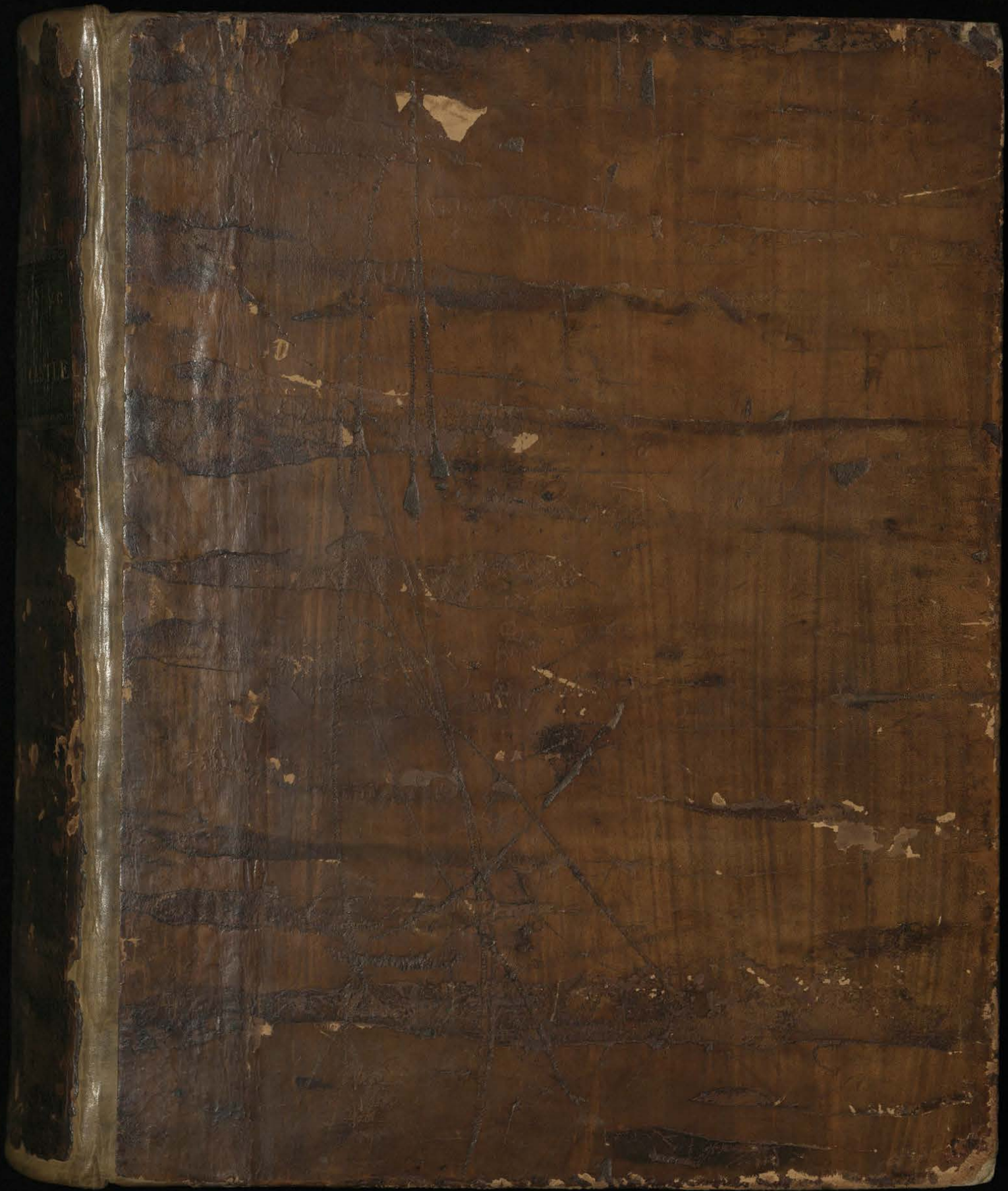

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F. VAUGHAN BINDER



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A Catalogue

of His Majesty's collection of Paintings in Windsor Castle, according to the present arrangement; with the measure of each Picture: together with Biographical, and Historical sketches, Illustrations, Anecdotes, &c &c. &c.

Also, some general remarks on Dress, at different periods of our History.

Likewise some particulars relative to the Funerals of Edward IV. Mary of York. Henry VI. Henry VIII. and Charles I.st

In two parts.

compiled by F. L. 1813.

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F. VAUGHAN BINDER

The numbers in the margin of the catalogue refer to the Pages in part the second.

N°. of pictures in the State Apparts.	213
Do. in the King's private Apparts	83
Do. in the Admirals Gallery	17
Do. in the Queen's Apparts	44
Total	357

SP
H6 1

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Part 1.st

A Catalogue of His Majesty's collection of Paintings in Windsor-Castle, according to the present arrangement; with the measure of each picture. - - - - - - - - - -

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S. VAUGHAN BINDER

	The Queens Guard Chamber.	Painted by	Feet	Inches	Feet	Inches
2	George Prince of Denmark; with a view of Shipping in the back ground, by	Dahl	10	4	by 9	3
		Vandeveldt.				
	The Queens Presence Chamber.					
4	Two Princesses of Brunswick; over the Doors.	only I in 1817	6	9	4	4
	Duke Albert of Saxony.	Rubens	12	1	8	11
5	King Charles the first. with his					
18	Queen; and two of their Children; viz., Prince Charles, and Princess Mary.	Vandyck.	12	1	8	10

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Presence Chamber continued.

		Painted by	Feet.	Inches.		Feet.	Inches.
23	King James the first.	Van Somer.	7	10	by	5	0
	King Charles the first on Horseback, with Mons.r de Saint Antoine holding his helmet. vide part 2.d page 17	Vandyck.	12	1		8	10

The Queen's Audience Chamber.

36	Ind.t Henry, Prince of Orange.	Honthorst.	6	10		4	3
	A Landscape.	Zuccarelli.	10	4		7	4
37	Prince Rupert. James Duke of York (1817)	Honthorst.	6	10		4	3
41	Ann, Dutchess of York.	Sr P. Lely.	6	8		4	4

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The Queens Audience Chamber, continued.

42 The Queen of James the first.
The Queen of Charles the first.
43 William Prince of Orange.
Isaac + Rebecca (1811)

The Ball Room.

45 The Duke of Hamilton.
Their R. H. the Princesses Mary.
Sophia and Amelia.
Judith + head of Holof 1817.
A Madona.
47 The Countess of Carlisle.
1817 Mans head by Gainsboro'

Painted by	Feet	Inches		Feet	Inches
Vansomer.	7	9	by	4	9
Vandyck.	6	9		4	3
Hontlorst.	6	11		4	3
Zuccarelli.	14			7	6
Hanneman.	4	3		3	4
Copley.	9	1		6	8
	5	6		3	5
Vandyck.	6	7		3	7

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The Ball Room, continued.

48 The Dutchess of Richmond.

49 A Landscape (The meeting of Isaac & Rebecca)

The Countess of Dorset. X

Madame de St. Croix.

Saint John.

The Queen, Prince of Wales, and Duke of York.

51 William Earl of Pembroke.

X Lady Frances Cranfield, daughter of Lionell Cranfield, Earl of Middlesex. wife of Richd. Sackville Earl of Dorset.

Painted by	Feet	Inches		Feet	Inches
Vandyck	6	0	by	4	5
Zuccarelli	14	0		7	6
After Vandyck	6	0		4	3
Vandyck	6	9		3	11
After Corregio	5	2		3	9
Ramsay (1617)					
Ramsey	8	1		5	3
Van Somer	4	4		3	2

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The Queen's Drawing Room.

		Painted by	Feet	Inches		Feet	Inches
	Judith, with the head of Holofornes.	Guido. (in Ball Room 1817)	6	3	by	6	0
52	Henry Howard, earl of Surry.		6	0		4	3
	A Magdalen.	Sir P. Lely. (in Ball room 1817)	5	11		5	0
56	Moses brought to Pharaoh's daughter.	Zuccarelli.	14	7		7	4
116	Lady Digby.	Vandyck.	6	11		5	1
	De Bray and his family.	De Bray,	5	6		5	3
118	Killegrew and Carew.	Vandyck.	4	7		4	3
	Six Landscapes.	Zuccarelli.					

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The Queen's old State Bedchamber.

	Painted by	Feet	Inches		Feet	Inches
Vulcan presenting the armour of Achilles to Thetis.	Andrea Balestra.	4	3	by	3	6
The infant Achilles presented to the Centaur.	Ditto.	4	3		3	6
Two Venetian views.	Carlo Veyries.	each 4	3		3	11
An Indian market.	Post.	1	11		1	8
Our Saviour, the Virgin, St. Luke, and Ignatius.	Tintoretto.	5	6		4	0
Titian, and a senator of Venice.	Titian.	3	0		2	8
A Magdalen by candle light.	Scalken.	1	8½		1	5
121 The continence of Scipio.	Sebas.n Ricci.	4	9		3	5
Cupid and Psyche.	Lazarino.	4	4		3	10
Two Venetian views.	Carlo Veyries.	each 4	3		3	11
The holy family.	School of Raphael.	4	4		4	4
An Italian market.	Bamboccio.	4	4		3	0

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Old state Bedchamber continued.

125 Czar. Peter the great; in State Bed Ch. 1817
with a view of shipping in the background by
Two views (North and South) of Windsor Castle.

130 A head of Fredk. 4th. Elector Palatine.
Charity.
The Campo Vaccino.

133 William Duke of Gloucester, son of
Queen Anne.

John Lacey (1817
Boscoted House (1817)
Singing by Candle light 1817

Painted by		Feet	Inchs		Feet	Inchs
Sr. Godfrey Knellar.		7	9	by	4	9
Van Diest.						
Vosterman.	each	2	9		1	9
Honthorst.		1	5		1	0½
Carlo Cignani.		5	3		4	0
Bamboccio.		4	4		3	0
Sir P. Lely.		4	9		2	10

Streater
Honthorst

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	The Beauties of the court of Cha. 2d. Same room.	Painted by	Feet	Inchs		Foot	Inchs
135	Lady Ossory, Mrs Lawson, 136 Mrs Knott. all by	Wissing.	each	4	0	by 3	3
136	Mrs Middleton, 137 Lady Denham, 137 Lady Whitmore	Sr P. Lely	each	4	0	3	3
137	Lady Biron.	Houseman		5	2	4	1
139	Lady Grammont, 140 Lady Rochester	Sr P. Lely	each	4	0	3	3
141	Lady Northumberland, 141 Lady Sunderland						
141	The Dutchesses of Richmond, 143 Cleveland & 145 Somerset.						
	Thirteen small Portraits of Ladies, who are thought to have lived about the same period.	Rafael.					
	after Vandyck and Lely						

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The Kings Dressing Room

146 James Duke of York.

Saint Sebastian.

147 The Angel appearing to the Shepherds

A Woman watering Flowers

150 A head of the Virgin.

A girl playing on the Virginal.

151 The Misers.

A Head

St Catherine

153 Our Saviour in the Garden

Painted by	Feet	Inchs		Feet	Inchs
Sir P. Lely	4	1	by	3	3
Guido.	1	10		1	6½
	1	9		1	9
Ger. Dow.	0	11		0	8½
Carlo Dolci	0	11		0	8½
Meyres VERMEER	2	5		2	1
Quintin Matsys.	3	9		3	2
Leo. da Vinci	1	9		1	5
	1	9½		1	9½

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The Kings Dressing Room continued.

Nymph and Satyr.

156 Ecce Homo.

157 William Prince of Orange

A Head

158 Erasmus

A Landscape (the Garden of Eden)

A Head

171 Luther

A Dutch Wake

Mary Princess of Orange

Saint John

Painted by	Feet	Inches		Feet	Inches
Albano	0	11½	by	0	8
Carlo Dolci.	0	11		0	8½
Wissing	4	1		3	3
Parmegiano	2	1		1	6
Geo. Penne.	1	11		1	6
Brughel	2	1		1	6½
Raphael	2	1		1	7
Holbein.	1	8		1	3
Brueghel	2	3		1	6½
Wissing	4	1		3	3
Carlo Maratti	2	1		1	8½

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Kings Dressing Room continued.

			Painted by	Feet	Inches	Feet	Inches
		A Head					
15		A Landscape	Dennar	1	4 by	1	0 ½
15	258	Our Saviour sitting at meat, in the house of Simon the Pharisee. a spirited sketch by	Swanevelt	2	0	1	8
15	261	Thomas. Duke of Norfolk.	Rubens	1	8	1	3 ½
	265	King Edward VI.	Holbein	2	7	2	8
		Saint Catherine	Ditto	3	6	2	8
17		A head	Correggio	2	0 ½	1	7 ½
		St. Peter delivered from Prison	Dennar	1	4	1	0 ½
	268	Anne Dutchess of York	Steenwick	2	1	1	6 ½
			Sir P Lely	4	1	3	3

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The Kings Closet.

			Painted by	Feet	Inch	Feet	Inch
1	270	Prince George of Denmark.	Sir G. Kneller.	4	1	by 3	3
15	X	A Bishop of Antwerp.	Vandyck.				
		James 2d. when Duke of York.	Rufael.	1	9	1	3
15	273	Holstoff. (a German Merchant.)					
	X	The virgin and child; man with a book &c &c					
		The Queen of King Charles the first.					
		A Head. (after Rembrandt)					
17		The Holy Family.					
		A Head					
		King Charles the second.					
	X	Peritl.ris et Revveren.mus Dominus Joannes Malderus: Episcopus Antwerpiensis.					

X The virgin holding the child. The three other figures are, St. Stephen – St. Ambrose with a book, and St. Martin in armour. The original picture (which is a large one) is by Titian; and is in the Apartments of the Master of Trinity College Dublin. as I have been recently informed by a gentleman belonging to that place. 1/2

					1
Gainsbro'	2	5	2	0	
Benvenuto Garofalo.	1	9½.	1	4½	
Rafael	1	9	1	3	

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The Kings Closet.

			Painted by	Feet	Inches		Just	Inches
1	270	Prince George of Denmark.	Sir G. Kneller.	4	1	by	3	3
15	X	A Bishop of Antwerp.	Vandyck.					
		James 2d. when Duke of York.	Rufael.	1	9		1	3
15	273	A [illegible]	Holbein.	2	0		1	6
	X	[illegible]		0	9		0	6½
		A Head. (after Rembrandt)	Vandyck	3	6		2	9
		The Holy Family.	Gainsbro'	2	5		2	0
		A Head	Benvenuto Garofalo.	1	9½.		1	4½
		King Charles the second.						
	X	Perill.ris et Reveren.mus Dominus Joannes Malderus: Episcopus Antwerpiensis.	Rufael	1	9		1	3

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The Kings Closet, continued.

A Head. Derick Born

The Virgin and Child.

274 Herodias' daughter with the Head of John the Baptist.

Our Saviour, St. John & the Virgin.

Saint Catherine,

282 Jacobs departure from Laban. (not in)

A Magdalen.

The Virgin teaching Christ to read.

283 Saint Paul.

A Head.

A Landscape.

Painted by	Feet	Inches		Feet	Inches
Holbein.	2	0	by	1	5
	9	0		0	6½
Carlo Dolci.	4	0		3	2
Guercino.	2	4		1	11
Guido.	3	2		2	8
Fillipa Laura.	4	0		3	2
Carlo Dolci.	3	9		3	0
Guercino.	2	5		1	10
Ditto.	2	0		1	7
Leo. da. Vinci.	2	0		1	6
Wovermans.	1	4½		1	3½

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The Kings Closet. continued.

Holy Family

			Painted by	Feet	Inch:		Foot	Inch:
1	325	Cleopatra.	School of Raphael	8½	8½	by	0	6
15		A Madona.	Guido.	3	8		3	1
		The Silence.	Ditto.	1	9½		1	4½
15		Saint Peter.	Annibal Carracci.	2	2		1	7½
	331	The Countess of Desmond.	Guercino.	2	0		1	7
		Horses, & a Farriers Shop.	Rembrandt.	2	0		1	7
1		Holy Family.	Wovermans.	1	4		1	2
	332	John Duke of Marlborough.	School of Raphael	0	10		0	7¾
				4	0		3	0

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	The Kings Old State Bed Chamber	Painted by	Feet	Inch^s		Feet	Inch^s
	Cupid shaving his bow.	Parmegiano.	5	8	by	3	5
	An Officer of the Pope's Guard.	Ditto.	3	2		2	7
	Emanuel Philibert. Duke of Savoy.	Sir. Antonio Moore.	3	7		3	0
	The King. in his Parliamentary Robes.	Gainsbro' Dupont.	7	9		4	9
	Prince Rupert.		3	3½		2	10
353	The Emperor Charles V.	after Titian.	3	7		3	0
	Charles the second, when a boy.	Vandyck.	4	11		4	3
354	The children of King Charles the first.	Ditto.	6	6		5	7
	Edward VI. when a child.	Holbein.	1	9½		1	5
356	Henry Duke of Gloucester a younger brother of King Charles the second.		4	11		4	2

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The Kings old State Bed Chamber. continued.

358 Queen Elizabeth, when Princess.

375 Charles the Seconds Queen.

Edward Duke of York. brother to His Majesty. in the habit of the order of the Garter.

Princess Mary. daughter of King James 2d. as Diana.

The Queen of King James the first.

Saint John.

Pass Eliz. when a child (187)

Painted by	Feet	Inches		Feet	Inches
	3	6	by	2	8.
Sir P. Lely.	4	0		3	3
Dance.	7	10		4	9
Sir P. Lely	3	11		3	2
Jansen.	3	7		2	9
after Corregio.	5	8		3	5

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The Kings Drawing Room

		Painted by	Feet	Inch		Feet	Inch
378	Saint Peter, 379 James, and 383 John.	Carravagio.	5	6	by	4	4
	The Holy Family.	Rubens.	8	0		7	0
395	A converted Chinese.	Sir G. Kneller.	6	10		4	9
	Augustus consulting a Sybil.	Pietro de Cortona.	8	10		8	8
396	Our Saviour before Pilate.	Schiavone.	5	1		4	5
	Venus attiring by the Graces.	Guido.	9	3		6	10
	Perseus and Andromeda.	Ditto.	9	3		6	10
404	The Wise mens Offering.	Luca Jordano.	8	1		6	1
410	Duns Scotus.	Spagnoletto.	5	6		5	4
411	The Battle of Nordlingen, with Portraits of Ferdinand the Cardinal Infant of Spain, and Count Tilly.	Rubens.	11	1		7	10

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The King's State Bed Chamber

A Portrait of a Man with a Dog.
412 Mary Dutchss of York.
The expulsion of heresy.
The Preceptor and Pupil.
The Apotheosis of the Princes Alfred and Octavius.
A Mathematician.
Samson and Dalilah.
Ann Dutchess of York.
A piece of Still Life.
422 Mary Queen of Scots.

The Beard. 1817
Will Boon 1817

Painted by	Feet	Inchs		Feet	Inchs
Vandyck	6	9	by	4	3
Sir P. Lely	4	1		3	5
Tintoretto	5	4		3	4
Basan	4	1		3	9½
West.	7	10		5	0
Spagnoletti.	4	2		3	4
Copied from Vandyck by Dance.	6	6		3	10
Sir P. Lely.	4	0		3	3
Kalf.	5	5		3	3
Jannette.	7	2		4	7

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The Kings Audience Chamber

	Painted by	Feet	Inch^{s}		Feet	Inch^{s}
The Surrender of Calais.		4	11	by	3	2.
Edward the Third entertaining his Prisoners at a Banquet.		4	11		3	2
Passage of the River before the Battle of Cressy.		4	11		4	6
King Edward, receiving his son, after the Battle		14	8		9	4
Saint George and the Dragon.		7	3		6	5
The Battle of Poictiers.		14	8		9	4
The consecration of the Statutes of the order of the Garter.		14	8		9	6
Queen Philippa, at the Battle of Nevills Cross.		4	11		3	2

The above are all by Mr West.

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The Kings Presence Chamber

Prometheus.

		Painted by	Feet	Inch.		Feet	Inch.
439	Charles the Second.	Young Palma.	5	11	by	5	1
455	James the Second (as Duke of York)	Sir P. Lely.	7	9		4	9
478	William the third.	Ditto.	7	9		4	9
471	Queen Mary.	Sr. G. Kneller.	7	9		4	9
492	Queen Anne.	Ditto.	7	9		4	9
498	George the First.	Copy. from Kneller.	6	10		4	7
504	Queen Caroline.	Sr. G. Kneller.	7	9		4	9
505	George the Second.	Zeeman.	7	9		4	9
	His Majesty. George III. } hot in 1817	Ditto.	7	9		4	9
	Her Majesty. }	Ramsay	7	9		4	9
		Ditto.	7	9		4	9

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The King's Guard Chamber.

		Painted by	Feet Inches	Feet Inches
513	Charles the Eleventh, of Sweden. Eight Battle pieces.	Wyck. Rugendas.	9 5	by 9 0
515	In front of the Organ or St. Geo. Hall is an original Portrait of Handell.	Hudson.		

1817 Admirals Room Belows Stairs

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Pictures in His Majesty's private Apartments.

Dining Room.

	Painted by	Feet Inches	Feet Inches
Seven Copies of the Cartoons.		4 6 by	3 6
A Landscape		2 11	3 3
Ruins		2 11	3 3
The present Archbishop of Canterbury, when Dean of Windsor, in the Mantle worn by him as Register of the Order of the Garter.	Hoppner	4 7	3 9

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The Council room.

Four fine Landscapes, of "Morning" "Noon" Evening" and "Night".

A Landscape.

La Castle Gondolfo. (the Popes Summer Palace)

Bishop of Winchester. (Dr. Thomas) who was Preceptor to the King.

King George the First.

Boy paring Fruit.

Assumption of the Virgin.

The flight to, and return from Egypt.

Bishop of Worcester. (Dr. Hurd)

Painted by.		Feet	Inch.		Feet	Inch.
Teniers.	each	3	11	by	2	11
		3	9		3	0
		4	3		3	2
Dance (a copy)		2	7		2	1
given to the King by Mr. Howe		4	1		3	3
Caravagio.		2	0		1	7
Basan.		2	1		1	9
Bolani.	each	1	7		1	0
Gainsbro'.						

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The Kings Closet.

		Painted by	Inch.	Inch.
H. R. H. Princess Mary				
A Landscape with Hawking.	(an Oval)		2 6 by 2 0	
A Ditto, with Fishermen.	(a ditto)	Wovermans.		
Troopers plundering.	(a ditto)	Ditto.		
Horses at the Manage	(a ditto.)	Ditto.		
A Battle piece.	(a ditto)	Ditto.		
A Skirmish.	(a ditto)	Ditto.		
A Landscape with figures	(a ditto.)	Burchorn.		
A Dutch Wake.	(a ditto)	Ditto.		
Her Majesty. with the Princess Royal in her arms	(large Oval)	Coates.	3 1	2 7
The Princess Charlotte of Wales.		Lawrance	2 6	2 0

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The King's Closet continued—

	Painted by	Feet	Inch[s]		Feet	Inch[s]
A piece with Grapes &c. left to the King. by the late Mrs Delany.						
H. R. H. the Duke of York (an Oval)	Mich[l] Ang[o] de Bataglio.	2	5	by	2	0
H R. H. the Princess Sophia.	Gainsborough.	0	11		0	9
Fifteen Portraits—Brunswick Family. ovals.		2	6		2	0
		1	4		1	0

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Small room adjoining, next the Library.

Saint John.

Man & Woman by Lamp light.

Our Saviour, St. John and the Virgin.

Man and Woman by Lamp light.

Nero depositing the Ashes of Britannicus.

A Dutch Cottage.

Holy Family.

A Ditto.

A Ditto.

The Princess Dowager of Wales.

Our Saviour and Saint John.

Painted by	Feet	Inches		Feet	Inches
Guido.	3	1	by	2	6
Ger.d Dow.	0	9½		0	7
Carlo Maratti.	1	6½		1	3
Ger.d Dow	0	8		0	6½
La Sour.	5	3		4	3
Teniers.	2	10		2	3
Cheval Liberi.	0	9		0	7½
School of Raphael.	1	2		0	10½
Ditto.	0	8½		0	6½
	2	2		1	7
Vandyck.	2	5		1	11

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Same room continued.

A Man Smoaking; and Woman.

Boors drinking. (an Oval)

An old Man reading.

A Physician.

The Salutation.

Two insides of Churches.

Playing at Bowls.

Frederik Prince of Wales.

King George the first.

A Landscape.

A Ditto with Boats.

A Landscape.

Painted by		Feet	Inchs		Feet	Inchs.
Meyries.		0	8	by	0	6½
Teniers		1	8		1	3
Von Kieup.		0	8		0	6
Elizabetha Serani.		3	3		2	7
Carlo Maratti.		2	3½		1	7½
Steenwick.	each	0	6		0	4
Teniers		1	8		1	3
		2	2		1	7
		2	5		2	0
Teniers		0	7		0	5
Breughell.		1	0		0	7
Teniers		0	7		0	5

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The same room continued.

A Landscape of the Holy Family — a reposo

A Landscape

King Charles the first, on a dun. Horse

A Landscape.

Bringing young children to Christ

Two pictures of the Seasons, over the door

Painted by	Feet	Inches		Feet	Inches
Van Uden.	2	8	by	1	11
Teniers.	1	6		1	1
Vandyck.	3	3		2	9
Breughell.	0	7½		0	5
	0	7		0	5½

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The Admirals Gallery

		Painted by	Feet	Inch^{s}		Feet	Inch^{s}
525	Sir William Penn.	Sir P. Lely.	3	6	by	2	5
526	The Earl of Sandwich.	Ditto.	3	6		2	5
527	Prince Rupert.	Ditto.	3	6		2	5
527	The Duke of Albemarle. (Genl Monk)	Ditto.	3	6		2	5
	Sir. Tho. Tiddyman.	Ditto.	3	6		2	5
528	Sir Joseph Jordan.	Ditto.	3	6		2	5
529	King Edward III.	Belcamp	6	8		3	10
530	Sir Jeremiah Smith.	Sr. P. Lely	3	6		2	5
531	Boscobel. (Cha. 2^{d}. in the Oak.)	Theater	6	11		4	5
534	Sir Wm. Bartlett. (Berkley)	Sr. P. Lely	3	6		2	5
534	Edward the Black Prince.	Belcamp	6	8		4	0

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Pictures in Her Majesty's private Apartments.

Waiting Room, next the Dining-Room

A Portrait.

A Boy with Puppies D. of.

Holy Family.

A Portrait.

Le Marquis del Guasto & Family.

554 King Henry the Eighth.

	Painted by	Feet Inches	Feet Inches
		2 7 by	2 6
	Murillo.	5 3	3 6
	after Raphael.	2 7	1 10½
		2 7.	2 1
	after Titian.	4 0	3 5
	Holbein.	3 0	2 5

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Waiting Room continued.

Lucretia.

Judith with Holofornes' Head.

Jupiter sucking a Goat.

A Head.

Adoration of the Shepherds.

A Head.

An Offering to Jupiter.

Painted by	Feet	Inch^{s}		Feet	Inch^{s}
	5	6	by	3	4
	5	6		3	5
	4	10		3	5
Carlo Cignani.	2	3		1	7
	3	3		2	9
Carlo Cignani.	2	3		1	7
	4	11		3	3

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Dining Room.

		Painted by	Feet	Inches		Feet	Inches
	Her Majesty, & the Princess Royal.	West.	7	10	by	5	4
	The Prince of Wales, Dukes of York, Clarence and Kent.	Ditto.	7	11		5.	5
	The Duke of Cumberland, with the Princesses Mary & Sophia.	Ditto	7	11		4	10
	The Dukes of Cambridge, & Sussex, with the Princesses Augusta, and Elizabeth, Prince Alfred & Prin Octavius Saint Joseph.	Ditto	6	8		5	5
		Ditto.	3	3		2	5
566	Saint Charles de Boromeo.	Ditto.	3	3		2	5

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Dining Room.

	Her Majesty, & the Princess Royal.	Painted by	Feet	Inches	Feet	Inches
	The Prince of Wales, Dukes of York, Clarence and Kent.	West.	7	10	by 5	4
	The Duke of Cumberland, with the Princesses Mary & Sophia.	Ditto.	7	11	5.	5
	The Dukes of Cambridge, & Sussex, with the Princesses Augusta, and Elizabeth. Prince Alfred & Prince Octavius.	Ditto	7	11	4	10
	Saint Joseph.	Ditto	6	8	5	5
566	Saint Charles de Boromeo.	Ditto.	3	3	2	5
		Ditto.	3	3	2	5

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The Saloon.

	Painted by	Feet	Inch^s		Feet	Inch^s
Singing by Candlelight. (in 1817 in Qu. Old State [illegible]	Honthorst.	5	7	by	5	3½
A Bohemian Family. in 1817	Pardinioni.	5	6		5	7½
St. Peters denial of Christ.	West.	4	1		4	1
Ten Heads.	Fetti. each	3	6		2	5

Coffee Room

Thirteen Flower pieces.	Baptist.					

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Part 2d.

Biographical, and Historical Sketches.
Illustrations, Anecdotes, &c. &c. &c.
Also, some general remarks on Dress,
at different periods of our History;
together with some particulars relative
to the Funerals of Edward IV. Mary,
of York, Henry VI. Henry VIII. and
Charles I.

compiled by F. L. 1813.

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Prince George of Denmark.

Born at Copenhagen in April 1653.
by his long residence in Britain becam
in every respect naturalized; forsaking
James 2d. he steadily adhered to the Revo
lution, and the Protestant interest.

He never interfered in matters
of state; but Queen Anne placed
him at the head of the Navy, as
he had been bred to the sea-servic

He seemed to wish for more pow
er in his high office; but it being a
situation not altogether suited to his
talents, no great event marked his
administration of it. He had all the

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hereditary valour of his ancestors. and had rescued his brother Christian V. from imminent danger, in an engagement between the Danish and Swedish armies. during the war in Ireland, he was remarkable for bravery; and though not a hero, for steady courage he could not be excelled. In the cabinet he did not shine with brilliancy; he had good but not first rate abilities. In politics he inclined to the Tories, partly from gratitude, as they had voted him £100,000. per annum, in case he survived his royal consort. in his private life

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he was extreemly amiable, and he had not a personal enemy. He patronized the fine arts, and was a judge of the merits of painters and engravers. he loved the social board, and the pleasures of the bottle. He seems to have been as true to the Queen, as she was to him. he died Oct. 2d. 1708. and was buried in Charles 2ds. Vault in which are the bodies of King William and Queen Mary, & Queen Anne.

