A NEW AND GENERAL BIOGRAPHICAL DICTIONARY.

WALL (John), a learned physician and medical writer, was born at Powick, in Worcestershire, 1708. He was the son of Mr. John Wall, an opulent tradesman of the city of Worcester, who served the office of mayor in 1703. He received the early part of his education at a grammar-school at Leigh-Sinton, and at the college school of Worcester, whence he was elected scholar of Worcester-college, Oxford, in June 1726. In 1735, he was elected fellow of Merton-college, soon after which he took the degree of bachelor of physic, and removed to the city of Worcester, where he was many years settled in practice. In 1759, he took the degree of M. D. Besides an ingenious "Treatise on the virtues of Malvern-waters," which he brought into reputation, he enriched the repositories of medical knowledge with many valuable tracts, which, since his death, have been collected into an octavo edition, by his son, the present learned Dr. Martin Wall, F. R. S., clinical-professor of the university, and were printed at Oxford in 1780. He married Catherine youngest daughter of Martin Sandys, esq. of the city of Worcester, barrister at law, and uncle to the first lord Sandys. Dr. Wall was a man of extraordinary genius, which he improved by early and indefatigable industry in the pursuit of science; but he was more particularly eminent in those branches of natural philosophy which have an immediate connexion with the arts, and with medicine. He was distinguished likewise through his whole life by an uncommon sweetness of manners, and cheerfulness of disposition, which, still more than his great abilities, made his acquaintance courted, and his conversation sought, by persons of all ranks and ages. His practice, as a physician, was extended far.
beyond the common circle of practitioners in the country, and he was particularly eminent for benevolence, courtesy, penetration, and success. His native country still boasts many monuments of the application of his eminent talents to her interests. To his distinguished skill in chemistry, and his assiduous researches (in conjunction with some other chemists) to discover materials proper for the china-ware, the city of Worcester owes the establishment of its porcelain-manufacture. Besides the improvements he suggested and put in execution for the accommodation of visitors at Malvern, it was to his zeal and diligence the county of Worcester is in no small degree indebted for the advantages of the infirmary, which he regularly attended during his whole life. His principal amusement was painting; and it has been said of him, that, if he had not been one of the best physicians, he would have been the best painter of his age. This praise is perhaps too high, yet his designs for the two frontispieces to “Hervey’s Meditations,” that for Cambridge’s “Scribleriad,” and for the East window of the chapel of Oriel-college, Oxford, are very creditable specimens of his talents. He died at Bath, after a lingering disorder, June 27, 1776, and lies buried in the abbey-church. The tracts published by his son, are, 1. “Of the extraordinary effects of Musk in convulsive disorders.” 2. “Of the use of the Peruvian Bark in the small-pox.” 3. “Of the cure of the putrid sore-throat.” 4. “Mr. Oram’s account of the Norfolk-boy.” 5. “Observations on that case, and on the efficacy of oil in worm-cases.” 6. “Experiments and Observations on the Malvern-waters.” 7. “Letters to Sir George Baker, &c. on the poison of lead, and the impregnation of cider with that metal.” 8. “A Letter to Dr. Heberden on the Angina Pectoris.” 9. “Supplement; containing an account of the epidemic fever of 1740, 1741, and 1742.” The editor has enriched this publication with various notes, which discover an extensive acquaintance with the subjects in question, and a candid and liberal turn of mind. To the treatise on Malvern-waters Dr. Martin Wall has also subjoined an appendix of some length, containing an experimental inquiry into their nature; from which it appears, that the Holywell-water at Malvern owes its virtues principally to its extreme purity, assisted by the fixed air which it contains. 1

1 Nash’s Hist. of Worcestershire.—Month. Rev. vol. LXIV.—Chalmers’s Hist. of Oxford.
WALL (William), the able defender of infant-baptism, was born in 1646, but where educated, or any further particulars of his early life, are not upon record. He was vicar of Shoreham in Kent, where he died in 1728, at the age of eighty-two, and was considerably advanced when he stepped forth as the champion of infant baptism, in opposition to Dr. John Gale, the ablest writer of his time on the baptist side. Mr. Wall published his "History of Infant Baptism" in 1707; and Dr. Gale, in 1711, published "Reflections" on it (See Gale.) In 1719, a friendly conference was held on the subject between him and Mr. Wall, which ended without any change of opinion on either side. Mr. Wall, in the same year, published his "Defence of the History of Infant Baptism," which was accounted a performance of such ability and so decisive on the question, that the university of Oxford, to mark their high opinion of the book, and of the talents of the author, conferred on him the degree of D. D. in the following year. After his death were published "Critical Notes on the Old Testament, wherein the present Hebrew text is explained, and in many places amended, from the ancient versions, more particularly from that of the LXX. To which is prefixed, a large introduction, adjusting the authority of the Masoretic Bible, and vindicating it from the objections of Mr. Whiston, and the author of the 'Grounds and Reasons of the Christian Religion.' By the late learned William Wall, D. D. author of the "History of Infant Baptism," 1733, 2 vols. 8vo.

Dr. Wall stands confessedly at the head of those writers who have supported the practice of infant-baptism; and his antagonists Gale, Whiston, and the baptist historian Crosby, all unite in praising his candour and piety. He was vicar of Shoreham for the long space of fifty-two years. He once had an offer of a living of 300l. a year, Chelsfield, three miles from Shoreham, which his conscience would not allow him to accept; but he afterwards consented to take one of about one fifth the value, at twelve miles distance, that of Milton, near Gravesend. By an only daughter, Mrs. Catherine Waring, of Rochester, he had sixteen grand-children. This lady communicated some anecdotes of her father, printed in Atterbury's Correspondence, by which it appears that he was a man of a facetious turn, and there are some of his letters to Atterbury in that correspondence. He was such a zealot for this pre-
late, that he would have lighted up all Whittlebury-forest, in case of his recall, at his own expense.¹

WALLACE (Sir William), a celebrated warrior and patriot, was born, according to the account of his poetical biographer Henry, or Blind Harry, in 1276. He was the younger son of Sir Malcolm Wallace of Ellerslie, near Paisley, in the shire of Renfrew, Scotland, and in his sixteenth year was sent to school at Dundee. In 1293, he was insulted by the son of Selby, an Englishman, constable of the port and castle of Dundee, and killed him; on which he fled, and appears to have lived a roving and irregular life, often engaged in skirmishes with the English troops which then had invaded and kept Scotland under subjection. For his adventures, until he became the subject of history, we must refer to Henry. Most of them appear fictitious, or at least are totally unsupported by any other evidence. Wallace, however, is represented by the Scotch historians as being about this time the model of a perfect hero; superior to the rest of mankind in bodily stature, strength, and activity; in bearing cold and heat, thirst and hunger, watching and fatigue; and no less extraordinary in the qualities of his mind, being equally valiant and prudent, magnanimous and disinterested, undaunted in adversity, modest in prosperity, and animated by the most ardent and inextinguishable love of his country. Having his resentment against the English sharpened by the personal affront abovementioned, and more by the losses his family had sustained, he determined to rise in defence of his country, and being joined by many of his countrymen, their first efforts were crowned with success; but the earl of Surrey, governor of Scotland, collecting an army of 40,000 men, and entering Annandale, and marching through the South-west of Scotland, obliged all the barons of those parts to submit, and renew the oaths of fealty. Wallace, with his followers, unable to encounter so great a force, retired northward, and was pursued by the governor and his army.

When the English army reached Stirling they discovered the Scots encamped near the abbey of Cambuskenneth, on the opposite banks of the Forth. Cressingham, treasurer of Scotland, whose covetousness and tyranny had been one great cause of this revolt, earnestly pressed the earl of

¹ Nichols’s Atterbury—and Lawyer.—Crosby’s Baptists.
Surrey to pass his army over the bridge of Stirling, and attack the enemy. Wallace, who observed all their motions, allowed as many of the English to pass as he thought he could defeat, when, rushing upon them with an irresistible impetuosity, they were all either killed, drowned, or taken prisoners. In the heat of the action, the bridge, which was only of wood, broke down, and many perished in the river; and the earl of Surrey, with the other part of his army, were melancholy spectators of the destruction of their countrymen, without being able to afford them any assistance; and this severe check, which the English received on Sept. 11, 1297, obliged them to evacuate Scotland. Wallace, who after this great victory was saluted deliverer and guardian of the kingdom by his followers, pursuing the tide of success, entered England with his army, recovered the town of Berwick, plundered the counties of Cumberland and Northumberland, and returned into his own country loaded with spoils and glory.

The news of these surprising events being carried to king Edward I. who was then in Flanders, accelerated his return, and soon after he raised a vast army of 80,000 foot and 7000 horse, which the Scots were now in no condition to resist. Their country, for several years, had been almost a continued scene of war, in which many of its inhabitants had perished. Some of their nobles were in the English interest, some of them in prison; and those few who had any power or inclination to defend the freedom of their country, were dispirited and divided. In particular, the ancient nobility began to view the power and popularity of William Wallace with a jealous eye: which was productive of very fatal consequences, and contributed to the success of Edward in the battle of Falkirk, fought July 22, 1298, in which the Scots were defeated with great slaughter.

We hear little of Wallace after this until 1303-4, when king Edward had made a complete conquest of Scotland, and, appointing John de Segrave governor of that kingdom, returned to England about the end of August. But Wallace, even after this, and although he had been excluded by the jealousy of the nobles from commanding the armies or influencing the councils of his country, still continued to assert her independency. This, together with the remembrance of many mischiefs which he had done to his English subjects, and perhaps some apprehension that he might
again rekindle the flames of war, made Edward employ various means to get possession of his person; and at length he was betrayed into his hands by sir John Monteith, his friend, whom he had made acquainted with the place of his concealment. The king immediately ordered Wallace to be carried in chains to London: to be tried as a rebel and traitor, though he had never made submission, or sworn fealty to England, and to be executed on Tower-hill, which was accordingly done, Aug. 23, 1305. This, says Hume, was the unworthy fate of a hero, who, through a course of many years, had, with signal conduct, intrepidity, and perseverance, defended, against a public and oppressive enemy, the liberties of his native country.

WALLÆUS. See WALÆUS.

WALLER (EDMUND), an eminent English poet, was born March 3, at Colshill in Hertfordshire. His father was Robert Waller, esq. of Agmondesham, in Buckinghamshire, whose family was originally a branch of the Wallers of Spendhurst in Kent; and his mother was the daughter of John Hampden, of Hampden in the same county, and sister to the celebrated patriot Hampden. His father died while he was yet an infant, but left him a yearly income of three thousand five hundred pounds; which, rating together the value of money and the customs of life, we may reckon more than equivalent to ten thousand at the present time.

He was educated*, by the care of his mother, at Eton; and removed afterward to King's college in Cambridge. He was sent to parliament in his eighteenth, if not in his sixteenth year, and frequented the court of James the first. His political and poetical life began nearly together. In his eighteenth year he wrote a poem that appears first in his works, on the prince's escape at St. Andro; a piece which shewed that he attained, by a felicity like instinct, a style which perhaps will never be obsolete; and that, "were we to judge only by the wording, we could not know what was wrote at twenty, and what at fourscore."

* "He had grammar learning from the information of Mr. —— Dobson, minister of Market Wickham, who taught a private school there, and was (he told me) a good schoolmaster, and had been bred at Eaton coll. schoole. I have heard Mr. Tho. Bigge, of Wickham, say (who was his schoolfellow, and of the same forme) that he little thought then he would have been so rare a poet; he was wont to make his exercise for him." Aubrey, in "Letters of Eminent Persons," 1813, 3 vols. 8vo.

1 Henry's and Hume's Histories of England.
His versification was, in his first essay, such as it appears in his last performance. He had already formed such a system of metrical harmony* as he never afterwards much needed, or much endeavoured, to improve.

The next poem is supposed by Fenton to be the address "To the Queen" on her arrival; but this is doubtful, and we have no date of any other poetical production before that which the murder of the duke of Buckingham occasioned. Neither of these pieces that seem to carry their own dates could have been the sudden effusion of fancy. In the verses on the prince's escape, the prediction of his marriage with the princess of France must have been written after the event; in the other, the promises of the king's kindness to the descendants of Buckingham, which could not be properly praised till it had appeared by its effects, shew that time was taken for revision and improvement. It is not known that they were published till they appeared long afterwards with other poems.

Waller was not one of those idolaters of praise who cultivate their minds at the expense of their fortunes. Rich as he was by inheritance, he took care early to grow richer, by marrying Mrs. Banks, a great heiress in the city, whom the interest of the court was employed to obtain for Mr. Crofts. Having brought him a son, who died young, and a daughter, who was afterwards married to Mr. Dormer of Oxfordshire, she died in childbirth, and left him a widower of about five and twenty, gay and wealthy, to please himself with another marriage.

Being too young to resist beauty, and probably too vain to think himself resistible, he fixed his heart, perhaps half fondly and half ambitiously, upon the lady Dorothea Sidney, eldest daughter of the earl of Leicester, whom he courted by all the poetry in which Sacharissa is celebrated; and describes her as a sublime predominating beauty, of lofty charms, and imperious influence; but she, it is said, rejected his addresses with disdain. She married, in 1639, the earl of Sunderland, who died at Newbury in the royal cause; and, in her old age, meeting somewhere with Waller, asked him, when he would again write such verses

* "When he was a briske young spark, and first studied poetry, 'Me-thought,' said he, 'I never saw a good copie of English verses: they want smoothnesse: then I began to essay.' I have several times heard him say, that he cannot versify when he will; but when the fit comes upon him, he does it easily." Aubrey, as before.
upon her; "When you are as young, madam," said he, "and as handsome, as you were then." In this part of his life it was that he was known to Clarendon, among the rest of the men who were eminent in that age for genius and literature. From the verses written at Penshurst, it has been collected that he diverte his rejection by Sacharissa by a voyage; and his biographers, from his poem on the Whales, think it not improbable that he visited the Bermudas; but it seems much more likely that he should amuse himself with forming an imaginary scene, than that so important an incident, as a visit to America, should have been left floating in conjectural probability. Aubrey gives us a report that some time between the age of twenty-three and thirty, "he grew mad," but did not remain long in this unhappy state; and he seems to think that the above disappointment might have been the cause. It is remarkable that Clarendon insinuates something of this kind as having happened to him, when taken up for the plot hereafter to be mentioned. The historian's words are, "After Waller had, with incredible dissimulation, acted such a remorse of conscience, his trial was put off out of Christian compassion, till he might recover his understanding." Neither of these perhaps is decisive as to the fact, but the coincidence is striking.

From his twenty-eighth to his thirty-fifth year, he wrote his pieces on the reduction of Sallee; on the reparation of St. Paul's; to the King on his navy; the panegyric on the Queen mother; the two poems to the earl of Northumberland; and perhaps others, of which the time cannot be discovered. When he had lost all hopes of Sacharissa, he looked round him for an easier conquest, and gained a lady of the family of Bresse, or Breaux. The time of his marriage is not exactly known. It has not been discovered that his wife was won by his poetry; nor is any thing told of her, but that she brought him many children. He doubtless, says Johnson, praised some whom he would have been afraid to marry, and perhaps married one whom he would have been ashamed to praise. Many qualities contribute to domestic happiness, upon which poetry has no colours to bestow; and many airs and sallies may delight imagination, which he who flatters them never can approve. There are charms made only for distant admiration. No spectacle is nobler than a blaze. Of this wife, however, his biographers have recorded that she gave him five sons and eight daughters, and Aubrey says that she was beautiful and very modest.
During the long interval of parliament, he is represented as living among those with whom it was most honourable to converse, and enjoying an exuberant fortune with that independence of liberty of speech and conduct which wealth ought always to produce. Being considered as the kinsman of Hampden, he was therefore supposed by the courtiers not to favour them; and when the parliament was called in 1640, it appeared that his political character had not been mistaken. The king's demand of a supply produced from him a speech full of complaints of national grievances, and very vehement; but while the great position, that grievances ought to be redressed before supplies are granted, is agreeable enough to law and reason, Waller, if his biographer may be credited, was not such an enemy to the king, as not to wish his distresses lightened; for he relates, "that the king sent particularly to Waller, to second his demand of some subsidies to pay off the army; and sir Henry Vane objecting against first voting a supply, because the king would not accept unless it came up to his proportion, Mr. Waller spoke earnestly to sir Thomas Jermy, comptroller of the household, to save his master from the effects of so bold a falsity: 'for,' he said, 'I am but a country gentleman, and cannot pretend to know the king's mind:' but sir Thomas durst not contradict the secretary; and his son, the earl of St. Alban's, afterwards told Mr. Waller, that his father's cowardice ruined the king."

In the Long Parliament, which met Nov. 3, 1640, Waller represented Aymondesham the third time; and was considered by the discontented party as a man sufficiently trusty and acrimonious to be employed in managing the prosecution of Judge Crawley, for his opinion in favour of ship-money; and his speech shews that he did not disappoint their expectations. He was probably the more ardent, as his uncle Hampden had been particularly engaged in the dispute, and, by a sentence which seems generally to be thought unconstitutional, particularly injured. He was not however a bigot to his party, nor adopted all their opinions. When the great question, whether episcopacy ought to be abolished, was debated, he spoke against the innovation with great coolness, reason, and firmness; and it is to be lamented that he did not act with spirit and uniformity. When the Commons began to set the royal authority at open defiance, Waller is said to have withdrawn
from the House, and to have returned with the king's permission; and, when the king set up his standard, he sent him a thousand broad-pieces. He continued, however, to sit in parliament; but spoke, says Clarendon, "with great sharpness and freedom, which, now there was no danger of being out-voted, was not restrained; and therefore used as an argument against those who were gone upon pretence that they were not suffered to deliver their opinion freely in the House, which could not be believed, when all men knew what liberty Mr. Waller took, and spoke every day with impunity against the sense and proceedings of the House."

Waller, as he continued to sit, was one of the commissioners nominated by parliament to treat with the king at Oxford: and when they were presented, the king said to him, "Though you are the last, you are not the lowest, nor the least in my favour." Whitlock, another of the commissioners, imputes this kind compliment to the king's knowledge of the plot, in which Waller appears afterwards to have been engaged against the parliament. Fenton, with equal probability, believes that this attempt to promote the royal cause arose from his sensibility of the king's tenderness. Of Waller's conduct at Oxford we have no account. The attempt, just mentioned, known by the name of Waller's plot, was soon afterwards discovered.

Waller had a brother-in-law, Tomkyns, who was clerk of the queen's council, and had great influence in the city. Waller and he, conversing with great confidence, told both their own secrets and those of their friends: and, surveying the wide extent of their conversation, imagined that they found in the majority of all ranks great disapprobation of the violence of the Commons, and unwillingness to continue the war. They knew that many favoured the king, whose fear concealed their loyalty: and they imagined that, if those who had these good intentions could be informed of their own strength, and enabled by intelligence to act together, they might overpower the fury of sedition, by refusing to comply with the ordinance for the twentieth part, and the other taxes levied for the support of the rebel army, and by uniting great numbers in a petition for peace. They proceeded with great caution. Three only met in one place, and no man was allowed to impart the plot to more than two others; so that, if any
should be suspected or seized, more than three could not be endangered.

Lord Conway joined in the design, and, Clarendon imagines, incidentally mingled, as he was a soldier, some martial hopes or projects, which however were only mentioned, the main design being to bring the loyal inhabitants to the knowledge of each other; for which purpose there was to be appointed one in every district, to distinguish the friends of the king, the adherents to the parliament, and the neutrals. How far they proceeded does not appear; the result of their inquiry, as Pym declared, was, that within the walls, for one that was for the royalists, there were three against them; but that without the walls, for one that was against them, there were five for them. Whether this was said from knowledge or guess, was perhaps never inquired.

It is the opinion of Clarendon, that in Waller's plan no violence or sanguinary resistance was comprised; that he intended only to abate the confidence of the rebels by public declarations, and to weaken their power by an opposition to new supplies. This, in calmer times, and more than this, is done without fear; but such was the acrimony of the Commons, that no method of obstructing them was safe. About the same time another design was formed by sir Nicholas Crispe, an opulent merchant in the city, who gave and procured the king in his exigencies an hundred thousand pounds, and when he was driven from the royal exchange, raised a regiment and commanded it. His object appears to have been to raise a military force, but his design and Waller's appear to have been totally distinct.

The discovery of Waller's design is variously related. In "Clarendon's History" it is told, that a servant of Tomkyns, lurking behind the hangings when his master was in conference with Waller, heard enough to qualify him for an informer, and carried his intelligence to Pym. A manuscript, quoted in the "Life of Waller," relates, that "he was betrayed by his sister Price, and her Presbyterian chaplain Mr. Goode, who stole some of his papers; and, if he had not strangely dreamed the night before that his sister had betrayed him, and thereupon burnt the rest of his papers by the fire that was in his chimney, he had certainly lost his life by it." The question cannot be decided. It is not unreasonable to believe that the men in power, receiving intelligence from the sister, would employ the servant of Tomkyns to listen at the conference,
that they might avoid an act so offensive as that of destroying the brother by the sister's testimony.

The plot was published in the most terrific manner. On the 31st of May (1643), at a solemn fast, when they were listening to the sermon, a messenger entered the church, and communicated his errand to Pym, who whispered it to others that were placed near him, and then went with them out of the church, leaving the rest in solicitude and amazement. They immediately sent guards to proper places, and that night apprehended Tomkyns and Waller; having yet traced nothing but that letters had been intercepted, from which it appeared that the parliament and the city were soon to be delivered into the hands of the cavaliers. They perhaps yet knew little themselves, beyond some general and indistinct notices. "But Waller," says Clarendon, "was so confounded with fear and apprehension, that he confessed whatever he had said, heard, thought, or seen; all that he knew of himself, and all that he suspected of others, without concealing any person of what degree or quality soever, or any discourse that he had ever, upon any occasion, entertained with them: what such and such ladies of great honour, to whom, upon the credit of his wit and great reputation, he had been admitted, had spoken to him in their chambers upon the proceedings in the Houses, and how they had encouraged him to oppose them: what correspondence and intercourse they had with some ministers of state at Oxford, and how they had conveyed all intelligence thither." He accused the earl of Portland and lord Conway as co-operating in the transaction; and testified that the earl of Northumberland had declared himself disposed in favour of any attempt that might check the violence of the parliament, and reconcile them to the king.

Tomkyns was seized on the same night with Waller, and appears likewise to have partaken of his cowardice; for he gave notice of Crispes's having obtained from the king a commission of array, of which Clarendon never knew how it was discovered. Tomkyns had buried it in his garden, where, by his direction, it was dug up; and thus the rebels obtained, what Clarendon confesses them to have had, the original copy. It can raise no wonder that they formed one plot out of these two designs, however remote from each other, when they saw the same agent employed in both, and found the commission of array in the hands of
him who was employed in collecting the opinions and affections of his people. *

Of the plot, thus combined, they took care to make the most. They sent Pym among the citizens, to tell them of their imminent danger, and happy escape; and inform them, that the design was, "to seize the lord mayor and all the committee of militia, and would not spare one of them." They drew up a vow and covenant, to be taken by every member of either House, by which he declared his detestation of all conspiracies against the parliament, and his resolution to detect and oppose them. They then appointed a day of thanksgiving for this wonderful deliver; which shut out, says Clarendon, all doubts whether there had been such a deliverance, and whether the plot was real or fictitious.

On June 11, the earl of Portland and lord Conway were committed, one to the custody of the mayor, and the other of the sheriff: but their lands and goods were not seized. Waller, however, was still to immove himself deeper in ignominy. The earl of Portland and lord Conway denied the charge; and there was no evidence against them but the confession of Waller, of which undoubtedly many would be inclined to question the veracity. With these doubts he was so much terrified, that he endeavoured to persuade

* "The plot," says May, "was horrid, and could not possibly have been put in execution without great effusion of blood, as must needs appear by the particular branches of it, which were confessed upon the examinations of master Waller, master Tomkins, master Chaloner, master Hessel, master Blackmore, master White, and others the chief actors of it." That which appeared by the Narrative declaration published by authority of Parliament, was to this effect; that 1. They should seize into their custody the king's children. 2. To seize upon several members of both Houses of Parliament, upon the lord mayor of London, and the committee of the militia there, under pretence of bringing them to legal trial. 3. To seize upon all the city's outworks and forts, upon the tower of London, and all the magazines, gates, and other places of importance in the city. 4. To let in the king's forces, to surprise the city with their assistance, and to destroy all those who should by authority of Parliament be their opposers; and by force of arms to resist all payment imposed by the authority of the House. To support of these arms employed in their defence. Many other particulars there were continues Mr. May, "to tend to relieve the king; as what signals should have been given to the king's forces of horse to invade the city, andcolours lord Clarendon of those of the plot who should be known to their fellows, and such like. Much intimidated they were in this business by a commission of array sent from Oxford at that time from the king to them, and brought secretly to London by a lady, the lady Argyll, daughter to the earl of Sully, a widow ever since the battle of Kewton, where the lord Argyll, but husband was slain. This commission of array was directed from the king to sir Nicholops Carpenter, Sir, &c."
Portland to a declaration like his own, by a letter which is extant in Fenton's edition of his works; but this had very little effect: Portland sent (June 29) a letter to the Lords, to tell them, that he "is in custody, as he conceives, without any charge; and that, by what Mr. Waller had threatened him with since he was imprisoned, he doth apprehend a very cruel, long, and ruinous restraint: he therefore prays, that he may not find the effects of Mr. Waller's threats, a long and close imprisonment; but may be speedily brought to a legal trial, and then he is confident the vanity and falsehood of those informations which have been given against him will appear."

In consequence of this letter, the Lords ordered Portland and Waller to be confronted; when the one repeated his charge, and the other his denial. The examination of the plot being continued (July 1,) Thinn, usher of the House of Lords, deposed, that Mr. Waller having had a conference with the lord Portland in an upper room, lord Portland said, when he came down, "Do me the favour to tell my lord Northumberland, that Mr. Waller has extremely pressed me to save my own life and his, by throwing the blame upon the lord Conway and the earl of Northumberland." Waller, in his letter to Portland, tells him of the reasons which he could urge with resistless efficacy in a personal conference; but he overrated his own oratory; his vehemence, whether of persuasion or intreaty, was returned with contempt. One of his arguments with Portland is, that the plot is already known to a woman. This woman was doubtless lady Aubigny, who, upon this occasion, was committed to custody; but who, in reality, when she delivered the commission of array, knew not what it was. The parliament then proceeded against the conspirators, and Tomkyns and Chaloner were hanged. The earl of Northumberland, being too great for prosecution, was only once examined before the Lords. The earl of Portland and lord Conway, persisting to deny the charge, and no testimony but Waller's yet appearing against them, were, after a long imprisonment, admitted to bail. Hassel, the king's messenger, who carried the letters to Oxford, died the night before his trial. Hampden escaped

* Waller's influence at this time must have been very low, when it served just to save his own life, but not that of his sister's husband; or his feelings must have been strangely blunted, if he was not sensible of the meanness of his own escape, and the disgrace now inflicted on his family.
death, perhaps by the interest of his family, but was kept in prison to the end of his life. They whose names were inserted in the commission of array were not capitally punished, as it could not be proved that they had consented to their own nomination: but they were considered as malignants, and their estates were seized.

"Waller," says Clarendon, whom we have already quoted on this point, "though confessedly the most guilty, with incredible dissimulation, affected such a remorse of conscience, that his trial was put off, out of Christian compassion, till he might recover his understanding." What use he made of this interval, with what liberality and success he distributed flattery and money, and how, when he was brought (July 4) before the House, he confessed and lamented, and submitted and implored, may be read in the History of the Rebellion (B. vii.). The speech, to which Clarendon ascribes the preservation of his dearrowghted life, is inserted in his works. The great historian, however, seems to have been mistaken in relating, that he prevailed in the principal part of his supplication, not to be tried by a council of war; for, according to Whitlock, he was by expulsion from the House abandoned to the tribunal which he so much dreaded, and, being tried and condemned, was reprieved by Essex; but after a year's imprisonment, in which time resentment grew less acrimonious, paying a fine of ten thousand pounds, he was permitted to recollect himself in another country. Of his behaviour in this part of his life, Johnson justly says, it is not necessary to direct the reader's opinion.

For the place of his exile he chose France, and stayed some time at Roan, where his daughter Margaret was born, who was afterwards his favourite, and his amanuensis. He then removed to Paris, where he lived with great splendour and hospitality; and from time to time amused himself with poetry, in which he sometimes speaks of the rebels, and their usurpation, in the natural language of an honest man. At last it became necessary for his support, to sell his wife's jewels, and being thus reduced, he solicited from Cromwell permission to return, and obtained it by the interest of colonel Scroop, to whom his sister was married. Upon the remains of his fortune he lived at Hallbarn, a house built by himself, very near to Beaconsfield, where his mother resided. His mother, though
related to Cromwell* and Hampden, was zealous for the royal cause, and when Cromwell visited her used to re-proach him; he, in return, would throw a napkin at her, and say he would not dispute with his aunt; but finding in time that she acted for the king as well as talked, he made her a prisoner to her own daughter, in her own house. This daughter was Mrs. Price, who is said to have betrayed her brother.

Cromwell, now protector, received Waller, as his kinsman, to familiar conversation. Waller, as he used to relate, found him sufficiently versed in ancient history; and when any of his enthusiastic friends came to advise or consult him, could sometimes overhear him discoursing in the cant of the times; but, when he returned, he would say, "Cousin Waller, I must talk to these men in their own way," and resumed the common style of conversation. He repaid the Protector for his favours, in 1654, by the famous panegyric, which has been always considered as the first of his poetical productions. His choice of encomiastic topics is very judicious; for he considers Cromwell in his exaltation, without inquiring how he attained it; there is consequently, says Johnson, no mention of the rebel or the regicide. All the former part of his hero's life is veiled with shades; and nothing is brought to view but the chief, the governor, the defender of England's honour, and the enlarger of her dominion. The act of violence by which he obtained the supreme power is lightly treated, and decently justified. In the poem on the war with Spain are some passages at least equal to the best parts of the panegyrick; and, in the conclusion, the poet ventures yet a higher flight of flattery, by recommending royalty to Cromwell and the nation. Cromwell was very desirous, as appears from his conversation, related by Whitlock, of adding the title to the power of monarchy, and is supposed to have been withheld from it partly by fear of the army, and partly by fear of the laws, which, when he should govern by the name of king, would have restrained his authority. The poem on the death of the Protector seems to have been

* This seems a mistake. What has given rise to the notion that Waller was a relation of Cromwell, was their always calling cousin, a usual custom at that time, where any family connexions were, though the parties were not actually allied.—Noble's Memoirs of Cromwell. Yet Mr. Noble states that the patriot Hampden was first cousin both to Cromwell and to Waller, and Cromwell therefore used to call Waller's mother aunt, and Waller cousin.
dictated by real veneration for his memory, for he had lit-
tle to expect; he had received nothing but his pardon from
Cromwell, and was not likely to ask any thing from those
who should succeed him.

Soon afterwards the restoration supplied him with another
subject; and he exerted his imagination, his elegance, and
his melody, with equal alacrity, for Charles II. It is not
possible, says Johnson, to read without some contempt and
indignation, poemes of the same author ascribing the high-
est degree of power and piety to Charles I. then transfilling
the same power and piety to Oliver Cromwell; now inviting
Oliver to take the crown, and then congratulating Charles
II. on his recovered right. Neither Cromwell nor Charles
could value his testimony as the effect of conviction, or
receive his praises as effusions of reverence; they could
consider them but as the labour of invention, and the tri-
but e of dependence. The "Congratulation," however,
was considered as inferior in poetical merit to the Panegy-
rick; and it is reported, that, when the king told Waller
of the disparity, he answered, "Poets, sir, succeed better
in fiction than in truth." The Congratulation is, indeed,
not inferior to the Panegyrick, either by decay of genius,
or for want of diligence; but because Cromwell had done
much, and Charles had done little. Cromwell wanted no-	hing to raise him to heroic excellence but virtue; and
virtue his poet thought himself at liberty to supply. Charles
had yet only the merit of struggling without success, and
suffering without despair. A life of escapés and indigence
could supply poetry with no splendid images.

In the first parliament summoned by Charles the Second
(March 8, 1661), Waller sat for Hastings in Sussex, and
served for different places in all the parliaments in that
reign. In a time when fancy and gaiety were the most
powerful recommendations to regard, it is not likely that
Waller was forgotten. He passed his time in the company
that was highest, both in rank and wit, from which even
his obstinate sobriety did not exclude him. Though he
drank water*, he was enabled by his fertility of mind to
heighten the mirth of Bacchanalian assemblies; and Mr.
Saville said, that "no man in England should keep him

* Aubrey says, "He has but a ten-
der weake body, but was always very
temperate.——— made him dam-
nable drunke at Somerset House, where,
at the water-stayres, he fell downe, and
had a cruel fall. "Twas pity to use
such a sweet swan so inhumanly,"

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company without drinking but Ned Waller.” The praise given him by St. Evremond is a proof of his reputation; for it was only by his reputation that he could be known, as a writer, to a man who, though he lived a great part of a long life upon an English pension, never condescended to understand the language of the nation that maintained him. In parliament, Burnet says, Waller “was the delight of the house, and though old, said the liveliest things of any among them.” His name as a speaker often occurs in Grey’s “Debates,” but Dr. Johnson, who examined them, says he found no extracts that could be more quoted as exhibiting sallies of gaiety than cogency of argument. He was, however, of such consideration, that his remarks were circulated and recorded; nor did he suffer his reputation to die gradually away, which might easily happen in a long life; but renewed his claim to poetical distinction, as occasions were offered, either by public events, or private incidents; and contenting himself with the influence of his muse, or loving quiet better than influence, he never accepted any office of magistracy. He was not, however, without some attention to his fortune; for he asked from the king (in 1665) the provostship of Eton college, and obtained it; but Clarendon refused to put the seal to the grant, alleging that it could be held only by a clergyman. It is known that sir Henry Wotton qualified himself for it by deacon’s orders.

To this opposition, the author of his life in the “Biographia Britannica” imputes the violence and acrimony with which Waller joined Buckingham’s faction in the prosecution of Clarendon. If this be true, the motive was illiberal and dishonest, and shewed that more than sixty years had not been able to teach him morality. His accusation of Clarendon is such as conscience can hardly be supposed to dictate without the help of malice. “We were to be governed by janizaries instead of parliaments, and are in danger from a worse plot than that of the fifth of November; then, if the lords and commons had been destroyed, there had been a succession; but here both had been destroyed for ever.” This is the language of a man who is glad of an opportunity to rail, and ready to sacrifice truth to interest at one time, and to anger at another.

A year after the chancellor’s banishment, another vacancy gave him encouragement for another petition for the provostship of Eton, which the king referred to the council,
who, after hearing the question argued by lawyers for three
days, determined that the office could be held only by a
clergyman, according to the act of uniformity, since the
provosts had always received institution as for a parsonage
from the bishops of Lincoln. The king then said, he could
not break the law which he had made; and another (Dr.
Cradock) was chosen. It is not known whether he asked
any thing more, but he continued obsequious to the court
through the rest of Charles's reign.

At the accession of king James, in 1685, he was, in his
eightieth year, chosen member for Saltash, in Cornwall,
and wrote a "Presage of the downfall of the Turkish Em-
pire," which he presented to the king on his birth-day.
James treated him with kindness and familiarity, of which
instances are given by Fenton. One day, taking him into
his closet, the king asked him how he liked one of the
pictures: "My eyes," said Waller, "are dim, and I do
not know it." The king said it was the princess of Orange.
"She is," said Waller, "like the greatest woman in the
world." The king asked who that was, and was answered,
—queen Elizabeth. "I wonder," said the king, "you should
think so; but, I must confess, she had a wise counsell."
"And, sir," said Waller, "did you ever know a fool chuse
a wise one?" When the king knew that he was about to
marry his daughter to Dr. Birch, a clergyman, he ordered
a French gentleman to tell him that "the king wondered he
could think of marrying his daughter to a falling church."
"The king," said Waller, "does me great honour, in ta-
kling notice of my domestic affairs; but I have lived long
enough to observe that this falling church has got a trick
of rising again." He took notice to his friends of the
king's conduct; and said that "he would be left like a
whale upon the strand." Whether he was privy to any of
the transactions which ended in the revolution, is not
known. His heir joined the prince of Orange.

Having now attained an age beyond which the laws of
nature seldom suffer life to be extended, otherwise than
by a future state, he seems to have turned his mind upon
preparation for the decisive hour, and therefore conse-
crated his poetry to devotion. It is pleasing to discover
that his piety was without weakness; that his intellectual
powers continued vigorous; and that the lines which he
composed when he, for age, could neither read nor write,
are not inferior to the effusions of his youth. Towards the
decline of life, he bought a small house, with a little land, at Coleshill; and said, "he should be glad to die, like the stag, where he was toused." This, however, did not happen. When he was at Beaconsfield he found his legs swollen, and went to Windsor, where sir Charles Scarborough then attended the king, requesting him, as both a friend and a physician, to tell him what that swelling meant. "Sir," answered Scarborough, "your blood will run no longer." Waller repeated some lines of Virgil, and went home to die.

As the disease increased upon him, he composed himself for his departure; and calling upon Dr. Birch to give him the holy sacrament, he desired his children to take it with him, and made an earnest declaration of his faith in Christianity. It now appeared what part of his conversation with the great could be remembered with delight. He related, that being present when the duke of Buckingham talked profanely before king Charles, he said to him, "My Lord, I am a great deal older than your Grace, and have, I believe, heard more arguments for Atheism than ever your Grace did; but I have lived long enough to see there is nothing in them; and so I hope your Grace will."

He died October 21, 1687, and was buried at Beaconsfield, with a monument erected by his son’s executors, for which Rymer wrote the inscriptions on four sides. He left several children by his second wife; of whom, his daughter was married to Dr. Birch. Benjamin, the eldest son, was disinherited, and sent to New Jersey as wanting common understanding. Edmund, the second son, inherited the estate, and represented Agmondesham in parliament, but at last turned Quaker. William, the third son, was a merchant in London. Stephen, the fourth, educated at New college, Oxford, was an able civilian, and died Feb. 22, 1707, while the articles for the union of the British kingdoms, which he had contributed to frame and improve, were under parliamentary consideration. There is said to have been a fifth, but we have no account of him. • Waller’s descendants still reside at Beaconsfield, in the greatest affluence.

The character of Waller, both moral and intellectual, has been drawn by Clarendon, to whom he was familiarly known, with nicety, which certainly none to whom he was not known can presume to emulate. "Edmund Waller," says that excellent historian, "was born to a very fair
estate, by the parsimony or frugality of a wise father and mother; and he thought it so commendable an advantage, that he resolved to improve it with the utmost care, upon which in his nature he was so much intent; and, in order to that, he was so much reserved and retired, that he was scarcely ever heard of till by his address and dexterity he had gotten a very rich wife in the city, against all the recommendation, and connumence, and authority, of the court, which was thoroughly engaged on the behalf of Mr. Crofts; and which used to be successful in that age against any opposition. He had the good fortune to have an alliance and friendship with Dr. Morley, who had assisted and instructed him in the reading many good books, to which his natural parts and promptitude inclined him, especially the poets; and, at the age when other men used to give over writing verses (for he was near thirty years of age when he first engaged himself in that exercise, at least that he was known to do so), he surprized the town with two or three pieces of that kind; as if a tenth Muse had been newly born to cherish drooping poetry. The doctor at that time brought him into that company which was most celebrated for good conversation; where he was received and esteemed with great applause and respect. He was a very pleasant discoursor, in earnest and in jest; and therefore very grateful to all kind of company, where he was not the less esteemed for being very rich. He had been even nursed in parliaments, where he sat when he was very young; and so, when they were resumed again (after a long intermission), he appeared in those assemblies with great advantage; having a graceful way of speaking, and by thinking much upon several arguments (which his temper and complexion, that had much of melancholy, inclined him to) he seemed often to speak upon the sudden, when the occasion had only administered the opportunity of saying what he had thoroughly considered, which gave a great lustre to all he said, which yet was rather of delight than weight. There needs no more be said to extol the excellence and power of his wit, and pleasantness of his conversation, than that it was of magnitude enough to cover a world of very great faults; that is, so to cover them that they were not taken notice of to his reproach; viz. a narrowness in his nature to the lowest degree; an abjectness and want of courage to support him in any virtuous undertaking; an insinuating and servile flattery, to
the height the vainest and most imperious nature could be
contented with; that it preserved and won his life from
those who were most resolved to take it, and on an occa-
sion in which he ought to have been ambitious to have lost
it; and then preserved him again from the reproach and
contempt that was due to him for so preserving it, and for
vindicating it at such a price, that it had power to recon-
cile him to those whom he had most offended and pro-
voked; and continued to his old age with that rare felicity,
that his company was acceptable when his spirit was
odious; and he was at least pitied, where he was most de-
tested."

Such is the account of Clarendon; on which it may not
be improper, says Dr. Johnson, to make some remarks.
"He was very little known till he had obtained a rich wife
in the city." He obtained a rich wife about the age of
three-and-twenty; an age, before which few men are con-
spicuous much to their advantage. He was known, how-
ever, in parliament and at court; and, if he spent part of
his time in privacy, it is not unreasonable to suppose that
he endeavoured the improvement of his mind as well as of
his fortune. That Clarendon might misjudge the motive
of his retirement is the more probable, because he has evi-
dently mistaken the commencement of his poetry, which
he supposes him not to have attempted before thirty. As
his first pieces were perhaps not printed, the succession of
his compositions was not known; and Clarendon, who
cannot be imagined to have been very studious of poetry,
did not rectify his first opinion by consulting Waller's book.
Clarendon observes also, that he was introduced to the
wits of the age by Dr. Morley; but the writer of his Life
relates that he was already among them, when, hearing a
noise in the street, and inquiring the cause, they found a
son of Ben Jonson under an arrest. This was Morley,
whom Waller set free at the expense of 100l. took him
into the country as director of his studies, and then pro-
cured him admission into the company of the friends of
literature. But of this fact, says Johnson, Clarendon had
a nearer knowledge than the biographer, and is therefore
more to be credited.

Of the laxity of his political principles, and the weak-
ness of his resolution, he experienced the natural effect,
by losing the esteem of every party. From Cromwell he
had only his recall; and from Charles the Second, who delighted in his company, he obtained only the pardon of his relation Hampden, and the safety of Hampden's son. As far as conjecture can be made from the whole of his writing, and his conduct, he was habitually and deliberately a friend to monarchy. His deviation towards democracy proceeded from his connection with Hampden, for whose sake he prosecuted Crawley with great bitterness; and the inveotive which he pronounced on that occasion was so popular, that twenty thousand copies are said by his biographer to have been sold in one day. It is confessed that his faults still left him many friends, at least many companions. His convivial power of pleasing is universally acknowledged; but those who conversed with him intimately, found him not only passionate, especially in his old age, but resentful; so that the interposition of friends was sometimes necessary. His wit and his poetry naturally connected him with the polite writers of his time: he was joined with lord Buckhurst in the translation of Corneille's Pompey; and is said to have added his help to that of Cowley in the original draught of the Rehearsal.

The care of his fortune, which Clarendon imputes to him in a degree little less than criminal, was either not constant or not successful; for, having inherited a patrimony of three thousand five hundred pounds a year in the time of James the First, and augmented it at least by one wealthy marriage, he left, about the time of the revolution, an income of not more than twelve or thirteen hundred; which, when the different value of money is reckoned, will be found perhaps not more than a fourth part of what he once possessed. Of this diminution, part was the consequence of the gifts which he was forced to scatter, and the fine which he was condemned to pay at the detection of his plot; and if his estate, as is related in his Life, was sequestered, he had probably contracted debts when he lived in exile; for we are told, that at Paris he lived in splendor, and was the only Englishman, except the lord St. Alban's, that kept a table. His unlucky plot compelled him to sell a thousand a year; of the waste of the rest there is no account, except that he is confessed by his biographer to have been a bad economist. He seems to have deviated from the common practice; to have been a hoarder in his first years, and a squanderer in his last.
Of his course of studies, or choice of books, nothing is known more than that he professed himself unable to read Chapman's translation of Homer without rapture. His opinion concerning the duty of a poet is contained in his declaration, that "he would blot from his works any line, that did not contain some motive to virtue." For his merit as a poet, we may refer with confidence to Johnson, whose life of Waller we have generally followed in the preceding sketch, and on which he appears to have bestowed more than usual pains, and is in his facts more than usually accurate. English versification, it is universally allowed, is greatly indebted to Waller, and he is every where elegant and gay. To his contemporaries he must have appeared more rich in invention, than modern critics are disposed to allow, because, as Johnson observes, they have found his novelties in later books, and do not know or inquire who produced them first. Dr. Warton thinks it remarkable that Waller never mentions Milton, whose Comus, and smaller poems, preceded his own; and he accounts for this by Milton's poetry being unsuitable to the French taste on which Waller was formed.

From Aubrey, quoted in the preceding notes, we may

* Some light is thrown on this subject by bishop Atterbury, who was the editor of the edition of Waller's Poems printed in 1690, and speaks thus in the preface:

"Waller commends no poet of his times that was in any degree a rival to him, neither Denham, nor Cowley, nor Dryden, nor Fairfax himself, in whose versification he owes so much, and upon whose turn of verse he founded his own. Sir John Suckling he writes against, and seems pleased in exposing the many false thoughts there are in his copy of verses "Against Eration;" and, besides, he well knew the advantage he had of sir John; particularly in that sort of verse and manner of writing. He has copies in praise of the translator of Statius, Mr. Waare (I think), sir William Davenant, Mr. Sandys, and Mr. Evelyn: he knew their reputation would not hurt his own. Ben Jonson and Fletcher he commends in good earnest; their dramatic work gave him no pain; that sort of writing he never pretended to. Denham's high compliment to Waller in his "Cooper's Hill" deserved some return.

"Mr. Waller has praised Chaucer, and borrowed a fine animation to prince Arthur's Squire, and the name of Gromano, from Spencer; but he was not much conversant in or belonging to either. Milton's Poem came out forth till Mr. Waller was in his sixty years old, and, as I suppose, he had no taste for his manner of writing.

"There are but few things in Waller that shew his acquaintance with the Latins; fewer still that would make one think him acquainted with the Greek poets. Somewhat of the Mythology he knew; but that might be no deeper than Ovid's Metamorphoses. Some allusions to several parts of the Iliad, the story of it I mean, for as to the language he has copied little of it. Had he been a perfect master of Virgil, his Latin prose would have crept everywhere into Waller's English; as we see it does in Dryden's writings (who yet was far from being a perfect master of him). As for his cloud-compelling, and two or three more compounded words, I believe he went not to the original for them, but to some translation, perhaps Chapman's."
select a few more particulars of Waller. Speaking of his plot, he says, "He had much ado then to save his life; and in order to it, sold his estate; in Bedfordshire, about 1300l. per ann. to Dr. Wright, M. D. for 10,000l. (much under value,) which was procured in twenty-four times, or else he had been hanged. With this money he bribed the House, which was the first time a House of Commons was ever bribed." "His intellectual are very good yet (1680); but he growes feeble. He is somewhat above a middle stature, thin body, not at all robust: fine thin skin, his face somewhat of an olivaster: his hayre friz'd, of a brownish colour; full eie, popping out and working, ovall faced, his forehead high and full of wrinkles. His head but small, braine very hort, and apt to be cholerique. Quanto doctius, eo iracundior. Cic. He is somewhat magisteriall, and hath received a great mastership of the English language. He is of admirable elocution, and graceful, and exceeding ready."—"Notwithstanding his great witt and maisteresse in rhetorique, &c. he will oftentimes be guilty of misspelling in English. He writes a lamentable hand, as bad as the scratching of a hen."

WALLER (Sir William), an eminent parliamentary general, was born in 1597. He was descended, as well as the preceding poet, from the ancient family of the Wallers of Spendhurst, in the county of Kent; and received at Magdalen-hall and Hart-hall, Oxford, his first education, which he afterwards completed at Paris. He began his military career in the service of the confederate princes against the emperor, in which he acquired the reputation of a good soldier, and upon his return home, was distinguished with the honour of knighthood. He was three times married; first to Jauce, daughter and heiress of Sir Richard Reynell, of Ford in Devonshire, by whom he had one daughter, Margaret, married to sir William Courtenay of Powderham castle, ancestor of the present lord viscount Courtenay; secondly, to the lady Anne Finch, daughter of the first earl of Winchelsea, by whom he had one son, William, who was afterwards an active magistrate for the county of Middlesex, and a strenuous opposer of all the measures of king Charles the Second's government; and

one daughter, Anne, married to sir Philip Harcourt, from whom is descended the present earl of that name. Of the family of sir William's third wife, we are not informed.

Sir William Waller was elected a member of the long parliament for Andover; and having suffered under the severity of the star-chamber, on the occasion of a private quarrel with one of his wife's relations, as well as imbibed in the course of his foreign service early and warm prejudices in favour of the presbyterian discipline, he became a determined opponent of the court. While employed at the head of the parliamentary forces, under the earl of Essex, he was deputed to the command of the expedition against Portsmouth, when colonel Goring, returning to his duty, declared a resolution of holding that garrison for his majesty. In this enterprise, sir William conducted himself with such vigour and ability, that he reduced the garrison in a shorter time and upon better terms than could have been expected; and afterwards obtained the direction of several other expeditions, in which he likewise proved remarkably successful. After many signal advantages, however, he sustained some defeats by the king's forces, particularly at Roundway Down near the Devizes, and at Cropready-bridge in Oxfordshire. On each of those occasions, the blame was thrown by him on the jealousy of other officers; and neither the spirit nor the judgment of his own operations were ever questioned. The independents, who were becoming the strongest party, both in the army and the parliament, had wished him to become their general, on terms which, either from conscience or military honour, he could not comply with. By the famous self-denying ordinance he was removed from his command, but still maintained so great an influence and reputation in the army, as rendered him not a little formidable to the rising party; and he was thenceforth considered as a leader of the presbyterians against the designs of the independents. He was one of the eleven members impeached of high treason by the army. This forced him to withdraw for some time; but he afterwards resumed his seat in parliament, until, in 1648, with fifty others, he was expelled by the army, and all of them committed to different prisons, on suspicion of attachment to the royal cause. He was afterwards committed to custody on suspicion of being engaged in sir George Booth's insurrection, in Aug. 1658, but in November was released upon bail.
In Feb. 1659 he was nominated one of the council of state, and was elected one of the representatives of Middlesex, in the parliament which began April 25, 1660. He died at Osterley-park in Middlesex, Sept. 19, 1668, and was buried in the chapel in Tothill-street, Westminster. Mr. Seward very erroneously says he was buried in the Abbey-church at Bath. It is his first wife who was buried there, but there is a monumental statue of sir William, as well as of the lady, which perhaps occasioned the mistake. There is a tradition that when James II. visited the Abbey, he defaced the nose of sir William upon this monument, which Mr Warner in his "History of Bath" allows to be defaced, but Mr Seward asserts that "there appear at present no traces of any disfigurement." Of a circumstance so easily ascertained, it is singular there should be two opinions. Anthony Wood gives, as the literary performances of sir William Waller, some of his letters and dispatches respecting his victories, but the only article which seems to belong to that class is his "Divine meditations upon several occasions; with a daily directory," Lond. 1680, 8vo. These were written during his retirement, and give a very faithful picture of his honest sentiments, and of his frailties and failings. Wood also mentions his "Vindication for taking up arms against the king," left behind in manuscript, in which state it remained until 1793, when it was published under the title of "Vindication of the Character and Conduct of sir William Walier, knight; commander in chief of the parliament forces in the West: explanatory of his conduct in taking up arms against king Charles I. Written by himself. And now first published from the original manuscript. With an introduction by the editor," 8vo. The MS. came from one of the noble families descended from him. It appears to be written with great sincerity, as well as precision, and contains many interesting particulars, relative to the democratical parties which struggled for superiority after the king had fallen into their power. The style seems to bear a stronger resemblance to that of the age of James the First, or his immediate predecessor, than to the mode of composition generally practised in England about the middle of the last century. If any thing can confirm the declaration that sir William was actuated solely by disinterested motives, it is the veneration which he professes to entertain for the constitution of his country. He avows himself a sincere friend
to the British form of government, consisting of king, lords, and commons; and it appears, that, from the beginning, his imputed apostacy from the cause of public freedom, or rather of democratical tyranny, ought justly to be ascribed to the cabals of the republican leaders, and not to any actual change which had ever taken place in his own sentiments. The volume, indeed, is not only valuable as an ingenuous and explicit vindication, but as a composition abounding with shrewd observations, and rendered interesting by the singular manner, as well as the information of the author, who seems to have been no less a man of vivacity and good sense, than of virtue and learning.  

WALLIS (John), an eminent English mathematician, was born Nov. 23, 1616, at Ashford in Kent, of which place his father of the same names was then minister *, but did not survive the birth of this his eldest son above six years. He was now left to the care of his mother, who purchased a house at Ashford for the sake of the education of her children, and placed him at school there, until the plague, which broke out in 1625, obliged her to remove him to Ley Green, in the parish of Tenterden, under the tuition of one James Mavat or Mouat, a native of Scotland, who instructed him in grammar. Mr. Mouat, says Dr. Wallis, "was a very good schoolmaster, and his scho-

* Mr. Wallis was son of Robert and Ellen Wallis of Thingdon (or, as it is usually pronounced, Fyendin) in the county of Northampton, and was born there in January 1587, and baptized the 18th of that month. He was educated in Trinity college in Cambridge, where he took the degrees of B. A. and M. A. and about the same time entered into holy orders, in the reign of queen Elizabeth. Toward the end of that queen's reign he was made minister of Ashford, a market-town in Kent, where he continued the remainder of his life in great esteem and reputation, not only in that town and parish, but with the clergy, gentry, and nobility, round about. "He was," says Dr. Wallis, "a pious, prudent, learned, and orthodox divine, an eminent and diligent preacher; and with his prudent carriage kept that great town in very good order, and promoted piety to a great degree. Beside his preaching twice on the Lord's Day, and other occasional sermons, and his catechizing and otherwise instructing the younger sort, he did, with some of the most eminent neighbouring ministers, maintain a week-day lecture, on Saturday, their market-day; which was much frequented, beside a numerous auditory of others, by very many of the neighbour-ministers, the justices of the peace, and others of the gentry; who after sermon did use to dine at an ordinary, and there confer, as there was occasion, about such affairs as ought concern the welfare and good government of that town and the parts adjacent, wherein they were respectively concerned." He died at Ashford November 30, and was buried December 3, 1622. By his wife Joanna, daughter of Henry and Sarah Chapman of Godmersham in Kent, he had three sons: John, the eldest, the subject of this article, Henry and William; and two daughters, Sarah and Ellen.
lar I continued for divers years, and was by him well grounded in the technical part of grammar, so as to understand the rules and the grounds and reasons of such rules, with the use of them in such authors, as are usually read in grammar schools: for it was always my affectation even from a child, in all parts of learning or knowledge, not merely to learn by rote, which is soon forgotten, but to know the grounds or reasons of what I learn, to inform my judgment as well as furnish my memory, and thereby make a better impression on both.” In 1630 he lost this instructor, who was engaged to attend two young gentlemen on their travels, and would gladly have taken his pupil Wallis with them; but his mother not consenting on account of his youth, he was sent to Felsted school in Essex, of which the learned Mr. Martin Holbeach was then master. During the Christmas holidays in 1631, he went home to his mother at Ashford, where finding that one of his brothers had been learning to cypher, he was inquisitive to know what that meant, and applying diligently was enabled to go through all the rules with success, and prosecuted this study at spare hours on his return to Felsted, where also he was instructed in the Latin, Greek, and Hebrew tongues, and in the rudiments of logic, music, and the French language.

In 1632 he was sent to Cambridge, and admitted of Emanuel college, under the tuition first of Mr. Anthony Burgess, afterwards rector of Sutton Colfield; next of Thomas Horton, afterwards master of Queen’s college, and lastly of the celebrated Benjamin Whichcot. It is not improbable that he had his divinity from the first two, and somewhat of his style from the last of these tutors. At his first entrance upon academical studies, he was reconciled to having staid a year or two longer at school than appeared necessary, or than he liked, since he found that owing to the knowledge he had accumulated in that time, he was now able to keep pace with those who were some years his seniors. “I found,” he says, “that beside the improvement of what skill I had in Latin, Greek, and Hebrew languages (which I pursued with diligence) and other philologic studies, my first business was to be the study of logic. In this I soon became master of a syllogism, as to its structure and the reason of its consequences, however cryptically proposed, so as not easily to be imposed on by fallacious or false syllogisms, when I was to answer or defend;
and to manage an argument with good advantage, when I was to argue or oppose; and to distinguish ambiguous words or sentences, as there was occasion; and was able to hold pace with those, who were some years my seniors, and had obtained the reputation of a good disputant. And indeed I had the good hap all along, both at school and in the university, to be reputed (if not equal) not much inferior to those of the best of my rank. From logic I proceeded to ethics, physics, and metaphysics (consulting the schoolmen on such points), according to the methods of philosophy then in fashion in that university. And I took into the speculative part of physic and anatomy, as parts of natural philosophy; and, as Dr. Glisson (then public professor of physic in that university) had since told me, I was the first of his sons, who, in a public disputation, maintained the circulation of the blood, which was then a new doctrine, though I had no design of practising physic. And I had then imbied the principles of what they now call the new philosophy; for I made no scruple of diverting from the common road of studies then in fashion to any part of useful learning; presuming that knowledge is no burden; and, if of any part thereof I should afterwards have no occasion to make use, it would at least do me no hurt; and what of it I might or might not have occasion for, I could not then foresee. On the same account I diverted also to astronomy and geography, as parts of natural philosophy, and to other parts of mathematics; though at that time they were scarce looked upon with us as academical studies then in fashion. As to divinity, on which I had an eye from the first, I had the happiness of a strict and religious education all along from a child. Whereby I was not only preserved from vicious courses, and acquainted with religious exercises, but was early instructed in the principles of religion and catechetical divinity, and the frequent reading of scripture and other good books, and diligent attendance on sermons: and whatever other studies I followed, I was careful not to neglect this: and became timely acquainted with systematic and polemic divinity, and had the repute of a good proficient therein.”

The length of this extract we trust will be excused, as it is but seldom we attain that interesting part of biography, the progress of early studies.

Soon after his admittance into Emanuel college, he was chosen of the foundation, and admitted a scholar of the
house, but by the statutes he was incapable of a fellowship, it being provided that there should not be more than one fellow of the same county at the same time, and there was already one of the county of Kent, Mr. Wellar, who continued in the college long after Mr. Wallis left it. Wallis, however, was so highly esteemed by the society, that when he declared his design of leaving the college, Dr. Richard Holdsworth, then master, and the fellows, had a consultation about founding a new fellowship on his account, that he might not remove from them. But the times growing confused, there was no room for executing such a design, and Mr. Wallis removed to Queen's college in Cambridge, where he was chosen fellow, and continued so, till by his marriage he vacated his fellowship. In Hilary term 1636-7, he took the degree of bachelor of arts, and about four years after that of master; and then removed to Queen's, probably in consequence of the interest of Dr. Horton, his former tutor, and now master of that college.

Being designed for the church, he had studied divinity with great care, and now was admitted to holy orders by Dr. Walter Curle, bishop of Winchester. In 1641 he left college to be chaplain to sir William Darley, at Busterscramble in Yorkshire. In the following year he acted in the same capacity to lady Vere, widow of sir Horatio Vere. It was during her occasional residence in London that he was enabled to discover his surprising talent in decyphering; and as this had an important effect on his future life and fame, it may be necessary to give his own account of the discovery. "About the beginning of our civil wars, in the year 1642, a chaplain of sir William Waller's, one evening as we were sitting down to supper at the lady Vere's in London, with whom I then dwelt, shewed me an intercepted letter written in cypher. He shewed it me as a curiosity (and it was indeed the first thing I had ever seen written in cyphers), and asked me, between jest and earnest, whether I could make any thing of it; and he was surprized, when I said, upon the first view, perhaps I might, if it proved no more but a new alphabet. It was about ten o'clock, when we rose from supper. I then withdrew to my chamber to consider it; and by the number of different characters therein (not above 22 or 23) I judged, that it could not be more than a new alphabet, and in about two hours time, before I went to bed, I had decyphered it; and I sent a copy of it so decyphered the next morning to
him from whom I had it. And this was my first attempt at deciphering. This unexpected success on an easy cypher was then looked upon as a great matter; and I was some while after pressed to attempt one of another nature, which was a letter of Mr. secretary Windebank, then in France, to his son in England, in a cypher hard enough, and not unbecoming a secretary of state. It was in numeral figures, extending in number to above seven hundred, with many other characters intermixed; but not so hard as many that I have since met with. I was backward at first to attempt it, and after I had spent some time upon it, threw it by as desperate; but after some months resumed it again, and had the good hap to master it. Being encouraged by this success beyond expectation, I afterwards ventured on many others, some of more, some of less difficulty; and scarce missed of any that I undertook for many years, during our civil wars, and afterwards. But of late years the French methods of cypher are grown so intricate beyond what it was wont to be, that I have failed of many, tho' I have mastered divers of them. Of such deciphered letters there be copies of divers remaining in the archives of the Bodleian library in Oxford, and many more in my own custody, and with the secretaries of state." The copies of deciphered letters, mentioned by Dr. Wallis to be in the archives of the Bodleian library, were reposed by him there in 1653, and are in the doctor's own hand-writing, with a memorandum at the beginning, to this purpose: "A collection of several letters and other papers, which were at several times intercepted, written in cypher, deciphered by John Wallis, professor of geometry in the university of Oxford; given to the public library there," anno domini 1653. This part of our author's skill gave him afterwards no small trouble, and might possibly have been of very bad consequences to him, had he not had some friends in power, particularly the earl of Clarendon and sir Edward Nicholas secretary of state, who valued him for his great learning and integrity, and were sensible of his affection for the royal family, and his loyalty to the king, and the many good services he had done his majesty before the restoration. The doctor's enemies soon after the restoration endeavoured to represent him as an avowed enemy to the royal family; and to prove this they reported, that he had during the civil wars deciphered king Charles I.'s letters taken in his cabinet at Naseby; and that the letters so de-
cyphered by him were to be seen in the books of cyphers, which our author had given to the university. This report being revived upon the accession of king James II. to the crown, the doctor wrote a letter in his own vindication to his great friend Dr. John Fell, bishop of Oxford, dated April 8, 1685; which was as follows:

"My Lord,

"I understand there have of late been complaints made of me, that I decyphered the late king’s letters, meaning those taken in the late king’s cabinet at Naseby-fight, and after printed. As to this, without saying any thing, whether it be now proper to repeat what was done above forty years ago, the thing is quite otherwise. Of those letters and papers (whatever they were) I never saw any one of them but in print; nor did those papers, as I have been told, need any decyphering at all, either by me or any body else, being taken in words at length just as they were printed, save that some of them were, I know not by whom, translated out of French into English. 'Tis true, that afterwards some other letters of other persons, which had been occasionally intercepted, were brought to my hands; some of which I did decypher, and some of them I did not think fit to do, to the displeasing of some, who were then great men. And I managed my selfe in that whole business by such measures, as your lordship, I think, would not bee displeased with. I did his majesty who then was (king Charles the first) and his friends many good offices, as I had opportunity both before and after that king’s death; and ventured farther to do them service; than perhaps some of those, who now complain of me, would have had the courage to do, had they been in my circumstances. And I did to his late majesty, k. Charles the second, many good services both before and since his restauration, which himselfe has been pleased divers times to profess to me with great kindness. And if either my lord chancellor Clarendon, or Mr. secretary Nicholas, or his late majesty, were now alive, they would give mee a very different character from what, it seems, some others have done. And I thinke his majesty that now is knowes somewhat of it, and some other persons of honour yet alive, &c."

