereafter pass this Spot, upborne on thy gentle Tide, will, maybe, point this Way, and say, "There dwelt Sir *Thomas More*;" but whether they do or not, *Vox Populi* is a very inconsiderable Matter. Who would live on their Breath? They hailed St. *Paul* as *Mercury*, and then stoned him, and cast him out of the City, supposing him to be dead. Their Favourite of to-day may, for what they care, goe hang himself to-morrow in his Surcingle. Thus it must be while the World lasts; and the very Racks and Scrues wherewith they aim to overcome the nobler Spirit, onlie test and reveal its Power of Exaltation above the heaviest Gloom of Circumstance.

1535.

*Interfecistis, interfecistis Hominem omnium
Anglorum optimum.*

THOSE



THOSE of our Readers who have lately found any Pleasure in contemplating the Household of Sir *Thomas More*, and in reviving their Recollections of his Intimacy with *Erasmus*, may be grateful to us for the following scattered Notices of those celebrated Men.

Erasmus was born at *Rotterdam*, in 1467. At nine Years old, he was sent to School at *Deventer*, where he gave Proofs of uncommon Memory, though he represents himself as accounted a dull Scholar. He was left an Orphan at the age of thirteen; and his Guardians plundered him of his Patrimony, and drove him into a Convent. Young as he was, he refused to part with his Liberty for three Years; and it was not till his third Removal from one Convent to another that his Constancy gave way, and he reluctantly entered on his Year of Probation.

The monastic Life suited his Health as little as his Taste, and in his twenty-third Year he, with the Permission of his Superiors, accepted an Invitation to reside with the Archbishop of *Cambray*. Thence he went to *Paris*, where he gave private Lectures. Among his Pupils were some young Englishmen, who induced him to visit *England* in 1497, where he met with a Reception that endeared the Country to him, and made him thenceforth fond of visiting it. In 1498 he applied himself closely to the *Greek*

Language, and said that as soon as he could get any Money (which was a Necessary we find him continually in want of), he would first buy *Greek Books* and then Clothes. He seems to have been fearful, at first, of burning his Fingers by meddling with Theology, as if he had had a kind of Instinct that his Inquiries would lead him away from received Opinions. In 1513 we find his Friend, Dean *Colet*, roundly charging him with being too querulous and greedy (probably in Answer to some indirect Application for Assistance), but promising to give him a small Matter, if he would ask for it without false Modesty. *Erasmus* replied, that, in the Opinion of *Seneca*, Favours were dearly purchased which were extorted by begging. "*Socrates*," says he, "talking once with some Friends, said, 'I would have bought me a Coat to-day, had I had the 'Money.' 'They,' observes *Seneca*, 'who then gave him 'what he wanted, showed their Liberality too late.' 'Another, seeing a Friend who was poor and sick, and 'too modest to make his Wants known, put some Money 'under his Pillow while he was asleep. When I used to 'read this in my Youth," pursues *Erasmus*, "I was extremely struck with the Modesty of the one and the 'Generosity of the other. But since you talk of begging 'without Shame, pray who can be more shameless than 'myself, who live in *England* on the Footing of a public 'Beggard? I have received so much from the Archbishop, 'that it would be scandalous to take any more of him, 'were he even to offer it. I asked *N.* with sufficient 'Assurance, and he refused me even more roundly. Even 'our good Friend, *Linacre*, thinks me too bold; and, 'though he knew my poor State of Health, and that I was 'leaving *London* with hardly six Angels in my Pocket, 'yet he urged me most pressingly to spare the Archbishop
"and

“and Lord *Montjoy*, and advised me to retrench and learn
“to bear Poverty with Patience. A most friendly Coun-
“sel, forsooth ! While I had Health and Strength I used
“to dissemble my Poverty, but now I cannot, unless I
“would risk my Life.”

In his fortieth Year he visited *Italy* ; then revisited *Eng-land*, where his Acquaintance commenced with Sir *Thomas More*, for whose Amusement and his own he wrote his “*Moriae Encomium, or Praise of Folly.*” At the Request of the Chancellor of *Cambridge*, he went to that University and read Lectures in *Greek* and Divinity. He returned to the *Low Countries* in 1514, and was created nominally Counsellor to the Archduke *Charles*, with a Stipend. The Prior of *Erasmus’s* Convent at *Stein* now endeavoured to recall him ; but he strongly resisted, defending his Mode of Life, which was indeed that of a Scholar rather than of a Monk. “I have lived,” says he, “among sober People, “attached to my Studies, which have preserved me from “many Vices. I have conversed with Persons who had a “true Love of Christianity, and from whose Conversation “I have derived great Benefit. I will not boast of my “Writings ; but many have told me that they have been “made by them not only more learned, but more virtuous. “I never loved Money, nor was ambitious of Glory or “Reputation. Every time I have thought of returning to “you, I have been dissuaded by the Consideration that “some of you would envy and others hate me. I have “recalled the insipid and frivolous Conversations I used to “hear, without the least Savour of Christianity in them ; “your altogether secular Repasts, and your whole Life “taken up in the Observance of Ceremonies. I have con- “sidered the Infirmities of my own Body—long a Prey “to harassing and dangerous Disease—and have felt that
“either

“either I could not give you Satisfaction, or that I must
“destroy myself in doing so. But perhaps you will say
“that it would be a sufficient Happiness to die in a Fra-
“ternity. Alas! you are mistaken, and almost all
“the World along with you. We make Christianity to
“consist in a Dress, in eating, and in little Observances.
“We look upon a Man as lost who quits his white Gar-
“ment for a black one, who wears a Hat instead of a
“Hood, and who often changes his Habitation. May I
“not venture to affirm that the greatest Mischief that has
“been done to the Christian Religion arises from these
“*Religious Orders*, though perhaps a pious Zeal at first intro-
“duced them? Would it not be better, according to the
“Doctrines of our *Saviour*, to look upon Christendom as
“one House, one Family, one Monastery, and all Chris-
“tians as one Brotherhood? Would it not be better to
“account the Sacrament of Baptism the most sacred of all
“Vows and Engagements, and never to trouble ourselves
“where we live, so we live well?”