Nobles con. Grangers Biog. Hist.

F. Dorothea, and her sister, daughters of Henry Julius, Duke of Brunswick Lunenburgh. Anno Dom. 1609.

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King Charles the first. to whom
his sufferings, and the cause in which they
endured, have given the appellation of "the
Martyr" was born Anno. 1600 in Scotland.
of which country his Father James VI was
then King. His mother was Anne the
daughter of the King of Denmark. James
soon after the birth of Charles, succeeded
to the throne of England, and upon the death
of Prince Henry in 1612. Charles became
Prince of Wales. his youth was modest and
decent, and he is scarcely to be traced on
the public scene, till the persuasion of
his father's favourite the Duke of Buckingham
1623 to make a romantic journey to Spain,

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for the purpose of paying his court in
person to the Infanta, between whom and
himself, a marriage had for some years
been negotiating; this journey, however from
the arrogance of Buckingham terminated in
a breach of the Spanish match. and the
prince was soon after married to the princess
Henrietta Maria, daughter to Henry IV.
of France. in March 1625 Charles, was
by the death of his father, seated on the
English throne. this unhappy prince
carried the regal power, to an enormous
height, at a conjuncture very unfavourable
to despotism; the republican part of the
constitution in its turn made as large

encroachments upon Monarchy. Hence a violent struggle between Liberty and prerogative, occasioned one of the calamitous wars in the history of the country.

In ecclesiastical affairs, Charles unfortunately trusted to Laud, then Bishop of London, a man whose learning, piety, and morals, were debased by puerile superstition, and a violent and intolerant zeal. Prompted partly by policy, partly by bigotry, Charles had from the beginning of his reign, been attempting to introduce into the church of Scotland an hierarchal discipline, similar to that of England, and he now by his own authority imposed upon them a Liturgy, copied from the English.

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The first attempt to introduce this innovation was attended by the most violent tumults, and its consequence was, the formation of the famous Covenant in 1638. by which all classes of people mutually engaged to stand by each other in defence of their religion.

The military transactions of this period enter so little into the personal character of the King, that a slight sketch of them will be sufficient. - The first action of consequence, was the battle of Edge-hill, at which the King was present, but not as commander: it proved indecisive; but soon after the King was strong enough to make a near approach to London. and fill the capital with alarm. He then retired to Oxford. which

became his head-quarters, and during the winter some negotiations for peace were carried on, but without effect. in the west of England, the first and second campaigns were very successful to the royal party. The King in person besieged Gloucester in 1643. but he was obliged to raise the siege at the approach of the Earl of Essex. This brought on the first battle of Newbury. in which both sides claimed the victory. in the North, the successes of each were nearly balanced. but the cause of the Parliament was a great gainer, by the co-operation of the Scots, who marched a great army into Yorkshire. on the other hand, a pacification with the Irish rebels

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had given the Kings governors in that county
by an opportunity of sending to his aid
some of their troops, together with a body of
Irish papists. from whom he derived more
odium than service. The first severe
blow to the Kings cause was the entire
defeat of his northern army at Marston
moor. in 1644. chiefly in consequence of
the skill and valour of Oliver Cromwell.
York, fell soon after, and the whole of that
part of the kingdom was lost to the royal
cause. The success of the Kings Generals
in the west, did not compensate this loss.
under these circumstances, he willingly
renewed negotiations for peace. but the
parliament demanding the abolition of

episcopacy, neither his conscience nor policy, would suffer him to comply.

The succeeding year, completed the ruin of the King's affairs.

On June the 14th was fought the battle of Naseby, in Northamptonshire in which the King himself, with Prince Rupert, and Sir Marmaduke Langdale commanded, against the Generals Fairfax Cromwell, and Ireton. — The field was well disputed, and Charles performed the part, both of a General and a Soldier, but the action ended in his entire defeat. with the loss of all his Artillery, baggage, private cabinet and a great number of prisoners; thenceforth a series of disasters attended his arms

through the Kingdom. His troops in the West, were forced to surrender, and he himself, was obliged to return to Oxford as the last place of refuge.

On the approach of Fairfax to this city the King took the resolution of throwing himself into the Lands of the Scottish Army at Newark; this design he put in execution; and was received by the commanders with respect; but was put under a guard as a prisoner. conditions were now offered to the King. but such as it were impossible for him to comply with; and in the mean time a bargain was made with the Scotts; by which, on payment of a large sum of money, (£200.000) as pretended arrears

to their army, they surrendered him to the
parliamentary commissioners, who carried
him to Holmsby-house in Northamptonshire.
where he was kept in rigorous custody.
two parties, now began to shew themselves
among the victors, the parliament and the
army. and it was of importance to each
to have possession of the kings person.
a detatchment of the army, coming suddenly
to Holmby, obliged the king to accompany
them to the general rendezvous. and he was
taken to their head quarters at Reading.
he was afterwards removed to Hampton-
court where new proposals were made
to him from the parliament. he lived

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with somewhat of royal dignity, was allowed the access of his friends and Chaplains, and several interviews with those of his Children remained in the Kingdom, at length the King took the fatal measure of making his escape from his present place of custody. with a small attendance he proceeded to the southern coast. Where he was led to expect a small Ship would be in waiting, as it did not appear, he crossed over into the Isle of Wight. where he fell into the hands of Col. Hammond the Governor, by whom he was lodged in Carisbrook Castle, and thus exchanged a more for a less eligible prison. After remaining there for a considerable time he was brought to Hurst Castle, from whence he

conducted to London, and stripped of all ensigns of Royalty. and on January 20. 1649 the high court of justice (as it was called) began to sit. K Charles's behaviour was manly, and dignified. Sometimes when brought before the court, did he decline its authority. at length the court resolved to proceed to hear evidence against him. and on the proof that he had appeared in arms against the parliaments forces sentence of death was pronounced upon him. he passed the three days of interval between condemnation and execution, in religious exercises, and in tender interviews with his children and friends. on the 30th. of January, he was led to the scaffold, erected against the banqueting house.

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Whitehall, and thereafter addressing the people, with all the composure of conscious innocence, he pronounced a short ejaculation, laid his head on the block, and received the fatal stroke. He died in the 49th year of his age. by his Queen with whom he lived for the most part in the tenderest union. He had six children.

If we consider Charles as a man we must in some instances give him up to censure. if as an accomplished person, we admire him; if as a master, a father, or a husband, we esteem and love him, if as a man who bore his misfortune with magnanimity and resignation we pity and respect him. he would have

a much better figure in private life, than he did upon a throne.

As omens, however founded upon or connected with superstition and credulity, have, in almost every age, had some influence upon great minds, and great events, I shall mention the following, as relative to my subject. Carte, in his "Life of the Duke of Ormond," informs us, that when the bust of Charles the first, by Bernini was carried to the king's house at Chelsea, his majesty with a train of nobility went to take a view of it, and that, "as they were viewing it, an hawk flew over their heads "with a partridge in his claws, which he had wounded to death: "some of the partridges blood fell on the neck of the statue, where it always remained, without being wiped off. &c" Granger.

Among the numerous pictures, and prints of K. Charles I. I have scarce seen one that is not like him; which I impute to that peculiarity of aspect which struck Bernini when he saw his portrait, and which he called "unfortunate." I knew a man who could carve his likeness on the head of a stick, that could never hit the features of any other person. Ibid.

De Piles tells us, that he saw a bust of Charles in wax, done by the celebrated blind sculptor of Cambassi in Tuscany, and that it was very like. As this man was suspected to be an impostor, the duke of Braccians obliged him to make his head in a dark cellar, and he executed it with his usual success.

The following passage is at the conclusion of Lilly the astrologer's "Life of Charles I.st" "King Charles being dead, and some foolish "citizens going a whoring after his picture, or image, formerly set "up at the Old Exchange, the parliament made bold to take "it down, and to engrave in its place these words; "Exit "Tyrannus Regum ultimus, Anno Libertatis Anglia "restituta primo, Anno Dom. 1648. Jan. 30. For my part "I do believe he was not the worst, but the most unfortunate of "kings."

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Whitehall, and thereafter addressing the
people, with all the composure of conscious

a much better figure in private life, than
he did upon a Throne.

The person holding King Charles' Helmet
in the Equestrian picture of His Monarch, and
commonly called the Duke d'Epernon, is Monsr.
de St. Antoine. In the memoirs of the Duke
de Sully, it appears that Monsr. de St. Antoine
Knight of Malta, equerry to the King of France
was sent to England by that Monarch, with Six
Horses, as a present to Chas. 1st. He had been chief
Equerry to Prince Henry, and led a mourning
Horse at his Funeral. The badge of the order
on St. Antoines breast, which some have taken
for that of the Saint Esprit. has occasioned this

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mistake. but the Crofs of this order is now
without the Dove.

Hymns Hist. Eng; and Granger's Bi

Queen Henrietta Maria.

Though the beauty and spirit of this amia-
ble princess merited all the tenderness
which the King her husband had for her;
yet her judgment by no means deserved the
deference which he paid to it. She was
quick in her resentments, and rash in her
resolves; and frequently precipitated that
unfortunate monarch into such measures,
as his natural prudence and moderation

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would have carefully declined.

Whoever sees her charming Portrait at Windsor (a half length by Vandyck) will cease to admire at her great influence over the King. ——— She appeared as a Spectator, at the coronation of the King her husband, as her bigotry would not permit her to be present at our Church Service and ~~that~~ ceremonies used on that occasion. it was demanded to have the solemnity performed by the bishops of her own religion —— This unhappy Princess, who was daughter of Henry the great of France, and inherited much of her Fathers spirit, was in such distress, that she and her infant daughter, were obliged to lay in bed, in their room at the Palace

of the Louvre in Paris, as they could not procure wood to make their fire with.

The celebrated Omer Talon in his memo[illegible] says "Le Mercredi 13th Janvier 1643. La Rei[illegible] d'Angleterre logée dans le Louvre, and reduite a la derniere extremite, demand[illegible] secours au Parlement de Paris, qui lui ordonne 2000 Livres pour la subsistence."

Madame de Bavire in her Lett[illegible] says, "Charles 1st. Widow made a clandestine marriage with her Cheval.r d. honeur. Lord St. Al[illegible] who treated her extreemly ill, so that while she had not a Faggot to warm herself with he had in his appartments a good Fire and sumptous table. he never gave the Queen a kind word, and when she spoke to him, he used to say, "What does the Woman say?"

The Queen Mother returned to England in 1660. after an absence of about 19. years. She declared, upon her re-entring Somerset-House, "That if she had known the temper of the English some years past, as well as she did then, she had never been obliged to leave that house." She exerted herself with her usual vehemence against the marriage of the Duke of York with Ann Hyde, which she was determined to prevent or annul. She also expressed the strongest dislike to those ministers, who had the greatest share of the royal confidence and favour. On a sudden she appeared to be reconciled to the match, and to acquiesce in the ministry. This was imputed to a soothing, or more properly, to an intimidating letter, sent her by Cardinal Mazarine. upon the breaking out of the plague in 1665. she retired to France

when she died in August 1669. in the 60th
year of her age.

The funeral oration at her interment
in the church of St. Denis, was spoken by Father
Senault, who in his discourse imputed the
troubles of Charles 1st. to his infidelity;
this gave such offence to Sir Leoline Jenkins
then ambassador in France, that he on this
occasion, expostulated with Father Senault
who alleged in his excuse, that he had used
this word as less choquant than heresy.

King James the first.

"of England, and sext of Scotlande, a gude,

[illegible] King of England. Scotland. France
and Irelande. and this yeir. 1603. is the first
"of his reign in England. &c. and the 37 yeir
"of his reign in Scotland." Inscription on a
Print.

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when she died in August 1669. in the 60th
year of her age.

"A little after the Funeral of Queen
" Elizabethe, my Ladye and a greate deale
" of other companie went downe to North-Stan
" and from thence we went to Tibbals to see
" the Kynge; who used my mother and aunt
" very graciously: but we all saw a greate
" change between the fashion of the Court
" as it was nowe, and that of the Queen's;
" for we were all lowzy, sitting in Sir Tho.
" Erskin's chamber."

Memoirs of the Countess of Dorset
at the end of this book.

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King James the first.

"of England, and sext of Scotlande, a gude,
"godlie, and learned prince, succeeded to
"his mother, in the yeare of the worlde
"5537. yeire of Christ 1567. and now
"is his cosinge of blessed memorie Elisabeth,
"~~last~~ lait quieine of England, in the yeire
"of the worlde 5563. in the yeire of Christ,
"1603. He married Anna, daughter of Fred.k
"the 2d. King of Denmarke. &c. and Sophia Ul-
"ricus. the Duke of Mekelburgh his only daugt-
"ter; who has born unto him alreadie Henrie
"Frederik, the prince. the 19. Feb.r 1593. Charles
"Duke of Rosay. 19. Nov.r 1600. and heis now
"present the King of England. Scotland. France
"and Irelande. and this yeir. 1603. is the first
"of his reign in England. &c. and the 37 yeir
"of his reign in Scotland." Inscription on a Print.

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James the first of England and Sixth of Scotland, was the son of Mary Queen of Scots, by her cousin Henry Lord Darnley. He was born in the Castle of Edinburgh in June 1566. at the unfortunate period, when his mother was at open variance with her husband, and had begun to fix her affections on the earl of Bothwell.

In the stormy and disgraceful times which followed, the infant prince was committed to the charge of the earl of Mar. who with true fidelity kept him out of the hands of Bothwell. when Mary was reduced in 1567. to resign the royal authority. James was solemnly crowned at Stirling. and thence all publick acts ran in his name. he was placed under the tuition of the celebrated Buchanan. and other masters. his progress in school learning was rapid. and appeared to give a favourable presage of his talents for government. but a

his character opened, an instability and weakness of temper was manifest, which rendered him like many of his predecessors an easy prey to flatterers, and nourished that propensity to favouritism which marked his whole reign.

Though James had been induced to treat his mother irreverently, and had never known enough of maternal caresses to contract a filial affection, yet when her life appeared in imminent danger, from the sentence pronounced against her by the English judicature, he felt himself bound in honour to interpose; and wrote a warm and menacing letter to Elizabeth on the occasion. When he learned the fatal catastrophe, he rejected with indignation the hypocritical excuses of Elizabeth. and seemed to prepare for immediate hostilities. but some cool reflection on the inadequacy of his means, and the necessity of keeping on good terms with England, in order to

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secure his succession to its Crown, of which he was the presumptive heir. gradually sp[illegible]tened his anger. and induced him to resume friendly correspondence with the English Cour[illegible]

In 1589 James married Anne the seco[illegible] daughter of Fred^k. 2^d. King of Denmark. after some tedious negotiations, the princess had put to sea in order to come to her royal consort, but was drove back to Norway by a storm. James, with an ardour and spirit which were foreign to his usual character, sailed in quest of her, and consummated the marriage at Upslo. he afterwards passed the winter in a series of feasting and amusements at Copenhagen.

As Elizabeth advanced in years, the the English nation began to look with mo[illegible] and more confidence to James, as their

future King, and many persons of consequence held a secret correspondence with him. Her jealousy of a successor, continued to the last, and it was not till a short time before she expired, which was in March 1603. That she declared the King of Scotland, the heir to her crown. His proclamation as King of England immediately followed her death, and without a shadow of opposition he took possession of this noble inheritance.

Although James had in Scotland distinguished himself by lenity to the Roman catholics, yet those of that religion in England were so much disappointed in their expectations of his favour, that some zealots among them laid a plot of a more horrid and atrocious kind than can easily be paralleled in the annals of history. This was to blow up the

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house of Lords, at the first meeting of the
parliament. and with it, the King, Queen,
and Prince of Wales, with all the principal
nobility and gentry of the kingdom. and the
to set upon the throne, the young princess Eli-
zabeth. and establish the Catholic religion.
such was the secrecy with which this conspi-
racy was conducted, that it was discovered
only the eve of the designed execution; Nov.
1605. a letter written in mysterious terms
to Lord Monteagle. to warn him against at-
tendance in parliament on that day, is said
to have led the sagacity of James to a suspi-
cion of the nature of the plot—

An attempt to effect an union between
England and Scotland, was, though favoured
by the King, rendered abortive, through the
prejudices of the English parliament

In 1612 he lost his eldest son. Henry. a prince just advancing to manhood, whose qualities rendered him the hope and darling of the nation. Arms, literature and business engaged the attention of this excellent young prince. The dignity of his behaviour and his manly virtues, were respected by every rank and order of men. Though he was snatched away in the early prime of life, he had the felicity to die in the height of his popularity, and fame. and before he had experienced any of the miseries which awaited the royal family. it is remarkable that the King who thought himself eclipsed by the splendor of his character, ordered that no mourning should be worn for him. The suspicion of his being poisoned is fully refuted by Sir Theodore Mayerne. who proves it to have been a putrid fever.

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No circumstance of James's reign was more un
pular than the treatment of the celebrated Sir W
ter Raleigh. Soon after the King's accession he
been involved in a conspiracy, for which he had b
capitally condemned. but respited; and duri
thirteen years was kept a prisoner in the To
Prince Henry, who greatly admired him, used
say "no king but my father, would keep su
a bird in a cage". in ~~1603~~ 1615. he obtained
release from prison, but the King refused to g
him a pardon or his former sentence. He w
now instered to fit out an expedition, under
royal commission, for the purpose of trade a
discovery, with which he proceeded to Guian
The result was, that the Spanish Town of St. Th
was attacked, and burnt to the ground. Wh
Raleigh returned, great complaint was ma

of this act of hostility. by the Spanish Ambassador, Gondemar— in consequence of which James was induced to order him to be executed October 1618. upon his former sentence.
although much may be urged, respecting the misconduct of Raleigh, who with all his great qualities, was a man of very lax principles, yet it was thought an act of tyranny, to put him to death, on a sentence passed so many years before, and which appeared to be virtually repealed by the command which had been conferred upon him. and James was supposed to have been more influenced by the threats and promises of the Spanish court, than by regard to justice— various dissentions with his parliament, which rose in its pretensions in proportion to his weakness. embittered the

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latter part of his reign and prepared dreadful
consequences for his successor.

In 1625. the King was seized with an intermitting fever, of which he died in March, the same year. in the 59th of his age, and having reigned over England 22 years and over Scotland his whole life. He left no other issue but his son Charles, and his daughter Elizabeth. Though many princes have been inferior to James, in good intentions, and in abilities, few have left a less respected name. His learning degenerated into pedantry and prejudice. He received in his lifetime a great deal of adulation on account of his literary accomplishments, as he was not only an encourager of learning but an author. He is unfortunately remembered for being a zealous advocate for the doctrine of witchcraft and demoniacal possession

his character with posterity, is that
of a solemn trifler; and a kind of ridicule
is attached to his very name.

Robertsons Hist. Scot. Humes Hist. Eng.

Sir Kenelm Digby, imputes the strong aversion
K. James had to a drawn sword, to the fright
his mother had, during her pregnancy, at the
sight of the swords with which Rizzio her
Secretary, was assassinated in her presence.
"Hence it came (says Sir Kenelm) that his son
"King James, had such an aversion all his
"lifetime to a naked sword, that he could
"not see one, without a great emotion of the
"Spirits, although, otherwise courageous enough.
"yet he could not master his passions in
"this particular. I remember, when he

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"dubbed me Knight, in the ceremony of pu"
"the point of a naked sword upon my shoulder, "
"could not endure to look on its but turned "
"face another way; insomuch. that in lieu "
"touching my shoulder, he had almost thrust"
"point into my eyes. had not the Duke of"
" Buckingham guided his hand aright"

Sr. Anthony Weldon says that "he natu"
"loved not the sight of a Soldier, or any valia"
"man".

King James wrote a book again
the use of Tobacco, which he called "a lo
"terblast to tobacco"

He said" Tobacco was the lively im
"and pattern of hell. for that it had by a
"sion, in it, all the parts and vices of the w

whereby hell may be gained. to wit. first it
was a smoak. so are all the vanities of the
world. 2dly it delighteth those who take it.
so do all the pleasures of the world delight the
men of the
world. 3dly it maketh men drunken and
light in the head. so do the vanities of the
world. 4thly he that taketh Tobacco, saith he
cannot leave it, it doth so bewitch him,
even so the pleasures of the world, men loath to
leave them, it doth so bewitch them. and further,
it is like hell in the very substance of it. for
it is a stinking loathsome thing and so is hell."
and his Majesty farther said, were he to invite
the Devil to a dinner, he should have three
dishes. first a Pig, secondly a poll of Ling,
and mustard; and lastly a pipe of Tobacco for
a digestive.

King James's works

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Frederick Henry. son of William the first. prince of Orange, and brother to prince Maurice, succeeded latter (who was never married) in his command in the Low countries.

He was in every respect worthy of his illustrious house; and was inferior to his brother Maurice, only in the number of his victories. he was particularly remarkable for gaining several important conquests, with the loss of few men. and was called "the father of his soldiers" he dies at the Hague the 14th March. 1647. Wm the second prince of Orange, of that name, was his son, and the 3d. of England, his grandson.

Granger's Biog. Hist.

Prince Rupert. son of Frederick, King of Bohemia, by Elizabeth, daughter of King James the first; came over from Holland, to the assistance of the King (Cha.I.) his uncle, about the time of his erecting the royal standard at Nottingham. He possessed in a high degree, that kind of courage which is better to attack, than defend: and is less adapted to the land service, than the sea. where precipitate valour is in its element. He seldom engaged but he gained the advantage, which he generally lost, by pursuing it too far. he was better qualified to storm a Citadel, or even mount a breach, than patiently to sustain a seige; and would have furnished an excellent hand to a

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General of a cooler head. He surrende
the city of Bristol to S^r. Tho. Fairfax, almo
as soon as he appeared before it. upon whi
the King deprived him of all his commissio
In the reign of Charles 2^d. he comanded th
Fleet in conjunction with the Duke of Alb
marle (Monke) — in 1666, and also in
1673 when the Dutch were defeated.

His courage in this war, is mentioned wi
high encomiums by our Poets. and Historian
but all these he richly deserved. It was in
deed so great, that it could scarce be exagge
ted. In the last Dutch war, he seemed to
retain all the activity and fire of his youth
and beat the enemy in several engagemen
he was succeeded in his command of Vice

Admiral, by the Duke of Grafton 1682.
Sir Prince, is celebrated for the invention of
mezzotinto. of which he is said to have taken
the hint from a soldier scraping his rusty
firelock. It is also said, that the first print
ever publishes (of this kind) was done by ~~the~~
his Highness; it may be seen in the first
edition of Evelyns "Sculptura" The secret
is said to have been soon after discovered by
Sherwin. the engraver, who made use of a
loaded file for laying the ground: The Prince
upon sight of ~~this~~ one of his prints, suspected
that his servant had lent him his tool, which
was a channelled roller. but upon receiving
full satisfaction to the contrary; he made him
a present of it. the roller was afterwards laid

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aside, and an instrument with a crenelle
edge, in shape like a shoemakers cutting
knife, was used instead of it. The glass dro
invented by him are well known. He also
invented a metal called by his name, in w
guns were cast. and contrived an excell
method of boring them, for which purpose a
water mill was erected at Hackney-mar
to the great detriment of the undertaker, a
the secret died with the illustrious inventor
He communicated to Christopher Kirby,
secret of tempering the best fish-hooks ma
in England.

Grangers Biog. Hist.

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Anne Dutchess of York. was the elder of the two daughters of the Lord-chancellor Clarendon. She possessed, together with a large portion of her father's understanding, the beauty and accomplishments of her own sex, in an extraordinary degree.

She had a dignity in her behaviour, which was by some, who regarded her as Anne Boyle, rather than the Dutchess of York mistaken for haughtiness. she sometimes amused herself with writing; and made a considerable progress in the life of the Duke her husband. which she showed to Dr. Burnett, in MS. but the work was never finished. her misconduct, before she was Dutchess of York, was amply atoned for by her conduct afterwards. ob. 31 March 1671.

Grangers Biog. Hist

Anne of Denmark. wife of King James the first.

"Anna daughter to that nobil prince of
"worthie memorie, Fred^k. the 2^d. Kinge of
"Denmarke &c. marijt unto James the
"in the yeire of Christe, 1560. who hath bo
"unto him alreadie fyve childern. The Lord
"merrie indew thame and their posterity, within
"measure of his grace, that not onlie the kirke
"Christe, in thair dominions, but also in whole Eur
"may finde a blossinge in thaire happie govern
"Amen" Inscription on an old Print —

Anne of Denmark was only illustrious, as she was a Queen. The was nothing above mediocrity in any cu cumstance of her character.

Granger's Biog. Hist.

William, Prince of Orange,
father of King William. This young
Prince, before he was fifteen years of age,
was married to Mary, eldest daughter of
King Charles I.st who was then in her eleventh year.
The marriage was celebrated at St. James's the
2d of Feb.y 1640-1. He succeeded his father
in all his honours and commands. The 23d Jan.y
1648. he was a man of courage, ambition, and
enterprize: and there is great reason to believe
that he intended to make himself absolute.
He actually made an attempt to seize
Amsterdam; but he did not succeed. He
died of the small pox, the 6.th Nov.r 1650 in the
24.th year of his age. It was surmised
that the chagrin, occasioned by his disap-
pointment, contributed to his death.

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his posthumous son, William, did not
only preserve the republic of Holland
but delivered Great Britain from arb
trary power, and made a noble and
effectual stand against the danger
ambition of France, which threaten
the liberties of Europe.

Granger's Biog. Hist.

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James first Duke of was son of James
Marquis of Hamilton. born in
1606. and educated at Oxford. in 1625. he
succeeded his father, and gained the favour
of King Charles 1st. in 1631 he went with
an army, to the assistance of Gustavus
Adolphus, King of Sweden. and returned to
England the following year. he afterwards
accompanied the King to Scotland, and assis-
ted at his coronation. on the breaking out of
the disturbances in that country, respecting
episcopacy, he was appointed the Kings
commissioner, and when the war began, he
raised forces in defence of the royal cause.
for which he was created Duke of Hamilton,
and Earl of Cambridge. after distinguishing
himself greatly in behalf of the King, he

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was
defeated by Cromwell and Lam
at Preston: and though he surr
dered on a promise that his life
be spared, he was brought to tria
beheaded, Anno 1649.

Granger's Biog. Hist.

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The Countess of Carlisle.

Lucy, daughter of Henry Percy, earl of Northumberland, and wife of James Hay, Earl of Carlisle. She holds the next place to Sacharissa, in the poems of Waller, and appears there to much greater advantage, than she does in the portraits of Vandyck.

It was not so much the beauty of this celebrated Lady, as the sprightliness of her wit, and the Charms of her behaviour, that rendered her an object of general admiration. but her greatest admirers, could not help seeing her vanity, and affectation. yet all were forced to acknowledge, that if ever these foibles were amiable, they were so in the Countess of Carlisle. in 1636. she became a dowager. she died in 1660. and was buried near her father at Petworth.

Granger's Biog. Hist.

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The Dutchess of Richmond. and Lenox. in the character of Saint Agnes. with a Lamb.

Her portrait, is in the famous family piece at Wilton by Vandyck.

Mary, daughter of George Villiers, the first Duke of Buckingham of that name. She was thrice married, first to Charles Lord Herbert. son of Philip Earl of Pembroke & Montgomery. secondly to James Duke of Richmond and Lenox. thirdly, to Thomas Howard, brother to Charles Earl of Carlisle. She left no issue by any of her husbands.

Granger's Biog. Hist.

The meeting of Isaac and Rebecca.

"And Laban, and Bethuel, blessed Re-
"bekah, and sent her away. and she arose,
"and her damsels, and they rode upon the
"camels. and followed Abrahams servant.
"and the servant took Rebekah. and went
"his way. — And Isaac came from the way
"of the well, Lahai-roi; for he dwelt at the
"south country. — And Isaac went out
"to meditate in the field at the even-tide.
"and he lift up his eyes, and saw, and behold
"the camels were coming. — And Rebekah
"lift up her eyes, and when she saw Isaac,
"she lighted off the camel. — For she had
"said unto the servant, What man is
"this that walketh in the field to meet
"us? And the servant said It is my

"master: therefore she took a veil and
"covered herself. — And the servant to
"Isaac all things that he had done — And
"Isaac brought her into his mother Sarah
"tent, and took Rebekah, and she becam
"his wife; and he loved her" Genesis

Some will have the veil to be a bridal ornament, whilst others suppo it to be a customary part of dress; a which is still used by the women in t eastern countries.

The Moorish Women in Barbary, wo bracelets on their legs at this day

vide, Strab

William Earl of Pembroke.

Lord-chamberlain of the household — James 1st.

was as generally, and deservedly esteemed as any nobleman of his time. He was well bred, but his breeding and his manners were entirely English. He was generous, open and sincere. loyal, and ever a friend to liberty. few men possessed a greater quickness of apprehension, or a more penetrating judgment; and none could express themselves with more readiness or propriety. He was a man of letters himself. and an eminent patron of learned men. but he had with all his excellencies, a strong propensity to pleasure. and frequently abandoned himself to women. he died suddenly, Apl. 10. 1630

Granger's Biog Hist.

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Henry Howard. Earl of Sur
son of Thomas Duke of Norfolk, a nobleman
of singular accomplishments: and one of the
early English poets. In his youth he resided
at Windsor, as companion to the young Duke of
Richmond; natural son to Henry 8th. whom he af-
terwards accompanied to Oxford. where he cul
tivated polite literature, with great success.
He then made the tour of Europe, under the im-
pression of a romantic passion for "the fair
"Geraldine" who appears to have been the daugh
ter of Gerald Fitzgerald; Earl of Kildare. In
the true spirit of chivalry, he published at
Florence, a general challenge at tilting. to all
persons who should dispute the supremacy of
her beauty. He was victorious in the tourna
ment, and was presented with a shield by
the grand-duke of Tuscany. He returned a

most accomplished gentleman. and greatly distinguished himself at a tourrament held before the court at Westminster. in 1540. soon after which, he was decorated with the order of the Garter. He did not, however, obtain the Lady, whom he had so highly celebrated by his pen, and his lance. for it appears that she married the Earl of Lincoln, and that he united himself to Frances, daughter of the Earl of Oxford. in 1542 he acted as Lieut-General, in the army with which his father invaded Scotland. he accompanied the King in his expedition to France, in 1544. and was field-marshal of the army before Boulogne. after the capture of that place, he was left by Henry, as his captain-general, for its defence. Though his courage was unquestionable, he was either unfortunate, or incautious

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in some encounters with the French, which with the ill offices of his enemies at court, induced Henry to recall him. some expressions of resentment, were reported to the King, who began to entertain those jealousies of the Howard family, which proved fatal to our heroe.