In our authorities are other proofs of his innocence in this matter; but we presume it cannot be denied that he had been of service to the republican government by this peculiar talent. He had always joined with them, and in 1653 he had..."
the sequestered living of St. Gabriel, Fenchurch-street, granted to him. The same year he published in 4to, "Truth tried; or, Animadversions on the Lord Brooke's 'Treatise of the nature of Truth'." His mother dying this year, he became possessed of a handsome fortune. In 1644 he was appointed one of the scribes or secretaries to the assembly of divines at Westminster, to whose conduct and views he gives a very different colouring from what we meet with in most of the publications of that time. "The parliament," he asserts, "had a great displeasure against the order of bishops, or rather not so much against the order, as the men, and against the order for their sakes; and had resolved upon the abolition of episcopacy as it then stood, before they were agreed what to put instead of it; and did then convene this assembly to consult of some other form to be suggested to the parliament, to be by them set up, if they liked it, or so far as they should like it. The divines of this assembly were, for the generality of them, conformable, episcopal men, and had generally the reputation of pious, orthodox, and religious protestants; and (excepting the seven independents, or, as they were called dissenting brethren) I do not know of any non-conformist among them as to the legal conformity then required. Many of them were professedly episcopal, and, I think, all of them so episcopal, as to account a well-regulated episcopacy to be at least allowable, if not desirable and advisable; yet so as they thought the present constitution capable of reformation for the better. When I name the divines of this assembly, I do not include the Scots commissioners, who, though they were permitted to be present there, and did interpose in the debates, as they saw occasion, yet were no members of that assembly, nor did vote with them, but acted separately in behalf of the church of Scotland, and were zealous enough for the Scots presbytery, but could never prevail with the assembly to declare for it. On the other hand, the independents were against all united church government of more than one single congregation, holding that each single congregation, voluntarily agreeing to make themselves a church, and choose their own officers, were of themselves independent, and not accountable to any other ecclesiastical government, but only the civil magistrate, as to the public peace; admitting indeed that messengers from several churches might meet to consult in common, as there might
be occasion, but without any authoritative jurisdiction. Against these, the rest of the assembly was unanimous, (and the Scots commissioners with them) that it was lawful by the word of God for divers particular congregations (beside the inspection of their own pastor and other officers) to be united under the same common government; and such communities to be further subordinate to provincial and national assemblies; which is equally consistent with episcopal and presbyterian principles. But whether with or without a bishop or standing president of such assemblies, was not determined or debated by them. When any such point chanced to be suggested, the common answer was, that this point was not before them, but was precluded by the ordinance by which they sat; which did first declare the abolition of episcopacy (not refer it to their declaration), and they only to suggest to the parliament somewhat in the room of that so abolished. And this is a true account of that assembly as to this point (and when as they were called presbyterians, it was not in the sense of anti-episcopal, but anti-independents), which I have the more largely insisted on, because there are not many now living who can give a better account of that assembly than I can. To this may be objected their agreement to the covenant, which was before I was amongst them. But this, if rightly understood, makes nothing against what I have said. The covenant, as it came from Scotland, and was sent from the parliament to the assembly, seemed directly against all episcopacy, and for setting up the Scots presbytery just as among them. But the assembly could not be brought to assent to it in those terms, being so worded as, to preserve the government of the church of Scotland, and to reform that of England, and so to reduce it to the nearest uniformity. But before the assembly could agree to it, it was thus mollified, to preserve that of Scotland (not absolutely, but) against the common enemy; and to reform that of England (not so as it is in Scotland, but) according to the word of God, and the example of the best reformed churches; and to endeavour the nearest uniformity; which might be as well by reforming that of Scotland, as that of England, or of both. And whereas the covenant, as first brought to them, was against popery, prelacy, heresy, schism, profaneness, &c; they would by no means be persuaded to admit the word prelacy, as thus standing absolute. For though they thought the English episcopacy, as it then
stood, capable of reformation for the better in divers things, yet to engage indefinitely against all prelacy, they would not agree. After many days debate on this point (as I understood from those who were then present) some of the parliament, who then pressed it, suggested this expedient, that by prelacy they did not understand all manner of episcopacy or superiority, but only the present episcopacy, as it now stood in England, consisting of archbishops, bishops, and their several courts and subordinate officers, &c. And that if any considerable alteration were made in any part of this whole frame, it was an abolition of the present prelacy, and as much as was here intended in these words; and that no more was intended but a reformation of the present episcopacy in England. And in pursuance of this it was agreed to be expressed with this interpretation; prelacy, that is, church government by archbishops, bishops, their chancellors and commissaries, deans, deans and chapters, arch-deacons, and all other ecclesiastical officers depending on that hierarchy. And with this interpretation at length it passed; and the Scots commissioners in behalf of their church agreed to those amendments. I know some have been apt to put another sense upon that interpretation; but this was the true intendment of the assembly, and upon this occasion."

Some of these sentiments belong not only to the assembly, but to our author; and, as he retained them to the last, were probably the cause of his having so little preferment afterwards when he was a favourite at court, and much employed as a decypherer.

In March of this year, 1644, he married Susanna, daughter of John and Rachel Glyde of Northiam, Northamptonshire. In 1645, the weekly meetings, which gave birth to the Royal Society, being proposed, he attended them along with Dr. John Wilkins (afterwards bishop of Chester), Dr. Jonathan Goddard, Dr. George Ent, Dr. Glisson, Dr. Merret, doctors in physic, Mr. Samuel Foster, then professor of astronomy at Gresham college, Theodore Haak, a German of the palatinate, and then resident in London, who is said to have first suggested those meetings, and many others. These meetings were held sometimes at Dr. Goddard's lodgings in Wood-street, sometimes in Cheapside, and sometimes at Gresham college, or some place near adjoining.

In 1647, he happened to meet with Oughtred's "Clavis," of which he made himself master in a few weeks, and dis-
covered a new method of resolving cubic equations, which he communicated to Mr. Smith, professor of mathematics at Cambridge, with whom he held a literary correspondence upon mathematical subjects for some years. The Independents having now acquired the superiority, our author joined with some other ministers of London, in subscribing a paper, entitled "A testimony to the truth of Jesus Christ, and to the solemn league and covenant: as also against the errors, heresies, and blasphemies of these times, and the toleration of them." Not long after this, he exchanged St. Gabriel Fenchurch-street, for St. Martin's Ironmonger-lane; and in 1648, subscribed, as minister of that church, to the remonstrance against putting the king to death; and to a paper entitled "A curious and faithful representation of the judgments of ministers of the Gospel within the province of London, in a letter from them to the General and his Council of War." Dated Jan. 17, 1648.

Notwithstanding this opposition to the ruling powers, he was in June following appointed by the parliamentary visitors, Savilian professor of geometry at Oxford, in room of Dr. Peter Turner, who was ejected; and now quitting his church, he went to that university, entered of Exeter college, and was incorporated master of arts. Acceptable as this preferment was, he was not an inattentive observer of the theological disputes of the time; and when Baxter published his "Aphorisms of Justification and the Covenant," our author published some animadversions on them, which Baxter acknowledged were very judicious and moderate. Before the end of this year, Wallis, in perusing the mathematical works of Torricelli, was particularly struck with what he found there of Cavalleri's method of indivisibles, this being the first time he had heard or seen any thing of that method, and conceived hopes of attaining by it some assistance in the problem concerning the quadrature of the circle. He accordingly spent a very considerable time in studying it, but found some insuperable difficulties, which, with what he had accomplished, he communicated to Mr. Seth Ward, then Savilian professor of astronomy, Rook, professor of astronomy at Gresham college, and Christopher Wren, then fellow of All Souls, and several other eminent mathematicians at that time in Oxford, but not meeting with the assistance he wished, he desisted from the farther pursuit.
In 1653, he published a grammar of the English tongue, for the use of foreigners in Latin, under this title: "Grammatica Linguae Anglicae, cum Tractatu de Loquela seu Sonorum Formatione," in 8vo. In the piece "De Loquela," &c. he tells us, that "he has philosophically considered the formation of all sounds used in articulate speech, as well of our own as of any other language that he knew; by what organs, and in what position, each sound was formed; with the nice distinctions of each, which in some letters of the same organ are very subtle: so that by such organs, in such position, the breath issuing from the lungs will form such sounds, whether the person do or do not hear himself speak." This we shall find he afterwards endeavoured to turn to an important practical use. In 1654, he was admitted to the degree of D.D. after performing the regular exercise, which he printed afterwards, and in August of that year, made some observations on the solar eclipse, which happened about that time. About Easter, 1655, the proposition in his "Arithmetica Infinitorum," containing the quadrature of the circle, being printed, he sent it to Mr. Oughtred; and soon after, in the same year, he published that treatise in 4to, dedicated to the same eminent mathematician. To this he prefixed a treatise on conic sections, which he set in a new light, considering them as absolute planes, constituted of an infinite number of parallelograms, without any relation to the cone, and demonstrated their properties from his new method of infinites.

About the same time, Hobbes published his "Elementorum Philosophiae sectio prima, de corpore," in which he pretended to give an absolute quadrature of the circle. This pretence Dr. Wallis confuted the same year, in a Latin tract, entitled "Elenchus Geometriæ Hobbianæ;" which being written with some asperity, so provoked Hobbes, that in 1656 he published it in English, with the addition of what he called "Six Lessons to the Professors of Mathematics in Oxford," 4to. Upon this Dr. Wallis wrote an answer in English, entitled, "Due Correction for Mr. Hobbes; or, School Discipline for not saying his Lessons right," 1656, in 8vo; to which Mr. Hobbes replied in a pamphlet, with the title of "ΣΤΙΓΜΑΙ, &c. or, Marks of the absurd Geometry, Rural Language, Scottish Church Politics, and Barbarisms, of John Wallis," &c. 1657, 4to. This was immediately rejoined to by Dr. Wallis in "Hob-
biani Puncti Dispunctio,” 1657; and here this controversy seems to have ended at this time: but four years after, 1661, Mr. Hobbes printed “Examinatio & emendatio Mathematicorum hodiernorum, in sex Dialogis;” which occasioned Dr. Wallis to publish, the next year, “Hobbius Heautontimorumenos,” in 8vo, addressed to Mr. Boyle. Although Dr. Wallis was universally allowed to have the best of the argument in this controversy, Hobbes being notoriously deficient in mathematical science, yet none of his answers to Hobbes were inserted in the collection of his mathematical works, published in 1699, 3 vols. fol. because, as he says himself, he had no inclination to trample on the ashes of the dead, although it was his duty to expose the fallacious reasoning of Hobbes when alive.*

In 1656 he published a work on the angle of contact, in which he exposes the opinion of Peltarius. In the following year, having completed his plan of lectures, he published the whole, in two parts, under the title of “Mathesis Universalis, sive Opus Arithmeticum.” While this was in the press, he received a challenge from Mr. Fermat of Toulouse, which engaged him in an epistolary dispute with that gentleman, as well as with Mr. Frenicle of Paris. The problem was “Invenire cubum, qui additis omnibus suis partibus aliquotis conficiat quadratum.” This challenge had been sent by Fermat to Frenicle, Schooten, and Huygens. Dr. Wallis sent a solution of it before the end of March, which being objected to both by Frenicle and Fermat, occasioned a dispute which was carried on this year and part of the next, after which both these gentlemen acknowledged the sufficiency of Wallis’s solution, with the encomium of being the greatest mathematician in Europe. Wallis, however, having heard that Frenicle was about to publish the correspondence, and being, from some circumstances in his conduct, a little suspicious of misrepresentation, requested Sir Kenelm Digby, then at Paris, through whose hands the whole had passed, to give his consent to the publication of it by the doctor himself, which being readily granted, it appeared in 1658, under the title of “Commercium Epistolicum.”

In the same year, on the death of Dr. Gerard Langbaine, Dr. Wallis was chosen to succeed him in the place of

* See an amusing account of this controversy in Mr. D’Israeli’s “Quarrels of Authors,” vol. II.
"Custos Archivorum" to the university. But he was not elected to this office without some struggle. Dr. Richard Zouch, a learned civilian, who, as his friend Mr. Henry Stubbe represents the case, had been an assessor in the vice chancellor's court for thirty years and more, and was well versed in the statutes, liberties, and privileges of the University, stood in opposition to our author. But the election being carried for Dr. Wallis, provoked Mr. Stubbe, a great admirer of Mr. Hobbes, to publish a pamphlet entitled, "The Savilian Professor's Case stated?" London, 1658, in 8vo. Dr. Wallis replied to this; and Mr. Stubbe republished his case with enlargements, and a vindication of it against the exceptions of Dr. Wallis. Anthony Wood, who is inveterately prejudiced against Dr. Wallis*, gives a suitable misrepresentation of this affair. In July of the same year (1658) he received a letter from sir Kenelm Digby, in which were contained two prize questions proposed by M. Pascal, for squaring and finding the gravity of some sections of the cycloid; and though he had never before considered that curve, yet he sent a solution to both the questions, but too late, it would appear, according to the time fixed at Paris, for him to receive the prizes. This however occasioned his publishing in 1659, a letter "De Cissoide et corporibus inde genitis."

It appears that just before the restoration, he had done considerable service to the royal cause by his art of deciphering, and on that event, Charles II. received him very graciously, and he was not only confirmed in both his places, of Savilian professor, and keeper of the archives, but likewise was made one of the king's chaplains in ordinary. In 1661 he was one of the divines who were appointed to review the book of Common Prayer. He afterwards complied with the terms of the act of uniformity, and continued a steady conformist to the church of England until his death.

We have already mentioned his Grammar of the English tongue, published in 1653. By some observations in that work, he had been led to suppose it possible to teach the deaf and dumb to speak. On this it is probable he had made many experiments; and communicated what he had

* This appears to have been the case with Aubrey too, who gives some very ill-founded reports of Dr. Wallis. Stubbe's pamphlet, it may be added, gave such general dislike, that he was compelled to write and pronounce a sort of recantation in the convention.
tried to his friends, who now were desirous to bring the matter to the test. Accordingly he was persuaded to employ his skill on one Daniel Whalley of Northampton, who had been deaf and dumb from a child. About January, 1661-2, he began to teach this person, and with such success, that in little more than a year, he taught him to pronounce distinctly even the most difficult words, and to express his mind in writing. He was likewise able to read distinctly the greater part of the Bible, could express himself intelligibly in ordinary affairs, understand letters written to him, and write answers to them, if not elegantly, yet so as to be understood. This being known, attracted the curiosity of the public in no common degree. Whalley was brought to the Royal Society, May the 21st, 1662, and to their great satisfaction, pronounced distinctly enough such words as were proposed to him by the company; and though not altogether with the usual tone or accent, yet so as easily to be understood. He did the like several times at Whitehall in the presence of his majesty, prince Rupert, and others of the nobility; and the doctor was desired to try his skill on Alexander Popham, esq. a son of lady Wharton, by her former husband, admiral Popham. His mother, it is said, when she was big with him, received a sudden fright, in consequence of which his head and face were a little distorted, the whole right side being somewhat elevated, and the left depressed, so that the passage of his left ear was quite shut up, and that of the right ear proportionally distended and too open. However Dr. Holder says, that he was not so deaf, but that he could hear the sound of a lute string, holding one end of it in his teeth; and when a drum was beat fast and loud by him, he could hear those, who stood behind him, calling him gently by his name. When he was of the age of ten or eleven years, he was recommended to the care of Dr. William Holder, then rector of Blechindon in Oxfordshire, and taken by him into his house in 1659, where he learned to speak and pronounce his name, and some other words. Of this Wood gives us the following account; that Dr. Holder "obtained a great name for his most wonderful art in making a young gentleman, Alexander Popham, who was born deaf and dumb, to speak; that he was the first that is remembered ever to have succeeded therein in England, or perhaps in the world; and because it was a wonderful matter, many curious scholars went from Ox-
ford to see and hear the person speak." However this be, three years after, viz. in 1662, this young gentleman was sent by his relations to Dr. Wallis, for him to teach him to speak, as he had taught Mr. Whalley. Wood owns, that Mr. Popham being called home by his friends, he began to lose what he had been taught by Dr. Holder. And Dr. Wallis observes, that both Mr. Whalley and Mr. Popham, notwithstanding the proficiency they had made under him in learning to speak, were apt to forget, after their departing from him, much of that nicety, which before they had, in the distinct pronouncing some letters, which they would recover, when he had been occasionally with them to set them right, they wanting the help of an ear to direct their speaking, as that of the eye directs the hand in writing. "For which reason," says he, "a man, who writes a good hand, would soon forget so to do, if grown blind. And therefore one, who thus learns to speak, will, for the continuance and improvement of it, need somebody continually with him, who may prompt him, when he mistakes." Dr. Wallis remarks likewise, that Dr. Holder had attempted to teach Mr. Popham to speak, "but gave it over." This seems very likely to be true, because his friends did not send him again to Dr. Holder, but desired Dr. Wallis to teach him. However that be, a dispute took place between the two doctors. A letter of Dr. Wallis concerning this cure was inserted in the "Philosophical Transactions" of July 1670. This was represented, as if he had vainly assumed to himself the glory of teaching this young gentleman to speak, without taking any notice of what had been before done to him by Dr. Holder, who therefore published in 1678 at London in 4to, "A Supplement to the Philosophical Transactions of July 1670, with some Reflections on Dr. Wallis's Letter there inserted." To this Dr. Wallis replied the very same year, entitling his papers, which were directed to the lord viscount Brouncker, president of the Royal Society, "A Defence of the Royal Society, and the Philosophical Transactions, particularly those of July 1670, in answer to the Cavils of Dr. William Holder," London, 1678, in 4to. To this Dr. Holder made no reply. The reverend and learned Mr. John Lewis of Margate observes, in a MS life by him of Dr. Wallis, communicated to the authors of the General Dictionary, that without lessening Dr. Holder's great abilities, it is plain and certain fact, that Dr. Wallis had, in his tract
‘De Loquela,’ discovered the theory of this by considering very exactly, what few attended to, the accurate formation of all sounds in speaking; without which it were in vain to set about this task. This tract was printed no less than six years before Dr. Holder undertook to try his skill of teaching a dumb man to speak on Mr. Popham. And it is no disingenuous reflection to suppose, that Dr. Holder had seen it, and profited by it; whereas it does not appear, that Dr. Wallis could have the least hint from him, when he at first taught Mr. Whalley. But Wood, to shew how just and equitable a judge he was of this difference, tells us, that he knew full well, that Dr. Wallis at any time could make black white, and white black, for his own ends, and had a ready knack of sophistical evasions. Base reflections, which confute themselves, and expose their inventor!" However, Dr. Wallis published his method of instructing persons deaf and dumb to speak and understand a language, which was printed in the Philosophical Transactions. And "I have," says he, "since that time, upon the same account, taught divers persons (and some of them very considerable) to speak plain and distinctly, who did before hesitate and stutter very much; and others to pronounce such words or letters, as before they thought impossible for them to do, by teaching them how to rectify such mistakes in the formation, as by some impediment or acquired customs they had been subject to."

Dr. Wallis had become one of the first members of the Royal Society, and was a very considerable contributor to their early stock of papers, particularly on mathematical subjects. In 1663, at the request of sir Robert Moray, he wrote his "Cono-cunæus, or Shipwright's circular wedge," and a treatise "De Proportionibus," in vindication of Euclid's definition in the fifth book of his Elements. This he dedicated to lord Brouncker, with whom he lived in the most friendly communication of studies till his lordship's death. In the same year, he gave the first demonstration of that most important and useful problem, concerning "the laws of motion in the collision of bodies." In 1666, he framed a new hypothesis to solve the phenomena of the tide, of which no tolerable account had then appeared. This, after further investigation, he published in 1668, under the title of "De Æstu maris hypothesis nova;" and the next year, the first part of his treatise "De motu," which was generally esteemed his master-piece. The whole
was completed in 1671, under the title of "Mechanica, sive de motu tractatus geometricus." In 1673, he published in Latin "Horrorum opera posthuma." (see Horrox), to which he subjoined Flamsteed's "Discourse of the equation of time." He also employed some of his leisure hours in correcting, for his own private use, and supplying the defects found in all the manuscript copies of Archimedes's "De Arenarius et Dimensio Circuli." This he printed in 1676, at Dean Fell's request, to convince the public of the necessity of publishing a collection of the ancient mathematicians; a scheme which, a few years before, had been dropped for want of encouragement.

About this time, the university having determined to publish an Oxford Almanack, their right to do so was disputed by the Company of Stationers. Dr. Wallis was entrusted with the management of the suit, which was finally determined in favour of the university. In 1680, he published, from the best manuscripts, "Claudii Ptolemaei opus harmonicum," Gr. et Lat. with notes; to which he afterwards added an appendix, "De veterum harmonica ad hodiernum comparata," as also "Porphyrii in harmonica Ptolemaei Commentarius," &c. In 1684, he published his "Algebra," in English, containing the history of that art, and the successive improvements, from its first appearance in Europe to his own invention of the "Arithmetic of Infinites;" to which he afterwards added the infinitesimal method of Leibnitz, and that of fluxions by Sir Isaac Newton. In the following year he published three dissertations, on Melchisedeck, Job, and the titles of the Psalms. In 1687, his "Institutio Logica" appeared; and nearly about the same time he edited "Aristarchus Samius de magnitudine solis et lune," with "Pappi libri secundae collectionum mathematicorum hactenus desiderati fragmentum." In the same year, 1689, he wrote a letter to Sir Samuel Morland at Utrecht, proving, in at least fifty instances, how much Des Cartes borrowed his pretended improvements in Algebra from our countryman Harriot; and this charge, our readers may recollect, has been more recently confirmed. (See Harriot.)

In 1690, he published "The doctrine of the Blessed Trinity briefly explained;" on which he received a written

* This work is highly praised by one of the most competent judges of the subject, the late Dr. Burney, in his History of Music, vol. I. p. 126.
letter, subscribed W. J. with the post-mark September 23, returning him thanks for his book. This letter he printed, and in answer to it published a second letter dated September 27, 1690, and afterwards a third, dated October 28, 1690. Before this third letter was published there came out a pamphlet, entitled "Dr. Wallis's Letter touching the doctrine of the Blessed Trinity answered by his Friend." This occasioned the doctor to add a postscript dated November the 15th, 1690. Soon after came out a tract, entitled "An Answer to Dr. Wallis's three letters," and another entitled "The Arian's Vindication of himself against Dr. Wallis's fourth letter on the Trinity." This produced a fifth letter of the doctor's on the same subject, dated February 14, 1690-1. "Observations" were likewise made on these four letters concerning the Trinity and Creed of Athanasius. This induced the doctor to write a sixth letter, dated March the 14th, 1690-1. W. J. wrote the doctor a second letter, which was answered by the doctor in a seventh letter, who likewise published three sermons on John xvii. 3, and afterwards an eighth letter, dated November the 23d, 1691.

He had also a controversy on infant-baptism, which occasioned his writing a tract "De Pædobaptismo"; and another on the Sabbath, with Thomas Bamfield, a counselor at law, who, in 1691, published a work to prove that the Sabbath should be observed on Saturday rather than on Sunday. In answer to this Dr. Wallis produced his "Defence of the Christian Sabbath," 1692, two editions of which were quickly sold. Bamfield wrote a reply, to which Dr. Wallis rejoined, and there the dispute ended.

The last affair in which Dr. Wallis appears to have been consulted was on the scheme for altering the style, which he opposed on various reasons, and it was accordingly laid aside; but has since been established without any of the inconveniences either in astronomical calculations, or otherwise, of which he was afraid. Towards the end of his life the curators of the university-press made a collection of his mathematical works, which were printed at Oxford 1699, in three volumes in folio, with this title, "Joannis Wallis S. T. P. Geometriae Professoris Savilianii in celeberrimâ Academiâ Oxoniensi, Opera Mathematica, tribus Voluminibus contenta." This edition was dedicated to King William III.
Dr. Wallis died at the Savilian professor's house in New college lane, Oxford, Oct. 28, 1703, in his eighty-eighth year, and was interred in St. Mary's, where a monument was erected by his son, John Wallis, esq. a barrister. This son was born December the 26th, 1650, and placed by his father in Trinity college, in Oxford, and afterwards admitted of the Inner Temple, London, where he proceeded barrister-at-law February 1, 1681-2. He married Elizabeth daughter of John and Mary Harris, of Soundels, or Soundess, by Nettlebed, in Oxfordshire, afterwards heiress to her brother Taverner Harris, whose mother descended from Richard Taverner, a learned lawyer in king Henry VIII.'s time, and high sheriff of the county of Oxford. By this match Mr. Wallis became possessed of a good estate called Soundess. His wife died August the 8th, 1693, leaving three children surviving her, viz. John, Mary, and Elizabeth.

Anne, the doctor's eldest daughter, was born June 4, 1656, and married, December 23, 1675, to John Blencow, of an ancient family at Marston St. Laurence, in Northamptonshire, then barrister-at-law, and afterwards knighted, and promoted to be one of the barons of the exchequer, and afterwards one of the justices of the king's bench. It has been said, that the promotion of this gentleman to these honourable posts was owing to the doctor, who having excused himself on account of his age from accepting the offer of a bishopric, told his friends that he had a son-in-law a barrister-at-law; and that if they would promote him, he should be as much obliged as if he was promoted himself. The doctor's daughter had by sir John seven children, viz. John, Mary, Anne, Thomas, William, Elizabeth, and Susanna, who were all living in 1696.

Elizabeth, the doctor's youngest daughter, was born September 23, 1658, and married February 21, 1681, to William Benson, son to George and Mary Benson, of Worcester, in Northamptonshire, who dying on November 5, 1691, left her a widow without any children.

Mr. Lewis observes, that the doctor "was happy in the enjoyment of a vigorous constitution of body, and of a mind, which was strong, serene, and calm, and not soon ruffled and discomposed;" and that, "though whilst he lived he was looked on by the most rigid and zealous partymen in the university with a jealous eye, and suspected as not thoroughly well affected to the Monarchy and Church
of England, he was yet very much honoured and esteemed by others of a better temper and judgment, and of more knowledge and larger thoughts. By these, both at home and abroad, was he reckoned the glory and ornament of his country, and of the university in particular." In this character his talents are certainly not over-rated. It is therefore with some surprize that we perceive him slightly noticed by a late mathematical biographer, as "distinguished more by industry and judgment than genius." Surely higher praise is due to the man whose discoveries "constituted the germ from which some of the most important of the Newtonian discoveries originated."

During his latter years he was much employed as a decipherer for government, but the very great services he performed by means of this uncommon faculty, were very ill rewarded. Indeed, he seldom received more than the pay of a copyist, when he certainly might have secured his own terms, and made his fortune at once. But it is among the best parts of his character that, in all situations, he was unambitious and independent. Courtiers' promises, as he shrewdly observes, are like certain medicines, if they do not operate quickly, it is not likely they will at all. The elector of Brandenburgh sent him a gold chain and medal of great value, which the editor of his sermons, published 1791, disposed of some years ago, as old gold, but not without first offering it for sale to the Oxford and British museums, and to several antiquaries. In 1700 king William granted Dr. Wallis an annuity of 100l. per annum, with survivorship to his grandson, Mr. William Blencoe, on condition of his teaching the latter his art of deciphering.¹

WALLIS (JOHN), a worthy English divine, and botanical writer, was born in 1714, in or near the parish of Ireby, in Cumberland. He was of Queen's college, Oxford, where he took his degree of M. A. in 1740, and acquired some reputation as a sound scholar. Though possessed of good natural abilities, and no small share of acquired knowledge, he lived and died in an humble station. His disposition was so mild, and his sense of duty so proper, that he passed through life without a murmur at his lot. Early in life he married a lady near Portsmouth, where he

¹ Life prefixed to Sermons, 1791.—Gen. Dict.—Biog. Brit.—Thompson's History of the Royal Society.—Preface to Hearne's "Langloft's Chronicle."
at that time resided on a curacy. For fifty-six years they enjoyed the happiness of their matrimonial connexion: an happiness that became almost proverbial in their neighbourhhood. After spending a few years in the south of England, he became curate of Simonburn, in Northumberland; and while here, indulged his taste for the study of botany, and filled his little garden with curious plants. This amusement led him gradually into deeper researches into natural history; and, in 1769, he published a "History of Northumberland," 2 vols. 4to, the first of which, containing an account of minerals, fossils, &c. found in that country, is reckoned the most valuable. In other respects, as to antiquities, &c. it is rather imperfect, and unconnected. His fortune, however, did not improve with the reputation which this work brought him, and a dispute with his rector occasioned him to leave his situation, when he and his wife were received into the family of a clergyman who had formerly been his friend at college. He was curate for a short time at Haughton, near Darlington, in 1775, and soon afterwards removed to Billingham, near Stockton, where he continued until increasing infirmities obliged him to resign. He then removed to the village of Norton, where he died July 23, 1793, in the seventy-ninth year of his age. About two years before his death a small estate fell to him by the death of a brother; and to the honour of the present bishop of Durham (but certainly not to the surprise of any one that knows that munificent prelate), when the circumstances and situation of Mr. Wallis were represented to him, he allowed him an annual pension from the time of his resigning his curacy. From a sense of gratitude, Mr. Wallis, just at the close of life, was employed in packing up an ancient statue of Apollo, found at Carvoran, a Roman station on the wall, on the confines of Northumberland, as a present to the learned Daines Barrington, brother to the bishop. In the earlier part of his life Mr. Wallis published a volume of letters to a pupil, on entering into holy orders.¹

 WALMESLEY (CHARLES), D. D. and F. R. S. was an English Benedictine monk, and a Roman catholic bishop; also senior bishop and vicar apostolic of the western district, as well as doctor of theology of the Sorbonne. He died at Bath in 1797, in the seventy-sixth year of his age; and

¹ Hutchinson's Hist. of Cumberland.—Gent. Mag. LXIII.
the forty-first of his episcopacy. He was the last survivor of those eminent mathematicians who were concerned in regulating the chronological style in England, which produced a change of the style in this country in 1752. Besides some ingenious astronomical essays in the Philosophical Transactions, he printed several separate works, both on mathematics and theology; as, 1. "Analyse des Mesures des Rapports et des Angles," 1749, 4to, being an extension and explanation of Cotes's "Harmonia Mensurarum." 2. "Theorie du monument des Aspides," 1749, 8vo. 3. "De inæqualitatibus motuum Lunarium," 1758, 4to. 4. "An Explanation of the Apocalypse, Ezekiel's Vision," &c. By the fire at Bath in the time of the riots, 1780, several valuable manuscripts which he had compiled in the course of his life and travels through many countries, were irretrievably lost.  

WALPOLE (sir ROBERT), earl of Orford, grandson of sir Edward Walpole, K. B. and third son of Robert Walpole, M. P. for Castle-Rising, in Norfolk, was born at Houghton, in Norfolk, Aug. 26, 1676. He received the first rudiments of learning at a private seminary at Massingham, in Norfolk, and completed his education on the foundation at Eton. Walpole was naturally indolent, and disliked application, but the emulation of a public seminary, the alternate menaces and praises of his master, Mr. Newborough, the maxim repeatedly inculcated by his father, that he was a younger brother, and that his future fortune in life depended solely upon his own exertions, overcame the original inertness of his disposition. Before he quitted Eton, he had so considerably improved himself in classical literature, as to bear the character of an excellent scholar. In April 1696 he was admitted a scholar of King's college, Cambridge. On the death of his elder surviving brother in 1698, becoming heir to the paternal estate, he resigned his scholarship. Singular as it may appear, he had been designed for the church; but on his destination being altered by the death of his brother, he no longer continued to prosecute his studies with a view to a liberal profession. His father, indeed, appears to have been in a great measure the cause of this dereliction of his studies, for he took him from the university to his seat at Houghton, where his mornings being engaged in farming,


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or in the sports of the field, and his evenings in convivial society, he had no leisure, and soon lost the inclination for literary pursuits. In July 1700, he married Catherine, daughter of Sir John Shorter, Lord Mayor of London, and his father dying, he inherited the family estate of somewhat more than 2000l. a year.

He was now elected member for Castle-Rising, and sat for that borough in the two short parliaments which were assembled in the last two years of the reign of King William, and soon became an active member for the Whig party. In 1702 he was chosen member of parliament for King's-Lynn, and represented that borough in several succeeding parliaments. In 1705 he was nominated one of the council to Prince George of Denmark, as Lord High Admiral of England; in 1708 he was appointed secretary at war; and, in 1709, treasurer of the navy. In 1710 he was one of the managers of the trial of Sacheverel, but when the Whig-ministry was dismissed he was removed from all his posts, and held no place afterwards during Queen Anne's reign. In 1711 he was voted by the House of Commons guilty of a high breach of trust and notorious corruption in his office of secretary at war; and it was resolved that he should be committed to the Tower, and expelled the House. Upon a candid review of this affair, there does not appear sufficient proof to justify the severity used towards him; and perhaps his attachment to the Marlborough ministry, and his great influence in the House, owing to his popular eloquence, were the true causes of his censure and imprisonment, as they had been before of his advancement. All the Whigs, however, on this occasion, considered him as a kind of martyr in their cause. The borough of Lynn re-elected him in 1714, and, though the House declared the election void, yet they persisted in the choice, and he took a decided part against the queen's tory-ministry. In the well-known debate relating to Steele for publishing the "Crisis," he greatly distinguished himself in behalf of liberty, and added to the popularity he had before acquired. The schism-bill likewise soon after gave him a fine opportunity of exerting his eloquence, and of appearing in the character of the champion of civil and religious liberty. On the death of the queen a revolution of politics took place, and the Whig-party prevailed both at court and in the Senate. Walpole had before recommended himself to the house of Hanover, by
his zeal for its cause when the Commons considered the state of the nation with regard to the protestant succession: and he had now the honour to procure the assurance of the House to the new king (which attended the address of condolence and congratulation), “That the Commons would make good all parliamentary funds.” It is therefore not surprising that his promotion soon took place after the king’s arrival; and that in a few days he was appointed receiver and paymaster general of all the guards and garrisons, and of all other the land forces in Great Britain, paymaster of the royal hospital at Chelsea, and likewise a privy councillor. On the opening of a new parliament, a committee of secrecy was chosen to inquire into the conduct of the late ministry; of which Walpole was appointed chairman; and, by his management, articles of impeachment were read against the earl of Oxford, lord Bolingbroke, the duke of Ormond, and the earl of Strafford. The eminent service he was thought to have done the nation and the crown, by the vigorous prosecution of those ministers who were deemed the chief instruments of the peace, was soon rewarded by the extraordinary promotions of first commissioner of the treasury, and chancellor and under-treasurer of the exchequer.

In two years time a misunderstanding appeared amongst his majesty’s servants; and it became evident that the interest of secretary Stanhope and his adherents began to outweigh that of the exchequer, and that Walpole’s power was visibly on the decline. King George had purchased of the king of Denmark the duchies of Bremen and Verden, which his Danish majesty had gained by conquest from Charles XII. of Sweden. The Swedish hero, enraged to see his dominions publicly set to sale, conceived a resentment against the purchaser, and formed a design to gratify his revenge on the electorate of Hanover. Upon a message sent to the House of Commons by the king, secretary Stanhope moved for a supply, to enable his majesty to concert such measures with foreign princes and states as might prevent any change or apprehensions from the designs of Sweden for the future. This occasioned a warm debate, in which it was remarkable that Walpole kept a profound silence. The country-party insisted that such a proceeding was contrary to the act of settlement. They insinuated that the peace of the empire was only a pretence, but that the security of the new acquisitions was the real object of
this unprecedented supply; and they took occasion to observe too, that his majesty's own ministers seemed to be divided. But Walpole thought proper, on this surmise, to speak in favour of the supply, which was carried by a majority of four voices only. In a day or two he resigned all his places to the king; and, if the true cause of his defection from the court had been his disapprobation of the measures then pursuing, his conduct would have been considered in this instance as noble and praiseworthy. But they who consider the intrigues of party, and that he spoke in favour of these measures, will find little room to suppose that his resignation proceeded from any attachment to liberty or love of his country. He resigned most probably with a view to be restored with greater plenitude of power; and the number of his friends, who accompanied him in his resignation, prove it to have been a mere factions movement. On the day of his resignation he brought in the famous sinking-fund bill: he presented it as a country-gentleman; and said he hoped it would not fare the worse for having two fathers; and that his successor (Mr. Stanhope) would bring it to perfection. His calling himself the father of a project, which has since been so often employed to other purposes than were at first declared, gave his enemies frequent opportunity for satire and ridicule; and it has been sarcastically observed, that the father of this fund appeared in a very bad light when viewed in the capacity of a nurse. In the course of the debates on this bill, a warm contest arose between Walpole and Stanhope: on some severe reflections thrown upon him, the former lost his usual serenity of temper, and replied with great warmth and impetuosity. The acrimony on both sides produced unbecoming expressions, the betraying of private conversation, and the revealing a piece of secret history, viz. "the scandalous practice of selling places and reversions." A member said on the occasion, "I am sorry to see these two great men fall foul of one another: however, in my opinion, we must still look on them as patriots and fathers of their country: and, since they have by mischance discovered their nakedness, we ought, according to the custom of the East, to cover it, by turning our backs upon them."

In the next session of parliament Walpole opposed the ministry in everything; and even Wyndham or Shippen did not exceed him in patriotism. Upon a motion in the
House for continuing the army, he made a speech of above an hour long, and displayed the danger of a standing army in a free country, with all the powers of eloquence. Early in 1720 the rigour of the patriot began to soften, and the complaisance of the courtier to appear; and he was again appointed paymaster of the forces, and several of his friends were found soon after in the list of promotions. No doubt now remained of his entire conversion to courtmeasures; for, before the end of the year, we find him pleading as strongly for the forces required by the war-office as he had before declaimed against them, even though at this time the same pretences for keeping them on foot did not exist.

It was not long before he acquired full ministerial power, being appointed first lord commissioner of the treasury and chancellor of the exchequer; and, when the king went abroad in 1723, he was nominated one of the lords justices for the administration of government, and was sworn sole secretary of state. About this time he received another distinguished mark of the royal favour; his eldest son, then on his travels, being created a peer, by the title of Baron Walpole of Walpole. In 1725 he was made knight of the bath; and, the year after, knight of the garter. Into any detail of the measures of his administration, during the long time he remained prime or rather sole minister, it would be impossible to enter in a work like this. They are indeed so closely involved in the history of the nation and of Europe, as to belong almost entirely to that department. His merit has been often canvassed with all the severity of critical inquiry, and it is difficult to discern the truth through the exaggerations and misrepresentations of party. But this difficulty has been lately removed in a very great measure by Mr. Coxe's elaborate "Memoirs of sir Robert Walpole," a work admirably calculated to abate the credulity of the public in the accounts of party-writers. Although sir Robert had been called "the father of corruption" (which, however, he was not, but certainly a great improver of it), and is said to have boasted that he knew every man's price *, yet, in 1742, the opposition

* This accusation reminds us of another against the late Mr. Burke, who is represented as having called the people "the swinish multitude," when he spoke only of a particular class, as a swinish multitude. Sir Robert Walpole did not say, as usually reported, that "all men have their price;" but speaking of a particular number of his opponents, he said "All those men have their price," and in the event many of them justified his observation.—Coxe's Memoirs, p. 757, 4to edit.
prevailed, and he was not any longer able to carry a majority in the House of Commons. He now resigned all his places, and fled for shelter behind the throne. But there is so little appearance of his credit receiving any diminution that he was soon after created earl of Orford, and most of his friends and dependants continued in their places. The king too granted him a pension of 4000L. in consideration of his long and faithful services.

The remainder of his life he spent in tranquillity and retirement, and died, 1745, in his seventy-first year. Whatever objections his ministerial conduct may be liable to, yet in his private character he is universally allowed to have had amiable and benevolent qualities. That he was a tender parent, a kind master, a beneficent patron, a firm friend, an agreeable companion, are points that have been seldom disputed; and Pope, who was no friend to courts and courtiers, has paid him, gratis, a handsomer compliment on the last of these heads than all this liberality could ever purchase. In answer to his friend, who persuades him to go and see sir Robert, he says,

"Seen him I have, but in his happier hour
Of social pleasure, ill exchanging for pow'r;
Seen him, unumber'd with the venal tribe,
Smile without art, and win without a bribe."

About the end of queen Anne's reign, and the beginning of George the First, he wrote the following pamphlets. 1. "The Sovereign's Answer to the Gloucestershire Address." The sovereign meant Charles duke of Somerset, so nick-named by the whigs. 2. "Answer to the Representation of the House of Lords on the state of the Navy," 1709. 3. "The Debts of the Nation stated and considered, in four papers," 1710; the third and fourth, Mr. Coxe thinks, were not his. 4. "The Thirty-five millions accounted for," 1710. 5. "A Letter from a foreign Minister in England to Monsieur Pettecum," 1710. This likewise Mr. Coxe doubts, but thinks he might have written an answer to it, as it was a vindication of the Tories. 6. "Four Letters to a friend in Scotland upon Sacheverell's Trial;" falsely attributed in the "General Dictionary" to Mr. Maynwaring. 7. "A short History of the Parliament." It is an account of the last Session of the queen. 8. "The South Sea Scheme considered." 9. "A pamphlet against the Peerage-Bill," 1719. 10. "The Report of the Secret Committee, June 9th, 1715." 11. "The
Thoughts of a Member of the Lower-house, in relation to
a project for restraining and limiting the power of the
Crown in the future creation of peers," 1719  12. "The
private Letter from General Churchill after Lord Orford's
retirement," which has been considered as indicating a
love of retirement, and contempt of grandeur; but it will
probably appear to be rather an affectation of contentment
with a situation which he could no longer change. Amidst
all his knowledge, he had laid up very little for the pur-
poses of retirement.

Mr. Coxe has also enriched the historical library with
memoirs of Horatio Lord Walpole, brother to Sir Robert,
first Earl of Orford. Horatio was born in 1678, and came
early into public life. In 1706 he accompanied General
Stanhope to Barcelona, as private secretary, and in 1707
was appointed secretary to Henry Boyle, Esq., then chan-
cellof the Exchequer. In 1708, he went as secretary
of an embassy to the emperor of Germany, and was present
in the same capacity at the congress of Giessen in
1709. On Sir Robert's being nominated first lord of the
treasury in 1715, he was made secretary to that board.
In 1716 he was sent as envoy to the Hague; and in 1717
succeeded to the office of surveyor and auditor-general of
all his majesty's revenues in America, in consequence of a
reversionary grant obtained some time before. In 1720
he was appointed secretary to the duke of Grafton, when
lord-lieutenant of Ireland. In 1723 he commenced his
embassy at Paris, where he resided till 1727 as ambassa-
dor. In 1730 he was made cofferer of his majesty's house-
hold. In 1733 he was sent plenipotentiary to the States-
general; in 1741 was appointed a teller of the exchequer,
and in 1756 was created a peer of England, by the title
of Lord Walpole of Wolterton. His lordship died Feb. 5,
1757.

By Mr. Coxe's memoirs, Lord Walpole is placed in a far
more important point of view than he had hitherto ob-
tained, and it appears that no one could be more intrusted
with the secret springs of ministerial action; but he par-
took of the obloquy which followed his brother, and has
consequently been misrepresented by those compilers of
history who depend for their information on party pam-
phlets. Lord Hardwicke said of him, that "he negoci-
ated with firmness and address; and with the love of peace,
which was the system of his brother, he never lost sight of
that great object, keeping up the sources of national
strength and wealth. He was a great master of the com-
mmercial and political interests of this country, and de-
servedly raised to the peerage." Mr. Coxe adds, that his
moral conduct was irreproachable; that he was sincere in
his belief of Christianity, and zealous and constant in per-
forming the duties of religion; and that he maintained an
unimpeachable character for truth and integrity, as well in
his public as in his private capacity.

He wrote many political pieces, "with knowledge, but
in a bad style," as his nephew says, "yet better than his
speeches." Among these are, 1. "The case of the Hes-
sian troops in the pay of Great Britain," Lond. 1730. 2.
"The Interest of Great Britain steadily pursued, in answer
to a pamphlet, entitled "The case of the Hanover forces,
impartially and freely examined, Part I." 1743. This
"Case" was written by lord Chesterfield and Mr. Waller.
3. "A Letter to a certain distinguished patriot and ap-
plauded orator, on the publication of his celebrated speech
4. "Complaints of the Manufacturers, relating to the
abuses in marking the sheep, &c." 1752. 5. "Answer to
the latter part of lord Bolingbroke's Letters on the study
of history," printed in 1763. Some other pamphlets are
attributed to lord Walpole in our authority, but rather on
doubtful evidence. 1

WALPOLE (HORACE), third and youngest son of sir
Robert Walpole, first earl of Orford, by his first wife
Catherine Shorter, was born in 1718, and received the
eyearly part of his education at Eton, where he first became
known to the celebrated Mr. Gray, whose friendship at
that early period he cultivated, and whose esteem and re-
gard he retained, until the difference arose between them
which we have noticed in our account of that celebrated
poet. From Eton he went to King's-college, Cambridge;
but, according to the practice of men of rank and fortune
at that time, left the university without taking any degree.
While there he wrote "Verses in Memory of King Henry
the Sixth, founder of the college," which are dated Feb. 2,
1738, and are probably the first production of his pen.
In the same year he was appointed inspector-general of

1 Coxe's Memoirs of Walpole.—Park's edition of the Royal and Noble Authors.
the exports and imports; a place which he soon after exchanged for that of usher of the exchequer. To these were added the post of comptroller of the pipe and clerk of the estreats; all which he held unto his death.

Finding himself disinclined to enter so early into the business of parliament, he prevailed on his father to permit him to go abroad, and Mr. Gray consented to accompany him in his travels. They left England on the 29th of March, 1739, and took their route by the way of France to Italy, viewing whatever was remarkable in the several places they visited, and at some of them, particularly Florence, residing several months. About July 1741 the two friends came to a rupture, and parted at Reggio, each pursuing his journey homewards separately. Of this quarrel, the circumstances, as we have remarked in Mr. Gray’s article, are not clearly known; but Mr. Walpole enjoined Mr. Mason to charge him with the chief blame, confessing, that more attention, complaisance, and deference, to a warm friendship, and superior judgment and prudence, might have prevented a rupture which gave much uneasiness to them both, and a lasting concern to the survivor. A reconciliation is said to have been effected between them by a lady who wished well to both parties; but the cordiality which had subsisted between them never wholly returned, as Mr. Walpole was entirely unnoticed by Mr. Gray in his last will. Mr. Walpole, however, was the first person to whom, in 1750, Mr. Gray communicated his celebrated “Elegy in a Country Church-yard,” and by him it was communicated to several persons of distinction. In 1758, also, Walpole employed Mr. Bentley to ornament an edition of his friend’s poems with beautiful designs and engravings, and printed it at his own press at Strawberry-hill.

On Mr. Walpole’s return to England, he was chosen member for Callington, in the parliament which met in June 1741, and had soon an opportunity of evincing, that he was not likely to become either a silent or inactive member. On the 23d of March 1741-2, on a motion being made for an inquiry into the conduct of sir Robert Walpole for the preceding ten years, he opposed the proposition in a speech of some length, with great spirit, and greatly to the credit of his filial piety. He was not, however, a frequent speaker, and had no great relish for parliamentary duties. In 1747, he was chosen for the borough of Castle Rising, and for King’s Lynn, in 1754 and 1761.
The tenor of his life was not much varied by accident or adventure; though about 1749 he narrowly escaped the pistol of a highwayman, the relation of which we shall give in his own words, in one of his “Worlds.” "An acquaintance of mine was robbed a few years ago, and very near shot through the head by the going-off of the pistol of the accomplished Mr. Maclean; yet the whole affair was conducted with the greatest good-breeding on both sides. The robber, who had only taken a purse this way because he had that morning been disappointed of marrying a great fortune, no sooner returned to his lodgings, than he sent the gentleman two letters of excuses, which with less wit than the epistles of Voiture, had ten times more natural and easy politeness in the turn of their expression. In the postscript he appointed a meeting at Tyburn at twelve at night, where the gentleman might purchase again any trifles he had lost; and my friend has been blamed for not accepting the rendezvous, as it seemed liable to be construed by ill-natured people into a doubt of the honour of a man who had given him all the satisfaction in his power for having unluckily been near shooting him through the head."

"The World" was a well-known periodical paper, in which he assisted the editor Mr. Moore, by writing Nos. 6, 8, 10, 14, 28, 103, 168, 195, and the concluding "World Extraordinary," containing the character of Henry Fox, then secretary at war, afterwards lord Holland.

In 1752, his first publication (except some Poems in Dodsley's collection, and a jeu d'esprit in the "Museum") appeared, entitled "Ædes Walpoliana," describing his father's magnificent palace at Houghton, in Norfolk, and the noble collection of pictures it contained, which the pecuniary embarrassments of the late earl of Orford (Mr. Walpole's nephew) obliged him to dispose of to the empress of Russia. It is remarkable that Mr. Walpole, as appears by one of his letters in the British Museum, with all his family-partiality and taste for the arts, thought the value of this collection greatly over-rated.

In 1757 he published "A Letter from Xo-Ho, a Chinese philosopher at London, to his friend Lien-Chi at Pekin: a spirited and elegant performance, chiefly on the politics of the day. It went through five editions in a fortnight."

This year he set up a printing-press at Strawberry-hill,
at which most of his own performances, and some curious works of other authors were printed. Its first production was Gray's Odes, and this was followed by the edition and translation of part of Hentzner's Travels, lord Whitworth's account of Russia, Life of Lord Herbert of Cherbury, &c. By limiting the number of copies of each work, and parting with them only as presents, he created a species of fame and curiosity after the productions of his press, which was then quite new, and unquestionably very gratifying to himself. We need not analyze this kind of reputation, as it is now better known in ours than in his days. In this way, in 1761, he printed at Strawberry-hill two volumes of his "Anecdotes of Painting in England," compiled from the papers of Mr. George Vertue, purchased at the sale of the effects of that industrious antiquary. It will be allowed, that the remains of Mr. Vertue could not have fallen into better hands. In 1763, another volume was added, and also the Catalogue of Engravers; and, in 1771, the whole was completed in a fourth volume, to which was added "The History of the Modern Taste in Gardening." In 1764, on the dismission of general (afterward marshal) Conway from the army for a vote given in parliament, he defended his friend's conduct in a pamphlet, entitled "A Counter Address to the Public, on the late dismission of a general officer," 8vo.

In the succeeding year, he published "The Castle of Otranto," a gothic story, which in the title-page was asserted to be a translation from the Italian by William Marshall, gent. In the same year, however, a second edition appeared, with the initials of the real author, Mr. Walpole. In 1766 he is supposed to have indulged his vein of humour in "An account of the Giants lately discovered, in a letter to a friend in the country."

In 1766, happened the famous quarrel between David Hume and John Jacques Rousseau, in which the former appears to have acted with the most distinguished generosity, friendship, and delicacy; and the latter, with his usual suspicion, wildness, and eccentricity. On this occasion, Mr. Walpole wrote a pretended letter from the king of Prussia to Rousseau, which found its way into the public prints, and contributed to widen the breach between the two contending philosophers. As a jeu d'esprit this composition did honour to his wit; but it has been delicately said that had he suppressed it, his reputation for a concili-
story disposition, and true benevolence of mind, would have lost nothing of its lustre.

Previously to the dissolution of parliament, in 1768, Mr. Walpole had determined to retire from public business; and, accordingly, in a very handsome letter to the mayor of Lynn, declined the honour of representing his constituents any longer.

The same year, Mr. Walpole published his "Historic Doubts of the Life and Reign of King Richard III." 4to. This performance endeavours to establish the favourable idea given of this monarch by sir George Buck, the historian; but this defence did not receive universal assent: it was controverted in various quarters, and generally considered as more ingenious than solid. It was answered by Frederick Guy Dickens, esq. in a 4to volume; and the evidence from the wardrobe-roll was controverted by Dr. Milles and Mr. Masters, in papers read before the Society of Antiquaries; and now it was discovered that Mr. Walpole, who affected the utmost humility as an author, and most politely deferred to the opinion of others, could not bear the least contradiction, and one or both of these latter pieces gave him so much disgust, that he ordered his name to be struck out of the list of members, and renounced the honour annexed to it from his connection with the body of antiquaries. Yet in this plausible work, the character of Richard is in some measure cleared from many of the enormities charged upon him by historians and poets; and, particularly, the absurdity of representing him as a mass of personal deformity, is justly exposed.

It was about this time that the transaction took place for which he has suffered the greatest censure, though, when every circumstance is duly weighed, perhaps but little blame will attach to his memory. We allude to the affair of Chatterton, whose fate was attributed by many to the neglect and supercilious behaviour of Mr. Walpole. How justly, we have already given our opinion. (See CHAT-TERTON, p. 183-4), and from that opinion we are not disposed to depart, although, from subsequent information, it may be allowed that Walpole had in scarcely any instance in his life displayed the liberality of patronage, and in very few, the steadiness of friendship.

In 1768, Mr. Walpole printed fifty copies of his tragedy of the "Mysterious Mother," which, as usual, were distributed among his particular friends, but with injunc-
tions of secrecy. The horrible story on which it is founded he professed to have heard when young, and that it happened in archbishop's Tillotson's time: but he soon discovered that it had appeared in bishop Hall's works, and that it had actually been twice dramatised, however unfit such a shocking case of incest is to be presented to the public eye. Of this indeed the author was aware; "The subject," he says, "is so horrid, that I thought it would shock rather than give satisfaction to an audience. Still I found it so truly tragic in the two essential springs of terror and pity, that I could not resist the impulse of adapting it to the scene, though it should never be prac-
ticable to produce it there. I saw too that it would admit of great situations of lofty characters, and of those sudden and unforeseen strokes which have singular effect in operat-
ing a revolution in the passions, and in interesting the spectator. It was capable of furnishing not only a con-
trast of characters, but a contrast of vice and virtue in the same character: and by laying the scene in what age and country I pleased, pictures of ancient manners might be drawn, and many allusions to historic events introduced to bring the action nearer to the imagination of the spec-
tator. The moral resulting from the calamities attendant on unbounded passion, even to the destruction of the cri-
minal person's race, was obviously suited to the purpose and object of tragedy." This tragedy, however, remained for some years tolerably concealed from the public at large, until about 1783, when some person, possessed of a copy, began to give extracts from it in Woodfall's Public Advertiser, which produced the following private letter from the author, dated Berkeley-square, Nov. 8, 1783.

"Mr. H. Walpole sends his compliments to Mr. Wood-
fall, and does intreat him to print no more of the Myster-
rious Mother, which it is a little hard on the author to see retailed without his consent. Mr. Walpole is willing to make Mr. Woodfall amends for any imaginary benefit he might receive from the impression, though as copies of the play have been spread, there can be little novelty in it; and at this time the public must be curious to see more interesting articles than scenes of an old tragedy on a dis-
gusting subject, which the author thinks so little worthy of being published, that after the first small impression, he has endeavoured to suppress it as much as lies in his power; and which he assures Mr. Woodfall he would not suffer to
be represented on the stage, if any manager was injudicious enough to think of it.

"Mr. Walpole is very sorry Mr. Woodfall dropped such a hint, as well as the extravagant preference given to him over other gentlemen of great merit, which preference Mr. Walpole utterly disclaims, as well as the other high-flown compliments which he is not so ridiculous as to like.

"Mr. Walpole trusts that Mr. Woodfall will not communicate this letter to any body, and will be much obliged to him if he will let him know what satisfaction Mr. Woodfall will expect for suppressing all farther mention of him and his play."

This letter, the original of which is now before us, is very characteristic of that double traffic which Mr. Walpole too frequently endeavoured to carry on between the public and himself, and which seems to have ended only in deceiving both. With all his efforts to "suppress it as much as possible," he had at this time printed the tragedy in the first volume of his collected works intended for sale, and begun some years before.

From this period no circumstance of importance occurred in the course of Mr. Walpole's life until 1791, when, by the death of his nephew, he succeeded to the title of earl of Orford. The accession of this honour, and of the fortune annexed to it, made no alteration, in any respect, in his manner of living, nor did he take his seat in the House of Peers. He still pursued the same unvaried tenor of life, devoting himself to the conversation of his friends and to the pursuits of literature. He had been early afflicted with the gout, which, as he advanced in years, acquired strength, though it did not disqualify him either for company or conversation. The same spirit of inquiry, and the same ardour of pursuit, prevailed almost to the latest period of his life. He was capable of enjoying the society of his friends until a very short time before his death, which happened on the 2d March 1797.

By his will, which contains twenty-two sheets, besides the addition of seven codicils, by one of which he directed that his body might be opened and afterwards privately interred, he bequeathed to Robert Berry, esq. and his two daughters, Mary and Agnes Berry, all his printed works and manuscripts, to be published at their discretion, and for their own emolument. To these two ladies he gives 4000l. each; and, for their lives, the house and garden late
Mrs. Clive's, with the long meadow before the same, and all the furniture there; after their deaths or marriages, to go to the same uses as Strawberry-hill; and with a restriction not to let the house for longer than a year. By the same codicil he also directs all the boxes containing his prints, books of prints, &c. to be conveyed to Strawberry-hill, to remain as heir-looms appurtenant to that estate; and makes it a particular request to the person in possession of his favourite residence, that the books, and every article of furniture there, may be preserved with care, and not disposed of, nor even removed. But all the letters written to him by such of his friends as shall be living at the time of his death, are to be returned to the writers.

Strawberry-hill he bequeathed to the hon. Mrs. Anne Damer, and a legacy of 2000l. to keep it in repair, on condition that she resides there, and does not dispose of it to any person, unless it be to the countess dowager of Waldegrave, on whom and her heirs it is entailed. He died worth 91,000l. 3 per cents. This villa of Strawberry-hill, so often mentioned, was originally a small tenement, built in 1698, by the earl of Bradford's coachman, as a lodging-house. Colley Cibber was one of its first tenants; and after him, successively, Talbot, Bishop of Durham, the marquis of Carnarvon, Mrs. Chevevix, the toy-woman, and lord John Philip Sackville. Mr. W. purchased it 1747, began to fit it up in the Gothic style 1753, and completed it 1776. He permitted it to be shewn, by tickets, to parties of four, from May to October, between the hours of twelve and three, and only one party a day. The best concise account of this villa, and its valuable contents, that has hitherto appeared, may be found in Mr. Lysons's "Environ of London." A catalogue raisonnée of its furniture was drawn up by the noble owner, printed at Strawberry-hill in 1774, and is now among his works. He devoted a great part of his life and fortune to the embellishment of this villa, which has long been viewed as one of the greatest curiosities near the metropolis. In it he had amassed a collection of pictures, prints, and drawings, selected with great taste.

His intervals of leisure, health, and spirits, he employed in the works above mentioned, most of which have been favourites with the public, although they are of very opposite merits. He was alternately a poet, an historian, a politician, an antiquary, and a writer of dramas and romances. Of all his works his own opinion appeared to be
humble; but this was mere affectation, for he was pertinacious in maintaining what he had once asserted: and being possessed of keen powers of controversy, he betrayed all the inscrutability of the author, while he affected to be considered only as a gentleman writing for his amusement. In his latter days he determined to vindicate his claims to literary rank, and employed himself in preparing for the press that splendid and complete edition of his works, which was published the year after his death, and was bought up with avidity, as an important addition to every library. He had begun to print this edition as far back as 1768, and nearly two volumes were completed at his private press.