Such a Letter must have been highly unpalatable to his Superior; but *Erasmus* was beyond the reach of his Anger. About this time he visited *Basle*, and became acquainted with *Frobenius* the Printer; and here, in 1516, he published his celebrated *Greek and Latin New Testament*, which was bought and read with avidity. Though he shrank from joining the Reformers, it was a common Saying among the Monks that “*Erasmus* laid the Egg and *Luther* hatched “it.” Certainly, no Man did more to discredit the Frauds and Superstitions of his Church. “I am surprised,” he says to *Wareham*, in 1516, “at the perverse “Judgment of the Multitude. We kiss the old Shoes and “dirty Handkerchiefs of the Saints, and neglect their “Books, which are the more valuable and holy Relics.”

Yet

Yet to *Wolsey*, two Years later, he endeavours to clear himself of any Connection with the Reformers. "These "Wretches," says he, "ascribe to *Erasmus* everything that "is bad; and confound the Cause of Literature with that "of *Luther*, though they in reality have no Connection. "As to *Luther*, he is altogether unknown to me; and if he "hath written anything amiss, surely I ought not to bear "the Blame of it. His Life and Conversation are univer- "sally commended; and it is no small Presumption in his "Favour, that Calumny itself can fasten no Reproach on "his Morals. If I had really had Leisure to peruse his "Writings, I am not so conceited of my own Abilities "as to pass a Judgment on the Opinions of so considerable "a Divine; though even Children, in this knowing Age, "undertake boldly to pronounce this is erroneous and that "heretical!"

"There are none," says he, "that bark at me more "furiously than those who have never even seen the "Outside of my Book. When you meet with one of "these Brawlers, let him rave on at my New Testament "till he has made himself hoarse. Then ask him gently "whether he has read it. If he has the Impudence to say "yes, urge him to produce one Passage that deserves to be "blamed. You will find that he cannot. Consider, now, "whether this be the Behaviour of a Christian, to blacken "a Man's Reputation, which he cannot restore to him "again if he would. Of all the vile Ways of defaming "him, none is more villainous than to accuse him of "Heresy; and yet to this they have recourse on the "slightest Provocation!"

A Dominican Friar at *Strasbourg*, who had spitefully attacked *Erasmus's* Testament, was compelled to own that he had not read one Word of it. "These Men," exclaims

exclaims *Erasmus*, "first hate, next condemn, and lastly, "seek for Passages to justify their Censures. And then, "if any one opposes them, and calls them what they are, "they say he is a Disturber of the public Peace; which "is just as if you gave a Man a Blow in the Face, "and then bid him be quiet, and not make a Noise about "Nothing."

Speaking of converting the *Turks*, in case they were conquered, "What will they think," says *Erasmus*, "when "they find our quibbling Professors so little of a Mind, "that they dispute together till they turn pale with Fury, "call Names, spit in one another's Faces, and even come "to Blows? What must they think when they find it so "very difficult a Thing to know what Expressions may be "used when you speak of *Jesus Christ*? as if you had to do "with a morose and malicious Being whom you call forth "to your own Destruction, if you use a wrong Word in "the Form of Evocation, instead of a most merciful "Saviour, who requires nothing of you but Purity of "Heart and Manners."

"Let no Man," he soon afterwards says, "be ashamed "to reply to certain Points, 'GOD knoweth how it can "be! as for me, I am content that it is so; I know that "the Body and Blood of our Saviour are Things pure, to "be received by the Pure, and in a pure Manner. He "hath appointed this for a sacred Sign and Pledge of his "Love for us, and of the Concord which ought to exist "among Christians. I will therefore examine myself, to "see if there be Anything in me contrary to the Mind of "*Jesus Christ*, and whether I be in Love and Charity with "my Neighbour. But, to be curious how the ten Cate- "gories are in this Sacrament; how the Bread can be "transubstantiated by Consecration; and how a human "Body

“Body can be in different Places at the same Time,—all
“this, in my Opinion, serves very little to Advancement
“in Piety.’”

Elsewhere he says of the Eucharist, “I know not what
“Good an invisible Substance can do there, nor how it
“could profit any one if it were discernible. If there be a
“*spiritual* Grace present to the Symbol, that seems to be
“sufficient. However, I cannot depart from the general
“Consent of the Church.”

In other Words, he had no Mind to be a Martyr,
but only to suggest Doubts which led braver Men to be
such. “This worthy Man,” says his Biographer *Fortin*,
“spent a laborious Life in an uniform Pursuit of two
“Points : in opposing barbarous Ignorance and blind Su-
“perstition, and in promoting useful Literature and true
“Piety. These Objects he attempted in a mild, gentle
“Manner, never attacking the Persons of Men, but only
“the Faults of the Age. He knew his own Temper and
“Talents, and was conscious he was not fitted for the
“rough Work of a Reformer.”