He also imagined, that the Earl of Surrey aspired to an union with his daughter Mary, which he considered as a very dangerous proof of ambition. Soon after his return, he was therefore committed to the Tower. together with his Father, and charges were brought against him, of which the principal were, that he entertained in his family 10 Italians, suspected of being spies, and that a servant of his had visited cardinal Pole. Though he defended himself with skill and eloquence

the jury, as usual in that arbitrary reign, durst not oppose the King's pleasure and brought him in guilty of high-treason.

He was beheaded on Tower-hill, Jan. 19th 1647. leaving two sons, and three daughters.

The earl of Surrey still lives in fame as an English poet, though it may be presumed his works are read only by professed students of our old literature. Wharton sums up his poetical character in these words: "Surrey, "for his justness of thought, correctness of style, "and purity of expression, may justly be pronounced the first English classical poet. "He unquestionably is the first polite writer "of love verses in our language."

Wharton's Hist. of Eng. Poetry. Collins's Peerage.

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The disovery of Moses, by Pharoah's daughter.

MOSES, the great prophet and legislator of the Hebrew nation, was the son of Amram, the grandson of Levi, by Jochebed the daughter of Levi, his own aunt, and was born in Egypt, in the year 1571. B. C. He was their third child; they having had before him a daughter — Miriam — and a son named Aaron. Sometime before the birth of Moses, a bloody edict had been promulgated by Pharoh King of Egypt intended to effectuate the gradual extirpation of the Israelites which enacted under the severest penalties, that every Hebrew male child which was born, should be cast into the Nile. and that none but the females should be suffered to live. This edict even enjoined the parents to become the executioners of their own ~~children~~ sons, or

discover them when born that they might be
drowned by the Egyptians. At the birth of
Moses, the natural reluctances of the parents
to obey such an inhuman law, was increased
by the loveliness of the child, and they ventured
to keep him in concealment during the space of
three months. at length, the extreme danger
of discovery which would have proved fatal to
themselves, reduced them to the cruel necessity
of exposing him. His mother, therefore, took a
small ark, made of the ligneous part of the
papyrus, and having besmeared it with bitu-
men, to render it water-tight, placed the infant
in it, and set it down among the sedges, on
the marshy brink of the river. Anxious how-
ever about his fate, she placed her daughter
Miriam, at a proper distance to watch what
should become of him. Soon after this, the

daughter of Pharaoh, coming to the river with her female attendants, in order to bathe herself, discovered the ark, and sent one of them for it. ~~Upon~~ upon opening it, she was surprised at finding its contents to be a beautiful boy, whose crying irresistably excited her pity and compassion. Concluding him to be the child of one of the oppressed Hebrew race, who was left to perish, under her father's tyrannical proscription, she thought him deserving of a better fate, and determined to rescue him from destruction. At this moment Miriam approached the princess and made an offer of bringing an Hebrew nurse to suckle the child; which she was ordered to do. Accordingly, she called her mother Jochebed, who with joy received the infant from the princess, with orders to

take the same care of him, as if he were her own son, and a promise of being well rewarded for her service — Afterwards, the princess gave him the name of MOSES. signifying "drawn out" or "extracted" "because" said she. "I have drawn him out of the water".

In due time, young Moses was brought to his great benefactress, who declared him her adopted son, and gave directions for his being educated in all the branches of learning, for which Egypt was at that time celebrated. How he was afterwards occupied till he was about forty years of age, the Scripture saith not — but then, we read, that he "went out unto his brethren, and looked on their burdens" under the direction of that Providence, which designed him to be the deliverer of his nation. He made himself

personally acquainted with their condition
and treatment. endeavouring to relieve them
from their intolerable oppression, and probably preparing the minds of the leading people
among them, for the great enterprise, in
which he afterwards embarked.

While he was thus employed, observing
one day an Egyptian using a Hebrew with
much cruelty, he was so exasperated, that he
ran to the defence of the latter, and having
killed the Egyptian during the struggle, he
buried him in the sand.

Soon afterwards, while endeavouring to
part and to quarrel between two Hebrews
one of them, provoked at his interference, upbraided him with the death of the Egyptian, and
tauntingly asked him, whether he also meant
to take away his life? finding the

fact was becoming publicly known, he consulted his safety by withdrawing into the land of Midian, in Arabia Petræa.

On his arrival at Midian, Moses met with a hospitable reception from Jethro, the priest or prince of the country, into whose service he entered, in this situation he spent forty years, during which his behaviour had given such satisfaction to Jethro, that he bestowed upon him Zipporah his daughter, in marriage, by whom he had two sons

His employment was that of keeping the flock of his father in law, and as he was following it upon Mount Horeb, he had an extraordinary vision; which occasioned his return into Egypt. In this vision he saw a bush in flames, not one leaf of which was consumed. and from the middle of the bush a

voice issued, announcing the special pre-
sence of the Deity. While Moses listened wi
profound respect and humility, the voice n
formed him, that the time was now come, wh
God would deliver the Hebrews from their bon
dage to the Egyptians, and that he was the
instrument, selected, to conduct them out of th
land of their oppressors, towards the rich in
heritance promised to their forefathers. He
was therefore commanded to proceed to Egy
and after satisfying the Israelites concerning
his commission - to request of the King that
they might be permitted to go three days jou
ney into the desert, to celebrate a festival in
honour of the God whom they worshipped.
From a modest sense of diffidence in himself
Moses was very desirous of being excu

from that service, and offered repeated prayers, that God would be pleased to make use of a fitter instrument. Encouraged at length by assurances of miraculous assistance, he obtained his dismission from Jethro, and with his wife and two sons, set out on his journey to Egypt.

When Moses arrived at Mount Horeb, he met his brother Aaron, who had been divinely directed to come thither, and was there acquainted by Moses, with the important commission which was entrusted to him. This intelligence gave Aaron the highest satisfaction, and he accompanied his brother to the settlements of the Israelites in Egypt, where the elders, and heads of the people were assembled, to receive the news of their speedy deliverance.

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Here Aaron, whom God had appointed to be
spokesman to his brother, who had an impe
iment in his speech, informed the assembly
of the glorious errand on which Moses was
sent to them: and the latter, in evidence of the
truth of his mission, wrought the miracles in
their presence, by which God had commande
him to establish his credit and authority a
mong them. One was by turning his rod into
a serpent, and then into a rod again; and
another, by covering one of his hands with le
prosy, upon pulling it out of his bosom. and
by healing it afterwards in the same way.

These proofs of supernatural power were
convincing to the assembly, that they professed
utmost joy & gratitude towards the divine go
ness, which had at length taken compassion on

their wretched condition, but they soon afforded their deliverer a specimen of the difficulties which he would have to struggle with, from their intractable and despairing temper.

Moses and Aaron, now proceeded to open their commission before the King of Egypt and having obtained an audience, in the name of the Lord God of the Hebrews, requested permission for that people, to go three days journey into the wilderness, for the purpose of celebrating a festival in his honour, without giving offence to the Egyptians, by their peculiar rites and ceremonies; to which they added, that this God had commanded them to do; and that were they to refuse obedience to him, they would be in danger of severe punishment from him. either by the sword or by pestilence.

To this request the haughty monarch replied, that he acknowledged no such deity, as the God in whose name they pretended to address him; and that he would not grant the Israelites such relaxation from their servitude, as their bold request implied. He then severely reprimanded Moses and Aaron, for seducing the people from their work, by such idle projects, ordering them to return to their labours: at the same time, under a pretence that the Hebrews had not work enought to employ their thoughts; and that their idleness would make them grow seditious, he directed their task-masters to deprive them of the straw, used in making bricks; and by so ordering, to oblige them to spend their time in gathering stubble instead of it. In the anguish of their hearts, under this addition of misery, the

Hebrews attributed it to the interference of Moses, and bitterly reproached him and his brother, as the authors of their entire ruin.

Ill success which had attended his first application to the King of Egypt, would have deterred Moses from appearing again before that prince, had not God encouraged him by fresh assurances of his determination, to bring the Israelites out of bondage with a triumphant arm. and invested him with a miraculous power over Pharaoh, to be exercised in such displays of divine vengeance on this proud monarch and his people, as should force him to dismiss them. Thus encouraged, Moses accompanied by his brother, presented himself again before Pharaoh; and confirmed his former message by a miracle. which was followed at diffe-

periods by nine others; inflicting the most dreadful calamities on the Egyptians, as punishments for their continued oppressions of the Israelites. — For a particular account of those extraordinary events — see Exodus —

When after the tenth miracle had been wrought, the King still obstinately refused to obey the divine message, it is supposed that Moses announced to him the approaching finishing stroke of the divine vengeance, upon all the first born of man and cattle throughout Egypt; and retired to his people in the land of Goshen.

Soon having been witnesses of the dreadful judgments, which the Egyptians had felt, they were now disposed to receive his commands with the utmost respect.

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And as Moses knew that the effect of the predicted miracles, would be an entreaty for their immediate departure, he directed them to borrow of the Egyptians, jewells of gold, and silver rich apparel and other precious things, and to make ready for celebrating the passover. This festival was to be observed for the first time, and was afterwards to be kept annually, in commemoration of their great deliverance from the tyrannical yoke of the King of Egypt.— On the appointed night this rite was duly celebrated, with the ceremonies that Moses directed. and while the Israelites were afterwards waiting in silence, knowing what slaughter would take place among the Egyptians, at midnight the executioners of the divine justice smote all the first-born throughout Egypt. with instantaneous death, from the first born of Pharaoh who sat on the throne, to the first born of the imprisoned captive, and of all cattle. So great was the terror which this dreadful mortality created in the hitherto obstinate

Pharaoh, that sending for Moses and Aaron, he no
only gave his consent to the request which they h
repeatedly preferred, but urged, and pressed their
mediate departure of the Israelites, with their
children, cattle, and all that they had.

The Egyptians likewise, were impatient
hurry them out of their land. fearful that the
ther detention of that people would bring on the
immediate destruction.

No sooner had Moses returned to Goshen
from the presence of Pharaoh, than unwilling to
his changeable temper time to relax, he mad
preconcerted signals, for collecting the whole bo
of the Israelites at a place of rendezvous calle
Ramases, whence he began his march at the
head, before break of day. They consisted
about Six hundred thousand men, besides wom
and children, together with a mixed multitu
of strangers, who were probably proselytes of
gate, or persons who had renounced Idolatry

though they were not yet circumcised, and all their numerous flocks and herds. Their first encampment was at Succoth, where they were properly arranged, according to their tribes and families; and the future order of their march so regulated, that there might be no confusion in the movements of so vast an assemblage.

To direct them in their course, God, was pleased to appoint a miraculous cloud, or volume of smoke, to precede them by day, and a pillar of fire by night. under the guidance of which, in two marches more, Moses brought them unto Pi-hahiroth, on the coast of the Red Sea.

In the mean time, Pharaoh, and the infatuated Egyptians, repented that they had lost the servitude of the Israelites, and suddenly raised a large army, for the purpose of pursuing them, and compelling them to return to their former bondage. This force Pharaoh

led with so much expedition, that he overtook th
on the approach of night, at Pi-hahiroth, and pitch
his camp in such a position, that they were hem
in by the sea, impassable mountains, and h
own forces. The appearance of this Army, rai
the utmost consternation, and despondency in th
pusillanimous Israelites, who seemed already
to have forgotten the wonderful interpositio
of God in their favour, and ungratefully re
proached Moses, for leading them out of Egypt, t
perish in the wilderness. After meekly listening
their upbraiding language, Moses comforted
them with the assurance that this would be the la
time of their seeing the Egyptians. and he had n
sooner dismissed them, than God commanded
him to direct their march towards the sea, prom
sing them that upon his stretching out his rod
over it, the waters would divide, and make way f

the Israelites to go through it, as on dry land, while Pharaoh and his army, venturing to pursue them, should perish in the returning waves.

The events, having corresponded with the promise, Moses, instituted a festival of seven days continuance, in commemoration of the signal deliverance which the Israelites had experienced, and the total overthrow of Pharaoh and his mighty host. For this occasion he composed a hymn, to be sung alternately by the men and women, celebrating the greatness of God's power displayed in these events; and his amazing mercy towards his people. which hymn for sublimity, and beauty of composition; not only rivals, but surpasses the best pieces of the kind that Greece or Rome, ever produced.

The deliverance of the Israelites from bondage, took place in the year 1491 B.C.

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Moses now entered upon the arduous task of
conducting his nation towards the land pro
mised to their fathers. Had it been consistent
the wisdom of Providence, that they should arri
at it by the most speedy course, a few days
march, might have led them to the borders
that country. But they were to be trained by
series of hardships and difficulties, to encounte
the warlike people, whom they were to supplant
their stubborn and ungrateful temper, and
their fondness for idolatry and superstition, were
be corrected by trials and punishments; and
peculiar system of legislation, was to be formed a
established among them, intended to preserve th
from the corruptions of the rest of the world, and
maintain the belief of the one living and true G
before they were to enter on the promised inh
ritance. Moses, therefore, was to follow the
guidance of the miraculous cloud, and fulfil
in his progress with them.

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From the coasts of the Red Sea, Moses led the Israelites into the wilderness of Shur, where their want of water, after three days travelling, and finding that which they discovered at Marah, too bitter to drink, excited the loudest complaints against their conductor. In this emergency, Moses was directed to a tree, which either by its intrinsic virtue, or by a new miracle, sweetened the water, upon being cast into it; and he was then enabled to quell for the present the riotous disposition of his followers. It displayed itself, however, more violently than before upon their arrival at the wilderness of Sin; when provisions became exceedingly scarce, and their murmurs seemed to be directed against God himself, for permitting them to be decoyed from the flesh-pots of Egypt, into a desert, where they could expect nothing but to perish with hunger. In these circumstances, Moses was directed to appease them by assurances, that they should have plenty of flesh that very evening, and that in the morning of the following day

bread should be rained down for them from heav
Accordingly, at the time mentioned in the first pr
mises, whole clouds of quails from Egypt, came
pouring into the camp, where they were caught in
incredible numbers. and in the next morning b
fore sunrise, Moses, went at their head, out o
the camp. into the wilderness, where he shewe
them the ground, covered with a small shining
substance, bearing a resemblance to coriande
seed, in respect to size, of which he told them th
should find a supply at that time every morni
excepting that of the sabbath: and instructed t
how to prepare it as a substitute for bread.

Of this substance, to which they gave the na
of manna, he directed to gather only a limite
quantity for each person; and expressly prohi
ted them from leaving any of it till the next
day: but even those orders, some of the peopl

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ventured to disobey, out of a spirit of obstinacy or blameable curiosity. The most extraordinary instance of the wayward behaviour of the Israelites towards Moses, was exhibited in their journey from the desert of Sin, towards Mount Horeb, at a place called Rephidim. where they murmured against him for want of water, and when he remonstrates with them, at the criminal impatience, which they discovered, under their temporary sufferings, they appeared ready to stone him.

On this occasion, he had recourse to God. who ordered him to go, accompanied with the elders of Israel, to mount Horeb; which was at no great distance, and there strike a rock, with his miraculous rod, in their presence: and upon his doing so, water gushed out of it in sufficient streams, to supply the demands of the Israelites, together with their flocks, and herds.

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While the Israelites continued encamped at Rephidim, hostilities were commenced against them by the Amalekites; upon which Moses appointed Joshua commander of a sufficient force, to meet them in the field, informing him, that during the time of action he would take his station on a neighbouring hill with the miraculous rod in his hand.

Accordingly, when Joshua marched out against the enemy on the following day, Moses ascended the hill, accompanied by Aaron and Hur. and as the engagement commenced, held up his hands in prayer, extending the Rod, as a signal for encouraging the Israelites. While he continued them in this position, it was observed that Joshua was successful against the enemy; but when through fatigue he held them down, the advantage was on the side of Amalek.

At length he was seated upon a stone, with Aaron and Hur, on each side of him; who assisted in holding up his hands, till towards sunset, when the

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Amalekites were entirely defeated with great slaughter. This victory, over a powerfull and warlike enemy, by a people unexperienced in martial deeds, was justly regarded as a most memorable, and important event. and determined Moses to erect an altar upon the spot, in commemoration of it; which he called "Jehovah Nissi" i.e. the Lord is my signal. because (said he) "it will serve as a signal of the war, that "is between the Lord and the Amalekites from gene- "ration to generation".

Before the camp was removed from Rephidim. Jethro, the father-in-law of Moses, came to pay him a visit, and brought with him Zipporah his wife and his two sons, (who had parted from him and gone back to her father, on his first setting out for Egypt) whom he received with the greatest joy and affection; and informed them of the wonderful events, which had preceded and followed the deliverance of the Israelites, from the yoke of Pharaoh. This account Jethro heard

with sentiments of the deepest reverence for the God of Israel, to whom he offered sacrifice, Aaron and all the elders of the people joining in this solemnity; out of the respect due to so venerable a person. On the following day, Jethro observing that Moses was occupied from morning till night in hearing complaints and deciding differences between the people, and well knowing that he must sink under the frequent repitition of such fatigue, added to the weight of his other duties, advised him to select a competent number of men of integrity and ability, to whom to commit the judging and well ordering of the community, while he abstained from every business himself, that was not of the highest moment.

This advice Moses adopted; and soon after this, Jethro returned to his own country; and Moses gave directions for marching from Rephidim, to the wilderness of Sinai.

Here the Israelites remained longer than

at any other station: and the scene was rendered fa-
mous, by the wonderful promulgation of their Law, and
the appointment of the principal ceremonies, which they
were afterwards to observe. While they were pitching
their tents at a prescribed distance from Mount Sinai,
Moses went up to the mountain alone, and was there
commanded to remind the people, of the wonders which had
been wrought in their favour, and to assure them that
if they obeyed the divine precepts, which should thence
be issued, God would regard them as his peculiar
people, and favourite nation.

Upon this, Moses returned to the camp, and assem-
bled the elders, whom he directed to communicate
the divine message to the tribes; and having received
their promises of obedience, he charged them to prepare
themselves by purification, in the oriental manner
against the third day, after that time, when they
should be witnesses to extraordinary scenes, which
should give them the fullest satisfaction, with respect to
the special presence of the Deity, and the divine

authority of the laws that he was to be the instrument of conveying to them. In the mean time he forbid them to approach the mountain, under the most severe penalties, till they should be summoned to attend him towards it on the approaching day, by the sound of a miraculous trumpet.

On the morning of the third day, when the minds of all the Israelites were wrought up to the highest pitch of expectation, Mount Sinai, was discovered to be surrounded with a thick cloud; out of which proceeded the most terrifying thunders and lightnings.

The expected sound of the trumpet being given, Moses advanced at the head of the people towards the mountain, till they arrived at a barrier which he had ordered to be erected: and then they beheld the top of Sinai covered with fire and smoke, while its foundations seemed to shake under them.

In the midst of this dreadful scene, Moses was summoned to ascend the mountain, accompanied by his brother Aaron, and they were soon buried in the cloud. After being admitted to the place of the divine presence, Moses with

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commanded to take his station lower down on the mount; "standing" as he describes it "between "God and the people." These solemn preperations being finished, and the thunders, as well as the loud voice of the trumpet having ceased, an articulate voice was heard from the midst of the fire and smoke, pronouncing the Ten Commandments. which were to be the foundation of the moral code of the Israelitish government.

In the mean time the people, astonished at what they saw and heard, removed farther off; and after the divine voice had ceased speaking they were joined by Moses, whom they entreated that this awful scene might proceed no further, lest, if they should hear the voice of God again they might die with horror and amazement; promising all possible obedience to the divine commands, and requesting that all future communications of the divine will, might come through him alone.

This awe, and readiness of obedience, which they professed, Moses highly commended, and went up again to the mountain, where he received

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additional precepts and ordinances, both moral and ceremonial, which were, with the decalogue, to form the heads of a covenant between God and the Israelites. After his return to the camp, Moses erected an altar, and offered burnt offerings, and peace offerings on it; and having caused the contents of the new covenant to be read to the people he received a solemn promise of obedience from them; and ratified it by the ceremony of sprinkling the altar, the book, and the people or the elders their representatives, with the blood of the victims. Immediately, Moses took with him, Aaron, Nadab, and Abihu, and as many as seventy of the elders of Israel, and brought them near to the mountain, where they beheld some symbol of the divine presence, sufficient to convince them, that they were transacting with the divine being himself. and having then committed the care of the people to them, he took Joshua with him up to the mountain, and entered himself into the cloud. Here he remained forty days, during which he was instructed

the whole plan of the religion which was best adapted to the disposition and circumstances of the Israelites; and received two tables of stone, on which the Ten Commandments were written, or engraved, without human means, by the immediate direction of God. In the mean time, the people, when more than a month had elapsed after Moses was seen to enter the cloud, finding that he did not return, probably concluded that he was dead, and might think that God, as well as his prophet had forsaken them.

In this state of uncertainty, they assembled in a tumultuous manner about Aaron's tent, and having contracted a propensity to image-worship during their abode in Egypt, demanded that he should make an idol to be carried before them, probably prescribing that it should be a likeness of the Egyptian Apis. This demand Aaron does not appear to have resisted with becoming fortitude; but overcome by his fears, he consented to receive their ear-rings, and other jewels of gold, and to cast them into the form of a calf, which he set upon a pedestal, and erected an alter before it. At this sight, the infatuated populace exclaimed,

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"This, O Israelites! is your god, who brought you
"out of Egypt." and Aaron appointed the following
day, as a solemn festival, in honour of the new dei
which was begun with burnt offerings and peace
offerings, and concluded with feasting, dancing an
singing. Being informed of the behaviour of th
Israelites, with such threatening expressions agai
them, as made him apprehend that some heavy
punishments, if not entire destruction, was ready
to fall on them, Moses endeavoured, by humble
but earnest intercessions, to deprecate the effects o
the divine displeasure: he then took the two table
and hastened down from the mount, with Joshua, tha
he might speedily correct the alarming evil.

As soon as he came into the camp, and saw
the people dancing round the object of their idolatry
he was so agitated at the scene, that he broke the two
tables in pieces, by throwing them on the ground
and coming up to his brother, he upbraided him in
the strongest terms, for countenancing the criminal
behaviour of the people, which threatened their ruin
by causing them to forfeit the divine protection.

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He then proceeded to destroy the idol, and afterwards reduced it to powder, which he threw into the water, of which all the people drank by his order. In the mean time, having called on those to come forwards, who were willing to vindicate the insulted honour of the true God, and being joined by the Levites, he commanded them to put on their swords, and to kill, without regard to age, quality, kindred, or acquaintance, all whom they should find obstinately persevering in their profane festal rites. This command they immediately obeyed, and put to death about three thousand men, whom they discovered to be delinquents. By such a dreadful example of punishment, the Israelites seemed to be awakened to a sense of their crime, and were filled with apprehension concerning the ~~judgments~~ judgments which might still be inflicted upon them. In these circumstances, Moses interceded so powerfully in their behalf, that the divine being was pleased so far to pardon their offence, that he renewed his promise of conducting them to the

land of Canaan, but said that their conduct should not wholly be forgotten, but would be considered in his future dispensations with respect to them. This promise, however, was to be so far conditional, that before they could claim it, they were to observe a solemn, and public act of humiliation, and produce the fruits of sincere contrition and repentance.

After the close of humiliation was passed Moses, was directed to ascend Mount Sinai again with two tables of stone, which he had been ordered to prepare for the purpose of having the decalogue written or engraved on them. Here he continued another forty days, during which he received further instructions, relative to the system of police and religion, which he was to establish, and was favoured with a new and extraordinary manifestation of the divine presence, to support and console him, under the labours of his arduous office. What the appearance was, which he now saw, and which is called "the glory of God" we are not informed; but the effect of it was, that

glorious lustre on the countenance of Moses himself, that when he descended from the mount with the two tables of commandments, Aaron, and the elders of the people, were deterred by the dazzling brightness, from approaching him, till he covered his face with a veil. To the same expedient he was obliged to have recourse for some time afterwards.

The next act of Moses, was to call an assembly of the people, in which he announced God's renewal of his covenant with them; enjoined the strict observance of the sabbath; declared the command which he had received to erect a tabernacle of the most costly materials for the residence of the symbols of the divine presence, and invited them to be liberal in their voluntary offerings for the construction of this undertaking. On this occasion, there appears to have been a general emulation in all the people, and they proceeded with so much zeal and diligence, that the tabernacle and all its rich furniture, and costly apparatus, were completed and set up in less than six months.

Moses now proceeded to consecrate the building

with solemn ceremonies, and afterwards anoint
Aaron high-priest, and his sons his assistan
who offered up all kinds of sacrifices upon the
new altar, and thus commenced, in the year
1490 B. C. that pompous worship of the Deity,
which was adapted to the present state of huma
of the Israelites, who were incapable of being af
ted with a purer and more spiritual one.

As an indication that God approved o
what had been done; the cloud, which was the
symbol of the divine presence, descended upon
tabernacle, where it appeared as a pillar of fire
the night, and by its movements, directed the jou
ngings of the people through the wilderness.

Not long after this, an awful instance o
the punishment of disobedience was displayed in
the case of persons who were nearly allied to
Moses himself: for his two nephews, Nadab
Abihu, the sons of Aaron, were struck dead
fire from heaven, for presuming to burn incen
in the tabernacle with other fire than that on
altar, contrary to the divine command

To shew his impartiality in the treatment of offenders of whatever rank, Moses commanded that their bodies should be immediately carried out of the camp, and buried without any funeral pomp, and he prohibited the family of Aaron from practising any of the rites of mourning on this melancholy occasion.

At length, after the camp had remained nearly twelve months in the neighbourhood of Mount Sinai, the Israelites recommenced their marches through the wilderness, under the guidance of the miraculous cloud. However, they had not proceeded more than three days, before strong symptoms of discontent, were discovered among them, the pretended cause of which, is not mentioned in the sacred writings. But whatever it might be, it was highly offensive to the divine being who caused many of them to be destroyed by an extraordinary fire, which broke out in different parts of the camp, and which ceased as miraculously as it had begun, at the intercession of Moses.

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From this early proof of their rebellious tem
after the wonders that had been wrought am
them, Moses became sensible that the weig
of government was likely to prove so heavy,
he should require more assistance in sustai
ing it, than he could derive from the aid of
magistrates whom he had appointed by the advice
Jethro. He, therefore, earnestly requested the div
direction in this matter; which God was pl
ed to command him to chuse seventy of the
elders of Israel, who were most considerable
for wisdom and integrity, and to erect
into a supreme court, promising to bestow
them a portion of the same spirit which he
had communicated to him, that they migh
bear the share of the burden with him.

This court, Moses established wit
out delay, and he found the advantage
the very next encampment of the Israelites,
a small distance from the Red Sea.

A mixed multitude which had follo
them from Egypt, began now to murmur at

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confined to live upon manna, and to regret the abundance and deliciousnes of the fish, fruits and vegetables, which they enjoyed in that country. The dissatisfaction which they expressed, soon spread through the whole camp: and the people assembled in crowds around the tent of Moses, demanding in a tumultuous manner, that he should provide them flesh to eat, instead of the manna, which was now become loathsome to them. Upon this, Moses summoned the seventy elders to the door of the tabernacle, where some striking manifestation of the special presence of God, drew the attention of the whole camp, and he communicated to the elders, such a share of his spirit, that they all began to prophecy, or to enter on the duties of their new office, with a degree of authority vigour, and influence adapted to the crisis.

At the same time Moses, was directed to inform the people that, since they demanded flesh, they should be provided with such food, till they should nauseate it, as much as they now did the manna.

Accordingly, a strong wind brought such astonishing flocks of quails, that they covered the whole camp and surrounding country for several miles, and being tired by their long flight, were caught by the people in quantities sufficient, not only for an immediate supply but to be cured for future use.

The first care of the murmurers was to glut themselves with this tempting food: but in the middle of their feasting, they were smitten with the pestilence, or plague, which carried off great numbers of them, as a punishment for their rebellion and disorderly conduct.

The next occasion, on which the divine power was exerted in support of the authority of Moses, was owing to an unexpected dispute in his own family; Miriam as well as Aaron appearing to have cast unworthy reflections on his wife; and to have aimed at possessing an equal, if not superior share of power than him self in affairs of government.

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As a token of the divine displeasure at their conduct, Miriam, who seems to have been the most faulty of the two, was stricken with a sudden leprosy; which had a proper effect upon them both, and led them submissively to apply to their brother for his intercession with God, in her behalf, and in consequence of which, she was cured of that complaint.

In the fourth month, of the second year, after their leaving Egypt, the Israelites encamped in the wilderness of Paran, when Moses was commanded to send twelve proper men (one out of each tribe) to view the whole land of Canaan, to examine the strength of its cities and inhabitants, the fertility of its soil, and its productions. After an absence of forty days these messengers returned to the camp, and delivered their report to Moses and Aaron, in the presence of the elders, and of all the people. They began by extolling the richness of the country, and shewed specimens of the fine fruit which it produced, particularly a bunch of grapes of extraordinary size, which had been suspended on one of their staves, and born

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on the shoulders of two of them by turns, to prevent the fruit from being bruised.

As soon, however, as they observed that their account had inspired the people with an eager desire of becoming the possessors of such a rich inheritance by a speedy conquest; ten of the envoys altered their tone, and maintained that such an undertaking was impracticable on account of the strength of the fortified cities, and the bravery and gigantic stature of the inhabitants.