Of his poetry, no very high character has been formed; yet, like his prose, it often surprises by unexpected flashes of wit, and epigrammatic turns of expression and illustration, in which he evidently delighted. His "Mysterious Mother" is, indeed, of very superior merit, and has occasioned a general regret that he should have chosen a subject so unfit for public performance. For nervous, simple, and pathetic language, each appropriated to the several persons of the drama; for striking incidents; for address in conducting the plot; and for consistency of character uniformly preserved through the whole piece; the late editor of the Biographia Dramatica thinks it equal, if not superior, to any play of the last century. The "Castle of Otranto" is his only original work in prose which displays great powers. It passed through many editions, and received new popularity when the story was dramatized in 1782 by captain Jephson. It ought not to be less a favourite now, when a passion for the marvellous seems to prevail like an epidemic with the writers and readers of romance.*

* In one of his letters to Mr. Cole in the British Museum, dated March 9, 1765, he gives the following as the origin of this romance: "I waked one morning in the beginning of last June from a dream, of which all I could recover was, that I had thought myself in an ancient castle (a very natural dream for a head filled like mine with gothic story), and that on the uppermost bannister of a great stair-case, I saw a gigantic hand in armour. In the evening I sat down, and began to write, without knowing in the least what I intended to say or relate. The work grew on my hands, and I grew fond of it. Add, that I was very glad to think of any thing rather than politics. In short, I was so engrossed with my tale, which I completed in less than two months, that one evening I wrote from the time I had drunk my tea, about six o'clock, till half an hour after one in the morning, when my hands and fingers were so weary, that I could not hold the pen to finish the sentence, but left Matilda and Isabella, talking in the middle of a paragraph."
Of his compilations, the most useful is, "The Anecdotes of Painting and Engraving." This was avowedly formed from materials left by Vertue, but it is also evident that the arrangement, the principles, the taste, and every thing not technical, is Mr. Walpole's. It is a just complaint that he did not continue to improve and enlarge what had been so well received, what will ever be a standard book, and has, probably in no inconsiderable degree, led to the advancement of the arts in this country.

One of the predominant features in Mr. Walpole's character was, a veneration for birth and rank, to which he certainly had pretensions in the long list of his ancestors, although among them we find few distinguished benefactors to their country. This passion, however, which in his political career he joined with principles that have not been thought connected with it, led him to search after those illustrious examples in whom birth and rank have been allied with genius. His industry soon produced the pleasing compilation entitled "A Catalogue of Royal and Noble Authors," which, although greatly enlarged in the edition published with his works, has been thought meagre by those who did not consider that he professed to give a catalogue only. To what size and importance might it not have swelled, had he given the lives of the authors on the scale usually allowed in biographical compilations? In this work, the chief excellence is in his characters; they are admirable as portraits; and, like portraits, they have some of the faults, as well as beauties, of the most celebrated masters. We have often referred, and been greatly indebted, to Mr. Park's splendid, accurate, and highly improved edition of this work, published in 1806, 5 vols. 8vo.

The letters to general Conway and his other friends, which he left for publication with his works, have been much admired. They exhibit his taste, his disposition, his friendship, and all his peculiarities, to the greatest advantage. It cannot be doubted that he valued those compositions, as he had kept copies of them for so many years, with a view to publication; and as he was always of opinion that the English made a very poor figure in letter-writing, it is not unfair to suppose that he might wish to remove this reproach, with what success, it is not necessary here to inquire. It must be observed, however, that his wit has many marks of effort and labour, that it recurs too
often, and that he is too often disposed to treat serious subjects with unbecoming levity. If he was not an infidel, he was at least a sneerer; and while in one place he almost predicts the revolution in France, and in another execrates the atrocities with which it was accompanied, he seems unconscious that his own principles were not very remote from those which precipitated the destruction of the throne and the altar.

Mr. Walpole valued highly his talent for letter-writing, and many have regarded him as the best letter-writer of his day. If they had said the most lively, or the most witty, they would have been nearer the truth. But whatever the particular merit of his correspondence, it has since proved fatal to his personal character in a very important feature. Letter-writing seems to have been with him a species of patronage, of grace and favour conferred upon his literary contemporaries, on whom he bestowed no other favours. Whatever else he might disappoint them in, they were sure to receive a letter full of praise, and Mr. Walpole’s praise was once thought of considerable importance. But since his printed correspondence has been compared with many hundred letters now extant that never were intended for the press, the evidence of his insincerity, of his extreme vanity, and duplicity towards those whom he most lavishly flattered, is too full and clear to admit of any hesitation in pronouncing that these degrading meannesses belonged to him in no common degree. One very gross instance of his treacherous correspondence may be seen in Stewart’s Life of Dr. Robertson; but more, and perhaps fuller, proofs exist in his correspondence with the late Rev. William Cole of Milton.

Lord Orford’s intellectual defects, says a critic of great candour and ability, were those of education, and temper and habit, and not those of nature. “His rank, and his father’s indulgences, made him a coxcomb: nature made him, in my opinion, a genius of no ordinary kind. The author of “The Castle of Otranto” possessed invention, and pathos, and eloquence, which, if instigated by some slight exertion, might have blazed to a degree, of which common critics have no conception.”

1 Park’s edition of the Royal and Noble Authors.—Gent. Mag. vol. LXVII. Preface to his Work.—Colcl.’s M-S. in Brit. Mus. &c.—D’Israeli’s Calamities of Authors; a severe, but masterly sketch.—British Essayists. Preface to the "World."
WALSH (Peter), an Irish catholic of great learning and liberality, was born at Moortown, in the county of Kildare, in the early part of the seventeenth century. He was a friar of the Franciscan order, and was professor of divinity at Louvain, where he probably was educated. Returning to Ireland, he went to Kilkenny at the time the pope's nuncio was there, but was not of his party. On the contrary, he made many endeavours to persuade the Irish Roman catholics to the same loyal sentiments as he himself held; and after the restoration of Charles II. when he was procurator of the Romish clergy of Ireland, he persuaded many of them to subscribe a recognition or remonstrance, not only of their loyalty to the king, but of their disclaiming the pope's supremacy in temporals. This drew upon him the resentment of many of his brethren, and particularly of the court of Rome. Such hopes, however, were entertained of this important change in the sentiments of the Irish catholics, that in 1666 the court thought proper to permit their clergy to meet openly in synod at Dublin, in order, as was expected, to authorize the above remonstrance by a general act of the whole body. But this assembly broke up without coming to any decision, and the duke of Ormond, then lord lieutenant, considered it necessary to proceed against those who refused to give any security for their allegiance. But when, in 1670, lord Berkeley succeeded him, by some secret orders or intrigues of the popishly-affected party in England, Walsh, and those who had signed the remonstrance, were so persecuted as to be obliged to leave the country. Walsh came to London, and by the interest of the duke of Ormond, got an annuity of 100l. for life. He had lived on terms of intimacy with the duke for nearly forty years, and had never touched much on the subject of religion until the reign of James II. when he made some overtures to gain the duke over to popery; but desisted when he found his arguments had no effect. Dodwell took some pains, although in vain, to convert Walsh, hoping, that as they had cast him out of the communion of the church of Rome, he might be persuaded to embrace that of the church of England. Walsh died in September 1687, and was buried in St. Dunstan's in the West.

Burnet says of him: "He was the honestest andlearnedest man I ever knew among them, and was indeed, in all points of controversy, almost wholly a protestant. But he had
senses of his own, by which he excused his adhering to the church of Rome, and maintained, that with these he could continue in the communion of that church without sin, &c. He was an honest and able man, much practised in intrigues, and knew well the methods of the Jesuits and other missionaries."

He wrote various controversial pamphlets, chiefly in vindication of his conduct as to the above remonstrance; and a history of it, under the title of "The History, &c. of the Loyal Formulary, or Irish Remonstrance, in 1661," 1674, folio. He wrote also "A Prospect of the State of Ireland from the year of the world 1756 to the year of Christ 1652," Lond. 1682, 8vo; but this he brought down no farther than 1172, his style and tedious digressions not being relished.\footnote{Harris's Ware.—Bunnet's Own Times.—Brokesby's Life of Dodwell.}

WALSH (WILLIAM), an English critic and poet, was the son of Joseph Walsh of Abberley in Worcestershire, esq. and born about 1663, for the precise time does not appear. According to Pope, his birth happened in 1659; but Wood places it four years later. He became a gentleman-commoner of Wadham-college in Oxford in 1678, but left the university without a degree, and pursued his studies in London and at home. That he studied, in whatever place, is apparent from the effect; for he became, in Dryden's opinion, "the best critic in the nation." He was not, however, merely a critic or a scholar. He was likewise a man of fashion, and, as Dennis remarks, ostentatiously splendid in his dress. He was likewise a member of parliament and a courtier, knight of the shire for his native county in several parliaments, in another the representative of Richmond in Yorkshire, and gentleman of the horse to queen Anne under the duke of Somerset. Some of his verses shew him to have been a zealous friend to the Revolution; but his political ardour did not abate his reverence or kindness for Dryden, to whom, Dr. Johnson says, he gave a Dissertation on Virgil's Pastorals; but this was certainly written by Dr. Chetwood, as appears by one of Dryden's letters. In 1705 he began to correspond with Pope, in whom he discovered very early the power of poetry, and advised him to study correctness, which the poets of his time, he said, all neglected. Their letters are written upon the pastoral comedy of the Ita-
lians, and those pastorals which Pope was then preparing
to publish. The kindnesses which are first experienced
are seldom forgotten. Pope always retained a grateful me-
mony of Walsh's notice, and mentioned him in one of his
latter pieces among those that had encouraged his juvenile
studies.

"—— Granville the polite,
"And knowing Walsh, would tell me I could write."

In his "Essay on Criticism," he had given him more
splendid praise, and, in the opinion of his learned com-
mentator, sacrificed a little of his judgment to his grati-
tude. He died in 1708, aged forty-six years. He is known
more by his familiarity with greater men than by anything
done or written by himself. His works are not numerous,
nor of great merit. In 1691, he published, with a préfée
written by his friend and advocate Dryden, "A Dialogue
concerning Women, being a Defence of the Sex," in 8vo;
and, the year after, "Letters and Poems, amorous and
gallant," published in what is called "Dryden's Miscel-
nany." These were republished among the "Works of the
Minor Poets," printed in 1749, with other performances,
consisting chiefly of elegies, epitaphs, odes, and songs, in
which he discovers more elegance than vigour, and seldom
rises higher than to be pretty

WALSINGHAM (Sir Francis), an eminent statesman
in the reign of queen Elizabeth, of an ancient family in
Norfolk, was the third and youngest son of William Wal-
singham of Scadbury, in the parish of Chislehurst, in Kent,
by Joyce, daughter of Edmund Deivy, of Cheshunt in
Hertfordshire. He was born at Chislehurst in 1536. He
spent some time at King's-college in Cambridge, but, to
complete his education, travelled into foreign countries,
where he acquired various languages and great accomplish-
ments. These soon recommended him to be agent to sir
William Cecil, lord Burleigh; and under his direction he
came to be employed in the most important affairs of state.
His first engagement was as ambassador in France dur-
ing the civil wars in that kingdom. In August 1570,
he was sent a second time there in the same capacity, to
treat of a marriage between queen Elizabeth and the duke
of Alençon, with other matters; and continued until April

1 Cibber's Lives.—Johnson's Poets—Bowles's edition of Pope's Works. See
Index.—Malone's Dryden, vol. I. 393. IV. 53, 563.—Spence's Anecdotes,
MS.
1573 at the court of France, where he acquitted himself with great capacity and fidelity, sparing neither pains nor money to promote the queen's interest, who, however, did not support him with much liberality. It was even with great difficulty that he could procure such supplies as were necessary for the support of his dignified station. In a letter from him (Harleian MSS. No. 260), to the earl of Leicester, dated Paris, March 9, 1570, he earnestly solicits for some allowance on account of the great dearth in France; desiring lord Leicester to use his interest in his behalf, that he might not be so overburthened with the care how to live, as to be hindered from properly attending to the business for which he was sent thither. Five days after he wrote a letter to lord Burleigh, which gives a curious account of the distresses to which Elizabeth's representative was reduced by her singular parsimony. "Your lordship knoweth necessity hath no law, and therefore I hope that my present request, grounded on necessity, will weigh accordingly. And surely if necessity forced me not hereto, I would forbear to do it for many respects. I do not doubt, after my lord of Buckhurst's return, but you shall understand, as well by himself, as by others of his train, the extremity of dearth that presently reigneth here; which is such as her majesty's allowance doth not, by 5l. in the week, defray my ordinary charges of household. And yet neither my diet is like to any of my predecessors, nor yet the number of my horses so many as they heretofore have kept. I assure your lordship, of 800l. I brought in my purse into this country, I have not left in money and provision much above 300l.; far contrary to the account I made, who thought to have had always 500l. beforehand to have made my provisions, thinking by good husbandry somewhat to have relieved my disability otherwise," &c. In another letter, dated June 22, 1572, he again solicits lord Burleigh for an augmentation of his allowance, alleging, that otherwise he should not be able to hold out: but notwithstanding this and other solicitations, there is much reason to believe that the queen kept him in considerable difficulties.

His negotiations and dispatches during the above embassy were collected by sir Dudley Digges, and published in 1655, folio, with this title, "The complete Ambassador; or, two Treatises of the intended Marriage of queen Elizabeth, of glorious memory; comprised in Letters of
Negotiation of sir Francis Walsingham, her resident in France. Together with the answers of the lord Burleigh, the earl of Leicester, sir Thomas Smith, and others. Wherein, as in a clear Mirrour, may be seen the faces of the two Courts of England and France, as they then stood; with many remarkable passages of State, not at all mentioned in any history." These papers display Walsingham's acuteness, discernment, and fitness for the trust that was reposed in him.

After his return, in 1573, he was appointed one of the principal secretaries of state, and sworn a privy-counsellor, and soon after received the honour of knighthood. He now devoted himself solely to the service of his country and sovereign; and by his vigilance and address preserved her crown and life from daily attempts and conspiracies. In 1578, he was sent on an embassy to the Netherlands, and in 1581, went a third time ambassador to France, in order to treat of the proposed marriage between the queen and the duke of Anjou; and also to conclude a league offensive and defensive between both kingdoms. He resided in France from about the middle of July to the end of the year. In 1583, he was sent into Scotland on an embassy to king James, attended with a splendid retinue of one hundred and twenty horse. The particular design of this embassy is not very clearly expressed by historians. It appears to have been partly occasioned by king James having taken into his councils the earl of Arran, a nobleman very obnoxious to queen Elizabeth. Sir James Melvil, who was at this time at the Scottish court, mentions their expecting the arrival of secretary Walsingham, "a counsellor," he says, "of worthy qualities, who had great credit with the queen of England." Sir James was sent to welcome him, and to inform him, "That his majesty was very glad of the coming of such a notable personage, who was known to be endued with religion and wisdom, whom he had ever esteemed as his special friend, being assured that his tedious travel in his long voyage (being diseased as he was) tended to more substantial points for the confirmation of the amity between the queen his sister and him, than had been performed at any time before."

Walsingham had then an audience of the Scotch king, and after several other private conferences with him, set out again for England. But during his stay in Scotland he declined having any intercourse with the earl of Arran,
"for he esteemed the said earl," says Melvil, "a scorner of religion, a sower of discord, and a despiser of true and honest men; and therefore he refused to speak with him, or enter into acquaintance; for he was of a contrary nature, religious, true, and a lover of all honest men." Arran, in resentment, did every thing he could to affront Walsingham; but the latter, on his return, made a very advantageous representation to Elizabeth, of the character and abilities of king James. Hume observes, that Elizabeth's chief purpose in employing Walsingham on an embassy "where so little business was to be transacted, was to learn, from a man of so much penetration and discernment, the real character of James. This young prince possessed very good parts, though not accompanied with that vigour and industry which his station required; and as he excelled in general discourse and conversation, Walsingham entertained a higher idea of his talents than he was afterwards found, when real business was transacted, to have fully merited." Lloyd, who imputes universal genius to Walsingham, says, that he could "as well fit the humour of king James with passages out of Xenophon, Thucydides, Plutarch, or Tacitus, as he could that of Henry king of France with Rabelais's conceits, or the Hollander with mechanic discourses."

Sir Francis Walsingham was not only assiduous in the discharge of those important trusts which were immediately committed to him, or were connected with his office as secretary of state, but he was also zealous to promote every public-spirited design, especially what regarded trade and navigation, which the English were at this time extending with great success to all parts of the world. Among others he patronized the celebrated Hakluyt in his studies and discoveries, and also promoted Sir Humphrey Gilbert's voyage for the settling of Newfoundland, by procuring him a sum of money and two ships from the merchants of Bristol.

In 1586, that "the distance between the churches (of Rome and England) should be made wide enough," Anthony Wood informs us that a new divinity-lecture was founded at Oxford by Sir Francis, "a man of great abilities in the schools of policy, an extreme hater of the popes and church of Rome, and no less a favourer to those of the puritan party." In the letters which Sir Francis addressed to the chancellor of the university on this occasion, he
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says, "whereas it is found by good experience, that the learning in popery, and in superstition, whereof our Englishmen of late years trained in the seminaries beyond the sea so greatly glory, and so much hurt her majesty's good subjects, when they come to this realm from thence, hath by no means grown and taken root so deeply in those seminaries as by certain public teachers in those seminaries that read and handle only common places of their false religion, which some call dictates, whereby the English Jesuits, and late made priests beyond sea, though in truth of small or no reading at all themselves, yet make a great shew of learning: I cannot but marvel, and much dislike, that in our universities here at home, as great care is not had for advancement of true religion of God here professed, by some more lectures of divinity to be read, especially the handling the principal parts of our religion, whereby no doubt but that the ministry of the churches of this realm, which should spring from the university, would be not only better to deliver all true doctrine, but also to confute upon every occasion the contrary," &c.—The first lecturer nominated by sir Francis, was the celebrated Dr. John Rainolds (See RAINOLDS, p. 494), but the lecture was only of the temporary kind, and is supposed to have ceased on the founder's death.

In the same year, 1586, he displayed his usual sagacity and vigilance in the management of every thing relative to the detection of Babington's conspiracy against queen Elizabeth; and in October was one of the commissioners appointed to try Mary queen of Scotland. In the course of this trial Mary indirectly charged sir Francis with counterfeiting her letters and cyphers, and with practising both against her life and her son's. Upon this sir Thomas rose up, and protested that his heart was free from all malice against the Scottish queen. "I call God," says he, "to witness, that as a private person I have done nothing unbecoming an honest man; neither in my public condition and quality have I done any thing unworthy of my place. I confess, that out of my great care for the safety of the queen and realm, I have curiously endeavoured to search and sift out all plots and designs against the same. If Ballard (one of the persons concerned in Babington's conspiracy) had offered me his assistance, I should not have refused it; yea, I would have rewarded him for his pains and service. If I have tampered any thing with him, why did
he not discover it to save his life?” With this answer queen Mary said she was satisfied; and she desired sir Francis “not to be angry that she had spoken so freely what she had heard reported, and that he would give no more credit to those that slandered her, than she did to such as accused him.”

Soon after this sir Francis was made chancellor of the duchy of Lancaster. As to his share in baffling the designs of the court of Spain, Welwood, in his “Memoirs,” informs us that Walsingham, by a refined piece of policy, defeated, for a whole year together, the measures that the Spanish monarch had taken for fitting out his armada to invade England. “The vast preparations,” he says, “that were making for a considerable time in Spain, kept all Europe in suspense, and it was not certain against whom they were designed; though it was the general opinion they were to subdue the Netherlands all at once, which Spain was sensible could not be done without a greater force by sea as well as land, than had hitherto been employed for that service. Queen Elizabeth thought fit to be upon her guard, and had some jealousies that she might be aimed at; but how to find it out was the difficulty, which at length Walsingham overcame. He had intelligence from Madrid, that Philip had told his council that he had dispatched an express to Rome with a letter written with his own hand to the pope, acquainting him with the true design of his preparations, and asking his blessing upon it, which for some reasons he would not disclose to them till the return of the courier. The secret being thus lodged with the pope, Walsingham, by means of a Venetian priest retained at Rome as his spy, got a copy of the original letter, which was stolen out of the pope’s cabinet by a gentleman of the bed-chamber, who took the keys out of the pope’s pocket while he slept. And upon this intelligence Walsingham found a way to retard the Spanish invasion for a whole year, by getting the Spanish bills protested at Genoa, which should have supplied them with money to carry on their preparations.” In our article of Thomas Sutton, founder of the Charter-house, we have mentioned that this gentleman was Walsingham’s chief agent in getting these bills protested.

Of the remainder of sir Francis Walsingham's life we have few particulars. It appears, that, in 1589, he entertained queen Elizabeth at his house at Barn Elms, and,
as was usual in all her majesty’s visits, her whole court. Previously to this visit, the queen had taken a lease of the manor of Barn-Elms, which was to commence after the expiration of sir Henry Wyat’s, in 1600. Her interest in this lease she granted by letters patent, bearing date the twenty-first year of her reign, to sir Francis Walsingham and his heirs. Sir Francis, in addition to his other dignities, was a knight of the garter, and recorder of Colchester. He passed his latter days mostly in this retirement at Barnes, and when any of his former gay companions came to see him and told him he was melancholy, he is said to have replied, “No, I am not melancholy; I am serious; and ‘tis fit I should be so. Oh! my friends, while we laugh, all things are serious round about us: God is serious, who excerciseth patience towards us: Christ is serious, who shed his blood for us: the Holy Spirit is serious, in striving against the obstinacy of our hearts: the holy scriptures bring to our ears the most serious things in the world: the holy sacraments represent the most serious and awful matters: the whole creation is serious in serving God and us: all that are in heaven and hell are serious:—how then can we be gay?”

Sir Francis Walsingham died April 6, 1590, at his town house in Seething-lane, so poor, it is said, that his friends were obliged to bury him in St. Paul’s late at night, in the most private manner; in confirmation of which fact, no certificate of his funeral appears to have been entered at the Heralds’ college, as was usual when any person of consequence was interred in a manner suitable to his rank. How he became so poor must now be a matter of conjecture. In the early part of his public life we have seen that he expended his own fortune in the service of his country, and what he gained by his official employments was not, probably, more than sufficient to keep up his rank.

His only surviving daughter had the singular lot of being wife to three of the most accomplished men of the age, sir Philip Sidney, the earl of Essex, and the earl of Clare- ricard. She died at Barn-Elms, June 19, 1602, and was buried the next night privately, near her husband in St. Paul’s cathedral.

Sir Francis Walsingham was a puritan in his religious principles, and at first a favourer of them in some matters of discipline. To them he offered, in 1583, in the queen’s name, that provided they would conform in other points,
the three ceremonies of kneeling at the communion, wearing the surplice, and the cross in baptism, should be expunged out of the Common-prayer. But they replying to these concessions in the language of Moses, that "they would not leave so much as a hoof behind," meaning, that they would have the church-liturgy wholly laid aside, and not be obliged to the performance of any office in it; so unexpected an answer lost them in a great measure Walsingham’s affection. His general character has been thus summed up, from various authorities: "He was undoubtedly one of the most refined politicians, and most penetrating statesmen, that ever any age produced. He had an admirable talent both in discovering and managing the secret recesses of human nature: he had his spies in most courts of Christendom, and allowed them a liberal maintenance; for his grand maxim was, that "knowledge is never too dear." He spent his whole time and faculties in the service of the queen and her kingdoms; on which account her majesty was heard to say that "in diligence and sagacity he exceeded her expectation." He is thought (but this, we trust, is unfounded) to have had a principal hand in laying the foundation of the wars in France and Flanders; and is said, upon his return from his embassy in France, when the queen expressed her apprehension of the Spanish designs against that kingdom, to have answered, "Madam, be content, and fear not. The Spaniard hath a great appetite, and an excellent digestion. But I have fitted him with a bone for these twenty years, that your majesty shall have no cause to dread him, provided, that if the fire chance to slack which I have kindled, you will be ruled by me, and cast in some of your fuel, which will revive the flame." He would cherish a plot some years together, admitting the conspirators to his own, and even the queen's presence, very familiarly; but took care to have them carefully watched. His spies constantly attended on particular men for three years together; and lest they should not keep the secret, he dispatched them into foreign parts, taking in new ones in their room. His training of Parry, who designed the murder of the queen; the admitting of him, under the pretence of discovering the plot, to her majesty's presence; and then letting him go where he would, only on the security of a centinel set over him, was an instance of
reach and hazard beyond common apprehension. The queen of Scots' letters were all carried to him by her own servant, whom she trusted, and were decryphered for him by one Philips, and sealed up again by one Gregory; so that neither that queen, nor any of her correspondents ever perceived either the seals defaced, or letters delayed. *Vide et taceo,* was his saying, before it was his mistress's motto. He served himself of the court factions as the queen did, neither advancing the one, nor depressing the other. He was familiar with Cecil, allied to Leicester, and an oracle to Radcliffe earl of Sussex. His conversation was insinuating, and yet reserved. He saw every man, and none saw him. "His spirit," says Lloyd, "was as public as his parts; yet as debonnaire as he was prudent, and as obliging to the softer but predominant parts of the world, as he was serviceable to the more severe; and no less dextrous to work on humours than to convince reason. He would say, he must observe the joints and flexures of affairs; and so could do more with a story, than others could with an harangue. He always surprized business, and preferred motions in the heat of other diversions; and if he must debate it, he would hear all, and with the advantage of foregoing speeches, that either cautioned or confirmed his resolutions, he carried all before him in conclusion, without reply. To him men's faces spake as much as their tongues, and their countenances were indexes of their hearts. He would so beset men with questions, and draw them on, that they discovered themselves whether they answered or were silent. He maintained fifty-three agents and eighteen spics in foreign courts; and for two pistoles an order had all the private papers in Europe. Few letters escaped his hands; and he could read their contents without touching the seals. Religion was the interest of his country, in his judgment, and of his soul; therefore he maintained it as sincerely as he lived it. It had his head, his purse, and his heart. He laid the great foundation of the protestant constitution as to its policy, and the main plot against the popish as to its ruin."

In "Cottoni Posthuma, or divers and choice pieces of sir Robert Cotton," &c. is a short article entitled "Sir Francis Walsingham's anatomising of Honesty, Ambition, and Fortitude," but the book ascribed to him, entitled "Arcana Aulica; or, Walsyngham's Manual, or prudential Maxims,"
which has been printed several times, is of more doubtful authority. 1

WALSINGHAM (THOMAS, or THOMAS OF), one of the best English historians of the fifteenth century, was a native of Norfolk, a Benedictine of St. Albans, and historiographer royal, about 1440, in the reign of Henry VI. He compiled two historical works of considerable length, the one "A History of England," beginning at the 57th Henry III. the year 1273, and concluding with the funeral of Henry V. and the appointment of Humphrey duke of Gloucester to the regency of England. His other work is entitled "Ypodigma Neustria," a sort of history of Normandy, anciently called Neustria, interspersed with the affairs of England from the beginning of the tenth century to 1419. In the dedication of this work, which, with the other, was published by archbishop Parker in 1574, fol. he tells Henry V. that when he reflected on the cunning intrigues, frauds, and breaches of treaties in his enemies the French, he was tormented with fears that they would deceive him: and had composed that work, which contained many examples of their perfidy, to put him upon his guard. Walsingham himself allows that his style is rude and unpolished, and he relates many ridiculous stories of visions, miracles, and portents, but all this was the credulity of the age. In what belongs to himself he is more to be praised: his narrative is far more full, circumstantial, and satisfactory, than that of the other annalists of those times, and contains many things no where else to be found. 2

WALSTEIN (ALBERT), duke of Fridland, a celebrated German commander, was born in 1534, and descended of a noble and ancient Bohemian family. His education appears to have been irregular. At first he had no inclination for study, but later in life he applied himself to astronomy and politics, at Padua. After his return to his own country, he married, but being soon left a widower, he went to the siege of Gradisca, in Friuli, and offered his services to the archduke Ferdinand, against the Venetians. When the troubles broke out in Bohemia, he offered himself to the emperor, with an army of thirty thousand men, on condition of being their general. The emperor having

2 Nicolson's Hist. Library.—Henry's Hist. of Great Britain.
consented, Walstein marched at the head of this army, and reduced the diocese of Halberstadt and the bishopric of Halle; he ravaged also the territories of Magdeburgh and Anhalt; defeated Mansfeldt in two battles; retook all Silesia; vanquished the marquis d’Urlach; conquered the archbishopric of Bremen and Holsace, and made himself master of all the country between the ocean, the Baltic sea, and the Elbe; leaving only Gluckstadt to the king of Denmark, whom he also drove from Pomerania, where he had made a descent. After the treaty of Lubec, the emperor gave him the titles and spoils of the duke of Mecklenburgh, who had rebelled; but Walstein published an edict about that time, ordering the restitution of ecclesiastical property in the territories just given him; and the protestants, being alarmed, called in Gustavus Adolphus, king of Sweden, to their assistance. This step so intimidated the emperor, that he permitted Walstein to be removed, and sent only Tilly against Gustavus. Tilly having been defeated at Leipsic by the Swedes, the conqueror rushed into Germany like a torrent, which obliged the emperor to recall Walstein, whom he appointed generalissimo. Walstein accordingly entered the lists with the Swedish monarch; defeated him, and was defeated in his turn; took from him almost the whole of Bohemia, by the capture of Prague, and fought with various success till the bloody battle of Lutzen, November 16, 1632, which Walstein lost, though Gustavus Adolphus was killed at the commencement of the action. Walstein, notwithstanding this defeat, finding himself delivered from so formidable a prince, was suspected of aiming at independence; and these suspicions being increased by his refusing to submit to the court of Vienna in any of his enterprises, the emperor degraded him, and gave the command to Galas. Walstein, alarmed at this, made the officers of his army take an oath of fidelity to him at Pilsen, January 12, 1634, and retired to Egra, a strong city on the frontiers of Bohemia and Saxony; but Gordon, a Scotchman, lieutenant-colonel and governor of Egra, flattered by the hopes of great preferment, conspired against him with Butler, an Irishman, to whom Walstein had given a regiment of dragoons, and Lasci, a Scotchman, captain of his guards. These three, who are said to have been instigated to this crime by the court of Vienna, murdered him in his chamber, February 15, 1634. He was, at that time, fifty years old. The family of Walstein
is distinguished in Germany, and has produced several other great men. 1

WALTON (BRIAN), a learned English bishop, and editor of the celebrated Polyglott Bible, was born at Cleaveland in the North Riding of Yorkshire, in 1600. He was admitted sizar of Magdalen college, Cambridge, under Mr. John Gooch, but in 1618 removed to Peter-House college, where he took a master of arts degree in 1623. About that time, or before, he taught a school, and served as a curate in Suffolk, whence he removed to London, and lived for a little time as assistant or curate to Mr. Stock, rector of All-hallows in Bread-street. After the death of Mr. Stock, he became rector of St. Martin's Orgar in London, and of Sandon in Essex; to the latter of which he was admitted in January 1635, and the same day to St. Giles's-in-the-Fields, which he quitted soon after. The way to preferment lay pretty open then to a man of his qualities; for, he had not only uncommon learning, which was more regarded then than it had been of late years, but he was also exceedingly zealous for the church and king. In 1639, he commenced doctor of divinity; at which time he was prebendary of St. Paul's and chaplain to the king. He possessed also another branch of knowledge, which made him very acceptable to the clergy: he was well versed in the laws of the land, especially those which relate to the patrimony and liberties of the church. During the controversy between the clergy and inhabitants of the city of London, about the tithes of rent, he was very industrious and active in behalf of the former; and upon that occasion made so exact and learned a collection of customs, prescriptions, laws, orders, proclamations, and compositions, for many hundred years together, relating to that matter, (an abstract of which was afterwards published,) that the judge declared, "there could be no dealing with the London ministers if Mr. Walton pleaded for them." Such qualities, however, could only render him peculiarly obnoxious to the republican party, and accordingly, when they had assumed the superiority, he was summoned by the House of Commons as a delinquent; was sequestered from his living of St. Martin's Orgar, plundered, and forced to fly; but whether he went to Oxford directly, or to his other living of Sandon in Essex, does not appear. It is, however, certain that

1 Moreri.—Dict. Hist.
he was most cruelly treated at that living likewise, being grievously harassed there; and once, when he was sought for by a party of horse, was forced to shelter himself in a broom-field. The manner of his being sequestered from this living is a curious specimen of the principles of those who were to restore the golden age of political justice. Sir Henry Mildmay and Mr. Ashe, members of parliament, first themselves drew up articles against him, though no way concerned in the parish, and then sent them to Sandon to be witnessed and subscribed. Thus dispossessed of both his livings, he betook himself for refuge to Oxford, as according to Lloyd, he would otherwise have been murdered.

On August 12, 1645, he was incorporated in the university of Oxford. Here it was that he formed the noble scheme of publishing the Polyglott Bible; and, upon the decline of the king's cause, he retired to the house of Dr. William Fuller, his father-in-law, in London, where, though frequently disturbed by the prevailing powers, he lived to complete it. The "Biblia Polyglotta" was published at London in 1657, in 6 vols. folio; wherein the sacred text was, by his singular care and oversight, printed, not only in the vulgar Latin, but also in the Hebrew, Syriac, Chaldee, Samaritan, Arabic, Æthiopic, Persic, and Greek, languages; each having its peculiar Latin translation joined therewith, and an apparatus fitted to each for the better understanding of those tongues. In this great work, so far as related to the correcting of it at the press, and the collating of copies, he had the assistance of several learned persons; the chief of whom was Mr. Edmund Castell, afterwards professor of Arabic at Cambridge. Among his other assistants were Mr. Samuel Clarke of Merton college, and Mr. Thomas Hyde of Queen's college, Oxford: he had also some help from Mr. Whelock, Mr. Thorndike, Mr. Edward Pocock, Mr. Thomas Greaves, &c. Towards printing the work, he had contributions of money from many noble persons and gentlemen, which were put into the hands of Sir William Humble, treasurer for the said work. The Prolegomena and Appendix to it were attacked in 1659, by Dr. John Owen, in "Considerations," &c. who was answered the same year by Dr. Walton, in a piece under the title of "The Considerator considered: or, a brief View of certain Considerations upon the Biblia Vol. XXXI."
Polyglotta, the Prolegomena, and Appendix. Wherein, among other things, the certainty, integrity, and the divine authority, of the original text is defended against the consequences of Atheists, Papists, Anti-Scripturists, &c. inferred from the various readings and novelty of the Hebrew points, by the author of the said Considerations; the Biblia Polyglotta and translations therein exhibited, with the various readings, prolegomena, and appendix, vindicated from his aspersions and calumnies; and the questions about the punctuation of the Hebrew text, the various readings, and the ancient Hebrew character, briefly handled," 8vo. These prolegomena, which have always been admired, and afford indeed the principal monument of his learning, consist of sixteen parts: 1. Of the nature, origin, division, number, changes, and use of languages. 2. Of letters, or characters, their wonderful use, origin and first invention, and their diversity in the chief languages. 3. Of the Hebrew tongue, its antiquity, preservation, change, excellency, and use, ancient characters, vowel points, and accents. 4. Of the principal editions of the Bible. 5. Of the translations of the Bible. 6. Of the various readings in the Holy Scripture. 7. Of the integrity and authority of the original texts. 8. Of the Masora, Keri, and Ketib, various readings of the Eastern and Western Jews, Ben Ascher, and Ben Napthali, and of the Cabala. 9. Of the Septuagint, and other Greek translations. 10. Of the Latin Vulgate. 11. Of the Samaritan Pentateuch, and the versions of the same. 12. Of the Chaldee language, and versions. 13. Of the Syriac tongue, and versions. 14. Of the Arabic language and versions. 15. Of the Ethiopic tongue and versions; and, 16. Of the Persian language and versions. As these instructive prolegomena were highly valued by scholars on the continent, they were reprinted at Zurich in 1573, fol. by Heidegger, with Drusius's collection of Hebrew proverbs; and about 1777 Dr. Dathe printed an edition at Leipsic in 8vo, with a preface containing many judicious and learned remarks on several of Dr. Walton's opinions.

Nine languages, as we have observed, are used in this Polyglott, yet there is no one book in the whole Bible printed in so many. In the New Testament, the four evangelists are in six languages; the other books only in five; and those of Judith and the Maccabees only in three.
The Septuagint version is printed from the edition at Rome in 1587. The Latin is the Vulgate of Clement VIII. But for these and many other particulars of the history and progress of this work, so great an honour to the English press, we must refer to Dr. Clark’s Bibliographical Dictionary, and that invaluable fund of information, Mr. Nichols’s Literary Anecdotes. The alterations in the preface to the Polyglott, in which the compliments to Cromwell are omitted or altered so as to suit Charles II. have been long the topic of curious discussion, which has had the effect to give a factitious value to the copies that happen to have the preface unaltered. This was a few years ago in some measure destroyed by Mr. Lunn, the bookseller, who printed a fac simile of the republican preface, as it has been called, which may be added by the possessors of the royal copies.

After the restoration, Dr. Walton had the honour to present the Polyglott Bible to Charles II., who made him chaplain in ordinary, and soon after promoted him to the bishopric of Chester. In September 1661, he went to take possession of his see; and was met upon the road, and received with such a concourse of gentry, clergy, militia both of the city and county, and with such acclamations of thousands of the people, as had never been known upon any such occasion. This was on the 10th of September, and on the 11th he was installed with much ceremony; “a day,” says Wood, “not to be forgotten by all the true sons of the Church of England, though cursed then in private by the most rascally faction and crop-eared whelps of those parts, who did their endeavours to make it a May-game and a piece of foppery.” This glory, however, which attended bishop Walton, though it seems to have been great, was yet short-lived; for, returning to London, he died at his house in Aldersgate-street, Nov. the 29th following, and was interred in St. Paul’s cathedral, where a monument with a Latin inscription was erected to his memory, of which a broken stone now only remains, with a few words of the inscription, in the vault of St. Faith’s under St. Paul’s. Dr. Walton was twice married. His first wife was Anne, of the Claxton family of Suffolk. She died May 25, 1640, aged forty-three, and was buried in the chancel of Sundon church, where a handsome monument was erected to her memory. His second wife was Jane, daughter to the celebrated Dr. Fuller, vicar of St. Giles’s Cripplegate. Dr. Walton had published at London,
in 1655, "Introductio ad lectionem Linguarum Orientalium," in 8vo. ¹

WALTON (GEORGE), a gallant naval officer, memorable for the brevity of his dispatches, appears to have been of obscure origin, nor is any thing known of his history until his appointment, in 1692, to be first lieutenant of the Devonshire, an eighty-gun ship. From this time we have only accounts of his removals from one ship to another, without any opportunity of particularly displaying his courage, until 1718, when he commanded the Canterbury of sixty guns, and was sent under the command of Sir George Byng to the Mediterranean. On the 11th of August, the British fleet, then off Sicily, which had during the preceding day and night, been in pursuit of the Spaniards, having come up so close to them as to render an engagement unavoidable, the marquis de Mari, one of their rear admirals, separated from the body of the fleet, and ran in for the Sicilian shore, with six ships of war, and all the gallies, store-ships, bomb-ketches, and fire-ships. Captain Walton was immediately detached after them with six ships of the line, by the commander-in-chief, who himself pursued the remainder, and soon began the attack, the issue of which was, that he captured four Spanish ships of war, one of them mounting sixty guns, commanded by rear admiral Mari himself, one of fifty-four, one of forty, and one of twenty-four guns, with a bomb-vessel and a ship laden with arms; and burnt one ship of war mounting fifty-four guns, two of forty, and one of thirty, a fire-ship, and a bomb-ketch. It may admit of some dispute, whether this brave officer derived a greater degree of popular favour from the gallantry of his conduct, or the very singular account he rendered of it to his commander-in-chief, and to the world. The whole of his dispatches were comprised in the following laconic note:

"Sir, Canterbury, off Syracuse, Aug. 16, 1718.

"We have taken and destroyed all the Spanish ships and vessels that were upon the coast, the number as per margin. I am, &c.

GEORGE WALTON."

His behaviour on this occasion procured him the honour of knighthood immediately on his return. He afterwards rose by the usual gradations to the rank of admiral of the blue, and was employed in various expeditions, but with-

out having any opportunity of acquiring additional distinction. In 1735 he retired altogether from active service on a pension of 600£ a year, and died in 1740. 1

WALTON (ISAAC, or, as he used to write it, IZAAK), a celebrated writer on the art of angling, and the author of some valuable lives, was born at Stafford in August 1593. His first settlement in London, as a shopkeeper, was in the Royal Burse in Cornhill, built by Sir T. Gresham, and finished in 1567. In this situation he could scarcely be said to have had elbow-room; for, the shops over the Burse were but seven feet and a half long, and five wide; yet he carried on his trade till some time before 1624, when he dwelt on the north side of Fleet-street, in a house two doors west of the end of Chancery-lane, and abutting on a message known by the sign of the Harrow; by which sign the old timber-house at the south-west corner of Chancery-lane, in Fleet-street, till within these few years, was known. A citizen of this age would almost as much disdain to admit of a tenant for half his shop, as a knight would to ride double; though the brethren of one of the most ancient orders of the world were so little above this practice, that their common seal was the device of two riding one horse. He married probably about 1632; for in that year he lived in a house in Chancery-lane, a few doors higher up on the left hand than the former, and described by the occupation of a sempster or milliner. The former of these might be his own proper trade; and the latter, as being a feminine occupation, might be carried on by his wife: she, it appears, was Anne, the daughter of Mr. Thomas Ken, of Furnival’s inn, and sister of Thomas, afterwards Dr. Ken, bishop of Bath and Wells. About 1643 he left London, and, with a fortune very far short of what would now be called a competency, seems to have retired altogether from business. While he continued in London, his favourite recreation was angling, in which he was the greatest proficient of his time; and, indeed, so great were his skill and experience in that art, that there is scarcely any writer on the subject since his time who has not made the rules and practice of Walton his very foundation. It is, therefore, with the greatest propriety that Langbaine calls him “the common father of all anglers.” The river that he seems mostly to have frequented

for this purpose was the Lea, which has it source above Ware in Hertfordshire, and falls into the Thames a little below Blackwall; unless we will suppose that the vicinity of the New River to the place of his habitation might sometimes tempt him out with his friends, honest Nat. and R. Roe, whose loss he so pathetically mentions, to spend an afternoon there. In 1662 he was by death deprived of the solace and comfort of a good wife, as appears by a monumental inscription in the cathedral church of Worcester.

Living, while in London, in the parish of St. Dunstan in the West, of which Dr. John Donne, dean of St. Paul's, was vicar, he became of course a frequent hearer of that excellent preacher, and at length, as he himself expresses it, his convert. Upon his decease, in 1631, Sir H. Wotton requested Walton to collect materials for a life of the doctor, which Sir Henry had undertaken to write; but, Sir Henry dying before he had completed the life, Walton undertook it himself; and in 1640 finished and published it, with a collection of the doctor's sermons, in folio. Sir H. Wotton dying in 1639, Walton was importuned by King to undertake the writing of his life also; and it was finished about 1644. The precepts of angling, that is, the rules and directions for taking fish with a hook and line, till Walton's time, having hardly ever been reduced to writing, were propagated from age to age chiefly by tradition; but Walton, whose benevolent and communicative temper appears in almost every line of his writings, unwilling to conceal from the world those assistances which his long practice and experience enabled him, perhaps the best of any man of his time, to give, in 1653 published in a very elegant manner his "Complete Angler, or Contemplative Man's Recreation," in small 12mo, adorned with exquisite cuts of most of the fish mentioned in it. The artist who engraved them has been so modest as to conceal his name; but there is great reason to suppose they are the work of Lombart, who is mentioned in the "Sculptura" of Mr. Evelyn; and also that the plates were of steel. "The Complete Angler" came into the world attended with encomiastic verses by several writers of that day. What reception in general the book met with may be naturally inferred from the dates of the subsequent editions; the second came abroad in 1655; the third in 1664; the fourth in 1668, and the fifth and last in 1676. Sir John Hawkins
had traced the several variations which the author from
time to time made in these subsequent editions, as well by
adding new facts and discoveries as by enlarging on the
more entertaining parts of the dialogue. The third and
fourth editions of his book have several entire new chap-
ters; and the fifth, the last of the editions published in his
life-time, contains no less than eight chapters more than
the first, and twenty pages more than the fourth. Not
having the advantage of a learned education, it may seem
unaccountable that Walton so frequently cites authors that
have written only in Latin, as Gesner, Cardan, Aldrovan-
dius, Rondeletius, and even Albertus Magnus; but it may
be observed, that the voluminous history of animals, of
which the first of these was author, is in effect translated
into English by Mr. Edward Topsel, a learned divine,
chaplain, as it seems, in the church of St. Botolph, Al-
dersgate, to Dr. Neile, dean of Westminster: the transla-
tion was published in 1658, and, containing in it number-
less particulars concerning frogs, serpents, caterpillars, and
other animals, though not of fish, extracted from the other
writers above-named, and others, with their names to the
respective facts, it furnished Walton with a great variety
of intelligence, of which in the later editions of his book he
has carefully availed himself: it was therefore through the
medium of this translation alone that he was enabled to
cite the other authors mentioned above; vouching the au-
thority of the original writers, as he elsewhere does sir
Francis Bacon, whenever occasion occurs to mention his
natural history, or any other of his works. Pliny was
translated to his hand by Dr. Philemon Holland; as were
also Janus Dubravius "de Piscinis & Piscium natura," and
Lebault's "Maison Rustique," so often referred to by him
in the course of his work. Nor did the reputation of "The
Complete Angler" subsist only in the opinions of those for
whose use it was more peculiarly calculated; but even the
learned, either from the known character of the author, or
those internal evidences of judgment and veracity contained
in it, considered it as a work of merit, and for various pur-
poses referred to its authority. Dr. Thomas Fuller, in his
"Worthies," whenever he has occasion to speak of fish,
uses his very words. Dr. Plot, in his "History of Staffor-
shire," has, on the authority of our author, related two of the
instances of the voracity of the pike, and confirmed them
by two other signal ones, that had then lately fallen out in
that county. These are testimonies in favour of Walton's authority in matters respecting fish and fishing; and it will hardly be thought a diminution of that of Fuller to say, that he was acquainted with, and a friend of, the person whom he thus implicitly commends. About two years after the restoration, Walton wrote the life of Mr. Richard Hooker, author of the "Ecclesiastical Polity:" he was enjoined to undertake this work by his friend Dr. Gilbert Sheldon, afterwards archbishop of Canterbury, who, by the way, was an angler. Bishop King, in a letter to the author, says of this life, "I have often seen Mr. Hooker with my father, who was afterwards bishop of London, from whom, and others at that time, I have heard of the most material passages which you relate in the history of his life." Sir William Dugdale, speaking of the three posthumous books of the "Ecclesiastical Polity," refers the reader "to that seasonable historical discourse lately compiled and published, with great judgment and integrity, by that much-deserving person Mr. Isaac Walton."

The life of Mr. George Herbert, as it stands the fourth and last in the volume in which that and the three former are collected, seems to have been written the next after Hooker's: it was first published in 1670. Walton professes himself to have been a stranger to the person of Herbert; and though he assures us his life of him was a free-will offering, it abounds with curious information, and is no way inferior to any of the former. Two of these lives, viz. those of Hooker and Herbert, we are told, were written under the root of Walton's good friend and patron Dr. George Morley, bishop of Winchester; which seems to agree with Wood's account, that, "after his quitting London, he lived mostly in the families of the eminent clergy of that time;" and none who consider the inoffensiveness of his manners and the pains he took in celebrating the lives and actions of good men, can doubt his being much beloved by them.

In 1670, these lives were collected and published in octavo, with a dedication to the above bishop of Winchester, and a preface, containing the motives for writing them; this preface is followed by a copy of verses, by his intimate friend and adopted son, Charles Cotton, of Beresford in Staffordshire, esq. the author of the second part of the "Complete Angler." The "Complete Angler" having, in the space of twenty-three years, gone through four
editions, Walton, in 1676, and in the eighty-third year of his age, was preparing a fifth, with additions, for the press; when Cotton wrote a second part of that work. Cotton submitted the manuscript to Walton’s perusal, who returned it with his approbation, and a few marginal strictures; and in that year they were published together. Cotton’s book had the title of “The Complete Angler; being instructions how to angle for a trout or grayling, in a clear stream, Part II.” and it has ever since been received as a second part of Walton’s book. In the title-page is a cipher, composed of the initial letters of both their names; which cipher, Cotton tells us, he had caused to be cut in stone, and set up over a fishing-house that he had erected near his dwelling, on the bank of the little river Dove, which divides the counties of Stafford and Derby.

Cotton’s book is a judicious supplement to Walton’s; for, it must not be concealed, that Walton, though he was so expert an angler, knew but little of fly-fishing; and indeed he is so ingenuous as to confess, that the greater part of what he has said on that subject was communicated to him by Mr. Thomas Barker, and not the result of his own experience *. And of Cotton it must be said, that, living in a country where fly-fishing was, and is, almost the only practice, he had not only the means of acquiring, but actually possessed, more skill in the art, as also in the method of making flies, than most men of his time. His book is in fact a continuation of Walton’s, not only as it teaches at large that branch of the art of angling which Walton had but slightly treated on, but as it takes up Venator, Walton’s piscatory discipline, just where his master had left him.

Walton was now in his eighty-third year, an age, which, to use his own words, “might have procured him a writ of ease †, and secured him from all farther trouble in that

* This Mr. Barker was a good-humoured gossiping old man, and seems to have been a cook; for he says, “he had been admitted into the most ambassadors’ kitchens that had come to England for forty years, and drest fish for them;” for which he says, “he was duly paid by the Lord Protector.” He spent a great deal of time, and, it seems, money too, in fishing; and, in the latter part of his life, dwelt in an alms-house near the Gatehouse, at Westminster. A few years after the first publication of Walton’s book, viz. in 1639, he published a book, entitled “Barker’s Delight, or the Art of Angling.” And, for that singular vein of humour that runs through it, a most diverting book it is.

† A discharge from the office of a judge, or the state and degree of a sergeant at law. Dugdale, Orig. Jurid. p. 139.
kind;” when he undertook to write the life of bishop Sanderson, which was published, together with several of the bishop’s pieces, and a sermon of Hooker’s, 1677, in 8vo. It was not till long after that period when the faculties of men begin to decline, that Walton undertook to write this life; yet, far from being deficient in any of those excellences that distinguish the former lives, it abounds with the evidences of a vigorous imagination, a sound judgment, and a memory unimpaired; and for the nervous sentiments and pious simplicity displayed in it, let the concluding paragraph, pointed out by Dr. Samuel Johnson, be considered as a specimen: “Thus this pattern of meekness and primitive innocence, changed this for a better life. It is now too late to wish that mine may be like his, for I am in the eighty-fifth year of my age, and God knows it hath not; but I most humbly beseech Almighty God that my death may: and I do earnestly beg, that, if any reader shall receive any satisfaction from this very plain and as true relation, he will be so charitable as to say, Amen!” Such were the persons, whose virtues Walton was laudably employed in celebrating; and it is observable, that not only these, but the rest of Walton’s friends *, were eminent royalists; and that he himself was in great repute for his attachment to the royal cause will appear by a relation which sir John Hawkins has quoted from Ashmole’s “History of the Garter.”

Besides the works of Walton above-mentioned, there are extant, of his writing, verses on the death of Dr. Donne, beginning, “Our Donne is dead;” verses to his reverend friend the author of the “Synagogue,” printed together with Herbert’s “Temple;” verses before Alexander Brome’s “Poems,” 1646, and before Cartwright’s “Plays and Poems,” 1651. He wrote also the lines under an engraving of Dr. Donne, before his “Poems,” 1635.

Dr. Henry King, bishop of Chichester, in a letter to Walton, dated in Nov. 1664, says, that he had done much for sir Henry Savile, his contemporary and familiar friend; which fact connects very well with what the late Mr. Des Maizeaux, some years since, related to Mr. Oldys, that

* In the number of his intimate friends, we find Abp. Usher, Abp. Sheldon, Bp. Morton, Bp. King, Bp. Barlow, Dr. Fuller, Dr. Price, Dr. Woodford, Dr. Peatly, Dr. Holdsworth, sir Edwin Sandys, sir Edward Bysh, Mr. Craumer, Dr. Hammond, Mr. Chillingworth, Michael Drayton, and that celebrated scholar and critic Mr. John Hales of Eton.
there were then several letters of Walton extant, in the Ashmolean Museum, relating to a life of sir Henry Savile, which Walton had entertained thoughts of writing. He also undertook to collect materials for a life of Hales. Mr. Anthony Farringdon, minister of St. Mary Magdalen, Milk-street, London, had begun to write the life of this memorable person, but, dying before he had completed it, his papers were sent to Walton, with a request from Mr. Fulman, who had proposed to himself to continue and finish it, that Walton would furnish him with such information as was to his purpose. Fulman did not live to complete his design; but a life of Mr. Hales, from other materials, was compiled by the late Mr. Des Maizeaux, and published by him in 1719, as a specimen of a new "Biographical Dictionary." In 1683, when he was ninety years old, Walton published "Thealma and Clearchus, a pastoral history, in smooth and easy verse, written long since by John Chalkhil, esq. an acquaintance and friend of Edmund Spenser!" to this poem he wrote a preface, containing a very amiable character of the author. He lived but a very little time after the publication of this poem; for, as Wood says, he ended his days on the 15th of Dec. 1683, in the great frost, at Winchester, in the house of Dr. William Hawkins, a prebendary of the church there, where he lies buried.

In the cathedral of Winchester, on a large black flat marble stone, is an inscription to his memory, the poetry of which has very little to recommend it. Of the various editions of Walton's Angler, and other works on the same subject, an accurate catalogue is given in the British Bibliographer, vol. II. Of his "Lives" a much improved edition was published by Dr. Zouch in 1796, 4to, reprinted since in 8vo. The life of Walton followed in the preceding sketch, is principally that by sir John Hawkins, in his edition of the Angler. Dr. Zouch's is perhaps more elegant, but has few additional facts.  

WANDESFORDE, (CHRISTOPHER, VISCOUNT CASTLECOMER), an upright statesman, was the son and heir of sir George Wandesforde, knight, of Kirklington, in Yorkshire, and was born at Bishop Burton, in the East Riding of that county, in Sept. 1592. His family was very ancient and honourable, the pedigree beginning with Geoffrey de Musters, of Kirklington, in the reign of Henry II. He
was taught by his virtuous mother the rudiments of the English tongue, and of the Christian religion, and sent, as soon as it was proper, to the free-school of Wells, and thence instructed in due course in the Latin and Greek languages. About the age of fifteen he was judged fit for the university, and admitted of Clare-hall, Cambridge, under the tuition of Dr. Milner. Here, it is supposed, his acquaintance commenced with Mr. Wentworth, afterwards earl of Strafford, which grew into the strictest friendship and fraternal affection. Mr. Wandesforde is said to have made great progress at college in the arts and sciences, and the knowledge of things natural, moral, and divine; but applied himself closely at the same time to the study of the classics, and particularly to oratory, as appears from his subsequent speeches in parliament. At the age of nineteen he was called from the university by his father's death, to a scene of important business, the weighty regulation of family affairs, with an estate heavily involved; his necessary attention to which prevented him from pursuing the studies preparatory to the church, which he had originally chosen as a profession, and now relinquished.

After this, a general acquaintance with the laws of his country seems to have been his leading acquirement, and hence, when he became a representative in parliament, he was nominated one of the eight chief managers in the impeachment of the duke of Buckingham. The account of Mr. Wandesforde's share in that transaction, as given by Rushworth, is much to the credit of his moderation and prudence. In the new parliament, which met March 17, 1628, he made a conspicuous figure, and acted a truly constitutional part, supporting the privileges of the people when attacked, and when these were secured by a confirmation of the petition of right, adhering to his sovereign. About 1633, it was proposed by Charles I. to send Mr. Wandesforde ambassador to Spain; but this honour was declined, from his not wishing to engage in any public employment. Soon after, however, when his friend lord Wentworth was fixed on to go as lord-deputy to Ireland, Mr. Wandesforde was persuaded to accompany him as master of the rolls, from motives of personal regard. He arrived at Dublin in July 1633, where he built a new office of the rolls at his own cost. In 1636 he was made one of the lords justices of Ireland, in the absence of lord Wentworth, and knighted. Retiring to his seat at Kil-
dare, he completed his book of "Instructions to his Son," which bears date Oct. 5, 1636. He soon after sold Kildare to lord Wentworth, and purchased the estate of Castlecomer, where he established a manufactory for cottons, and founded a colliery. In 1640 he was appointed lord-deputy in the place of lord Strafford, and gave such satisfaction to the king by his conduct in that high station, that he was created baron Mowbray and Musters, and viscount Castlecomer. On the receipt of the patent, however, he exclaimed, "Is it a fit time for a faithful subject to appear higher than usual, when his king, the fountain of honours, is likely to be reduced lower than ever?" He therefore ordered the patent to be concealed, and his grandson was the first who assumed its privileges.

His lordship died Dec. 3, 1640, and his loss was universally lamented, says Lodge, being a man of great prudence, moderation, integrity, and virtue. Lord Strafford, on hearing of his death, is said to have uttered the following apostrophe: "I attest the eternal God, that the death of my cousin Wandesforde more affects me than the prospect of my own; for in him is lost the richest magazine of learning, wisdom, and piety, that these times could boast."

His lordship was reported by his daughter to have read over the whole Bible yearly, and to have made "great remarks upon it." These remarks, with other "Collections in Divinity," are said to be lost, and so it was for some time surmised, were his valuable "Instructions to his Son," an excellent manual of piety and wisdom, till a duplicate copy was discovered which had been privately transcribed, and from which the work was printed under the care of the author's great-great-grandson, Thomas Comber, LL. D. in 1777, 12mo, with a second volume in 1778, containing memoirs of the life and death of lord-deputy Wandesforde.¹

WANLEY (Humphrey), a literary antiquary of great learning and accuracy, was the son of the rev. Nathanael Wanley, some time vicar of Trinity-church in Coventry. This Nathanael Wanley was born at Leicester in 1633, and died in 1680. Besides the vicarage of Trinity-church, it is probable that he had another in Leicestershire, from the following title-page, "Vox Dei, or the great duty of self-reflection upon a man's own ways, by N. Wanley,

¹ Memoirs by Dr. Comber.—Park's edition of the Royal and Noble Authors.
M. A. and minister of the gospel at Beeby in Leicestershire," London, 1658. He was of Trinity-college, Oxford, B. A. 1653, M. A. 1657, but is not mentioned by Wood. The work which now preserves his name is his "Wonders of the Little World," 1678, fol. a work to be classed with Clark's "Examples," 2 vols. fol. or Turner's "Remarkable Providences," containing a vast assemblage of remarkable anecdotes, &c. many of which keep credulity on the stretch. As these were collected by Mr. Wanley from a number of old books, little known, or read, it is not improbable that such researches imparted to his son that taste for bibliographical studies which occupied his whole life. At least it is certain that Humphrey, (who was born at Coventry, March 21, 1671-2, and was bred first a limner, and afterwards some other trade), employed all his leisure time, at a very early period, in reading old books and old MSS. and copying the various hands, by which he acquired an uncommon faculty in verifying dates. Dr. Lloyd, then bishop of Lichfield and Coventry, sent him to Edmund-hall, Oxford, of which Dr. Mill was then principal, whom he greatly assisted in his collations of the New Testament. Hearne says, that during his stay in this hall, he attended but one lecture, which was in logic, which he swore he could not comprehend. Dr. Charlett, master of University-college, hearing of Wanley's attention to matters of antiquity, induced him to remove to his own college, which he soon did, residing at the master's lodgings, who, says Hearne, "employed him in writing trivial things, so that he got no true learning." He certainly acquired the learned languages, however, although it does not appear that he attended much to the usual course of academic studies, or was ambitious of academic honours, as his name does not appear in the list of graduates. By Dr. Charlett's means he was appointed an under-keeper of the Bodleian library, where he assisted in drawing up the indexes to the catalogue of MSS. the Latin preface to which he also wrote. Upon leaving Oxford, he removed to London, and became secretary to the society for propagating Christian knowledge; and at Dr. Hickes's request, travelled over the kingdom, in search of Anglo-Saxon MSS. a catalogue of which he drew up in English, which was afterwards translated into Latin by the care of Mr. Thwaites, and printed in the "Thesaurus Ling. Vet. Septen." Oxon. 1705, fol. He was soon after employed in arranging the
valuable collections of Robert earl of Oxford, with the appointment of librarian to his lordship: In this employment he gave such particular satisfaction, that he was allowed a handsome pension by lord Harley, the earl’s eldest son and successor in the title, who retained him as librarian till his death. In Mr. Wanley’s Harleian Journal, preserved among the Lansdowne MSS. in the British Museum, are several remarkable entries, as will appear by the specimens transcribed below *.

Mr. Wanley remained in this situation until his death, which happened July 6, 1726, and was occasioned by a dropsy. He was twice married, first to a widow, with several children; the second time, only a fortnight before his death, to a very young woman, to whom he left his property, which was considerable.

About 1708, he first began to compile the catalogue of lord Oxford’s MSS. and proceeded as far as No. 2407 of the present printed catalogue. Throughout the whole, he shews great learning and judgment, and his strictures are so just, that there is much reason to lament his not having lived to put the finishing hand to a work, for which he was in every respect so well qualified. This, which was said of Wanley, in the preface to the first edition of the printed catalogue in 1762, may still be repeated, without any disrespect to his successors, because it is to be feared that much useful information was lost by his death.