His Income arose almost entirely from Pensions and
Gratuities from Princes and wealthy Prelates, all of the
Romish Church, who would undoubtedly have withdrawn
their Patronage had he made common Cause with the
Lutherans. His Cause was rather that of free and critical
Inquiry, in Opposition to Ignorance and Prejudice; and
when he found it leading him farther than he had fore-
seen, he stopped short, and began to defend the Church he
had done so much to shake. *Luther* expressed Pity rather
than Contempt for this Weakness; but the Heat of Con-
troversy gradually placed these two eminent Men in more
open Antagonism, and drew from each of them acrimonious
Expressions which did their Cause no good.

In

In 1522 appeared the "*Colloquies*," of *Erasmus*, which, in the easy and popular Form of Dialogue, attacked the Superstitions of the Day with a Mixture of Sense and Wit that made them very generally acceptable. Their Tendency was soon detected by the Church; and the Faculty of Theology at *Paris* pronounced a Censure on them as on a Work "in which the Fasts of the Church are slighted, the Suffrages of the Holy Virgin and the Saints derided, Celibacy rated below Matrimony, Christians discouraged from Monkery, and grammatical preferred to theological Erudition. Wherefore it is decreed that this wicked Book be forbidden to all, more especially to young Folks." He was next engaged in his Controversy with *Luther*, which did not redound much to his Credit. In consequence of the public Change of Religion at *Basle*, he removed to *Friburg*, where he published an Epistle against the Reformers, in which he asserted that there were certain Cases in which they might lawfully receive capital Punishment as Blasphemers and seditious Persons. He afterwards returned to *Basle*, which he left no more; and after prosecuting his learned Labours for a Time, under the Pressure of severe bodily Afflictions, he expired in his sixty-ninth Year, surrounded by Protestant Friends, and dying such as a Protestant might, in Everything but in Name. He was the most eminent, though not the sole Reviver of Learning in his Day, and is justly regarded as one of the great Benefactors of his Age. His Memory is equally cherished at the Place of his Birth and of his Death; and the Bronze Statue erected to his Memory in the great Square of *Rotterdam*, representing him in the Act of scrutinizing a Manuscript with delighted avidity, is admirably characteristic of the Man.

When



When we say that some of our happiest and earliest Years were spent on the Site of Sir *Thomas More's* Country House in the "Village of Palaces," some of our Readers will hardly believe we can mean *Chelsea*. But, in those Days, the Gin-Palace and Tea-Garden were not; *Cremorne* was a quiet, aristocratic Seclusion, where old *Queen Charlotte*

"Would sometimes Counsel take, and sometimes Tea."

—A few old, quiet Streets and Rows, with Names and Sites dear to the Antiquary, ran down to the *Thames*, then a Stranger to Steamboats; a Row of noble Elms along its Strand lent their deep Shade to some quaint old Houses with heavy Architraves, picturesque Flights of Steps and elaborate Gates; while *Queen Elizabeth's Walk*, the *Bishop's Walk*, and the *Bishop's Palace*, gave a Kind of Dignity to the more modern Designations of the Neighbourhood.

When the *Thames* was the great Highway, and every Nobleman had his six or eight-oared Barge, the Banks of the River as high as *Chelsea* were studded with Country Houses. At the Foot of *Battersea Bridge*, which in those Days did not disfigure the beautiful Reach, Sir *Thomas More*, then a private Gentleman and eminent Lawyer in full Practice, built the capital Family House which was afterwards successively occupied by the Marquis of *Winchester*, Lord *Dacre*, Lord *Burleigh*, Sir *Robert Cecil*, the Earl of *Lincoln*, Sir *Arthur Gorges*, Lord *Middlesex*, the First Duke of

of *Buckingham*, Sir *Bulstrode Whitlock*, the Second Duke of *Buckingham*, the Earl of *Bristol*, and the Duke of *Beaufort*. It stood about a hundred Yards from the River; its Front exhibited a projecting Porch in the Centre, and four bay Windows alternating with eight large Casements; while its Back presented a confused Assemblage of jutting Casements, Pent-Houses, and Gables in picturesque Intricacy of Detail, affording "Coigns of Vantage," we doubt not, to many a Tuft of Golden Moss and Stone-Crop. This Dwelling, which for Convenience and Beauty of Situation and interior Comfort, was so highly prized by its many and distinguished Occupants, appears at length to have been pulled down when it became rickety and untenable from sheer old Age—in *Ossian's* words, "gloomy, windy, and full of Ghosts." In the Freshness of its recent Erection and Occupancy by a buoyant, untamed, gay-spirited Family, *Erasmus* thus writes of it:—

"*More* has built himself a House at *Chelsea*. There he converses with his Wife, his Son, his Daughter-in-law, his three Daughters and their Husbands, with eleven Grand-children. There is not a Man living so affectionate as he; he loveth his old Wife as if she were a young Maid." "I would call his House," he continues, "the Academy of *Plato*, were it not an Injustice to compare it with an Academy where Disputations concerning Numbers and Figures were only occasionally interspersed with Disquisitions on the moral Virtues. I should rather call his House a School of Christianity; for though there is no one in it who does not study the liberal Sciences, their special Care is Piety and Virtue. No Quarrelling nor intemperate Words are heard; Idleness is never seen."