Joshua, and Caleb, on the contrary, who were the remaining two of the deputation, adhered steadily to a favourable report; and the latter endeavoured to dissipate the apprehensions which he perceived that the representations of the cowardly ten had created in the minds of the people, by proving their ability for such a glorious enterprize. But his efforts were in vain, and the people wholly despaired of overcoming the obstacles which opposed the conquest of Canaan. Before the following morning their murmurings grew to such a height, that they

talked of returning again into Egypt. in preference to embarking in so dangerous a warfare, and even began to consult about ~~electing~~ choosing a leader to conduct them to the land of their former servitude.

But when they were upon the point of breaking out into open insurrection, they were deterred by some threatening appearances in the cloud, which then covered the tabernacle; and their fears of the Canaanites were converted into apprehensions of some terrible judgment which might be immediately inflicted on them, as a punishment of their pusillanimity and rebellious spirit. On this occasion Moses was commissioned to announce a divine decree, that, as a mark of God's displeasure on account of their infidelity and ingratitude, not one of their number, who were above the age of twenty years, excepting Joshua and Caleb, should ever enter into the promised land; but that they should wander from place to place during forty years, till they all perished in the wilderness.

As an earnest of the fulfilment of this decree, ten messengers, by whose false report they were instigated to

this rebellion, were all destroyed by a sudden death. This severe sentence, excited so much alarm and shame in the cowardly multitude, that they presented themselves ready armed on the following morning before Moses, and declared their determination to proceed immediately in the conquest of the country. It was in vain that he endeavoured to divert them from so rash an enterprize, by representing that they could not now expect success, since by their late behaviour, they had forfeited the divine assistance and protection.

Determined to try their fortune, they marched against the Amalekites, and Canaanites, who surprised them in the passes of their mountains, and drove them back with great slaughter to their camps. During the remaining years that the Israelites spent in the wilderness, they were prepared for encountering those warlike nations, by their expeditions against the Amorites, and Midianites, and they were trained to order and obedience by the severe punishments which speedily followed their acts of rebellion and wickedness.

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Of the numerous instances of their correction which occurred under the administration of Moses; a few shall be noticed.

About the year 1471 B. C. the rebellion of Korah broke out. He was one of the chiefs of the tribe of Levi, and had drawn a considerable party into his interest, among whom was Dathan and Abiram, heads of the tribe of Reuben. They took offence at the great distinction of the family of Aaron above the rest of the Levites, and united in a plan for ~~extirpa~~ supplanting it. When it was ripe for being carried into execution, Korah appeared at the head of the conspirators, and openly upbraided Moses and Aaron with unjust ambition, in engrossing all authority in civil and religious matters, to the exclusion of the rest of the congregation, whom he affirmed to have equal claims to it with themselves. For this seditious address, Moses severely rebuked Korah and his party, reproaching them for their ingratitude and arrogance in not being contented with the privileges which God had conferred on their tribe, and

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aspiring to the high-priesthood, which he had
been pleased to reserve to Aaron and his posterity.
He then challenged them to appear on the following
morning at the door of the tabernacle, having
each of them a censer in his hand; when he pro-
mised that God would declare himself openly in
favour of those whom he designed for that sacred
office. Afterwards he sent privately to Dathan
and Abiram, with the design of endeavouring
to reclaim them from a party into which he sup-
posed them to have been incautiously seduced;
but instead of coming to him, they returned an
insolent answer, charging with having deluded
the whole nation out of the fertile land of
Egypt into the wilderness, for the sole purpose of
reducing them under his own tyranny.
Against the injustice of this accusation, Moses
made a solemn appeal to the divine being,
and early next morning went with Aaron
towards the tabernacle. Hither Korah soon
afterwards repaired, at the head of two hundred
and fifty Levites, each of them carrying a

copper censer with incense, and followed by a prodigious multitude, who came either to be spectators of the scene which was to take place, or to support the cause of the conspirators.

Upon this, Moses and Aaron, were commanded to seperate themselves from the rebellious crew, lest they should perish in the destruction that was ready to fall upon them, but upon the intercession of the former, he was permitted to warn the people to quit Korah and his company and they followed him to the quarters of the Reubenites, where Dathan and Abiram with their families were standing at their tent doors.

Moses now addressed himself to the assembly around him, and said, that if those rebels should die a common death, he would give them leave to look upon him as an impostor; but that if the earth should immediately open in a miraculous manner and swallow them up alive, he trusted that the divine authority by which he acted would be no longer questioned.

Scarcely had he spoken to this purport,

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when the earth clave asunder, under the feet of the conspirators, and buried them alive, with all their families and substance, and at the same time Korah and his company, who stood with their censers before the court of the tabernacle, were all destroyed by a supernatural fire.

Terrifying as these events were, they had not the effect of crushing the spirit of insurrection which the rebellious chiefs had excited; but so soon as on the following day, their numerous partizans had the audacity to advance in a tumultuous manner, against Moses and Aaron, accusing them of having murdered the people of the Lord, as they called their seditious leaders — Upon this, the two brothers hastened to the tabernacle, where threatening appearances in the cloud, suspended for some time the fury of the insurgents. Here Moses, who foresaw that some terrible judgment was ready to be inflicted, on the guilty people; commanded his brother to take his censer, and to endeavour by the prescribed rites, to appease the divine displeasure; but though Aaron made all possible haste to obey him, a dreadful

plague had already begun its ravages, and raged so furiously, that it had destroyed fourteen thousand and seven hundred men, before its progress was stayed, on his standing with his censer between the living and the dead. In the year 1453 B.C. while the Israelites were encamped at Kadesh, in the desert of Zin, they discovered a fresh disposition to rebellion on account of the want of ~~the~~ water; and Moses was commanded by God to furnish them with a supply out of the rock, as he had done at Mount Horeb. On this occasion, his conduct, and that of Aaron were so displeasing to God, that ~~they~~ they were excluded from entering into the promised land, and were condemned to die in the wilderness: but owing either to the brevity, or imperfection of the narrative, the circumstances in which their fault principally consisted do not sufficiently appear. From Kadesh, the camp was removed to the foot of Mount Hor, on the frontier of the land of Edom. Here in obedience to the divine command, Moses took Aaron and Eleazor his son, to the top of the mountain, and in the

sight of all the people stripped Aaron of his
priestly robes, and put them on his son, investin
him by that ceremony with the office of high-pr
which was no sooner done, than Aaron died, and
was buried on that mountain with such privacy
that the place of his interment could never afterwa
be discovered. — The next encampment of the
Israelites was at Zalmonah, where, tired by the
length of their journey, and impatient for more
substantial bread, than that made of Manna, they
began to murmur not only against Moses, but
also against the divine being himself, for pro-
tracting their stay in the wilderness. But their
evidence of their rebellious disposition met with
a speedy and severe punishment; for it provok
God to send among them immense numbers of
poisonous serpents, the bite of which proved
mortal to vast numbers of the seditious m

This chastisement awoke them to a
sense of their guilt, which they acknowledg
before Moses with protestations of sincere
repentance, entreating him to intercede with

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God for their deliverance from this dreadful evil. In answer to his prayers, he received a divine command to cast a brazen serpent, of the same figure with those that infested them, and to elevate it on a high pole, with a promise that as many as were bitten by those reptiles, should receive a miraculous cure by looking upon it. The plague having by this means been removed, the Israelites resumed their marches towards Canaan, and being forbidden to commit hostilities against the Moabites and Ammonites, they successively conquered the territories of the kings of the Amorites and of Basan, who endeavoured to obstruct their progress; and encamped in a peaceful manner near the territories of Balak, king of Moab: That prince, however, looked upon them with a jealous eye, and entered into a secret alliance with the Midianites and Ammonites, for the purpose of opposing them; but before he declared himself their enemy,

he determined to follow the advice of Balaam,
and attempt the seduction of them to idolatry with
the aid of some of the most beautiful women in the
country. With this view, he ordered his subjects
to celebrate a grand feast to Baal-Peor, and to
invite the Israelites to it. At the festivals of
this idol, the most shameful kinds of debauchery
was practised; and the Israelites who attended
the present occasion had not the virtue to withstand
the fascinating allurements of the females by
whom they were introduced, but were seduced by
them at first to drunkenness, afterwards to lewd-
ness, and then to join in the rites of idolatrous
worship. With these deluders, they became so
enamoured, that they did not scruple to bring
numbers of them into the camp; by which means
the infection was soon spread widely among them.
For this defection God punished them with a
pestilence, which carried off twenty-three thousand
of the offenders; and he commanded Moses to
erect a special court of judicature, consisting

the heads of all the families, by whose sentence a thousand more was condemned and executed.

Soon after this signal display of the divine judgment on rebellion and idolatry, Moses was ordered to take an account of all the children of Israel who were able to bear arms, that is, from twenty years of age and upwards, and found them to amount to Six hundred one thousand, seven hund? and thirty, besides the Levites; in which list none of those were to be found who were above twenty years of age at the time of the rebellion occasioned by the false report of the ten cowardly and spongers, ~~&~~ excepting Joshua and Caleb, all the rest having perished in the wilderness, according to the sentence pronounced against them by God himself.

As the time was now approaching when the Israelites were to enter the promised land, Moses was also directed to prepare for his own death on Mount Nebo, whence he was to take a view of that country which his conduct in the desert of Zin

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had debarred him from entering. This notice
his death, he could not but receive with joy, as
passport to a haven of repose, after a life of inc
toil and fatigue; and, finding his end so near
diligently employed his few remaining days in
settling the affairs of the public in the best order in
power. His first care was, to have Joshua confir
his successor, in the most public and solemn man
to which end, he brought him forward in the sig
of the whole congregation, laid his hands upon h
and having presented him to Eleazor the high-pri
and given him all necessary directions, caused hi
to be proclaimed head and general of all Israel.
He also appointed the limits of the land which
were to conquer, and the distribution of it, accordi
to God's command, and added various other re
gulations and directions, relative to civil and e
clesiastical matters. Afterwards he assemb
the people around him, and recapitulated to them
in a long and pathetic speech, all that had take
place since their departure from Egypt to that

In a subsequent assembly, he caused the whole nation solemnly to ratify the covenant which their fathers had made with God in Horeb; and concluded with calling heaven and earth to witness the truth of what they had heard from him, the reasonableness of those laws which God had given them, and the certainty of those blessings or curses which would follow the observance or the breach of them. To impress what he had delivered the more strongly on their minds, he composed a psalm or canticle, in which the substance of his addresses is expressed in such elegant and lively language, as justly entitle it, in the estimation of every reader of true taste, to be pronounced an inimitable piece of ancient poetry. Having caused it to be read before all the people, he delivered it to Joshua, to be afterwards learned by them and their posterity.

The last transaction of Moses with the Israelites, was to summon them once more, to receive his farewell, and prophetic blessing

upon the people in general and upon each tribe in particular; which in many respects agreed with that of Jacob, and is distinguished by a beauty and sublimity of expression, that appears to have acquired additional force, from the prospect of his departure, and their approaching prosperity. No sooner had he delivered his last blessing, than he went up alone to Mount Nebo, in the sight of all Israel, and from Pisgah its highest eminence had a prospect of all those regions which God had promised to the posterity of Abraham. Immediately afterwards Moses died, at the age of 120. in the year 1451 B.C. when his mental faculties were in perfect order, and neither his eye-sight nor his natural vigour were in the least impaired; and he was buried most probably by Joshua and Eleazer, but with so much privacy, that the place of his interment like that of Aaron's, has never since been discovered.

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That Moses was an eminently great and wise man, will readily be allowed even by those who may be inclined to dispute his claims to supernatural communications with the Deity. In proof of his genuine and ardent patriotism, an appeal may be made to the whole history of his life, and particularly to his disinterested behaviour on the approach of death, when he overlooked his own family, and nominated Joshua his successor, whose experience and valour peculiarly qualified him for such a post at a period when the great struggle was about to commence with the warlike nations of Canaan.

He is commended as the meekest of men, and he certainly must have possessed no common share of meekness and of magnanimity, to bear as he did for forty years the trying provocations which he received while governing and instructing a most obstinate and rebellious people.

His zeal for the honour of the one living

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and true God forms a conspicuous feature in his character, and is indeed the principle which at once lies at the foundation, and constitutes the central point of all his institutions.

The writings which bear his name, whether considered in the light of historical documents as ~~forming~~ furnishing us with a system of legislation, are highly interesting and important. In the former point of view, they supply us with the earliest records of the world and of the human race, from the creation to the birth of Abraham comprizing a period of above two thousand years and a particular history of the Hebrew nation his descendants, carried on in a regular series till the death of Moses. These documents are recommended by their conciseness and simplicity and not only by strong internal marks of veracity, but also by the testimony of tradition, and the discoveries of philosophy. With respect to the system of legislation which these writings

contain, as far as it is of a moral nature, it is unquestionably pure and excellent; its political and judicial regulations, are wise and equitable, and the ritual part of it, drawn up with a particular reference to the time and people, was admirably ~~disciplined~~ adapted to establish and secure the worship of the one true God, by preserving the Israelites from all intermixture with other nations, and from adopting any part of their idolatrous worship into their own.

Speaking of the great excellence of those writings in point of composition, leaving all idea of divine inspiration out of the question, Dr. Geddes says "I know not if it would be too much to affirm, that, whether they be considered as a compend of history, or a digest of laws, or as a system of theology, or as models of good writing, they are in some respects unequalled, in none overmatched by the best productions of ancient times.

Let the Chaldean, or Grecian cosmogonies be

compared with the first chapter of Genesis; the best narratives of Herodotus or Livy, with the whole story of Joseph; the most laboured harangues of Thucydides or Sallust, with the simple tale of Abraham's servant, or the pathetic and winning speech of Judah; the most sublime ode of Pindar with either of the songs of Moses; the twelve tables with the decalogue; and the republics of Plato or Tully, with the whole mosaical jurisprudence. I will venture to say, that, if the taste of the comparer have not been previously vitiated by modern meretricious refinements, he will be induced to give to the former, either a decided preference, or an equal praise."

We have no hesitation in concurring with those who award the honours of unrivalled superiority to the Hebrew sage. And when we observe the peculiarities in which his institutions and dogmas differ from those of the legislators and moralists who were the most famed for their wisdom among other ancient nations, we are

satisfied, that, considering his circumstances, and those of the Israelites at the time when they were established and promulgated, they ought not to be attributed to a human, but to a divine origin.

Vide. Books of Exodus, Numbers, Leviticus, & Deuteronomy, also Josephus. Ant. Un. Hist. Patricks Paraphrase. Geddes Preface to his Ver. and Crit. Rem. Aikins Biography.

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Anastasia (Ventia) Stanley.

Lady Digby. daughter and co-heiress of Sir Edw
Stanley, grandson of Edward, earl of Derby, and
wife of Sir Kenelm Digby. Her beauty, which
was much extolled, appears to have had justice
done it by all the world. It is not quite so clear
whether equal justice were done to her reputa
which was far from escaping censure.

Vandyck has painted her in an emblematical
ner, the Doves shows her innocency: the serpent
which she tramples with impunity, show her tri
umph over the envenomed tongues of the time
we know not the particulars of the story.

Lord Clarendon must allude to her exculpation
of the charge (whatever it was) when he mentio
ons her as a lady, "though of extraordinary be
ty, yet of as extraordinary fame". In the same
picture, is a genius, about to place a wreath o
her head; beneath her is a Cupid prostrate

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and behind him, is calumny with two faces, flung down and bound; a beautiful compliment on her victory over malevolence.

Sir Kenelm, was so enamoured with her beauty, that he was said to have attempted to exalt her charms, and preserve her health by a variety of chemical experiments. and among others, that of feeding her with the flesh of vipers; and to improve her complexion, he was perpetually inventing new cosmetics: probably, she fell a victim to those arts; for she was found dead in bed. May 1st. 1633 — in the 33d. year of her age.

It is said, that the great snail, described in the British Zoology, is of exotic origin; and tradition says it was introduced by Sir Kenelm, as a medicine for the use of his Lady.

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Thomas (the son of Sir Rob.t) Killegrew,
born at Hanworth. Middx. in 1611. was page
to King Charles 1st. and attended Charles 2d du-
ring his exile. being endowed with a bril-
liant wit, and a great portion of social and
convivial talents, he soon became a favourite
with the young monarch; and continued after
the restoration to enjoy so great a share of his
confidence, that he was frequently permitted
to have access to him, when he was denied
the first peers of the realm: and he could ven-
ture without offence, to speak in his jesting
way very bold truths to His Majesty, on
his neglect of state affairs, which no other of
his courtiers would dare to hint at.

In 1651. when Cha. 2d was at Paris, he was
sent Envoy to Venice, but having staid there
some time, neither to his own honour, or his
masters advantage, he was compelled to leave
the Republic on account of the profligacy of his

character: whilst at Venice, he wrote several plays. to which S.r John Denham alludes in the following lines.

Our resident Tom
From Venice is come,
And has left all the Statesmen behind him;
Talks at the same pitch,
Is as wise, and as rich,
And just where you left him, you find him.

But who says he's not
A man of much pilot.
May repent of his false accusation:
Having plotted and penn'd
Six plays to attend
On the farce of his negotiation.

Lysons environs of London.

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At Leicester House× is a picture, bought by the late Prince of Wales of Mr. Bagnols; it is a double portrait, and represents two of the wits of that time. T. Carew. of the privy chamber to Charles 1st. and a poet — and — Killegrew. They had a remarkable dispute before Mrs. Cecilia Crofts, sister to the Lord Crofts: to which Virtue supposes this picture alluded. as in a play called the wanderer, was a song against jealousy written on the same occasion.

Walpoles Anecdotes of Painters

× This picture is now in the Queens Drawing room Windsor Castle.

Thomas Carew, an English poet was born in Gloucestershire, and educated at Corpus Christi college, Oxford. He was appointed gentleman of the privy chamber, and server in ordinary to Charles the first. He died Anno. Dom. 1639

Biog. Brit.

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Scipio, surnamed Africanus, a celebrated Roman. He made his first campaign at the age of seventeen, under his father, whose life he saved in the battle of Tesin. After the battle of Cannæ, he prevented the Roman officers from abandoning their country as they had intended, out of despair of saving it. Scipio was elected edile at the age of twenty one. His father and uncle having fallen in battle, he obtained the command in Spain, where he defeated the enemy, and took ~~[illegible]~~ New Carthage in one day. He put an end to the war in that country by a decisive battle, and then crossed over into Africa where he defeated Asdrubal and Syphax B. C. 203. He afterwards gained the battle of Zama, which victory produced peace between Rome and Carthage. Scipio obtained a triumph, and the appellation of Africanus for those brilliant services. He was also twice honoured with the consular dignity, but envy of his glory brought upon him a charge of peculation.

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Scipio appeared before the people, and defended himself so effectually, that his accusers were left alone, and he entered the capital with universal acclamations. The affair, however, was brought forward again before the tribunes, but he had retired to his country house when he died B. C. 180.

The virtues and generosity of Scipio, more especially to his female captives, were as distinguished, as his valour and prudence. The late excellent Mr. Hervey has introduced this subject into his "Theron and Aspasia" by way of dialogue, as follows:

Aspasio.— Who is this, with his length of hair flowing upon his shoulders; with such amplitude of personage, such magnificence of mein, and noble plainness of habit?

Eugenio.— This, Sir, is Scipio; the Thunderbolt of war, as Virgil calls him.

Aspasio.— He appears with a Lady of distinguished beauty in his hand.

Eugenio.— This is the captive Princess; who had been taken in war; who was set apart for the General's prize; but whom he is now restoring to her espoused husband.

Aspasio.— You are right, Eugenio— he has just led in his lovely captive, attended by her husband, and parents, amidst a full assembly of Romans, and Celtiberians; the victors and the vanquished. His modest eyes, are rather turned from, than gazing upon, the blooming virgin— cannot you suppose, how the spectators must be affected, upon the opening of this extraordinary scene!! every one beholds, the Hero with admiration, the Lady with delight. Every bosom is big with expectation, or in pain for the event. After a short pause, he addresses himself to the Lover, in words to this effect "— I am no stranger to your interest in this fine woman. The fortune of war has put her entirely in my power— the circumstances of my youth cannot render me insensible

to so engaging a person. But with us Romans. Honour and Generosity, have more prevailing influence, than transitory gratifications. Take your Bride, be happy in each other; and when you look upon this gift, admire the Romans—be a friend to Rome." — Upon this, he delivers her to the enamoured Prince.

Livy: also Hervey's Theron & Aspasia

Peter Alexiowitz, called "the great," was placed on the Russian throne after the death of his elder brother Theodore, to the prejudice of his other brother Iwan, who was as weak in his intellects as in his constitution. The Strelitz a mili-

took Azoph, which he placed in a state of defence against the Tartars. He next turned his attention to the finances, and corrected many gross abuses. The year following he undertook a journey into various parts of Europe, for the purpose of acquiring a knowledge of the arts, sciences, and mechanics. After passing through Germany, he visited Amsterdam,

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to so engaging a person. But with us Romans. Honour and generosity, have more prevailing influence, than transitory gratifications. Take your Bride, be happy in each other; and when you have

" Bill of fare.... Peter the Great, and his com-
" panions did eat at Godalmin in Surrey in their way from
" it was averred by an Eye-witness, and one who had the bill
" from the Landlord.

Breakfast.

" Half a Sheep, one Quarter of Lamb, 10 Pullets, 12 Chickens
" 3 quarts of Brandy, 6 quarts of Mulled wine, 7 dozen
" of Eggs, with Sallad in full proportion.

Dinner.

" 5 ribbs of Beef, w.t 3 stone. one Sheep, w.t 56 lb. 3 quarters
" of Lamb, a Shoulder of veal boiled, 8 pullets, 8 Rabbits.
" 2½ dozen of Sack. one dozen of Claret. No. of persons 21

Gentlemans magazine. Vol. 5.

Peter Alexiowitz, called "the great," was placed on the Russian throne after the death of his elder brother Theodore, to the prejudice of his other brother Iwan, who was as weak in his intellects as in his constitution. The Strelitz, a militia which greatly resembled the Janissaries in Turkey, being excited by the princess Sophia, revolted in favour of Iwan; and to avert a civil war, it was resolved that the two princes should reign in conjunction. Russia was at that time little more than in a state of barbarism. The first act of Peter was to introduce a reform among the troops, in which, notwithstanding the difficulty of the task, he had great success. In 1696 he took Azoph, which he placed in a state of defence against the Tartars. He next turned his attention to the finances, and corrected many gross abuses. The year following he undertook a journey into various parts of Europe, for the purpose of acquiring a knowledge of the arts, sciences, and mechanics. After passing through Germany, he visited Amsterdam,

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where he entered himself in the company of ship-
wrights in the dock yard, and worked with great di-
ligence by the name of master Peter. In 1698 he
came to England, and paid attention to manufac-
tures, and to every public institution. From Englan
the czar went to Vienna, intending to go to Italy, bu
the news of an insurrection in Russia, obliged him t
hasten home, where he compelled the princess
Sophia, the cause of the revolt to go into a monastery
several of the insurgents were executed, and the
greatest part of the Strelitz decimated or sent to
Siberia. In 1699. he instituted the order of saint
Andrew, by way of raising a spirit of emulation
among his subjects. The next year he declared
war against Charles XII. of Sweden, but with ill
success. This, however, did not discourage Peter
who said "I knew that the Swedes would beat us
at first, but they will in time teach us to beat
them". This was verified in 1709. by the impor-
tant victory of Pultowa, by which the great-

part of the Swedish army were made prisoners, and their King obliged to seek an asylum in Turkey. Peter availed himself of this advantage by seizing Livonia, Ingria, Finland, and part of Swedish Pomerania. In the mean time, the Turks, at the instigation of Charles XII. broke their truce with the czar, whom they completely hemmed in, with his army, on the banks of the Pruth in 1711. In this perilous situation, he was saved by the presence of mind of the czarina Catherine. she sent privately a person to negotiate with the grand vizir, who consented to the terms and a peace was settled. In memory of this event, was instituted the female order of St. Catherine. of which the czarina became the Head. The restoration of peace enabled the czar to make another tour in Denmark, Germany, Holland and France. When in France he visited the tomb of cardinal Richlieu, on the sight of which he exclaimed "Great minister! why was you not born in my time? I would have given

you one half of my dominions, for teaching me how to govern the other."

The doctors of the Sorbonne presented a plan to the czar for reconciling the Russian church to that of Rome, which Peter received with grace, but after his return, he made the pope the subject of a public farce, which gave great offence to the catholic courts, particularly Vienna.

Prince Alexis, his son, having joined a party of malcontents, the czar caused him to be tried, and the judges sentenced him to death. His sentence was not executed, but the prince died soon after of an apoplexy. some degree of suspicion fell on the father, which was not removed by the rigorous execution of several of the friends of Alexis.

The Tartars having revolted, and massacred a Russian garrison on the borders of Persia in 1722, Peter embarked on the Caspian sea, and took the city of Derbent, with three provinces, which were afterwards recaptured by Kouli-Khan.

After this expedition, Peter devoted him

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to the internal regulations of his empire, and of the many important establishments and improvements of which he was the author, the following were the principal; a reform among the clergy. the organization of a numerous army. the formation of a Navy. fortifications in all the principal towns, and an excellent civil government in the cities, an academy for naval education, colleges at Moscow. Petersburgh and Kioff. a college of Physicians, and a dispensary at Moscow, public lectures on Anatomy, an observatory, a botanical garden stocked with plants from all parts of the world. printing offices, and a royal library. But one of the most extraordinary works of this great man was the building the city of Petersburgh in a morass, the foundations of which consists of piles. — He died of the Strangury 1725. aged 53.

Voltaires History of Peter the Great.

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Frederick. elector Palatine. married the princess Elizabeth, daughter of King James the first. a Lady whose behaviour and manners were so engaging, that she was in the Low-countries called "The Queen of Hearts".

Frederick. accepted of the crown of Bohemia, when it was tendered him by a factious people, vainly presuming, ~~the~~ the King his father-in-law with whose pacific and unenterprising character he seems to have been but little acquainted would fix him on the throne. But that prince was so far from answering his expectation, that he tamely suffered him not only to be deprived of his new kingdom, but even of his hereditary dominions. he died 29 Nov. 1632.

See a very curious account of him in Winwoods memorials. Vol. 3. p. 403-4.

Grainger's Biog. Hist.

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A Letter, written by Eliz. queen of Bohemia, eldest daughter of James 1st. to the earl of Carlisle.

" My Lord.

" This great fat knave (Sir Robt. Anstruther " Ambassador at the Hague,) has so carried himself " here, as I cannot but complain of him; you gave " a true name in calling him a villain. I pray let " him know that I do tell you so. The king had " done better to have sent a smaller timberd man " over; for this great fellow shews so big, that he " fills up half the Hague; and gooth for the body " of volunteers in the army. He can tell you all " the news of that place, and this; and without jest, " he is still the ould man: tho' he can better travel " than he did in your deare friends time, who " sent him with a pacquet. I find no change in " him, but still true and honest, he hath payed " off you for your villanies. He tells me how " much you are mine enemie; which to be re- " venged of, ~~you~~ I will loose no meanes whereby " I may shew youre ouglie camels face that I am

your most constant

Freende

Elizabethe.

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William, Duke of Gloucester.

The only son of Queen Ann. who lived to any age: he was the hopes of the nation, being so near the throne, and William III. took great pleasure in him. 50.000£ per ann. was granted for his maintenance and education: but the King never spent more that £15.000. owing more to the looseness of his treasury than any other account. He was put under the care of the Earl of Marlborough, to teach him the art of war: and of the Bishop of Salisbury (D^r. Burnet) for general instruction. When William gave him into the hands of the former, he said "teach him to be what you are, and my nephew cannot want accomplishments" His life was sacrificed to his too rapid improvements, like Edward VI^s. — He understood the terms of fortification and navigation; he would marshal a company of boys, who had voluntarily enlisted to attend him. His great pleasure was in martial sports and hunting, yet these

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avocations did not prevent his studying history, geography, politics, and religion: his youthful piety, and sweetness of temper, with an eagerness to learn, made him peculiarly beloved. He caught cold, by over heating himself in dancing on his birth-day, which carried him off in five days after. July 23. 1700. when he had just completed his eleventh year. He had always been of a weak constitution.

Nothing could be more preposterous than to see a boy of his age, with a vast flowing wig, but such was the fashion of those times.

So entirely were the hopes of the reigning family placed upon this prince, that William and Mary would often pay a marked attention to him in preference to his parents. As to his mother, she lamented him with the utmost grief: always in future signing herself to Lady Marlbro' "your poor unfortunate, faithful Morley." The name she had adopted in her private correspondence with that Lady, who used, on that occasion, the signature of Freeman.

Granger's Biog. Hist.

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Amelia of Nassau, wife of Thomas, Earl of Ossory. He was a man who shone with unborrowed lustre. Though he seemed born for the camp only, he was perfectly qualified for the court; not as a wit, a mimic, or a buffoon; but by a propriety of behaviour, the result of good breeding. His courage on board the fleet, was scarcely exceeded by Prince Rupert or the Duke of Albemarle, and theirs was never exceeded by that of any other sea officer. He commanded the english troops in the service of the Prince of Orange, and at the battle of Mons, contributed greatly to the retreat of Marshal Luxemburg, to whom Lewis XIV was indebted for the greatest part of his military glory.

His speech addressed to the Earl of Shaftesbury in vindication of his father was universally applauded. it even confounded that orator, who was in the senate what the earl of Ossory was in the field. he died 30 July 1680. aged 46 years.

Granger's Biog. Hist.

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Mrs. Nott. wife to Thō. Nott Esq.
who was knighted by K. Charles 2d. to whom
he was one of the gentlemen of the privy cham-
ber.
Sir Thomas, who, was well known, and much
esteemed for his learning and genteel accom-
plishments, was elected a fellow of the Royal
Society, soon after its incorporation by Cha. 2d.

Granger's Biog. Hist.

Mrs. Jane Middleton. a woman of small
fortune, but of great beauty, was one of the ladies
that attracted the particular notice of the Chev.
de Gramont, soon after his arrival in Engla
He made her many costly presents, which she
readily accepted, and publicly wore. But he was
soon cured of his growing passion for her, on see-
ing the amiable Miss Hamilton, who was in-
comparable more beautiful, and was without
her affectation and coquetry.

Granger's Biog. Hist.