* This journal, which begins in March 1714-15, and is regularly continued till within a fortnight of his death, is kept with all the dignity as well as the exactness of the minutes of a public body. For instance, “March 2, 1714-15, present, my lord Harley and myself. The secretary related, that the reverend and learned Mr. Elstob deceased some time since; and that he having seen Mrs. Elstob his sister, and making mention of the two MSS. which Mr. Elstob had borrowed from the library (being 34. A. 16. and 42. A. 13.), she said, she would take all due care to see them restored.—My lord Harley expressing some compassion on the unexpected decease of Mr. Urry of Christ-church, the secretary shewed that two MSS. borrowed for his use by the present bishop of Rochester (Dr. Atterbury), while dean of Christchurch, are not yet restored; and that he had a note under the bishop’s hand for the same: My lord undertook to manage this matter.”—July 21, 1722.

This day it pleased the most illustrious and high-born lady, the lady Henrietta Cavendish Holles Harley, to add to her former bounties to me, particularly to a large silver tea-pot formerly given to me by her noble ladyship, by sending bither (to this library) her silver-mash with a fine and large silver tea-kettle, lamp and plate, and a neat wooden stand: as in all duty and gratitude bound, I shall never cease from praying Almighty God to bless her and all this noble family with all blessings temporal and eternal.”—August 4, 1725, Mr. Pope came, and I shewed him but few things, it being late.”—There are many more, and some very curious, extracts, from this journal in Mr. Nichols’s “Literary Anecdotes,”
Besides these labours, Wanley published a translation of Ostervald's "Grounds and principles of the Christian religion, explained in a catechetical discourse for the instruction of young people." This was revised by Dr. Stanhope, and printed at London, 1704, 8vo. Hearne, who seems to have had a pique at Wanley, represents him as an unsteady, capricious man; and of this there are some evidences in his own journal. Hearne likewise asserts that he was imprudent and dissipated, but for this we have no other proof, and if he left considerable property, he had not been unwise in that respect. There is an original picture of him in the Bodleian library; another, half-length, sitting, in the possession of the Society of Antiquaries. A mezzotinto print of him was scraped by Smith, in 1718, from a painting by Hill.  

WANSLEB (JOHN MICHAEL), a learned German, was born in 1635, at Erfort, in Thuringia, where his father was minister of a Lutheran church. After having studied philosophy and theology at Konigsberg, he put himself under Job Ludolf, in order to learn the Oriental tongues of that celebrated professor. Ludolf taught him the Ethiopic among others; and then sent him at his own expence into England to print his "Ethiopic Dictionary," which came out at London in 1661. Ludolf complained of Wansleb for inserting many false and ridiculous things, and afterwards gave a new edition of it himself. Dr. Edmund Castell was at that time employed upon his "Lexicon Heptaglotton," and was much gratified to find in Wansleb a man who could assist him in his laborious undertaking; he received him therefore into his house, and kept him three months. Wansleb was no sooner returned to Germany, than Ernest the pious, duke of Saxe-Gotha, being informed of his qualifications, sent him to Ethiopia: the prince's design was, to establish a correspondence between the Protestant Europeans and Abyssines, with a view to promote true religion among the latter. Wansleb set out in June 1663, and arrived at Cairo in Jan. following. He employed the remainder of the year in visiting part of Egypt; but the patriarch of Alexandria, who has jurisdiction over the churches of Ethiopia, dissuaded him from proceeding to that kingdom, and sent his reasons to Ernest in an Arabic

1 Nichols's Bowyer.—Letters from Eminent Persons, 1813, 3 vols. 8vo.—Preface to the Harleian Catalogue.—Dibdin's Bibliomania.
letter, which is still extant in the library of the duke of Saxe-Gotha.

Wansleb left Alexandria in the beginning of 1665, and arrived at Leghorn; but durst not return to his own country, because duke Ernest was greatly displeased with his conduct, in neglecting the chief object of his embassy, and employing in an improper manner the sums he had received. He went therefore to Rome, where he abjured Lutheranism, and entered into the order of St. Dominic in 1666. In 1670, he was sent to Paris, where being introduced to Colbert, he was commissioned by that minister to return to the East, and to purchase manuscripts and medals for the king's library. He arrived at Cairo in 1672, continued in Egypt near two years, and in that time sent to France 334 manuscripts, Arabic, Turkish, and Persian. The Mahometans growing jealous of this commerce which Wansleb carried on, he removed from Egypt to Constantinople, and had promised to go from that place in search of manuscripts to mount Athos; but excused himself on pretence that Leo Allatius had taken away the best for the use of the Vatican. He was preparing to set out for Ethiopia, when he was recalled to France by Colbert; who, it seems, had just reason to be displeased with his conduct, as Ernest had been before him. He arrived at Paris in April 1676, and might have been advanced not only to the royal professorship of Oriental languages, but even to a bishopric, if his irregular life and manners had not stood in his way. He lived neglected for two or three years, and then died in June 1679.

His publications are, 1. "Relazione dello stato presente dell' Egitto, 1671," 12mo. This is said to be an abridged account of Egypt, which had been sent by him in several letters to duke Ernest; and Ludolf has related, that the Jacobines, whom he employed to translate it into Italian, have deviated from the original in several places. 2. "Nouvelle Relation en forme de Journal d'un Voyage fait en Egypte en 1672 et 1673," 1676, 12mo. 3. "Histoire de l'Église d'Aлексandrie fondée par S. Marc, que nous appelons celles des Jacobites-Coptes d'Égypte, écrite au Caire même en 1672 et 1673. 1677," 12mo. 1

WARBURTON (John), a heraldic writer and antiquary, was the son of Benjamin Warburton, of Bury in Lancashire,

by Mary, his wife, eldest daughter, and at length heiress of Michael Buxton, of Buxton, in Derbyshire. He was born Feb. 28, 1681-2. According to Mr. Grose, he received no education, and was originally an exciseman; Mr. Grose adds that he was ignorant not only of the Latin, but of his native language, and so far from understanding mathematics, he did not even understand guaging, which, "like navigation, as practised by our ordinary seamen, consists only in multiplying and dividing certain numbers, or writing by an instrument, the rationale of both which they are totally ignorant of." It appears from Mr. Brooke Somer- set's notes, that Toms, who owed his rise to him, told that gentleman that he had great natural abilities, but no education. Grose observes, that "his life was one continued scene of squabbles and disputes with his brethren, by whom he was despised and detested." Toms remarks, that "though his conduct was faulty, yet he was extremely ill-used, especially by the younger Anstis, who was of a violent tyrannical disposition," and there seems reason to suspect that his quarrelsome disposition, rather than his incapacity, has occasioned many of the discreditable reports which have accompanied his name. As a collector of antiquities he appears to have been indefatigable.

The first appearance he made in public was in 1716, when he published his map of Northumberland. In 1719 he was elected a fellow both of the Royal and Antiquary societies, and could not then, we presume, have been thought the ignoramus which he has since been represented. He remained a member of the Society of Antiquaries to the last, but was ejected from the Royal in June 1757, in consequence of not having made his annual payments for a great number of years. In June 1720 he was created Somerset herald, and appears to have been constantly at variance with the superiors of the college. In 1722-3 he published in four closely printed 4to pages, "A List of the Nobility and Gentry of the counties of Middlesex, Essex, and Hertford, who have subscribed, and ordered their coats of arms to be inscribed on a new map of those counties, which is now making by John Warburton, esq." In August 1728, he gave notice, that "he keeps a register of lands, houses, &c. which are to be bought, sold, or mortgaged, in England, Scotland, or Wales, and if required, directs surveys thereof to be made: also solicits grants of arms, and performs all other matters relating
to the office of a herald. For which purpose daily attendance is given at his chambers in the Heralds' office, near Doctors Commons, London. He answers letters post-paid, and advertises, if required." This quackery did not probably raise him very high in the opinion of his brethren. In 1749, he published a map of Middlesex on two sheets of imperial atlas, with the arms of the nobility and gentry on the borders. But the earl marshal, supposing these to be fictitious, by his warrant commanded him not to take in any subscriptions for arms, nor advertise or dispose of any maps, till the right of such person respectively to such arms were first proved, to the satisfaction of one of the kings of arms. In his book of "London and Middlesex illustrated," after observing the above injunction of the earl marshal, he subjoins, "which person's (Anstis) partiality being well known to this author, he thought it best to have another arbitrator joined with him, and therefore made choice of the impartial public, rather than submit his performance wholly to the determination of a person so notoriously remarkable for knowing nothing at all of the matter." After censuring the notion, that trade and gentility are incompatible, as a doctrine fitted only for a despotic government, and judiciously remarking the moral impossibility there would soon be of proving descents and arms for want of visitations, he returns to attack the heads of the college, by saying, that such proofs are obstructed by the exorbitant and unjustifiable fees of three heralds, called kings at arms, who receive each 30l. for every new grant. In his "London and Middlesex illustrated," he gave the names, residences, genealogy, and coat-armour of the nobility, principal merchants, and other eminent families, emblazoned in their proper colours, with references to authorities.

In 1753, Mr. Warburton published "Vallum Romanum, or the History and Antiquities of the Roman Wall, commonly called the Picts Wall, in Cumberland and Northumberland," with plates and maps, 4to. These, with some prints, are the whole of his publications, but he had an amazing collection of MSS. books, prints, &c. relating to the history and antiquities of England, which were dispersed by auction after his death. He had also, but unfortunately lost, a large collection of old dramas, of which a catalogue, with remarks, appears in the Gentleman's Magazine for September 1815.
Mr. Warburton died at his apartments in the college of arms, May 11, 1759, aged seventy-eight, and was buried on the 17th in the south aisle of St. Bennet's church, Paul's Wharf. A peculiar circumstance attended his funeral. Having a great abhorrence to the idea of worms crawling upon him when dead, he ordered that his body should be inclosed in two coffins, one of lead, the other of oak: the first he directed should be filled with green broom, bather, or ling. In compliance with his desire, a quantity, brought from Epping forest, was stuffed extremely close round his body. This fermenting, burst the coffin, and retarded the funeral, until part of it was taken out.

Mr. Warburton married twice: one of his wives was a widow with children, for he married her son, when a minor, to one of his daughters. Amelia, another, married Oct. 23, 1750, to captain John Elphinston, afterwards vice-admiral and commander-in-chief of the Russian fleet, who died very greatly respected by the late empress, Catherine II. who created him knight of the order of St. George: he was deservedly honoured and beloved by all who knew him. This gallant officer died in November 1789, at Cronstat, after a short illness. By his last wife, our author had John Warburton, esq. who resided many years in Dublin, and was pursuivant to the court of exchequer in Ireland: he married, in 1756, Ann-Catherine, daughter of the rev. Edward-Rowe Mores, rector of Tunstal in Kent, and sister of Edward-Rowe Mores, esq. M.A. and F.R. and A.S., so well known for his skill in antiquity, and the large collections of choice MSS. and books he left at his death, which were sold by Mr. Paterson in 1779. This Mr. Warburton, leaving Dublin, became one of the exons belonging to his majesty's yeomen of the guard at St. James's. Mr. Noble says, that going into France since the troubles in that kingdom, he was one of the few English who fell victims to the sanguinary temper of the usurpers, being guillotined for a pretended sedition, by order of the national convention committee at Lyons, in December 1793; but a correspondent in the Gentleman's Magazine says that the Mr. Warburton, who was guillotined, was the nephew and not the son of the herald.

WARBURTON (WILLIAM), an English prelate of great abilities and eminence, was born at Newark-upon-Trent,

1 Noble's Coll. of Arms.—Nicholas's Bowyer.
in the county of Nottingham, Dec. 24, 1698. His father was George Warburton, an attorney and town-clerk of the place in which this his eldest son received his birth and education. His mother was Elizabeth, the daughter of William Hobman, an alderman of the same town; and his parents were married about 1696. The family of Dr. Warburton came originally from the county of Chester, where his great-grandfather resided. His grandfather, William Warburton, a royalist during the rebellion, was the first that settled at Newark, where he practised the law, and was coroner of the county of Nottingham. George Warburton, the father, died about 1706, leaving his widow and five children, two sons and three daughters, of which the second son, George, died young; but, of the daughters, one survived her brother. The bishop received the early part of his education under Mr. Twells, whose son afterwards married his sister Elizabeth; but he was principally trained under Mr. Wright, then master of Okeham-school in Rutlandshire, and afterwards vicar of Campden in Gloucestershire. Here he continued till the beginning of 1714, when his cousin Mr. William Warburton being made head-master of Newark-school, he returned to his native place, and was for a short time under the care of that learned gentleman. During his stay at school, he did not distinguish himself by any extraordinary efforts of genius or application, yet is supposed to have acquired a competent knowledge of Greek and Latin. His original designation was to the same profession as that of his father and grandfather; and he was accordingly placed clerk to Mr. Kirke, an attorney at East Markham in Nottinghamshire, with whom he continued till April 1719, when he was qualified to engage in business upon his own account. He was then admitted to one of the courts at Westminster, and for some years continued the employment of an attorney and solicitor at the place of his birth. The success he met with as a man of business was probably not great. It was certainly insufficient to induce him to devote the rest of his life to it: and it is probable, that his want of encouragement might tempt him to turn his thoughts towards a profession in which his literary acquisitions would be more valuable, and in which he might more easily pursue the bent of his inclination. He appears to have brought from school more learning than was requisite for a practising lawyer. This might rather impede than forward his pro-
gress; as it has been generally observed, that an attention to literary concerns, and the bustle of an attorney's office, with only a moderate share of business, are wholly incompatible. It is therefore no wonder that he preferred retirement to noise, and relinquished what advantages he might expect from continuing to follow the law. It has been suggested by an ingenious writer, that he was for some time usher to a school, but this probably was founded on his giving some assistance to his relation at Newark, who in his turn assisted him in those private studies to which he was now attached; and his love of letters continually growing stronger, the seriousness of his temper, and purity of his morals, concurring, determined him to quit his profession for the church. In 1723 he received deacon's orders from archbishop Dawes; and his first printed work then appeared, consisting of translations from Cæsar, Pliny, Claudian, and others, under the title of "Miscellaneous Translations in Prose and Verse, from Roman Poets, Orators, and Historians," 12mo. It is dedicated to his early patron, sir Robert Sutton, who, in 1726, when Mr. Warburton had received priest's orders from bishop Gibson, employed his interest to procure him the small vicarage of Gryscly in Nottinghamshire. About Christmas, 1726, he came to London, and, while there, was introduced to Theobald, Concanen, and other of Mr. Pope's enemies, the novelty of whose conversation had at this time many charms for him, and he entered too eagerly into their cabals and prejudices. It was at this time that he wrote a letter * to Concanen, dated Jan. 2, 1726, very disrespectful to Pope, which, by accident, falling into the hands of the late Dr. Akenside, was produced to most of that gentleman's friends, and became the subject of much speculation. About this time he also communicated to Theobald some notes on Shakspeare, which afterwards appeared in that critic's edition of our great dramatic poet. In 1727, his second work, entitled "A Critical and Philosophical Enquiry into the Causes of Prodigies and Miracles, as related by Historians," &c. was published in 12mo, and was also dedicated to sir Robert Sutton in a prolix article of twenty pages. In 1727 he published a treatise, under the title of "The Legal Judicature in Chancery

* This letter, which Dr. Akenside says will probably be remembered as long as any of the bishop's writings, has been lately given to the world by Mr. Malone, in the "Supplement to Shakspeare."
stated," which he undertook at the particular request of Samuel Burroughs, esq. afterwards a master in Chancery, who put the materials into his hands, and spent some time in the country with him during the compilation of the work. On April 25, 1728, by the interest of sir Robert Sutton, he had the honour to be in the king's list of masters of arts, created at Cambridge on his majesty's visit to that university. In June, the same year, he was presented by sir Robert Sutton to the rectory of Burnt or Brand Broughton, in the diocese of Lincoln, and neighbourhood of Newark, where he fixed himself accompanied by his mother and sisters, to whom he was ever a most affectionate relative. Here he spent a considerable part of the prime of life in a studious retirement, devoted entirely to letters, and there planned, and in part executed, some of his most important works. They, says his biographer, who are unacquainted with the enthusiasm which true genius inspires, will hardly conceive the possibility of that intense application, with which Mr. Warburton pursued his studies in this retirement. Impatient of any interruptions, he spent the whole of his time that could be spared from the duties of his parish, in reading and writing. His constitution was strong, and his temperance extreme, so that he needed no exercise but that of walking; and a change of reading, or study, was his only amusement.

Several years elapsed after obtaining this preferment, before Mr. Warburton appeared again in the world as a writer *. In 1736 he exhibited a plan of a new edition of Velleius Paterculus, which he printed in the "Bibliotheca Britannique, ou Histoire des Ouvrages des Savans de la Grande Bretagne, pour les mois Juillet, Aout, & Sept. 1736. A la Haye." The design never was completed. Dr. Middleton, in a letter to him dated April 9, 1737, returns him thanks for his letters, as well as the Journal, which, says he, "came to my hands soon after the date of

* At least there was nothing published that can be with certainty ascribed to him. In 1732, his patron, sir Robert Sutton, having been a member of the Charitable Corporation, fell under the censure of the House of Commons, on account of that inquisitive business. He was expelled the House, and his fortune for some time seemed to be holden but on a precarious tenure. On this occasion a pamphlet appeared, entitled "An Apology for sir Robert Sutton." It can only be conjectured, that Dr. Warburton had some concern in this production; but, when the connexion between him and sir Robert, and the recent obligation received from that gentleman, are considered, it will not be thought unlikely that he might, on this occasion, afford his patron some assistance by his pen.
my last. I had before seen the force of your critical genius very successfully employed on Shakspeare, but did not know you had ever tried it on the Latin authors. I am pleased with several of your emendations, and transcribed them into the margin of my editions; though not equally with them all. It is a laudable and liberal amusement, to try now and then in our reading the success of a conjecture; but, in the present state of the generality of the old writers, it can hardly be thought a study fit to employ a life upon, at least not worthy, I am sure, of your talents and industry, which, instead of trifling on words, seem calculated rather to correct the opinions and manners of the world.” These sentiments of his friend appear to have had their due weight; for, from that time, the intended edition was laid aside, and never afterwards resumed. It was in this year, 1736, that he may be said to have emerged from the obscurity of a private life into the notice of the world. The first publication, which rendered him afterwards famous, now appeared, under the title of “The Alliance between Church and State; or, the necessity and equity of an established religion and a test-law, demonstrated from the essence and end of civil society, upon the fundamental principles of the law of nature and nations.” In this acute and comprehensive work he discusses the obligation which lies upon every Christian community to tolerate the sentiments, and even the religious exercises of those who, in the incurable diversity of human opinion, dissent from her doctrines; and the duty which she owes to herself of prohibiting, by some test the intrusion into civil offices of men who would otherwise endanger her existence by open hostility, or by secret treachery. His biographer, bishop Hurd, remarks, that this work was neither calculated to please the high church divines, nor the low; but, he adds, that “although few at that time were convinced, all were struck by this essay of an original writer, and could not dissemble their admiration of the ability which appeared in the construction of it.” “There was, indeed,” continues Hurd, “a reach of thought in this system of church policy, which would prevent its making its way at once. It required time and attention, even in the most capable of its readers, to apprehend the force of the argumentation, and a more than common share of candour to adopt the conclusion, when they did. The author had therefore reason to be satisfied with the reception of his
theory, such as it was; and having thoroughly persuaded himself of its truth, as well as importance, he continued to enlarge and improve it in several subsequent editions; and in the last, by the opportunity which some elaborate attempts of his adversaries to overturn it, had afforded him, he exerted his whole strength upon it, and has left it in a condition to brave the utmost efforts of future criticism. The late bishop Horsley, in his "Review of the case of the Protestant Dissenters" published in 1787, says that Warburton has in this work "shewn the general good policy of an establishment, and the necessity of a test for its security, upon principles which republicans themselves cannot easily deny. His work is one of the finest specimens that are to be found, perhaps, in any language, of scientific reasoning applied to a political subject."

In the close of the first edition of the "Alliance" was announced the scheme of "The Divine Legation of Moses," in which he had at this time made a considerable progress. The first volume of this work was published in January 1737-8, under the title of "The Divine Legation of Moses demonstrated on the principles of a religious deist, from the omissions of the doctrine of a future state of rewards and punishments in the Jewish dispensation: in six books." This was, as the author afterwards observed, fallen upon in so outrageous and brutal a manner as had been scarcely pardonable had it been "The Divine Legation of Mahomet." It produced several answers, and so much abuse from the authors of "The Weekly Miscellany," that in less than two months he was constrained to defend himself in "A Vindication of the Author of the Divine Legation of Moses, from the aspersions of the Country Clergyman's Letter in the Weekly Miscellany of February 14, 1737-8," 8vo. The principle of the "Divine Legation" was not less bold and original than the execution.—That the doctrine of a future state of reward and punishment was omitted in the books of Moses, had been insolently urged by infidels against the truth of his mission, while divines were feebly occupied in seeking what was certainly not to be found there, otherwise than by inference and implication. But Warburton, with an intrepidity unheard of before, admitted the proposition in its fullest extent, and proceeded to demonstrate from that very omission, which in all instances of legislation, merely human, had been industriously avoided, that a system which could dispense with a doctrine,
the very bond and cement of human society, must have come from God, and that the people to whom it was given must have been placed under his immediate superintendence. But it has been well observed, that although in the hands of such a champion, the warfare so conducted might be safe, the experiment was perilous, and the combatant a stranger: hence the timid were alarmed, the formal disconcerted; even the veteran leaders of his own party were scandalized by the irregular act of heroism; and he gave some cause of alarm, and even of dissatisfaction, to the friends of revelation. They foresaw, and deplored a consequence, which we believe has in some instances actually followed; namely, that this hardy and inventive champion has been either misconceived or misrepresented, as having chosen the only firm ground on which the divine authority of the Jewish legislator could be maintained; whereas that great truth should be understood to rest on a much wider and firmer basis: for could the hypothesis of Warburton be demonstrated to be inconclusive; had it even been discovered (which, from the universal knowledge of the history of nations at present is impossible) that a system of legislation, confessedly human, had actually been instituted and obeyed without any reference to a future state, still the divine origin and authority of the Jewish polity would stand pre-eminent and alone. Instituted in a barbarous age, and in the midst of universal idolatry, a system which taught the proper unity of the Godhead; denominated his person by a sublime and metaphysical name, evidently implying self-existence; which, in the midst of fanatical bloodshed and lust, excluded from its ritual every thing libidinous or cruel, (for the permission to offer up beasts in sacrifice is no more objectionable than that of their slaughter for human food, and both are positively humane,) the refusal in the midst of a general intercommunity of gods, to admit the association of any of them with Jehovah:—all these particulars, together with the purity and sanctity of the moral law, amount to a moral demonstration that the religion came from God.

Warburton's Divine Legation, says the same masterly writer to whom we are indebted for the preceding observations *, is one of the few theological, and still fewer con-

* Quarterly Review, No. XIV. Review of Warburton's Works, an article of uncommon ability, which we wish we were at liberty to assign to its proper
troversial works, which scholars perfectly indifferent to such subjects will ever read with delight. The novelty of the hypothesis, the masterly conduct of the argument, the hard blows which this champion of faith and orthodoxy is ever dealing about him against the enemies of both, the scorn with which he represses shallow petulance, and the inimitable acuteness with which he exposes dishonest sophistry, the compass of literature which he displays, his widely extended views of ancient polity and religion, but, above all, that irradiation of unfailing and indefectible genius which, like the rich sunshine of an Italian landscape, illuminates the whole,—all these excellences will rivet alike the attention of taste, and reason, and erudition, as long as English literature shall exist; while many a standard work, perhaps equally learned and more convincing, is permitted to repose upon the shelf. But it is in his episodes and digressions that Warburton's powers of reason and brilliancy of fancy are most conspicuous. They resemble the wanton movements of some powerful and half-broken quadruped, who, disdaining to pace along the highway under a burden which would subdue any other animal of his species, starts aside at every turn to exercise the native elasticity of his muscles, and throw off the waste exuberance of his strength and spirits. Of these the most remarkable are his unfortunate hypothesis concerning the origin and late antiquity of the Book of Job, his elaborate and successful Disquisition on Hieroglyphics and Picture-writing, and his profound and original Investigation of the Mysteries.

Mr. Warburton's extraordinary merit had now attracted the notice of the heir-apparent to the crown, in whose immediate service we find him in June 1738, when he published "Faith working by Charity to Christian edification; a sermon preached at the last episcopal visitation for confirmation in the diocese of Lincoln; with a preface, shewing the reasons of its publication; and a postscript, occasioned by some letters lately published in the Weekly Miscellany: by William Warburton, M.A. chaplain to his royal highness the prince of Wales." A second edition of "The Divine Legation" also appeared in November 1738. In March 1739, the world was in danger of being deprived of this extraordinary genius by an intermitt ing fever, which with some difficulty was relieved by a plentiful use of the bark. His reputation was now rising every day; and he
about this time rendered a service to Pope, by means of which he acquired an ascendancy over that great poet, which will astonish those who observe the air of superiority which, until this connection, had been shewed in all Pope's friendships, even with the greatest men of the age. The "Essay on Man" had been now published some years; and it is universally supposed that the author had, in the composition of it, adopted the philosophy of lord Bolingbroke, whom on this occasion he had followed as his guide, without understanding the tendency of his principles. In 1758 M. de Crousaz wrote some remarks on it, accusing the author of Spinosism and Naturalism; which falling into Mr. Warburton's hands he published a defence of the first epistle in "The Works of the Learned," and soon after of the remaining three, in seven letters, of which six were printed in 1739, and the seventh in June 1740, under the title of "A Vindication of Mr. Pope's Essay on Man, by the author of the Divine Legation." The opinion which Mr. Pope conceived of these defences, as well as of their author, will be best seen in his letters. In consequence, a firm friendship was established between them, which continued with much undiminished favour until the death of Mr. Pope, who, during the remainder of his life, paid a deference and respect to his friend's judgment and abilities which will be considered by many as almost bordering on servility.

In 1741 the second volume of "The Divine Legation," in two parts, containing books IV. V. VI. was published; as was also a second edition of the "Alliance between Church and State." In the summer of that year Mr. Pope and Mr. Warburton, in a country-ramble, took Oxford in their way, where they parted; Mr. Pope, after one day's stay, going westward; and Mr. Warburton, who stayed a day after him to visit Dr. Conybeare, then dean of Christ Church, returning to London. On that day the vice-chancellor, Dr. Leigh, sent a message to his lodgings with the usual compliment, to know if a doctor's degree in divinity would be acceptable to him; to which such an answer was returned as so civil a message deserved. About the same time Mr. Pope had the like offer made him of a doctor's degree in law, which he seemed disposed to accept, until he learnt that some impediment had been thrown in the way of his friend's receiving the compliment intended for him by the vice-chancellor. He then absolutely re-
fused that proposed to himself. "Mr. Pope," says Hurd, "retired with some indignation to Twickenham, but consoled himself and his friend with this sarcastic reflection, "We shall take our degree together in fame, whatever we do at the university."" This biographer also informs us that "the university seemed desirous of enrolling their names among their graduates," but that "intrigue and envy defeated this scheme." He adds, that this was "the fault of one or two of its (the university’s) members," a number surely insufficient to produce such an effect. But the real history of this matter seems never to have been given.

Mr. Pope’s affection for Mr. Warburton was of service to him in more respects than merely increasing his fame. He introduced and warmly recommended him to most of his friends, and amongst the rest to Ralph Allen, esq. of Prior Park, whose niece he some years afterwards married. In consequence of this introduction, we find Mr. Warburton at Bath in 1742. There he printed a sermon which had been preached at the abbey-church, on the 24th of October, for the benefit of Mr. Allen’s favourite charity, the general hospital, or infirmary. To this sermon, which was published at the request of the governors, was added, "A short account of the nature, rise, and progress, of the General Infirmary, at Bath." In this year also he printed a dissertation on the Origin of Books of Chivalry, at the end of Jarvis’s preface to a translation of Don Quixote, which, Mr. Pope tells him, he had not got over two paragraphs of before he cried out, 'Aut Erasmus, aut Diabolus.' "I knew you," adds he, "as certainly as the ancients did the Gods, by the first pace and the very gait. I have not a moment to express myself in; but could not omit this, which delighted me so much." Mr. Tyrwhitt, however, has completely demolished Warburton’s system on this subject. Pope’s attention to his interest did not rest in matters which were in his own power; he recommended him to some who were more able to assist him; in particular, he obtained a promise from lord Granville, which probably, however, ended in nothing. He appears also to have been very solicitous to bring lord Bolingbroke and Mr. Warburton together, and the meeting accordingly took place, but we are told by Dr. Warton, they soon parted in mutual disgust with each other. In 1742 Mr. Warburton published "A critical and philosophical Commentary on
Mr. Pope's Essay on Man: in which is contained a Vindication of the said Essay from the misrepresentations of Mr. de Resnel, the French translator, and of Mr. de Crousaz, professor of philosophy and mathematics in the academy of Lausanne, the commentator." It was at this period, when Mr. Warburton had the entire confidence of Pope, that he advised him to complete the Dunciad, by changing the hero, and adding to it a fourth book. This was accordingly executed in 1742, and published early in 1743, 4to, with notes by our author, who, in consequence of it, received his share of the castigation which Cibber liberally bestowed on both Pope and his annotator. In the latter end of the same year he published complete editions of "The Essay on Man," and "The Essay on Criticism:" and, from the specimen which he there exhibited of his abilities, it may be presumed Pope determined to commit to him the publication of those works which he should leave. At Pope's desire, he about this time revised and corrected the "Essay on Homer," as it now stands in the last edition of that translation. The publication of "The Dunciad" was the last service which our author rendered Pope in his life-time. After a lingering and tedious illness, the event of which had been long foreseen, this great poet died on the 30th of May, 1744; and by his will, dated the 12th of the preceding December, bequeathed to Mr. Warburton one half of his library, and the property of all such of his works already printed as he had not otherwise disposed of or alienated, and all the profits which should arise from any edition to be printed after his death; but at the same time directed that they should be published without any future alterations. In 1744 Warburton's assistance to Dr. Z. Grey was handsomely acknowledged in the preface to Hudibras; but with this gentleman he had afterwards a sharp controversy (See Grey.) "The Divine Legation of Moses" had now been published some time; and various answers and objections to it had started up from different quarters. In this year, 1744, Mr Warburton turned his attention to these attacks on his favourite work; and defended himself in a manner which, if it did not prove him to be possessed of much humility or diffidence, at least demonstrated that he knew how to wield the weapons of controversy with the hand of a master. His first defence now appeared under the title of "Remarks on several Occasional Reflections, in answer to the Rev. Dr.
Warburton.

Middleton, Dr. Pococke, the master of the Charter-house, Dr. Richard Grey, and others; serving to explain and justify divers passages in the Divine Legation as far as it is yet advanced: wherein is considered the relation the several parts bear to each other and the whole. Together with an Appendix, in answer to a late pamphlet, entitled An Examination of Mr. W——'s Second Proposition," 8vo. And this was followed next year by "Remarks on several Occasional Reflections; in answer to the Rev. Doctors Stebbing and Sykes; serving to explain and justify the Two Dissertations, in the Divine Legation, concerning the command to Abraham to offer up his son, and the nature of the Jewish theocracy, objected to by those learned writers. Part II. and last;" 8vo. Both these answers are couched in those high terms of confident superiority which marked almost every performance that fell from his pen during the remainder of his life. Sept. 5, 1745, the friendship between him and Mr. Allen was more closely cemented by his marriage with his niece, Miss Tucker, who survived him. At this juncture the kingdom was under a great alarm, occasioned by the rebellion breaking out in Scotland. Those who wished well to the then-established government found it necessary to exert every effort which could be used against the invading enemy. The clergy were not wanting on their part; and no one did more service than Mr. Warburton, who published three very excellent and seasonable sermons at this important crisis. I. "A faithful portrait of Popery; by which it is seen to be the reverse of Christianity, as it is the destruction of morality, piety, and civil liberty. A sermon preached at St. James's church, Westminster, Oct. 1745," 8vo. II. "A sermon occasioned by the present unnatural Rebellion, &c. preached in Mr. Allen's chapel, at Prior Park, near Bath, Nov. 1745, and published at his request," 8vo. III. "The nature of National Offences truly stated. A sermon preached on the general fast-day, Dec. 18, 1745," 1746, 8vo. On account of the last of these sermons he was again involved in a controversy with his former antagonist, Dr. Stebbing, which occasioned "An Apologetical Dedication to the Rev. Dr. Henry Stebbing, in answer to his censure and misrepresentations of the sermon preached on the general fast-day to be observed Dec. 18, 1745," 1746, 8vo. Notwithstanding his great connections, his acknowledged abilities, and his established reputation, a reputation founded
on the durable basis of learning, and upheld by the decent and attentive performance of every duty incident to his station; yet we do not find that he received any addition to the preferment given him in 1728 by sir Robert Sutton (except the chaplainship to the prince of Wales) until April 1746, when he was unanimously called by the society of Lincoln's Inn to be their preacher. In November he published "A Sermon preached on the Thanksgiving appointed to be observed the 9th Oct. for the suppression of the late unnatural Rebellion," 1746, 8vo. In 1747 appeared his edition of "Shakspeare," from which he derived very little reputation. Of this edition, the nameless critic already quoted, says, "To us it exhibits a phænomenon unobserved before in the operations of human intellect—a mind, ardent and comprehensive, acute and penetrating, warmly devoted to the subject and furnished with all the stores of literature ancient or modern, to illustrate and adorn it, yet by some perversity of understanding, or some depravation of taste, perpetually mistaking what was obvious, and perplexing what was clear; discovering erudition of which the author was incapable, and fabricating connections to which he was indifferent. Yet, with all these inconsistencies, added to the affectation, equally discernible in the editor of Pope and Shakspeare, of understanding the poet better than he understood himself, there sometimes appear, in the rational intervals of his critical delirium, elucidations so happy, and disquisitions so profound, that our admiration of the poet (even of such a poet), is suspended for a moment while we dwell on the excellencies of the commentator."

In the same year he published, 1. "A Letter from an author to a member of parliament, concerning Literary Property," 8vo. 2. "Preface to Mrs. Cockburn's remarks upon the principles and reasonings of Dr. Rutherforth's Essay on the nature and obligations of Virtue," &c. 8vo. 3. "Preface to a critical enquiry into the opinions and practice of the Ancient Philosophers, concerning the nature of a Future State, and their method of teaching by double Doctrine," (by Mr. Towne), 1747, 8vo, 2d edition. In 1748 a third edition of "The Alliance between Church and State: corrected and enlarged." In 1749, a very extraordinary attack was made on the moral character of Mr. Pope from a quarter whence it could be the least expected. His "Guide, Philosopher, and Friend," lord Bolingbroke,
published a book which he had formerly lent Mr. Pope in MS. The preface to this work, written by Mr. Mallet, contained an accusation of Mr. Pope's having clandestinely printed an edition of his lordship's performance without his leave or knowledge. (See Pope.) A defence of the poet soon after made its appearance, which was universally ascribed to Mr. Warburton, and was afterwards owned by him. It was called "A Letter to the editor of Letters on the Spirit of Patriotism, the Idea of a patriot King, and the State of Parties, occasioned by the editor's advertisement;" which soon afterwards produced an abusive pamphlet under the title of "A familiar epistle to the most Impudent Man living," &c. a performance, as has been truly observed, couched in language bad enough to disgrace even gaols and garrets. About this time the publication of Dr. Middleton's "Enquiry concerning the Miraculous Powers," gave rise to a controversy, which was managed with great warmth and asperity on both sides. On this occasion Mr. Warburton published an excellent performance, written with a degree of candour and temper which, it is to be lamented, he did not always exercise. The title of it was "Julian; or, a discourse concerning the Earthquake and Fiery Eruption which defeated the emperor's attempt to rebuild the Temple at Jerusalem, 1750," 8vo. A second edition of this discourse, "with Additions," appeared in 1751. The critic above quoted has some remarks on this work too important to be omitted. "The gravest, the least eccentric, the most convincing of Warburton's works, is the 'Julian, or a discourse concerning the Earthquake and Fiery Eruption, which defeated that emperor's attempt to rebuild the Temple at Jerusalem, in which the reality of a Divine interposition is shown, and the objections to it are answered.' The selection of this subject was peculiarly happy, inasmuch as this astonishing fact, buried in the ponderous volumes of the original reporters, was either little considered by an uninquisitive age, or confounded with the crude mass of false, ridiculous, or ill-attested miracles, which 'with no friendly voice' had been recently exposed by Middleton. But in this instance the occasion was important: the honour of the Deity was concerned; his power had been defied; and his word insulted. For the avowed purpose of defeating a well-known prophecy, and of giving to the world a practical demonstration that the Christian scriptures contained a lying prediction, the emperor Julian..."
undertook to rebuild the temple of Jerusalem; when, to
the astonishment and confusion of the builders, terrible
flames bursting from the foundations, scorched and re-
pelled the workmen till they found themselves compelled
to desist. Now this phenomenon was not the casual eru-
tion of a volcano, for it had none of the concomitants of
those awful visitations: it may even be doubted whether it
were accompanied by an earthquake; but the marks of in-
tention and specific direction were incontrovertible.—The
workmen desisted, the flames retired,—they returned to the
work,—when the flames again burst forth, and that as often
as the experiment was repeated.

"But what, it may be asked, is the evidence by which
a fact so astonishing is supported? Not the triumphant
declamations of Christian, even of contemporary Christian
writers, who, after all, with one voice, and with little variety
of circumstances, bear witness to the truth of it, but that of a
friend of Julian himself, a soldier of rank, an heathen though
candid and unprejudiced; in one word, the inquisitive, the
honest, the judging Am. Marcellinus. The story is told
by that writer, though in his own awkward latinity, very
expressively and distinctly. We will add as a specimen of
our author's power, both in conception and language, the
following rules for the qualification of an unexceptionable
witness.

'Were infidelity itself, when it would evade the force
of testimony, to prescribe what qualities it expected in a
faultless testimony, it could invent none but what might
be found in the historian here produced. He was a pa-
gan, and so not prejudiced in favour of Christianity: he
was a dependent, follower, and profound admirer of Ju-
lian, and so not inclined to report any thing to his dis-
honour. He was a lover of truth, and so would not relate
what he knew, or but suspected, to be false. He had
great sense, improved by the study of philosophy, and so
would not suffer himself to be deceived: he was not only
contemporary to the fact, but at the time it happened re-
sident near the place. He related it, not as an uncertain
hearsay, with diffidence, but as a notorious fact; at that
time no more questioned in Asia than the project of
the Persian expedition: he inserted it not for any par-
tial purpose, in support or confutation of any system,
in defence or discredit of any character; he delivered
it in no cursory or transient manner; nor in a loose or
private memoir; but gravely and deliberately, as the
natural and necessary part of a composition the most use-
ful and important, a general history of the empire, on the
complete performance of which the author was so intent,
that he exchanged a court life for one of study and con-
templation, and chose Rome, the great repository of the
proper materials, for the place of his retirement.'

"To a portrait so finished, is it possible for the greatest
judge of evidence to add a feature; to such freedom, fer-
tility, and felicity of language, is it possible for the united
powers of taste and genius to add a grace? In the story
of the crosses said to have been impressed at the same time
on the persons of many beholders, there was probably a
mixture of imagination, though the cause might be elec-
tric. This amusing part of the work we merely hint at, in
order to excite, not to gratify, the reader's curiosity: but
with respect to the parallel case detected by Warburton
in the works of Meric Casaubon, it is impossible not to ad-
mire those wide and adventurous voyages on the ocean
of literature, which could enable him to bring together
from the very antipodes of historical knowledge, from the
fourth to the seventeenth century, from Jerusalem and
from our own country, facts so strange, and yet so
nearly identical."

In 1751, Mr. Warburton published an edition of Pope's
"Works," with notes, in nine volumes, octavo; and in the
same year printed "An Answer to a Letter to Dr. Middle-
ton, inserted in a pamphlet entitled 'The Argument of the
Divine Legation fairly stated,'" &c. 8vo. and "An Ac-
count of the Prophecies of Arise Evans, the Welsh Pro-
phet, in the last Century;" the latter of which pieces
afterwards subjected him to much ridicule. In 1753, Mr.
Warburton published the first volume of a course of Ser-
mons, preached at Lincoln's-inn, entitled "The Principles
of natural and revealed Religion occasionally opened and
explained;" and this, in the subsequent year, was fol-
lowed by a second. After the public had been some time
promised lord Bolingbroke's Works, they were about this
time printed. The known abilities and infidelity of this
nobleman had created apprehensions, in the minds of many
people, of the pernicious effects of his doctrines; and
nothing but the appearance of his whole force could have
convinced his friends how little there was to be dreaded
from arguments against religion so weakly supported. The
personal enmity, which had been excited many years before
between the peer and our author, had occasioned the former to direct much of his reasoning against two works of the latter. Many answers were soon published, but none with more acuteness, solidity, and sprightliness, than "A View of Lord Bolingbroke's Philosophy, in two Letters to a Friend," 1754. The third and fourth letters were published in 1755, with another edition of the two former; and in the same year a smaller edition of the whole; which, though it came into the world without a name, was universally ascribed to Mr. Warburton, and afterwards publicly owned by him. To some copies of this is prefixed an excellent complimentary epistle from the president Montesquieu, dated May 26, 1754. At this advanced period of his life, that preferment which his abilities might have claimed, and which had hitherto been withheld, seemed to be approaching towards him. In September 1754 he was appointed one of his majesty's chaplains in ordinary, and in the next year was presented to a prebend * in the cathedral of Durham, worth 500l. per annum, on the death of Dr. Mangey. About the same time, the degree of doctor of divinity was conferred on him by Dr. Herring, then archbishop of Canterbury; and, a new impression of "The Divine Legation" having being called for, he printed a fourth edition of the first part of it, corrected and enlarged, divided into two volumes, with a dedication to the earl of Hardwicke. The same year appeared "A Sermon preached before his grace Charles duke of Marlborough president, and the Governors of the Hospital for the small-pox and for inoculation, at the parish church of St. Andrew, Holborn, on Thursday, April the 24th, 1755," 4to; and in 1756 "Natural and Civil Events the Instruments of God's moral Government, a Sermon preached on the last public Fast-day, at Lincoln's-inn Chapel," 4to. In 1757, a pamphlet was published, called "Remarks on Mr. David Hume's Essay on the Natural History of Religion;" which is said to have been composed of marginal observations made by Dr. Warburton on reading Mr. Hume's book; and which gave so much offence to the author animadverted upon, that he thought it of importance enough to deserve particular mention in the short account of his life. On Oct. 11, in this year, our author was ad-

* Soon after he attained this preferment, he wrote the Remarks on Neal's History of the Puritans, which are now added to his Works.
vanced to the deanship of Bristol; and in 1758 republished
the second part of "The Divine Legation," divided into
two parts, with a dedication to the earl of Mansfield, which
deserves to be read by every person who esteems the well-
being of society as a concern of any importance. At
the latter end of next year, Dr. Warburton received the
honour, so justly due to his merit, of being dignified
with the mitre, and promoted to the vacant see of
Gloucester. He was consecrated on the 20th of Jan.
1760; and on the 30th of the same month preached be-
fore the House of Lords. In the next year he printed "A
rational Account of the Nature and End of the Sacrament
of the Lord's Supper," 12mo. In 1762, he published "The
Doctrine of Grace: or, the office and operations of the
Holy Spirit vindicated from the insults of Infidelity and
the abuses of Fanaticism," 2 vols. 12mo, one of his per-
formances which does him least credit; and in the suc-
ceeding year drew upon himself much illiberal abuse from
some writers* of the popular party, on occasion of his com-
plaint in the House of Lords, on Nov. 15, 1763, against
Mr. Wilkes, for putting his name to certain notes on the
infamous "Essay on Woman." In 1765, another edition
of the second part of "The Divine Legation" was pub-
lished, as volumes III. IV. and V.; the two parts printed
in 1755 being considered as volumes I. and II. It was this
edition which produced a very angry controversy between
him and Dr. Lowth, whom in many respects he found more
than his equal. (See Lowth, p. 438.) On this occasion
was published, "The second part of an epistolary Corre-
spondence between the bishop of Gloucester and the late
professor of Oxford, without an Imprimatur, i.e. without a
cover to the violated Laws of Honour and Society," 1766,
8vo. In 1776, he gave a new edition of "The Alliance
between Church and State;" and "A Sermon preached
before the incorporated Society for the Propagation of the
Gospel in foreign Parts, at the anniversary Meeting in the
parish church of St. Mary-le-bow, on Friday, Feb. 21," 8vo.
The next year produced a third volume of his "Sermons,
"dedicated to lady Mansfield; and with this, and a single
"Sermon preached at St. Lawrence-Jewry on Thursday,

* See Churchill's Duclist, the De-
dication of his Sermons, and other
pieces. In making his complaint, the
bishop, after solemnly disavowing both
the poem and the notes, averred, the
former was worthy of the Devil; then,
after a short pause, added, "No, I beg
the Devil's pardon, for he is incapable
of writing it."
April 30, 1767, before his royal highness Edward duke of York, president, and the governors of the London Hospital. &c." He closed his literary labours. His faculties continued unimpaired for some time after this period; and, in 1769, he gave the principal materials to Mr. Ruffhead, for his "Life of Mr. Pope." He also transferred 500l. to lord Mansfield, judge Wilmot, and Mr. Charles Yorke, upon trust, to found a lecture in the form of a course of sermons; to prove the truth of revealed religion in general, and of the Christian in particular, from the completion of the prophecies in the Old and New Testament, which relate to the Christian church, especially to the apostacy of Papal Rome. To this foundation we owe the admirable introductory letters of bishop Hurd; and the well-adapted continuation of bishops Halifax and Bagot, Dr. Apthorp, the Rev. R. Nares, and others. It is a melancholy reflection, that a life spent in the constant pursuit of knowledge frequently terminates in the loss of those powers, the cultivation and improvement of which are attended to with too strict and unabated a degree of ardour. This was in some degree the misfortune of Dr. Warburton. Like Swift and the great duke of Marlborough, he gradually sunk into a situation in which it was a fatigue to him to enter into general conversation. There were, however, a few old and valuable friends, in whose company, even to the last, his mental faculties were exerted in their wonted force; and at such times he would appear cheerful for several hours, and on the departure of his friends retreat as it were within himself. This melancholy habit was aggravated by the loss of his only son, a very promising young gentleman, who died of a consumption but a short time before the bishop himself resigned to fate June 7, 1779, in the eighty-first year of his age. A neat marble monument has been lately erected in the cathedral of Gloucester, with the inscription below *

* * To the memory of WILLIAM WARBURTON, D. D. for more than 19 years Bishop of this see. A Prelate of the most sublime Genius, and exquisite Learning. Both which talents he employed through a long life, in the support of what he firmly believed, the CHRISTIAN RELIGION; and of what he esteemed the best Establishment of it, the CHURCH of ENGLAND. He was born at Newark upon Trent, Dec. 24, 1698. Was consecrated BISHOP of Glouces-ter, Jan. 20, 1760. Died at his palace, in this city, June 7, 1779, and was buried near this place.
Dr. Johnson's character of this literary phenomenon is too remarkable to be omitted. "About this time (1738), Warburton began to make his appearance in the first ranks of learning. He was a man of vigorous faculties, a mind fervid and vehement, supplied by incessant and unlimited inquiry, with wonderful extent and variety of knowledge, which yet had not oppressed his imagination nor clouded his perspicacity. To every work he brought a memory full fraught, together with a fancy fertile of original combinations; and at once exerted the powers of the scholar, the reasoner, and the wit. But his knowledge was too multifarious to be always exact, and his pursuits were too eager to be always cautious. His abilities gave him a haughty consequence, which he disdained to conceal or mollify; and his impatience of opposition disposed him to treat his adversaries with such contemptuous superiority as made his readers commonly his enemies, and excited against the advocate the wishes of some who favoured the cause. He seems to have adopted the Roman emperor's determination, 'oderint dum metuant;' he used no allurements of gentle language, but wished to compel rather than persuade. His style is copious without selection, and forcible without neatness; he took the words that presented themselves: his diction is coarse and impure, and his sentences are unmeasured." To this character, which has been often copied, we shall subjoin some remarks from the able critic of whom we have already borrowed, and whose opinions seem entitled to great attention.

"Warburton's whole constitution, bodily as well as mental, seemed to indicate that he was born to be an extraordinary man: with a large and athletic person he prevented the necessity of such bodily exercises as strong constitutions usually require, by rigid and undeviating abstinence. The time thus saved was uniformly devoted to study, of which no measure or continuance ever exhausted his understanding, or checked the natural and lively flow of his spirits. A change in the object of his pursuit was his only relaxation; and he could pass and repass from fathers and philosophers to Don Quixote, in the original, with perfect ease and pleasure. In the mind of Warburton the foundation of classical literature had been well laid, yet not so as to enable him to pursue the science of ancient criticism with an exactness equal to the extent in which he grasped it. His master-faculty was reason, and his master-science
was theology; the very outline of which last, as marked out by this great man, for the direction of young students, surpasses the attainments of many who have the reputation of considerable divines. One deficiency of his education he had carefully corrected by cultivating logic with great diligence. That he has sometimes mistaken the sense of his own citations in Greek, may perhaps be imputed to a purpose of bending them to his own opinions. After all, he was incomparably the worst critic in his mother tongue. Little acquainted with old English literature, and as little with those provincial dialects which yet retain much of the phraseology of Shakespeare, he has exposed himself to the derision of far inferior judges by mistaking the sense of passages, in which he would have been corrected by shepherds and plowmen. His sense of humour, like that of most men of very vigorous faculties, was strong, but extremely coarse, while the rudeness and vulgarity of his manners as a controvertist removed all restraints of decency or decorum in scattering his jests about him. His taste seems to have been neither just nor delicate. He had nothing of that intuitive perception of beauty which feels rather than judges, and yet is sure to be followed by the common suffrage of mankind: on the contrary, his critical favours were commonly bestowed according to rules and reasons, and for the most part according to some perverse and capricious reasons of his own. In short, it may be adduced as one of those compensations with which Providence is ever observed to balance the excesses and superfluities of its own gifts, that there was not a faculty about this wonderful man which does not appear to have been distorted by a certain inexplicable perverseness, in which pride and love of paradox were blended with the spirit of subtle and sophistical reasoning. In the lighter exercises of his faculties it may not unfrequently be doubted whether he believed himself; in the more serious, however fine-spun his theories may have been, he was unquestionably honest. On the whole, we think it a fair subject of speculation, whether it were desirable that Warburton's education and early habits should have been those of other great scholars. That the ordinary forms of scholastic institution would have been for his own benefit and in some respects for that of mankind, there can be no doubt. The gradations of an University would, in part, have mortified his vanity and subdued his arrogance. The perpetual colli-
sions of kindred and approximating minds, which constitute, perhaps, the great excellence of those illustrious seminaries, would have rounded off some portion of his native asperities; he would have been broken by the academical curb to pace in the trammels of ordinary ratiocination; he would have thought always above, yet not altogether unlike, the rest of mankind. In short, he would have become precisely what the discipline of a college was able to make of the man, whom Warburton most resembled, the great Bentley. Yet all these advantages would have been acquired at an expense ill to be spared and greatly to be regretted. The man might have been polished and the scholar improved, but the phenomenon would have been lost. Mankind might not have learned, for centuries to come, what an untutored mind can do for itself. A self-taught theologian, untamed by rank and unsubdued by intercourse with the great, was yet a novelty; and the manners of a gentleman, the formalities of argument, and the niceties of composition, would, at least with those who love the eccentricities of native genius, have been unwillingly accepted in exchange for that glorious extravagance which dazzles while it is unable to convince, that range of erudition which would have been cramped by exactness of research, and that haughty defiance of form and decorum, which, in its rudest transgressions against charity and manners, never failed to combine the powers of a giant with the temper of a ruffian."

Bishop Warburton's widow was re-married, at Wyke in Dorsetshire, in August 1781, to the rev. John Stafford Smith, B.D his lordship's chaplain, who, in her right, became owner of Prior Park. In 1788, a handsome edition of the bishop's Works was carefully printed, from his last corrections and improvements, in 7 volumes 4to, at the expence of Mrs. Smith, under the immediate superintendence of bishop Hurd. This edition was followed in 1794 by a "Discourse, by way of general preface to the 4to edition of bishop Warburton's Works, containing some account of the life, writings, and character of the author." For many reasons this "Life" appeared to be unsatisfactory *, and two very important faults were imputed to it.

* "With the life of this wonderful person, as given by his most devoted friend, it is impossible for us to express our entire satisfaction. In truth, it would have been difficult to find a man in the whole compass of English literature competent to the task, excepting the immortal biographer of the English
It was partial, and it was defective. It will however always be read, as the last, and evidently an elaborate production of bishop Hurd, and as the ablest apology that can be offered for the failings of his friend. Since bishop Hurd’s death, the characteristics of both the author and biographer were amply displayed in a volume of very curious “Letters” which passed between Warburton and Hurd during a long course of years. To these must be added, although we less approve the motive and the spirit which produced such a publication, a volume that appeared in 1789, with the title, “Tracts by Warburton and a Warburtonian, not admitted in their works,” Svo. Throughout Mr. Nichols’s “Literary Anecdotes,” likewise, but especially in vol. V. may be found many interesting particulars of bishop Warburton and his friends, and many of his letters, contributed from various authentic sources.

WARD (EDWARD), a poet and miscellaneous writer, was of low extraction, and born in Oxfordshire about 1667. Jacob said of him, in his Lives of the Poets, that he kept a public house in the city, but in a genteel way, which was

of real genius, which is capable of being fired by the contemplation of excellence, till it partakes of the heat and flame of its object. On the other hand, he wanted nothing of that malignity which is incident to the coolest temper, of that cruel and anatomical faculty, which, in dissecting the character of an antagonist, can lay bare, with professional indifference, the quivering fibres of an agonized victim. This purpose his instrument was y; and few practitioners have ever employed that, or any other, more unfailingly than did the biographer of Warburton, even when the ground of complaint was almost imperceptible, as in the cases of Leland and Jortin.

“To the author of the Delicacy of Friendship, however, the office of biographer to Warburton, whether wisely or otherwise, was in fact consigned; and it cannot be denied, that he has executed his task in a style of elegance and purity worthy of an earlier and better age of English literature.”

Quarterly Review, ubi supra.

1 Life by Hurd.—Nichols’s Literary Anecdotes.—Quarterly Review, No. XIV. in the review of the octavo edition of Warburton’s Works, published in 1811.
much frequented by those who were adverse to the Whig administration. Ward, however, was affronted when he read this account, not because it made him an enemy to the Whigs, or the keeper of a public house, but because his house was said to be in the city. In a book, therefore, called "Apollo's Maggot," he declared this account to be a great falsity, protesting that his public house was not in the city, but in Moorfields. Oldys says he lived a while in Gray's-Inn, and for some years after kept a public house in Moorfields, then in Clerkenwell, and lastly a punch-house in Fulwood's-Rents, within one door of Gray's-Inn, where he would entertain any company who invited him with many stories and adventures of the poets and authors he had acquaintance with. He was honoured with a place in the "Dunciad" by Pope, whom, however he contrived to vex, by retorting with some spirit. He died June 20, 1731, and was buried the 27th of the same month in St. Pancras church-yard, with one mourning-coach for his wife and daughter to attend his hearse, as himself had directed in his poetical will, which was written by him June 24, 1725. This will was printed in Appleby's Journal, Sept. 28, 1731. Ward is most distinguished by his well-known "London Spy," a coarse, but in some respect a true, description of London manners. He wrote one dramatic piece, called "The Humours of a Coffee-house," and some poems in the Hudibrastic style, but not "England's Reformation," as asserted in Mr. Reed's edition of the Biog. Dram. 1782. That was the production of Thomas Ward, who will be mentioned hereafter. 1

WARD (John), a learned and useful writer, was born in London about 1679. His father was a dissenting minister of the same name, born at Tysoe, in Warwickshire, who married Constance Rayner, a woman of extraordinary piety and excellence of temper, by whom he had fourteen children. She died in April 1697, when her funeral sermon was preached and printed by the Rev. Walter Crosse; and Mr. Ward survived her twenty years, dying Dec. 28, 1717, in the eighty-second year of his age. Of his numerous family he left only two, a daughter, and the subject of this article.

His son John appears to have early contracted a love for learning, and longed for a situation in which he could make

1 Cibber's Lives.—Jacob's Lives.—Biog. Dram.—Bowles's edition of Pope.
it his chief object. He was for some years a clerk in the navy office, and prosecuted his studies at his leisure hours with great eagerness, and had the assistance of a Dr. John Ker, who appears to have been originally a physician, as he took his degree of M. D. at Leyden, but kept an academy at Highgate, and afterwards in St. John's-square, Clerkenwell. Mr. Ward continued in the navy-office until 1710, when he resigned his situation, and opened a school in Tenter-alley, Moorfields, which he kept for many years, being more desirous, as he said, to converse even with boys upon subjects of literature, than to transact the ordinary affairs of life with men. In 1712, he became one of the earliest members of a society of gentlemen, who agreed to meet once a week, or as often as their affairs would permit, to prepare and read discourses, each in his turn, upon the civil law, and the law of nature and nations. In the prosecution of this laudable design, they went through the "Corpus Juris civilis," Grotius "De Jure belli et pacis," Pullendorff "De officio hominis et civis," and ended with Cicero "De Officiis." Some of the society were divines, and some lawyers; and as their affairs from time to time obliged any of them to leave the society, they were succeeded by others. But in order to preserve a perfect harmony and agreement among themselves; it was always a standing rule not to admit any new member, till he was first proposed by one of their number, and approved of by all the rest. This society, with some occasional interruptions, was kept up till Michaelmas-term 1742. Several of the members were afterwards persons of distinction both in church and state, and Mr. Ward continued highly esteemed among them while the society subsisted.

In 1712, he published a small piece in Latin, octavo, entitled "De ordine, sive de venusta et eleganti tum vocabulorum, tum membrorum sententiae collocatione," &c. When Ainsworth was employed to compile an account of the antiquities collected by Mr. John Kemp, which he published under the title of "Monumenta Vetustatis Kempiana," Mr. Ward furnished him with the descriptions and explanations of several of the statues and lares, and with the essay "De vasis et lucernis, de amuletis, de annulis et fibulis," and the learned commentary "De asse et partibus ejus," which had been printed in 1719. About this time Mr. Ward was so eminent for his knowledge of polite
literature, as well as antiquities, that on Sept. 1, 1720, he was chosen professor of rhetoric in Gresham college, and, on Oct. 28 following, made his inaugural oration there, “De usu et dignitate artis dicendi.” Gresham-college was then in existence, and the appointment to a professorship a matter of some consequence; but after the venerable building was pulled down, and the lecturers removed to a paltry room in the Royal Exchange, the public ceased to take any interest in them.

In 1723, he published a Latin translation of the eighth edition of Dr. Mead’s celebrated “Discourse of the Plague,” that author not approving of the translation of the first edition by Maittaire, which was never printed. In the same year Mr. Ward was elected a Fellow of the Royal Society, of which he became a vice-president in 1752, and continued in that office until his death. In 1724, he subjoined to an edition of Vossius’s “Elementa Rhetorica,” printed at London, a treatise “De Ratione interpungendi,” containing a system of clear and easy rules with regard to pointing, superior to what had before appeared on that subject. In 1726, when Dr. Middleton published his dissertation “De Medicorum apud veteres Romanos degentium conditione,” Ward answered it, at the suggestion of Mead, and a short controversy took place (See Middleton), which has been already noticed. When Buckley was about to print his splendid edition of Thuanus, Mr. Ward translated his three letters to Dr. Mead into Latin. In 1732, at the request of the booksellers who were proprietors of Lily’s grammar, he gave a very correct edition of it, and in the preface a curious history of that work. The same year he contributed to Horsley’s “Britannia Romana” an “Essay on Peutinger’s table, so far as it relates to Britain.” He had also communicated many remarks to Horsley; and Ward’s copy, now in the British Museum, contains many MS corrections and additions.

In Feb. 1735-6, Mr. Ward was chosen a member of the society of antiquaries, and in 1747, being proposed by Roger Gale, esq. one of the vice-presidents, was elected director on the resignation of Dr. Birch, who, from an inflammation in his eyes, had been prevented for some months from performing the business of it; and in 1753 he was appointed one of the vice-presidents, which office he held until his death. In 1736 he assisted Ainsworth in the publication of his Dictionary, and performed the same ser-
vice to the subsequent editors, as long as he lived. In this same year he became a member of the Society for the encouragement of Learning, by printing valuable books at their own expense. During its existence, which, for various reasons, was not long, Mr. Ward had the care of the edition of Maximus Tyrius, to which he contributed the prefatory dedication; and in the preface to the edition of "Ælian de animalibus," the editor Abraham Gronovius is full of acknowledgments to Mr. Ward for his assistance in that work. In Dec. 1740, his "Lives of the Professors of Gresham College" were published at London, in folio, a work which Dr. Birch justly pronounces a considerable addition to the literary history of our country *. Of this also there is a copy in the British museum, with considerable MS additions by the author.

In 1741 he translated into Latin the life of Dr. Arthur Johnston, for auditor Benson's edition of that poet's Latin version of the Psalms; and in 1750 he addressed a Latin letter to Dr. Wishart, principal of the university of Edinburgh, which was the year following added to the principal's edition of Volusenus, or Wilson, "De animi tranquillitate." This probably led to the degree of doctor of laws, which the university of Edinburgh conferred upon Mr. Ward the same year. On the establishment of the British museum in 1753, Dr. Ward was elected one of the trustees, in which office he was singularly useful by his assiduous attendance, advice, and assistance in the formation of that establishment, and the construction of rules for rendering it a public benefit, which it is, however, now in a much higher degree than in Dr. Ward's time.