We must give one more Life-sketch of this engaging

ing Household; more attractive than that painted by *Holbein*:—

“ He suffered none of his Servants to give themselves to
“ Cards or Dice; but some of them he allotted to look
“ after the Garden, assigning to every one his sundry Plot;
“ some, again, he set to sing, some to play on the Organ.
“ The Men abode on one side of the House; the Women
“ on the other. He used, before Bed-time, to call them
“ together, and say certain Prayers with them. He suf-
“ fered none to be absent from Mass on Sundays or holy
“ Days; and upon great Feasts he ordered them to watch the
“ Eves till Matin-time. He used to have some one to read
“ daily at his Table, which being ended, he would ask of some
“ of them how they had understood such and such a Pas-
“ sage; and so then grant a friendly Communication, recre-
“ ating all men that were present with some Jest or other.”

More was born in *Milk Street*, 1480. His Father, Sir *John More*, one of the Judges of the Court of *King's Bench*, on removing him from a free Grammar School in *Threadneedle Street*, placed him in the Household of Cardinal *Morton*, Archbishop of *Canterbury* and Lord Chancellor. Here his early Promise of Excellence soon fixed on him the Attention of his Patron, who, on Occasion of one of his many ready and felicitous Replies, observed to one of the By-standers, “ This Child will unquestionably prove an extra-
“ ordinary Man.” The Cardinal would often amuse himself by putting his Wit to Proof, especially during the *Christmas Merriments*; when, the Actors performing their several Parts, young *More* would suddenly step in among them, and, never studying before upon the Matter, make up an extempore Part for himself, so full of Drollery and Fun, that he made more Sport for the Company than all the Players besides.

At

At the Cardinal's Instance, young *More* was early sent to *Oxford*, where, from sixteen to eighteen, he studied hard with scarcely any Intermission ; his Father limiting him to an Allowance, the Scantiness of which he was himself in After-times one of the most forward to praise. His Inclination was for the Church, but his Destination was the Law ; and, at the End of his two Years at *Christ-church* he was removed, first to *New Inn* and then to *Lincoln's Inn*. His private Discipline was now of the strictest Kind. Interpreting the Text, "He that hateth his Life," &c., somewhat too closely, he acted up to his Interpretation of it with an Honesty and Courage which it is impossible not to admire, living hard, lying hard, and never allowing himself more than four or five Hours' Sleep out of the twenty-four, with the Ground for his Bed and a Log for his Pillow. Dean *Colet*, the Founder of *St. Paul's School*, which he dedicated "to the Child *Jesus*," was the Confessor of *More*, who diligently attended his Sermons on the LORD's Prayer, the Apostle's Creed, and the Ten Commandments. The following Letter of the young Student to his venerable Pastor is delightful, both for its affectionate, pious turn of Thought, and unaffected Ease of Expression :—

"As I was walking lately before *Westminster Hall*, busying myself about other Men's Causes, I lighted on your Servant, at whose first Salutation I was marvellously pleased, both because he is always acceptable to me in himself, and because I thought he could not have come to *London* without you. But when I learnt of him that you were not come, nor likely to come for a long while, my great Pleasure was turned into as great Disappointment. For what can be more grievous to me than to be deprived of your most sweet Conversation ? whose
"wholesome

“ wholesome Counsel I was wont to enjoy, with whose
“ delightful Familiarity I was recreated, by whose
“ weighty Sermons I have often been stirred up to Devo-
“ tion, by whose Example I have been much amended,
“ and in whose very Countenance I was wont to rest
“ contented ! Wherefore, as I have found myself greatly
“ strengthened, so long as I enjoyed those Helps, so now
“ do I find myself much weakened and depressed, being
“ deprived of them so long. For what, I pray you, is
“ there here in this City to incline any Man to live well,
“ and that doth not rather, by a thousand Devices, draw him
“ back, and tempt him to all Sorts of Wickedness ? What
“ findeth he here but feigned Love, and the Honey-poison
“ of venomous Flattery ? In one place, cruel Hatred, in
“ another, nothing but Litigations and Suits. Whither-
“ soever we cast our Eyes, what see we but Victualling-
“ houses, Fishmongers, Butchers, Cooks, Pudding-
“ makers, and Poulterers, who administer to our Appetites,
“ and do good Service to the World and the Prince
“ thereof ? Why, even the Houses themselves bereave us,
“ in great measure, of the Sight of Heaven ; so as that the
“ Height of our Buildings, and not the Circle of our
“ Horizon, limits our Prospect. For which Cause, I
“ forgive you, the rather that you delight to remain where
“ you are, in the Country. For there you find a Company
“ of plain Souls, void of all Craft, wherewith our Citizens
“ do so abound ; wherever you look you behold a pleasant
“ Prospect, the Temperature of the Air refresheth you,
“ the clear beholding of the Heavens delighteth you, and
“ you find nothing there but bounteous Gifts of Nature
“ and saintly Tokens of Innocence. Yet I would not have
“ you so carried away with these Contentments that you
“ should be stayed from hastening hither. For if the
“ Discommodities

“Discommodities of the City displease you, as they very well may, yet the Country about your Parish of *Stepney*, whereof you ought to have some Care, may afford you the like Delights to those which now you enjoy. Return, therefore, my dear *Colet*, either for *Stepney’s* Sake, which mourneth for your Absence as Children for their Mothers, or else for *London’s* sake, in respect it is your native Place, whereof you can have no less Regard than of your own Parents; and last, though least, return for my Sake, who have wholly dedicated myself to your Directions.”