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Lady Denham. wife of Sr. John Denham was a woman of special note in her time; and no less remarkable for her gaiety, than tragical end. She was strongly suspected to have been poisoned by her husband. who was jealous of the Duke of York.

Granger Biog. Hist

Lady Whitmore. sister to the above Lady Denham, and wife of Sir Thō. Whitmore.

Lady Bellasyse. widow of the son of John Lord Bellasyse, was remarkable for a vivacity, which seems to have supplyed the place and answered all the purposes of beauty. Though she was one of the least handsome women that appeared at court, she gained so far upon the affections of the Duke of York, that he gave her a promise under his hand

to marry her. He did his utmost to convert her to his own religion; but nothing could induce her to change that in which she had been educated. The Lord Bellasyse, her father-in-law, who was a zealous papist, dreading the influence that such a woman might have upon the Duke in religious affairs, discloses the secret of the contract to the King. Charles sent for his brother, and told him "it was too much to have played the fool once; "that was not to be done a second time, and at "such an age." The Lady was so intimidated by threats, that she gave up the original contract, but took care to preserve an attested copy.

She died in the reign of Queen Anne, and Lord Berkley of Stratton, who was one of her executors got £10.000. by her death.

The portrait at Windsor, commonly called Lady Byron's, is supposed to be that of Lady Bellasyse. The almost total absence of beauty in it, seems to confirm these conjectures.

Walpoles Anec: of Painting

Lady Gramont, was the wife of Count Gramont, and sister of Count Hamilton, author of the "Memoires de Gramont". Charles 2d. in a letter addressed to the dutchess of Orleans, speaks thus of her. "I believe she will pass for a handsome woman "in France, she is as good a creature as ever lived."

The count de Gramont came into England about two years after the restoration; he possessed in a high degree, every qualification that could render him agreable to the English court. Several of the ladies engaged his attention upon his first coming over; but the amiable Miss Hamilton, seems to have been the only woman who had the entire possession of his heart.

Grangers Biog. Hist.

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"There is in the room of Beauties at Windsor, a portrait by Sr. P. Lely, called "Lady Rochester." which has been mistaken for the wife of John, the famous lord, who was indubitably no beauty. The portrait in question, is conjectured to represent the first wife of Laurence Hyde, second son of Edward earl of Clarendon, who was created viscount Hyde, and baron of Wotton Basset 21. April 1681. and earl of Rochester 1682.

If there be a portrait of her at Cashiobery resembling this at Windsor, it may be depended upon as done for one of the wives of Earl Laurence. and may probably lead to a further discovery."

Grangers Biog. Hist.

The Countess of Northumberland.

Elizabeth Wriothesley, daughter to Thomas, Earl of Southampton, Lord high treasurer of England, and wife to Josceline Percy, the last Earl of Northumberland of that name.
She was mother to Elizabeth Duch.ss of Somerset.

Grangers Biog. Hist.

Lady Sunderland.

daughter of George Lord Digby. who succeeded to the title of Earl of Bristol, on the death of his father 1652-3. 16th January.

Grangers Biog. Hist.

The Dutchess of Richmond.

who is better known by the name of Mistress Stuart, was a daughter of Capt. Walter Stuart, son of Lord Blantyre a Scottish nobleman.
She was, perhaps, the finest figure that ever appeared in the court of Charles 2d.
Such was the ~~th~~ attractives of her person,

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that even in the presence of the Dutchess of Cleveland, she drew upon her the eyes of every beholder. It was supposed that the K. would have divorced his Queen, and raised her to the throne; certain it is, that she made the deepest impression upon the heart of that monarch: and his passion for her was daily increasing, when she married the Duke of Richmond. All the rage of a disappointed lover fell upon the duke. Her cousin, and the earl of Clarendon, who was supposed to be instrumental to the match. Her wit was so far from being extraordinary, that it stood in need of all her beauty to recommend it. There is a good deal of her secret history in the memoirs of Grammont.

Granger Biog. Hist.

The Dutchess of Cleveland.

Barbara Villiers, was sole daughter and heir of William viscount Grandison, and wife to Roger Palmer Esq.r afterwards created Earl of Castlemain. Her person was to the last degree beautiful; but she was in the same degree, rapacious, prodigal, and revengeful. She had, for a considerable length of time, a great, and no less dangerous influence over the king; as no woman of her age was more likely to beggar, or embroil a kingdom.

She was the most inveterate enemy of the earl of Clarendon, who thought it an indignity to his character to show her common civilities, much more to pay his court, to the mistress of the greatest monarch upon earth.

It was impossible ~~but~~ that the king could be an absolute stranger to her intrigues: but he seems to have had as little delicacy with regard to the virtue of his mistresses, as his

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brother was observed to have in point of beauty. Though her pride was great, she is said to have been sometimes humble in her amours. and if we may believe the scandalous chronicles of this reign, she could descend to playrights, players, and rope-dancers.

When the Kings affections were alienated from her, he, to pacify her, created her Dutchess of Cleveland — she Died 1709.

When my lord Clarendon was going home from court, upon his resignation of the great seal, the Dutchess of Cleveland, who well knew him to be her enemy, insulted him from a window of the palace. He turned to her and said, with a calm but spirited dignity "Madam, if you live, you will grow old."

Granger Biog. Hist.

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The Dutchess of Somerset.

"Sara, illustrissima ducissa Somersetensis
"exegente Alstoniana, in agro Bedfordiensi
"T. M. 2. F. M. S. P.

"Sarae, illustrissimae nuper Ducissae Som-
"ersetensis, Sempiterna in Pauperes Benig-
"nitate ~~celeberr~~ celeberrimae. Quae Puerorum
"Ergo, Scholam Grammatices apud Totten-
"ham, in Com. Midd. Instituit. Proventum
"Verid-togatorum Westm. longe adauxit,
"Ad Juvenes. Spei optimae in Pietate et Literis
"promovendos, Collegia Aulei Nasi Oxon.
"Et D. Johan. Cantab. in perpetuum ditavit.
"Nec non alias Mechanicis Artibus aptandos
"curavit. Senectutis studiosa, Hospitium
"extrui et dotari fecit, in Subsidium triginta
"Viduarum, apud Froxfield, in Comit. Wilton.
"Egenis de Paroch. S. Marg. Westm. unde melius alerentur
"Vectigal perenne constituit. Nonnullas insuper

"Ecclesias Ornamentis permagnificis splen-
"dide decoravit.
" Obiit VIII Kal. Nov. 1692."

James, Duke of York. Though he had a quick relish for pleasure, followed busi-ness with that closeness of application which the King, his brother, wanted; and wanted himself that quickness of apprehension, that natural sa-gacity, and apparent benevolence of temper which was so conspicuous in the King. His notions of government were as erroneous as those of his father and grandfather; and the length which his brother took towards arbitrary power were in a great measure owing to his instigation. He was, what rarely happens, revengeful and valiant almost in the same degree; and dis-played such courage in the first Dutch war as rendered him more popular than all the

other acts of his life. His bigotry to the Roman Catholic religion, which was still encreasing with his years, had the strongest influence upon his conduct; and at length prompted him to such measures as were condemned by the sober and judicious of all religions.

Granger Biog. Hist.

The angel appearing to the shepherds.

"And there were in the same country
"shepherds abiding in the field, keeping watch
"over their flock by night. And lo, the angel
"of the Lord came upon them, and the glory of
"Lord shone round about them, and they were sore
"afraid. And the angel said unto them, fear
"not: for behold, I bring you good tidings
"of great joy, which shall be to all people.

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"For unto you is born this day, in the city
"of David (i.e. Bethlehem) a Saviour, which
"is Christ the Lord. And suddenly there was
"with the angel a multitude of the heavenly
"host, praising God, and saying, Glory to
"God in the highest, and on earth peace,
"good-will towards men."

This undoubtedly was a most wonderful
and singular, and unexampled event. But
was natural to imagine, that when the Son
of God was to appear upon the scene, he
would enter upon it in a way somewhat
different from the sons of men. And in
fact, we find him appearing upon earth in
a manner perfectly new; and peculiar to
himself: in a manner, which united in itself
at once the evidence of miracle, and of pro-
phecy. He was born of a virgin, and what
is no less wonderful, it was predicted of him
seven hundred years before, that he should

so born. "Behold" says Isaiah, "a virgin shall conceive and bear a son, and they shall call his name Immanuel." a Hebrew word, signifying God with us. What man, but a prophet inspired of God, could have foreseen an event so completely improbable, and apparently impossible? What impostor would have hazarded such a prediction as this? and what is of still more importance, what impostor could have fulfilled it? What less than the power of God could have enabled Jesus to fulfil it? by that power he did fulfil it. He only of the human race, did fulfil it, and thus proved himself to be at the very moment of his birth, what the whole course of his future life, his death, his resurrection, and his ascension into heaven further declared him to be, THE SON OF GOD.

vide St. Luke Cap. 2. Bp. Porteus's Lectures

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Mary, the mother of our Saviour, was of the tribe of Judah, and of the royal house of David. She espoused Joseph, but when betrothed, she miraculously conceived by the Holy Ghost, agreeable to the declaration of the angel Gabriel. When delivered, she went into Egypt, with the child Jesus, and her husband Joseph. and afterwards settled at Nazareth. Little is said of her in the Gospels, and nothing after the ascension of our Saviour, but that she resided with saint John the Evangelist, to whose care she was entrusted by our Lord. The Roman church pretends that she was immaculate and ascended to heaven without passing through death, whence it has the feast called the assumption of the virgin. She accompanied our Lord to his crucifixion, and was one of the women to whom his resurrection was announced by the angel

Dr Cave

Quintin Matsys, a painter, usually called "The Blacksmith of Antwerp" was born in that city 1460. and in his youth followed the trade from whence he has derived his appellation. Different accounts are given of the occasion of his quitting the forge for the pencil. One asserts, that during a lingering illness, into which the fatigue of his labour had thrown him, a friend showed him a print, which pleased him so much that he attempted to copy it; and his success animated him with the resolution of proceeding in the practice of the arts of design. After this, it is said that he fell in love with the daughter of a painter, whose hand was to be obtained only by a master of the same profession: and this additional motive urged him to the rapid progress which he made, and which has conferred distinction on his name. By the more sentimental

biographers, the whole change is represented as one of the miracles of love; which is the reason inculcated by the line in his epitaph, "Connubialis amor ex Mulcibre fecit Apellem." Whatever were the causes that awakened his genius, it is certain that he displayed great talents for the art of painting, in which he adopted a manner of his own, not copied from any other master. It was marked by truth of imitation, and strong, and natural expression, with a degree of correctness and hardness which might have been expected from one who had not acquired freedom of pencil by early practice, and the study of good models.

He usualy painted portraits, and half figures in common life, but sometimes rose to great works, of which, a descent from the cross in the Cathedral of Antwerp is the most remarkable. His picture of the "Misers" at Windsor is much admired.

De Piles. Pilkingtons. Dict.

"Then cometh Jesus (says the evangelist) with them to a place called Gethsemane, a rich valley near the Mount of Olives, through which ran the brook Cedron, and on the side was a garden into which Jesus entered. And he said to his disciples, Sit ye here (at the entrance, probably of the garden) while I go and pray yonder. And he took with him into a more retired part of the garden, Peter, and the two sons of Zebedee, James and John, the very same disciples who accompanied him at his transfiguration: that they who had been witnesses of his glory might be witnesses also of his humiliation and affliction. Then saith he to them, My soul is exceeding sorrowful, even unto death; tarry ye here, and watch with me. And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible (that is, if it be possible for man to be saved, and thy glory promoted as effectually in any other way

"as by my death) let this cup, this bitter cup of affliction pass from me, nevertheless, not as I will but as thou wilt. And he cometh unto his disciples, and findeth them asleep, and saith unto Peter, What! could ye not watch with me one hour? you who so lately made such vehement professions of attachment to me! Watch and pray, that ye enter not into temptation.

Ye have need to watch and pray for your own sakes as well as mine, that ye may not be overcome by the severe trials that await you, nor be tempted to desert me. Yet at the same moment, in feeling for the infirmity of human nature, he adds, "The spirit indeed is willing, but the flesh is weak." "He went away again and prayed saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. And he came and found them asleep again, for their eyes were heavy. And he left

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them, and went away again, and prayed the third time saying the same words. Then cometh he to his disciples, and saith unto them, Sleep on now and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going; behold, he is at hand that doth betray me."

That is, henceforth, hereafter, (for so the original strictly means) you may take your rest; your watching can be of no use to me: my trial is over, my agony is subdued, and my destiny determined. I shall soon be betrayed into the hands of sinners. Arise, therefore, let us go and meet their danger. Behold, he that betrayeth me is at hand."

St. Matth. 27th Cap. Bp. Porteus's Lectures.

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"Then the soldiers of the governor, took Jesus into the common hall, and gathered unto him the whole band of soldiers, and they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying Hail, King of the Jews! and they spit upon him, and took the reed and smote him on the head.

And after they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to be crucified."

One hastens over this scene of insolence, and outrage, with averted eyes, and can hardly bring one's mind to believe that any thing in the shape of man could have risen to this height of wanton barbarity. What a difference between this treatment of an innocent and injured man, to that of the vilest criminal in this country previous to his execution

St. Matt. 27 Cap. Bp. Porteus's Lectures

William, Prince of Orange.

When Lewis XIV. invaded the United Provinces, the whole people were seized with such a terror, as nothing but the immediate dread of the horrible inundations to which these countries are subject, could equal. Then it was that the young prince of Orange formed a resolution which seemed to be the effect of despair itself, to deliver his country, or perish in the attempt. He soon gave vigour and dispatch to the councils of the states, inspired a military spirit into their raw and undisciplined troops, and not only checked the rapid progress of Lewis, but ravished from his hands the towns he so perfidiously had taken.

The most unjust, as well as the most trivial actions of this vainest of all princes, are committed to sculpture, and even his courage has been immortalized. But we know that the courage of the young stadtholder, was as much superior to that of Lewis XIV. as the spirit of a Lion is to that of a Frog.

Granger's Biog. Hist.

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Erasmus, Desiderius, the most celebrated of all those men of letters, who were engaged in the revival of true learning, was born at Rotterdam, in 1467. His father, named Gerard, a native of Tergon, had an amorous connexion with Margaret, the daughter of a physician, which some circumstances prevented from terminating in a legitimate union. by her he had two sons, of whom Erasmus was the youngest. He was sent to school at Deventer, when nine years of age, and soon exhibited quick parts and particularly that strength of memory, so essential to a scholar. His affectionate mother who followed him to Deventer, in order to take care of him died of the plague, when he was about thirteen: and his father soon followed her.

Thus he was left an orphan to the care of three guardians, who agreed to bring him up to a religious life in order to embezzle his small patrimony. To this life, however, he was extremely averse, and it was not till his third

removal from convent to convent that he was persuaded to take the habit at a house of canons-regular at Stein near Jergon. In conformity with the pedantic taste then prevailing among men of letters, of assuming names of Greek or Latin etymology, he translated his name of Gerard ~~into~~ signifying Amiable, into the equivalent one of Desiderius in Latin, and Erasmus, in Greek. He used both these; but the latter was his common and perpetual appellation. His constitution was delicate, and ill suited to monastic austerities. He therefore, with permission of his friends accepted in his twenty third year an invitation to reside with the archbishop of Cambray. Hence he went to Paris, and became a student in the college of Montaigu. For his support, he gave private lectures: but he passed some years of his life in that penury, which stimulated him to great exertions, and gave him those habits of industry, which raised him to literary eminence. Among his pupils at Paris, were some Englishmen,

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whose liberality induced him to visit their country. He was in England 1497. where he contracted many valuable friendships. Such was his reception, that he ever retained a predilection for this island; in which he passed much of his time.

In a letter from Paris 1498. he tells his friend he was applying closely to the Greek language; and that as soon as he could get any money, he would purchase first Greek books, and then clothes. He seems for a considerable time to have been averse to the study of Theology, foreseeing that his enquiries might not turn out exactly conformable to the received opinions. However, in 1503. he printed at Louvain some works of the Theological kind. particularly the "Enchiridion Militis Christiani". a kind of manual of practical religion. about this time too, he prefixed to a translation of several dialogues of Lucian, a dedication, in which he freely exposed the legendary faults of the early christians.

About his fortieth year, he gratified a desire

he had long entertained, of visiting Italy. He took his doctor's degrees at Turin, and then staid about a year at Bologna, whence he went to Venice, and afterwards to Rome. He would probably have continued longer in Italy, had he not received a pressing invitation to England from Hen. VIII. newly come to the crown, who had contracted a friendship for him while prince. We find him in England in 1510. and in favour with the King, with Wolsey, Archbishop Warham, and other persons of distinction. He first lodged with Moor, (afterwards Sir Thomas, and chancellor) and amused himself with writing his "Moriæ Encomium" or, Praise of Folly, a facetious and satirical composition, which became popular; at the request of Bishop Fisher, Erasmus went to Cambridge and read lectures in Greek on divinity. The living of Aldington in Kent was conferred upon him, and he received presents from many of his patrons; but, upon the whole, his expectations in this kingdom, were not answered.

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He seems too much to have indulged in a quarrelsome disposition, and to have observed very little delicacy in importuning his friends for favours. He was Margaret professor of divinity at Cambridge, and Greek professor at Oxford & Cambridge. Grocyn, who studied in Italy, first introduced the Greek tongue into England, where he professed at Oxford. The introduction of this elegant language gave the alarm to many, as a most dangerous innovation. Hereupon the university divided itself into two factions distinguished by the appellation of Greeks & Trojans; who bore each other a violent animosity proceeded to open hostilities, and even insulted Erasmus himself. He returned to the low countries in 1514. and visiting by invitation the court of the arch-duke Charles (afterwards Charles V.) was created nominal counsellor to that prince with a stipend. About this time he paid a visit to the town of Basil, where he formed that intimacy with the learned family

of Amberbach, and with the printer Froben, which induced him to spend his latter days in that place. In 1516. his New Testament in Greek and Latin, with notes, was published at Basil, and was received with avidity by all who were desirous of studying Theology in its original and genuine sources. It was dedicated to Pope Leo X. His edition of Jerome, his favourite father also appeared this year, dedicated to his generous patron Abp Warham.

Among the meritorious efforts of Erasmus, may be reckoned his perpetual opposition to war. which he thought scarcely lawful to a Christian. he has dwelt upon this topic in many of his works, but he had no better success than all others who have employed the arguments of reason and religion against the ambition and bad passions of mankind. The commencement of the reformation under Luther, was the most trying circumstance in the life of Erasmus. No man had done so much as he, to discredit the frauds

and superstitions of popery, and to place Christianity upon its proper foundation.

The monks were so sensible of this, that they were used to say "Erasmus laid the egg, and Luther hatched it." Yet there were several reasons which prevented him from joining the reformers. He had, in the first place, a great horror of any open breach or schism in the church the evil consequences of which he thought scarcely any benefit of reform could compensate. Then, he seems to have been considerably unsettled in his own mind with respect to many points upon which Luther and his followers dogmatized in a decisive manner.

The doctrine of justification by faith alone, which that reformer made fundamental to his system, Erasmus was by no means prepared to receive. He was likewise offended with the rudeness, vulgarity, and contempt of polite literature, which characterized some of the class. To these fair and honest causes for declining to enter their party, may undoubtedly

be added the less honourable ones, of a timidity and weakness of temper which unfitted him for the part of a martyr: of a fondness for being noticed and honoured by the great, and of habits of personal indulgence which rendered the prospect of indigence insupportable to him.

It is to be observed that his income arose almost solely from pensions and gratuities, which he received from crowned heads, prelates, and men of rank, all of the catholic persuasion, which he would certainly have lost had he gone over to the opposite side. Yet he did enough to merit the eternal gratitude of all candid friends to light and liberty, by the example he never ceased to give of free enquiry, and the perpetual war he waged against persecution, ignorance, and bigotry.

For some years, Erasmus treated Luther with great deference, and in his letters to various persons defended his character, and applauded his intentions. In 1520. when the emperor and the elector of Saxony were at Cologne, and the pope's nuncio produced a bull against Luther; Erasmus

spoke very freely in his favour to the elector, and drew up some axioms in his defence, and treated the bull as a forgery. In process of time, however Erasmus, irritated at some ill timed attacks upon him by the zealous reformers, and alarmed by the violence of the religious differences which began to arise, acquired more of the dread of innovation, and took his part among the defenders of the church of Rome. In 1522. he published the most popular of his works, his "Colloquies" which, though apparently intended for the instruction of youth in the Latin language, abound in solid and liberal sentiments on the most important topics, and attack the prevalent superstition of the times both with serious argument and humorous sarcasm. They were very generally read, and probably were more efficacious in promoting the principles of the reformation, than the most elaborate works of controversy. Their tendency was soon discovered, and in many places they underwent ecclesiastical condemnation

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but it was impossible to suppress a performance
at once so sensible, and so entertaining. Editions
of them were multiplied; and it is said that a book-
seller at Paris, by representing them as prohibited,
sold above twenty four thousand copies of ~~the~~ one impres-
sion. It was about this year, that Erasmus, af-
ter a wandering life, fixed his final residence at
Basil, which he did not quit, except a temporary
residence at Fribourgh. After having been long
urged by his catholic friends and patrons to write
against Luther, he at length, with manifest unwil-
lingness, undertook the task, and in 1524. published
his treatise "De Libero Arbitrio." As in this
work he professedly attacked only Luthers opinion
against predestination, it might be supposed he did
not mean to condemn his dissent from the church of
Rome in other points. He was, however, led, in the
heat of controversy, to say many severe things against
the reformers: and it appears from several of his
letters at this period, that his mind was embitter-
ed with the consciousness of having been indu-

to act a part which he could not thoroughly approve. Luther replied, in a letter written with that air of superiority, which a man pursuing great ends by plain and direct means, has a right to assume towards a trimmer. "We saw (says he) that the Lord had not conferred upon you the discernment, the courage, and the resolution, to join with us, and freely, and openly to oppose those monsters; and therefore we dared not exact from you, that which greatly surpasses your strength and capacity. We have even borne with your weakness, and honoured that portion of the gift of God which is in you." He proceeds to lament that Erasmus had been led by worldly considerations to take an open part against him, and he expresses pity rather than resentment for that imbecility of character which had seduced him to act against his principles. Erasmus could not but acutely feel a treatment of this kind, which discovered to himself and the world, what he would most have wished to conceal.

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The contest between Luther and Erasmus became, in the usual course, more acrimonious as it proceeded, and did honour to neither of these eminent men. In consequence of the public change of religion at Basil, Erasmus thought it necessary for his reputation, to quit that place (in 1529) and retire to Friburg; he seems at this time to have feared nothing so much as that he should be regarded as a friend to the reformation: and therefore though he continued his hostility with the monks, he thought it ~~was~~ incumbent upon him to declare as openly against the opposite party. on this account he published an epistle against them; and as they from his former works had produced his authority in condemnation of putting heretics to death, he now began to maintain that there were certain cases, in which they might lawfully be punished capitally as blasphemers and seditious persons.

Such were the unworthy steps to which, as he grew in years, he was led by an anxiety to keep upon good terms with his patrons, and protectors.

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He continued his learned labours, though under the pressure of many infirmities. In 1535 he returned to Basil, which he no more left. His health now rapidly declined; a dysentery exhausted his remaining strength, and he calmly expired July 12. 1536. at the age of Sixty nine, in the arms of his dearest friends who were Protestants, and after having substituted pious addresses to God and Christ, to all the dying ceremonies enjoined by the Romish ritual.

His body was interred with great solemnity in the cathedral church at Basil, where his tomb is still to be seen. His memory is equally honoured at the place of his birth and of his death. several of his relics are preserved at the latter place, and at the former the house in which he was born is marked with an inscription, and his statue in bronze decorates the great square.

Dr. Jortins life of Erasmus

Martin Luther. The illustrious author of the reformation in Germany, was descended from parents in humble circumstances, and born at Eisleben in Saxony. in 1483. having discovered an early inclination for learning. when he had entered his fourteenth year he was sent to a school at Magdeburg. Owing to the poverty of his parents he was not able to remain there more than one year. and during that time, like many other poor German scholars he was obliged to support himself by begging his bread. In the year 1501. he went to the university of Erfurt. where he applied himself closely to his studies, and as he possessed a wonderful retentive memory, he laid in such a stock of knowledge and good sense, as rendered him the object of admiration to the whole university. By the advice of his relations he applied to the study of jurisprudence, but he was soon diverted from this purpose and led entirely to change his views in life, by an accident. While walking out one day into the fields with a friend by the discharge of a thunder-cloud his companion

was killed, and he was himself thrown on the ground, though he sustained no personal injury.

This event affected him very sensibly; and as his mind was naturally susceptible of serious impressions, he determined to ~~retire~~ retire from the world into a convent of Augustine friars; here he applied himself closely to the study of divinity, as laid down in the writings of the schoolmen, but having accidently met with a copy of the Latin bible, which lay neglected in the library of his monastry, and which he had ~~not~~ never before seen, his curiosity was so highly raised, that he abandoned all other pursuits, and devoted himself to the study of it, with such eagerness and assiduity as astonished the monks, who were little accustomed to derive their theological notions from the source. After having passed a year in the monastery at Erfurt, he took the vows; and he was admitted to priests orders in 1507.

The fame of Luthers sanctity and learning and particularly his knowledge of the scriptures was now widely diffused, and in 1508 he was chosen

by Frederic, elector of Saxony, to fill at first the chair of philosophy, and afterwards that of divinity in the university of Wittemburg. His lectures were crowded with pupils from all quarters, and he was deservedly esteemed the chief ornament of the new university. At the same time Luther distinguished himself by his great talents as a pulpit orator. In 1510. the monks in different convents belonging to his order being embroiled in some disputes with their vicar-general, fixed upon Luther to go to Rome, to defend their cause at the papal court. While in that city, he made his observations on the popes, and the government of the Romish church. he also examined the manners of the clergy, which he severely censures, and particularly condemns the haste and indifference with which they discharged the public duties of their sacred function. "I had not been long at Rome," says he "before I performed mass, and I frequently saw it performed by others, but in such an indecent manner, that I can never think of it without horror," Of the effect produced on his mind by the observations

which he made in this journey, he afterwards often spake with pleasure, declaring "that he would not but have made it for a thousand florins." In 1512 he had the degree of doctor in divinity conferred on him at the expence of the elector of Saxony. He now applied himself with the greatest diligence to the duties of his divinity chair. He read lectures on the books of Scripture. He explained the epistle to the Romans, and afterwards the Psalms, of which his illustrations were so satisfactory, that he was regarded as the harbinger of a new day, which was to succeed the long night of darkness and ignorance. He also recommended the perusal of the writings of Erasmus as admirable antidotes to monastic ignorance.

While Luther was thus active in propagating knowledge by his lectures and sermons, he was a strict exactor of discipline among the students. By these means he acquired vast credit and authority, and contributed to raise the university of Wittemburg to a height of reputation which amply gratified the elector for his munificence in founding it.

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In these circumstances, a general sale of indulgencies, published by Pope Leo X. proved the first link in a chain of ~~event~~ causes, which produced a revolution in the sentiments of mankind the greatest, (says Dr Robertson) as well as the most beneficial, that has happened since the publication of Christianity.

When Leo was raised to the papal throne, he found the treasures of the church exhausted, by the vast projects of his two ambitious predecessors; his own temper, naturally liberal, rendered him incapable of severe and patient economy, which the situation of his finances required. On the contrary, his love of splendour, his taste for pleasure, and his munificence in rewarding men of genius involved him daily in new expences, in order to provide a fund for which, he tried every device that the fertile invention of priests had suggested, to drain the credulous multitude of their wealth. Among others, he had recourse to the sale of indulgencies. The indulgences pretended to convey to the possessor, either the pardon

of his own sin, or the release of any one in whose happiness he is interested from the pains of purgatory.

Pope Julius the second, had granted indulgences on all who contributed towards building the church of St. Peter's at Rome, and as Leo. was carrying on that expensive fabric, his grant was founded on the same pretence. The right of promulgating these indulgences in Germany, as also a share in the profits, was granted to Albert, elector of Mentz, who as his chief agent for retailing them in Saxony, employed Tetzel, a friar of licentious morals, but of an active spirit. This man assisted by the monks of his order, executed the commission, with great zeal and success, but with little discretion or decency. For though magnifying the benefit of these indulgences, and selling them at a low price, he carried on a lucrative trade among the ignorant, yet their ill conduct at last gave general offence. In the mean time Luther beheld with the utmost concern the artifices of those who sold, and the simplicity of those who bought indulgences; and finding it derived no countenance from the scriptures, he determined

openly to protest against such a scandalous imposition on his deluded countrymen. And in the year 1517. from the pulpit in the great church at Wittemberg, he inveighed bitterly against the vices of the monks who distributed the indulgences. tried the doctrines which they taught by the test of Scripture, and pointed out the danger of relying for salvation on any other means than those appointed by God in his word. The boldness and novelty of these opinions excited great attention and made a deep impression on his hearers.

Luther also wrote to Albert. elector of Mentz. remonstrating against the wicked lives of the preachers of indulgences. begging of him to exercise the authority vested in him, in correcting these evils. To this letter Albert paid no attention, being too deeply interested in the success of his agents, to correct their abuses. He paid equal disregard to the theses, containing Luthers sentiments concerning indulgences, which he transmitted on this occasion to that prelate. These theses, were ninety-five in number which were publicly fixed up in a church at Wittemberg

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with a challenge to the learned to oppose them on a day which he appointed, either in person or by writing. On the day fixed, no person appeared and the Theses rapidly spread all over Germany and excited universal admiration at the boldness which Luther discovered in venturing to call in question the plenitude of papal power, and to attack the Dominicans, armed as they were, with all the power of the Inquisition. The publication of Luthers Theses, soon brought into the field many zealous champions in defence of the opinions on which the wealth and power of the church were founded. In opposition to these, Tetzel published counter Theses at Frankfort on the Oder. He also endeavoured to excite the indignation of the clergy and populace against Luther denouncing him from the pulpit as a heretic and publicly burnt his Theses at Frankfort.