In July 1754 he published a new edition of Camden's "Greek Grammar" for Westminster school. The last work published by himself was his "Four Essays upon the English Language," which appeared in June 1758.

He died in the eightieth year of his age, at his apartments at Gresham college, Oct. 31, 1758, and was interred in the dissenters' burying ground in Bunhill-fields. He had prepared for the press his "System of Oratory, delivered in a course of lectures publicly read at Gresham college," which was accordingly published in 1758, 2 vols.

* In the view of the college prefixed to this work, Ward paid a singular compliment to his friend Dr. Mead, by introducing him and his antagonist, Dr. Woodward, in the gateway, at the moment Woodward is kneeling and laying his sword at the feet of Dr. Mead.
8vo. Another posthumous work was published in 1761, entitled "Dissertations upon several passages of the Sacred Scriptures," 8vo. On these Dr. Lardner published "Remarks," which he introduces with a high compliment to the learning and piety of the deceased author. A second volume was published in 1774. The papers written by him, and communicated to the Royal Society, are numerous and valuable. They occur from No. 412 to vol. XLIX. He also contributed some to the Society of Antiquaries. He communicated to Mr. Vertue an account of a mosaic pavement found in Littlecote Park, to accompany the engraving, and was the author of the dedication, preface, and notes to Pine's Horace. By the multitude and value of his works he attained great reputation, and, as we have seen, reached the highest literary honours.

As to his private character, Dr. Birch says that his piety was sincere and unaffected, and his profession as a Christian was that of a protesting dissenter, with a moderation and candour which recommended him to the esteem of those members of the established church who had the pleasure of his acquaintance or friendship. His modesty was equal to his learning, and his readiness to contribute to any work of literature was as distinguished as his abilities to do it. Dr. Lardner and Dr. Benson may be mentioned as acknowledging his assistance in their theological pursuits. 1

WARD (SAMUEL), master of Sidney-Sussex college, Cambridge, a learned divine of the seventeenth century, was born of a good family in the bishopric of Durham, at a place called Bishops-Middleham. He was first sent to Christ's college, Cambridge, where he became a scholar of the house, whence he was, on account of his extraordinary merit, elected into a fellowship at Emmanuel, and succeeded to the mastership of Sidney-Sussex college on Jan. 5, 1609. On April 29, 1615, he was installed archdeacon of Taunton, and was at that time D. D. and prebendary of Bath and Wells. On Feb. 11, 1617, he was promoted to a stall in the metropolitical church of York, where he had the prebend of Ampleford, which he kept to his death. In 1620 he was vice-chancellor of the university, and the year following was made lady Margaret's

1 Life, written by Dr. Birch, and published by Mr. Maty, 1766, 8vo.—Nichols's Bowyer.
professor of divinity. In 1622 he was at Salisbury with bishop Davenant, his intimate and particular friend, with whom, together with bishops Hall and Carleton, he had been sent by king James to the synod of Dort in 1618, as persons best able to defend the doctrine of the Church of England, and to gain it credit and reputation among those to whom they were sent.

In 1624 he was rector of Much-Munden, in Hertfordshire. He is said also to have been chaplain extraordinary to the king, and to have served in convocation. As he was an enemy to Arminianism, and in other respects bore the character of a puritan, he was nominated one of the committee for religion which sat in the Jerusalem chamber in 1640, and also one of the assembly of divines, but never sat among them, which refusal soon brought on the severe persecution which he suffered. On the breaking out of the rebellion he added to his other offences against the usurping powers, that unpardonable one of joining with the other heads of houses in sending the college plate to the king. He was likewise in the convocation-house when all the members of the university there assembled, many of them men in years, were kept prisoners in the public schools in exceeding cold weather, till midnight, without food or fire, because they would not join in what the republican party required. After this, Dr. Ward was deprived of his mastership and professorship, and plundered and imprisoned both in his own and in St. John’s college. During his confinement in St. John’s he contracted a disease which is said to have put an end to his life, about six weeks after his enlargement; but there seems some mistake in the accounts of his death, which appears to have taken place Sept. 7, 1643, when he was in great want. He was buried in the chapel of Sidney-Sussex college. Of this house he had been an excellent governor, and an exact disciplinarian, and it flourished greatly under his administration. Four new fellowships were founded in his time, all the scholarships augmented, and a chapel and a new range of buildings erected. Dr. Ward was a man of great learning as well as piety, of both which are many proofs in his correspondence with archbishop Usher, appended to the life of that celebrated prelate. Fuller, in his quaint way, says he was "a Moses (not only for slowness of speech) but otherwise meekness of nature. Indeed, when in my private thoughts I have beheld him and doc-
tor. Collins (disputable whether more different or more eminent in their endowments) I could not but remember the running of Peter and John to the place where Christ was buried. In which race John came first, as the youngest and swiftest, but Peter first entered into the grave. Dr. Collins had much the speed of him in quicknesse of parts, but let me say (nor doth the relation of a pupil misguide me) the other pierced the deeper into underground and profound points of divinity.”

Of his works were published in his life-time, 1. “Suffragium collegiale theologorum M. Britanniae de quinque controversis remonstrantium articulis; item, concio in Phil. 11, 12, 13, de gratia discriminante,” London, 1627, 4to, reprinted 1633. 2. “Eadem concio,” ibid. 1626, 4to. 3. “Magnetis reductorium theologicum, tropologicum, in quo ejus verus usus indicatur,” ibid. 1637, 8vo. The following were published after his death by Dr. Seth Ward, the subject of the following article (but no relation), who, it appears, had kindly administered to his necessities while in confinement. 4. “Dissertatio inter eum et Thomam Gatakerum de baptismatis infantilis vi et efficacia,” ibid. 1652, 8vo. 5. “Determinaciones theologicae,” ibid. 1658, along with a treatise on justification and prelections on original sin.

WARD (Seth), an English prelate, famous chiefly for his skill in mathematics and astronomy, was the son of John Ward an attorney, and born at Buntingford, in Hertfordshire. Wood says he was baptised the 16th of April, 1617; but Dr. Pope places his birth in 1618. He was taught grammar-learning and arithmetic in the school at Buntingford; and thence removed to Sidney college in Cambridge, into which he was admitted in 1632. Dr. Samuel Ward, the master of that college, was greatly taken with his ingenuity and good nature; and shewed him particular favour, partly perhaps from his being of the same surname, though there was no affinity at all between them. Here he applied himself with great vigour to his studies, and particularly to mathematics, his instruction into which, Pope thus relates: “In the college library Mr. Ward found by chance some books that treated of the mathematics, and they being wholly new to him, he inquired all the college over for a

guide to instruct him in that way; but all his search was in vain; these books were Greek, I mean unintelligible, to all the fellows of the college. Nevertheless he took courage, and attempted them himself, proprio Marte, without any confederates or assistance, or intelligence in that country, and that with so good success, that in a short time he not only discovered those Indies, but conquered several kingdoms therein, and brought thence a great part of their treasure, which he shewed publicly to the whole university not long after."

Mr. Ward having taken his master's degree in 1640, was chosen fellow of his college. In the same year Dr. Cosins, the vice-chancellor, pitched upon Ward to be prævaricatæs, the same office which is called in Oxford terræ filius; and he took so many freedoms in his speech, that the vice-chancellor suspended him from his degree; though he reversed the censure the day following.

The civil war breaking out, Ward was involved not a little in the consequences of it. His good master and patron, Dr. Samuel Ward, was in 1643 imprisoned in St. John's college, which was then made a gaol by the parliament-forces; and Ward, thinking that gratitude obliged him to attend him, continued with him to his death, which happened soon after. He was also himself ejected from his fellowship for refusing the covenant; against which he soon after joined with Mr. Peter Gunning, Mr. John Barwick, Mr. Isaac Barrow, afterwards bishop of St. Asaph, and others in drawing up a treatise, which was afterwards printed. Being now obliged to leave Cambridge, he resided some time with Dr. Ward's relations in and about London, and at other times with the mathematician Oughtred, at Albury, in Surrey, with whom he had cultivated an acquaintance, and under whom he prosecuted his mathematical studies. He was invited likewise by the earl of Carlisle and other persons of quality, to reside in their families, with offers of large pensions, but preferred the house of his friend Ralph Freeman, at Aspenden in Hertfordshire, esq. whose sons he instructed, and with whom he continued for the most part till 1649, and then he resided some months with lord Wenman, of Thame Park in Oxfordshire.

He had not been in this noble family long before the visitation of the university of Oxford began; the effect of which was, that many learned and eminent persons were
turned out, and among them Mr. Greaves, the Savilian professor of astronomy, who had a little before distinguished himself by his work upon the Egyptian pyramids. Mr. Greaves laboured to procure Ward for his successor, whose abilities in this way were universally known and acknowledged, and effected it. Ward then entered himself of Wadham-college, for the sake of Dr. Wilkins, who was the warden; and, Oct. 1649, was incorporated master of arts. At this time there were several learned men of the university, and in the city, who often met at the warden's lodgings in Wadham college, and sometimes elsewhere, to improve themselves by making philosophical experiments. Among these were Dr. Wilkins and Mr. Ward, Mr. Robert Boyle, Dr. Willis, Dr. Goddard, Dr. Wallis, Dr. Bathurst, Mr. Rooke, &c. Besides reading his astronomical lectures, Mr. Ward preached frequently, though not obliged to it, for sir Henry Savile had exempted his professors from all university exercises, that they might have the more leisure to attend to the employment he designed them for. Mr. Ward's sermons were strong, methodical, and clear, and sometimes pathetic and eloquent.

Soon after his arrival at Oxford, he took the engagement, or oath, to be faithful to the commonwealth of England, as it was then established, without a king or house of lords: for, though he had refused the covenant while the king was supposed to be in any condition of succeeding, yet, now these hopes were at an end, and the government, together with the king, was overturned, he thought that no good purpose could be answered by obstinately holding out any longer against the powers that were. In the mean time his first object was to bring the astronomy-lectures, which had long been neglected and disused, into repute again; and for this purpose he read them very constantly, never missing one reading-day all the while he held the lecture.

About this time, Dr. Brownrig, the ejected bishop of Exeter, lived retired at Sunning in Berkshire; where Mr. Ward, who was his chaplain, used often to wait upon him. In one of these visits, the bishop conferred on him the precentorship of the church of Exeter; and told him, that, though it might then seem a gift and no gift, yet that upon the king's restoration, of which the bishop was confident, it would be of some emolument to him. He paid the bishop's secretary the full fees, as if he were immediately to take
possession, though this happened in the very height of their despair; and Ward's acquaintance rallied him upon it, telling him that they would not give him half a crown for his preceptorship. But the professor knew that, let things take what turn they would, he was now safe; and that, if the king ever returned, it would be a valuable promotion, and in fact it afterwards laid the foundation of his future riches and preferment.

In 1654, both the Savilian professors performed their exercise in order to proceed doctors in divinity; and, when they were to be presented, Wallis claimed precedence. (See Wallis.) This occasioned a dispute; which being decided in favour of Ward, who was really the senior, Wallis went out grand compounder, and by that means obtained the precedence. In 1657 he was elected principal of Jesus-college by the direction of Dr. Mansell, who had been ejected from that headship many years before; but Cromwell put in one Francis Howell, with a promise of 30l. a year to Dr. Ward, which was never paid. In 1659 he was chosen president of Trinity-college, although absolutely disqualified for the office, and was therefore obliged, at the restoration, to resign it. At that time, however, he was presented to the vicarage of St. Lawrence-Jewry: for, though he was not distinguished by his sufferings during the exile of the royal family, yet he was known to be so averse to the measures of the late times, and to be so well affected to the royal cause, that his compliances were forgiven. He was installed also, in 1660, in the preceptorship of the church of Exeter. In 1661 he became fellow of the Royal Society, and dean of Exeter; and the following year was advanced to the bishopric of that church. Dr. Pope tells us, he was promoted to that see, without knowing anything of it, by the interest of the duke of Albemarle, sir Hugh Pollard, and other gentlemen, whom he had obliged during his residence at Exeter.

In 1667 he was translated to the see of Salisbury; and, in 1671, was made chancellor of the order of the garter, being the first protestant bishop that held that office, which he procured to be annexed to the see of Salisbury, after it had been held by laymen above a hundred and fifty years. Bishop Davenant had endeavoured to procure the same, but failed, principally owing to the troubles coming on. Ward's first care, after his advancement to Salisbury, was to repair and beautify his cathedral and palace;
and then to suppress the nonconformists and their conventicles in his diocese. This so enraged their party; that, in 1669, they forged a petition against him, under the hands of some chief clothiers; pretending, that they were persecuted, and their trade ruined: but it was made appear at the council-table that this petition was a notorious libel, and that none of those there mentioned to be persecuted and ruined, were so much as summoned into the ecclesiastical court.

Bishop Ward was one of those unhappy persons who have the misfortune to outlive their faculties. He dated his indisposition of health from a fever in 1660, of which he was not well cured; and, the morning he was consecrated bishop of Exeter in 1662, he was so ill, that he did not imagine he should outlive the solemnity. After he was bishop of Salisbury he was seized with a dangerous scorbutical atrophy and looseness: but this was removed by riding-exercise. Yet, in course of time, melancholy and loss of memory gradually came upon him; which, joined with some difference he had with Dr. Pierce, the dean of his church, to whom he had refused an unreasonable request, and who pursued him with great virulence and malice, at length totally deprived him of all sense. He lived to the Revolution, but without knowing any thing of that event, although he subscribed in May 1688 the bishops' petition against reading king James's declaration of liberty of conscience, and died at Knightsbridge Jan. 6, 1689, in the seventy-second year of his age. He was interred in his cathedral at Salisbury, where a monument was erected to his memory, by his nephew, Seth Ward, treasurer of the church. The bishop died unmarried.

Mr. Oughtred, in the preface to his "Clavis Mathema-

* "Let this be said once for all, that he was no violent man, nor of a persecuting spirit, as these petitioners represented him; but if at any time he was more active than ordinary against the dissenters, it was by express command from the Court, sometimes by letters, and sometimes given in charges by the judges of the assizes, which councils altered frequently, now in favour of the dissenters, and then again in opposition to them; as it is well known to those who lived then, and had the least insight into public affairs. It is true, he was for the act against conventicles, and laboured much to get it past, not without the order and direction of the greatest authority both civil and ecclesiastical, not out of enmity to the dissenters persons, as they unjustly suggested, but love to the repose and welfare of the government; for he believed if the growth of them were not timely suppressed, it would either cause a necessity of a standing army to preserve the peace, or a general toleration, which would end in poverty, whither all things then had an apparent tendency." Pope's Life of Ward.
tica," calls him "a prudent, pious, and ingenious, person; admirably skilled, not only in mathematics, but also in all kinds of polite literature." Mr. Oughtred informs us, that he was the first in Cambridge who had expounded his "Clavis Mathematica," and that, at his importunate desire, he made additions to, and republished that work. Bishop Burnet says, "Ward was a man of great reach, went deep in mathematical studies, and was a very dexterous man, if not too dexterous; for his sincerity was much questioned. He had complied during the late times, and held in by taking the covenant; so he was hated by the high men as a time-server. But the lord Clarendon saw, that most of the bishops were men of merit by their sufferings, but of no great capacity for business. So he brought Ward in, as a man fit to govern the church; and Ward, to get his former errors to be forgot, went into the high notions of a severe conformity, and became the most considerable man on the bishops' bench. He was a profound statesman, but a very indifferent clergyman."

In the House of Lords he was esteemed an admirable speaker and a close reasoner, equal at least to the earl of Shaftesbury. He was a great benefactor to both his bishoprics, as by his interest the deanship of Burien, in Cornwall was annexed to the former, and the chancellorship of the garter to the latter. He was polite, hospitable, and generous: and in his life-time, founded the college at Salisbury, for the reception and support of ministers' widows, and the sumptuous hospital at Buntingford, in Hertfordshire, the place of his birth. His intimate friend, Dr. Walter Pope, has given us a curious account of his life, interspersed with agreeable anecdotes of his friends. Pope's zeal and style, however, provoked a severe pamphlet from Dr. Thomas Wood, a civilian, called "An Appendix to the Life," 1679, 12mo, bound up, although rarely, with Pope's work.

tis." 4. "Idea Trigonometriae demonstratae in usum juvenitis Oxon." Oxford, 1654, 4to. 5. "Vindiciæ Academiarum: containing some brief Animadversions upon Mr. John Webster's Book styled The Examen of Academies." Oxford, 1654, 4to. To this book is prefixed an Epistle written to the Author by one who subscribes himself N.S. and who is supposed to be Dr. John Wilkins, those two letters being the last of both his names. 6. "Appendix concerning what Mr. Hobbes and Mr. William Dell have published on the same Arguments." Printed at the end of "Vindiciæ Academiarum." 7. "In Thomæ Hobbiæ Philosophiam Exercitatio Epistolica. Ad ampliss. eruditissimumque virum D. Johanneæ Wilkinsium S.T.D Collegii Wadhamensis Gardianum. Cui subjungitur Appendicula ad Calumnias ab eodem Hobbio (in sex Documentis nuperrimè editis) in Authorum cogestas, Responsio." Oxford, 1656, 8vo. 8. "Astronomia Geometrica, ubi methodus proponitur, qui primario Planearum Astronomia, sive Elliptica, sive circularis possit Geometricè absolvì." London, 1656, 8vo. 9. Several Sermons: as I. Against Resistance of lawful Powers, preached November the 5th, 1661, on Rom. xiii. 2. II. Against the Anti-scripturists, preached February the 20th 1669, on 2 Tim. iii. 16. III. Concerning the sinfulness, danger, and remedies of Infidelity, preached February the 16th, 1667, on Heb. iii. 12. London, 1670, 8vo. IV. Sermon before the House of Peers at Westminster, October the 10th, 1666, on Eccles. ii. 9. V. Sermon concerning the strangeness, frequency, and desperate consequence of Impenitency, preached April the 1st, 1666, soon after the Plague, on Revel. ix. 20. VI. Sermon against Ingratitude, on Deut. xxxii. 6. VII. An Apology for the Mysteries of the Gospel, preached February the 16th, 1672, on Rom. i. 16. Some of which Sermons having been separately printed at several times; were all published in one volume at London, 1674, 8vo. VIII. The Christian's Victory over Death, preached at the funeral of George duke of Albemarle in the Collegiate church of Westminster, April the 30th, 1670, on 1 Cor. xv. 57. London, 1670, 4to. IX. The Case of Joram, preached before the House of Peers, January the 30th, 1673, on 2 Kings vi. last verse. London, 1674, 4to.

That by which he has chiefly signalized himself, as to astronomical invention, is his celebrated approximation to
the true place of a planet, from a given mean anomaly, founded upon an hypothesis, that the motion of a planet, though it be really performed in an elliptic orbit, may yet be considered as equable as to angular velocity, or with an uniform circular motion round the upper focus of the ellipse, or that next the aphelion, as a centre. By this means he rendered the praxis of calculation much easier than any that could be used in resolving what has been commonly called Kepler's problem, in which the coequate anomaly was to be immediately investigated from the mean elliptic one. His hypothesis agrees very well with those orbits which are elliptical but in a very small degree, as that of the Earth and Venus: but in others, that are more elliptical, as those of Mercury, Mars, &c. this approximation stood in need of a correction, which was made by Bulliald. Both the method, and the correction, are very well explained and demonstrated, by Keill, in his Astronomy, lecture 24.¹

WARD (THOMAS), whom we mentioned under the article Edward Ward, as being the real author of the Hudsibratic poem called "England's Reformation," was, according to Dodd, a learned schoolmaster, who becoming a Roman catholic, in the reign of James II. published several books concerning religion. Dodd says that in these "he was so successful, that, though a layman, he was able to give diversion to some of the ablest divines of the church of England. He some time rode in the king's guards; and it was no small confusion to his adversaries, when they understood who it was they engaged with; imagining all the while, they were attacking some learned doctor of the Roman communion." After the revolution he retired into Flanders, where he died soon after. He left two children, a daughter who became a nun, and a son whom Dodd speaks of as "now (about 1742) a worthy catholic clergyman."

The "books concerning religion" which Dodd ascribes to him, are, 1. "Monomachia; or, a duel between Dr. Tenison, pastor of St. Martin's, London, and a catholic soldier," 2. "Speculum Ecclesiasticum." 3. "The Tree of Life," taken from a large copper cut. 4. "Errata's of the Protestant Bible," 1688, 4to. 5. "The controversy of

ordination truly stated," Lond. 1719, 8vo, which occasioned several treatises on both sides upon that subject; especially that of Le Courayer. 6. "A confutation of Dr. Burnet's Exposition of the Thirty-nine articles," a MS. in the English college at Doway. 7. "England's Reformation, in several cantos, in the Hudibrastic style," 4to, printed at Hamburgh, but reprinted at London in 1716, 8vo, and afterwards in 2 vols. 12mo. This is a malicious and scurrilous history of the changes in religion, from Henry VIIIth's being divorced from Catherine of Arragon, to Oates's plot in the reign of Charles II.; and is accompanied with many extracts from acts of parliament, state papers, and public records of all sorts. The imitation of Hudibras is tolerably successful, and there is a considerable share of humour, wit, and liveliness, but not enough to atone for the many misrepresentations of fact, and the malignant tendency of the whole. ¹

WARE (JAMES), an eminent antiquary, was descended from the ancient family of De Ware, or De Warr in Yorkshire, the only remains of which are, or lately were, in Ireland. His grandfather, Christopher Ware, was an early convert to the protestant religion in the beginning of the reign of queen Elizabeth, and that principally by the arguments and persuasion of Fox, the celebrated martyrologist. His father James, who was liberally educated, was introduced to the court of queen Elizabeth, where he soon became noticed by the ministers of state, and in 1588 was sent to Ireland as secretary to sir William Fitz-Williams, the lord deputy. He had not filled this office long before he was made clerk of the common pleas in the exchequer, and afterwards obtained the reversion of the patent place of auditor general, a valuable appointment, which remained nearly a century in his family, except for a short time during the usurpation; and his income having enabled him to make considerable purchases in the county and city of Dublin, &c. his family may be considered as now removed finally to Ireland. While on a visit in England, James I. bestowed on him the honour of knighthood, and as a particular mark of favour, gave his eldest son the reversion of the office of auditor general. He also sat in the Irish parliament which began May 1613, for the borough of Mallow in the county of Cork. He died suddenly, while walking the street in Dublin, in 1632.

¹ Dodd's Ch. Hist. vol. III.—Gent. Mag. vol. LIV.
By his lady, Mary, sister of Sir Ambrose Briden, of Maidstone in Kent, he had five sons and five daughters. His eldest son, the subject of this article, was born in Castle-street, Dublin, Nov. 26, 1594, and discovering early a love of literature, his father gave him a good classical education as preparatory to his academical studies. In 1610, when sixteen years of age, he was entered a fellow commoner in Trinity college, Dublin, under the immediate tuition of Dr. Anthony Martin, afterwards bishop of Meath, and provost of the college; but his private tutor and chamber-fellow was Dr. Joshua Hoyle, an Oxford scholar, and afterwards professor of divinity. Here Mr. Ware applied to his studies with such success, that he was admitted to his degree of M.A. much sooner than usual.

After continuing about six years at college, he improved what he had learned at his father's house. It was here that he became acquainted with the celebrated Dr. Usher, then bishop of Meath, who discovering in him a taste for antiquities, gave him every encouragement in a study in which himself took so much delight. From this time a close friendship commenced between them, and Usher, in his work "De Primordiis," took occasion to announce to the public what might be expected from Sir James Ware's labours. In the mean time his father proposed a match to him, which proved highly acceptable to all parties, with Mary, the daughter of Jacob Newman, of Dublin, esq. But this alteration in his condition did not much interrupt his favourite studies. He had begun to collect MSS, and to make transcripts from the libraries of Irish antiquaries and genealogists, and from the registers and chartularies of cathedrals and monasteries, in which he spared no expense, and had frequent recourse to the collections of Usher, and of Daniel Molyneux, Ulster king at arms, an eminent antiquary, and his particular friend, whom in one of his works he calls "venerandæ antiquitatis cultorem."

After extending his researches as far as Ireland could afford, he resolved to visit England in quest of the treasures which its public and private libraries contained. Arriving at London in April 1626, he had the happiness to find his friend Usher, then archbishop of Armagh, by whom he was introduced to Sir Robert Cotton, who admitted him to his valuable library, and to his friendship, and kept up a constant correspondence with him for the
five remaining years of his life. Having furnished himself with many materials from the Cotton collection, the Tower of London, and other repositories (many of which, in his hand-writing, are in Trinity college library) he returned with Usher to Ireland, and immediately published a tract entitled "Archiepiscoporum Cassilienium et Tuamensis Vitæ, duobis expressæ commentariolis," Dublin, 1626, 4to; and two years after, "De presulibus Lageniæ, sive provinciæ Dubliniensis, lib. unus," ibid. 1628, 4to, both which he afterwards inserted in his larger account of the Irish bishops. About the same time he published "Cœnobia Cistertienœ Hiberniæ," which was afterwards included in his "Disquisitiones de Hibernia." In the latter end of 1628 he went again to England, and carried with him some MSS. which he knew would be acceptable to Sir Robert Cotton: and in this second journey added considerably to his own collections, by his acquaintance with Selden and other men of research and liberality. About the end of the summer 1629 he returned home, and soon after received the honour of knighthood from the hands of the lords justices.

On his father's death in 1632, he succeeded him in his estate and in the office of auditor-general, of which, in 1643, he procured from the marquis of Ormond, then lord lieutenant, a reversionary grant for his son, also called James, who died in 1689. It appears by a letter which the marquis wrote on this occasion that sir James, "even when his majesty's affairs were most neglected, and when it was not safe for any man to shew himself for them, then appeared very zealously and stoutly for them," and, in a word, demonstrated his loyalty in the worst of times. His studies, however, were now somewhat interrupted by the duties of his office, on which he entered in 1633, on the arrival of the lord-deputy Wentworth, afterwards earl of Strafford, who took him into his particular confidence, and consulted him upon all occasions. To render him more useful in the king's service, he called him to the privy-council, and there he had frequent opportunities of shewing his address and talents in the most important affairs. This year (1633) he published "Spenser's view of the state of Ireland," and dedicated it to the lord-deputy, as he did afterwards Meredith Hamer's "Chronicle," and Campion's "History of Ireland."

His talents were not more valued by Strafford, than by
the whole body of the clergy. When the two houses of
convocation in Jan. 1634 petitioned his majesty, and the
lord-deputy, for the settlement of some impropriations in
the possession of the crown on a resident clergy, they an-
nexed a schedule of particulars to their petition, setting
forth a true state of what they requested. Lest the crown
should be deceived in the matters prayed for, they re-
quested that the same should be referred to some able
commissioners therein named to examine the contents of
the schedule; of whom they desired that sir James Ware
should be one, which was accordingly granted, and a re-
port made in their favour. Of the clerical character, sir
James held an opinion equally just and humane, for in his
office of auditor-general, he always remitted the fees to
gerclergymen and their widows.

In 1639, notwithstanding the hurry of public business,
he published "De Scriptoribus Hiberniæ, lib. duo," Dub-
lin, 4to. It is unnecessary to say much of this outline of the
history of Irish writers, as it has since been so ably trans-
lated, enlarged, and improved by Mr. Harris, forming
nearly a half of his second folio. In the same year, sir
James was returned a member of parliament for the uni-
versity of Dublin: of his conduct here, we shall only no-
tice that when a ferment was raised in both houses against
the earl of Strafford, sir James exerted his utmost zeal in
his defence. When the Irish rebellion broke out in 1641,
he closely attended the business of the council, and we see
his name to many orders, proclamations, and other acts of
state against the rebels. He engaged also with others of
the privy-council, in securities for the repayment of con-
siderable sums advanced by the citizens of Dublin, for the
support of the English forces sent to quell the rebellion.
The marquis of Ormond, lieutenant-general of these forces,
reposed great trust in sir James, and advised with him on
all important occasions. In 1642, when Charles I. wished
for the assistance of these troops against his rebellious sub-
jects at home, he determined on a cessation with the rebels
for one year, and in this the marquis of Ormond, sir James
Ware, and others of the privy council concurred, rather,
however, "as a measure of necessity than prudence. This
news was very acceptable at the king's court, then held at
Oxford;" but the measure was condemned by the parlia-
ment. While the treaty of peace with the Irish rebels was
pending, the marquis of Ormond, having occasion to send
some persons in whom he could confide to the king at Oxford, to inform his majesty of the posture of his affairs in Ireland, and to know his pleasure in relation to those particulars of the treaty which remained to be adjusted, fixed upon lord Edward Brabazon, sir Henry Tichborne, and sir James Ware, as persons acceptable to the king, and not inclined to favour either the popish or parliamentary interest. They arrived at Oxford in the end of 1644, and, while here, such time as sir James could spare from the business on which he was sent, was employed by him in the libraries, or in the company of the men of learning. The university complimented him with the honorary degree of doctor of laws.

While these commissioners were returning to Ireland, they were taken by one of the parliament ships, and sir James, finding there were no hopes of escaping, threw overboard his majesty's dispatches to the marquis of Ormond. He and his companions were then brought to London and imprisoned ten months in the Tower, but were at last released, in exchange for some persons imprisoned in Dublin, for an attempt to betray the town of Drogheda to the Scotch covenanters. During his tedious imprisonment, sir James amused himself by writing "An imaginary voyage to an Utopian island," which was never published, but the MS. remained for many years in the family. When discharged he returned to Dublin, and had an order from the lord-lieutenant and council on the treasury for 718l. for the expences of his journey. As the king's affairs now became desperate in both kingdoms, he sent instructions to the marquis of Ormond to make peace with the Irish catholics "whatever it cost, so that his protestant subjects there may be secured, and his regal authority preserved." In what manner this was to be effected belongs to the history of the times. It was on the part of Charles an unfortunate measure, but it was thought a necessary one. Peace was accordingly concluded with the catholics by the earl of Glamorgan, whose conduct in the affair has been well illustrated by Dr. Birch in his "Inquiry into the share king Charles I. had in the Transactions of the earl of Glamorgan," Lond. 1747 and 1756, 8vo. In the mean time Glamorgan being thought to have exceeded his commission, secretary Digby then in Ireland, accused him at the council-table, Dec. 26, 1645, of suspicion of treason. He was then arrested, and sir James, the earl of Roscommon,
and lord Lambert, were appointed a committee to inquire into his conduct, and take his examination, which in January following was transmitted to the king.

During the remainder of the troubles, sir James remained firm to the king's interest, and zealously adhered to the marquis of Ormond, who ever after entertained a great affection for him. He continued, in Dublin, till the marquis, by the king's orders, surrendered that place to the parliamentary power in June 1647. At this time sir James Ware was considered as a man of such consequence, that the parliament insisted on his being one of the hostages for the performance of the treaty; and accordingly he repaired, with the earl of Roscommon, and col. Arthur Chichester, to the committee for the management of Irish affairs at Derby-house, London; but as soon as the treaty was concluded, and the hostages permitted to depart, he returned to Dublin, and lived for some time in a private station, being deprived of his employment of auditor-general. He was, however, disturbed in this retirement by Michael Jones, the governor of Dublin, who, jealous of his character and consequence, sent him a peremptory order to depart the city, and transport himself beyond seas into what country he pleased, except England. Having chosen France for the place of his exile, Jones furnished him with a pass for himself, his eldest son, and one servant, signed April 4, 1649. He landed at St. Malo's, whence he removed not long after to Caen in Normandy; and then to Paris, and contracted an acquaintance there with some of the literati, and particularly with Bochart, whose works he much esteemed, and thought his "Hierozoicon" a suitable present for the library of the university of Dublin. After continuing in France about two years, he left it in 1651, and by licence from the parliament came to London on private business, and two years after went to Ireland to look after his estates.

Having now leisure to prosecute his favourite studies, the return to which was now consoling as well as gratifying, he took several journeys to London to publish them, the art of printing being at that time in a very low condition in Ireland. In May 1654 he published the first edition of his antiquities, under the title of "De Hibernia et antiquitatis ejus Disquisitiones," Lond. 8vo, and a much enlarged and corrected edition in 1658. He also collected the works ascribed to St. Patrick, and published them, with
notes, under the title “Opuscula Sancto Patricio, qui Hibernos ad fidem Christi convertit, adscripta, &c.” Lond. 1656, 8vo.

On the restoration, he was, by special order from his majesty, replaced in his office of auditor-general, and a parliament being summoned in May 1661, he was unanimously elected representative of the university of Dublin. He was very instrumental in the parliamentary grant of 30,000l. to the marquis, now duke, of Ormond, who distinguished him in a very particular manner. By his grace’s interest, he was made one of the four commissioners of appeal in causes of the excise, and new impost raised by the statute of 14th and 15th Charles II. with a salary of 150l. He was also appointed one of the commissioners for the execution of the king’s declaration for the settlement of the kingdom, and for the satisfaction of the several interests of adventurers, soldiers, and others, and was, by the king’s instructions, made of the quorum in this commission, without whose presence and concurrence no act could be done in execution of the declaration. His majesty, in consideration of his faithful services for a great number of years, and perhaps not forgetting a handsome sum of money which he had sent him in his exile, was graciously pleased to offer to create him a viscount of the kingdom of Ireland, but this he refused, and likewise a baronetcy. At his request, however, the king granted him two blank baronet’s patents, which he filled up and disposed of to two friends, whose posterity, Harris says, “to this day enjoy the honours,” but he does not mention their names.

Returning again to his studies, he began with some pieces of the venerable Bede, published under the title of “Venerabilis Bedæ epistolæ duæ, necnon vitæ abbatum Wiremuthensium et Gerwiensium, &c.” Dublin, 1664. The same year he published the Annals of Ireland for four reigns, “Rerum Hibernicarum Annales regnantibus Henrico VII. Henrico VIII. Edwardo VI. et Maria, &c.” ibid. 1664, fol.; and the year following his history of the bishops of Ireland, entitled “De Præsulibus Hibernic Commen- tarius, &c.” ibid. 1665, fol. He was preparing other matters respecting Ireland, but was prevented by his death which took place Dec. 1, 1666, in the seventy-third year of his age. He was buried in the church of St. Werburg, in the city of Dublin, in a vault belonging to his family.

As an antiquary, sir James Ware must ever be held in
veneration by his countrymen. He was the Camden of
Ireland, and was deficient only in not understanding the
Irish language; yet major Vallancey observes, that con-
sidering his ignorance of that language, he did much.
"His works are the outlines and materials of a great plan,
which he enjoyed neither life nor abilities to finish; and it
is much to be lamented that he had not the good fortune to
meet with so experienced and intelligent an amanuensis as
Mac Terbiss sooner." He found, however, an excellent
editor in Walter Harris, esq. who married his grand-daugh-
ter, and published all his works, except the Annals of
Ireland, in 1739—1745, 3 vols. fol. ornamented with en-
gravings. These were reprinted in 1764, 2 vols. fol. a
work which now bears a very high price. Sir James Ware’s
MS collections relative to Ireland were purchased of his
heir by lord Clarendon, when lord-lieutenant in 1686, and
after his death by the duke of Chandos, whom the public
spirited dean of St. Patrick’s in vain solicited to deposit
them in the public library at Dublin. These underwent a
second dispersion by public auction. Dr. Milles, dean of
Exeter, whose uncle had considerable property in Ireland,
purchased a large part, and deposited them in the British
Museum; Dr. Rawlinson bought others, and bequeathed
them to the library of St. John’s-college, Oxford, and
some part fell into the hands of lord Newport, chancellor of
Ireland. Of these MSS. a catalogue was printed at Dub-
lin about 1641, and another at Oxford in 1697, in the
"Catalogue of MSS. of England and Ireland." Sir James
was a man of a charitable disposition, and frequently con-
tributed considerable sums of money to the relief of the
indigent, especially to decayed royalists, whom he also-
often invited to his hospitable table. Harris says he always
forgave the fees of office to widows, clergymen, and cler-
gymen’s sons, as we have already noticed; and adds, that
he was frequently known to lend money, where he had no
prospect of repayment, not knowing how to deny any
body who asked. On one occasion, a house in Dublin,
forfeited by the rebellion, being granted to him, he sent
for the widow and children of the forfeiting person, and
conveyed it back to them.

By his wife, sir James Ware had ten children, of whom
only two sons and two daughters arrived at maturity. Of
the latter, Mary was married to sir Edward Crofton, bart.
and Rose to lord Lambert, afterwards earl of Cavan. His
eldest son James succeeded him in his estate and office, and married the daughter of Dixie Hickman, of Kew, in the county of Surrey, esq. and sister to Thomas lord Windsor, who was afterwards created earl of Plymouth. By a general entail raised on this marriage, the estate of the family afterwards came to an only daughter, Mary, who took for her second husband sir John St. Leger, kn. one of the barons of his majesty’s court of exchequer in Ireland, in whom the estate vested. Sir James Ware’s youngest son Robert was in his youth troubled with epilepsy, and afforded no hopes to his father, which induced him to consent to the general entail before mentioned; but this son afterwards recovering a vigorous state of health, sir James had little pleasure in reflecting on what he had done, and to make Robert every amends in his power, laid up £1000 per year for every remaining year of his life, which was not above six or seven. Robert married Elizabeth, daughter to sir Henry Piers, of Tristernagh, in the county of Westmeath, bart. and from this marriage one only son, Henry, survived. Henry married Mary, the daughter of Peter Egerton, of Shaw, in Lancashire, esq. by whom he had two sons, and a daughter Elizabeth, married to Walter Harris, esq. editor of sir James Ware’s works.

Of Robert Ware some farther notice must be taken, as he was a writer of considerable note in his day. He had by those writings appeared so averse to the Roman catholic interest of Ireland in the reign of Charles II. that, fearing the resentment of that party, which he had reason to believe would be severe enough, and being advised by the earl of Clarendon, then lord lieutenant, he removed with his family into England on the same day that lord Tyrconnel landed in Ireland to take upon him the government, which he continued until the revolution. Mr. Ware died March 1696, after publishing, 1. “The Examinations of Faithful Commin and Thomas Heath,” &c. Dublin, 1671, 4to. 2. “The Conversion of Philip Corwine, a Franciscan Friar, to the protestant religion, in 1569,” ibid. 1681, 4to. 3. “The Reformation of the Church of Ireland, in the life and death of George Brown, sometime archbishop of Dublin,” ibid. 1681, 4to. This stands the first in the English edition of sir James Ware’s Works, Dublin, 1705, fol. and is also reprinted in the “Phoenix,” vol. 1. 4. “Foxes and Firebrands; or a specimen of the danger and harmony of popery and separation; wherein is proved from unde-
niable matter of fact and reason, that separation from the Church of England is, in the judgment of papists, and by sad experience, found the most compendious way to introduce popery, and to ruin the protestant religion, in two parts;" London, 1680, 4to, Dublin, 1682, 8vo. The first part, with the examinations of Commiin and Heath, was published by Dr. John Naslon in 1678, 8vo, and the second part was added by Mr. Robert Ware. 5. "The hunting of the Romish Fox, and the quenching of sectarian firebrands; being a specimen of popery and separation," Dublin, 1683, 8vo. 6. "Foxes and Firebrands, the third part," Loud. 1689, 8vo. 7. "Pope Joan; or an account that there was such a she-pope, proved from Romish authors before Luther," &c. ibid. 1689, 4to. Mr. Ware left also an unfinished and imperfect MS. on the history and antiquities of the city and university of Dublin.¹

WARGENTIN (PETER), knight of the order of the polar star, secretary to the royal academy of sciences at Stockholm, F. R. S. one of the eight foreign members of the academy of sciences at Paris, and member of the academies of St. Petersburg, Upsal, Gottingen, Copenhagen, and Drontheim, was born Sept. 22, 1717, and became secretary to the Stockholm academy in 1749. In this country he is probably most known from his tables for computing the eclipses of Jupiter's satellites, which are annexed to the Nautical Almanac of 1779. We know not that he has published any separate work; but in the "Transactions of the Stockholm Academy," are 52 memoirs by him, besides several in the "Philosophical Transactions," and in the "Acta Societatis Upsaliensis." He died at the observatory at Stockholm, Dec. 13, 1783.²

WARHAM (WILLIAM), an eminent English prelate, archbishop of Canterbury, and lord high chancellor, the son of Robert Warham, was born of a genteel family at Okely, in Hampshire. He was educated at Winchester school, whence he was admitted a fellow of New college, Oxford, in 1475. There he took the degree of doctor of laws, and, according to Wood, left the college in 1488. In the same year he appears to have been collated to a rectorship by the bishop of Ely, and soon afterwards became an advocate in the court of arches, and principal or moderator of the

¹ Harris's edition of Ware, vol. II.—Biog. Brit.—Gough's Topography.
² Hatton's Dict.—Eloges des Academiciens, vol. IV.
civil law school in St. Edward's parish, Oxford. In 1493 he was sent by Henry VII. with sir Edward Poyning, on an embassy to Philip duke of Burgundy, to persuade him to deliver up Perkin Warbeck, who had assumed the title of Richard duke of York; second son of king Edward IV. representing that he had escaped the cruelty of his uncle king Richard III. and was supported in this imposture by Margaret, duchess dowager of Burgundy, sister of Edward IV. as she had before given encouragement to Lambert Simnel, the pretended earl of Warwick, out of the implacable hatred which she had conceived against Henry VII. Upon this remonstrance the ambassadors were assured by the duke's council (himself being then in his minority) that "the archduke, for the love of king Henry, would in no sort aid or assist the pretended duke, but in all things preserve the amity he had with the king; but for the duchess dowager, she was absolute in the lands of her dowry, and that he could not hinder her from disposing of her own." This answer, being founded on an assertion not true, namely, that the duchess dowager was absolute in the lands of her dowry, produced a very sharp reply from the English ambassadors; and when they returned home Henry VII. was by no means pleased with their success. They, however, told him plainly that the duchess dowager had a great party in the archduke's council, and that the archduke did covertly support Perkin. The king for some time resented this, but the matter appears to have been accommodated in a treaty of commerce concluded in February 1496, by certain commissioners, one of whom, on the part of England, was Dr. Warham.

Warham now, according to lord Bacon, began much to gain upon the king's opinion, and having executed his office of master of the rolls, as well as his other employments, with great ability, and with much reputation, he was in 1502 made keeper of the great seal of England, and on the first of January following lord high chancellor. In the beginning of 1503 he was advanced to the see of Loudon. In the preceding year the king's eldest son Arthur prince of Wales was married to Catherine of Arragon, but died soon after, and Henry's avarice rendering him unwilling to restore Catherine's dowry, which was 200,000 ducats, he proposed that she should marry his younger son Henry, now prince of Wales. But there being great reason to believe that the marriage between
prince Arthur and Catherine had been really consummated, Warham remonstrated, in very strong terms, against this preposterous measure, and told the king, that he thought it was neither honourable, nor well-pleasing to God. In this, however, he was opposed by Fox bishop of Winchester, who insisted that the pope's dispensation could remove all impediments, either sacred or civil. This marriage, it is well-known, afterwards took place, and was the cause of some of the most important events in English history.

In March 1503-4, bishop Warham was translated to the see of Canterbury, in which he was installed with great solemnity, Edward duke of Buckingham officiating as his steward on that occasion. He was likewise, on May 28, 1506, unanimously elected chancellor of the university of Oxford, being then, and ever after, a great friend and benefactor to that university, and to learning in general. In 1509, Henry VII. died, and was succeeded by his son Henry VIII. from whose promising abilities great expectations were formed. Archbishop Warham's high rank in the church, and the important office he held in the state, as lord chancellor, naturally caused him to preside at the council-board of the young king, and his rank and talents certainly gave him great authority there. One of the first matters of importance, in the new reign, was the marriage of the king, which, from his tender age, and his aversion to it, had not yet taken place, and it was now necessary that his majesty should decide to break it off, or conclude it. Warham still continued to oppose it, and Fox, as before, contended for it; and it, accordingly, was performed June 3, 1509; and on the 24th of the same month, the king and queen were crowned at Westminster by archbishop Warham. In the years 1511 and 1512, we find our prelate zealously persecuting those who were termed heretics; and although the instances of his interference with the opinions of the reformation are neither many, nor bear the atrocious features of a Bonner or a Gardiner, they form no small blemish in his character.

Warham continued to hold his place of chancellor for the first seven years of Henry VIII. but became weary of it when Wolsey had gained such an ascendancy over the king, as to be intrusted with almost the sole administration of public affairs. Warham, says Burnet, always hated cardinal Wolsey, and would never stoop to him, esteeming
it below the dignity of his see. Erasmus relates of Warham, that it was his custom to wear plain apparel, and that once when Henry VIII. and Charles V. had an interview, and Wolsey took upon him to publish an order, that the clergy should appear splendidly dressed, in silk or damask, Warham alone, despising the cardinal's commands, came in his usual cloaths. One misunderstanding between Warham and Wolsey was about the latter's having the cross carried before him in the province of Canterbury. Warham as primate of all England, had taken umbrage that Wolsey, who was only archbishop of York, should cause the cross to be carried before him in the presence of Warham, and even in the province of Canterbury, contrary to the ancient custom; which was, that the cross of the see of York should not be advanced in the same province, or in the same place, with the cross of Canterbury, in acknowledgment of the superiority of the latter see. When Warham expostulated with Wolsey on this subject, he appears to have convinced him of the impropriety of his conduct; but rather than desist from it, and lose a dignity he had once assumed, Wolsey contrived how he might, for the future, have a right to it, without incurring any imputation of acting contrary to rule. And though his being a cardinal did not give him the contested right, he knew that he might assume it with a better grace, if he was invested with the legantine character; and therefore he solicited and obtained it, being made the pope's legate a latere in November 1515. On this, in the following month, the archbishop Warham resigned the seals, and Wolsey was made lord chancellor in his room. There were subsequently many contests between these two great statesmen, in which Warham generally maintained the dignity and independence of his character with great firmness; but Wolsey, as long as he remained the king's favourite, was the more powerful antagonist. Still, notwithstanding his superiority, Warham sometimes was enabled to convince him that he stretched his power too far. Of this we have a remarkable instance. Warham had summoned a convocation of the prelates and clergy of his province to meet at St. Paul's April 20, 1523, and the cardinal had summoned a convocation of his province of York to meet at Westminster at the same time. But as soon as the convocation of Canterbury met, and were about to proceed to business, the cardinal summoned them to attend him April 22, in a
legantine council at Westminster. This extraordinary step gave great offence to the prelates and clergy of the province of Canterbury. They indeed obeyed the summons, but when they came to treat of business, the proctors for the clergy observed, that their commissions gave them no authority to treat or vote but in convocation. This objection proved unanswerable, and the cardinal, to his great mortification, was obliged to dismiss his legantine council. When, in 1529, Wolsey was deprived of all his honours, the great seal was again offered to Warham, but being now far advanced in years, and displeased with the general proceedings of the court, he declined the offer. In his last year, 1532, he exhibited two instances of weakness, the one in being, with many others however, imposed upon by the pretended visions of Elizabeth Barton, commonly called the Maid of Kent; the other, in a kind of protest, which he left in the hands of a notary, against all the laws that had been made, or that should thereafter be made, by the present parliament, in derogation of the authority of the pope, or the right and immunities of the church. The design of this private protest against those laws to which he had given his consent in public, is not very obvious. Burnet would suggest, that it was a piece of superstitious penance imposed on him by his confessor, in which case it must be accounted an instance of extreme weakness.

The archbishop sat in the see of Canterbury twenty-eight years, and died at St. Stephen's near that city, in the house of William Warham, his kinsman, and archdeacon of Canterbury, in 1532. He was interred, without any pomp, in his cathedral, in a little chapel built by himself for the place of his burial, on the north of Becket's tomb, where a monument was erected for him, which was defaced in the civil wars. He laid out to the value of 3000l. in repairing and beautifying the houses belonging to his see. It appears, from a letter of Erasmus to Sir Thomas More, that though he had passed through the highest posts in church and state, he had so little regarded his own private advantage, that he left no more than was sufficient to pay his debts and funeral charges. And it is said, that, when he was near his death, he called upon his steward to know what money he had in his hands; who telling him "that he had but thirty pounds," he cheerfully answered, Satis viatici in caelum, i.e. "That was enough to last till he got to Heaven." He left his theological books to the library
of All-Souls college, his civil and canon law books to New
college, and all his books of church music to Winchester
college.

He was the warm friend and generous patron of Eras-
mus, to whom, besides many letters, he sent his portrait,
which Dr. Knight supposes to have been a copy of that at
Lambeth by Holbein; Erasmus, in return, sent him his own.
He also dedicated his edition of St. Jerome to the arch-
bishop, and in other parts of his works, bestows the highest
encomiums on him. He calls him his only Mæcenas, and
says that his generosity and liberality extended not to him
only, but to all men of letters. Erasmus gives us a very
pleasing account of Warham’s private life. “That,”
says he, “which enabled him to go through such various
cares and employments, was, that no part of his time, nor
no degree of his attention, was taken up with hunting, or
gaming, in idle or trifling conversation, or in luxury or
voluptuousness. Instead of any diversions or amusements
of this kind, he delighted in the reading of some good and
pleasing author, or in the conversation of some learned
man. And although he sometimes had prelates, dukes,
and earls as his guests, he never spent more than an hour
at dinner. The entertainment which he provided for his
friends was liberal and splendid, and suitable to the dиг-
nity of his rank; but he never touched any dainties of the
kind himself. He seldom tasted wine; and when he had
attained the age of seventy years, drank nothing, for the
most part, but a little small beer. But notwithstanding
his great temperance and abstemiousness, he added to the
cheerfulness and festivity of every entertainment at which
he was present, by the pleasantness of his countenance,
and the vivacity and agreeableness of his conversation.
The same sobriety was seen in him after dinner as before.
He abstained from suppers altogether: unless he hap-
pened to have any very familiar friends with him, of which
number I was; when he would, indeed, sit down to table,
but then could scarcely be said to eat any thing. If that
did not happen to be the case, he employed the time by
others usually appropriated to suppers, in study or devo-
tion. But as he was remarkably agreeable and facetious
in his discourse, but without biting or buffoonery, so he
delighted much in jesting freely with his friends. But
scurrility, defamation, or slander, he abhorred, and avoided
as he would a snake. In this manner did this great man
make his days sufficiently long, of the shortness of which many complain." 1

WARDING (Edward), Lucasian professor of mathematics in the university of Cambridge, was descended from an ancient family at Mitton, in the parish of Fittes, Shropshire, being the eldest son of John Waring of that place. He was born in 1734, and after being educated at the free school at Shrewsbury, under Mr. Hotchkis, was sent on one of Millington’s exhibitions to Magdalen college, Cambridge, where he applied himself with such assiduity to the study of mathematics, that in 1757, when he proceeded bachelor of arts, he was the senior wrangler, or most distinguished graduate of the year. This honour, for the securing of which he probably postponed his first degree to the late period of his twenty-third year, led to his election, only two years afterwards, to the office of Lucasian professor. The appointment of a young man, scarcely twenty-five years of age, and still only a bachelor of arts, to a chair which had been honoured by the names of Newton, Saunderson, and Barrow, gave great offence to the senior members of the university, by whom the talents and pretensions of the new professor were severely arraigned.

The first chapter of his "Miscellanea Analytica," which Mr. Waring circulated in vindication of his scientific character, gave rise to a controversy of some duration. Dr. Powell, master of St. John’s, commenced the attack by a pamphlet of "Observations" upon this specimen of the professor’s qualifications for his office. Waring was defended in a very able reply, for which he was indebted to Mr. Wilson, then an under-graduate of Peter House, afterwards sir John Wilson, a judge of the common pleas, and a magistrate justly beloved and revered for his amiable temper, learning, honesty, and independent spirit. In 1760, Dr. Powell wrote a defence of his "Observations," and here the controversy ended. Mr. Waring’s deficiency of academical honours was supplied in the same year by the degree of M. A. conferred upon him by royal mandate, and he remained in the undisturbed possession of his office. Two years afterwards, his work, a part of which had excited so warm a dispute, was published from the university press, in quarto, under the title of "Miscellanea Analytica

1 Godwin de Præsulibus, by Richardson.—Rapin’s History.—Jortin’s and Knight’s Lives of Erasmus.—Burnet’s Hist. of the Reformation.—Henry’s Hist. of Great Britain, &c.
de æquationibus algebraicis et curvarum proprietatibus," with a dedication to the duke of Newcastle. It appears from the title-page, that Waring was by this time elected a fellow of his college. The book itself, so intricate and abstruse are its subjects, is understood to have been little studied even by expert mathematicians. Indeed, speaking of this and his other works, in a subsequent publication, he says himself, "I never could hear of any reader in England out of Cambridge, who took the pains to read and understand what I have written."

For his profession in life, Mr. Waring chose the study of medicine, and proceeded a doctor in that faculty in 1767. In 1771 he appears in the list of physicians to Addenbrooke's hospital in Cambridge; and about this time practised in the neighbouring town of St. Ives. But though he followed this pursuit with characteristic assiduity, and attended lectures and hospitals in London, he never enjoyed extensive practice. Of this he was the less careful, as, in addition to the emoluments, which are considerable, of his professorship, he possessed a very handsome patrimonial fortune, while his favourite science supplied him with an inexhaustible fund of amusement and occupation. In 1776 he entered into a matrimonial connexion with miss Mary Oswell, sister of Mr. William Oswell, a respectable draper in Shrewsbury; and not many years afterwards retired from the university, first to a house in Shrewsbury, and at length to his own estate at Plealey, near Pontesbury. The mathematical inquiries which had occupied so large a portion of his early life, he still continued to cultivate with undiminished diligence; and he also occasionally indulged in philosophical excursions of a more popular and intelligible class. The result of these he collected in a volume printed at Cambridge, in 1794, with the title of "An Essay on the Principles of Human Knowledge." Under this comprehensive title are contained his opinions on a great variety of subjects. But this book, in the front of which he designates himself as fellow of the Royal Society of London, and of those of Bologna and Gottingen, was never published. Thus passed the even tenour of Dr. Waring's life, interrupted occasionally by a visit to the Board of Longitude, in London, of which he was a member, and from which he always returned with an increased relish for his country retreat at Plealey: and here he might have promised himself many years of life and health, when
his career was terminated by a short illness, produced by a violent cold caught in superintending some additions which he was making to his house. He died on the 15th of August, 1798, in the sixty-fourth year of his age.

Dr. Waring successively produced a number of pieces, of a like abstruse kind as his "Miscellanea Analytica," such as the "Proprietates Algebraicarum Curvarum," published in 1772, the "Meditationes Algebraicae," published in 1770, and the "Meditationes Analytice," which were in the press during 1773, 1774, 1775, and 1776. These were the chief and the most laborious works edited by the professor; and in the Philosophical Transactions is to be found a variety of papers, the nature of which may be seen from the following catalogue.

Vol. LIII. page 294, Mathematical Problems.—LIV. 193, New Properties in Conics.—LV. 143, Two Theorems in Mathematics.—LXIX. Problems concerning Interpolations. Ib. 86, A general Resolution of Algebraical Equations.—LXXVI. 81, On Infinite Series—LXXVII. 71, On finding the Values of Algebraical Quantities by converging series, and demonstrating and extending propositions given by Pappus and others.—LXXVIII. 67, On Centripetal Forces. Ib. 588, On some Properties of the Sum of the Division of Numbers.—LXXIX. 166, On the Method of correspondent Values, &c. Ib. 183, On the Resolution of attractive Powers.—LXXXI. 146, On infinite Serieses.—LXXXIV. 385—415, On the Summation of those Serieses whose general term is a determinate function of z, the distance of the term of the Series. For these papers, the professor was, in 1784, deservedly honoured by the Royal Society with sir Godfrey Copley's medal; and most of them afford very strong proofs of the powers of his mind, both in abstract science, and the application of it to philosophy; though they labour, in common with his other works, under the disadvantage of being clothed in a very unattractive form.

In his disposition and character, Dr. Waring is represented as of inflexible integrity, great modesty, plainness, and simplicity of manners; of a meekness and a diffidence of mind to such a degree, as to be always embarrassed before strangers. His extreme short-sightedness too, joined to a certain want of order and method in his mind, which appeared remarkably even in his hand-writing, rendered his mathematical compositions so confused and embarrassed,
that in manuscript they were often utterly inexplicable, a circumstance which may account for the numerous typographical errors in his publications.

We shall sum up this sketch of the life of Dr. Waring, with the concluding words of his "Essay on Human Knowledge," which contain a just and pleasing specimen of his genuine piety and unfeigned humility. "Should it please Providence to deprive me of the use of my Faculties, may I submit with humble resignation! May I for the future lead a life better in practice, and more fervent in devotion to the Supreme Being; and may God grant me his grace here, and pardon for my sins, when the trumpet of the great Archangel shall summon me to life again, and to judgement!" 1

WARNER (FERDINANDO), a very voluminous writer, was born in 1703, but where we are not told. He was of Jesus college, Cambridge, according to Mr. Cole, but we do not find his name among the graduates of that university. In 1730 he became vicar of Ronde, in Wiltshire; in 1746 rector of St. Michael Queenhithe, London, and in 1758 rector of Barnes, in Surrey. He also styles himself chaplain to the lord chancellor, and LL. D.; the latter title probably obtained from some northern university. He died Oct. 3, 1768, aged sixty-five. Dr. Warner was a laborious man, and having deservedly attained the character of a judicious and useful writer, as well as a popular preacher, he was frequently engaged in compilations for the booksellers, which, however, he executed in a very superior manner, and gave many proofs of diligent research and judgment, both in his reflections and in the use he made of his materials. The following we believe to be a complete, or nearly complete list of his publications: 1. "A Sermon preached before the Lord Mayor, January 30, 1748." 2. "A Sermon preached before the Lord Mayor, on September 2," 1749. 3. "A system of Divinity and Morality, containing a series of discourses on the principal and most important points of natural and revealed Religion; compiled from the works of the most eminent divines of the Church of England," 1750, 5 vols. 12mo. This was reprinted in 1756, 4 vols. 8vo. 4. "A scheme for a Fund for the better Maintenance of the Widows and Children of the

1 Account of Shrewsbury, 1810, 12mo.—Gleig's Supplement to the Encyclopedia Britannica.—Hutton's Dict. new. edit.
clergy,” 1753, 8vo. For this scheme, when carried into
execution, he received the thanks of the London clergy,
assembled in Sion college, May 21, 1765, and published
another pamphlet, hereafter to be mentioned. 5. “An
illustration of the Book of Common Prayer and Administra-
tion of the Sacraments, and other rites and ceremonies of
the Church of England,” &c. 1754, folio. In this year he
took the degree of LL. D. probably, as we have already
suggested, at some northern university. 6. “Bolingbroke,
or a dialogue on the origin and authority of Revelation,”
1755, 8vo. 7. “A free and necessary enquiry whether the
Church of England in her Liturgy, and many of her learned
divines in their writings, have not, by some unwary ex-
pressions relating to Transubstantiation and the real pre-
sence, given so great an advantage to papists and deists as
may prove fatal to true religion, unless some remedy be
speedily supplied; with remarks on the power of priestly
absolution,” 1755, 8vo. 8. In 1756 he published the first
volume of his “Ecclesiastical History to the Eighteenth
Century,” folio; the second volume in 1757. This is the
most valuable of all his works, and has frequently been
quoted with approbation. 9. “Memoirs of the Life of sir
Thomas More, lord high chancellor of England in the reign
of Henry VIII. 1758,” 8vo. This is dedicated to sir Ro-
bert Henley, afterwards lord chancellor Northington, who
is complimented for the favours he had conferred on him
on his receiving the seals; probably for the rectory of
Barnes, with which he held Queenhithe and Trinity the
Less. 10. “Remarks on the History of Fingal and other
poems of Ossian, translated by Mr. Macpherson, in a let-
ter to the right hon. the lord L—— (Lyttelton),” 1762,
He published no more of this, being discouraged by a dis-
appointment in his expectations of some parliamentary as-
sistance. Yet in one of those newspaper notices, which
Dr. Warner did not disdain, he speaks of the encourage-
ment which he met with when he went to Ireland in 1761
in search of materials for this work. He tells us of “the
liberty granted him by the provost and fellows of the uni-
versity to peruse the books and MSS. in the college library,
as also those in the library of St. Sepulchre, founded by
the late primate Marsh; and of his free access to the col-
lections of Mr. Harris, which were purchased by the parlia-
ment, &c.; that he was likewise complimented with the
liberty of searching the records of the privy council, and other offices, &c." 12. "A letter to the fellows of Sion college, and to all the clergy within the bills of mortality, and in the county of Middlesex, humbly proposing their forming themselves into a Society for the Maintenance of the Widows and Orphans of such Clergymen. To which is added, a sketch of some Rules and Orders suitable to that purpose," 1765, 8vo. 13. "The History of the Rebellion and Civil War in Ireland," 1767, 4to. 14. "A full and plain account of the Gout, whence will be clearly seen the folly or the baseness of all pretenders to the cure of it, in which every thing material by the best writers on that subject is taken notice of, and accompanied with some new and important instructions for its relief, which the author's experience in the gout above thirty years hath induced him to impart." This was the most unfortunate of all his publications, for soon after imparting his cure for the gout he died of the disorder, and destroyed the credit of his system.