The Lectures of “the Boy-sage,” as he was called, were even honoured by the Attendance of his *Oxford* Master, the learned *Grocyn*; and his Reputation acquired him the Office of Law-reader at *Furnival’s Inn*. With every Prospect of a rapid Rise in his Profession, there was nothing imprudent in his early Marriage with *Joan Colt*, the eldest Daughter of Mr. *Colt*, of *New Hall*, in *Essex*. He established her near his own Family in *Bucklersbury*; and his being thus early “clogged,” as his Grandson says, with Wife and Children, only proved a healthful Stimulus to increased Exertion. Before the age of twenty-three, he was Member of the House of Commons, and incurred *Henry* the Seventh’s Resentment by opposing his Demand for an enormous Dowry for his Daughter, the Princess *Margaret*. The King revenged himself on the Son by throwing the Father into Prison, and keeping him there till he paid a heavy Fine for a pretended Offence. *More* found it necessary to retire from Practice, to keep out of the incensed Monarch’s Sight; and this Pause in his active Career was to him a Season of Enjoyment and Self-improvement. In the sixth Year of his married Life his Wife died, leaving him one Son and three Daughters, *Margaret*, *Elizabath*, and

and *Cecily*. Within two or three Years he married Mrs. *Alice Middleton*, a Widow, who had one Daughter, named *Margaret*; and he farther increased his Family Circle by the addition of *Margaret Giggs*, a gentle, sweet-tempered, Orphan Girl, whom he said he loved as if she were one of his own Daughters; and who herself said in after Times, that "she had been fain sometimes to commit a trifling " Fault for the Nonce, for the Sake of hearing Sir *Thomas More* chide her, with such Sweetness, Gentleness, and " Moderation." Here, then, we have the Family Party, first at *Crosby House*, and then at *Chelsea*, where *More* commenced building his House soon after his Return to Practice. Six Years of Retirement had done him no Harm; he rose rapidly in his Profession, found himself in the receipt of a large Income, in spite of a Disinterestedness which prevented his accepting a Retaining Fee in any Cause the Justice of which he was not fully convinced of; and, amid all his busy Moments, he found Time to continue the literary Works, and maintain the Correspondence with eminent Foreigners, which he had probably commenced during his Seclusion. His chief Correspondent was *Erasmus*, who, in those Days, when Penny-posts were not, retained a number of young Men to carry his Letters and receive their Answers, which were often in the Shape of Money. At length these two celebrated Men met by chance, each without knowing the other. *More* was calling on the Lord Mayor; *Erasmus* happened to have been shown the *Mansion House* Cellars, where he had been regaled with Ale and Oysters. On being introduced, merely as a Foreigner, to *More*, the following Colloquy ensued. "Whence come you?" "From the Regions " below." "What were they about there?" "Drink- " ing out of leather Jacks, and eating live Oysters."

More

More, after a moment's thought, exclaimed, "Either you must be *Erasmus* or the Devil." "Either you," returned *Erasmus*, "must be *More* or nothing."

More frankly made him free of his House, which *Erasmus* called "neither magnificent nor provocative of Envy, but handsome and commodious enough." The gay, approachable Manners of the young People, and their innocent Salutations when they met and parted, amused and pleased him. Here he accorded some of his Notice to their Tutor, Mr. *Gunnel*, who afterwards rose in the Church. To this excellent Man Sir *Thomas More* writes thus:—"I have received, my dear *Gunnel*, your Letters, such as they are wont to be, full of Elegance and Affection. Your Love for my Children I gather from your Letters; their Diligence from their own. I rejoice that *Bessy* has shown as much Modesty of Deportment in her Mother's Absence as she could have done in her Presence. Tell her that this delights me above all Things; for, much as I esteem Learning, which, when joined with Virtue, is worth all the Treasures of Kings; what doth the Fame of great Scholarship, apart from well regulated Conduct, bring us, except distinguished Infamy? Especially in Women, whom Men are ready enough to assail for their Knowledge, because it is uncommon, and casts a Reproach on their own Sluggishness. Among other notable Benefits which solid Learning bestows, I reckon this among the first, that we acquire it not for the mere sake of Praise or the Esteem of learned Men, but for its own true Value and Use. Thus have I spoken, my *Gunnel*, somewhat the more in respect of not coveting Vain-glory, because of those Words in your Letter wherein you deem that the high Quality of *Margaret's* Wit is not to be depressed, which, indeed, is
"mine

" mine own Opinion; but I think that they the most truly
 " depress and affront their Wit who accustom themselves
 " to practise it on vain and base Objects, rather than raise
 " their Minds by the Study and Approval of what is good
 " in itself. It mattereth not in Harvest Time whether the
 " Corn were sown by a Man or a Woman, and I see not
 " why Learning in like Manner may not equally agree
 " with both Sexes; for by it Reason is cultivated, and as a
 " Field, sown with wholesome Precepts, which bring forth
 " good Fruit. Even if the Soil of a Woman's Brain be of
 " its own Nature bad, and apter to bear Fern than Corn,
 " by which saying Men oft terrify Women from Learning,
 " I am of opinion that a Woman's Mind is, for that very
 " Reason, all the more in need of manure and good Hus-
 " bandry, that the Defect of Nature may be redressed."