In the year 1518. Two famous Dominicans rose up also against the adventurous reformer and attacked him at Cologne, with the utmost vehemence and ardour. Luther combated indulgences, by arguments founded in reason

or derived from Scripture; while they produced ~~nothing~~
nothing in support of them but the conclusions of the
canon law, and the decrees of popes. The people
were strongly impressed by Luther's intrepid
declaration "That if the pope and cardinals held the
same opinion with his opponents, and set up any
authority against that of Scripture. There could be
no doubt but that Rome was itself the very seat
of antichrist, and that it would be happy for those
countries who should seperate themselves from
her". But while all Germany was interested by
these novelties in Luther's doctrines, they excited very
little attention, and no alarm at the court of Rome.
Leo X viewed the quarrels of German monks
with indifference and contempt. The incessant re-
presentations, however, of Luther's adversaries, that
the heresies which he propagated, threatened the most
fatal mischiefs to the interests of the church at
length roused the attention of the Pope, who ordered
a summons to be issued, citing Luther to appear
at Rome within sixty days, and give an account
of the doctrines which he had maintained.
Leo wrote at the same time to the elector of Saxony.

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beseeching him not to protect a man whose tenets were shocking to all pious ears, who disgraced his order, and gave offence and disturbance to the whole church. The strain of these letters, and the appointment of Prierius the inquisitor general to sit in judgment on him, afforded unequivocal indications of what sentence Luther might expect at Rome. He therefore used every effort to obtain a hearing of his cause in Germany. With this view the professors of the university of Wittemberg wrote to the pope, excusing Luther, under various pretences from going to Rome. The elector of Saxony also desired the same thing of the pope's legate at the diet of Augsburg, maintaining, that the cause of Luther ought to be decided by the ecclesiastical laws of the empire. At the same time Luther himself, who had not the most distant intention of questioning the papal authority, wrote a most submissive letter to Leo. in which he promised an unreserved compliance with his will. Influenced by these applications and letters, the pope empowered his legate in Germany, the cardinal Cajetan, to hear and determine the cause

In this first step, observes D. Mosheim, the court of Rome gave a specimen of that temerity and imprudence with which all its negotiations in this weighty affair, were afterwards conducted. For, instead of reconciling, nothing could tend more to inflame matters, than the appointment of Cajetan, a Dominican, and, consequently, the declared enemy of Luther, and friend of Tetzel, as judge and arbitrator in this nice and perilous controversy. Luther, after having obtained the emperor's safe conduct, repaired to Augsburg in October 1518. Here he was admitted into the cardinals presence; who, however, would not condescend to enter into a formal dispute with a person of such inferior rank, and even disdained to resort to any other methods of persuasion, than the arrogant dictates of mere authority. In a high and overbearing tone, he required Luther, by virtue of the apostolic power with which he was invested, to retract the opinions which he had advanced, humbly to confess his fault, in publishing them, and to submit respectfully to the judgment of the Roman pontiff. But the intrepid spirit of Luther, was not to be daunted

by such a haughty and violent manner of proceeding: but he declared with the utmost firmness, that he could not, with a safe conscience, renounce opinions which he believed to be true; nor should any considerations induce him to do what would be so base in itself and so offensive to God. At the same time he expressed his willingness to refer the controversy to certain universities which he named; and promised that he to write or preach concerning indulgences, provided the same silence with respect to them were enjoined on his adversaries. These offers Cajetan disregarded or rejected, and still peremptorily insisted on Luther's simple recantation, threatening him with the censures of the church, and forbidding him to appear any more in his presence, unless he came prepared to comply with what was required. This imperious manner of proceeding, gave Luther reason to suspect that his person was in danger, notwithstanding the emperor's safe conduct; and he determined to withdraw, suddenly and secretly from Augsburg. Luther's sudden departure, and the publication of his appeal,

enraged the papal legate, who wrote to the elector of Saxony, complaining of both, and requiring him to withdraw his protection from that seditious monk, and either to send him a prisoner to Rome, or to banish him from his territories.

The elector, however, declined complying with either of those requests, under various pretences, and he privately gave assurances to Luther, that he would not desert him. Thus supported, that reformer continued to vindicate his own opinions, and to inveigh against his adversaries, with more vehemence than ever. In the mean time, Leo's ambition and despotism, urged him to issue a bull, in the month of November 1518. In this bull he magnified the virtue and efficacy of indulgences, in terms as extravagant as any of his predecessors had ventured to use in the darkest ages; and commanded all Christians to assent to what he delivered as the doctrine of the true church, under penalty of the highest ecclesiastical censures.

No sooner did Luther receive information of this violent menace, than he was convinced that the pope would soon proceed to extremities against him, and therefore had recourse to the only expedient

in his power for preventing the effects of the papal censures, by appealing from the pontiff to a general council, which he assumed to be superior in authority to the pope. The death of the emperor, however, in January 1519. rendered it expedient for the court of Rome to suspend any direct proceedings against Luther. For by that event the vicariat of that part of Germany which is governed by Saxon laws, devolved to the elector of Saxony, and was executed by him during the interregnum which preceded the election of the emperor Charles V.

Under his administration, Luther enjoyed tranquillity, and his opinions were suffered to take root in different places. At the same time Leo. thought it expedient to have recourse to negotiation, that he might bring our reformer back to submission and obedience. For this purpose he made choice of one Charles Miltitz, a Saxon knight, who belonged to his court, and was a person of great prudence, and dexterity, and in every respect qualified for such a delicate commission. This person Leo sent as his Legate into Saxony, to present Frederic with a golden consecrated rose, such as the popes had been accustomed to bestow as a peculiar mark

distinction on those princes for whom they professed an uncommon friendship and esteem. and also to treat with Luther about the means of reconciling him to the court of Rome.

Miltitz artfully commenced the business of his legation, by loading Tetzel with the bitterest reproaches, on account of the irregular and superstitious means which he had employed for promoting the sale of indulgences. This incendiary having been sacrificed as a victim to cover the Roman pontiff from reproach, Miltitz entered into a particular conference with Luther, and by the concessions which he made, the encomiums on Luther's character, capacity, and talents, his soothing language, and his pathetic expostulations in favour of union and concord in an afflicted and divided church, produced a considerable impression on Luther's mind. Upon this occasion he led him to make submissions, which shewed that his views were not, as yet, very extensive, his former prejudices quite expelled, or his reforming principles steadily fixed. for he not only offered to observe a profound silence in future on the subject of indulgences, provided that the same

condition were imposed upon his adversaries, but he wrote a humble submissive letter to the pope, acknowledging that he had carried his zeal and animosity too far; and he even consented to publish a circular letter exhorting all his followers to reverence and obey the dictates of the holy Roman church, a measure which could hardly be expected from a man who had already appealed from the pope to a general council.

Had the court of Rome been prudent enough to have been satisfied with the submission of Luther and repressed the forwardness of its champions to appear in the field of theological controversy, the cause of the reformation would have been almost nipped in its bud: at least its growth and progress would have been considerably retarded. But the excessive zeal of some inconsiderate bigots removed the delusions which were so right being healed, and animated Luther and his followers to examine deeper into the enormities which prevailed in the papal hierarchy, as well as the doctrines of the church of Rome. One of those circumstances that contributed at least by consequence to render the legation of

Miltitz ineffectual for the restoration of peace
was a famous controversy carried on at Leipsic, in
1519. It originated in a challenge from Eckius
(who had before drawn his pen against Luther) to
Carlostadt, his colleague and companion, to a pub-
lic dispute concerning the freedom of the will, and
to Luther, to enter the lists with him, while he de-
fended the authority and supremacy of the Pope. The
challenge was accepted, and on the appointed day, the
three champions appeared in the field. The assembly
which met to witness the combat was numerous
and splendid, and each of the combatants conduc-
ted himself with great skill and dexterity; but in
the opinion of the majority of those who were pre-
sent, the victory was not obtained by the challen-
ger. One of the immediate effects of this dispute
was an increase of the enmity which Eckius had
conceived against Luther, and from this time, the
former breathed nothing but fury against the
Saxon reformer. Luther, however, had the satis-
faction to find that his dispute with Eckius, had
convinced the excellent Philip Melancthon, of
the justice of his cause. and he had soon after

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the farther satisfaction of seeing a vigorous auxiliary arise in Switzerland, in the person of Zuingle, a canon of Zurich, whose extensive learning and uncommon sagacity were accompanied with the most heroic intrepidity and resolution. Efforts were also made by these great men about this time to draw over Erasmus to their party. But that could not be accomplished; for however favourable he might be to many of their opinions, yet he was prevented joining the reformers, by various reasons, which has been particularly noticed in his life.

While such was the state of things in Germany, Eckius repaired to Rome, intent on accomplishing the ruin of Luther. There he entered into a league with the Dominicans, who were in high credit at the papal court, and more especially with their two zealous patrons, Prierias and Cajetan, supported by whom, he earnestly solicited Leo to condemn Luther, and to exclude him from the communion of the church. At length, overcome by the importunity of the

pernicious counsellors, the pontiff determined to comply with their requests; and on the fifteenth day of June 1520. the bull which proved fatal to the church of Rome was issued; in which forty-one propositions, extracted from Luther's works, were condemned as heretical, scandalous, and offensive to all pious ears: all persons were forbidden to read his writings, on pain of excommunication; those who possessed any of them were commanded to commit them to the flames; he himself, if he did not, within sixty days, publicly recant his errors, and burn his books, was pronounced an obstinate heretic, excommunicated, and delivered over unto Satan for the destruction of his flesh; and all secular princes were required under pain of the same punishment, to seize his person, that he might be punished as his crimes deserved.

When the account of this vast sentence, was brought to Luther, he was neither disconcerted nor intimidated, but calmly consulted the most proper means of present defence, and future security. After renewing his appeal to a general

council, he came to the bold determination
voluntarily renouncing the communion of the
church of Rome, and of exposing to the world
abominable corruptions and delusions of the pap
hierarchy. He began by publishing severe rem
on the bull of excommunication; and being now
persuaded that Leo had been guilty both of im
ety and injustice in his proceedings against hi
he intrepidly declared the pope to be that man o
sin, or antichrist whose appearance is foretol
in the New Testament. He declaimed against
tyranny and usurpations with greater violen
than ever. He exhorted all Christian princes
shake off such an ignominious yoke; and bo
ed of his own happiness in being marked out as
the object of ecclesiastical indignation, becau
he had ventured to assert the liberty of man
kind. Nor did he confine his expressions
contempt for the papal power to words alo

As Leo had appointed Luther's books to
burnt at Rome, he, by way of retaliation

assembled all the professors and students of Wittemberg, and with great pomp, in the presence of a prodigious multitude of people of all ranks and orders, he committed to the flames the pope's bull, and the decretals and canons relating to his supreme jurisdiction, and his example was followed in several of the cities of Germany.

Within less than a month after this important step had been taken by the Saxon reformer, a second bull was issued out against him, on the sixth of January 1521. by which he was expelled from the communion of the church, for having insulted the majesty, and disowned the supremacy, of the Roman pontiff. The publication of the papal bulls in Germany, instead of intimidating Luther, led him to form the project of founding a church upon principles entirely opposite to that of Rome, and to establish in it a system of doctrine and discipline, consonant with the spirit and precepts of the Gospel. From this time, therefore, he applied himself to the pursuit of

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truth, with still more fervor and assiduity than he had formerly done, and reiterated his attacks upon the main strong hold of popery the power, and jurisdiction of the Pope.

Hitherto, no secular prince had openly embraced his opinions, a deep impression, however, had been made upon the minds of the people, their reverence for ancient institutions and doctrines was shaken; and the materials were already scattered, which kindled into the combustion, that soon spread over all Germany. Students crowded from every part of the empire to Wittemberg and under Luther, Melancthon, and Carlostadt imbibed opinions which on their return, they propagated among their countrymen, who listened to them with that fond attention, which truth, when accompanied with novelty, naturally commands. — In this state of things the emperor Charles V. arrived in Germany and the first act of his administration was to appoint a diet of the empire, to be held at Worms, on the sixth of January 1521

Previous to the meeting of the diet, the pope caused a brief to be presented to the elector of Saxony, requesting at the same time, that he would cause all Luthers books to be burnt. and that he would either put him to death, or ~~imprison~~ imprison him, or send him to Rome. he also sent a like brief to the university of Wittemberg, exhorting them to put the bull in force against Luther, but to these briefs and exhortations, neither the elector nor the university paid any regard.

The diet having assembled at Worms, at the time appointed, when the state of religion was taken into consideration, the papal legates insisted, that, without any delay or formal deliberation, the diet ought to condemn a man, whom the pope had already excommunicated as an incorrigible heritic. In this demand, the emperor, to the success of whose political views the popes friendship was at that time of the utmost importance appeared desirous of gratifying Leon.

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However, the elector of Saxony employed his credit with Charles, to prevent the publication of any unjust edict against Luther, and to have his cause tried by the canons of the German Church, and the laws of the empire.

The emperor therefore resolved, that Luther should be called before the diet, and that he should be publickly heard before any final sentence should be pronounced against him. For his safe conduct against the violence of his enemies, not only the emperor, but all the princes through whose territories he had to pass, granted him protection: and Charles wrote to him at the same time, requiring his immediate attendance on the diet, and renewing his promise to secure him from any injury or ill treatment. This letter and safe conduct were delivered to Luther by an officer, who was sent to accompany him to Worms: many of his friends were greatly against his going to the diet, observing, that from the late burning of his books he might anticipate the sentence which would be passed on himself.

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others filled with solicitude, advised and entreated him not to rush wantonly into the midst of danger. But Luther superior to such terrors, silenced them with this reply: "I am lawfully called," said he "to appear "in that city, and thither will I go in the name "of the Lord. though as many devils, as there "are tiles on the houses, are there combined "against me." He arrived at Worms on the sixteenth of April, where greater crowds assembled to behold him, than had appeared at the emperor's public entry. While he continued in that place, his apartments were daily filled ~~with~~ by princes and personages of the highest rank, and he was treated with all the respect paid to those who possess the power of directing the understanding and sentiments of other men. When he appeared before the diet, he behaved with the greatest propriety, and readily acknowledged an excess of vehemence and acrimony in his writings. At the same time he displayed the utmost resolution and

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presence of mind, while on the seventeenth and eighteenth of April, he pleaded his cause before that grand assembly. At length in answer to the demands that he should renounce the opinions which he had hitherto held, he firmly and solemnly declared, that he would neither abandon them, nor change his conduct, unless he was previously convinced by the word of God, or the dictates of right reason, that his sentiments were erroneous, or his conduct unlawful. Irritated at his unbending spirit, some of the ecclesiastics had the baseness to propose that they should avail themselves of the opportunity of having their enemy in their power, to deliver the church at once from such a pestilent heretic. But the members of the diet refused to expose the German integrity to a foul reproach by a second violation of public faith, and Luther was permitted to depart in safety. A few days after he had left Worms, a very severe edict was published in the emperor's name, and by the authority of the diet, in which he was

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declared a member cut off from the church, a schismatic, a notorious and obstinate heretic, deprived of all the privileges he enjoyed as a subject of the emperor: the severest punishments were denounced against those who should receive or countenance him, either by acts of hospitality, by conversation, or writing; and all were required to concur in seizing his person, as soon as the term of his safe-conduct expired. But after all, this vigorous decree produced almost no effect, — as the commotions in Spain, and the wars in Italy and the low countries, made the emperor lose sight of the edict of Worms: while all those sovereign princes who had not been present at the diet, and who had any regard for the rights of the Germanic church, treated it with the highest indignation, or the utmost contempt. and some days before the publication of this furious edict, the elector of Saxony had employed a prudent precaution which effectually secured Luther from the storm. For in consequence of a preconcerted plan, and,

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as some have imagined upon probable grounds not without the knowledge of the emperor, as Luther was was passing near Eysenach, on his return from Worms, a number of horsemen in masks rushed out of a wood, and surrounding his company, carried him, after dismissing all his attendants, with the utmost secrecy to the castle of Warlenburg.

This sudden departure of Luther, tho' only occasioned the most bitter disappointment to his adversaries, but rendered them doubly odious to the people of Germany, who not knowing what was become of their favourite reformer, imagined that he was imprisoned, or perhaps destroyed, by the emissaries of Rome.

In the mean time, Luther lived in peace and quiet, supplied by the elector with every thing necessary or agreeable, but the place of his retreat was carefully concealed, until the fury of the storm began to abate.

Nor was his confinement here, inconsistent with amusement and relaxation, for he

enjoyed frequently the pleasure of hunting in company with his keepers, passing for a country gentleman under the name of Yonker George. In this solitude, which he frequently called his Patmos, he translated a great part of the New Testament into the German language, wrote and published several treatises in defence of his doctrines, or in confutation of his adversaries, and wrote frequent letters to his friends to comfort them during his absence. But whatever consolation the progress of his doctrines afforded Luther in his retreat, it was in some degree damped by the information which he received, that the university of Paris, the most ancient, and at that time the most respectable of the learned societies in Europe, had published a solemn decree condemning his principles, and opinions; and that King Henry VIII of England had published a treatise against him. But he was not overawed, either by the authority of the university, or the dignity

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of the monarch. and he even published his animadversions on both, in a style no less vehement and severe, than he would have used in confuting the meanest antagonist.

The active spirit of Luther, could not long bear a state of confinement or retirement: and after an absence of about ten months, he returned to Wittemberg, on the sixth of March 1522. without even the knowledge of his patron and protector Frederic. One of his principal motives for taking this bold step was the information he received of the proceedings of Carlostadt, one of his disciples, who was animated by the same zeal, but possessed less prudence and moderation than his master. During the absence of Luther, he endeavoured to abolish the use of mass, auricular confession, the invocation of saints, and abstinence from meats.

He also threw down and broke the images of the saints, that were placed in the churches, and instigated the multitude

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to proceed to dangerous excesses in destroying the relicks of popish idolatry. Sensible of the danger, Luther quitted his retreat, and condemned in strong terms the conduct to which Carlostadts impetuosity and rashness had given rise. Happily for the reformation, the veneration for his person and authority was still so great, that his ~~sight~~ appearance alone suppressed that spirit of extravagance which began to seize his party. Carlostadt and his followers, struck dumb at once by his rebukes, submitted, and declared that they heard the voice of an angel, not of a man.

The publication of Luthers translation of the New Testament, which was gradually followed by translations of other parts of scripture, produced sudden and incredible effects, and proved more fatal to the church of Rome, than that of all Luthers other works. It was read with wonderful avidity by persons of all ranks.

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With astonishment they discovered how contrary the precepts of Christ are, to the inventions of his pretended vice-gerent and being now put into possession of the rule of faith, they conceived themselves qualified by applying it to judge of the established opinions; and to pronounce when they were conformable to the standard, or when they departed from it.

About this time, Nuremberg, Frankfort, Hamburg, and several other imperial cities in Germany, abolished the mass, and openly embraced the reformed religion. The elector of Brandenburgh, likewise, together with the dukes of Brunswick and Lunenburgh, and the prince of Anhalt, became avowed patrons of Luther's opinions, and countenanced the preaching of them in their territories. In this state of things pope Leo X. died, and was succeeded by Adrian the sixth, who had formerly been preceptor to the emperor. One of the first objects of his care was to deliberate with the cardinals

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concerning the proper means of putting a stop to the growing defection from the catholic pale ~~of~~ in Germany. With this design, he sent Francis Cheregato, his legate, to the diet which was assembled at Nuremberg in Nov.r 1522. In the brief which he addressed to that assembly, he condemned Luther's opinions with more asperity and rancour of expression than Leo had ever done; and severely censured the princes of Germany for suffering him to spread his pernicious tenets; and required the speedy execution of the sentence which had been pronounced against Luther and his followers at the diet of Worms. At the same time he acknowledged with great candour, the corruptions and abuses of the Roman court to be the source whence most of the evils now felt or dreaded, had flowed. The members of the diet, after praising the pope's pious and laudable intentions, excused themselves from not executing the edict of Worms, on account of the prodigious increase of Luther's followers, and the aversion to the court of Rome among their other objects, owing to ~~their~~

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its innumerable exactions; both which circumstances rendered such an attempt not only dangerous, but impossible. The diet after this passed an edict on the 6th of March 1523. prohibiting all innovations in religious matters, until a general council should decide what was to be done in an affair of such importance. But this ~~effect~~ edict was no more carried into execution than that of Worms; and Luther still went on successfully in laying the foundations of a new church in direct opposition to that of Rome. Among the numerous objects which employed his pen during the present year, were those of the monastic life, and vows of celibacy, against which he directed not only the force of weighty arguments, but the weapons of satire. One of the earliest effects of his labours on these points, was the elopement of nine nuns among whom was Catherine a Bora, from the ~~nun~~ nunnery of Nimptschen, who were conducted by a burgess of Torgow to Wittemberg. This proceeding, as may be imagined, gave great offence to the papists; but Luther warmly extolled it, and compared the deliverance

of these nuns from the slavery of a monastic life, to that of souls redeemed by the death of Christ. In 1524. Clement VII. who had succeeded to the papacy on the death of Adrian, sent cardinal Campeggio, as his nuncio to the diet, which was again assembled at Nuremberg; who in a long discourse, exhorted them to execute the edict of Worms with vigour, as the only effectual means of restoring peace to the church. The diet in return, desired to know the popes intention concerning the general council, and the redress of the hundred grievances. These points, the artful nuncio endeavoured to allude: and renewed his demands of a vigorous proceeding against Luther and his adherents. In this demand he was warmly seconded by the emperor's minister, but the diet could only be brought to promise, that they would observe as far as was possible the edict of Worms, while at the same time they renewed their demands of a general council, and left all other matters in dispute to be examined and decided at the diet which was soon to be assembled at Spires. In the same year the controversy between Luther and

Erasmus commenced; which has been already noticed in the life of the latter. About this time also the difference became public between Luther and Carlostadt. on the subject of the eucharist. Luther, though he had renounced the popish doctrine of transubstantiation, according to which the bread and wine are changed into the body & blood of Christ, by consecration; yet he was of opinion, that the partakers of the Lord's supper receive along with the bread and wine, the real body & blood of Christ. This doctrine, equally mysterious and incomprehensible with the other, is commonly known by the name of consubstantiation.

Carlostadt, who was Luther's colleague and whose doctrine was afterwards illustrated and confirmed by Zuingle, maintained on the contrary, that the body and blood of our saviour Jesus Christ were not really present in the eucharist, and that the bread and wine were ~~only~~ no more than external signs, or symbols designed to excite in the minds of christians the remembrance of the sufferings and death of Christ, and of the benefits which arise from it. This opinion was embraced by

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the friends of the reformation in Switzerland, and by a considerable number of its votaries in Germany. On the other hand, Luther defended his doctrine with relation to this point, without conceding in the least to his brethren who differed from him: and hence arose a tedious, and vehement controversy, which terminated at length, in a fatal division between those who had embarked together in the sacred cause of religion and liberty. This controversy greatly retarded the progress of the reformation. Another unhappy ~~circumstance~~ occurrence, which, by its consequences, proved highly injurious to that progress, was the civil war which broke out in 1525. called the rustic war, or the war of the peasants.

This class of men had been long subject to the most grievous oppressions, which multiplying continually, at length drove them to despair. Infuriated by the severity of their sufferings, a number of them ran to arms, in the neighbourhood of Ulm in Suabia: to whose standard the peasants flocked from the neighbouring country, in hopes of having at last

some prospect of deliverance from their misery and the contagion, spreading from province to province, reached almost every part of Germany. Wherever they came they plundered the monasteries, razed their castles, and massacred without mercy all persons of noble birth, who were so unhappy as to fall into their hands.

To oppose this, the princes and nobles of Suabia and the lower Rhine were driven to arm for their own defence, and having raised such of their vassals as still continued faithful, some attacking some of the mutineers with open force and others by surprize, cut to pieces or dispersed all who infested those provinces. At first, as has been seen, this war seemed to have been kindled only by civil and political views. But when the frenzy reached those countries in which the reformation was established it assumed a new and more dangerous form. Andrew Thuringa, a province belonging to the elector of Saxony, the inhabitants of which were mostly converts to Lutheranism; enthusiasm gave it a most mischievous direction.

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In that country Thomas Muncer who had been a disciple of Luther, but made pretension to greater purity of doctrine, had acquired a wonderful ascendancy over the minds of the people. He declaimed against distinction of ranks and maintained that Christians should live together as brethren, having all things in common. These extravagant tenets had been widely diffused, and made a deep impression, when the spirit of revolt broke out among the peasants in Suavinga. These insurgents, not satisfied with aiming at a redress of their grievances, prepared to level every distinction, and by abolishing property, to reduce men to their natural state of equality, in which all should receive their subsistence out of the common stock. Muncer assured them, that the design was acceptable to God, who had in a dream given him a promise of success. Seduced by him, to whom they submitted as their leader and prophet, the peasants set about the execution of their design; they deposed the magistrates in all the cities of which they became masters, seized the lands of the nobles,

and obliged such of them as they got into their power, to wear the peasants dress, and to be distinguished by the appellations given to people the lowest class of life, instead of their former titles.

To put an end to their enormities; the elector of Saxony, the landgrave of Hesse, and the duke of Brunswick, united their forces, and with a body of cavalry surrounded Munzer at the head of eight thousand of his deluded followers.

Unwilling to shed the blood of the misguided wretches, these princes sent a young nobleman to their camp, with an offer of general pardon, provided they immediately laid down their arms, and delivered up the ringleader of the sedition.

This offer, together with a sense of their present danger, made an evident impression on the peasants; which Munzer endeavoured to remove, by haranguing them with his usual vehemence, and exhorting them not to desert the cause of God, and Christian liberty.

In this very critical moment, a rainbow which was the emblem painted on the colours of the insurgents, happening to appear on the clouds; Munzer took advantage of that

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incident and raising his eyes and hands towards heaven; he cried out "behold the sign which God has given. This is the pledge of your safety, and a token that the wicked shall be destroyed." Upon this, the fanatical multitude set up a great shout, as if certain of victory. and after murdering the young nobleman who had brought them the offer of pardon, demanded to be led towards the enemy. Enraged more than ever at their barbarity, the princes advanced, and began the attack; when the discipline of well trained soldiers, soon triumphed over an armed rabble, of whom above five thousand perished in the field. Muncer was among the foremost of those who escaped by flight; but he was taken the next day, and put to death on the scaffold: by which event the war of the peasants was terminated.

This fanatical insurrection certainly proved prejudicial to the progress of Luthers doctrine, and was industriously made use of by his enemies (as is frequently the case) in order to prepossess the public with an opinion, that they naturally tended to produce such mischievous effects. But, as Dr. Mosheim justly argues,

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if it cannot be denied that many of these insurgents had perversely misunderstood the doctrine of Luther concerning Christian liberty, and taken occasion from thence of committing the disorders which rendered them so justly odious; yet, on the other hand, it would be a most absurd instance of partiality and injustice, to charge that doctrine with the blame of those extravagant outrages which arose from the manifest abuse of it. Indeed, Luther himself, by his conduct and writings during these commotions, sufficiently defended both his principles and his cause against any such imputation. He acted like a common parent, solicitous about the ~~the~~ welfare of both parties; without sparing the faults or errors of either. And when his exhortations to the peasants were found ineffectual, he wrote letters to the princes of the empire in which with his usual energy he called upon them to assist in exterminating disorders, which every well-wisher to the public peace and happiness must behold in abhorrence.

While such as we have seen, was the state of affairs in Germany, Luther very suddenly married Catherine a Boria, who was of a noble family, and one of the nuns, who in the year 1523. had thrown off the veil, and eloped from the nunnery of Nimptschen. This step of his, was far from meeting with the approbation of his friends; and his enemies took occasion from it to be profuse in their censure. The Catholics could not give it a softer appellation than that of incestuous or profane. and even his most devoted friends and followers thought it indecent, at a time when his country was involved in so many calamities. Indeed, Luther himself was sensible of the impression which it had made to his disadvantage; as appears from his declaration in one of his letters, that "it had made "his so despicable, that he hoped his humi- "liation would rejoice the angels, and vex the "devils." But if he was at first so much affected by this circumstance, as to need the consolation of Melancthon, he soon recovered his self possession; and being satisfied with

the motives of his conduct, bore the censures of his friends, and the reproaches of his adversaries, with his usual fortitude.

While the war of the peasants was raging in Germany, Frederic, elector of Saxony died, and was succeeded by his brother John; a more avowed and zealous, but less able patron of Luther and his doctrines. Frederic, whose character was distinguished by an uncommon degree of prudence and moderation, had during his life been a sort of mediator between the Roman pontiff, and Luther. and had always entertained the hopes of reconciling the contending parties, as to prevent a separation either in point of ecclesiastical jurisdiction or religious communion. But his successor, the elector John, acted in a quite different manner.

Fully satisfied of the truth of Luther's doctrine, and persuaded it must soon lose ground and disappear, if the despotic authority of the Roman pontiff remained undisputed and entire, he, without hesitation

& delay, assumed to himself the supremacy in ecclesiastical matters, and established a church in his dominions, ~~totally~~ totally different from the church of Rome, in doctrine, discipline, and government. He also ordered a body of laws, relating to church government, the method of public worship, and other matters of that nature to be drawn up by Luther, and Melancthon, which he afterwards promulgated through his dominions. The illustrious example of this elector, was soon followed by all the princes and states of Germany, who renounced the papal supremacy and jurisdiction. No sooner had they taken this decisive and undisguised line of conduct, than the religious differences between the German princes broke out into a violent and lasting flame. By the patrons of popery evident intimations were given of their intention to make war upon the Lutheran party, and to compel them by force to renounce the doctrines of the reformation. and this design would certainly have been put into execution, had

not the troubles of Europe disconcerted their measures. The Lutherans, on the other hand, began to deliberate concerning the most effectual means of defending themselves against aggression armed with violence; and formed the plan of a confederacy for that prudent purpose. In the meantime the diet of the empire assembled at Spires in June 1526. at which Ferdinand, the emperor's brother presided. When the state of religion came to be considered in the diet, the emperor ambassadors used their utmost endeavours to obtain a resolution that all disputes about religion should be suppressed, and the sentence which had been pronounced at Worms, against Luther and his followers, put into rigorous execution. This was firmly opposed by most of the German princes, who maintained that they could not execute that sentence, nor come to any determination with respect to the doctrines by which it had been occasioned, before the whole matter was submitted to the cognizance of a general council lawfully assembled

This opinion after a long and warm debate was adopted by a great majority: and at length the whole assembly agreed to present a solemn address to the emperor, beseeching him to assemble without delay, a free and general council. Nothing could be more favourable to the cause of Lutheranism than such a resolution. several princes, whom the fear of persecution and punishment, had hitherto prevented from declaring for the reformation, now renounced publickly the superstition of Rome. And in general, all the Germans who had before rejected the papal doctrines, were now employed in bringing their plans to a certain degree of consistence, and in adding vigour and firmness to the glorious cause in which they were engaged. In the mean time Luther and his fellow-labourers, by their writings, their instructions, their admonitions, and counsels, animated all the friends of the reformation with a spirit suitable to the ~~dignity~~ importance and grandeur of their undertaking. But this encouraging state of things, was of no long duration.