Dr. Warner is said to have declared that he wrote his "Ecclesiastical History," and his "Dissertation on the Common Prayer," three folio volumes, both the original and corrected copies, with one single pen, which was an old one when he began, and when he finished was not worn out. We are likewise told that a celebrated countess begged the doctor to make her a present of it, and he having complied, her ladyship had a gold case made with a short history of the pen engraved upon it, and placed it in her cabinet of curiosities. This foolish story, for such it probably is, reminds us of a similar one related of the pious Matthew Henry, who is said to have written the whole of his commentary on the Bible, 5 vols. fol. with one pen. Mr. Henry is also said to have made this declaration in public. Unfortunately, however, Mr. Henry never wrote the whole of his commentary, nor lived to see it completed, and consequently could have made no such declaration.

Dr. Warner's son, the late Dr. John Warner, was of Trinity college, Cambridge, B. A. 1758, M. A. 1761, and D. D. 1773. For many years he was preacher at a chapel in Long Acre, which was his private property. In 1771 he was presented to the united rectories of Hockliffe and Chalgrave, in Bedfordshire, and afterwards to the rectory of Stourton, in Wilts. Having resided in France at the æra of the revolution he imbibed all those principles which produced it, and although no man could be more an enemy
to the atrocities which followed, they made no difference in his republican attachments. He is known in the literary world by a singular publication entitled "Metronariston," and wrote the "Memoirs of Mekerchus," in the Gentleman's Magazine. He died, after a few days illness, in St. John's-square, Clerkenwell, Jan. 22, 1800, aged sixty-four. ¹

WARNER (JOHN), a learned and munificent prelate, was the son of Herman Warner, citizen of London, and was born in the parish of St. Clement Danes, Strand, about 1585. After some grammatical education, in which he made a very rapid progress, he was sent to Oxford in 1598, and the year following was elected demy of Magdalen college. Here he proceeded successfully in his studies, and taking the degree of B. A. in 1602, commenced M. A. in June 1605, in which year he was elected to a fellowship. In 1610 he resigned this, probably in consequence of the fortune which came to him from his godmother. In 1614 he was presented to the rectory of St. Michael's, Crooked-lane, by archbishop Abbot, which he resigned in 1616, and remained without preferment until 1625, when the archbishop gave him the rectory of St. Dionis Backchurch in Fenchurch-street. In the interim he had taken both his degrees in divinity at Oxford; and Abbot, continuing his esteem, collated him to the prebend of the first stall in the cathedral of Canterbury. He was also appointed governor of Sion college, London, and was made chaplain to Charles I. In the second year of this monarch’s reign Dr. Warner preached before him while the parliament was sitting, during passion week, on Matt. xxi. 28, and took such liberties with the proceedings of that parliament as very highly provoked some of the members who happened to be present. Some measures appear to have been taken against him, but the dissolution of the parliament soon after protected him, yet we are told that a pardon from the king was necessary, which pardon was extant at the time Dr. Zachary Pearce communicated some particulars of his life to the editors of the "Biographia Britannica."

In 1633 he attended the king on his coronation in Scotland, and the same year was collated by him to the deanery of Lichfield. In 1637 the king advanced him to the bishopric of Rochester, and notwithstanding the small revenue

¹ Nichols's Bowyer, &c.
attached to this see, Dr. Warner resigned his deanery and his prebend, besides a donative of 200l. per annum in Kent, probably Barham, or Bishops-bourne, of which, it is said, he was parson. In 1640 he assisted the king with 1500l. on the Scotch invasion of England, and gave his attendance, when there was only one prelate besides himself in the council at York. The same year he had the courage to oppose the praemunire in the House of Peers, and asserted the rights of the bishops sitting in parliament. With equal zeal he joined in the declaration made by some others of his brethren, May 14, 1641, to maintain and defend, as far as lawfully they might, with their life, power, and estate, the true reformed protestant religion, expressed in the doctrine of the Church of England, against all popery and popish innovation within this realm; and maintain and defend his majesty’s royal person, honour, and estate; also the power and privilege of parliaments, the lawful rights and liberties of the subjects, and endeavour to preserve the union and peace between the kingdoms of England, Scotland, and Ireland.

All this opposition to the changes then proposed soon appeared to be fruitless, and in August of the same year he was impeached with twelve other bishops, for acting in the convocation of 1640, making then canons and constitutions, and granting his majesty a benevolence. On this occasion his brethren unanimously relied on bishop Warner’s talents for their defence, which he undertook with spirit, but their total subversion being determined, nothing availed. He continued, however, inflexible in his adherence to the cause of his sovereign, at whose command, not long before his death, the bishop wrote a treatise against the ordinance of the sale of church lands, which was printed in 1646 and 1648, 4to, under the title “Church Lands not to be sold,” &c. After the death of Charles I. likewise, our prelate published several sermons against that illegal act. And having maintained his consistency so far as to refuse to pay any tax or loan to the parliament, his estate, ecclesiastical and temporal, was sequestered, his books seized, and by a singular refinement in robbery, all bonds due to him from any person whatever were released. He would probably also have been imprisoned, had he not escaped into Wales, where he led for three years a wandering and insecure life, but wherever he had opportunity, constantly performed the duties of his episcopal
function, which he also did wherever he might happen to be, till the restoration.

After his majesty's garrisons were given up he was forced to compound for his temporal estate, now four years sequestered, at the rate of the tenth part real and personal; but all oaths to the usurping government he refused to the last; and having, although after a heavy deduction, saved a considerable part of his estate, he devoted it to the assistance of his suffering brethren, and was a great support to such of the sequestered clergy and their families as were reduced to absolute poverty. Of this, bishop Kennet, in his life of Somner, affords the following proof and instance: "When in the days of usurpation an honest friend paid a visit to him (Warner), and upon his lordship's importunity told him freely the censures of the world, as being of a close and too thrifty a temper, the bishop produced a roll of distressed clergy, whom in their ejectments he had relieved with no less than eight thousand pounds; and inquired of the same friend, whether he knew of any other like objects of charity; upon which motion the gentleman soon after by letter recommended a sequestered divine, to whom at the first address he gave 100l."

He sent 100l. to Charles II. in his exile, designing to continue remitting money as he could afford it, but he was betrayed by his servant, who discovered the matter to Cromwell, and he would have suffered for it, had he not prevailed on the treacherous informer, by money, to go into Ireland. On the restoration, bishop Warner was replaced in the see of Rochester, and enjoyed it till his decease on Oct. 11, 1666. He was interred in Rochester cathedral, where a handsome monument was soon after erected to his memory in a small chapel, at the east end of the north-aisle.

He married the widow of Dr. Robert Abbot, bishop of Salisbury, and had issue by her one daughter, his heiress, who by her husband, Thomas Lee, of London, had a son John, to whom and his sons bishop Warner bequeathed so considerable an estate as surprised those who knew the extent of his charities, and the small income arising from his bishopric. Nor will that surprise be much diminished by the fact, that when young he had 16,000l. left him by a relation, who was his god-mother; for if we take into account what he suffered by the usurpation, and what he gave to his distressed brethren during that period, it will yet appear surprising that he was enabled to exert his charity and
munificence to such a vast amount as appears was the case. To account for this, some have accused him of parsimony, but for this there is no proof, and the greater part of what he gave was given at various periods in his life-time; but others have with more probability supposed that he lived on the profits, small as they were, of his bishopric, while the produce of his estates was accumulating. Be this as it may, we have the following items of nearly twenty thousand pounds, which he expended or bequeathed to the following objects:

To the demes of Magdalen college, Oxford, in eleven years—repairing St. Paul’s, London—The redemption of captives, &c.—Library of Magdalen college—Cathedral of Canterbury, for fonts and library—Rochester, towards a library—Repairs of that cathedral, and by his will—For augmenting poor vicarages in the diocese of Rochester—Paid by his executors for the building of Bromley college—For repairs of the palace

£1,100 1,050 2,500 1,200 500 1,000 800

£ 19,850

Bromley college above-mentioned was founded by him for the residence and maintenance of twenty widows of loyal and orthodox clergymen. By his will he empowered his executors, sir Orlando Bridgman, and sir Philip Warwick, to raise a sum of money adequate to the purposes of such a building, out of his personal estate, and charged his manor of Swayton with the annual payment of 450l. viz. 50. per ann. for the chaplain, and 20l. each for the widows. The founder had expressed a desire that this building should be erected as near to Rochester as conveniently might be; but as no healthy or convenient spot could be obtained near that town, the present site was chosen at the north end of the town of Bromley, under the sanction of an act of parliament passed in 1670; and by other subsequent benefactions the institution has been brought to its present useful state. Another of bishop Warner’s foundations was that of four scholarships in Balliol college, Oxford, for four young men of Scotland, to be chosen from time to time by the archbishop of Canterbury and the bishop of Rochester. Each was to have 20l. yearly until M.A. when they were to return to their own country in holy orders, “that there may never be wanting in Scotland some
who shall support the ecclesiastical establishment of England." Owing to some demur on the part of this college, these scholars were first placed in Gloucester hall (now Worcester college), and there was a design to have made that a college for their use; but, in the mastership of Dr. Thomas Good, in 1672, they were removed to Balliol.

Bishop Warner is said to have been an accurate logician, philosopher, and well versed in the fathers and schoolmen. He was a man of a decided character, equally cheerful and undaunted. In his manner he had less of the courtier than of the kind friend, always performing more than he professed. Of his religious principles the only evidence we have is in a letter addressed to bishop Jeremy Taylor, in defence of the doctrine of original sin, which that prelate had endeavoured to explain away in a manner totally inconsistent with the tenets of the church, as laid down in her liturgy, articles, and homilies. Warner was of the school of Abbot, and less likely to adopt Arminianism, although he was personally attached to its great friend archbishop Laud.

WARNER (JOSEPH), an eminent surgeon, was born in the island of Antigua, in 1717, on the family estate, which he inherited, together with a ring, famous in history, as the one given by queen Elizabeth to the earl of Essex, and which in the hour of impending danger he entrusted to the countess of Nottingham, who never delivered it to the queen, and this, according to the story, was the cause of Essex's losing his life. By some means this ring had regularly descended, together with the estate, in the Warner family. Mr. Warner was sent to England at an early age, and educated at Westminster school. At the age of seventeen he was apprenticed to the celebrated surgeon, Samuel Sharpe, and after residing seven years with him, was admitted joint lecturer in anatomy at St. Thomas's hospital with Mr. Sharpe, after whose resignation Mr. Warner continued the lectures for several years. In 1746, during the rebellion in Scotland, he volunteered his professional services, and joined the royal army under the duke of Cumberland. In the course of that campaign he was recalled to London to fill the office of surgeon to Guy's hospital, a situation which he held, with increasing reputation, and

1 Ath. Ox. vol. II.—Burnet's Own Times.—Biol. Brit.—Fuller's Worthies.—Barwick's Life.—Lysons's Environs, in which is the first engraved portrait of Warner.—Chalmers's Hist. of Oxford.—Bunney's Life of bishop Taylor.
great professional success, for the long period of forty-four years. During this time his private practice became extensive, and his fame was increased by his valuable treatises on the cataract, the hydrocele, &c. and his still more valuable volume of "Cases in Surgery," 1754, &c. In 1756 he was elected a fellow of the royal society, in whose Transactions a number of his communications were published. In 1764 he was elected a member of the court of assistants of the then corporation of surgeons, and in 1771, became one of the court of examiners, in which office he continued to discharge his duty most punctually until the last month of his life.

He died at his house in Hatton-garden, July 24, 1801, in the eighty-fifth year of his life, without much illness, but of the mere effects of age, and retained his faculties to the last. He left a very estimable character, both as to professional and private merit. He was among the earliest teachers of anatomy, whose labours have greatly contributed to lessen the necessity of going abroad, and have rendered London at the present day the first chirurgical school in the world.¹

WARNER (RICHARD), who merits notice for his regard to the science of botany, and the respect and honour he ever shewed to the lovers of it, was the son of John Warner, a banker, who is somewhere mentioned by Addison or Steele, as having always worn black leather garters buckled under the knee, a custom most religiously observed by our author, who in no other instance affected singularity. He was born in 1711, educated at Wadham college, Oxford, and being bred to the law, had chambers in Lincoln's Inn, but possessing a genteel fortune, he principally resided in an ancient family seat with an extensive garden belonging to it, on Woodford Green, in Essex. Here he maintained a botanical garden, was very successful in the cultivation of rare exotics, and was not unacquainted with indigenous plants. The herborizations of the company of apothecaries were, once in the season, usually directed to the environs of Woodford, where, after the researches of the day, at the table of Mr. Warner, the products of Flora were displayed. The result of the investigations made in that neighbourhood was printed for private distribution by Mr. Warner, under the title "Plants Woodfordienses; or a

¹ Gent. Mag. vol. LXI.
catalogue of the more perfect plants growing spontaneously about Woodford in Essex," Lond. 1771, 8vo. As none of the graminaceous or cryptogamous tribes are introduced, the list does not exceed 518 species. The order is alphabetical, by the names from Ray's Synopsis; after which follow the specific character at length, from Hudson's "Flora Anglica," the Linnæan class and order, and the English name, place, and time of flowering.

Mr. Warner was also distinguished for polite learning, and eminently so for his critical knowledge in the writings of Shakspeare. He published "A Letter to David Garrick, esq. concerning a glossary to the Plays of Shakspeare," &c. 1768, 8vo. He had been long making collections for a new edition of that author; but on Mr. Steevens's advertisement of his design to engage in the same task on a different plan, he desisted from the pursuit of his own. In his youth he had been remarkably fond of dancing; nor till his rage for that diversion subsided, did he convert the largest room in his house into a library. To the last hour of his life, however, he was employed on the "Glossary" already mentioned, although it never was completed. At his death, which happened April 11, 1775, he bequeathed all his valuable books to Wadham college, Oxford, where he received his education; and to the same society a small annual stipend to maintain a botanical lecture. He also translated the comedies of Plautus left untranslated by Thornton, which were published in 1772 and 1774. The books he left to Wadham college form a good, although not a complete collection of the old English poets, with many editions of Shakspeare, some of which are interleaved with writing paper, obviously intended for annotations, &c.

had he pursued his design of a new edition.  

WARNER (William), an old English poet, is called by Phillips, "a good honest plain writer of moral rules and precepts, in that old-fashioned kind of seven-footed verse, which yet sometimes is in use, though in different manner, that is to say, divided into two. He may be reckoned with several other writers of the same time, i.e. Queen Elizabeth's reign: who, though inferior to Sidney, Spenser, Drayton, and Daniel, yet have been thought by some not unworthy to be remembered and quoted: namely George Gascoigne, Thomas Hudson, John Markham, Thomas

1 Pulteney's Botany.—Nichols's Bowyer.—Lysons's Environs.
Achely, John Weever, Charles Middleton, George Turberville, Henry Constable, sir Edward Dyer, Thomas Churchyard, Charles Fitzgeoffry."

William Warner was a native of Oxfordshire, and born, as Mr. Ellis is inclined to think, about 1558, which supposes him to have published his first work at the age of twenty-five. He was educated at Oxford, but spent his time in the flowery paths of poetry, history, and romance, in preference to the dry pursuits of logic and philosophy, and departed without a degree to the metropolis, where he soon became distinguished among the minor poets. It is said, that in the latter part of his life, he was retained in the service of Henry Carey, lord Hunsdon, to whom he dedicates his poem. Mr. Ritson adds to this account, that by his dedications to Henry and George, successive barons of Hunsdon, he appears to have been patronized by, or in some manner connected with, that family.

In the fourth edition of Percy's Ballads, we find the following extract from the parish register of Amwell, in Hertfordshire, communicated by Mr. Hoole, although first given by Scott, in his poem of "Amwell," edit. 1776. "1608-1609—Master William Warner, a man of good years and of honest reputation; by his profession an atturnye of the Common Pleas; author of Albion's England, diyng suddenly in the night in his bedde, without any former complaynt or sicknesse, on Thursday-night beeinge the ninth day of March, was buried the Saturday following, and lyeth in the church at the corner, under the stone of Walter Ffader."

His "Albion's England" was his principal work; and was not only a favourite with his own age, but has received very high praise from the critics of our own time. It is an epitome of the British history, and, according to the editor of the "Muses Library," Mrs. Cooper, is written with great learning, sense, and spirit; in some places fine to an extraordinary degree, of which an instance is given in the story of Argentill and Curan, a tale which, Mrs. Cooper adds, is full of beautiful incidents, in the romantic taste, extremely affecting, rich in ornament, wonderfully various in style, and in short one of the most beautiful pastoralsshe ever met with. To this opinion, high as it is, Dr. Percy thinks nothing can be objected, unless perhaps an affected quaintness in some of his expressions, and an indelicacy in some of his pastoral images. Warner's con-
temporaries ranked him on a level with Spenser, and called him the Homer and Virgil of their age. But Dr. Percy remarks, that he rather resembled Ovid, whose Metamorphosis he seems to have taken for a model, having deduced a perpetual poem from the deluge down to the reign of queen Elizabeth, full of lively digressions and entertaining episodes. And though he is sometimes harsh, affected, and indelicate, he often displays a most charming and pathetic simplicity.

He was numbered in his own time among the refiners of the English tongue, which "by his pen was much enriched and gorgeously invested in rare ornaments, and resplendent habiliments." Such is the opinion of Meres, in his "Wit's Treasury;" but the progress Warner made in refining the English tongue was certainly very inconsiderable. He owed his simplicity to his taste; but he had not the courage to abandon the uncouth and quaint expressions so peculiar to his time, and to shew that wit and point might exist without them. His style, however, was then thought elegant, and such was his power of pleasing, that "Albion's England" superseded that very popular work "the Mirror of Magistrates."

Warner was a writer of prose. His work was entitled "Syrinx, or a seauenfold Historie, handled with varietie of pleasant and profitable, both comical and tragical argument," printed in 1597. Warton calls it a novel, or rather a suite of stories, much in the style of the adventures of Heliodesus's Ethiopic romance. He appears also to have translated Piantus's "Menæchmi," published in 1595. Ritson informs us, that by an entry in the Stationers' book, on the 17th of October, 1586, "The Wardens, upon serche of Roger Ward's house, dyd find there in printing, a book in verse, intytled "England's Albion, beinge in English, and not auctorised to be printed, which he had been forbidden to prynete, aswell by the L. archb. of Canterbury, as also by the said wardens at his own house;" and forasmuch as he had done this "contrary to the late decrees of the hon. court of Starre-chamber, the said wardens seised three heaps of the said 'England's Albion.'" Why this work was prohibited, except for the indelicacies already noticed, is not very apparent. We know that bishop Hall's satires incurred the displeasure of the guardians of the press at no long distance from this time.
Mr. Headley, who has extracted many beauties from Warner, says, that his tales, though often tedious, and not unfrequently indelicate, abound with all the unaffected incident and artless ease of the best old ballads, without their cant and puerility. The pastoral pieces that occur are superior to all the eclogues in our language, those of Collins only excepted. He also quotes Drayton’s lines on Warner, which the reader will find in his piece of “Poets and Poesy.”

Warton (Thomas), the historian of English poetry, was descended from an ancient and honourable family of Beverley in Yorkshire. His father was fellow of Magdalen-college, Oxford, poetry professor in that university, and afterwards vicar of Basingstoke, Hampshire, and Cobham, Surrey. He married Elizabeth daughter of the rev. Joseph Richardson, rector of Dunsford, Surrey, and had by her three children; Joseph, the subject of the next article, Thomas, and Jane a daughter, who survived both her brothers. He died in 1746, and is buried under the rails of the altar of his church at Basingstoke, with an inscription on a tablet near it, written by his sons, who afterwards published a volume of his poems, by subscription, chiefly with a view to pay the few debts he left behind, and supply his children with some assistance in the progress of their education. Whether the success of this volume was equal to their hopes, is uncertain, but the poems acquired no reputation.

Thomas was born at Basingstoke in 1728, and from his earliest years discovered a fondness for reading, and a taste for poetry. In his ninth year he sent to his sister the following translation from the Latin of Martial:

“When bold Leander sought his distant fair
(Nor could the sea a braver burthen bear),
Thus to the swelling waves he spoke his woe,
Drown me on my return—but spare me as I go.”

This curiosity is authenticated by the letter in which he sent it, lately in the possession of his sister. It bears date “from the school, Nov. 7, 1737.” His biographer, Mr. Mant, says, that he continued under the care of his father until his removal to Oxford; but we have been in-

formed that he was placed for some time at Basingstoke-
school.

In March 1743, in his sixteenth year, he was admitted
a commoner of Trinity-college, and soon after was elected
a scholar. How much he was ever attached to that col-
lege, his writings, and a residence of forty-seven years,
with very few intervals, sufficiently shew. In 1745, he is
said to have published "four Pastoral Elegy," but this
appears to be a mistake. About this time, however, he
sent one or two articles to Dodsley's Museum *; to which
his brother was likewise a contributor; but his first detached
publication was "The Pleasures of Melancholy," of which
the first copy differs considerably, particularly in the in-
trductory part, from that published in his collection of
poems. On the appearance of Mason's "Isis," reflecting
on the loyalty of Oxford, which a foolish riot among some
students had brought into question, Mr. Warton, encouraged
by Dr. Huddesford, the president of Trinity, published in
1749, "The Triumph of Isis," in which he retaliated on
the sons of Cam in no very courtly strains. The poem,
however, discovered certain beauties, which pointed him
out as a youth of great promise. It is remarkable, that
although he omitted this piece in an edition of his poems
printed in 1777, he restored it in that of 1779. This is
said to have been done at Mason's suggestion, who was
andid enough to own that it greatly excelled his own elegy,
both in poetical imagery and correct flow of versification;
but Mason appears to have forgot that his personal share in
the contest was but trifling, and that it contained a libel on
the university of Cambridge.

In 1750, our author contributed a few small pieces to
the "Student, or Oxford and Cambridge Miscellany,"
then published by Newbery. Among these was the "Pro-
gress of Discontent," which had been written in 1746,
and was founded on a copy of Latin verses, a weekly ex-
ercise much applauded by Dr. Huddesford, and, at his de-
sire, paraphrased into English verse: In this state his bro-
ther, Dr. Warton, preferred it to any imitation of Swift
he had ever seen. His talents were now generally ac-
knowledged, and in 1747 and 1748, he held the office of

* These were: a Song imitated from
the Midsummer's Night's Dream, and a
prose Essay on Snugness, written partly
by him and partly by Dr. Yarmouth.
They are authenticated by Dr. War-
ton's Autograph, in his copy of the
Museum, in the possession of the ed-
tor of this dictionary.
poet laureate, conferred upon him according to an ancient practice in the Common-room of Trinity-college. The duty of this office was to celebrate a lady chosen by the same authority, as the lady-patroness; and Warton performed this task, on an appointed day, crowned with a wreath of laurel. The verses, which Mr. Mant says are still to be seen in the Common-room, are written in an elegant and flowing style, but he has not thought them worthy of transcription.

In 1750, he took his master's degree; and in 1751, succeeded to a fellowship. In this last year, he published his excellent satire entitled "Newmarket," "An Ode to Music performed at the Theatre;" and verses "on the death of Frederic prince of Wales," which he inserted in the Oxford collection, under the fictitious name of John Whetham; a practice not uncommon. In 1753, appeared at Edinburgh "The Union, or Select Scots and English Poems." Mr. Warton was the editor of this small volume, in which he inserted his "Triumph of Isis," and other pieces, particularly the "Ode on the approach of Summer," and the "Pastoral in the manner of Spenser," which is said to be written by a gentleman formerly of the university of Aberdeen. Why he should make use of such a deception, cannot now be discovered.

About 1754, he drew up from the Bodleian and Savilian statutes, a body of statutes for the Radcliffe library. In the same year he published his "Observations on the Faerie Queene of Spenser," in one volume octavo, which were afterwards enlarged and published in two volumes, 1762. By this work he not only established his character as an acute critic, but opened to the world at large that new and important field of criticism and illustration which has since been so ably cultivated by Steevens, Malone, Reed, Todd, and other commentators on our ancient poets.

Soon after the appearance of the "Observations," they were attacked in an abusive pamphlet entitled "The Observer observed," written by Huggins, the author of a very indifferent translation of Ariosto. Huggins had engaged Mr. Warton in this translation, but when he read what Warton asserted of the inferiority of Ariosto to Spenser, he immediately cancelled his share of the translation, and published this angry pamphlet*. Mr. Warton, who was

* The following paragraph from specimen of the whole. "Sect. II. He Huggins's pamphlet will be a sufficient (Warton) resumes the poisonous accu-
now in his thirty-sixth year, had employed fully half that
time in an unweary'd perusal of the old English poets and
such contemporary writers as could throw light on their
obscurities. The "Observations on Spenser" must have
evidently been the result of much industry and various
reading, aided by a happy memory.

In 1757, on the resignation of Mr. Hawkins of Pembroke
college, our author was elected professor of poetry, which
office, according to the usual practice, he held for ten
years. His lectures were elegant and original. The trans-
lations from the Greek anthologies, now a part of his col-
lected poems, were first introduced in them; and his "Dis-
sertatio de Poesi Bucolica Graecorum," which he after-
wards enlarged and prefixed to his edition of Theocritus,
was also a part of the same course. During the publica-
tion of the "Idler" he sent to Dr. Johnson, with whom he
had long been intimate, Nos. 33, 93, and 96 of that paper.
His biographer, however, is mistaken in supposing that he
contributed any papers to the "Connoisseur." His being
invited by Colman and Thornton to engage in a periodical
publication has no relation to the "Connoisseur." It was
Moore, the editor of the "World," who projected a Ma-
azine, soon after the conclusion of that paper, and told
the two Wartons that "he wanted a dull plodding fellow of
one of the universities, who understood Latin and Greek."
Mr. Bedingfield, one of Dodsley's poets, and Gataker, the
surgeon, were to be concerned in this Magazine, but Moore's
death prevented the execution of the scheme.

In 1760 he published, but without his name, "A de-
scription of the City, College, and Cathedral of Winches-
ter," 12mo. From his own copy, in the possession of the
present editor, he appears to have been preparing a new
edition about 1771, which was perhaps prevented by a
"History of Winchester" published soon after in two vo-
mony with which he charges his wea-
pon, which he takes care shall be ju-
diciously two-edged, lest it fail of slash-
ing friend as well as foe. * Although
(saith our observer) Spenser formed his
Faerie Queene upon the fanciful plan
of Ariosto."—Poor Spencer! Wretched
Ariosto!—And oh! most mighty War-
ton!—Let this suffice, for reply to all
he here advances of falsehood against
Ariosto, which that poem totally con-
fronts: such falsehood, that were it
truth, is insipid and immaterial; and
let us pass the chronicles of the seven
champions, Morte Arthur, sir Tristram,
the Blatant Beast, the Questyn Beast,
which is afterwards more particularly
described, with a bed-roll of quotations,
no less delectable than erudite, most
appropriately collected, to give not only
a dignity, but also a magnitude to this
important tone; that purchasers may
be well supply'd for their disbursement
of pence, either in their meditative fu-
migrations, or at the Cloaciniun offici-
tory."
lumes, a more showy work, but far more inaccurate. In the same year (1760) he published a piece of exquisite humour, entitled "A Companion to the Guide, and a Guide to the Companion, being a complete Supplement to all the accounts of Oxford hitherto published." This passed through three editions in a very short time, but for some years has been ranked among scarce books *. A more scarce work, however, is his "Inscriptionum Romanarum Metricarum Delectus," 4to, which ought to have been noticed under the year 1758. The design of this collection was to present the reader with some of the best Roman epigrams and inscriptions, taken from the "Elegantiae antiquorum marmorum," from Mazochius, Smetius, Gruterus, and other learned men. It contains likewise a few modern epigrams, one by Dr. Jortin, and five by himself, on the model of the antique, the whole illustrated with various readings and notes.

About 1760 he wrote for the "Biographia Britannica," the life of sir Thomas Pope, which he republished in 1772, 8vo, and again in 1780, with very considerable additions and improvements; and in 1761 he published the "Life and Literary Remains of Dr. Bathurst." In the same year, and in 1762, he contributed to the Oxford collections, verses on the royal marriage, and on the birth of the prince of Wales, and an ode entitled the "Complaint of Cherwell," under the name of John Chichester, brother to the earl of Donegal †. His next publication was the "Oxford Sausage, or select pieces written by the most celebrated wits of the university of Oxford." The preface and several of the poems are undoubtedly his, and the latter are authenticated by his adding them afterwards to his avowed productions. In 1766 he superintended an edition from the Clarendon press of "Cephalus' Anthology," to which he prefixed a very curious and learned preface. In this he announced his edition of "Theocritus," which made its appearance in 1770, 2 vols. 4to, a most correct and splendid work, that carried his fame to the continent.

In 1767, he took his degree of B. D. and in 1771 was elected a fellow of the society of antiquaries. In October of the same year he was instituted to the small living of Shenstone had a visit from both at the Leasowes in the summer of 1758. Shenstone's Letters. On these great occasions of academical gratulations, our author sometimes wrote verses for those who could not write for themselves.

* A new edition was published in 1806 by Mr. Cooke, of Oxford, with the original cuts.
† This information is from Mr. Mant's Life. Lord Donegal was, however, one of Mr. Warton's pupils.
Kiddington, Oxon. on the presentation of George Henry earl of Litchfield, then chancellor of the university, a nobleman whose memory he afterwards honoured by an epitaph.

In 1774 he published the first volume of his "History of English Poetry," the most important of all his works, and to the completion of which the studies of his whole life appear to have been bent. How much it is to be regretted that he did not live to complete his plan, every student in ancient literature must be deeply sensible. He intended to have carried the history down to the commencement of the eighteenth century. A second volume accordingly appeared in 1778, and a third in 1781, after which he probably relaxed from his pursuit, as at the period of his death in 1790, a few sheets only of the fourth volume were printed, and no part left in a state for printing. His original intention was to have comprised the whole in two or three volumes, but it is now evident, and he probably soon became aware, that five would have scarcely been sufficient if he continued to write on the same scale, and to deviate occasionally into notices of manners, laws, customs, &c. that had either a remote, or an immediate connection with his principal subject. What his reasons were for discontinuing his labours, cannot now be ascertained. It is well known to every writer that a work of great magnitude requires temporary relaxation, or a change of employment, and may admit of both without injury; but he might probably find that it was now less easy to return with spirit to his _magnum opus_, than in the days of more vigour and activity. It is certain that he wished the public to think that he was making his usual progress, for in 1785, when he published "Milton's Juvenile Poems," he announced the _speedy_ publication of the fourth volume of the history, of which, from that time to his death, ten sheets only were finished. His brother, Dr. Joseph, was long supposed to be engaged in completing this fourth volume. In one of his letters lately published by Mr. Wooll, and dated 1792, he says, "At any leisure I get busied in finishing the last volume of Mr. Warton's History of Poetry, which I have engaged to do, for the booksellers are clamorous to have the book finished (though the ground I aim to go over is so beaten) that it may be a complete work." Yet on his death in 1800, it did not appear that he had made any progress *.

* A continuation of this work is in the hands of Mr. Park, and it cannot be in better.
Mr. Warton's biographer has traced the origin of this work to Pope, who, according to Ruffhead, had sketched a plan of a history of poetry, dividing the poets into classes or schools; but Ruffhead's list of poets is grossly erroneous. Gray, however, Mr. Mason informs us, had meditated a history of English poetry, in which Mason was to assist him. Their design was to introduce specimens of the Provençal poetry and of the Scaldic, British, and Saxon, as preliminary to what first deserved to be called English poetry about the time of Chaucer, from whence their history, properly so called, was to commence. Gray, however, was deterred by the magnitude of the undertaking; and being informed that Warton was employed on a similar design, more readily relinquished his own.

Such is Mr. Mant's account, who adds (in p. cxxvi) that Warton "judiciously preferred the plan on which he has proceeded to that proposed by Pope, Gray, and Mason." It appears, however, that Warton had made considerable progress on his own plan before he knew anything of Gray's, and that when he heard of the latter, and perhaps at the same time of its being relinquished, he thought proper, which he might then do without indelicacy, to apply to Gray, through the medium of Dr. Hurd, requesting that he would communicate any fragments, or sketches of his design. Mr. Gray, in answer to this application, sent the following letter:

"15th April, 1770, Pembroke Hall.

"Our friend, Dr. Hurd, having long ago desired me in your name to communicate any fragments, or sketches of a design I once had to give a history of English poetry, you may well think me rude or negligent, when you see me hesitating for so many months before I comply with your request, and yet (believe me) few of your friends have been better pleased than I to find this subject (surely neither unentertaining, nor useless) had fallen into hands so likely to do it justice; few have felt a higher esteem for your talents, your taste and industry; in truth, the only cause of my delay has been a sort of diffidence, that would not let me send you anything so short, so slight, and so imperfect as the few materials I had begun to collect, or the observations I had made on them. A sketch of the division and arrangement of the subject, however, I venture to transcribe, and would wish to know whether it corresponds in any thing with your own plan, for I am told your first volume is already in the press."
INTRODUCTION.—On the poetry of the Galic (or Celtic) nations, as far back as it can be traced.

On that of the Goths; its introduction into these islands by the Saxons and Danes, and its duration. On the origin of rhyme among the Franks, the Saxons and Provençaux; some account of the Latin rhyming poetry from its early origin down to the fifteenth century.

P. I.—On the school of Provence, which rose about the year 1100, and was soon followed by the French and Italians; their heroic poesy, or romances in verse, allegories, fabliaux, Syrvientes, comedies, farces, canzoni, sonnets, balades, madrigals, sestines, &c. Of their imitators, the French, and of the first Italian school (commonly call'd the Sicilian) about the year 1200, brought to perfection by Dante, Petrarch, Boccace, and others.

State of poetry in England, from the Conquest (1066) or rather from Henry II's time (1154) to the reign of Edward III. (1327). P. II.—On Chaucer, who first introduced the manner of the Provençaux, improved by the Italians into our country; his character and merits at large; the different kinds in which he excelled. Gower, Occeleve, Lydgate, Hawes, G. Douglas, Lindsay, Bellenden, Dunbar, &c.

P. III.—Second Italian school (of Ariosto, Tasso, &c.) an improvement on the first, occasioned by the revival of letters in the end of the 15th century. The lyric poetry of this and the former age, introduced from Italy by lord Surrey, sir T. Wyat, Bryan, lord Vaux, &c. in the beginning of the 16th century.

Spencer; his character, subject of his poem allegoric and romantic, of Provençal invention; but his manner of creating it borrowed from the second Italian school. Drayton, Fairfax, Phin. Fletcher, Golding, Phaer, &c.: this school ends in Milton.

A third Italian school, full of conceit, begun in Q. Elizabeth's reign, continued under James, and Charles the first, by Donne, Crashaw, Cleveland; carried to its height by Cowley, and ending perhaps in Sprat.

P. IV.—School of France, introduced after the restoration; Waller, Dryden, Addison, Prior, and Pope, which has continued down to our own times.

You will observe, that my idea was in some measure taken from a scribbled paper of Pope, of which (I believe) you have a copy. You will also see that I had excluded
dramatic poetry entirely, which, if you have taken in, it will at least double the bulk and labour of your book."

Mr. Warton's answer to the above letter, which has never yet appeared, is now transcribed from his own copy.

"Sir,

"I am infinitely obliged to you for the favour of your letter.

"Your plan for the History of English Poetry is admirably constructed; and much improved from an idea of Pope, which Mr. Mason obligingly sent me by application from our friend Dr. Hurd. I regret that a writer of your consummately taste should not have executed it.

"Although I have not followed this plan, yet it is of great service to me, and throws much light on many of my periods by giving connected views and details. I begin with such an introduction, or general dissertation, as you had intended; viz. on the Northern poetry, with its introduction into England by the Danes and Saxons, and its duration. I then begin my History at the Conquest, which I write chronologically in sections; and continue, as matter successively offers itself, in a series of regular annals, down to and beyond the restoration. I think with you, that dramatic poetry is detached from the idea of my work, that it requires a separate consideration, and will swell the size of my book beyond all bounds. One of my sections, a very large one, is entirely on Chaucer, and exactly fills your title of Part Second. In the course of my annals I consider collaterally the poetry of different nations as influencing our own. What I have at present finished ends with the section on Chaucer, and will almost make my first volume; for I design two volumes in quarto. This first volume will soon be in the press. I should have said before, that, although I proceed chronologically, yet I often stand still to give some general view, as perhaps of a particular species of poetry, &c. and even anticipate sometimes for this purpose. These views often form one section; yet are interwoven into the tenor of the work without inter-

* This letter concludes with requesting the favour of some attention to a foreign young gentleman, then entered of one of the colleges. Mr. Mau, who is indebted to the Gentleman's Magazine for the copy he has given, adds, "There seems no reason to doubt of its genuineness, though there may be to question who it was that had the power or right to communicate it." How it came into the Magazine during Mr. Warton's life-time is not known. The original, however, is now in possession of the editor of this Dictionary, along with Warton's answer.
rupting my historical series. In this respect, some of my sections have the effect of your parts, or divisions ——*

"I cannot take my leave without declaring, that my strongest incitement to prosecute the History of English Poetry is the pleasing hope of being approved by you, whose true genius I so justly venerate, and whose genuine poetry has ever given me such sincere pleasure.

"Winchester college, April 20, 1770. I am, sir, &c."

It is almost needless to say that the progress of Warton’s History afforded the highest gratification to every learned and elegant mind. Ritson, however, whose learning appears to have been dear to him only as it administered to his illiberality, attacked our author in a pamphlet entitled "Observations on the three first volumes of the History of English Poetry, in a familiar letter to the author," 1782. In this, while he pointed out some real inaccuracies, for which he might have received the thanks of the historian, his chief object seems to have been to violate, by low scurrility and personal acrimony, every principle of liberal criticism, and of that decorous interchange of respect which men of learning, not otherwise acquainted, preserve between one another. What could have provoked all this can be known only to those who have dipped into a heart rendered callous by a contempt for every thing sacred and social.

In 1777 Mr. Warton published a collection of his Poems, but omitting some which had appeared before. A second edition followed in 1778, a third in 1779, and a fourth in 1789. The omissions in all these are restored in the edition published in 1810 of the "English Poets."

In 1781 he seems to have devoted his mind to a plan as arduous as his History of Poetry. He had been for some time making collections for a parochial history, or, as it is more usually called, a county history of Oxfordshire. As a specimen, he printed a few copies of the History of the parish of Kiddington, which were given to his friends, but in 1782 an edition was offered to the public. Topography had long formed one of his favourite studies, and the acuteness with which he had investigated the progress of ancient architecture†, gave him undoubtedly high claims to the honours of an antiquary; but as he stood

* This blank is filled up by a notice of the young foreigner recommended by Gray.

† In his Observations on Spenser, and since published with other Essays on the same subject, by Mr. Taylor, of Holborn, 1800.
pledged for the completion of his poetical history, it is to be regretted that he should have begun at this advanced period of life to indulge the prospect of an undertaking which he never could complete.

In 1782 he took an active part in the Chattertonian controversy, by publishing "An Enquiry into the authenticity of the Poems attributed to Thomas Rowley." He had already introduced the question into his history, and now more decidedly gave his opinion that these poems were the fabrication of Chatterton. The same year he published his verses "on sir Joshua Reynolds's painted window in New college chapel." This produced a letter to him from sir Joshua, in which, with a pardonable vanity, if it at all deserve that appellation, he expresses a wish that his name had appeared in the verses. In a second edition Warton complied with a wish so flattering to himself, by implying the duration of his poetry, and Reynolds was substituted for the word artist.

In this year also he was presented by his college to the donative of Hill Farrance, in Somersetshire; and about the same time became a member of the literary club, composed of those friends of Dr. Johnson whose conversations form so interesting a part of his Life by Boswell. In 1785 he was chosen Camden professor of history on the resignation of Dr. (now sir William) Scott. By the letters added to Wooll's life of his brother, we find that our author was making interest for the professorship of modern history in 1768, when Vivian was preferred. Warburton on this occasion sent him a letter complimenting him on the heroic manner in which he bore his disappointment, and informing him, as a piece of consolation, that Vivian had an ulcer in his bladder which was likely to prove fatal in a short time!—As Camden professor, he delivered an inaugural lecture, ingenious, learned, and full of promise; but, says his biographer, "he suffered the rostrum to grow cold while it was in his possession."

The office of poet laureate was accepted by him this year, as it was offered at the express desire of his majesty, and he filled it with credit to himself and to the place. Whitehead, his immediate predecessor, had the misfortune to succeed Cibber, and could with difficulty make the public look seriously on the periodical labours of the laureate, yet by perseverance he contrived to restore some degree of respect to the office. Warton succeeded yet bet-
ter by varying the accustomed modes of address, and by recalling the mind to gothic periods, and splendid events. The facetious authors, indeed, of the “Probationary Odes” (a set of political satires) took some freedoms with his name, but they seemed to be aware that another Cibber would have suited their purpose better; and Warton, who possessed a large share of humour, and a quick sense of ridicule, was not to be offended because he had for once been the “occasion of wit in other men.”

His last publication was an edition of the “Juvenile Poems of Milton,” with notes, the object of which was “to explain his author’s allusions, to illustrate, or to vindicate his beauties, to point out his imitations, both of others and of himself, to elucidate his obsolete diction, and by the addition and juxtaposition of parallels gleaned both from his poetry and prose, to ascertain his favourite words, and to shew the peculiarities of his phraseology.” The first edition of this work appeared in 1785, and the second in 1791, a short time after his death. It appears that he had prepared the alterations and additions for the press some time before. It was indeed ready for the press in 1789, and probably begun about that time, but was not completed until after his death, when the task of correcting the sheets devolved upon his brother. His intention was to extend his plan to a second volume, containing the “Paradise Regained,” and “Sampson Agonistes;” and he left notes on both. He had the proof sheets of the first edition printed only on one side, which he carefully bound. They are still extant, and demonstrate what pains he took in avoiding errors, and altering expressions which appeared on a second review to be weak or improper. The second edition of Milton was enriched by Dr. Charles Burney’s learned remarks on the Greek verses, and by some observations on the other poems by Warburton, which were

* We have his brother’s authority that “he always heartily joined in the laugh, and applauded the exquisite wit and humour that appeared in many of those original satires.” Mr. Bowles’s evidence may be cited as more impartial, and as affording the testimony of an excellent judge, to the character of Warton. “I can say, being at that time a scholar of Trinity college, that the lauweate, who did the greatest honour to his station from his real poetical abilities, did most heartily join in the laugh of the Probationary Odes; for a man more devoid of envy, anger, and ill-nature, never existed.—So sweet was his temper, so remote from pedantry and all affectation was his conduct, that when even Ritson’s scurrilous abuse came out, in which he asserted that his back was “broad enough, and his heart hard enough,” to bear any thing Ritson could lay on it, he only said, with his usual smile, “A black-letter’d dog, sir!”—Bowles’s edition of Pope’s works, VI. 323.
communicated to the editor by Dr. Hurd. At the time of our author's death a new edition of his Poems was also preparing for publication.

His death was somewhat sudden. Until his sixty-second year he enjoyed vigorous and uninterrupted health. On being seized with the gout he went to Bath, from which he returned recovered, in his own opinion, but it was evident to his friends that his constitution had received a fatal shock. On Thursday, May 20, 1790, he passed the evening in the Common-room, and was for some time more cheerful than usual. Between ten and eleven o'clock he was suddenly seized with a paralytic stroke, and expired next day about two o'clock. On the 27th his remains were interred in the anti-chapel of Trinity college, with the highest academical honours; the ceremony being attended not only by the members of his own college, but by the vice-chancellor, heads of houses, and proctors. His grave is marked by a plain inscription, which enumerates his preferments, with his age and the date of his death.

To these particulars, some of which have been taken from Mr. Mant's Life of Warton prefixed to an edition of his Poems published in 1802, it may now be added on another authority, that from April 1755 to April 1774, he served the curacy of Woodstock, except during the long vacations; and although his pulpit oratory does not appear to have ever entitled him to particular notice, many are still alive who speak of him with more regard and affection than of any person who ever officiated there *

Mr. Warton's personal character has been drawn at great length by Mr. Mant, and seems to have no defects but what are incident to men who have passed their days in retirement from polished life. A few peculiarities are recorded which might perhaps have been omitted without injury to the portrait. Some of them seem to be given upon doubtful authority, and others are not, strictly speaking, characteristic, because not habitual, or if habitual, are too insignificant for notice. It has been said, however, that Mr. Warton was a lover of low company, a more serious charge, if it could be substantiated. But what low company means is not always very obvious. It is not asserted that Warton disgraced his character by a constant

* Baldwin's Literary Journal, 1803, where are some other anecdotes and characteristics very honourable to Mr. Warton, and evidently written by one who knew him well.
association with such; and that he should have occasionally
amused himself with the manners and conversation of hum-
bble tradesmen, mechanics, or peasants, was surely no great
crime in one whose researches imposed in some degree the
necessity of studying mankind in all ranks, and who, in
the illustration of our ancient poets, had evidently profited
by becoming acquainted with the conversation of the mo-
dern vulgar.

In literary company he is said to have been rather silent,
but this, his surviving friends can recollect, was only
where the company consisted of a majority of strangers;
and a man who has a reputation to guard will not lightly
enter into conversation before he knows something of those
with whom he is to converse. In the company of his
friends, among whom he could reckon the learned, the
polite, and the gay, no man was more communicative,
more social in his habits and conversation, or descended
more frequently from the grave interchange of sentiment
to a mere play of wit.

His temper was habitually calm. His disposition gentle,
friendly, and forgiving. His resentments, where he could
be supposed to have any, were expressed rather in the
language of jocularity than anger. Mr. Mant has given as
a report, that Dr. Johnson said of Warton, "he was the
only man of genius that he knew without a heart." But
it is highly improbable that Johnson, who loved and prac-
tised truth and justice, should say this of one with whom
he had exchanged so many acts of personal and literary
friendship. It is to be regretted, indeed, that towards the
end of Johnson's life, there was a coolness between him
and the Wartons; but if it be true that he wept on the re-
collection of their past friendship, it is very unlikely that
he would have characterised Mr. Warton in the manner
reported. Whatever was the cause of the abatement of
their intimacy, Mr. Warton discovered no resentment,
when he communicated so many pleasing anecdotes of
Johnson to Mr. Boswell, nor when he came to discuss the
merits of Milton in opposition to the opinions of that emi-
nent critic. Dr. Warton, indeed, as may be seen in his
notes on Pope, mixed somewhat more asperity with his re-
view of Johnson's sentiments.

Instances of Warton's tenderness of heart, affectionate
regard for children, and general humanity, have been ac-
cumulated by all who knew him. Nor is this wonderful,
for he knew nothing of one quality which ever keeps the heart shut. He had no avarice, no ambition to acquire the superiority which wealth is supposed to confer. For many years he lived on his maintenance from college, and from the profits of a small living, with the occasional fruits of his labour as a teacher or as a writer. It cannot be doubted that as he had been tutor to the son of the prime-minister (lord North), and to the sons of other persons of rank, he might reasonably have expected higher preferment. But it happens with preferment more generally than the world suspects, that what is not asked is not given. Warton had a mind above servile submission, yet he would have asked where asking is a matter of course, had not his contented indolence, or perhaps the dread of a refusal, induced him to sit down with the emoluments which cost neither trouble nor anxiety. What he got by his writings could not be much. However excellent in themselves, they were not calculated for quick and extensive sale, and it is said he sold the copy-right of his "History of Poetry," for less than four hundred pounds.

In the exercise of his profession as a divine, Mr. Mant has not heard that he was much distinguished. He went through the routine of parochial duty in a respectful manner; but a hurried mode of speaking, partly owing to habit and partly to a natural impediment, prevented his being heard with advantage*. It is a more serious objection, that he has, particularly in his notes on Milton, expressed opinions on religious topics, the consequence of which he had not deliberately considered. He hated Puritans and Calvinists, but does not seem to have understood very clearly that his own church, and every pure church, has many doctrines in common with them. His opinions on Psalmody, and on the observation of Sunday, are particularly objectionable.

As a contributor to the literature of his country, few men stand higher than Warton. He was the first who taught the true method of acquiring a taste for the excellencies of our ancient poets, and of rescuing their writings from obscurity and oblivion. In this respect he is the father of the school of commentators, and if some have, in certain instances, excelled their master, they ought to recollect to

* Two Sermons which he preached repeatedly are in our possession, but neither written by himself. One is a printed Sermon for the Martyrdom, curiously abridged; the other is in an old hand, probably his father's.
whom they are indebted for directing them to the paths of research. Of Warton it may be said, as of Addison, "He is now despised by some who perhaps would never have seen his defects, but by the lights which he afforded them." His erudition was extensive, and his industry must have been at one time incessant. The references in his History of Poetry only, indicate a course of various reading, collation, and transcription, to which the common life of man seems insufficient. He was one of those scholars who have happily rescued the study of antiquities from the reproaches of the frivolous or indolent. Amidst the most rugged tracks of ancient lore, he produces cultivated spots, flowery paths, and gay prospects. Many of the digressions that have been censured in his history, appear to have been contrived for this purpose; and the relief which his own mind demanded, he thought would not be unacceptable to his fellow-travellers.

To the industry which he employed in all his literary undertakings, there can be no doubt he was indebted for much of that placid temper and contentment which distinguished him as a resident member of the university. The miseries of indolence are known only to those who have no regular pursuit, nothing in view, however easy or arduous, nothing by which time may be shortened by occupation, and occupation rendered easy by habit. To all this waste of time and talent Warton was a stranger. During the long vacation, indeed, he generally resided with his brother at Winchester, but even this was a change of place rather than of occupation. There he found libraries, scholars, and critics, and could still indulge his delight in the "cloisters pale," "the tapered choir," and "sequester'd isles of the deep dome;" and there, as well as at home, he continued his researches, and enjoyed solitude or society in such proportions as suited his immediate inclination.

Yet as he pursued an untried path, and was the founder of his own studies, it cannot be a matter of great surprise, if he failed in conducting them with due method. To this it was owing that the emendations and additions to his first and second volumes are so numerous, as to have been made the ground of a serious charge against his diligence and accuracy. But had he lived to complete the work, he could have no doubt offered such excuses as must have been readily accepted by every reflecting mind. If we admit the magnitude of the undertaking, which evidently
exceeded his own idea when he fondly hoped that it might have been finished in two or three volumes; if we consider the vast number of books he had to consult for matters apparently trilling, but really important; that he had the duties of a clergyman and tutor to perform while engaged on this work, and above all, that his friends were assisting him, often too late, with additional illustrations or references, it will not appear highly censurable that he dismissed his volumes capable of improvement. From his own copy of the first volume of his history, and of his edition of Milton, both now before us, it appears that he corrected with fastidious care, and was extremely anxious to render his style what we now find it, perspicuous, vigorous, and occasionally ornamented. His corrections are often written in an indistinct hand, and this perhaps occasioned fresh errors, which he had not an opportunity to correct; but with all its faults, this history will ever remain a monument of learning, taste, and judgment, such as few men in any nation have been able to produce.

His poetry, as well as that of his brother, has been the occasion of some difference of opinion among the critics; and the school of Warton, as it is called, has not of late been always mentioned with the respect it deserves. Among the characteristics of our author's poetry, however, his style may be considered as manly and energetic, but seldom varied by the graces of simplicity. His habits of thought led him to commence all his poems in a style pompous and swelling; his ideas often ran on the imaginary days of Gothic grandeur and mighty achievement, and where such subjects were to be treated, as in his "Triumph of Isis," and in his "Laureat Odes," no man could have clothed them in language more appropriate.

The "Triumph of Isis" was written in his twenty-first year, and exhibits the same beauties and faults which are to be found in his more mature productions. Among these last, is a redundancy of epithet which is more frequently a proof of labour than of taste. The "Pleasures of Melancholy" appears to be a more genuine specimen of early talent. He was only in his seventeenth year, when his mind was so richly stored with striking and elegant imagery.

In general he seems to have taken Milton for his model, and throughout his poems we find expressions borrowed with as much freedom from Milton, as he has proved that
Milton borrowed from others. One piece only, "New-market," is an imitation of Pope, and is certainly one of the finest satires in our language. In this he has not only adopted the versification of Pope, and emulated his wit and point, but many of his lines are parodies on what he recollected in Pope's Satires. This freedom of borrowing, however, seems so generally allowed, that it can form no higher objection against Warton than against Pope, Gray, and others of acknowledged eminence. We cannot be surprised that the memory of such a student as Warton should be familiar with the choicest language of poetry, and that he should often adopt it unconscious of its being the property of another. The frequent use of alliteration is a more striking defect; but perhaps these are strictures which ought not to interfere with the general merit of Warton as a poet of original genius. His descriptive pieces, had he written nothing else, would have proved his claim to that title. Nothing can be more natural, just, or delightful than his pictures of rural life. The "First of April" and the "Approach of Summer" have seldom been rivalled, and cannot perhaps be exceeded. The only objection which some critics have started is, that his descriptions are not varied by reflection. He gives an exquisite landscape, but does not always express the feelings it creates. His brother, speaking of Thomson, observes that the unexpected insertion of reflections "implies to us the same pleasure that we feel, when, in wandering through a wilderness or grove, we suddenly behold in the turning of the walk a statue of some Virtue or Muse." Yet in Warton's descriptive poetry, it is no small merit to have produced so much effect, and so many exquisite pictures without this aid.

"The Suicide" perhaps deserves a yet higher character, rising to the sublime by gradations which speak to every imagination. It has indeed been objected that it is imperfect, and too allegorical. It appeals, however, so forcibly to the heart, awakens so many important reflections, and contains so happy a mixture of terror and consolation, that it seems difficult to lay it down without unmixed admiration. The "Crusade," and the "Grave of Arthur," are likewise specimens of genuine poetical taste acting on materials that are difficult to manage. Both in invention and execution these odes may rank among the finest of their species in our language.
Warton has afforded many proofs of an exquisite relish for humour in his "Panegyric on Oxford Ale," the "Progress of Discontent," and other pieces classed under that denomination. His success in these productions leads once more to the remark that few men have combined so many qualities of mind, a taste for the sublime and the pathetic, the gay and humorous, the pursuits of the antiquary, and the pleasures of amusement, the labours of research, and the play of imagination. Upon the whole, it may be allowed that, as a poet, he is original, various, and elegant, but that in most of his pieces he discovers the taste that results from a studied train of thought, rather than the wild and enraptured strains that arise from passion, inspired on the moment, ungovernable in their progress, and grand even in their wanderings. Still he deserves to be classed among the revivers of genuine poetry, by preferring "fiction and fancy, picturesque description, and romantic imagery," to "wit and elegance, sentiment and satire, sparkling couplets, and pointed periods." ¹

WARTON (JOSEPH), an elegant scholar, poet, and critic, brother to the preceding, was born at the house of his maternal grandfather, the rev. Joseph Richardson, rector of Dunsford, in 1722. Except for a very short time that he was at New-college school, he was educated by his father until he arrived at his fourteenth year. He was then admitted on the foundation of Winchester-college, under the care of the venerable Dr. Sandby, at that time the head of the school, and afterwards chancellor of Norwich. He had not been long at this excellent seminary before he exhibited considerable intellectual powers, and a laudable ambition to outstrip the common process of education. Collins, the poet, was one of his school-fellows, and in conjunction with him and another boy, young Warton sent three poetical pieces to the Gentleman's Magazine, of such merit as to be highly praised in that miscellany, but not, as his biographer supposes, by Dr. Johnson. A letter also to his sister, which Mr. Wooll has printed, exhibits very extraordinary proofs of fancy and observation in one so young.

In September 1740, being superannuated according to the laws of the school, he was removed from Winchester, and having no opportunity of a vacancy at New-college,

¹ Mant's Life of Warton.—English Poets, 21 vols. 1810,
he went to Oriel. Here he applied to his studies, not only with diligence, but with that true taste for what is valuable, which rendered the finer discriminations of criticism habitual to his mind. During his leisure hours he composed several of his poems, among which his biographer enumerates "The Enthusiast, or the Lover of Nature," "The Dying Indian," and a prose satire entitled "Ranelagh-house." He appears likewise to have sketched an allegorical work of a more elaborate kind, which he did not find time or inclination to complete. On taking his bachelor's degree in 1744, he was ordained to his father's curacy at Basingstoke, and officiated in that church till February 1746; he next removed to the duty of Chelsea, whence, in order to complete his recovery from the small-pox, he went to Chobham.

About this time he had become a correspondent in Dodsley's Museum, to which he contributed, as appears by his copy of that work now before us, "Superstition," an Ode, dated Chelsea, April 1746, and stanzas written "on taking the air after a long illness." In the preceding year, as noticed in his brother's life, he published by subscription, a volume of his father's poems, partly to do honour to his memory, but principally with the laudable purpose of paying what debts he left behind him, and of raising a little fund for himself and family; and the correspondence Woolf has published, shows with what prudence the two brothers husbanded their scanty provision, and with what affection they endeavoured to support and cheer each other while at school and college.

Owing to some disagreement with the parishioners of Chelsea, which had taken place before he left that curacy, he accepted the duty of Chawton and Droxford, but after a few months returned to Basingstoke. In 1747-8 he was presented by the duke of Bolton to the rectory of Winslade, and as this, although a living of small produce, was probably considered by him as the earnest of more valuable preferment, he immediately married Miss Daman of that neighbourhood, to whom, his biographer informs us, he had been for some time most enthusiastically attached. In 1747, according to Mr. Woolf's account, he had published a volume of Odes, in conjunction with Collins, but on consulting the literary registers of the time, it appears that each published a volume of poems in 1746, and in the same month. It cannot now be ascertained what degree
of fame accrued to our author from this volume, but in the
preface we find him avowing those sentiments on the na-
ture of genuine poetry which he expanded more at large
afterwards, and which were the foundation of what has
since been termed "The School of the Wartons."

"The public," he says, "has been so much accustomed
of late to didactic poetry alone, and essays on moral sub-
jects, that any work, where the imagination is much in-
dulged, will perhaps not be relished or regarded. The
author, therefore, of these pieces is in some pain, lest
certain austere critics should think them too fanciful or
descriptive. But as he is convinced that the fashion of
moralizing in verse has been carried too far, and as he
looks upon invention and imagination to be the chief facul-
ties of a poet, so he will be happy if the following Odes
may be looked upon as an attempt to bring back poetry
into its right channel." In 1749 he published his "Ode
to Mr. West."

In 1751, his patron the duke of Bolton invited him to be
his companion on a tour to the south of France. For this,
Mr. Wooll informs us, he had two motives, "the society
of a man of learning and taste, and the accommodation of a
Protestant clergyman, who, immediately on the death of
his duchess, then in a confirmed dropsy, could marry him
to the lady with whom he lived, and who was universally
known and distinguished by the name of Polly Peachum."
Whichever of these motives predominated in the duke's
mind, it is much to be regretted that our author so far
forgot what was due to his character and profession as to
accept the offer. But if any circumstance, besides the
consciousness of doing wrong, could embitter the remem-
brane of this solitary blemish in his public life, it was,
that, after all, the only hopes which could justify his com-
pliance were very ungraciously disappointed. For some
reason or other, he was obliged to leave his patron, and
come to England before the duchess died, and when that
event took place, and he solicited permission to return to
the duke; he had the mortification to learn that the cere-
mony had been performed by Mr. Devisme, chaplain to the
embassy at Turin.

Soon after his return to England, he published his edi-
tion of "Virgil" in English and Latin, the Æneid trans-
lated by Pitt, and the Eclogues and Georgics by himself,
who also contributed the notes on the whole. Into this
publication, he introduced Warburton's Dissertation on the Sixth Æneid; a commentary on the character of Iapis by Atterbury, and on the Shield of Æneas by Whitehead, the laureate, originally published in Dodsley's Museum; and three Essays on Pastoral, Didactic, and Epic poetry, written by himself. Much of this valuable work, begun in 1748-9, was printed when he was abroad, and the whole completed in 1753. It is unnecessary to add that his share in the translation, his notes, and especially his Essays, raised him to a very high reputation among the scholars and critics of his age. The second edition, which appeared a few years after, was much improved. In addition to the other honours which resulted from this display of classical taste, the university of Oxford conferred upon him the degree of master of arts by diploma, dated June 23, 1759. Such is Mr. Wooll's account, but it is evident from the date that his essay likewise preceded this just mark of esteem.

During 1753 he was invited to assist in the "Adventurer," which was begun by Hawkesworth in 1752. The invitation came from his friend Dr. Johnson, who informed him that the literary partners wished to assign to him the province of criticism. His contributions to the Adventurer amount to twenty-four papers. Of these a few are of the humourous cast, but the greater part consist of elegant criticism, not that of cold sagacity, but warm from the heart, and powerfully addressed to the finer feelings as well as to the judgment. His critical papers on Lear have never been exceeded for just taste and discrimination. His disposition lay in selecting and illustrating those beauties of ancient and modern poetry, which, like the beauties of nature, strike and please many who are yet incapable of describing or analysing them. No. 101, on the blemishes in the Paradise Lost, is an example of the delicacy and impartiality with which writings of established fame ought to be examined. His observations on the Odyssey, in Nos. 75, 80, and 83, are original and judicious, but it may be doubted whether they have detached many scholars from the accustomed preference given to the Iliad. If any objection may be made to Dr. Warton's critical papers, it is that his Greek occurs too frequently in a work intended for domestic instruction. His style is always pure and perspicuous, but sometimes it may be discovered without any other information, that "he kept company with Dr. John-
son." The first part of No. 139, if found detached, might have been attributed to that writer. It has all his manner; not merely "the contortions of the sybil," but somewhat of the "inspiration."