In the same Vein writes this enlightened, affectionate
 Father to " his most dear Daughters, *Margaret, Elizabeth,*
 " and *Cecily*, and to *Margaret Giggs*, as dear to him as if she
 " were his own." To his beloved *Margaret* at a very early
 Age he thus expresses himself:—" I cannot tell you, most
 " dear *Margaret*, how grateful to me are your most delight-
 " ful Letters. While I was reading them there happened
 " to be with me that noble Youth, *Reginald Pole*; not so
 " ennobled, indeed, by Birth, as he is by Learning and all
 " kinds of Virtue. To him your Letter seemed a Miracle,
 " even before he was made aware how you were beset by
 " shortness of Time and other Molestations; and hardly
 " could he believe that you had had no Help from your
 " Master, till I told him seriously that you had not only no
 " Master in the House, but that also there was no Man
 " in it that had not more need of your Help in writing than
 " you of his."

Praise like this would stimulate a Mind like *Margaret's*

Q

rather

rather than inflate it with empty Vanity; he knew with whom he had to do. "I pray thee, *Meg*," he elsewhere says, "to let me know what your Studies just now are; for I declare to you that rather than suffer my Children to lose Ground, I would myself continue your Education to the loss of my worldly Estate, and the neglect of all other Cares and Businesses." "I will pass over, my sweetest Daughter, the delight your Letter gave me, to acquaint you with the Impression it made on a perfect Stranger. It happened, this Evening, that I was sitting with the Bishop of *Exeter*, a learned Man, and by general Consent allowed to be a sincere Man. Happening to take out of my Pocket a Paper which was to the Purpose we were talking of, I by chance pulled out there-with your Letter. The Handwriting pleasing him, he drew it from me, and looked at it, when, perceiving the Salutation to be a Woman's, he began eagerly to peruse it, Novelty inviting him thereunto. But when he had finished it, and found it was your Writing, which he could not credit till I had seriously affirmed it—why should I not report what he said upon it? Such a Letter! so good a Style! such pure *Latin*! so eloquent! so full of sweet Affection!—he was marvellously taken with it. When I perceived this, I brought forth an Oration of yours, and also some of your little Verses, which so pleased him, that every Look and Gesture of the Man, quite free from Exaggeration and Flattery, bewrayed that his Thoughts were more than Words could utter, though his Words, too, were to your great Praise; and forthwith he took from his Pocket a *Portugal* Piece, which I shall take care to inclose you herewith. I could not possibly shun the taking it, as he must needs send it to you in token of his dear Affection, though by all
" means

“ means I endeavoured to prevail on him to take it again,
 “ for I was afraid lest he should think I had contrived the
 “ Accident on purpose, and therefore I would not show
 “ him any of your Sisters’ Letters, lest he should send them
 “ Presents too ; but I thought within myself, it is doubtless
 “ a Pleasure to gratify the good Man in this. Write care-
 “ fully to him, therefore, and express your good Thanks.”

The Oration was, we believe, in answer to *Quintilian*, and she also translated *Eusebius* out of *Greek*. The good Bishop would hardly have sent a *Portugal* Piece to a Girl who was not of very tender Age, and yet *More* addresses her as a Woman, and a Woman of sense. In nothing, perhaps, are the Discrimination and Genius of Parents more discernible than in their knowing whom, and what, and how much they should encourage or repress. To show his Daughter’s Letters, and tell her of the Encomiums they received, was the Act either of a brave or a foolish Father. Nobody could call *More* foolish. There was such a singular Happiness in his Treatment of those around him that not one of even the inferior Members of his numerous Household turned out ill, and even his homely Wife’s rugged Temper was charmed from its Asperity, though he would laughingly tell her she was Penny wise and Pound foolish saving a Candle’s End, and spoiling a Velvet Gown. “ Tilley-valley,” she would reply to him, “ here sit you making Goslings in the Ashes. My Mother would often say to me, Better rule than be ruled.”

“ Truly then, good *Alice*,” was his Retort, “ you better her Teaching, for I never found you willing to be ruled yet. Are you not a jolly Master-woman ?”

It was one of his Sayings, that Souls in a separate State would think as meanly of the Bags of Gold they had hoarded in their Lifetime, as a Man advanced in Years
 would

would think of a Bag of Cherry-stones which he had hoarded when a Child.

When he saw any of the young Men of his Household dressing themselves fine in some uneasy Fashion, or stroking up their Hair to make themselves high Foreheads, he would coolly tell them that if GOD gave them not Hell he would do them great Injustice, for they were taking far more Pains to win it and to please the Devil than many even virtuous Men did to win Heaven and please GOD.

Another of his Sayings was, that GOD could not punish Man worse than if he should suffer everything to happen that every Man wished for. "Not only," said he, "doth Pleasure withdraw wicked Men from Prayer, but Affliction doth the same sometimes. Yet there is this difference, that Affliction doth sometimes wrest a short Prayer from the wickedest Man alive; but Pleasure withdraweth even one that is indifferent good from all prayer."

The public conduct of *More* as Chancellor is too well known here to need repetition. The death of his Father brought him a very small addition to his Estate, and Sir *John More's* House and Lands at *Gubbins*, in *Hertfordshire*, were settled on his last Wife for her life, and she survived the Chancellor. Sir *Thomas* has left it, under his own Hand, that the Amount of all his Revenues and Pensions, except what had been granted by Letters Patent of the King's Liberality, viz., the Manors of *Duckington*, *Frinchford*, and *Barley Park*, did not exceed fifty Pounds a Year: a rare Saying for one who had gone through so many public Offices! A Subscription of a thousand Pounds was made by the Bishops and Clergy, and offered to him in testimony of their Thankfulness to him for his polemical Writings; but he would in no wise accept it, nor permit it to be settled on his Wife or Children, saying he would sooner see it cast into the *Thames*.