For the emperor, as soon as he had appeased the troubles which had engaged his attention in different parts of Europe, directed his view to Germany, and determined to attempt the recovery of those prerogatives, which his predecessors had lost. Nothing he saw was more essential towards attaining this object, than to suppress opinions which might form new bonds of confederacy among the princes of the empire, and unite them by ties stronger and more sacred than any political connexion. Nothing seemed to lead more certainly to the accomplishment of his design, than to employ zeal for the established religion, of which he was the natural protector, as the instrument of extending his civil authority. Accordingly, he appointed a diet of the empire to be held at Spires, in March 1529. in order to take into consideration the state of religion. In that diet, the archduke Ferdinand presided, and after long debates, had the address to procure a majority of votes approving a decree, which revoked the resolution of the ~~diet~~ former diet of Spires, and declared

unlawful every change which should be introduced into the doctrine, discipline or worship of the established religion, before the determination of a general council was known.

This decree was justly considered to be iniquitous and intolerable, by the elector of Saxony, the marquis of Brandenburgh, the landgrave of Hesse, the duke of Lunenburgh, the prince of Anholt. together with the deputies of fourteen imperial cities; who, when they found that all their arguments and remonstrances made no impression on Ferdinand, and the electors of the Romish church, entered their solemn protest against it on the nineteenth day of April, and appealed to the emperor and a future council.

On this occasion they were distinguished by the name of **Protestants**, which from this period has been applied to all sects of whatever denomination, which have revolted from the Roman see.

No sooner had the dissenting princes and deputies entered their protest against the

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decree of the diet, they sent ambassadors into Italy, to lay their grievances before the emperor. The persons employed in this commission executed their orders with the greatest resolution and presence of mind, and conducted themselves in a manner worthy of the principals, whose sentiments and conduct they were sent to justify and explain. The emperor whose pride was wounded by this spirit and firmness in persons who dared to oppose his designs, ordered these ambassadors to be apprehended and put under arrest for several days. The news of this violent step soon reached the protestant princes, and convinced them that their personal safety, and the success of their cause, depended upon their courage and concord. They therefore held several meetings, in different places, for the purpose of forming such a powerful league as might enable them to withstand the violence of their enemies; but so different were their opinions and views of things, that they could not come to any satisfactory conclusion. Among the circumstances that

promoted animosity and discord among the friends of the reformation, the principal one was the difference in opinion of the divines of Saxony and Switzerland, concerning the manner of Christ's presence in the eucharist. With the hope of ~~the~~ terminating the controversy, not by keen debate, but by an accommodation of differences, produced by the reconciling spirit of charity and prudence; Philip, Landgrave of Hesse, in the year 1529, invited to a conference at Marpurg, Luther, and Zuingle, together with some of the most eminent doctors, who adhered to their respective parties. They disputed four days in presence of the landgrave. The principal champions in these debates were Luther, who attacked Oecolampadius, and Melancthon who disputed against Zuingle; and the controversy turned upon several points of theology, in relation to which the Swiss doctors and particularly Zuingle, were supposed to entertain erroneous sentiments. From the greatest part of these supposed errors, that

illustrious reformer cleared himself with the most triumphant evidence, and in such a manner as appeared entirely satisfactory even to Luther himself: but neither of the contending parties could be persuaded to abandon or even to modify their difference in opinion, concerning the manner of Christ's presence in the Eucharist. So that the only advantage which resulted from this controversy was, that the jarring parties formed a kind of truce, by agreeing to a mutual toleration of their respective sentiments, and leaving to the disposal of Providence, and to the effects of time, the cure of their divisions. While the Protestants were preparing a new embassy to the emperor, they received an account that he was determined to come into Germany, with a view to terminate in a diet which he had already appointed to be held at Augsburgh in June 1530. The religious differences which had produced such divisions in the empire. During his stay in Italy, Charles held many consultations with pope Clement VII. for

that purpose. In these interviews the emperor insisted, in the most serious and urgent manner on the necessity of assembling a general council. The pope on the other hand, employed every argument to dissuade the emperor from consenting to such a measure. He alleged that it was the duty of the emperor to support the church, and to employ his whole power in executing speedy vengeance on the obstinate heretical faction, who dared to call in question the authority of Rome and its pontiff.

Charles, however, was satisfied that endeavours should be made to reconcile the Protestants by means less violent: but he promised if gentler arts failed, then he would exert himself with vigour to reduce them to the obedience of the holy see. In his journey towards Augsburg, he had many opportunities of observing the dispositions of the Germans with regard to the points in controversy; and found their minds every where so much irritated, and inflamed, as convinced him that

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nothing tending to severity ought to be attempted, untill all other measures proved ineffectual. In order that the emperor might be able to form a clear idea of the matters in debate, the elector of Saxony ordered Luther, and other eminent divines, to commit to writing the chief articles of their religious system, and the principal points in which they differed from the church of Rome. In compliance with this order, Luther delivered to the elector at Torgau the seventeen articles, hence called "the articles of Torgau." which were deemed by him a sufficient declaration of the sentiments of the reformers. It was judged proper, however, to enlarge them, and by a judicious detail, to give perspicuity to their arguments, and thereby strength to their cause. For this purpose, the protestant princes, employed the pen of Melancthon, who, with a due regard to the counsels of Luther, expressed his sentiments and doctrine with the greatest elegance and perspicuity, and in terms as little offensive to the Catholics as a regard for truth would permit.

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Such was the origin of the famous creed, known by the name of "The confession of Augsburg."

On the twentieth of June 1530. the diet was opened, and the Protestants received a formal permission to give in an account of their religious principles and tenets. Accordingly, on the twenty fifth of the same month, the chancellor of Saxony read, in the German language in presence of the emperor and the assembled princes, the confession above mentioned, which was presented to the emperor, signed by the princes and deputies of the Lutheran party. At the same time the Protestants who had adopted the opinions of Zuingle, delivered in their confession, drawn up by Martin Bucer. Of these confessions a refutation was undertaken by John Faber, Eckius, and another doctor named Cochlaeus, which was also read publicly in the diet: and the unlimited submission of the protestants to the doctrines and opinions contained in it, required by the emperor. But instead of yeilding obedience to the imperial commands, they

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declared themselves by no means satisfied with the reply of their adversaries, and requested a copy of it. That they might demonstrate more fully its extreme insufficiency and weakness. This reasonable request, however, the emperor refused to grant; but he did not discourage the respective parties from meeting to try whether it were not possible to bring about a reconciliation, upon fair candid and equitable terms. For this purpose, various conferences were held between persons of piety, learning and eminence: chosen from both sides, and nothing was omitted that might have the least tendency to calm the animosity, heal the divisions, and unite the hearts of the contending parties; but all in vain, since the difference between their opinions was of too much importance to admit of a reconciliation.

Finding the divines immoveable, Charles turned to the princes their patrons. But however desirous they were of obliging the emperor, they would not make sacrifices to him of their integrity, and with a zeal and fortitude which redounded to their immortal honour, refused to abandon

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they deemed the cause of God, for the sake of any earthly acquisition. Every scheme to gain or disunite the protestant party thus proving abortive, the emperor was determined to take vigorous measures for asserting the doctrines and authority of the established church: and enforcing the submission of such obstinate heretics. By his express order, on the nineteenth of November, during the absence of the Hessian and Saxon princes, the diet issued a severe decree, condemning most of the peculiar tenets held by the Protestants; forbidding any person to protect, or tolerate such as taught them, enjoining a strict observence of the established rites, and prohibiting any further innovation under severe penalties. All orders of men were required to assist with their persons and fortunes in carrying this decree into execution. The severity of this decree, which was considered as a prelude to the most violent persecution, convinced the Protestants that the emperor was resolved on their destruction; and the dread of the calamities which were ready to fall on the church, oppressed the feeble spirit of Melancthon, who gave himself up to melancholy and lamentation.

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But Luther who during the sitting of the diet, had endeavoured to confirm and animate his party by several treatises which he addressed to them, was not disconcerted or dismayed at the prospect of this new danger. He comforted Melancthon and his other desponding disciples, and exhorted the princes not to abandon those truths, which they had lately asserted with so much boldness. His exhortations made the deeper impression upon them, as they had at that time received an account of a combination among the popish princes of the empire for the maintainance of the established religion, to which Charles had acceeded.

They, therefore, assembled, in the year 1530 and the year following, first at Smalcald, and afterwards at Frankfort, and formed a solemn alliance and confederacy, with the resolution of defending vigorously their religion and liberties against the dangers and encroachments, with which they were threatened by the diet of Augsburg. Into this confederacy, they invited the Kings of England, France, and Denmark; and by their negotiations secured powerful foreign protection and assistance in case of necessity.

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Luther, who at first seemed averse to this confederacy, from an apprehension of the calamities and troubles it might produce; perceiving at length its necessity; consented to it; but uncharitably, as well as imprudently, refused comprehending in it the followers of Zuingle, among the Swiss, together with the German states or cities, which had adopted the sentiments and confession of Bucer. In this state of things, which portended an approaching rupture; the elector palatine, and the elector of Mentz offered their mediation, and endeavoured to reconcile the contending parties. With respect to the emperor, many circumstances combined to convince him that this was not the juncture when the extirpation of heresy was to be attempted by violence and rigour. He saw that the imprudent precipitation with which he had already proceeded in compliance with the pope's inclination, had forced the Protestants into a formidable union, which put them in a capacity of setting the head of the empire at defiance. He saw the Turks preparing to enter Austria with immense forces, and stood in need of succours, which the protestant

princes refused to grant, as long as the edicts of Worms and Augsburg remained in force. And he was anxious to obtain from those princes an approbation of his favourite measure for continuing the imperial crown in his family, the election of his brother Ferdinand to the dignity of king of the Romans, which had been concluded by a majority of votes at the diet of Cologne, in the year 1531. but contested by them as contrary to the fundamental laws of the empire. On these accounts, he could not but be aware of the policy and necessity of coming to a speedy accommodation with the malcontent princes. Negotiations were, accordingly carried on with the confederates of Smalcald, and after many delays and difficulties, terms of pacification were agreed upon, at Nuremberg, and rattified solemnly at the diet of Ratisbon August 3. 1532. By this treaty, the protestant princes engaged to assist the emperor with all their forces against the invasion of the Turks, and it was stipulated that universal peace should be established in Germany, until the meeting of a general council, the convocation of which within

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six months The emperor was to endeavour to procure: That no person should be molested on account of Religion; That a stop should should be put to all processes against protestants; and the sentences already passed to their detriment be declared void.

Luther now had the satisfaction of seeing in consequence of this religious truce, one of the principal obstacles to the undisguised profession of his opinions removed. Encouraged by it, those who had been hitherto only secret enemies to the Roman pontiff, now spurned his yoke publicly, and renounced his jurisdiction. This appears from the various cities and provinces of Germany, which, about this time boldly enlisted themselves under the standards of our reformer.

Henceforth, the protestants of Germany, who has hitherto been viewed only as a religious sect, came to be considered as a political body, of no small consequence: and Luther was incessant in his exhortations to them to confirm the reformation, their grand bond of union. publishing from time to time such writings as might encourage, direct and aid them

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in strengthening and extending their glorious cause. Soon after the truce of Nuremberg, the elector of Saxony died, and was succeeded by his son John Frederic, who was no less attached than his predecessor to the opinions of Luther and prepared to defend those opinions with equal zeal and magnanimity. In the mean time the emperor applied to Clement VII to call a general council without delay, the pope endeavoured at first to divert Charles from the measure; but finding him inflexible he had recourse to artifices, which he knew would delay if not entirely defeat the calling of that assembly. Under the pretext of settling with all the parties concerned, the preliminaries for such a meeting, he dispatched a nuncio, accompanied by an ambassador from the emperor, to the elector of Saxony as the head of the protestants. In discussing these preliminaries inextricable difficulties arose. The protestants demanded a council to be held in Germany; the pope insisted it should meet in ~~it~~ Italy. They contended that all matters in dispute

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should be determined by the words of the Scripture alone; he considered not only the decrees of the church, but the opinions of fathers and doctors, as of equal authority: they required a free council, in which the divines commissioned by different churches, should be allowed a voice; he aimed at modelling the council in such a manner, as would render it entirely dependant on his pleasure. In order to adjust such a variety of points, the negotiations were spun out to such a length as effectually answered the purpose of putting off the meeting of the council during his pontificate. In the year 1533. Luther's character was violently attacked by George, duke of Saxony; the head of the Albertine or younger branch of the Saxon family, who possessed extensive territories, comprehending Dresden, Leipsic, and other considerable cities. From the earliest dawn of the reformation, this prince had been its enemy, and had carried on his opposition, not only with all the zeal flowing from religious prejudices, but with a virulence inspired by

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personal antipathy to Luther: and embittered by the animosity subsisting between him and the other branch of his family. In order to prevent its progress in his dominions, he had obliged all his subjects to take an oath that they never would embrace it. Several of them, however, notwithstanding this vain attempt to keep them from thinking, had deviated from the catholic faith, by adopting the protestant notion concerning the receiving the sacrament in both kinds.

On this subject it was well known that they had corresponded with Luther, who spake of the duke's effort for shackling their consciences with no little severity. Information having been brought to that prince, of the same, he preferred a formal charge against Luther to the elector John, of having abused himself in person, and excited rebellion among his subjects.

These accusations, however, our reformer was easily able to refute, to the satisfaction of his sovereign, by producing his letter to the people of Leipsic, in which, so far from exciting them to rebellion, he exhorted them patiently and peaceably to submit to the greatest hardships, or even to banishment, rather than injure their consciences.

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In the year 1534. Luther first printed in a collective form, the detatched parts of his German version of the Bible. In 1535. pope Paul III. the successor of Clement VII. who had promised that he would convoke a general council, seemed desirous of keeping his word without delay; flattering himself however, that such difficulties would arise concerning the time and place of meeting, and other circumstances, as would effectually defeat the intention of those who demanded that assembly, without exposing himself to any imputation for refusing to call it.

Accordingly he dispatched nuncio's to the several kingdoms and states under his ~~protection~~ jurisdiction to make known his intention, and that he had fixed on Mantua as a proper place in which to hold the council. To this appointment some of the catholic sovereigns and states strongly objected; and the German Protestants, assembling at Smalkalde in the year 1537. and being fully persuaded that in such a council nothing would be conceded but what would be agreeable to the sentiments and ambition of the pope, declared that they would not consider it as a legal or true

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representation of the church, and insisted on their original demand, and the emperor's promise, of a council to be held in Germany. At the same time, they had a new summary of their doctrine drawn up by Luther, in order to present it to the assembled bishops, if it should be required of them. This summary, which was distinguished by the name of "the articles of Smalkalde" is generally joined with the creeds and confessions of the Lutheran church. While Luther was thus employed, he suffered so much from a violent attack of the stone, accompanied with a suppression of urine for eleven days, that his life was thought to be in danger.

In this condition, notwithstanding the advice and remonstrance of friends, he determined to set out on his journey homewards; and his resolution was attended with a more favourable issue than was expected. For by the action of gentle travelling, his obstructions were removed, and he gradually recovered, from the night after his departure. While he was carrying along, he made his will; in which he bequeathed his detestation of popery to his friends and to the pastors, in conformity to the spirit

of his verse which he made in 1530. and often repeated "I was the plague of the pope in my life, and shall be his destruction ~~in~~ in my death." Against the resolutions of the German Protestants at Smalkalde, the court of Rome exclaimed as a flagrant proof of their obstinacy and presumption; and the pope persisted in his determination to hold the council at Mantua: appointing the 23d. of May 1537. for the time of its meeting. But unexpected difficulties arising on the part of the duke of Mantua, he at first prorogued the the council for some months, and afterwards transferred the place of meeting to Vicenza, there to assemble on the first of May 1538. As however, neither the emperor nor the king of France would permit their subjects to repair thither, he put off the meeting by an ~~indefinite~~ indefinite prorogation.

During the year last mentioned, the pope, that he might not seem to neglect that degree of reformation which was within his own power, deputed a certain number of cardinals and bishops, with full authority to enquire into the abuses and corruptions of the

Roman court, and to propose the most effectual method of removing them. This scrutiny, undertaken with reluctance, was carried on slowly and with remissness. All defects were touched with a gentle hand, afraid of probing too deeply, or of discovering too much; but even by this partial examination, many irregularities were discovered, and many enormities brought to light; while the remedies they suggested were either inadequate, or were never applied. The report of these deputies, though intended to be kept secret, was transmitted by some accident into Germany, and afforded ample matter of triumph to the Protestants. On the one hand, it proved the necessity of a reformation in the head as well as members of the church, and even pointed out many of the corruptions against which Luther had remonstrated with the greatest vehemence. On the other hand, it showed, that it was vain to expect this reformation from ecclesiastics themselves, who, as Luther strongly expressed it, piddled at warts, while they overlooked, or confirmed ulcers.

This farce, Luther detected, and oppos-

in a German treatise addressed to his countrymen, to which a picture was prefixed representing the pope sitting on a high throne, and surrounded by cardinals, who with foxes tails at the end of long poles were brushing off the dust on all sides. In the year 1539. the Protestants took the alarm at intelligence which they received of an association entered into by the catholic powers of the empire, for the purpose of counterbalancing the weight which the former derived from the union of Smalkalde. That measure they suspected to form a part of some plan of the emperor for the extirpation of their opinions; and held frequent consultations, that they might be prepared to disappoint it. In order to remove their apprehensions, the emperors ambassadors had an interview with the protestant princes at Frankfort, in which it was agreed, that all the concessions in their favour particularly those contained in the pacification of Nuremberg, should continue in force for fifteen months; and that a conference should be held by a few divines of each party, in order to discuss the points in controversy, and to prepare articles of accomodation which

should be laid before the next diet: a few days after this convention, an event of great advantage to the reformation, took place in the death of George, duke of Saxony. For his brother Henry, on whom the succession devolved, was zealously attached to the protestant religion, as his predecessor had been to popery: and no sooner was he in possession of his new dominions, than, disregarding a clause in George's will, by which he bequeathed all his territories to the emperor and the king of the Romans, if his brother should attempt any innovation in religion, he immediately invited Luther and some other protestant divines to Leipsic. By his advice and assistance, he soon overturned the whole system of popish rites and doctrines and established the full ~~exercise~~ exercise of the protestant religion, with the universal applause of his subjects, who had long wished for the change. By this revolution, the whole of Saxony was brought within the protestant pale. In the year 1541. the emperor appointed ~~a diet to be~~ a conference at Worms, on the subject of religion, when Melancthon and Eckius disputed during three days.

This conference was then removed to the diet which was held at Ratisbon in the same year; in which the principal subject of deliberation was the memorial of an unknown person, presented by the emperor, and said by him to be composed with such perspicuity and temper, as, in his opinion, might go far to unite and comprehend the two contending parties.

This piece, however, was condemned by all the zealous Catholics, as too favourable to the Lutheran opinions, the poison of which, they pretended, it conveyed in disguise; while the rigid Protestants, especially Luther himself, were for rejecting it as an impious compound of error and ~~falsehood~~ truth, craftily prepared, that it might impose on the weak, the timid, and the unthinking. All endeavours, therefore, to produce an accomodation between them proved fruitless: and no other effect was produced by this conference, than an agreement of the majority, to refer the decision of their pretensions to a general council: or, if the meeting should be prevented by any unforeseen obstacles, to the next German diet. It was at the same time resolved, that, in the mean while, no innovations should be attempted, nor endeavours employed

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to gain proselytes; and that neither the revenues of the church, nor the rights of monasteries should be invaded. Against this recess of the diet, which considerably abridged the liberty which the Protestants then possessed they murmured loudly; till the emperor granted them a private declaration, in the most ample terms, exempting them from whatever they thought injurious in the recess, and ascertaining to them all the privileges which they had ever enjoyed

From this time, till the latter end of the year 1544. the emperor was so entirely occupied with his wars against the Turks, and Francis the first king of France, that he found it necessary not only to connive at the proceedings of the Protestants, and the progress which their opinions daily made, but to court their favour by acts of indulgence. In the year 1542. the pope was so warmly solicited on all hands, that he found it impossible to avoid any longer calling a general council. He therefore, ordered his legate to declare his intention of doing so to the diet assembled at Spires: and to propose the city of Trent for the place of meeting. To this proposal the catholic princes gave their consent; while the

protestant members of the diet objected both against a council summoned by the papal authority alone, and also against the place appointed for its meeting, and demanded a free and lawful council which should not be biassed by the dictates, nor awed by the proximity of the Roman pontiff. Of their objections the pope would not deign to take the least notice: but issued his circular letters for the convocation of the long promised assembly; which was directed to meet in the year 1545.

Such was the state of things when the imperial diet opened at Worms in the spring of that year; and was required by Ferdinand to acknowledge the approaching council, and to promise submission to its decrees, as to the decisions of the universal church. To this demand the popish members of the diet immediately acceded; but the Protestants firmly refused obedience to it, renewing the remonstrances which they had formed at the diet of Spires. Nor did the presence of the emperor, who came himself to the diet, contribute to render them more compliant. That prince had for some time come to a resolution to support the authority of the council, and to terminate the debates about religion by force of arms.

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His resolution he carefully concealed, till the preparations which he had privately made for carrying it into effect were far advanced; when the protestant princes received certain information, from the king of England, and through other channels, of his hostile designs against them: and of the confederacy for the destruction of their cause into which he had entered with the pope. The greater number of them, therefore, after communicating their intelligence and sentiments to each other, determined on taking the proper measures for their own defence, and the elector of Saxony, and the landgrave of Hesse, to prevent their being surprised and overwhelmed unawares by a superior force, with wonderful rapidity raised a formidable army. While this terrible storm was rising, Luther was saved, by a seasonable death, from feeling or beholding its destructive rage. For some time before that event, he felt his strength declining, his constitution being worn out by a prodigious multiplicity of business added to the labour of discharging his ministerial functions with unremitting diligence, to the fatigue of constant study, besides the composition of works as voluminous as if he had enjoyed more

terrupted leisure and retirement. However, in the beginning of the year 1546. he was able to pay a visit to his native country, accompanied by Melancthon, and returned in safety to Wittemberg. Soon after he was induced to pay a second visit to Eysleben, on the invitation of the counts of Mansfeldt, in order to compose a dissention which had arisen among them, respecting the boundaries of their territories. Though he had not been accustomed to meddle in such affairs, yet as he was born at Eysleben, which was dependant on those counts, he could not refuse the service which he might be able to render, by his advice or authority, in accommodating their differences. On this occasion, he met with a splendid reception from the counts; and afterwards made use of his best endeavours to settle the matters in dispute, and sometimes preached in the church, where he likewise administred the sacrament. While he was thus engaged, he was seized with a violent inflamation in the stomach, which threatened a speedy, and a fatal issue. In this situation, his natural intrepidity did not forsake him; and his last conversation with Albert count of Mansfeldt, Melancthon, Justus Jonas and others, of

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who joined in prayer with him, was concerning the happiness ~~of good~~ reserved for good men in future world, of which he spoke with the fervour and delight natural to one who expected and wished to enter soon upon the enjoyment of it.

About midnight he awoke in great anguish when finding his end approaching, he fervently uttered the following prayer.

"I pray God to preserve the doctrines of his Gospel among us: for the pope, and the council of Trent have grievous things in hand"—

After which he said, "O heavenly Father, my gra-
"cious God, and father of our Lord Jesus Christ, thou
"God of all consolation! I give thee hearty thanks
"that thou hast revealed to me thy Son Jesus Christ
"whom I believe, whom I profess, whom I love, whom
"I glorify; and whom the pope and the multitude
"of the wicked do persecute and dishonour. I be-
"seech thee, Lord Jesus Christ, receive my soul. O my
"heavenly Father, though I be taken out of this
"life, and must lay down this frail body, yet
"I certainly know that I shall live with thee
"eternally, and that I cannot be taken out of
"thy hands. God so loved the world, that he

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"gave his only begotten Son, that whosoever
"believeth on him should not perish, but have
"everlasting life. Lord, I render up my spirit
"into thine hands, and come to thee. Lord, into
"thy hands I commend my spirit. Thou O God
"of truth, has redeemed me".

A short time after he had thus committed himself to his Redeemer, he tranquilly expired, at Eyseleben, on the 18th February 1546. in the sixty-third year of his age

The account of his death filled the Roman Catholic party with excessive as well as indecent joy, and damped the spirit of all his followers; neither party sufficiently considering that his doctrines were now so firmly rooted as to be in a condition to flourish independantly of the hand which had planted them.

The counts of Mansfeldt were desirous that he might be buried in their territories; but, by the express order of the elector of Saxony, his remains were conveyed to Wittemberg, where they were interred with more extraordinary pomp, than was perhaps ever displayed at the funeral of any private person; princes,

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counts, nobles, and students without number, attending the procession. He left several children by his wife Catherine a Boria, who survived him. Innumerable were the falsehoods invented by the papists concerning the manner of his death, and innumerable were the calumnies which they propagated concerning his principles and conduct.

Bayle has related an anecdote of the emperor Charles V. which deserves to be mentioned in honour of the generous treatment which he showed to the memory of our reformer. While in the year 1547. his troops were quartered at Wittenberg, a soldier gave Luther's effigy in the church of the castle two stabs with a dagger; and the Spaniards were very urgent with him to cause the monument of the pretended heresiarch to be demolished, and his bones to be dug up and burnt. But the emperor instantly forbad that any insult should be offered to his tomb or remains, upon pain of death. "I have nothing farther to do with Luther" he nobly said; "and he is henceforth subject to another judge, whose jurisdiction it is not lawful for me to usurp

know, that I make not war with the dead, but with the living, who are still in arms against me."

Of all the different portraits of this extraordinary man which has been exhibited to the public. the ablest and most interesting (perhaps) are the two following: The ~~#~~ one, drawn by the elegant historian of the reign of the emperor Charles V. The other by the masterly pen of Bishop Atterbury.

"As, says Dr. Robertson," he was raised up by Providence to be the author of one of the greatest and most interesting revolutions recorded in history, there is not any person, perhaps, whose character has been drawn with such opposite colours. In his own age, one party, struck with horror and inflamed with rage, when they saw with what a daring hand ~~they~~ he overturned everything which they held to be sacred, or valued as beneficial, imputed to him not only all the defects and vices of a man, but the qualities of a demon. The other, warmed with admiration and gratitude, which they thought he merited,

as the restorer of light and liberty to the Christian church, ascribed to him perfections above the conditions of humanity, and viewed all his actions with a veneration bordering on that which should be paid only to those who are guided ~~only~~ by the immediate inspiration of Heaven. It is his own conduct, not the undistinguishing censures or the exagerated praises of his contemporaries, that ought to regulate the opinions of the present age concerning him.

Zeal for what he regarded as truth, ~~under~~ undaunted intrepedity to maintain his own system; abilities, both natural and acquired, to defend his own principles, and unwearied industry in propogating them, are virtues which shine so conspicuously in every part of his behaviour, that even his enemies must allow him to have possessed them in an eminent degree. To these may be added, with equal justice, such purity, and even austerity of manners, as became one who assumed the character of a reformer; such sanctity of life as suited the doctrines which he delivered; and such perfect disinterestedness, as affords no slight presumption of his sincerity.

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Superior to all selfish considerations, a stranger to the elegancies of life, and despising its pleasures, he left the honours and emoluments of the church to his disciples, remaining satisfied himself, in his original state of professor in the university, and pastor of the town of Wittemberg. with the moderate appointments annexed to those offices. His extraordinary qualities were allayed with no inconsiderable mixture of human frailty, and human passions. These, however, were of such a nature, that they cannot be imputed to malevolence or corruption of heart, but seem to have taken their rise from the same source with many of his virtues. His mind, forcible and vehement in all its operations, roused by great objects, or agitated by violent passions, broke out, on many occasions, with an impetuosity which astonishes men of feebler ~~hands~~ spirits, or such as are placed in a more tranquil situation. By carrying some praise-worthy dispositions to excess, he bordered sometimes on what was culpable, and was often betrayed into actions which exposed him to censure. His confidence that his own opinions were well

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founded, approached to arrogance, his courage in asserting them, to ~~hardiness~~ rashness: his firmness in adhering to them, to obstinacy; and his zeal in confuting his adversaries to rage and scurrility. Accustomed himself to consider every thing as subordinate to truth; he expected the same deference for it from other men; and, without making any allowance for their timidity or prejudices, he poured forth against such as disappointed him in this particular, a torrent of invective mingled with contempt. Regardless of any distinction of rank or character, when his doctrine were attacked, he chastised all his adversaries indiscriminately, with the same rough hand; neither the royal dignity of Henry VIII. nor the eminent learning and abilities of Erasmus, screened them from the same gross abuse with which he treated Tetzel or Eckius.

"But these indecencies of which Luther was guilty must not be imputed wholly to the violence of his temper. They ought to be charged in part on the manners of the age in which he lived. Among a rude people, unacquainted with those maxims which, by putting continual

have
restraint on the passions of individuals, ~~has~~ polished society and rendered it agreeable: disputes of every kind were managed with heat, and strong emotions were uttered in their natural language, without reserve or delicacy.