About this time he appears to have meditated a history of the revival of literature. His first intention was to publish select epistles of Politian, Erasmus, Grotius, and others, with notes; but after some correspondence with his brother, who was to assist in the undertaking, it was laid aside, a circumstance much to be lamented, as few men were more extensively acquainted with literary history, or could have detailed it in a more pleasing form. At a subsequent period, he again sketched a plan of nearly the same kind, which was likewise abandoned. Collins some time before this had published proposals for the history of the revival of learning, with a life of Leo the tenth, but probably no part was executed, or could indeed be reasonably expected from one of his unhappy state of mind.

In 1754, our author was instituted to the living of Tunworth, on the presentation of the Jervoise family*; and in 1755, on the resignation of the rev. Samuel Speed, he was elected second master of Winchester school, with the management and advantages of a boarding-house. In the following year, sir George Lyttelton, then advanced to the peerage, commenced the patronage of nobility by bestowing a scarf on Mr. Warton. He had for some time enjoyed the familiar acquaintance of sir George, and assisted him in the revival of his history of Henry II.

Amidst all these honours and employments, he now found leisure to complete the first volume of his celebrated "Essay on the Writings and Genius of Pope," which he dedicated to Dr. Young, but did not subscribe his name. Dodsley likewise, although the real publisher, thought proper to employ his deputy Mrs. Cooper, on this occasion. The following passage from one of Dodsley's letters, published by Mr. Wooll, will probably throw some light on his motive. "Your Essay is published, the price 5s. bound, I gave Mrs. Cooper directions about advertising, and have sent it to her this afternoon, to desire she will look after its being inserted in the evening papers. I have a pleasure in telling you that it is lik'd in general, and particularly

* About this time he sent some of his juvenile pieces to Dodsley's Collection of Poems.
by such as you would wish should like it. But you have surely not kept your secret; Johnson mentioned it to Mr. Hitch as yours. Dr. Birch mentioned it to Garrick as yours, and Dr. Akenside mentioned it as yours to me; and many whom I cannot now think on have asked for it as yours or your brother's. I have sold many of them in my own shop, and have dispersed and pushed it as much as I can; and have said more than I could have said if my name had been to it."—The objections made to this admirable piece of criticism were, in the mean time, powerful enough to damp the ardour of the essayist, who left his work in an imperfect state for the long space of twenty-six years.

In May 1766, he was advanced to the head mastership of Winchester school, a situation for which he was eminently qualified, and in which his shining abilities, urbanity of manners, and eminent success in producing scholars of distinguished talents, will be long and affectionately remembered. In consequence of this promotion he once more visited Oxford, and proceeded to the degree of bachelor and doctor in divinity. In 1772 he lost the wife of his early affection, by whom he had six children. The stroke was severe; but the necessity of providing a substitute for his children, and an intelligent and tender companion for himself, induced him in the following year to marry Miss Nicholas, daughter of Robert Nicholas, esq. a descendant of Dr. Nicholas, formerly warden of Winchester.

The tenour of his life was now even. During such times as he could spare from the school, and especially on the return of the Christmas vacation, he visited his friends in London, among whom were the whole of that class who composed Dr. Johnson's Literary Club, with some persons of rank, by whom he was highly respected, but who appear to have remembered their old master in every thing but promotion. In 1782, he was indebted to his friend and correspondent, Dr. Lowth, bishop of London, for a prebend of St. Paul's and the living of Thorley in Hertfordshire, which, after some arrangements, he exchanged for Wickham. This year also he published his second and concluding volume of the "Essay on Pope," and a new edition, with some alterations, of the first.

In 1788, through the interest of lord Shannon, he obtained a prebend in Winchester cathedral, and through
that of lord Malmsbury, the rectory of Easton, which, within the year, he was permitted to exchange for Upham. The amount of these preferments was considerable, but they came late, when his family could no longer expect the advantages of early income and economy. He was sixty years of age before he had any benefice, except the small livings of Wynslade and Tunworth, and nearly seventy before he enjoyed the remainder. The unequal distribution of ecclesiastic preferments would be a subject too delicate for discussion, if they were uniformly the rewards of ecclesiastical services, but as, among other reasons, they are bestowed on account of literary attainments, we may be allowed to wonder that Dr. Warton was not remunerated in an early period of life, when he stood almost at the head of English scholars, and when his talents, in their full vigour, would have dignified the highest stations.

In 1793, he came to a resolution to resign the mastership of Winchester. He was now beginning to feel that his time of life required more ease and relaxation than the duties of the school permitted; and his resolution was probably strengthened by some unpleasant proceedings at that period among the scholars. Accordingly he gave in his resignation on the twenty-third of July, and retired to his rectory of Wickham. A vote of thanks followed from the wardens, &c. of the school, for the encouragement he had given to genius and industry; the attention he had paid to the introduction of a correct taste in composition and classical learning, and the many and various services which he had conferred on the Wiccamical societies through the long course of years in which he filled the places of second and head master. These were not words of course, but truly felt by the addressers, although they form a very inadequate character of him as a master.

During his retirement at Wickham, he was induced by a liberal offer from the booksellers of London, and more, probably, by his love for the task, to superintend a new edition of "Pope's Works;" which he completed in 1797 in nine volumes octavo. That this was the most complete and best illustrated edition of Pope, was generally allowed, but it had to contend with objections, some of which were not urged with the respect due to the veteran critic who had done so much to reform and refine the taste of his age. It was proper to object that he had introduced one or two pieces which ought never to have been published, but it
was not so proper or necessary to object that he had given
us his essay cut down into notes. Besides that this was
unavoidable, they who made the objection had not been
very careful to compare the new with the old matter; they
would have found upon a fair examination that his original
illustrations were very numerous, and that no discovery re-
specting Pope’s character or writings made since the edi-
tion of Warburton, was left untouched.

It has already been mentioned that he had once an in-
tention of compiling a history of the revival of learning,
and that he had abandoned it. About 1784, however, he
issued proposals for a work which would probably have in-
cluded much of his original purpose. This was to have
been comprised in two quarto volumes, and to contain “The
History of Grecian, Roman, Italian, and French Poetry in
four parts; I. From Homer to Nonnus; II. From Ennius
to Boetius; III. From Dante to Metastasio; IV. From
W. de Lorris to Voltaire.” This he announced as “pre-
paring for the press.” Probably his brother’s death, and
his desire to complete his History of English Poetry, di-
verted him from his own design; but it does not appear
that he made any progress in either.

After the publication of Pope, he entered on an edition
of Dryden, and about 1799 had completed two volumes
with notes, which have since been published. At this time
the venerable author was attacked by an incurable disorder
in his kidneys, which terminated his useful and honourable
life on Feb. 23, 1800, in his seventy-eighth year*. He left
a widow, who died in 1806, a son and three daughters, the
youngest by his second wife. He was interred in the same
grave with his first wife, in the north aisle of Winchester
cathedral: and the Wiccamists evinced their respect for
his memory by an elegant monument by Flaxman, placed
against the pillar next to the entrance of the choir on the
south side of the centre aisle.

In 1806, the rev. John Wooll, master of the school of
Midhurst in Sussex, published “Biographical Memoirs of
Dr. Warton, with a selection from his Poetry, and a Lite-

* “His cheerfulness and resigna-
tion in affliction were invincible: even
under the extreme of bodily weakness,
his strong mind was unbroken, and his
limbs became paralyzed in the very act
of dictating an epistle of friendly cri-
cism. So quiet, so composed was his
end, that he might more truly be said
to cease to live, than to have under-
gone the pangs of death.” Wooll’s
Memoirs, pp. 102, 103.
rary correspondence." From all these, the present sketch has been compiled, with some additional particulars gleaned from the literary journals of the times, and other sources of information.

The personal character of Dr. Warton continues to be the theme of praise with all who knew him. Without affectation of superior philosophy, he possessed an independent spirit; and amidst what would have been to others very bitter disappointments, he was never known to express the language of discontent or envy. As a husband and parent, he displayed the tenderest feelings mixed with that prudence which implies sense as well as affection. His manners partook of what has been termed the old court: his address was polite, and even elegant, but occasionally it had somewhat of measure and stateliness. Having left the university after a short residence, he mixed early with the world, sought and enjoyed the society of the fair sex, and tempered his studious habits with the tender and polite attentions necessary in promiscuous intercourse. In this respect there was a visible difference between him and his brother, whose manners were more careless and unpolished. In the more solid qualities of the heart, in true benevolence, kindness, hospitality, they approached more closely. Yet though their inclinations and pursuits were congenial, and each assisted the other in his undertakings, it may be questioned whether at any time they could have exchanged occupations. With equal stores of literature, with equal refinement of taste, it may be questioned whether the author of the Essay on Pope could have pursued the History of English poetry, or whether the historian of poetry could have written the papers we find in the Adventurer.

In conversation, Dr. Warton's talents appeared to great advantage. He was mirthful, argumentative, or communicative of observation and anecdote, as he found his company lean to the one or the other. His memory was more richly stored with literary history than perhaps any man of his time, and his range was very extensive. He knew French and Italian literature most intimately; and when conversing on more common topics, his extempore sallies and opinions bore evidence of the same delicate taste and candour which appear in his writings.

His biographer has considered his literary character under the three heads of a poet, a critic, and an instructor;
but it is as a critic principally that he will be known to posterity, and as one who, in the language of Johnson, has taught "how the brow of criticism may be smoothed, and how she may be enabled, with all her severity, to attract and to delight." A book, indeed, of more delightful variety than his Essay on Pope, has not yet appeared, nor one in which there is a more happy mixture of judgment and sensibility. It did not, however, flatter the current opinions on the rank of Pope among poets, and the author desisted from pursuing his subject for many years. Dr. Johnson said that this was owing "to his not having been able to persuade the world to be of his opinion as to Pope." This was probably the truth, but not the whole truth. Motives of a delicate nature are supposed to have had some share in inducing him to desist for a time. Warburton was yet alive, the executor of Pope and the guardian of his fame, and Warburton was no less the active and zealous friend and correspondent of Thomas Warton; nor was it any secret that Warburton furnished Ruffhead with the materials for his Life of Pope, the chief object of which was a rude and impotent attack on the Essay. Warburton died in 1779, and in 1782, Dr. Warton completed his Essay, and at length persuaded the world that he did not differ from the common opinion so much as was supposed. Still by pointing out what is not poetry, he gave unpar-donable offence to those, whose names appear among poets, but whom he has reduced to moralists and versifiers.

In this work our author produced no new doctrine. The severe arrangement of poets in his dedication to Young, which announced the principles he intended to apply to Pope, and to the whole body of English poetry, was evidently taken from Philips, the nephew of Milton. In the preface to the Theatrum of this writer, it is asserted, that "wit, ingenuity, and learning in verse, even elegance itself, though that comes nearest, are one thing; true native poetry is another; in which there is a certain air and spirit, which, perhaps, the most learned and judicious in other arts do not perfectly apprehend; much less is it attainable by any art or study." On this text the whole

* "I thank you for the friendly delicacy in which you speak of my Essay on Pope. I never thought we disagreed so much as you seem to imagine. All I said, and all I think, is comprehended in these words of your own. He chose to be the poet of reason rather than of fancy." Letter from Dr. Warton to Mr. Hayley, published by Mr. Woolf, p. 406.
of the Essay is founded, and whatever objections were raised to it, while that blind admiration of Pope which accompanied his long dictatorship continued in full force, it is now generally adopted as the test of poetical merit by the best critics, although the partialities which some entertain for individual poets may yet give rise to difference of opinion respecting the provinces of argument and feeling.

That Dr. Warton advanced no novel opinions is proved from Phillips's Preface; and Phillips, there is reason to suppose, may have been indebted to his uncle Milton for an idea of poetry so superior to what was entertained in his day. It has already been noticed, that the opinions of the two Wartons, "the learned brothers" as they have been justly styled, were congenial on most topics of literature; but, perhaps, in nothing more than their ideas of poetry, which both endeavoured to exemplify in their own productions, although with different effect. Dr. Warton was certainly in point of invention, powers of description, and variety, greatly inferior to the laureate. The "Enthusiast," the "Dying Indian," the "Revenge of America," and one or two of his Odes, are not deficient in spirit and enthusiasm; but the rest are more remarkable for a correct and faultless elegance than for any striking attribute of poetry. His "Odes," which were coeval with those of Collins, must have suffered greatly by comparison. So different is taste from execution, and so strikingly are we reminded of one of his assertions, that "in no polished nation, after criticism has been much studied, and the rules of writing established, has any very extraordinary work appeared." But while we are reminded of this by his own productions, it may yet be doubted whether what may be true when applied to an individual who has lived a life of criticism, will be equally true of a nation. Even among our living poets, we may find more than one who have given proofs that extraordinary poetry may yet be produced, and that the rules of writing are not so fixed, nor criticism so studied, as to impede the progress of real genius. All that can be concluded respecting Dr. Warton is, that if his genius had been equal to his taste, if he could have produced what he appreciates with such exquisite skill in others, he would have undoubtedly been in poetry what he was in erudition and criticism.
As an instructor and divine, Mr. Wooll's opinion of him may be adopted with safety. "His professional exertions united the qualities of criticism and instruction. When the higher classes read under him the Greek tragedians, orators, or poets, they received the benefit, not only of direct and appropriate information, but of a pure, elegant lecture on classical taste. The spirit with which he commented on the prosopopœia of Ædipus, or Electra, the genuine elegance and accuracy with which he developed the animated rules and doctrines of his favourite Longinus, the insinuating but guarded praise he bestowed, the well-judged and proportionate encouragement he uniformly held out to the first dawning of genius, and the anxious assiduity with which he pointed out the paths to literary eminence, can never, I am confident, be forgotten by those who have hung with steadfast attention on his precepts, and enjoyed the advantage of his superior guidance. Zealous in his adherence to the church-establishment, and exemplary in his attention to its ordinances and duties, he was at the same time a decided enemy to bigotry and intolerance. His style of preaching was unfeignedly earnest, and impressive; and the dignified solemnity with which he read the liturgy (particularly the communion-service), was remarkably awful. He had the most happy art of arresting the attention of youth on religious subjects. Every Wiccanical reader will recollect his inimitable commentaries on Grotius on the Sunday-evenings, and his discourse annually delivered in the school on Good Friday; the impressions made by them cannot be forgotten. ¹

WARWICK (Sir Philip), a political writer and historian of the seventeenth century, was by birth a gentleman, descended from the Warwicks of Warthwykes of Warwicke in Cumberland, and bearing the same arms: "Vert, 3 lions rampant Argent." His grandfather, Thomas Warwick, is (in the visitation of Kent, by sir Edward Bysche, in 1667), styled of Hereford, but whom he married is not mentioned. His father, Thomas Warwick, was very eminent for his skill in the theory of music, having composed a song of forty parts, for forty several persons, each of them to have his part entire from the other. He was a commissioner for granting dispensations for converting arable land into pasture; and was some time organist of Westminster-ab-

bey and the Chapel-royal. He married Elizabeth daughter and co-heir of John Somerville, of Somerville Aston le Warwick; by whom he had issue one son, Philip, our author, and two daughters; Arabella, married to Henry Clerke, esq. and afterwards married to Christopher Turnor, of the Middle Temple, esq. barrister at law, who, at the Restoration, was knighted, and made a baron of the exchequer.

Sir Philip Warwick was born in the parish of St. Margaret's, Westminster, in the year 1608. He was educated at Eton-school, and afterwards travelled into France, and was some time at Geneva, where he studied under the famous Diodati. When he returned from abroad, he became secretary to the lord treasurer Juxon; and a clerk of the signet. He was diplomated bachelor of law at Oxford April 11th, 1638, and in 1640 was elected burgess for Radnor in Wales, and was one of the fifty-six who gave a negative to the bill of attainder against the earl of Strafford. Disapproving afterwards of the conduct of parliament, he went to the king at Oxford, and was for this desertion (by a vote of the House, Feb. 5, 1643), disabled from sitting there. Whilst at Oxford, he lodged in University-college, and his counsel was much relied upon by the king. In 1643, he was sent to the earl of Newcastle in the north, to persuade him to march southerly, which he could not be prevailed to comply with, "designing (as sir Peter War-wick perceived) to be the man who should turn the scale, and to be a self-subsisting and distinct army wherever he was." In 1646, he was one of the king's commissioners to treat with the parliament for the surrender of Oxford; and in the following year he attended the king to the Isle of Wight in the capacity of secretary; and there desiring, with some others, a leave of absence to look after their respective affairs, he took leave of the king, and never saw him more. Besides being engaged in these important com-
missions, he took up arms in the royal cause; one time serving under captain Turberville, who lost his life near Newark, at another in what was called the Troop of Show, consisting of noblemen, gentlemen, and their attendants, in all about 500 horse, whose property taken together was reckoned at 100,000L per annum, and who, by his ma-
jen's permission, (they, being his guards,) had the ho-
our of being engaged in the first charge at the battle of Edgehill.
He was busily engaged in private conferences with the chief promoters of the Restoration; but this he does not relate "to creep into a little share in bringing back the king," as he attributed that event to more than earthly wisdom. In the first parliament called by Charles II. he was returned burgess for his native city of Westminster, and about that time received the honour of knighthood, and was restored to his place of clerk of the signet. He was likewise employed by the virtuous earl of Southamp- ton as secretary to the treasury, in which office he acquitted himself with such abilities and integrity as did honour to them both, and in which post he continued till the death of that earl in 1667. The loss which the public sustained in his retirement from business is handsomely acknowledged in one of sir William Temple's letters to our author.

He married, about the year 1638, Dorothy, daughter of Thomas Hutton of Mash, Yorkshire, by whom he had an only son Philip. Towards the end of Charles the First's reign he purchased the seat called Frognal, in the parish of Chiselhurst, in Kent, now or lately the seat of lord viscount Sidneyc; and about the year 1647, he married, to his second wife, dame Joan, widow of sir William Botteler, bart. who was killed in the battle at Cropredy-bridge, and daughter of sir Henry Fanshaw, of More-park, a near kinswoman to General Fairfax.

Sir Peter Warwick died January 15th, 1682-3, in the seventy-fourth year of his age. His only child, Philip (who married Elizabeth, second daughter and co-heiress of John lord Freskville, of Stavely-le-Derby, by whom he had no issue, died at Newmarket the 26th of March following, as he was returning post from Sweden (where he was envoy) to take his last farewell of his father. She was afterwards fourth wife of John earl of Holderness.

By will, proved April 5, 1683, sir Peter Warwick left to the parish of Chiselhurst 100l. to be placed out at interest for apprenticing a boy in the sea-service. To his native parish of St. Margaret, Westminster, the like sum for the same purpose; and towards the building of St. Paul's church 100l.; to sir Charles Cotterill the little seal of his old master king Charles.

Dr. Smith, the learned editor of sir Peter Warwick's "Discourse of Government," says, "That the author was a gentleman of sincere piety, of strict morals, of a great
and vast understanding, and of a very solid judgment; and that, after his retiring into the country, he addicted himself to reading, study, and meditation; and, being very assiduous in his contemplations, he wrote a great deal on various subjects, his genius not being confined to any one particular study and learning." What we have, however, of his in print is, "A Discourse of Government, as examined by reason, scripture, and the law of the land, written in 1678," and published by Dr. Thomas Smith in 1694, with a preface, which, being displeasing to the then administration, was suffered to remain but in very few copies*. His principal work was, "Memoirs of the Reign of King Charles I. with a Continuation to the Restoration;" adorned with a head of the author after Lely, engraved by White, and taken at a later period of his life than that which appeared in the "Gentleman's Magazine" for Sept. 1790. The Memoirs were published in 1701, 8vo; and to which is not unfrequently added his "Discourse on Government," before mentioned. This History, with several others of the time of Charles I. have this peculiar merit, that the authors of them were both actors and sufferers in the interesting scenes which they describe. Our author is justly allowed to be exceeded by none of them in candour and integrity. There is likewise ascribed to our author "A Letter to Mr. Lenthal, shewing that Peace is better than War," small 8vo, of 10 pages, published anonymously, 1646; and in the British Museum some recommendatory letters from him in favour of Mr. Collins the mathematician; which are published in Birch's "History of the Royal Society;" and in the Life of Collins, in the new edition of the "Biographia Britannica."¹

WASE (CHRISTOPHER), a man of considerable learning, was born at Hackney in Middlesex, and admitted scholar of King's-college, Cambridge, Nov. 25, 1645. Before he was made junior fellow, he turned Grotius's "Baptizatorium puorum institutio," from the original Latin verse into Greek verse, which was published by his schoolmaster at Eton, Dr. Nicholas Grey, under the title, "Hugonis Grotii baptizatorium puorum institutio; cui accesserunt Graeca ejusdem metaphrasis a Christophero Wase Regalis Coll. Cantab. et Anglicana versio a Francisco Goldsmith, Ar-

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¹ Gent. Mag. vol. LIX.—Granger, and Granger's Letters.
migero, una cum luculentis e S. S. testimoniis, a N. G. scholas Etonensis informatore," Lond. 1647, 8vo. A second edition of this appeared in 1650, and a third in 1668, with a somewhat different title, and the addition of a "Praxis in Graecam metaphrassin per Barthol. Beale."

Mr. Wase was afterwards made fellow of King's-college, and went out bachelor of arts. In 1650 he published an English translation in verse of the "Electra" of Sophocles. For something offensive in the preface of this translation, or some other accusation by the parliamentary party, which is not quite clear, (Walker says he delivered a feigned letter from the king to Dr. Collins) he was ejected from his fellowship, and obliged to leave the kingdom. He was afterwards taken at sea, and imprisoned at Gravesend, from which he contrived to escape, and served in the Spanish army against the French. He was taken prisoner in an engagement, but released soon after, and came to England, where he was appointed tutor to William lord Herbert, eldest son to the earl of Pembroke and Montgomery. To this nobleman he dedicated "Gratii Falisci Cynegeticon, a poem on hunting by Gratius, &c." Lond. 1654, 8vo. This translation, and his comment on that elegant poem, are sufficient proof of his abilities. Waller addressed a copy of verses to him on his performance.

In 1655 he proceeded M. A. and was schoolmaster of Dedham near Colchester in Essex, and about the same time married. He was afterwards made master of the free-school of Tunbridge in Kent, probably about 1660. While here he published his "Dictionarium Minus; a compendious Dictionary English-Latin, and Latin-English," Lond. 1662, 4to. In 1671 he was elected superior beadle of law in the university of Oxford, and printer or archi-typographus to the same university. The same year he published "Cicero against Cataline, in four invective orations; containing the whole manner of discovering that notorious conspiracy," Lond. 8vo. This was followed by "The History of France under the ministry of cardinal Mazarine, written in Latin by Benjamin Priolo," Lond. 8vo. In 1678 he published at Oxford, "Considerations concerning free-schools as settled in England," 8vo; and in 1687, "Christopheri Wasii Senarius, sive de legibus et licentia veterum poetrarum," Oxon. 4to. He wrote also "Structurae Nonianae," and appears to have been concerned in an edition of sir John Spelman's life of king
Alfred. Hearne says he translated it into Latin, and published it at Oxford in a thin folio, with a commentary by Obadiah Walker, master of University-college. He died Aug. 29, 1690, and appears to have been a man of great parts, and a very considerable sufferer for his loyalty. Hearne, at p. 20 of his discourse, prefixed to the eighth volume of Leland’s Itinerary, stiles him “that eminent philologer,” and makes honourable mention of a son of his of the same name, who was fellow of Corpus Christi-college, Oxford. He died, B. D. 1711, and was buried at Corpus, where is an inscription to his memory.¹

WASHINGTON (George), commander in chief of the armies, and first president of the United States of America, was born Feb. 11, 1732, in the parish of Washington, Virginia. He was descended from an ancient family in Cheshire, of which a branch had been established in Virginia about the middle of the seventeenth century. No remarkable circumstances have transpired of his education or his early youth; and we should not indeed expect any marks of that disorderly prematurity of talent, which is so often fallacious, in a character whose distinguishing praise was to be regular and natural. His classical instruction was probably small, such as the private tutor of a Virginian country gentleman could at that period have imparted; and if his opportunities of information had been more favourable, the time was too short to profit by them. Before he was twenty he was appointed a major in the Colonial militia, and he had very early occasion to display those political and military talents, of which the exertions on a greater theatre have since made his name so famous throughout the world.

The plenipotentiaries who framed the treaty of Aix-la-Chapelle, by leaving the boundaries of the British and French territories in North America unfixed, had sown the seeds of a new war, at the moment when they concluded a peace. The limits of Canada and Louisiana, furnished a motive, or a pretext, for one of the most successful but one of the most bloody and wasteful wars in which Great Britain had ever been engaged. In the disputes which arose between the French and English officers on this subject, major Washington was employed by the

¹ Cole’s MS Athenae in Brit. Mus.—Walker’s Sufferings.—Hearne’s Life of Alfred.—Harwood’s Alumni Etonenses.
governor of Virginia, in a negotiation with the French governor of Fort du Quesne (now Pittsburgh); who threatened the English frontiers with a body of French and their Indian allies. He succeeded in averting the invasion; but hostilities becoming inevitable, he was in the next year appointed lieutenant colonel of a regiment raised by the colony for its own defence; to the command of which he soon after succeeded. The expedition of general Braddock followed in 1755; of which the fatal issue is too well known to require being described by us. Colonel Washington served in that expedition only as a volunteer; but such was the general confidence in his talents, that he may be said to have conducted the retreat. Several British officers lately alive, attested the calmness and intrepidity which he shewed in that difficult situation, and the voluntary obedience which was so cheerfully paid by the whole army to his superior mind. After having acted a distinguished part in a subsequent and more successful expedition to the Ohio, he was obliged by ill health, in 1758, to resign his military situation. The sixteen years which followed of the life of Washington, supply few materials for the biographer. Having married Mrs. Curtis, a Virginian lady of amiable character and respectable connections, he settled at his beautiful seat of Mount Vernon, of which we have had so many descriptions; where, with the exception of such attendance as was required by his duties as a magistrate and a member of the assembly, his time was occupied by his domestic enjoyments, and the cultivation of his estate, in a manner well suited to the tranquillity of his unambitious mind. At the end of this period he was called by the voice of his country from this state of calm and secure though unostentatious happiness.

For almost half a century symptoms of disaffection to the mother country had been so visible in the New England provinces, that as far back as 1734, the celebrated bishop Berkeley had predicted a total separation of North America from Great Britain. That prelate, when a private clergyman, had lived three years in Rhode-Island, and was an attentive and sagacious observer of the manners and principles of the people, among whom he perceived the old leaven of their forefathers fermenting even then with great violence. The middle and southern provinces, however, were more loyal, and their influence, together with perpetual dread of the French before the peace of 1763,
put off the separation to a more distant day than that at which, we have reason to believe, the bishop expected it to take place. Virginia, the most loyal of all the colonies, had long been in the habit of calling itself, with a kind of proud pre-eminence, “his Majesty’s ancient dominion,” and it was with some difficulty that the disaffected party of New England could gain over that province, when the time arrived for effecting their long-meditated revolt. At last, however, they succeeded, and we find Mr. Washington a delegate from Virginia in the Congress, which met at Philadelphia Oct. 26, 1774. As no American united in so high a degree as he did, military experience with an estimable character, he was appointed to the command of the army which had assembled in the New England provinces, to hold in check the British army which was then encamped under general Gage at Boston.

At this period there is some reason to believe that neither general Washington nor his constituents entered heartily into the views of the New Englanders; but afraid lest their army, after shaking off the yoke of Great Britain, might give laws to the Continent, he took upon himself the command of that army in the month of July 1775. To detail his conduct in the years which followed, would be to relate the history of the American war. It may be said generally, that within a very short period after the declaration of independence, the affairs of America were in a condition so desperate, that perhaps nothing but the peculiar character of Washington’s genius could have retrieved them. Activity is the policy of invaders, and in the field of battle the superiority of a disciplined army is displayed. But delay was the wisdom of a country defended by undisciplined soldiers against an enemy who must be more exhausted by time than he could be weakened by defeat. It required the consummate prudence, the calm wisdom, the inflexible firmness, the moderate and well balanced temper of Washington, to embrace such a plan of policy, and to persevere in it: to resist the temptations of enterprise; to fix the confidence of his soldiers without the attraction of victory; to support the spirit of the army and the people amidst those slow and cautious plans of defensive warfare which are more dispiriting than defeat itself; to contain his own ambition and the impetuosity of his troops; to endure temporary obscurity for the salvation of his country, and for the attainment of solid and immortal
glory; and to suffer even temporary reproach and obloquy, supported by the approbation of his own conscience and the applause of that small number of wise men whose praise is an earnest of the admiration and gratitude of posterity. Victorious generals easily acquire the confidence of their army. Theirs, however, is a confidence in the fortune of their general. That of Washington's army was a confidence in his wisdom. Victory gives spirit to cowards, and even the agitations of defeat sometimes impart a courage of despair. Courage is inspired by success, and it may be stimulated to desperate exertion even by calamity, but it is generally palsied by inactivity.—A system of cautious defence is the severest trial of human fortitude. By this test the firmness of Washington was tried.

It must not, however, be concealed, that some of the British commanders gave him advantages which he surely did not expect; and it has been thought that more than once they had it in their power to annihilate his army, merely by following up their victories. The issue of the contest is well known.

Much has been said by the American biographers of Washington, concerning his magnanimity during the ravages of a civil war, in which he acted so conspicuous a part; but, on the other hand, two instances have been mentioned in which he is thought to have been deficient in this great quality of a hero. Granting (it has been said) that duty required him to execute, as a spy, the accomplished major André, true magnanimity would have prevented him from insultingly erecting, in the view of that unfortunate officer, the gallows on which he was to be hung, several days before his execution. And when earl Cornwallis was overpowered by numbers, and obliged at York-town to surrender to the united armies of America and France, a magnanimous conqueror would not have claimed, contrary to the usage of civilized war, the sword from the hands of that gallant nobleman. On these two occasions, and on some others, the conduct of Washington agreed so ill with his general character, that he has been supposed to be influenced by the leaders of the French army. One thing is certain, that he was so little pleased either with his own conduct on particular occasions, or with the general principle of the American revolution, that he never could be forced to talk on the subject. An Italian nobleman, who visited him after the peace, had often at-
tempted, in vain, to turn the conversation to the events of the war. At length he thought he had found a favourable opportunity of effecting his purpose; they were riding together over the scene of an action where Washington’s conduct had been the subject of no small animadversion. Count —— said to him, “Your conduct, sir, in this action has been criticized.” Washington made no answer, but elapped spurs to his horse; after they had passed the field he turned to the Italian, and said, “Count ——, I observe that you wish me to speak of the war. It is a conversation which I always avoid. I rejoice at the establishment of the liberties of America. But the time of the struggle was a horrible period, in which the best men were compelled to do many things repugnant to their nature.”

The conclusion of the American war permitted Washington to return to those domestic scenes, from which nothing but a sense of duty seems to have had the power to draw him. But he was not allowed long to enjoy this privacy. The supreme government of the United States, hastily thrown up, in a moment of turbulence and danger, as a temporary fortification against anarchy, proved utterly inadequate to the preservation of general tranquillity and permanent security. The confusions of civil war had given a taint to the morality of the people, which rendered the restraints of a just and vigorous government more indispensably necessary. Confiscation and paper money, the two greatest schools of rapacity and dishonesty in the world, had widely spread their poison among the Americans. One of their own writers tells us that the whole system of paper money was a system of public and private frauds. In this state of things, which threatened the dissolution of morality and government, good men saw the necessity of concentrating and invigorating the supreme authority. Under the influence of this conviction, a convention of delegates was assembled at Philadelphia, which strengthened the bands of the federal union, and bestowed on congress those powers which were necessary for the purposes of good government. Washington was the president of this convention, as he, in three years after, was elected president of the United States of America, under what was called “The New Constitution,” though it ought to have been called a reform of the republican government, as that republican government itself was only a reform of the ancient Colonial constitution under the British crown. None
of these changes extended so far as an attempt to new-model the whole social and political system.

Events occurred during his chief magistracy, which convulsed the whole political world, and which tried most severely his moderation and prudence. The French revolution took place. Both friends and enemies have agreed in stating that Washington, from the beginning of that revolution, had no great confidence in its beneficial operation. He must indeed have desired the abolition of despotism, but he is not to be called the enemy of liberty, if he dreaded the substitution of a more oppressive despotism. It is extremely probable that his wary and practical understanding, instructed by the experience of popular commotions, augured little good from the daring speculations of inexperienced visionaries. The progress of the revolution was not adapted to cure his distrust, and when, in 1793, France, then groaning under the most intolerable and hideous tyranny, became engaged in war with almost all the governments of the civilized world, it is said to have been a matter of deliberation with the president of the United States, whether the republican envoy, or the agent of the French princes should be received in America as the diplomatic representative of France. But whatever might be his private feelings of repugnance and horror, his public conduct was influenced only by his public duties. As a virtuous man, he must have abhorred the system of crimes which was established in France. But as the first magistrate of the American commonwealth, he was bound only to consider how far the interest and safety of the people whom he governed, were affected by the conduct of France. He saw that it was wise and necessary for America to preserve a good understanding and a beneficial intercourse with that great country, in whatever manner she was governed, as long as she abstained from committing injury against the United States. Guided by this just and simple principle, uninfluenced by the abhorrence of crimes which he felt, he received Mr. Genet, the minister of the French republic, and was soon shocked by the outrages which that minister committed, or instigated, or countenanced against the American government. The conduct of Washington was a model of firm and dignified moderation. Insults were offered to his authority in official papers, in anonymous libels, by incendiary declaimers, and by tumultuous meetings. The law of nations was trampled under foot.
His confidential ministers were seduced to betray him, and
the deluded populace were so inflamed by the arts of
their enemies that they broke out into insurrection. No
 vexation, however galling, could disturb the tranquillity
of his mind, or make him deviate from the policy which his
situation prescribed. With a more confirmed authority,
and at the head of a longer established government, he
might perhaps have thought greater vigour justifiable. But
in his circumstances, he was sensible that the nerves of
authority were not strong enough to bear being strained.
Persuasion, always the most desirable instrument of go-
 vernment, was in his case the safest; yet he never over-
 passed the line which separates concession from meanness.
He reached the utmost limits of moderation, without being
betrayed into pusillanimity. He preserved external and
internal peace by a system of mildness, without any of
those virtual confessions of weakness, which so much dis-
honour and enfeeble supreme authority. During the whole
of that arduous struggle, his personal character gave that
strength to a new magistracy which in other countries
arises from ancient habits of obedience and respect. The
authority of his virtue was more efficacious for the preser-
vation of America, than the legal powers of his office.

During this turbulent period he was re-elected to the
office of president of the United States, which he held
from April 1789 till September 1796. Probably no ma-
gistrate of any commonwealth, ancient or modern, ever
occupied a place so painful and perilous. Certainly no
man was ever called upon so often to sacrifice his virtuous
feelings (he had no other sacrifices to make) to his public
duty. Two circumstances of this sort deserve to be parti-
cularly noticed. In the spring of 1794 he sent an ambas-
sador to Paris with credentials, addressed to his “dear
friends, the citizens composing the committee of public
safety of the French republic,” whom he prays God “to
take under his holy protection.” Fortunately the Ameri-
can ambassador was spared the humiliation of presenting
his credentials to those bloody tyrants. Their power was
subverted, and a few of them had suffered the punishment
of their crimes, which no punishment could expiate, before
his arrival at Paris.

Washington had another struggle of feeling, and duty to
encounter when he was compelled to suppress the insur-
rection in the western counties of Pennsylvania by force of
arms. But here he had a consolation in the exercise of mercy, for the necessity of having recourse to arms. Never was there a revolt quelled with so little blood. Scarcely ever was the basest dastard so tender of his own life, as this virtuous man was of the lives of his fellow citizens. The value of his clemency is enhanced by recollecting that he was neither without provocations to severity, nor without pretexts for it. His character and his office had been reviled in a manner almost unexampled among civilized nations. His authority had been insulted. His safety had been threatened. Of his personal and political enemies some might, perhaps, have been suspected of having instigated the insurrection; a greater number were thought to wish well to it; and very few shewed much zeal to suppress it. But neither resentment, nor fear, nor even policy itself, could extinguish the humanity of Washington. This seems to have been the only sacrifice which he was incapable of making to the interest of his country.

Throughout the whole course of his second presidency, the danger of America was great and imminent almost beyond example. The spirit of change indeed, at that period, shook all nations. But in other countries it had to encounter ancient and solidly established power. It had to tear up by the roots long habits of attachment in some nations for their government, of awe in others, of acquiescence and submission in all. But in America the government was new and weak. The people had scarce time to recover from the ideas and feelings of a recent civil war. In other countries the volcanic force must be of power to blow up the mountains, and to convulse the continents that held it down, before it could escape from the deep caverns in which it was imprisoned:—in America it was covered only by the ashes of a late convulsion, or at most by a little thin soil, the produce of a few years’ quiet.

The government of America had none of those salutary prejudices to employ which in every other country were used with success to open the eyes of the people to the enormities of the French revolution. It had, on the contrary, to contend with the prejudices of the people in the most moderate precautions against internal confusion, in the most measured and guarded resistance to the unparalleled insults and enormous encroachments of France. Without zealous support from the people, the American government was impotent. It required a considerable time,
and it cost an arduous and dubious struggle, to direct the popular spirit against a sister republic, established among a people to whose aid the Americans ascribed the establishment of their independence. It is probable, indeed, that no policy could have produced this effect, unless it had been powerfully aided by the crimes of the French government, which have proved the strongest allies of all established governments; which have produced such a general disposition to submit to any known tyranny, rather than rush into all the unknown and undefinable evils of civil confusion, with the horrible train of new and monstrous tyrannies of which it is usually the forerunner. Of these circumstances Washington availed himself with uncommon address. He employed the horror excited by the atrocities of the French revolution for the most honest and praiseworthy purposes; to preserve the internal quiet of his country; to assert the dignity, and to maintain the rights, of the commonwealth which he governed, against foreign enemies. He avoided war without incurring the imputation of pusillanimity. He cherished the detestation of Americans for anarchy, without weakening the spirit of civil liberty, and he maintained, and even consolidated, the authority of government, without abridging the privileges of the people.

The resignation of Washington in 1796 was certainly a measure of prudence, but it may be doubted whether it was beneficial for his country, in the then unsettled state of public affairs. When he retired, he published a valedictory address to his countrymen, as he had before done when he quitted the command of the army in 1783. In these compositions the whole heart and soul of Washington are laid open. Other state papers have, perhaps, shewn more spirit and dignity, more eloquence, greater force of genius, and a more enlarged comprehension of mind. But none ever displayed more simplicity and ingenuousness, more moderation and sobriety, more good sense, more prudence, more honesty, more earnest affection for his country and for mankind, more profound reverence for virtue and religion; more ardent wishes for the happiness of his fellow-creatures, and more just and rational views of the means which alone can effectually promote that happiness.

From his resignation till the month of July 1798, he lived in retirement at Mount Vernon. At this latter period, it became necessary for the United States to arm.
They had endured with a patience of which there is no example in the history of states, all the contumely and wrong which successive administrations in France had heaped upon them. Their ships were every where captured, their ministers were detained in a sort of imprisonment at Paris; while incendiaries, cloathed in the sacred character of ambassadors, scattered over their peaceful provinces the firebrands of sedition and civil war. An offer was made to terminate this long course of injustice, by a bribe to the French ministers. This offer was made by persons who appeared to be in the confidence of M. Talleyrand, who professed to act by his authority, but who have been since disavowed by him. In the mean time the United States resolved to arm by land and sea. The command of the army was bestowed on general Washington, which he accepted because he was convinced that "every thing we hold dear and sacred was seriously threatened," though he had flattered himself "that he had quitted for ever the boundless field of public action, incessant trouble and high responsibility, in which he had long acted so conspicuous a part." In this office he continued during the short period of his life which still remained. On Thursday the 12th December 1799, he was seized with an inflammation in his throat, which became considerably worse the next day; and of which, notwithstanding the efforts of his physicians, he died on Saturday the 14th of December 1799, in the sixty-eighth year of his age, and in the twenty-third year of the independence of the United States, of which he may be considered as the founder. The same calmness, simplicity, and regularity, which had uniformly marked his demeanour, did not forsake him in his dying moments. Even the perfectly well-ordered state of the most minute particulars of his private business, bore the stamp of that constant authority of prudence and practical reason over his actions, which was a distinguishing feature of his character. He died with those sentiments of piety, which had given vigour and consistency to his virtue, and adorned every part of his blameless and illustrious life.  

WASSE (Joseph), a very learned scholar, was born in Yorkshire in 1672, and educated at Queen's college, Cambridge, where he took his bachelor's degree in 1694, that of master in 1698, and that of bachelor of divinity in 1707. Before this

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he had assisted Kuster in his edition of Suidas, as appears by a letter of his, giving an account of that eminent critic. (See Kuster.) In 1710 Wasse became more generally known to the literary world by his edition of "Sallust," 4to, the merits of which have been long acknowledged. He amended the text by a careful examination of nearly eighty manuscripts, as well as some very ancient editions. In Dec. 1711 he was presented to the rectory of Aynhoe in Northamptonshire, by Thomas Cartwright, esq. where John Whiston (the bookseller) says "he lived a very agreeable and Christian life, much esteemed by that worthy family and his parishioners." He had an equal regard for them, and never sought any other preferment. He had a very learned and choice library, in which he passed most of his time, and assisted many of the learned in their publications. He became at length a proselyte to Dr. Clarke's Arianism, and corresponded much with him and with Will. Whiston, as appears by Whiston's Life of Dr. Clarke, and his own life. According to Whiston he was the cause of Mr. Wasse's embracing the Arian sentiments, which he did with such zeal, as to omit the Athanasian creed in the service of the church, and other passages which militated against his opinions. Whiston calls him "more learned than any bishop in England since bishop Lloyd," and informs us of the singular compliment Bentley paid to him, "When I am dead, Wasse will be the most learned man in England."

That he was a good scholar and critic, his essays in the "Bibliotheca Literaria" afford sufficient evidence; but he was not the editor of that work, as some have reported. Dr. Jebb was the editor, but Wasse contributed several pieces, as many others did, and at length destroyed the sale of the work by making his essays too long, particularly his life of Justinian, who filled two whole numbers, and was not then finished. This displeased the readers of the work, and after it had reached ten numbers (at 1s. each) it was discontinued for want of encouragement. What were published make a 4to volume, finished in 1724. Mr. Wasse was the author of three articles in the Philosophical Transactions: 1. "On the difference of the height of a human body between morning and night." 2. "On the effects of Lightning, July 3, 1725, in Northamptonshire." 3. "An account of an earthquake in Oct. 1731, in Northamptonshire." He was also a considerable con-
tributor to the edition of “Thucydides,” which goes by the name of “Wassii et Dukeri,” Amst. 1721, 2 vols. fol. He died of an apoplexy, November 19, 1738, and was succeeded in his living of Aynhoe by Dr. Yarborough, afterwards principal of Brasenose college, Oxford, who purchased part of his collection of books, many of them replete with MS notes and collections of MSS. by Mr. Wasse. They are now in the library of that college, by the kindness of the heirs of Dr. Yarborough. John Whiston adds that Wasse was “a facetious man in conversation, but a heavy preacher; a very deserving charitable man, and universally esteemed.” A considerable part of his library appeared in one of Whiston’s sale catalogues.

WATERHOUSE (EDWARD), a heraldic and miscellaneous writer, was born in 1619. He had a learned education, and resided some time at Oxford, for the sake of the Bodleian Library there; but was not a member of that university. Soon after the passing of the second charter of the Royal Society, he was proposed on the 22d July, 1668, candidate for election into it; and chosen the 29th of the same month; being admitted the 5th August. He afterwards entered into holy orders, by the persuasion of Dr. Sheldon, archbishop of Canterbury, in 1668. He was twice married: to his first wife he had Mary, daughter and heiress of Robert Smith, alias Carrington, by Magdalen his wife, daughter of Robert Hervey, esq. comptroller of the custom-house to James the First; secondly to Elizabeth, daughter and heiress of Richard Bateman of Harginton in Derbyshire, and London, esq. by Christiana, his first wife, daughter of William Stone, of London, esq. who died, leaving him one son, and two daughters; the daughters only survived him. He died 30th May, 1670, aged fifty-one, at his house at Mile-end-green, and was interred June 2d, at Greensford in Middlesex, where he had an estate. He was author of the following works, some of which are much sought after at present: 1. “An Apology for Learning and Learned Men,” 1653, 8vo. 2. “Two Contemplations of Magnanimity and Acquaintance with God,” 1653, 8vo. 3. “A Discourse of the Piety, Policy, and Charity of Elder Times, and Christians,” 1655, 12mo.

1 Nichols’s Bowyer.—MS Account by Whiston the bookseller.—Whiston’s Life.—Cent. Mag. vol. LXXVIII.—Dibdin’s Classics.

WATERLAND (Daniel), a learned English divine, and able assertor of the doctrine of the Trinity, was born Feb. 14, 1683, at Waseley, or Walesly, in the Lindsey division of Lincolnshire, of which parish his father, the rev. Henry Waterland, was rector. He received his early education partly at Flixborough, of which also his father was rector, under his curate Mr. Sykes, and partly under his father, until he was fit to be sent to the free-school at Lincoln, then in great reputation. His uncommon diligence and talents recommended him to the notice of Mr. Samuel Garmstone and Mr. Antony Read, the two successive masters of that school, at whose request, besides the ordinary exercises, he frequently performed others, which were so excellent as to be handed about for the honour of the school. In 1699, he went to Cambridge, and on March 30, was admitted of Magdalen college, under the tuition of Mr. Samuel Barker. In December 1702 he obtained a scholarship, and proceeding A.B. in Lent term following, was elected fellow in Feb. 1703-4. He then took pupils, and was esteemed a good teacher. In 1706 he commenced A.M. In February 1713, on the death of Dr. Gabriel Quadrin, master of the college, the earl of Suffolk and Binden, in whose family the right is vested, conferred the mastership upon Mr. Waterland, who having taken holy orders, was also presented by that nobleman to the rectory of Ellingham in Norfolk. But this made little or no addition to his finances, as he gave almost the whole revenue of it to his curate, his own residence being necessary at college, where he still continued to take pupils, and for their advantage wrote his "Advice to a young student, with a method of study for the first four years," which went through several editions.

In 1714, he took the degree of bachelor of divinity, at the exercise for which he gave a proof of no common abi-

1 Ath. Ox. vol. II.—Gent. Mag. vol. LXII. and LXVI.—Communication by a descendant.
lities. He chose for his first question, upon which conse-
quently his thesis was made, "Whether Arian subscrip-
tion be lawful?" a question, says Mr. Seed, worthy of him
who abhorred all prevarications, and had the capacity to
see through and detest those evasive arts, with which some
would palliate their disingenuity. When Dr. James, the
professor, had endeavoured to answer his thesis, and em-
barrass the question with the dexterity of a person long
practised in all the arts of a subtle disputant, he immedi-
ately replied in an extempore discourse of about half an
hour long, with such an easy flow of proper and significant
words, and such an undisturbed presence of mind, as if he
had been reading, what he afterwards printed, "The case
of the Arian subscription considered." He unravelled the
professor's fallacies, reinforced his own reasoning, and
shewed himself so perfect a master of the language, the
subject, and himself, that all agreed no one ever appeared
to greater advantage. He was on this occasion happy in
a first opponent Mr. (afterwards the celebrated bishop) Sher-
lock, who gave full play to his abilities, and called for all
that strength of reason of which he was master. One sin-
gular consequence is said to have followed this exercise.
Dr. Clarke, in the second edition of his "Scripture Doc-
trine," &c. published in 1719, omitted the following words,
which were in his former edition of that book: "It is plain
that a man may reasonably agree to such forms (of sub-
scription to the thirty-nine articles) whenever he can in
any sense at all reconcile them with scripture." This is
remarked by our author in the preface to his vindication
of Christ's divinity, as redounding to Dr. Clarke's honour,
and it is well known that Dr. Clarke afterwards constantly
refused subscription.

On the death of Dr. James, regius professor of divinity,
Mr. Waterland was generally considered as fit to succeed
him, but his great esteem for Dr. Bentley, who was elected,
prevented his using his interest. He was soon after ap-
pointed one of the chaplains in ordinary to George I. who,
on a visit to Cambridge in 1717, honoured him with the
degree of D.D. without his application; and in this degree
he was incorporated at Oxford, with a handsome encomium
from Dr. Delaune, president of St. John's college in that
university. In 1719, he gave the world the first specimen
of his abilities on a subject which has contributed most to his
fame. He now published the first "Defence of his Que-
ries,” in vindication of the divinity of Christ, which engaged him in a controversy with Dr. Clarke. (See Clarke, p. 409.) The “Queries” which he thus defended were originally drawn up for the use of Mr. John Jackson the rector of Rossington in Yorkshire (See Jackson, p. 420), and it was intended that the debate should be carried on by private correspondence; but Jackson having sent an answer to the “Queries,” and received Waterland’s reply, acquainted him that both were in the press, and that he must follow him thither, if he wished to prolong the controversy. On this Dr. Waterland published “A vindication of Christ’s Divinity: being a defence of some queries, &c. in answer to a clergyman in the country;” which being soon attacked by the Arian party, our author published in 1723, “A second vindication of Christ’s Divinity, or, a second defence of some queries relating to Dr. Clarke’s scheme of the holy Trinity, in answer to the country clergyman’s reply,” &c. This, which is the longest, has always been esteemed Dr. Waterland’s most accurate performance on the subject. We are assured that it was finished and sent to the press in two months; but it was a subject he had frequently revolved, and that with profound attention. In answer to this work, Dr. Clarke published in the following year, “Observations on the second defence,” &c. to which Dr. Waterland replied in “A farther defence of Christ’s divinity,” &c. It was not to be expected that these authors would agree, as Dr. Clarke was for explaining the text in favour of the Trinity, by what he called the maxims of right reasoning, while Dr. Waterland, bowing to the mysterious nature of the subject, considered it as a question above reason, and took the texts in their plain and obvious sense, as, he proved, the fathers had done before him.

A short time before the commencement of this controversy, Dr. Waterland had attacked a position in Dr. Whitby’s “Disquisitiones modestæ in Bulli defensionem fidei Nicena,” which produced an answer from Whitby, entitled “A reply to Dr. Waterland’s objections against Dr. Whitby’s Disquisitiones.” This induced our author to publish in the same year (1718) “An answer to Dr. Whitby’s Reply; being a vindication of the charges of fallacies, misquotations, misconstructions, misrepresentations, &c. respecting his book, entitled ‘Disquisitiones modestæ, in a letter to Dr. Whitby.’”
In consequence of the reputation which Dr. Waterland had acquired by his first publication on this subject, he was appointed by Dr. Robinson, bishop of London, to preach the first course of sermons at the lecture founded by lady Moyer. This he accomplished in 1720, and afterwards printed in “Eight Sermons, &c. in defence of the Divinity of our Lord Jesus Christ,” &c. 8vo, and in the preface informs us that they may be considered as a supplement to his “Vindication of Christ’s Divinity.” In 1721 Dr. Waterland was promoted by the dean and chapter of St. Paul’s to the rectory of St. Austin’s and St. Faith’s, and in 1723 to the chancellorship of the church of York, by archbishop Dawes. The same year he published his “History of the Athanasian Creed,” which he undertook in order to rescue this venerable form of faith from Dr. Clarke’s censures, who had gone so far as to apply to the prelates to have it laid aside. In 1727, upon the application of lord Townsend, secretary of state, and Dr. Gibson, bishop of London, his majesty collated him to a canonry of Windsor; and in 1730, he was presented by the dean and chapter to the vicarage of Twickenham in Middlesex. On this he resigned his living of St. Austin and St. Faith, objecting to holding two benefices at the same time with the cure of souls; but as this principle did not affect his holding the archdeaconry of Middlesex, he accepted that preferment this year, given him by bishop Gibson.

Dr. Clarke’s exposition of the Church Catechism being published in 1730, our author immediately printed some remarks upon it, with a view to point out what he esteemed to be dangerous passages in that exposition, and to counteract their influence. In the prosecution of this design, he advanced a position concerning the comparative value of positive and moral duties, which drew him into a controversy with Dr. Sykes. Sykes having published an answer to Dr. Waterland’s “Remarks,” the latter replied in a pamphlet, entitled “The nature, obligation, and efficacy of the Christian Sacraments considered; as also the comparative value of moral and positive duties distinctly stated and cleared.” Other pamphlets passed between them on the same subject, until Dr. Waterland’s attention was called to Tindal’s deistical publication of “Christianity as old as the Creation.” Against this, he wrote “Scripture vindicated, in answer to Christianity as old as the Creation,” 1730—1732, three parts; and two charges to the clergy of the archdea-
conry of Middlesex on the same subject. He now found an antagonist in Middleton, (a Tindal in disguise), who published "A Letter to Dr. Waterland," &c. the purport and consequences of which we have already detailed. (See Middleton, p. 137.)

Dr. Waterland had another controversy with Mr. Jackson before mentioned, on account of Dr. Clarke's "Demonstration of the Being and Attributes of God," Dr. Waterland undertaking to show the weakness of the argument a priori, which Clarke had thought proper to employ on this occasion. In the "Second defence of his Queries," Dr. Waterland had dropped some hints against this kind of argument, but did not at that time enter into the subject; nor were his objections published until 1734, when the substance of what he had written upon the subject, in some letters to a gentleman, was given to the public by Mr. (afterwards bishop) Law, partly in his notes on King's "Origin of Evil" and partly in his "Inquiry into the ideas of Space," &c. to which is added "A Dissertation on the argument a priori by a learned hand," i.e. Waterland. In this dissertation he endeavoured to prove, first, that the argumentum a priori is very loose and precarious, depending on little else than an improper use of equivocal terms or phrases: secondly, that, moreover, when fully understood, it is palpably wrong and absurd; thirdly, that the several pleas or excuses invented for it are fallacious, and of no real weight; and he concludes with a brief intimation of the hurtful tendency of insisting so much upon this pretended argument, both with regard to religion and science. The publication of these sentiments served to renew the controversy between Mr. Law, himself, and Mr. Jackson.

In the same year, 1734, Dr. Waterland published "The importance of the doctrine of the Holy Trinity asserted," not the most temperate of his writings, for he hints at the interference of the civil magistrate; but as he considers the doctrine of the Trinity to be fundamental, this was alone an assertion sufficient to call down the vengeance of the Arian and Socinian writers, both then and since, when speaking of him. He pursued the same subject in two charges delivered to the clergy of his archdeaconry, in this and the following year. Having often introduced the doctrine of the Eucharist in his charges, he combined his sentiments on that topic in a large 8vo volume, entitled
"A Review of the doctrine of the Eucharist, as laid down in scripture and antiquity," 1737. This was the last of his works that appeared in his life-time, and was calculated to confute the opinions of Hoadly, Johnson, and Brett.

About 1740, a complaint which he had long neglected, as appearing a trifle (the nail growing into one of his great toes) obliged him to remove from Cambridge to London for the benefit of the advice of the celebrated surgeon, Cheselden: but this was now too late; for a bad habit of body, contracted by too intense an application to his studies, rendered his case desperate; and after undergoing several painful operations, with exemplary patience, a mortification took place, of which he died Dec. 23. He was interred, at his own request, in one of the small chapels on the south side of the collegiate church of Windsor, where is a plain stone with his name and age, fifty-eight, inscribed on it.

Dr. Waterland married, about 1719, a lady of good family and fortune, who survived him; but he left no child. He was a man free from ambition; all his preferments were bestowed without any application on his part direct or indirect, and he might have reached to higher, had he desired them, by the recommendation of archbishop Potter. The bishopric of Llandaff was once offered to him, but he declined it.

In his life time he published some single sermons, and after his death two volumes more were added, with two tracts, 1. "A summary view of the doctrine of Justification. 2. An Inquiry concerning the antiquity of the practice of infant communion, as founded on the notion of its necessity. The whole published from the originals, in pursuance of the request of the author, by Joseph Clarke, M. A." 1742. The tract on justification seems chiefly levelled at Whitfield's answer to the bishop of London's pastoral letter, in which he asserted good works to be only fruits and consequences of justification.

Dr. Waterland was one of the ablest defenders of the doctrine of the Trinity in his day, not perhaps always the most temperate, for he appears to have occasionally lost his temper amidst the rude attacks of some of his antagonists, but in general he adhered closely to his argument, and avoided personalities. As Arianism was the chief object of his aversion, it was some times retorted that he too had departed from the creed of his church by inclining towards Arminianism.
His character was drawn at great length by the rev. Jeremiah Seed, in a funeral sermon, preached Jan. 4, 1740-1, the Sunday after his interment. "His head," says Mr. Seed, "was an immense library, where the treasures of learning were ranged in such exact order, that, whatever himself or his friends wanted, he could have immediate recourse to, without any embarrassment. A prodigious expense of reading, without a confusion of ideas, is almost the peculiar characteristic of his writings. His works, particularly those upon our Saviour's Divinity, and the Importance of the doctrine, and the Eucharist, into which he has digested the learning of all preceding ages, will, we may venture to say, be transmitted to, and stand the examination of, all succeeding ones. He has so thoroughly exhausted every subject that he wrote a set treatise upon, that it is impossible to hit upon any thing which is not in his writings, or to express that more justly and clearly, which is there."

WATSON (David), known chiefly as a translator of Horace, was born at Brechin in Scotland, 1710, and educated in St. Leonard's college, St. Andrew's, where he took his degrees, and was appointed professor of philosophy. When the college of St. Leonard was united by act of parliament to that of St. Salvador, 1747, he came to London, and completed his translation of Horace, 2 vols. 8vo, with notes, &c. which is in great esteem. But his dissipated life brought him into many wants, and he was frequently destitute of the common necessaries of life. In his latter years he taught the classics to private gentlemen; but his love of pleasure plunged him into new difficulties; and he sunk beneath his character as a scholar. He died in great want near London, 1756, in the forty-sixth year of his age, and was buried at the expense of the parish. Besides his translation of Horace, he wrote "The History of the Heathen Gods and Goddesses." 2

WATSON (Henry), a gallant officer and able engineer, was the son of a grazier, who lived at Holbeach, in Lincolnshire, where he was born about 1737, and educated at Gosberton school. Here his genius for the mathematics soon discovered itself, and in 1753 he was a frequent contributor to the "Ladies Diary." About this time

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1 Biog. Brit.—Seed's Funeral Sermon.
2 Preceding edition of this Dict.
his abilities became known to Mr. Whichcot, of Harpswell, then one of the members of parliament for Lincolnshire, who introduced him to the royal academy at Woolwich; and he soon after obtained a commission in the corps of engineers. Under the celebrated mathematician, Thomas Simpson, Watson prosecuted his studies at Woolwich, and continued to write for the "Ladies Diary," of which Simpson was at that time the editor. Such was Simpson's opinion of Watson's abilities, that at his decease he left him his unfinished mathematical papers, with a request that he would revise them, and make what alterations and additions he might think necessary; but of this privilege it seems to be doubted whether he made the best use. (See Simpson, p. 20.)

During the war which broke out in 1756, he gave signal proofs of his superior abilities as an engineer; particularly at the siege of Belleisle in 1761, and at the Havanah in 1762. At the latter place his skill was particularly put to the proof; for having declared at a consultation, contrary to the opinion of the other engineers, that a breach might be made in the Moro Castle, then deemed impregnable, he was asked by the commander in chief in what time he would engage to make the breach? He gave for answer, that with a certain number of men and cannon (naming them) he would undertake to do it in forty-eight hours after the proposed batteries were erected. Accordingly he undertook it, and though he was struck down by the wind of a ball which passed near his head, and carried for dead to his tent, yet he soon recovered and returned to his duty, and the breach was made in a little more than half the time. For this piece of service he not only received the particular thanks of the commander in chief, but of his majesty.

His abilities soon became too conspicuous to be overlooked by that eminent soldier and politician, lord Clive, who singled him out as an engineer qualified for great and noble enterprises. Accordingly he accompanied his lordship to Bengal for the purpose of carrying such plans into execution which might be thought necessary for the preservation of the British acquisitions in that quarter; or to assist his lordship in any further operations he might think requisite for the interest of his country.

It was not difficult for a person of the colonel's penetration to see the advantageous situation of the Bay of Bengal.
He knew that if proper forts were built, and the English marine put on a tolerable footing in that part, they might soon become masters of the Eastern seas; lie therefore got a grant of lands from the East India company for constructing wet and dry docks, and a marine yard at Calcutta, for cleaning, repairing, and furnishing with stores the men of war and merchantmen. A plan of the undertaking was drawn, engraved, and presented to his majesty, and the East India company, and fully approved of; and the works were carried on for some years with a spirit and vigour that manifested the judgment and abilities of the undertaker; and though the utility of such a national concern is too obvious to be insisted on, yet the colonel, after sinking upwards of 100,000l. of his own property in the noble design, was obliged to desist, for reasons that are not very clear.

Colonel Watson had determined to come immediately for England to seek redress; but, on consulting his friend Mr. Creassay (the superintendent of the works) he changed his resolution. Mr. Creassay represented to the colonel the loss he would sustain in quitting so lucrative an office as chief engineer to the East India company; the gratification his enemies would receive on his leaving that country; the loss the company might experience during his absence; and finally the delay and uncertainty of the law. These considerations induced him to send Mr. Creassay in his stead. This happened just at the eve of the Spanish war; and, as the colonel had great quantities of iron and timber in store, he resolved to build three ships, two of 36, and one of 32 guns; and in consequence he sent instructions to his agents in England to procure letters of marque, and Mr. Creassay was to return with them over land. These vessels were to cruise off the Philippines for the purpose of intercepting the Spanish trade between Manilla and China. This design, however, was frustrated, perhaps by the same means that stopped his proceeding with the docks; for his agents, on applying for the letters, received a positive refusal. But these disappointments did not damp the colonel's enterprising spirit; for, as soon as he heard of the ill success of his agents in England, he very prudently employed the two vessels he had finished in commercial service. The third never was finished.