Having

Having resigned the Great Seal he never busied himself in public Matters any more, but devoted the Interval that elapsed before his refusing the Oath of Supremacy, to Study, Prayer, and the preparation of his Mind for its approaching Conflict. He diminished his Establishment, finding other services for his Men, and disposing of his Children in Homes of their own. As he lay wakefully on his Pillow, his Wife was often aware that he was passing the long Hours of the Night in Prayers and Tears, instead of in Sleeping. The Strength which he needed, however, he obtained for the Seeking, for when the time of Action came, we never find him betraying the slightest Token of vacillation. On being summoned to *Lambeth*, to take the Oath, he requested to see the Form, which, when he had attentively read, he said that he would neither find fault with its Authors, nor would blame any Man that took it, but that, for his own part, he felt that he would not do so without Danger to his Soul. He was committed to the custody of the Abbot of *Westminster* for a few Days, during which time the King took it into private Deliberation how he should deal with his old Servant, and was inclined to let him off on his swearing not to divulge to any one whether he had taken the Oath of Supremacy or no; but the Enmity of the Queen caused this merciful Design to be abandoned, and, on the Oath being again tendered, and again declined, he was committed to the *Tower*. As he went thither, Sir *Richard Wingfield*, who had him in charge, observing that he wore a Gold Chain about his Neck, recommended him to take it off, and send it Home by some private Hand to his Family; but he calmly replied, "Nay, sir, that will I not, for if I were taken in the Field by mine Enemies, I would they should fare somewhat the better for me."

According

According to his Great-grandson, to whose Testimony we may or may not accord implicit Faith, *More* was tempted even by his beloved *Margaret* to yield his Conscience to the Dictates of Expediency, but to this he hearkened, no, not for a Moment; saying, that "for the last seven Years he had been diligently reading over all the Fathers, who, with one Consent, supported the Pope's Supremacy, and he saw not how one Member of the Church, as *England* was, could lawfully withdraw itself from the whole Body." Here we find the wise *More* arguing on false Premises, and adjudging the Church of *Rome* to be the Church of *Christ*, instead of one Member of it, as much so as the Church of *England*. But a conscientious Roman Catholic could hold no other Doctrine; and, while differing from him in Judgment, we cannot withhold our Admiration from the marvellous Constancy with which he supported a Point of Conscience. *Henry* the Eighth did more harm to the Cause of the Reformation by beheading *More* than by writing against *Luther*, for he furnished the Church of *Rome* with her purest Martyr.

The only Moment when his steadfast Composure was almost overcome, was when *Margaret Roper* rushed into his Arms on his Return to the *Tower* after his Condemnation:—

"Oh, what a Spectacle was this!" exclaims his Grandson, "to see a Woman of Nature shamefast, by Education modest, to express such excessive Grief as that Love should make her shake off all Fear and Shame; which doleful Sight, piercing the Hearts of all Beholders, how do you suppose it must have moved her Father's? Surely, his Affection and forcible Love would have daunted his Courage, if that a divine Spirit of Constancy had not enabled him to behold this most generous Woman, this most worthy Daughter, endowed with all good Gifts of Nature"

“ Nature, all Sparks of Piety, which are wont to be most acceptable to a loving Parent, pressing unto him at such a Time and Place, where no *man* could have had access, hanging about his Neck before he was aware of her, holding so fast by him as she could scarce be plucked off, not uttering any other Words than ‘Oh! my Father!’ What a Sword was this to his Heart! and at last, being drawn away by force, to run upon him again without any regard either of the Weapons wherewith he was compassed, or of the Modesty becoming her own Sex! What Comfort did he want! what Courage did he then stand in Need of! and yet he resisted all this most courageously, remitting nothing of his steadie Gravitie, speaking only what we have recited before, and desiring her to pray for him.”

It seems that, when the unhappy Daughter was borne off, *Margaret Giggs*, incited by her Example, rushed forward also into *More's* Arms, and received a last Embrace. After this tragic Scene, there is a little Bathos in the like approach of *Dorothy Collie*, a poor, humble Servant Maid, who loved her Master well in her simple way, and must needs kiss his Hand, and of whose demonstrative Attachment he afterwards said, with a benignant Smile, that it was very homely but very lovingly done. Perhaps this little Incident, artless and unlooked for as it was, had the good effect of withdrawing his Soul for a few Moments from the anguish of parting from his Child.

More's Wife was turned out of her House at *Chelsea* immediately after his Execution, and all her Goods were taken from her, “the King allotting her of his Mercy,” says her Descendant, “a Pension of twenty Pounds by the Year; a poor Allowance to maintain a Chancellor's Lady.”

The

The manner of *Margaret's* possessing herself of her Father's Head has been variously told, and it is not the only Incident connected with his sad End which his Friends, not superior to the Superstition of the Time, dressed up with Additions approaching to the supernatural.* The Partizans of a great and good Man betray

a

* A Writer in the "*Gentleman's Magazine*" for May, 1837, says:—

"In the Chancel of the Church (St. *Dunstan's, Canterbury*) is a Vault belonging to that Family (the *Ropers*), which, in newly paving the Chancel in 1835, was accidentally opened; and, wishing to ascertain whether Sir *Thomas More's* Skull were really there, I went down into the Vault, and found it still remaining in the place where it was seen many Years ago,—in a Niche in the Wall, in a leaden Box something of the Shape of a Bee-hive, open in the front, and with an iron Grating before it.* In this Vault were five Coffins, some of them belonging to the *Henshaw* Family: one, much decayed, with no Inscription to be traced on it.