At the same time, the works of learned men were all composed in Latin, and they were not only authorized by the example of eminent writers in that language, to use their antagonists with the most illiberal scurrility; but, in a dead tongue, indecencies of every kind appear less shocking than in a living language, whose idioms and phrases seem gross, because they are familiar. "In passing judgment upon the characters of men, we ought to try them by the principles and maxims of their own age, not by those of another. For, although virtue and vice are at all times the same, manners and customs vary continually. Some parts of Luther's behaviour, which to us appear most culpable, gave no disgust to his contemporaries. It was even by some of those qualities which we are now apt to blame, that he was fitted for accomplishing the great work which he undertook. To rouse mankind when sunk in ignorance or superstition,

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and to encounter the rage of bigotry armed with power, required the utmost vehemence of zeal as well as a temper daring to excess. A gentle call would neither have reached, nor have excited those to whom it was addressed. A spirit more amiable, but less vigorous than Luther's would have shrunk back from the dangers which he braved and surmounted.

Towards the close of Luther's life, though without any perceptible diminution of his zeal and abilities, the infirmities of his temper increased upon him. So that he grew daily more peevish, more irascible, and more impatient of contradiction. Having lived to be a witness of his own amazing success; to see a great part of Europe embrace his doctrines, and to shake the foundation of the papal throne; before which the mightiest monarchs had trembled; he discovered on some occasions symptoms of vanity and self-applause. He must indeed, have been more than man, if upon contemplating all that he had actually accomplished, he had never felt any sentiment of this kind rising in his breast."

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"He had" says Bishop Atterbury, "a vast understanding, which raised him up to a pitch of learning unknown to the age in which he lived: his knowledge in Scripture was admirable, his elocution manly, and his way of reasoning with all the subtilty that those plain truths he delivered would bear. His thoughts were bent always on great designs; and he had a resolution fitted to go through with them. The assurance of his mind was not to be shaken or surprised: and that — (a greek word) of his, for I know not what to call it. before the ~~diet~~ diet of Worms, was such as might have become the days of the Apostles. His life was holy; and when he had leisure for retirement, severe: his virtues active chiefly, and homilitical, not those lazy sullen ones of the cloister. He had no ambition but in the service of God: for other things, neither his enjoyment or wishes ever went higher than the bare conveniences of living. He was of a temper particularly averse to covetousness, or any base sin; and charitable even to a fault, without respect to his own occasions. If, among this crowd of virtues, a failing crept in, we must remember that an Apostle himself had not

been irreproachable. If in the body of his doctrine one flaw is to be seen; yet the greatest lights of the church, and in the purest times of it, were, we know, not exact in all their opinions. Upon the whole, we have certainly great reason to break out in the strain of the prophet, and say, "How beautiful upon the mountains are the feet of him that bringeth glad tidings."

Vide Seckendorf. Dupin. Bayle. Robertson's Hist. Ch. V. Christian Guardian. Mosheim.

"Whoso contemneth Musick" said Luther in his strong language, "(as all seducers do) I am dissatisfied with "him. Next to ~~Th~~ Theologie, I give the highest place to "Musick. For thereby all anger is forgotten, the Devil is "driven away, and melancholy & many tribulations and evil "thoughts are expelled; it is the best solace for a sad and "sorrowful mind."

Luther treated not only the book, but the person of Henry VIII. with great violence and ~~ac~~ acrimony. He says in his answer to it. "I am not certain whether "folly itself is so foolish as the head of the miserable "Henry. Oh! how I should rejoice and enjoy the "covering the head of his English Majestie with dirt "and filth! and indeed I have a right to do so. Come "ye then to me, Master Henry, and I will teach your" — Veniatis ad me, Domine Henrice, ego vos docebo."

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Our Saviour at Supper, in the House of Simon

"And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat. And behold a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster-box of ointment; And stood at his feet behind him, weeping; and began to wash his feet with tears, and did wipe them with the hairs of her head" [the antients made a point of wiping the tears off those they loved, with their hair] "and kissed his feet, and anointed them with the ointment. Now when the Pharisee which had bidden him, saw it, he spake within himself, saying, This man, if he were a prophet, would have known who, and what manner of woman this is, that toucheth him: for she is a sinner." [this alludes to a maxim among the Pharisees "that the very touch of the wicked caused pollution"] "And Jesus answering, ~~him~~, said unto him, Simon, I have somewhat to say unto thee. And he said, Master, say on. There was a

certain creditor, which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? Simon answered and said, I suppose that he to whom he forgave most. And he said unto him Thou hast rightly judged. And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet" [These words sound somewhat harsh to us, but will be found agreeable to the nicest propriety of good breeding, if the manners of the eastern countries are considered. Persons of the highest rank, did not think it below them, to honour their guests, by performing offices of this kind for them. These customs subsist among the eastern nations till this very day, particularly among the Arabs, who are remarkable for retaining their ancient manners: and the person who first presents himself to welcome a stranger, and wash his feet, is the master of the family: for, as they still walk barefooted, or with sandals only, this piece of civility is absolutely necessary. The contrast by which our Lord has illustrated this action, is full of the tenderest strokes, nothing can be more pathetic.]

"but she hath washed my feet with tears, and wiped them with the hairs of her head.

Thou gavest me no kiss: but this woman, from the time that she came in, hath not ~~ceased~~ ceased to kiss my feet. Mine head with oil thou didst not anoint; but this woman hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven: for she loved much: but to whom little is forgiven, the same loveth little. And he said unto her, Thy sins are forgiven.

And they that sat at meat with him, began to say within themselves, Who is this that forgiveth sins also?

And he said to the woman, Thy faith hath saved thee; go in peace."

St Luke. Chap. 7th.

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Thomas Howard, third duke of Norfolk, an eminent commander in the reign of Henry VIII. was born about 1473. He was brought up to arms by his valiant father, the earl of Surry; and soon after the accession of Henry VIII. was decorated with the order of the Garter. In 1511. he commanded one of the ships which engaged, and took the vessels of sir Andrew Barton, a famous Scotch free-booter, who perished in the action. When his brother sir Edward, high-admiral of England, lost his life near Brest, in ~~1512~~ 1513. he was appointed to the office in his stead. When James IV. of Scotland in that year invaded the north of England with a powerful army, the earl of Surry collected a force to oppose him, which was joined by his son lord Thomas, with a body of veterans, brought over by sea from the king's army. In the ensuing battle of Flodden-field, he had the command of the centre of the first line, and by his valour and conduct greatly contributed to the victory. As a reward, when his father was created Duke of Norfolk, the title of earl of Surry, was conferred upon him. In 1521. he was sent to Ireland as lord-lieutenant, chiefly for the purpose, it is said, of having him out of the way, during the

proceedings against his father-in-law, the duke of Buckingham. A rebellion at that time existed in Ireland, headed by O Neal. The earl of Surrey joining conciliatory means, with active exertions was successful in its suppression, and returned from his government in 1522. He took the command in that year of the united fleets of England and Flanders, with which he made inroad upon the coast of Normandy and Britanny, and plundered Morlaix. He was created lord-treasurer in 1523. and soon after was sent at the head of an army into Scotland. He advanced as far as Jedburgh, which he burnt. and continued for some time to support the English interest at the Scottish court.

By the death of his father in 1524. he succeeded to his titles and estates, as Duke of Norfolk.

He was afterwards a leading member of the kings council; and though considered as the head of a party attached to the ancient religion, yet took care not to offend the king in his favourite points of supremacy, and the dissolutions of the monasteries.

The King's marriage in 1540. to Catherine Howard niece to the duke, strengthened his influence at court, together with the power of the popish party: but that advantage was lost on the discovery of her infidelity to his bed; which proved fatal to her.

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On the rupture with Scotland in 1542. Norfolk, whom the King called "the scourge of the Scots," was sent to the borders at the head of a powerful army. No considerable action however, ensued, and the rout at Solway Moss soon followed by the death of James V. put an end to the war. The great reputation, property and influence, of the duke of Norfolk began to excite the jealousy of Henry VIII. who was sensible of his own approaching end, and probably feared the authority of ~~the~~ so potent a family during a minority of the crown. His past services stood for nothing in the mind of this unfeeling tyrant, he resolved to sacrifice the duke, and his eldest son the gallant earl of Surrey to his suspicions. Nothing could be more frivolous than the accusations brought against them. They had quartered the arms of Edward the Confessor upon their escutcheon, as their ancestors had done before them, without ever being questioned about it. The duke who had the misfortune of living upon bad terms with his wife, and who was also betrayed by his mistress, had used some expressions in private conversation, concerning the kings bad state of health, and the probable

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disorders in the kingdom, in case of his death. On such slight grounds, they were both arrested. in Dec. 1546. and confined in the Tower. The earl, was attainted, and executed; the duke was attainted in the house of lords, without trial or evidence. and the bill of attainder was passed through both houses. The king, though expiring, seemed to have nothing so much at heart, as that the duke should not escape him: and ordered him for execution 29th January the 1547. but dying himself the night before, the order was suspended.

He was excepted by Edward VI from the general pardon, and was detained prisoner all that reign. One of Queen Mary's first acts was to liberate the duke of Norfolk, with other state prisoners. He was restored to his title and possessions, without any pardon, his attainder being regarded as null and invalid. Upon Sr. Tho Wyat's rebellion in 1554. the duke marched against him. After its suppression. he retired to his seat at Kenning-hall in Norfolk, where he died in August 1554. aged about Eighty years.

Gunns Hist. Eng. Collins's Peer.

Edward VI. son of Henry VIII. by queen Jane Seymour, was born in 1538. At his father's death he was only nine years of age; and as he did not live to attain majority, the acts of his reign are to be considered only as those of his guardians and counsellors. From early youth Edward displayed great capacity for receiving instruction. His education was committed to men of the first character for learning, among whom were Sir John Cheke, and Sir Anthony Coke, and his progress in the other parts of knowledge was extraordinary. After his father's death, when the reformed party was predominant, the king's maternal uncle, Seymour duke of Somerset, became protector, great care was taken to inspire him with protestant principles, and with such success, that he zealously concurred in every measure to establish and secure the reformation. His reign on the whole was tumultuous and calamitous. One of the first public events was a quarrel with Scotland, proceeding from the projects of introducing the reformation in that country, and of marrying the young queen Mary to Edward, from both of which the nation was averse. The protector marched an army into the country, and gained the battle of Pinkey; but he failed in his main purpose, for the young queen was sent over to France

where she was contracted to the dauphin. mean time his power at home was attacked by his own brother, the lord Admiral, whose practises were deemed treasonable, and he was attainted by parliament and executed. Formidable insurrections next broke out in various parts of the kingdom, owing in part to discontents from the changes of religion, in part from the oppressions the people suffered from being deprived of the right of commonage; these were not suppressed without much bloodshed. The administration of Somerset, at length raised up such powerful enemies against him, that he, in his turn, was brought to the scaffold: so that the young king had the affliction ~~to~~ of being compelled to consent to the public execution of his two uncles. That his nature must have greatly revolted from this severity may be concluded from the reluctance with which he consented to the death of a fanatical woman, one Joan Bocher, who was capitaly condemned for an unintelligible heresy. When Cranmer, (in whose memory this transaction is the greatest stain) urged Edward to sign the warrant for committing her to the flames, he long resisted, and when ~~at length~~ overcome by his importunities, he at length signed it with tears in his eyes, he told the archbishop, that

if it was wrong, the guilt should lie on his head. He was, however, so strongly imbued against popery, that he was with great difficulty ~~he could~~ induced to tolerate his sister Mary in the exercise of her religion, and bewailed her obstinacy with many tears.

After the death of Somerset, Dudley duke of Northumberland became all-powerful, and governed the king and kingdom with equal despotism. Through this influence Edward, now in an infirm state of health, was induced to set aside from the succession both his sisters, Mary and Elizabeth, and to settle the crown upon Lady Jane Grey.

His approaching dissolution now became apparent. From the ~~[illegible]~~ relics of the small pox and measles, he had fallen into a pulmonary complaint, which terminated in a consumption. His symptoms were aggravated by the medicines of a female empiric, and he sunk under his disease July 6. 1553.

The promising qualities of this young prince and the blow sustained by the protestant cause from his death, have rendered his memory peculiarly dear to the nation.

Hume's Hist. Eng.

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The order for the Coronation of Edward VI.

The Archbishop of Canterbury shall show the King to the people at four parts of the great pulpit or stage to be made for the King; and shall say, Sirs, here I present King Edward, rightful and undoubted inheritor by the laws of God & man to the royal dignity and crown imperial of this realm; whose consecration, unction, & coronation, is appointed by all the Nobles & Peers of this land to be this day. Will ye serve at this time, and give your good wills and assents to the same consecration, unction, and coronation, as by your duty & allegiance ye be bound to do? The people to answer, Yea, yea, yea; King Edward, King Edward. !!!

All things being prepared for the coronation, the King, being then nine years old, passed through the city of London, as hath heretofore been used, and came to the palace of Westminster, on the next day came to Westminster Hall; and it was asked the people, whether they would have him to be King; who answered, Yea, yea. Then he was crowned King of England, France, and Ireland, by the Archbishop of Canterbury.

From the Council Book.

[illegible] proceed to him, she had no scruple with relation to her religion, and was still of the church of England; and assured him, that no popish priest

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from his death, have rendered his memory
peculiarly dear to the nation.
Hume's Hist. Eng.

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Ann Duchess of York, died 1672.

"While things were in this fermentation,
"the duchess of York died. It was observed,
"that for fifteen months before, she had not
"received the sacrament; and that upon all
"occasions she was excusing the errors of
"the church of Rome; and was giving them
"the best colours they were capable of. An
"unmarried clergy was also a common topic
"with her. Morley had been her father con-
"fessor; For, he told me, she practised secret
"confession to him from the time she was
"twelve years old. And when he was sent
"away from court, he put her in the hands
"of Blandford, who died bishop of Worcester.
"Morley also told me, that upon the reports
"that were brought him of her slackness
"in receiving the sacrament, she having
"been for many years punctual to once a
"month, he had spoken plainly to her a-
"bout it, and told her what inferences were
"made upon it. She pretended ill health,
"and business; but protested to him, she
"had no scruple with relation to her religion,
"and was still of the church of England;
"and assured him, that no popish priest

"had ever taken the confidence to speak to
"her of those matters. He took a solemn
"engagement of her, that, if scruples should
"arise at any time in her mind, she would
"let him know them; and hear what he
"should offer to her upon all of them.
"And he protested to me, that to her death she
"never owned to him that she had any scruples,
"though she was for some days entertained by
"him at Farnham, after the date of the paper
"which was afterwards published in her name.
"All this passed between the bishop and
"me, upon the duke's shewing me that paper,
"all writ in her own hand, which was after-
"wards published by Maimbourg. He would
"not let me take a copy of it; but gave me
"leave to read it twice. And I went im-
"mediately to Morley, and gave him an ac-
"count of it; from whom I had all the par-
"ticulars above mentioned. And upon
"that, he concluded, that that unhappy
"princess had been prevailed upon, to give
"falsehoods under her hand, and to pretend
"that these were the grounds of her conversion.
"A long decay of health came at last to a
"quicker crisis than had been apprehended.

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"All of the sudden she fell into the agonies of
"death. Blandford was sent for, to prepare
"her for it, and to offer her the sacrament.
" Before he could come, the Queen came in,
"and sat by her. She was modest and humble
"even to a fault. So he had not presence of
"mind enough to begin prayers, which proba-
"bly would have driven the Queen out of
"the room. But, that not being done, she
"pretending kindness, would not leave her.
" The bishop spoke but little and fearfully.
"He happened to say, he hoped she con-
"tinued in the truth; upon which she asked,
"what is truth? And then her agony encreas-
"ing, she repeated the word Truth, Truth,
"often. And in a few minutes after, she
"died; very little beloved, or lamented.
"Her haughtiness had raised her many ene-
"mies. She was indeed a firm friend, and a
"kind one also. But the change of her religion
"made her friends reckon her death, rather a
"blessing than a loss at that time to them all.
"Her father, when he heard of her shaking in her re-
"ligion, was more hurt at it, than at all his own
"misfortunes."

Bishop Burnets Hist. own Times Vol 1.

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"George Prince of Denmark. died
"in October 1708. in the fifty sixth year of his
"age. He had been married to the Queen twen-
"ty-five years and some months. He was asth-
"matical, which grew on him with his years.
"For some time he was considered as a dying
"man, but the last year of his life, he seem-
"ed to be recovered to a better state of health.
"The Queen had been, during the whole cours
"of her marriage, an extraordinary tender
"and affectionate wife: and in all his ill-
"ness, which lasted some years, she would
"never leave his bed: but sate up, sometime
"half the night in the bed by him, with such
"care and concern, that she was looked on
"very deservedly, as a pattern in this respect.

"The prince had shewed himself brave in
"war, both in Denmark and in Ireland. His
"temper was mild and gentle: He had tra-
"velled through France, Italy, and Germany
"and knew much more than he could well
"express; for he spake acquired languages
"ill and ungracefully. He was free from
"all vice: He meddled little in business
"even after the Queen's accession to the crown.
"He was so gained to the Tories, by the Act

"which they carried in his favour, that he was
"much in their interest. He was unhappily
"prevailed with, to take on him the post of
"Lord High-Admiral, of which he understood
"little; but was fatally led by those, who
"had credit with him, who had not all of
"them his good qualities, but had both an
"ill temper and bad principles. His being
"bred to the sea, gained him some credit in
"those matters. In the conduct of our affairs,
"as great errors were committed, so great
"misfortunes had followed on them. All these
"were imputed to the Prince's easiness, and
"to his favourite's ill management and
"bad designs. This drew a very heavy
"load on the Prince, and made his
"death to be the less lamented.
"The Queen was not only decently, but
deeply afflicted at it."

Bishop Burnet's Hist. own Times,

Vol. 2.

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Holstoff. belonged to a company of foreign merchants, named Fuggers, who were very illustrious by their liberalities to men of letters, and who could raise more money, we are told, than any prince in Europe. To testify their gratitude to Charles V. who had done them the honour to lodge at their house, when he passed through Augsburgh, they one day, amongst other acts of magnificence laid upon the hearth a large bundle of cinnamon, a merchandize then (about the year 1528) of great price, and lighted it with a bond of the emperor, for a very considerable sum which they had lent him.

This, it must be owned, was a very genteel way of discharging their imperial debtor.

vide Bayle's dictionary.

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John the Baptist. The forerunner of our Saviour, was the son of Zacharias, a pious and upright priest of the course of Abihu. When John was about thirty years old he was called to commence the ministry to which he was designated, by a prophetic impulse, and left his solitude clad like the ancient prophets, in a rough garment made of camels hair, and distinguishing himself by the utmost temperance of living and severity of morals. Filled with holy zeal and a divine fervor, he preached repentance, and the approaching kingdom of the Messiah, to the jewish nation, calling upon all ranks among them to depart from their transgressions, and to purify their hearts, that they might become prepared to be partakers in the blessings which were about to be offered to the world. John began his exhortations in the country about Jordan. and such was the effect produced by his solemn admonitions, and the interesting doctrine which he delivered, relating to the Messiah's arrival, that great crowds

resorted to hear him from Jerusalem, and all parts of Judea, and were baptized by him in the waters of Jordan, confessing their sins, and engaging to lead lives of holy obedience. So great was the reputation which John acquired, that many began to debate within themselves whether he was not the Messiah, and the Jewish Sanhedrim sent scribes and pharisees from Jerusalem to examine into his pretensions. To their enquiries he replied in the most clear and direct terms, that he was not the Messiah but only his fore-runner. And not long afterwards he had the opportunity of pointing out publicly to his disciples the person who was ordained by Providence for that exalted office. For while he continued his labours of preaching and baptizing Jesus came to him from Nazareth, in order to receive the rite of baptism from his hand.

At their first meeting, John was an entire stranger to the person of Jesus; but having as soon as he saw him, received a divine intimation that this was the Messiah, whose character would speedily be discovered to him by sensible marks of his

selection and dignity from the Most High, he modestly endeavoured to decline the office of baptizing him, intimating, that ~~from~~ the superiority of Jesus, rendered it more becoming that himself should receive baptism at his hands. Our Lord, however, having removed his scruples by declaring that his submission to this rite was in consequence of the appointment of God: John permitted him to be baptized, when immediately the heavens appeared to open, and a visible supernatural token, not improbably a lambent flame descended with a hovering dove-like motion, and rested upon Jesus. At the same time a voice was heard from heaven, saying, "This is my beloved son, in whom I am well pleased." After receiving this miraculous testimony to the character of Jesus, John embraced every opportunity of announcing him to his disciples, as the Messiah, the Christ, the Lamb of God, who was to take away the sin of the world. This he did in a very striking manner sometime after Jesus had commenced his ministry, and proselyted numbers to his cause, to whom his disciples administred the initiatory rite of baptism.

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Among others whom the fame of John's sanctity inspired with a curiosity to hear him, was Herod, then tetrarch of Galilee, who sent for him to his court, and for a time listened to his exhortations and advice.

But that prince having proved so shameless as openly to form an incestuous connexion with Herodias, his brother's wife, met with such severe reproofs from John, on account of his criminal conduct, that out of resentment he ordered that holy person to be committed to prison.

And undoubtedly his wish was to have put him immediately to death, but he was restrained by two considerations. The first was, that John was held in such high estem by the people, that had any violence been offered to him by Herod, it might have caused an insurrection against his government: for we are informed by Saint Matthew, that, "he feared the multitude, because they counted John as a prophet." The other reason was, that although he felt the utmost indignation and resentment against John for the freedom he had used in reproaching him for his licentious conduct; yet at the

same time the character of that excellent man, his piety, his sanctity, his integrity nay, even the courage which had so much offended and provoked him; commanded his respect and veneration, and excited his fears; for we are told expressly that Herod feared John knowing he was a just man, and an holy.

In this state of irresolution Herod probably might have continued, and the fate of John have remained undecided for a considerable time, had not an incident taken place, which determined both, much sooner than was intended. Herod, on his birth-day gave an entertainment to the principal officers of his army and of his court; and as a peculiar and very uncommon compliment on the occasion, Salome, the daughter of his wife Herodias by her former husband, came in and danced before the company in a manner so pleasing to Herod and to all his guests, that the king, in a sudden transport of delight cried out to the damsel, "ask of me whatsoever thou wilt, and I will give it thee" and he swareunto her. The folly, the rashness, and the madness of such an oath as this, on so foolish an occasion, could be

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exceeded by nothing but the horrible purpose to which it was perverted by the young creature to whom it was made, or rather by her profligate instructor and adviser, her mother Herodias. Astonished and overwhelmed probably with the magnitude of such an unexpected offer, she very naturally applies to her mother for advice and direction. Most mothers, on such an occasion, would have asked for a daughter a magnificent establishment, a situation of rank and power! But Herodias had a passion to gratify, stronger perhaps than any other, which it takes full possession of the human heart, and that was revenge. She had been mortally injured, as she conceived, by the Baptist, who had attempted to dissolve her present infamous connexion with Herod: and she was afraid that his repeated remonstrances might at length prevail.

She therefore did not hesitate one moment what to ask. she gave way to all the fury of her resentment, and immediately ordered her to demand the head of her detested enemy John the Baptist! The wretched young woman unfortunately obeyed the

dreadful command, and as we are told by the evangelist, "came in straightway with haste unto the King" and said "give me here John the Baptist's head in a charger." This savage request appalled even the unfeeling heart of Herod himself. He did not expect it, and was not prepared for it. He was therefore exceeding sorry, as the sacred historian informs us, to be thus forced on so violent a measure, "nevertheless "for his oath's sake, and them which sat "with him at meat, he commanded it to "be given her." Conceiving himself, most absurdly, bound by his oath, to comply even with this inhuman demand, and afraid lest he should be reproached by those that were around him, with having broken his promise, he preferred the real guilt of murder to the false imputation of perjury, and, "sent and beheaded John in "prison; and his head was brought in a char-"ger, and given to the damsel, and she "brought it to her mother." It is well known that it was a custom in the east, and is so still in the Turkish court, to produce the heads of those that are ordered to be put to

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death, as a proof that they have been really executed. But how the wretched damsel could so far subdue the common feelings of human nature, and still more the natural tenderness and delicacy of her sex, as not only to endure so disgusting and shocking a spectacle, but even to carry the bleeding trophy in triumph to her mother, it is not easy to imagine: and it would scarce be credited, did we not know that in times and in countries much nearer to our own sights of still greater horror than this, have been contemplated, even by women and children, with complacency and with delight.

X Saint Jerome informs us, that when Herodias received the Baptist's head from her daughter, she treated it with a savage indignity; pulling out the tongue which had freely reproved her vices, and piercing it with her bodkin. Thus fell the forerunner of Christ; of whom Josephus says, that his whole criminality consisted in his exhorting the Jews to the love and practice of virtue, not by the bare abstinence from this, or that particular sin, but by an habitual purity of mind and body.

Vide the Evangelists. Josephus. Bt. Portens Lectures

Jacob's departure from Laban.

"And the angel of God spake unto me in a dream, saying, Jacob: And I said here am I. And he said — I have seen all that Laban doth unto thee. I am the God of Beth-el, where thou anointedst the pillar, and where thou vowedst a vow unto me: now arise, get thee out from this land, and return to the land of thy kindred.

And Rachel and Leah answered, and said unto him; Is there yet any portion or inheritance for us in our father's house? Are we not counted of him strangers? for he hath sold us, and hath quite devoured also our

X

"As soon as Fisher, bishop of Rochester, was "beheaded," says Dr. Bayley, in his Life of that "Prelate, "the Executioner carried the head away "in a bag, meaning to have it set on London Bridge "that night, as he was commanded. The lady "Ann Boleyn, who was the chief cause of that "holy man's death, had a certain desire to see the "head before it was set up. Whereupon, it being "brought to her, she beheld it a space, and at last "contemptuously said these or the like words — Is this "the head that so often exclaimed against me? I trust "it shall never do any more harm."

Anecdotes of illustrious persons

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And Rachel and Leah answered, and said unto him; Is there yet any portion or inheritance for us in our father's house? Are we not counted of him strangers? for he hath sold us, and hath quite devoured also our money. For all the riches which God hath taken from our father, that is ours, and our children's. now, then whatsoever God hath said unto thee do. Then Jacob arose, and set his sons and his wives upon camels.

And he carried away all his cattle, and all his goods which he had gotten, the cattle of his getting, which he had gotten in Padan-aram; for to go to Isaac his father in the land of Canaan."

Genesis Chap. 31

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Saint Paul, the great apostle of the Gentiles, was of pure Hebrew descent, of the tribe of Benjamin, and born at Tarsus the metropolis of Cilicia, about three years after the birth of Christ; according to the most probable computations of the learned. In his early days he was known by the Hebrew name of Saul; but after ~~his~~ the commencement of his preaching in Gentile countries, he was generally called Paul, either as some think, out of compliment to Sergius Paulus, proconsul of Cyprus, whom he converted to christianity, or because it was more familiar to the Greeks and Romans. He inherited from his ancestors the privileges of a Roman citizen; and it is probable that he was initiated in the knowledge which he afterwards discovered of the learning religion, manners and customs of the Greeks, in his native place, which was at that time distinguished by eminent seminaries of education.

From Tarsus, his father, who was a Pharisee sent him to Jerusalem, where he was placed under the tuition of Gamaliel, a celebrated rabbi of that ~~place~~ sect, in whose school he made a great proficiency in the study of the law, and of the traditions pretended to be handed down from Moses and the prophets. In compliance, likewise, with the Jewish custom of teaching the youth, even of the highest birth, some mechanical

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employment, that they might be enabled to maintain themselves, in cases of necessity, without being obliged to depend upon the liberality of others, he was instructed in the art of a maker of mechanical instruments; for that such is the true meaning of the word which has been commonly rendered, a tent maker, is very satisfactorily shewn by Michaelis. He possessed excellent natural abilities, quickness of apprehension, strong passions, and firm resolution. He appears also, from his early years, to have been remarkable for an unblemished life, faithful to the dictates of his conscience, according to the knowledge he had acquired, and zealous for the interests of truth and virtue. It is true that in the exercise of his zeal, he was led by the prejudices of his education, and the example of his brethren, the sect of the Pharisees; to unwarrantable length in opposing christianity on its first appearance in the world. Believing Jesus to be an impostor, he became the bitter enemy of all who made a profession of his faith, and even thought himself bound in duty to persecute and put them to death. Hence he was led to be present at the cruel murder of the protomartyr Stephen, and to shew his approbation of it, by taking care of the upper garments of the false witnesses who took the lead in stoning him to death.

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Hence he became an active instrument of the malice of the Jewish rulers against the believers in Christ. after Stephen's death, and having received a commission from the chief priests, he made havock of the church, entering into the houses where the disciples met for the worship of God, and dragging men and women to prison, that they might be punished. In consequence of the severity with which he thus harassed them, many of the believing brethren, fled from Jerusalem, and were dispersed throughout Judea, and Samaria, while others took shelter in foreign parts.

So far was Paul carried by false zeal against the followers of Jesus of Nazareth, that, not content with persecuting them in Judea, he obtained letters from the high priest to the synagogues at Damascus, with which, accompanied by assistants equally bigoted with himself, he set out for that city, with the design of bringing prisoners to Jerusalem such of the Jewish inhabitants as were proselytes to the new faith. When they arrived near to Damascus a miraculous occurrence took place, which defeated their intention, and converted Paul into a preacher of that very faith which he had been so zealous to destroy. At mid-day, a supernatural light suddenly shone around them, inexpressibly more resplendent than the brightness of the sun, which filled Paul and his companions with such

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surprize and terror, that they all fell prostrate on the earth. While they were in this posture, Paul heard a voice calling him by name, and mildly reproaching him with the enmity which he discovered to his cause. Upon Pauls humbly asking who it was that thus addressed him? he received for answer "I am Jesus whom thou persecutest." At the same time Paul was ordered to stand upon his feet, that he might have ocular demonstration of the actual presence of him whom the chief priests had crucified at Jerusalem, and of his having really risen from the dead, as his disciples affirmed. This direction Paul obeyed and distinctly saw Jesus standing before him, but was so unable to bear the dazzling splendour of his appearance, that he fell to the earth a second time. Fully convinced that the high pretensions claimed for Jesus, were supported by divine power and authority, Paul, now yielded himself up implicitly to his will: declaring his readiness to do whatsoever he should command him. He was then informed that Jesus had selected him for one of his apostles, and commissioned him to preach to the Gentiles in his name, and to turn them from darkness unto light; and then directed him to go into the city of Damascus, where he should be instructed what he was to do. Such was the effect of the supernatural brightness,

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