"Opposite these Tombs is a beautiful Monument, erected by a Grandson of Sir *Thomas More*, sacred, as he calls it, '*Pietati et Parentibus.*' It has lately been cleansed from the Dust and Cobwebs of Ages, and now stands forth in all its former chaste and simple Beauty."

The Writer proceeds to wish that, in these Days of Restoration, the eastern Window of the Chancel might be ornamented with a Copy of *Holbein's* Likeness of Sir *Thomas More*, and the Side-lights be filled with the Coats of Arms of the different Branches of the Family.

* This Communication is enriched with a Woodcut representing the Skull in a kind of Helmet, portrayed with painful fidelity.

The

a want of Faith in his imperishable Qualities, when they seek to hasten and enhance his Fame by fabulous Marvels.

And yet I must wind up with a *Ghost Story*, most unexpectedly borne testimony to since writing the last paragraph. Near *Ewhurst*, in *Surrey*, is a very old, secluded, beautiful Country Seat, built in the Elizabethan Style, of red

The following is part of the Epitaph referred to:—

“*Sacrum Pietati et Parentibus*”

“*Thomas Roper, . . Thomæ Mori . . . ex filia Margareta Nepos.*”

“*Quid caro, quid sanguis, quid pulvis et umbra superbis?*

Quid lætare miser, vermibus esca satis?

Qui mundum immundum captas captaberis ipse,

Et qui cuncta cupis te brevis urna capit.

Pauca potest vivo mundus solatia ferre,

Nullaque post mortem commoda, damna potest.

Quæ damnant fugias, animam sic instrue vivens

Vivat in cælis sponsa beata Deo.

Mortuus hæc moneo moriturum: perge, memorque

Esto meæ mortis, sed magis esse tuæ.”

My Friend, Mrs. *George Frederick Young*, who was born in the *Ropers'* House at *Canterbury*, tells me that it was of singular Antiquity, full of queer Nooks, Corners, and Passages, with a sort of Dungeon below, that went by the Name of *Dick's Hole*, the access to which was so dangerous, that it at length was forbidden to descend the Staircase. The Coach-house and Harness-room were curiously antique; the Chapel had been converted into a Laundry, but retained its Gothic Windows. At length it became needful to rebuild the House, only the old Gateway of which remains. While the Workmen were busy, an old Gentleman in *Canterbury* sent to beg Mrs. *Young's* Father to dig in a particular

red Brick, and called *Banyards*. It is at present in the occupation of a venerable Clergyman and Magistrate. This Mansion, in the Time of *Henry* the Eighth, was the Residence of Sir *Edward Bray*, who was Constable of the *Tower* in the Year 1539, and whose Son married *Elizabeth*, the Daughter of *Margaret* and *William Roper*. Here, then, *Margaret* may probably have visited her Daughter; and, as she seems to have kept jealous ward over the Coffin containing her Father's Head till the day of her Death, when it was buried in the *Ropers' Vault*, in *St. Dunstan's Church, Canterbury*, the knowledge of her possession of so Ghastly a Relic may easily have given rise to a Report among the poor People of the Neighbourhood, that a restless Ghost haunted the long Gallery of *Banyards*. The Facts connected with the Legend have died away; the belief in the Ghost remains. While writing the above, I asked a Country-girl from *Ewhurst*, who happened to come into the room, if she knew *Banyards*. She said, "Oh, yes, her
" Father

cular part of the Garden, for that he had dreamed there was a Money-chest there. This Request was not attended to, and he sent a more urgent Message, saying his Dream had been repeated. A third time he dreamed, and renewed his Request, which at length was granted; and, curiously enough, a Chest *was* found, with a few Coins in it, chiefly of antiquarian value, which, accordingly, were given to an archæologist of the place. Here my Information ceases.

I will here add, once for all, that I have always been perfectly aware my pseudo-ancient Orthography has not been invariably such—had it been, it would have wearied the Reader past endurance! I have preferred giving only enough of it to have "no incongruity nor unnatural
" strangeness."

“Father used to work there; it was a beautiful old place.” “Had she ever heard of its being haunted?” “Yes; there were strange Noises frequently to be heard in the long Gallery, as of Men playing at Bowls; and—she did not know whether it were quite right to talk of such Things—but a Man still living, she believed, and still working on the Grounds, had once kept Watch in the House, all alone, and on looking through the Keyhole of the Gallery Door, had seen a Figure, white as Wool, pacing up and down, which melted away the Moment he opened the Door.” Furthermore, she did not believe much in Ghosts, and thought the House had of late Years been quite Quiet. There is a Distinction between authenticating a Ghost and a Ghost Story. Of all the Spirits that in *English History* have walked, there are few with whom one would more gladly have an hour’s Colloquy than with that of Sir *Thomas More*.

*“If from the Cerements of the silent Dead
Our long departed Friends could rise anew,
Why feel a horror, or conceive a dread,
To see again those Friends whom once we knew?”*

*“Oh! if the flinty Prison of the Grave
Can loose its Doors and let the Spirit free,
Why not return the Wise, the Just, the Brave,
And set once more the Pride of Ages free?”*

FINIS.

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