For near ten years colonel Watson was the chief engineer of Bengal, Bahar, and Orissa. The East India company,
in a great measure, owe their valuable possessions in that quarter to his unexampled exertions; for, in spite of party dispute, of bribery on the part of the nations then at war with the company, and of the numerous cabals which perplexed and embarrassed their councils, he executed the works of Fort-William, which will long remain a monument of his superior skill; and, for its strength, this may justly be styled the Gibraltar of India. Nor are the works at Buge Buge, and Melancholy Point, constructed with less judgment. But he did not confine his studies to the military sciences. In 1776 he published a translation of Euler's "Theorie complete de la construction et de la manœuvre des vaisseaux," with a supplement upon the action of oars, which he received in manuscript from Euler just before he had finished the translation of what was published. This translation he has enriched with many additions and improvements of his own; and he intended to have enlarged the work in a future edition, by making experiments for discovering the resistance of bodies when moving in a fluid; but it is not known if he left any papers on the subject.

This book, which is almost the only one of the kind in the English language, is of great importance in ship-building; for though the subjects are handled scientifically, yet such practical rules for constructing vessels to advantage might be drawn therefrom, as would amply repay the trouble of a close perusal. The colonel gave the best proof of this in the Nonsuch and Surprise frigates; the first of 36, the other of 32 guns. These were built under his particular direction by Mr. G. Louch, and a few black carpenters at Bengal, at his own expense, and proved the swiftest sailors of any ships hitherto known.

The colonel's genius was formed for great undertakings. He was judicious in planning, cool and intrepid in action, and undismayed in danger. He studied mankind, and was a good politician. Few, perhaps, better understood the interests of the several nations of Europe and the East. He was humane, benevolent, and the friend of indigent genius. When Mr. Rollinson, a man of great abilities as a mathematician, conducted the Ladies Diary, after the death of Mr. Simpson, and was barely existing on the pittance allowed him by the proprietors, the colonel sought and found him in an obscure lodging, and generously relieved his necessities, though a stranger to his person.
This the old man related while the tears of gratitude stole down his cheeks. He survived the colonel's bounty but a short time.

By long and hard service in a unfavourable climate, he found his health much impaired, two or three years before he left India; and therefore, in 1785, he put affairs in a train of settlement, in order to return to England, to try the effects of his native air. In the spring of 1786, he embarked on board the Deptford Indiaman; but the flux and a bilious complaint with which he had sometimes been afflicted, so much reduced him by the time he reached St. Helena, that he was not able to prosecute his voyage in that ship. This island is remarkable for the salubrity of its air, of which the colonel soon found the benefit; but the importunity of his friends, or his own impatience to see England, got the better of his prudence, for as soon as he began to gather strength, he took his passage in the Asia; the consequence was a relapse, which weakened him to such a degree by the time he arrived at Dover, that he lingered but a short time, and at that place departed this life on September 17, 1786. He was buried in a vault made in the body of the church at Dover, on the 22d of the same month, in a private manner. His death may be accounted a national loss. No English engineer, since Mr. Benjamin Robins, F. R. S. possessed equal abilities. The same climate proved fatal to both: Mr. Robins died at Madras in the company's service; and it may be said of the colonel, that after he had quitted it, he lived but just long enough to bring his bones to England.¹

WATSON (JAMES), an excellent printer, was born at Aberdeen, where his father was an eminent merchant during the reign of Charles II. and in 1695 set up a printing-house in Edinburgh, which reduced him to many hardships, being frequently prosecuted before the privy-council of Scotland for printing in opposition to a patent granted to one Mr. Anderson some years before. In 1711, however, Mr. Watson, in conjunction with Mr. Freebairn, obtained a patent from queen Anne, and they published several learned works; and some of thew were printed on very elegant types, particularly a Bible, in crown 8vo, 1715, a matchless beauty, and another in 4to. He wrote also a curious "History of Printing," in Scotland, which is pre-

¹ Life prefixed to the second edition of his translation of Euler, 1790, 8vo.
fixed to his "Specimens of Types," a rare little volume, printed in the early part of the last century. He died at Edinburgh, Sept. 24, 1722."

WATSON (JAMES), a learned English lawyer, and one of the judges of the supreme court of judicature at Bengal, was born November 25, 1746, in the parish of Great Chishill, in the county of Essex. He was the eldest son of the Rev. James Watson, D. D. an eminent presbyterian minister, then pastor of a dissenting congregation in that place, as well as of Melbourne, in the county of Cambridge, by Anne his wife, the daughter of John Hanchet, esq. of Crissel Grange, in the county of Essex. Though the retired situation in which this family lived, and the talents of the father, were very favourable to a domestic education, yet the son was very judiciously placed under the care of the Rev. Mr. Banks, a clergyman in that neighbourhood, under whose tuition he was prepared for the peculiar advantages of a public school. Accordingly, Dr. Watson having discovered the progress that his beloved child had made in the elements of language, sent him to the metropolis, and placed him under the care of a person with whom he could confide, that he might be admitted into St. Paul's school.

That seminary was then under the superintendence of the very learned and amiable Mr. George Thickeynesse, of whom his worthy pupil always spake with the deepest reverence. While, however, he was embellishing his mind with the rich stores of classic literature, a violent fever impeded the pursuit, and compelled him to return to the country for the restoration of his health. This desirable end being accomplished, his venerable parent conducted him to London, removing thither indeed with his family. Having expressed a strong inclination for the ministerial profession, which might naturally be expected from the powers of eloquence he discovered, he was placed at the academy for Protestant dissenting ministers, then kept at Mile-end, near London, by John Walker, D. D. Thomas Gibbons, D. D. and John Conder, D. D.

Here he added considerably to his stock of knowledge, and at length entered upon his profession. He spent one year in assisting Mr. Newton of Norwich, and then repaired to the university of Edinburgh, where he acquired

1 Preceding edition of this Dict.
the esteem of some of its most eminent professors, especially the late principal Robertson, and as a proof of it, that university afterward conferred upon him the degree of doctor of laws. On his return to England, he was invited to succeed the late Rev. Mr. Williams, of Gosport. This invitation he accepted, and was ordained pastor in 1771. His ministrations being, however, unacceptable to a minority, occasioned a separation, which by his prudence and mildness very little interrupted their harmony. He generally preached thrice each Sunday, and was constant, unremiting, and peculiarly tender and consoling in his visits to the sick and afflicted. But at length, through the persuasions of some friends, who had discerned his talent for disputation, and had witnessed his clear and intimate acquaintance with the laws of his country, he was induced to change his profession, and enter himself at the Inner-Temple. Accordingly he relinquished the ministry in the summer of 1776.

Mr. Watson chiefly resided at Titchfield, a pleasant village in the neighbourhood of Gosport, and there availed himself of the professional knowledge of the late Mr. Missen, recorder of Southampton. In August 1777, he married miss Joanna Burges, who then resided with her grandmother at Titchfield. She was the daughter of a gentleman who was long resident at Calcutta. By this union he had fourteen children. Soon after his marriage he removed to London.

In 1778, he was elected Fellow of the Royal Society in a very honourable manner, having previously acquired the friendship of its president sir Joseph Banks, the late Dr. Solander, and several other men of eminence. In the autumn of 1780, he was called to the bar, and travelled the western circuit, where he always met with that reception which his friends had promised and his abilities warranted. Having commenced this profession, at this period of his life, he deemed it very expedient to be uncommonly assiduous in his application to the study of the law. This attention to business he paid to the last, allowing himself little rest, seldom indulging in relaxation of any kind. In July 1783, his excellent father departed this life. On his removal to London, he had been chosen pastor of a congregation in the Borough of Southwark, and continued in that relation till his death. At the close of 1787, Mr. Watson was called to the rank of serjeant, with Messrs.
Runnington and Marshall. The year before he was elected recorder of Bridport in Dorsetshire, and was then so much esteemed by the corporation, that in the last parliament he was chosen one of their representatives without any opposition. His attendance in the senate was frequent, and though he did not signalize himself so much in debate as some others have done, yet he rendered himself useful as a chairman upon several committees, for which indeed his firmness, tempered with sweetness, admirably qualified him. But he reserved his greatest strength for the India court of proprietors, of which he was one, and where he frequently spoke with much applause.

On the much-lamented death of the very celebrated sir William Jones, Mr. Watson was appointed to succeed him in March 1795, an honour which he, and every one connected with him, very deeply felt; but while he was preparing for his voyage, his filial piety suffered a deep blow, death depriving him of his valuable mother, who departed this life on the 26th of April that year. But on the 8th of July, having been previously knighted, though far from agreeable to his modest disposition, he, accompanied by his lady, and two eldest children, set sail for Calcutta in the Berrington. The voyage was long and stormy, for they did not reach their destination till Feb. 27, 1797. It being term-time, on his arrival at Calcutta, he was immediately called upon to discharge the duties of his office, and went through the business with the utmost spirit and reputation. But a period was soon put to his active services, for on April 29th he was seized with a fever, of which he died May 2. Next day he was interred with the customary honours of his rank, his corpse being followed to the grave by a numerous concourse of the gentlemen of the settlement, who had been led to form considerable expectations of his merit.1

WATSON (JOHN), the historian of Halifax, was eldest son of Legh Watson by Hester daughter and at last heiress of John Yates, of Swinton in Lancashire, and was born at Lyme-cum-Hanley, in the parish of Prestbury, in Cheshire, March 26, 1724. Having been brought up at the grammar-schools of Eccles, Wigan, and Manchester, all in Lancashire, he was admitted a commoner in Brazen-Nose-college, Oxford, April 7, 1742. In Michaelmas-

1 Gent. Mag. 4797.—Univ. Mag. for 1798.
term, 1745, he took the degree of B. A. June 27, 1746, he was elected a fellow of Brazen-Nose college, being chosen into a Cheshire fellowship, as being a Prestbury-parish man. On the title of his fellowship he was ordained a deacon at Chester by bishop Peplow, Dec. 21, 1746. After his year of probation, as fellow, was ended, and his residence at Oxford no longer required, he left the college; and his first employment in the church was the curacy of Runcorn, in Cheshire; here he stayed only three months, and removed thence to Ardwick, near Manchester, where he was an assistant curate at the chapel there, and private tutor to the three sons of Samuel Birch, of Ardwick, esq. During his residence here, he was privately ordained a priest at Chester, by the above bishop Peplow, May 1, 1748, and took the degree of M. A. at Oxford, in act-term the same year. From Ardwick he removed to Halifax, and was licensed to the curacy there, Oct. 17, 1750, by Dr. Matthew Hutton, archbishop of York. June 1, 1752, he married Susanna, daughter and heiress of the late rev. Mr. Allon, vicar of Sandbach, in Cheshire, vacating thereby his fellowship at Oxford. Sept. 3, 1754, he was licensed by the above Dr. Hutton, on the presentation of George Legh, LL. D vicar of Halifax, to the perpetual curacy of Ripponden, in the parish of Halifax. Here he rebuilt the curate's house, at his own expense, laying out above 400l. upon the same, which was more than a fourth part of the whole sum he there received; notwithstanding which, his unworthy successor threatened him with a prosecution in the spiritual court, if he did not allow him ten pounds for dilapidations, which, for the sake of peace, he complied with. Feb. 17, 1759, he was elected F. S. A. After his first wife's death, he was married, July 11, 1761, at Ealand, in Halifax parish, to Anne, daughter of Mr. James Jaques, of Leeds, merchant. August 17, 1766, he was inducted to the rectory of Meningsby, Lincolnshire, which he resigned in 1769, on being promoted to the rectory of Stockport, in Cheshire, worth about 1500l. a year. His presentation to this, by sir George Warren, bore date July 30, 1769, and he was inducted thereto August the 2d following. April 11, 1770, he was appointed one of the domestic chaplains to the right hon. the earl of Dysart. April 24, 1770, having received his deditus for acting as a justice of the peace in the county of Chester, he was sworn into that office on that day. Oct. 2, 1772, he re-
ceived his dedimus for acting as a justice of peace for the county of Lancaster, and was sworn in accordingly. His principal publication was "The History of Halifax," 1775, 4to, whence these particulars are chiefly taken. He died March 14, 1783, after finishing for the press, in 2 vols. 4to, "A History of the ancient earls of Warren and Surrey," with a view to represent his patron sir George Warren's claim to those ancient titles; but it is thought by a very acute examiner of the work and judge of the subject, that he has left the matter in very great doubt.

Mr. Watson's other publications were, 1. "A Discourse preached at Halifax church, July 28, 1751, 8vo, entitled Moderation, or a candid disposition towards those that differ from us, recommended and enforced," 8vo. This passed through a second edition. 2. "An Apology for his conduct yearly, on the 30th of January," 8vo. To this is annexed, a sermon preached at Ripponden chapel, on Jan. 30, 1755, entitled "Kings should obey the Laws." 3. "A Letter to the Clergy of the Church, known by the name of Unitas Fratrum, or Moravians, concerning a remarkable book of hymns used in their congregations, pointing out several inconsistencies and absurdities in the said book," 1756, 8vo. 4. "Some account of a Roman station lately discovered on the borders of Yorkshire." 5. "A mistaken passage in Bede's Ecclesiastical History explained." 6. "Druidical remains in or near the parish of Halifax, &c." These three last are printed in the Archaeologia. He had also made collections for the antiquities of Chester and of a part of Lancashire. The late Mr. Gilbert Wakefield, who married his niece, says, Mr. Watson was one of the hardest students he ever knew. His great excellence was a knowledge of antiquities, but "he was by no means destitute of poetical fancy; had written some good songs, and was possessed of a most copious collection of bon-mots, facetious stories, and humorous compositions of every kind, both in verse and prose, written out with uncommon accuracy and neatness." From the same authority we learn that Mr. Watson had once a hudi-brasic controversy with Dr. Byrom of Manchester.1

WATSON (RICHARD), a late eminent and learned prelate, was born in August 1737, at Heversham in Westmorland, five miles from Kendal, in which town his fa-

ther, a clergyman, was master of the free grammar-school, and took upon himself the whole care of his son's early education. From this seminary he was sent, in November 1754, with a considerable stock of classical learning, a spirit of persevering industry, and an obstinate provincial accent, to Trinity college, Cambridge, where, from the time of his admission, he distinguished himself by close application to study, residing constantly, until made a scholar in May 1757. He became engaged with private pupils in November following, and took the degree of B. A. (with superior credit, being second Wranglers) in January 1759. He was elected fellow of Trinity college in Oct. 1760; was appointed assistant tutor to Mr. Backhouse in November that year; took the degree of M. A. in 1762, and was made moderator, for the first time, in October following. He was unanimously elected professor of chemistry in Nov. 1764; became one of the head tutors of Trinity college in 1767; appointed regius professor of divinity (on the death of the learned Dr. Rutherforth) in Oct. 1771, with the rectory of Somersham in Huntingdonshire annexed.

During a residence of more than thirty years, he was distinguished at one time by the ingenuity of his chemical researches; at another, by his demeanour in the divinity chair*. He wrote, within the above period, the following papers in the Philosophical Transactions (having been elected a fellow of the Royal Society in 1769): "Experiments and Observations on various Phænomena attending the Solution of Salts;" "Remarks on the Effects of Cold in February 1771;" "Account of an Experiment made with a Thermometer, whose Bulb was painted black, and exposed to the rays of the Sun;" "Chemical Experiments and Observations on Lead Ore;" all which were reprinted in the fifth volume of the "Chemical Essays." In 1768 he published "Institutiones Metallurgicae," 8vo, intended as a text-book for that part of his chemical lectures which

* On this subject a correspondent in the Gentleman's Magazine, who signs himself Clericus Londinensis, affords us the following information: — "The late regius professor, bishop Watson, had the singular qualification of impressing a numerous auditory with the highest opinion of his abilities. His comprehensive mind grasped every subject, and, as moderator, he united the urbanity of the gentleman with the dignity of the professor. He gave full scope to the ingenuity of the respondents, and their opponents; and delivered his sentiments with a fluency and elegance which few can attain in a foreign language. During sixteen years he presided in the chair, and left the learned members of the university to lament that he was obliged, from bad health, to retire to his native county."
explained the properties of metallic substances; and in 1771, "An Essay on the Subjects of Chemistry and their general divisions," 8vo.

In 1769, he published an Assize Sermon, preached at Cambridge, 4to; and in 1776, two other sermons preached at Cambridge, 4to, which extended his fame beyond the precincts of the university; one, on the 29th of May, "The Principles of the Revolution vindicated;" the other, on the "Anniversary of his Majesty's Accession."

In 1774, he was presented to a prebend in the church of Ely; and in January 1780, succeeded Dr. Charles Plumptre in the archdeaconry of that diocese. He published a sermon preached before the university at the general fast, Feb. 4, 1780; and a discourse delivered to the clergy of the archdeaconry of Ely. In August that year he was presented by bishop Keene to the rectory of Northwold, in Norfolk.

The principles expressed by Mr. Gibbon, in various parts of the "History of the Rise and Declension of the Roman Empire," called forth the zeal of Dr. Watson; whose "Apology for Christianity, in a series of letters, addressed to Edward Gibbon, esq." was published in 1776, 12mo, and several times reprinted. This work is certainly replete with sound information and reasoning, but it produced in the learned historian no diffidence of his own powers, although he did not choose to exert them in controversy. A correspondence took place on that occasion between the antagonists, which is preserved in the Life of Gibbon by lord Sheffield. In this, which consists of only two short letters, Dr. Watson must, we think, be allowed to have carried his politeness or his liberality to the utmost verge*.

"Bentinck-street, Nov. 2, 1776.

"Mr. Gibbon takes the earliest opportunity of presenting his compliments and thanks to Dr. Watson, and of expressing his sense of the liberal treatment which he has received from so candid an adversary. Mr. Gibbon entirely coincides in opinion with Dr. Watson, that as their different sentiments, on a very important period of history, are now submitted to the public, they both may employ their time in a manner much more useful, as well as agreeable, than they could possibly do by exhibiting a single combat in the am-

* These letters are short, and too curious to be omitted.
phitheatre of controversy. Mr. Gibbon is therefore determined to resist the temptation of justifying, in a professed reply, any passages of his history, which might perhaps be easily cleared from censure and misapprehension; but he still reserves to himself the privilege of inserting in a future edition some occasional remarks and explanations of his meaning. If any calls of pleasure or business should bring Dr. Watson to town, Mr. Gibbon would think himself happy in being permitted to solicit the honour of his acquaintance."

Dr. Watson's answer, it would appear, was not sent for above two years.

"Sir,

Cambridge, Jan. 14, 1779.

It will give me the greatest pleasure to have an opportunity of becoming better acquainted with Mr. Gibbon. I beg he would accept my sincere thanks for the too favourable manner in which he has spoken of a performance, which derives its chief merit from the elegance and importance of the work it attempts to oppose. I have no hope of a future existence, except that which is grounded on the truth of Christianity. I wish not to be deprived of this hope; but I should be an apostate from the mild principle of the religion I profess, if I could be actuated with the least animosity against those who do not think with me upon this, of all others, the most important subject. I beg your pardon for this declaration of my belief; but my temper is naturally open, and it ought assuredly to be without disguise to a man whom I wish no longer to look upon as an antagonist, but as a friend. I have the honour to be, with every sentiment of respect, your obliged servant,

R. W."

So extraordinary a letter surely requires no comment.

In 1781, he published a volume of "Chemical Essays," addressed to his pupil the duke of Rutland, which was received with such deserved approbation, as to induce the author to give to the world, at different times, four additional volumes of equal merit with the first. It has been stated, that when bishop Watson obtained the professorship of chemistry, without much previous knowledge of that science, he deemed it his duty to acquire it; and accordingly studied it with so much industry, as materially to injure his health: with what success, his publications on that branch of philosophy demonstrate. When he was appointed to that professorship, he gave public lectures, which were
attended by numerous audiences; and his "Chemical Es-
says" prove that his reputation was not undeserved. They
have passed already through several editions, and are ac-
counted a valuable manual to those who pursue that branch
of science. "The subjects of these Essays," to use the
author's own words, "have been chosen, not so much with
a view of giving a system of Chemistry to the world, as
with the humble design of conveying, in a popular way,
a general kind of knowledge to persons not much versed in
chemical inquiries." He accordingly apologizes to che-
mists, for having explained common matters with, what will
appear to them, a disgusting minuteness; and for passing
over in silence some of the most interesting questions, such
as those respecting the analysis of air and fire, &c. The
learned author also apologizes to divines; whose forgiveness
he solicits, for having stolen a few hours from the studies
of his profession, and employed them in the cultivation of
natural philosophy; pleading, in his defence, the example
of some of the greatest characters that ever adorned either
the University of Cambridge, or the Church of England.
In the preface to the last of these volumes, he introduces
the following observations: "When I was elected pro-
fessor of divinity in 1771, I determined to abandon for
ever the study of chemistry, and I did abandon it for seve-
ral years; but the veteris vestigia flammæ still continued
to delight me, and at length seduced me from my pur-
pose. When I was made a bishop in 1782, I again de-
termined to quit my favourite pursuit: the volume which
I now offer to the public is a sad proof of the imbecility
of my resolution. I have on this day, however, offered a
sacrifice to other people's notions, I confess, rather than to
my own opinion of episcopal decorum. I have destroyed
all my chemical manuscripts. A prospect of returning
health might have persuaded me to pursue this delightful
science; but I have now certainly done with it for ever—
at least I have taken the most effectual step I could to wean
myself from an attachment to it: for with the holy zeal of
the idolaters of old, who had been addicted to curious arts
—I have burned my books."

Having been tutor to the late duke of Rutland, when his
grace resided at Cambridge, Dr. Watson was presented by
him to the valuable rectory of Knaptoft, Leicestershire, in
1782; and in the same year, through the recommendation of
the same noble patron, was advanced and consecrated to the
bishopric of Landaff. In consequence of the smallness of the revenues of the latter, Dr. Watson was allowed to hold with it the archdeaconry of Ely, his rectory in Leices-
tershire, the divinity professorship, and rectory of Somersham. At that time his fame for talents and science stood very high; but his politics having taken an impression from the party which he had espoused, and which, though then ad-
mitted to power, had been in opposition, probably pre-
vented his advancement to a more considerable eminence on the episcopal bench*. Immediately after his promo-
tion, he published "A Letter to archbishop Cornwallis on the Church Revenues," 1783, 4to; recommending a new dispo-
sition, by which the bishoprics should be rendered equal to each other in value, and the smaller livings be so far increased in income, by a proportionate deduction from the richer endowments, as to render them a decent compe-
tency. This letter produced several pamphlets in oppo-
sition to the scheme, which was never afterwards brought forward in any other shape. In 1784 bishop Watson pub-
lished "A Sermon preached before the Lords Spiritual and Temporal, in the Abbey Church, Westminster, on Friday, Jan. 30," 4to; and also "Visitation Articles for the Dio-
cese of Landaff," 4to.

In 1785, this learned prelate was editor of a "Collection of Theological Tracts, selected from various authors, for the use of the younger Students in the University," 6 vols. 8vo. This compilation, comprising pieces on the most interesting subjects in sacred literature by different writers, was intended to form a library of divinity for every candidate for holy orders. Some objections, however, have been made to it on the score of its not being entirely con-
 fined to the writings of members of the Church of England, or at least that it did not exclude some of dubious prin-
ciples. In the same year he published "The Wisdom and Goodness of God, in having made both Rich and Poor, a Sermon," 4to; and a second edition in 1793.

In 1786, bishop Watson had a considerable accession to his private fortune, by the death of Mr. Luther, of Ongar in Essex; who, having been one of his pupils at Cam-
bridge, retained so great a sense of his worth, that he

* At the time of the king's illness in 1789, bishop Watson advocated the unqualified right of the prince of Wales to assume the regency, which, with some other political doctrines occa-
sionally advanced by him during the American War, and at an early period of the French Revolution, had the ef-
flect, it is supposed, of impeding his translation to a better bishopric.
bequeathed to him an estate, which was sold to the earl of Egremont for 24,000l.

In 1788 he published "Sermons on Public Occasions, and Tracts on Religious Subjects," 8vo, consisting chiefly of smaller pieces which had before been printed separately. "An Address to young Persons after Confirmation, 1789," 12mo, which had been annexed to the first of his charges; and (anonymous) "Considerations on the Expediency of revising the Liturgy and Articles of the Church of England," 1790, 8vo. On the 27th of February, 1791, bishop Watson preached, to a crowded congregation, at the church of St. Martin-in-the-Fields, a sermon before the governors of the Royal Humane Society, and again pleaded for the same Society in 1797, in a sermon at St. Bride's, Fleet-street; but neither of these has been printed. His sermon for the Westminster Dispensary (preached in 1785), was published in 1792, with an excellent appendix; as well as "A Charge delivered to the Clergy of his Diocese in June 1791," 4to.—"Two Sermons, preached in the Cathedral Church of Landaff, and a Charge delivered to the Clergy of that Diocese in June 1795," were published together in 1795, 4to. The first of these Sermons is a general argument against Atheists; the second, a more particular discussion of the evidences for Christianity. The purport of the charge is, to recommend theological humility, in opposition to dogmatizing.

In 1796, his lordship's powers in theological controversy were called forth on a most important occasion, though by a very inferior antagonist to Gibbon. Thomas Paine, after having enlightened the world in regard to politics, proceeded, in his "Age of Reason," to dispel the clouds in which, he impiously conceived, Christianity had for so many ages enveloped the world. The arguments of this man were abundantly superficial; but his book was likely to produce greater effect than the writings of the most learned infidels. The connexion of his political with his religious opinions tended still farther to increase the danger; for atheism and jacobinism at that time went hand in hand. It was on this occasion that the bishop of Landaff stood forward in defence of Christianity, by publishing his most seasonable and judicious "Apology for the Bible, in a Series of Letters addressed to Thomas Paine," 12mo. His genius was here rendered peculiarly conspicuous, by his adopting the popular manner and style of his antago-
nist; and by thus addressing himself in a particular manner to the comprehensive and ideas of those who were most likely to be misled by the arguments he so very ably confuted. By this he in a great measure contributed to prevent the pernicious effects of "The Age of Reason" among the lower classes of the community, and at the same time led them to suspect and detest the revolutionary and political tenets of the author. The British Critics, speaking of this apology, say, "We hail with much delight the repetition of editions of a book so important to the best of causes, the cause of Christianity, as the present. It is written in an easy and popular style. The author has purposely, and we think wisely, abstained from pouring into it much of that learning which the stores of his mind would readily have supplied. He has contented himself with answering every argument or cavil in the plainest and clearest manner, not bestowing a superfluous word, or citing a superfluous authority for any point whatever."

From the very commencement of the discussions on the slave trade, his lordship always stood forward as a strenuous advocate for its abolition; and though in the earlier years of the eventful contest with France which speedily succeeded, he in general recommended pacific measures, yet before its conclusion he became convinced of the necessity of prosecuting the war with vigour. His lordship's "Address to the People of Great Britain," 1798, 8vo, is evidently the address of a man, who amidst all the differences in matters of less moment, feels honestly for his country in the hour of danger, and wishes to unite all hands and hearts in her defence. Such a tract from so distinguished a character was not likely to pass unnoticed: several replies appeared, among which the most intemperate was that of Gilbert Wakefield. His "Charge delivered to the Clergy of Landaff, is a suitable supplement to the "Address;" and in 1802 appeared another very excellent "Charge to the Clergy of Landaff." In 1803, the bishop published "A Sermon, preached in the Chapel of the London Hospital, on the 8th of April;" a powerful antidote to the mischief produced among the people at large by his old antagonist Paine; of whom he takes occasion thus to speak, contrasting him, as an unbeliever, with sir Isaac Newton as a believer: "I think myself justified in saying, that a thousand such men are, in understanding, but as the dust of the balance, when weighed against New-
ton;" an indubitable truth, most usefully presented to the contemplation of the multitude. In the same year appeared his "Thoughts on the intended Invasion," 8vo. In "The Substance of a Speech intended to have been delivered in the House of Lords, Nov. 22, 1803," which was printed in 1804, bishop Watson warmly entreats the nation to coincide with the measures proposed for the emancipation of the catholics, and also states some proposals for freeing the nation of its public burthens by one patriotic effort.

The bishop published a Sermon preached at St. George, Hanover-square, May 3, 1804, before the Society for the Suppression of Vice; for which, it cannot be denied, he pleads with his usual energy; though it must be admitted, the principles and maxims of the society may not be found so efficacious towards the wished-for reformation, which is levelled at the lower ranks of society, instead of the higher, who are the manifest corrupters of the others, by their example and influence.

"A Charge delivered to the Clergy of the Diocese of Landaff in June 1805," was published in that year; and another in 1808:—"Two Apologies, one for Christianity against Gibbon, and the other for the Bible against Paine, published together with two Sermons and a Charge in Defence of Revealed Religion," in 1806, 8vo:—"A Second Defence of Revealed Religion, in two Sermons; preached in the Chapel-royal, St. James's, 1807."—"Communication to the Board of Agriculture, on Planting and Waste Lands," 1808. His lordship's latest publication was a collection of "Miscellaneous Tracts on Religious, Political, and Agricultural subjects," 1815, 2 vols. 8vo. Some articles by him occur in the Transactions of the Manchester Literary and Philosophical Society, of which he was one of the earliest members. During the last years of his life his lordship employed his leisure upon a history of his own times, after the manner of bishop Burnet's celebrated work; and left directions for its publication after his decease. Such a performance from so eminent a character will, of course, be expected with no ordinary anxiety by the political as well as the literary world, and will throw light on those parts of his own character and conduct which have been the subject of some difference of opinion. In the mean time it may be said of him, that he was an excellent public speaker, both in the pulpit and in the senate; his action graceful, his voice full and harmonious,
and his delivery chaste and correct. As far as his influence extended, he was invariably the patron of merit. As a writer, bishop Watson united the knowledge of a scholar with the liberality of a gentleman, and in the course of a long, active, and conspicuous life, his lordship's demeanour was marked by the characteristics of a very superior mind. His partiality to unlimited toleration in regard to religious opinion called down upon him the applauds of one part of the community, and the censures of the other. He uniformly exerted his endeavours to procure the abolition of the corporation and test-acts. In his private department, though somewhat reserved, he was remarkable for the simplicity of his manners, and the equality of his temper; enjoying all the emoluments of his stations, and the fame arising from his writings, in rural retirement, at Calgarth-park, Westmorland, a beautiful sequestered situation on the celebrated Lakes, a retreat which he had not only adorned and improved, but in some measure created, and where he passed much of his time in the indulgence of those deep studies to which his whole life was addicted. His plantations here were very extensive, and in 1789 gained him a premium from the Society for the encouragement of Arts, Manufactures, and Commerce. On the whole, Dr. Watson may justly be pronounced a prelate of distinguished abilities, learning, research, and industry. He had a numerous family, and many distinguished personages were attached to him by the ties of friendship; amongst whom, the late duke of Grafton, to the close of his life, was long one of the most conspicuous.1

WATSON (ROBERT), an elegant historian, was born at St. Andrew's in Scotland, about 1730. He was the son of an apothecary of that place, who was also a brewer. Having gone through the usual course of languages and philosophy at the school and university of St. Andrew's, and also entered on the study of divinity, a desire of being acquainted with a larger circle of literati, and of improving himself in every branch of knowledge, carried him, first, to the university of Glasgow, and afterwards to that of Edinburgh. The period of theological studies at the universities of Scotland is four years; but during that time young men of ingenious minds find sufficient leisure to carry on and advance the pursuits of general knowledge. Few men studied more constantly than Mr. Watson. It

1 Gent. Mag. for 1816.
was a rule with him to study eight hours every day; and this law he observed during the whole course of his life. An acquaintance with the polite writers of England, after the union of the two kingdoms, became general in Scotland; and in Watson's younger years, an emulation began to prevail of writing pure and elegant English. Mr. Watson applied himself with great industry to the principles of philosophical or universal grammar; and by a combination of these, with the authority of the best English writers, formed a course of lectures on style or language. He proceeded to the study of rhetoric or eloquence; the principles of which he endeavored to trace to the nature of the human mind. On these subjects he delivered a course of lectures at Edinburgh, similar to what Dr. Adam Smith had delivered in the same city previous to his removal to Glasgow in 1751. To this he was encouraged by lord Kames, who judged very favourably of his literary taste and acquirements; and the scheme was equally successful in Watson's as in Smith's hands.

At this time he had become a preacher; and a vacancy having happened in one of the churches of St. Andrew's, he offered himself a candidate for that living, but was disappointed, yet he succeeded in what proved more advantageous. Mr. Henry Rymer, who then taught logic at St. Salvador's college, was in a very infirm state of health, and entertaining thoughts of retiring. Mr. Watson purchased, for no great sum of money, what, in familiar phraseology, may be termed the good-will of Mr. Rymer's place; and with the consent of the other masters of St. Salvador's, was appointed professor of logic. He obtained also a patent from the crown, constituting him professor of rhetoric and belles-lettres. The study of logic in St. Andrew's, as in most other places, was at this time confined to syllogisms, modes, and figures. Mr. Watson, whose mind had been opened by conversation, and by reading the writings of the literati who had begun to flourish in the Scotch capital, prepared, and read to his students, a course of metaphysics and logic on the most enlightened plan; in which he analyzed the powers of the mind, and entered deeply into the nature of truth or knowledge. On the death of principal Tullidelph, Dr. Watson, through the interest of the earl of Kinnoull, was appointed his successor, in which station he lived only a few years, dying in 1780. He is chiefly known in the literary world by his
"History of Philip II." a very interesting portion of history, and in which the English, under queen Elizabeth, had a considerable share. He wrote also the history of Philip III. but lived only to complete four books; the last two were written, and the whole published in 4to, 1783 (afterwards reprinted in 2 vols. 8vo), by Dr. William Thomson, at the desire of the guardians of Dr. Watson's children, whom he had by his wife, who was daughter to Mr. Shaw, professor of divinity in St. Mary's-college, St. Andrew's.

WATSON (THOMAS), a Roman catholic prelate in the reign of queen Mary, was educated at St. John's-college, Cambridge, of which he was elected fellow, and in 1553 master. In November of the same year the queen gave him the deanery of Durham, vacant by the deprivation of Robert Horne. He had previously to this been for some time chaplain to Gardiner, bishop of Winchester, and was equally hostile to the reformed religion. In April 1554, he was incorporated D. D. at Oxford, and in August 1557, was consecrated bishop of Lincoln. In this see he remained until the accession of queen Elizabeth, when he was deprived on account of denying the queen's supremacy; and remaining inflexible in his adherence to popery, he suffered confinement in or near London until 1580, when he was removed to Wisbech-castle, together with the abbot Feckenham, and several others. He died there Sept. 25, 1582, and was interred in the church-yard of Wisbech. He held several conferences with those of the reformed religion, and particularly was one of those appointed to confer with, or rather sit in judgment on Cranmer, Ridley, and Latimer, previously to their execution at Oxford. For some time he was confined in Grindal's house, and that prelate wished to converse calmly with him on the points in dispute at that time, but he answered that he would not enter into conference with any man. Watson is represented as of a sour and morose temper. Of his works we have heard only of, 1. "Two Sermons before queen Mary, on the real presence and sacrifice of the mass," Lond. 1554, 8vo. 2. "Wholesome and Catholic doctrine concerning the seven Sacraments, in thirty Sermons," ibid. 1558, 4to. Dodd mentions as his antagonists or answerers, "A Sermon against Thomas Wat-

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1 Encyclopædia Britannica.—Woodhouselee's Life of Lord Kames.
son's two Sermons, by which he would prove the real presence," ibid. 1569, 4to, by Robert Crowley; and "Quæstio in Thomam Watsonium Episc. Lincoln. aliosque, super quibusdam articulis de bulla papali contra reginam Eliz." Francfort, 1621.

Bishop Watson has been confounded by Wood, Dodd, and others, with Thomas Watson, the sonneteer, and they have attributed to the prelate the translation of the "Antigone" of Sophocles, which belongs to the other. Bishop Watson, indeed, who appears to have been at one time a polite scholar, composed a Latin tragedy called "Absolon;" but this he would not allow to be printed because in locis paribus, anapæstus was twice or thrice used instead of iambus."

Of Watson, the sonneteer, we have very little personal history. He was a native of London, and educated at Oxford, where he applied all his studies to poetry and romance, in which he obtained an honourable name. An ample account of his various productions, valuable rarities in the poetico-commercial world, may be seen in our authorities. He is supposed to have outlived his namesake, the prelate, and died in 1591 or 1592.¹

WATSON (THOMAS), a nonconformist divine of considerable eminence, was educated at Emmanuel college, Cambridge, where he was remarked to be a very hard student. In 1646, he became rector of St. Stephen's, Walbrook, by the sequestration of his predecessor, and was a preacher of great fame and popularity until the restoration, when he was ejected for nonconformity. In other respects he was a man rather of loyal principles, and besides a vigorous opposition to the measures adopted against the life of Charles I. and a remonstrance to Cromwell against the murder of that sovereign, he was concerned in what was called Love's plot to bring in Charles II. and was for some time imprisoned in the Tower on that account. After his ejectment from St. Stephen's, Walbrook, he occasionally preached where he could with safety, until indulgence being granted in 1672, he fitted up the great hall in Crosby House, Bishopsgate-street, which then belonged to sir John Langham, a nonconformist, and preached there several

years. At length he retired to Essex, where he died suddenly, as is supposed about 1689 or 1690. The time, either of his birth or death, is nowhere mentioned. He published a variety of small works on practical subjects, particularly "The Art of Divine Contentment," which has gone through several editions; but his greatest work is his "Body of Divinity," 1692, fol. consisting of a series of sermons on the Assembly's Catechism, reprinted a few years ago in 2 vols. 8vo. 1

WATSON (Sir William), eminent for his skill in botany and electricity, was born in 1715, in St. John's-street, near Smithfield, where his father was a reputable tradesman. He was educated at Merchant Taylors' school, and in 1730 was apprenticed to Mr. Richardson, an apothecary. In his youth he had a strong propensity to the study of natural history, and particularly to that of plants. This led him to make frequent excursions in a morning, several miles from London; so that he became early well acquainted with the indigenous plants of the environs of London; and, during his apprenticeship, he gained the honorary premium given annually by the apothecaries company to such young men as exhibit a superiority in the knowledge of plants. In 1738 Mr. Watson married, and set up in business for himself. His skill and diligence in his profession soon distinguished him among his acquaintance, as did his taste for natural history and his general knowledge of philosophical subjects among the members of the royal society, into which learned body he was elected in 1741; his first two communications being printed in the 41st volume of the Philosophical Transactions.

Soon after his admission he distinguished himself as a botanist, and communicated some ingenious papers to the society, which are printed in their Transactions, particularly "Critical remarks on the Rev. Mr. Pickering's paper concerning the Seeds of Mushrooms," which that gentleman considered as a new discovery, whereas Mr. Watson shewed that they had been demonstrated several years prior to that period by M. Micheli, in his "Nova plantarum genera," printed at Florence in 1729. But that which attracted the attention of foreign botanists mostly, was his description of a rare and elegant species of fungus, called

1 Calamy.—Wilson's Hist. of Dissenting Churches.—Colyer's MS. Athenæ Cantab. in Brit. Mus.
from its form *geaster*. This was written in Latin, and accompanied with an engraving.

In 1748 Mr. Watson had an opportunity of showing attention to M. Kalm, during his abode in England, which was from February till August, when he embarked for America. He introduced him to the curious gardens, and accompanied him in several botanical excursions in the environs of London. This eminent pupil of Linnaeus, who was a Swedish divine, on his return home, became professor of economy at Abo, where he died Nov. 16, 1779. (See Kalm.) The same civilities were manifested by Dr. Watson to the eminent Dr. Pallas, of Petersburgh, during his abode in England, which was from July 1761 to April 1762.

In 1749, in company with Dr. Mitchell, Mr. Watson examined the remains of the garden formerly belonging to the Tradescants. They found the arbutus, and the cypressus Americana, with other exotics, in a vigorous state, after having sustained the winters of this climate for one hundred and twenty years. This situation had also afforded a proof, not often exemplified, of the large size to which the common buckthorn will grow. They found one about twenty feet high, and near a foot in diameter. In 1751 were laid before the public some very curious and interesting particulars relating to the sexes of plants, which tended to confirm the truth of that doctrine in a remarkable manner. These were occasioned by a letter from Mr. Myllins, of Berlin, informing Mr. Watson that a tree of the *palma major f oliis flabelliformibus*, which, although it had borne fruit for thirty years past, had never brought any to perfection until the flowers of a male tree, brought from Leipsic, twenty German miles distant, had been suspended over its branches. After this operation, the tree yielded the first year above one hundred, and the second, upon repeating the experiment, above two thousand ripe fruit; from which eleven young palm-trees had been propagated.

Mr. Watson paid the same tribute, in 1751, to the memory of Dr. Henry Compton, bishop of London, the friend and patron of Mr. Ray, as he had done to that of the Tradescants; and gives a list of thirty-three exotic trees, which were then remaining in the garden at Fulham. From this catalogue may be inferred, not only the original splendour of the garden, and the zeal and taste the bishop shewed in the cultivation of such numerous curiosities, but
the facility with which trees of very different latitudes may become naturalized in England.

In the 45th volume of the Philosophical Transactions, we find "an account of the cinnamon-tree;" occasioned by a large specimen, equal in size to a walking cane, sent over by Mr. Robins to Dr. Leatherland, and which was exhibited to the inspection of the royal society. From this account we learn that three cinnamon trees, which were intended to have been sent to Jamaica, were growing in the garden of Hampton Court in the reign of King William.

Mr. Watson, about this time, was the first, his biographer apprehends, who communicated to the English reader an account of a revolution which was about to take place among the learned, in botany and zoology, respecting the removal of a large body of marine productions, which had heretofore been ranked among vegetables; but which were now proved to be of animal origin, and stand under the name of zoophytes, in the present system of nature. It may be easily seen that this respects the corals, corallines, escharæ, madrepores, sponges, &c.; and although even Gesner, Imperatus, and Rumphius, had some obscure ideas relating to the dubious structure of this class, yet the full discovery that these substances were the fabrications of polypes, was owing to M. Pcyssonnel, physician at Guadaloupe. This gentleman had imbibed this opinion first in 1723, at Marseilles, and confirmed it in 1725, on the coast of Barbary. While at Guadaloupe he wrote a volume of 400 pages in 4to, in proof of this subject, which he transmitted in manuscript to the royal society of London. It was afterwards translated, analyzed, and abridged in 1752 by Mr. Watson, and published in vol. XI. VII. of the Philosophical Transactions, at a time when the learned were wavering in their opinions on this matter.

Omitting the very minute account which Dr. Pultency has given of every botanical communication made by Mr. Watson, we may observe that his talents rendered him a welcome visitor to Sir Hans Sloane, who had retired to Chelsea in 1740. In fact, he enjoyed no small share of the favour and esteem of that veteran in science, and was honoured so far, as to be nominated one of the trustees of the British Museum by Sir Hans himself. After its establishment in Montague house, Mr. Watson was very assiduous, not only in the internal arrangement of subjects, but also in procuring the garden to be furnished with plants, insec-
much that, in the first year of its establishment, in 1756, it contained no fewer than 600 species, all in a flourishing state.

Nothing however contributed so much to extend Mr. Watson's fame as his discoveries in electricity. He took up this subject about 1744, and made several important discoveries in it. At this time it was no small advancement in the progress of electricity, to be able to fire spirit of wine. He was the first in England who effected this, and he performed it, both by the direct and the repulsive power of electricity. He afterwards fired inflammable matter, gunpowder, and inflammable oils, by the same means. He also instituted several other experiments, which helped to enlarge the power of the electrician; but the most important of his discoveries was, the proving that the electric power was not created by the globe or tube, but only collected by it. Dr. Franklin and Mr. Wilson were alike fortunate about the same time. It is easy to see the extreme utility of this discovery in conducting all subsequent experiments. It soon led to what he called "the circulation of the electric matter."

Besides these valuable discoveries, the historian of electricity informs us that Mr. Watson first observed the different colour of the spark, as drawn from different bodies; that electricity suffered no refraction in passing through glass; that the power of electricity was not affected by the presence or absence of fire, since the sparks were equally strong from a freezing mixture, as from red-hot iron; that flame and smoke were conductors of electricity; and that the stroke was, as the points of contact of the non-electrics on the outside of the glass. This investigation led to the coating of phials, in order to increase the power of accumulation; and qualified him eminently to be the principal actor in those famous experiments, which were made on the Thames, and at Shooter's Hill, in 1747 and 1748; in one of which the electrical circuit was extended four miles, in order to prove the velocity of electricity; the result of which convinced the attendants that it was instantaneous.

It ought also to be remembered, that Mr. Watson conducted some other experiments, with so much sagacity and address, relating to the impracticability of transmitting odours, and the power of purgatives, through glass; and those relating to the exhibition of what was called the
"glory round the head," or the "beatification," boasted to have been done by some philosophers on the continent; that he procured, at length, an acknowledgment from Mr. Bose, of what he called "an embellishment," in conducting the experiments; a procedure totally incompatible with the true spirit of a philosopher!

Mr. Watson's first papers on the subject of electricity were addressed, in three letters, to Martin Folkes, esq. president of the royal society, dated in March, April, and October, 1745, and were published in the Philosophical Transactions, under the title of "Experiments and observations tending to illustrate the nature and properties of electricity." These were followed in the beginning of the next year (1746) by "Farther Experiments, &c.;" and these by "A sequel to the Experiments," &c. These tracts were collected, and separately published in octavo, and reached to a third or fourth edition. They were of so interesting a nature that they gave him the lead, as it were, in this branch of philosophy; and were not only the means of raising him to a high degree of estimation at home, but of extending his fame throughout all Europe. His house became the resort of the most ingenious and illustrious experimental philosophers that England could boast. Several of the nobility attended on these occasions; and his present majesty George III. when prince of Wales, honoured him with his presence. In fact there needs no greater confirmation of his merit, at that early time, as an electrician, than the public testimony conferred upon him by the royal society, which, in 1745, presented him with sir Godfrey Copley's medal, for his discoveries in electricity.

After this mark of distinction, Mr. Watson continued to prosecute electrical studies and experiments, and to write on the subject for many years. In 1772 he was appointed by the royal society to examine into the state of the powder magazines at Purfleet, and with the hon. Mr. Cavendish, Dr. Franklin, and Mr. Robertson, fixed on pointed conductors as preferable to blunt ones; and again, was of the committee in 1778, after the experiments of Mr. Wilson in the Pantheon.

Those who were acquainted with the extent of Mr. Watson's knowledge in the practice of physic, in natural history, and experimental philosophy, were not surprised to see him rise into the higher rank of his profession. This
event took place in 1757, previous to which he had been chosen a member of the royal academy of Madrid, and he was created doctor of physic by the university of Halle. The same honour was conferred upon him by that of Wittenberg about the same time, soon after which he was disfranchised from the company of apothecaries. In 1759 he became a licentiate in the college of physicians. This alteration in his circumstances, hazardous as it might be considered by some, occasioned no diminution in his emoluments, but far the contrary. He had before this time removed from Aldersgate-street to Lincoln’s-inn-fields, where he lived the remainder of his days: and now he found himself at greater liberty to pursue his studies, and carry on at more leisure the extensive literary connexion in which he was engaged both at home and abroad. In Oct. 1762 he was chosen one of the physicians to the Foundling Hospital, which office he held during the remainder of his life.

In 1768 Dr. Watson published "An account of a series of Experiments, instituted with a view of ascertaining the most successful method of inoculating the Small-pox," 8vo. These experiments were designed to prove whether there was any specific virtue in preparing medicines; whether the disease was more favourable when the matter was taken from the natural or the artificial pock; and whether the crude lymph, or the highly concocted matter, produced different effects. The result was, what succeeding and ample experience confirmed, that after due abstinence from animal food, and heating liquors, it is of small importance what kind of variolous matter is used; and that no preparatory specifics are to be regarded. Dr. Watson also published various papers in "The London Medical Observations," and other similar works, of which it is unnecessary to give a detailed account, as they are well known to medical practitioners.

As Dr. Watson lived in intimacy with the most illustrious and learned fellows of the royal society, so he was himself one of its most active members, and ever zealous in promoting the ends of that institution. For many years he was a frequent member of the council; and, during the presidency of sir John Pringle, was elected one of the vice-presidents; which honourable office he continued to fill to the end of his days. He was a most constant attendant on the public meetings of the society; and on the pri-
vate associations of its members, especially on that for-
merly held every Thursday, at the Mitre in Fleet-street,
and afterwards at the Crown and Anchor tavern in the
Strand. In 1784, Dr. Watson was chosen a fellow of the
Royal-college of Physicians; and made one of the elects;
and, in 1786, he had the honour of knighthood conferred
upon him; being one of the body deputed by the college
to congratulate his majesty on his escape from assassi-
nation.

In general sir William Watson enjoyed a firm state of
health. It was sometimes interrupted by fits of the gout;
but these seldom confined him long to the house. In
1786, the decline of his health was very visible to his
friends, and his strength was greatly diminished, together
with much of that vivacity which so strongly marked his
character. He died May 10, 1787.

Sir William Watson had a natural activity both of mind
and body that never allowed him to be indolent in the
slightest degree. He was a most exact economist of his
time, and throughout life a very early riser, being up
usually in summer at six o'clock, and frequently sooner;
thus securing to himself daily two or three uninterrupted
hours for study. In his younger days, these early hours
were frequently given up to the purposes of simpling;
but, in riper years, they were devoted to study. He read
much and carefully; and his ardent and unremitting de-
sire to be acquainted with the progress of all those sciences
which were his objects, joined to a vigorous and retentive me-
mony, enabled him to treasure up a vast stock of knowledge.
What he thus acquired he freely dispensed. His mode of
conveying information was clear, forcible, and energetic.
His attention, however, was by no means confined to the sub-
jects of his own profession, or those of philosophy at large.
He was a careful observer of men, and of the manners of
the age; and the extraordinary endowment of his memory
had furnished him with a great variety of interesting and
entertaining anecdotes concerning the characters and cir-
cumstances of his time. On all subjects, his liberal and
communicative disposition, and his courteous behaviour,
encouraged inquiry; and those who sought for informa-
tion from him, seldom departed without it. In his epis-
tolary correspondence he was copious and precise; and such
as enjoyed the privilege and pleasure of it experienced in
his punctuality another qualification which greatly enhan-
ced its value. It appears by the character his biographer has given of him, of which the preceding is a part, that he was not less estimable in private than in public life.  

WATT (JOACHIM.) See VADIANUS.

WATTEAU (ANTHONY), a French painter, was born at Valenciennes in 1684, of mean parents, who were unable to cultivate his genius as it deserved. He was placed at first under an ordinary master in the country; but his ambition led him to Paris, where he was employed in the theatre by a scene painter. Here his genius began to distinguish itself, and aspired to a prize in the academy, which he gained. He found means afterwards to obtain the king's pension, which enabled him to see Rome, on which his heart had long been set. Here he was much taken notice of; as he was afterwards in England, where he spent a full year. His health declining, he returned into his own country with a view to establish it; but the experiment failed, and he died in the flower of his age in 1721, a martyr, as is commonly supposed, to industry. Watteau was a painter of great merit, considering his age and disadvantages. Every thing he gained was from himself. He had not only his own talents to form; but he had bad habits, contracted from bad masters, to overcome. In spite of all his difficulties, he became a very eminent painter; and his works are thought worthy of a place in the most curious cabinets. Vandyck and Rubens were the masters he copied after his studies became liberal. He painted chiefly conversation-pieces, in which the airs of his heads are much admired. It is thought he would have excelled in history if he had studied it. He left behind him a great number of drawings; some of which are done in red, others in black, chalk; and many there are in which both are mixed.

Lord Orford, who has included Watteau among his painters, allows that England has but very slight pretensions to him, he having come hither only to consult Dr. Mead, for whom he painted two pictures, that were sold in the doctor's collection. He objects to Watteau, and it is a very serious objection, that in his landscapes, he did not copy his trees from nature, but from those of the Tuilleries and villas near Paris, where they are trimmed into fantastical shapes.  

1 Pulteney's Sketches.—Thomson's Hist. of the Royal Society.
2 Pilkington.—Argenville, vol. IV.—Walpole's Anecdotes.
WATTS (Isaac), a very celebrated dissenter, was born at Southampton, July 17, 1674. His father was the master of a boarding-school in that town, of very considerable reputation. He was a sufferer for non-conformity in the time of Charles II. and when at one time in prison, his wife, it is said, was seen sitting on a stone, near the prison-door, suckling her son Isaac.

This son, the eldest of nine children, was a remarkable instance of early attention to books. He began to learn Latin at the age of four, probably at home, and was afterwards taught Latin, Greek, and Hebrew, by the Rev. John Pinhole, master of the free-school at Southampton, rector of All-Saints in the same place, prebendary of Lackford, and vicar of Eling in the New Forest. To this gentleman Mr. Watts afterwards inscribed an elegant Latin ode, which is inserted among his "Lyric Poems." The proficiency he made at this school induced some persons of property to raise a sum sufficient to maintain him at one of the universities; but his determination was soon fixed to remain among the dissenters, with whom his ancestors had long been connected. In 1690, he went to an academy superintended by the Rev. Thomas Rowe, where he had for his companions Hughes the poet, and Horte, afterwards archbishop of Tuam, Mr. Samuel Say, afterwards an eminent preacher among the dissenters, and other persons of literary eminence. It is well known that Dr. Watts strove to wean Hughes from his attachment to the stage. In 1693, he joined the congregation which was under the care of Mr. Rowe, as a communicant.

His application at this academy was very intense, and perhaps few young men have laid in a larger stock of various knowledge. The late Dr. Gibbons was in possession of a large volume in his handwriting, containing twenty-two Latin dissertations upon curious and important subjects, which were evidently written when at this academy, and, says Dr. Johnson, "shew a degree of knowledge, both philosophical and theological, such as very few attain by a much longer course of study." His leisure hours seem to have been very early occupied in poetical efforts. He was, as he hints in his miscellanies, a maker of verses from fifteen to fifty, and in his youth he appears to have paid attention to Latin poetry. His verses to his brother, in the glyconick measure, written when he was seventeen, are remarkably easy and elegant. Some of his other odes,
says Dr. Johnson, are deformed by the Pindaric folly then prevailing, and are written with such neglect of all metrical rules, as is without example among the ancients; but his diction, though perhaps not always exactly pure, has such copiousness and splendour, as shows that he was but a very little distance from excellence. The same biographer informs us, that “his method of study was, to impress the contents of his books upon his memory by abridging them, and by interleaving them to amplify one system with supplements from another.” To this Mr. Palmer adds, that it was his custom to make remarks in the margin of his books, and in the blank leaves, to write an account of what was most distinguishing in them, to insert his opinion of the whole, to state his objections to what he thought exceptionable, and to illustrate and confirm what appeared to him just and important.

At the age of twenty he left the academy, and spent two years in study and devotion at the house of his father, who treated him with great tenderness; and had the happiness indulged to few parents, of living to see his son eminent for literature, and venerable for piety.

At the end of this time, he was invited by sir John Har- topp, to reside in his family, at Stoke Newington, near London, as tutor to his son. Here he remained about four or five years, and on his birth-day that completed his twen- ty-fourth year, in 1698, preached his first sermon, and was chosen assistant to Dr. Chauncy, minister of the congre- gation in Mark-lane. About three years after, he was ap- pointed to succeed Dr. Chauncy; but had scarce entered on this charge when he was so interrupted by illness, as to render an assistant necessary; and after an interval of health he was again seized by a fever which left a weakness that never wholly abated, and, in a great measure checked the usefulness of his public labours.

While in this afflicting situation, he was received into the house of sir Thomas Abney, of Newington, knight, and alderman of London, where he was entertained with the utmost tenderness, friendship, and liberality, for the space of thirty-six years. Sir Thomas died about eight years after Dr. Watts became an inmate in his family: but he continued with lady Abney, and her daughters, to the end of his life. Lady Abney died about a year after him; and the last of the family, Mrs. Elizabeth Abney, in 1782.
"A coalition like this," says Dr. Johnson, "a state in which the notions of patronage and dependence were overpowered by the perception of reciprocal benefits, deserves a particular memorial; and I will not withhold from the reader Dr. Gibbons's representation, to which regard is to be paid, as to the narrative of one who writes what he knows, and what is known likewise to multitudes besides."

The passage thus elegantly alluded to is as follows:

"Our next observation shall be made upon that remarkably kind providence which brought the doctor into sir Thomas Abney's family, and continued him there till his death, a period of no less than thirty-six years. In the midst of his sacred labours for the glory of God, and good of his generation, he is seized with a most violent and threatening fever, which leaves him oppressed with great weakness, and puts a stop at least to his public services for four years. In this distressing season, doubly so to his active and pious spirit, he is invited to sir Thomas Abney's family, nor ever removes from it till he had finished his days. Here he enjoyed the uninterrupted demonstrations of the truest friendship. Here, without any care of his own, he had every thing which could contribute to the enjoyment of life, and favour the unwearied pursuits of his studies. Here he dwelt in a family, which for piety, order, harmony, and every virtue, was an house of God. Here he had the privilege of a country recess, the fragrant bower, the spreading lawn, the flowery garden, and other advantages, to sooth his mind and aid his restoration to health; to yield him, whenever he chose them, most grateful intervals from his laborious studies, and enable him to return to them with redoubled vigour and delight. Had it not been for this most happy event, he might, as to outward view, have feebly, it may be painfully, dragged on through many more years of languor, and inability for public service, and even for profitable study, or perhaps might have sunk into his grave under the overwhelming load of infirmities in the midst of his days; and thus the church and world would have been deprived of those many excellent sermons and works, which he drew up and published during his long residence in this family. In a few years after his coming thither, sir Thomas Abney dies: but his amiable consort survives, who shews the doctor the same respect and friendship as before, and most happily for him, and great numbers besides, for, as her riches were great, her generosity
and munificence were in full proportion: her thread of life was drawn out to a great age, even beyond that of the doctor's; and thus this excellent man, through her kindness, and that of her daughter, the present (1780) Mrs. Elizabeth Abney, who in a like degree esteemed and honoured him, enjoyed all the benefits and felicities he experienced at his first entrance into this family, till his days were numbered and finished, and, like a shock of corn in its season, he ascended into the regions of perfect and immortal life and joy."

In this retreat, he wrote the whole or nearly the whole of those works which have immortalized his name as a divine, poet, and philosopher. He occasionally preached, and in the pulpit, says Dr. Johnson, though his low stature, which very little exceeded five feet, graced him with no advantages of appearance, yet the gravity and propriety of his utterance made his discourses very efficacious. Such was his flow of thoughts, and such his promptitude of language, that in the latter part of his life he did not precompose his cursory sermons; but having adjusted the heads, and sketched out some particulars, trusted for success to his extemporary powers.

He continued many years to study and to preach, and to do good by his instruction and example, till at last the infirmities of age disabled him from the more laborious part of his ministerial functions, and being no longer capable of public duty, he offered to remit the salary appendant to it, but his congregation would not accept the resignation. His income did not exceed one hundred pounds, of which he allowed one third to the poor.

His death was distinguished by steady faith and composure, and deprived the world of his useful labours and example, Nov. 25, 1748, in the seventy-fifth year of his age. He expired in that house where his life had been prolonged and made comfortable by a long continuance of kind and tender attentions, of which there are few examples.

Dr. Johnson's character of him, in that admirable life he wrote for the English poets, may be received with confidence. Few men have left such purity of character, or such monuments of laborious piety. He has provided instruction for all ages, from those who are lisping their first lessons, to the enlightened readers of Malbranche and Locke; he has left neither corporeal nor spiritual nature unexamined; he has taught the art of reasoning, and the
science of the stars. His character, therefore, must be formed from the multiplicity and diversity of his attainments, rather than from any single performance, for it would not be safe to claim for him the highest rank in any single denomination of literary dignity; yet perhaps there was nothing in which he would not have excelled, if he had not divided his powers to different pursuits.

His entire works have been published in six volumes quarto, and more recently in octavo; but some pieces published under the title of his "Posthumous works," are considered as spurious, with the exception of his letters to his friends, which probably are genuine. Of his philosophical compositions, those most likely to perpetuate his name, are his "Logic," and "Improvement of the Mind." In point of popularity, his "Psalms and Hymns" far exceed all publications of the last century, and it is said that for many years past, communibus annis, nearly fifty thousand copies have been printed of these in Great Britain, Ireland, and America.

Of late years a very important part of Dr. Watts's character has been called in question. It has been confidently asserted by some anti-trinitarians, that before his death he was come over to their party, and that he left some papers behind him, containing a recantation of his former sentiments, which his executors thought it most prudent to suppress. But against this charge he has been defended by the late rev. Samuel Palmer of Hackney, who published, in 1785, "The Life of Dr. Watts," &c. with, among other additions, "An authentic account of his last sentiments on the Trinity." In this account Mr. Palmer endeavors to demonstrate that Dr. Watts never gave up the orthodox faith in the doctrine of the Trinity, but that he had somewhat altered his judgment with respect to the manner of expressing and maintaining it. Upon a careful perusal of the whole, we are inclined to think that Mr. Palmer has not removed all the difficulties attending the question; although on the other hand he has ably and fully vindicated Dr. Watts from the last evidence to be produced from his own pen; and all that remains to affect the character of the doctor rests on an anonymous accusation in a literary journal, (Month Rev. vol. LXVI. p. 170,) the author of which we suspect to be Dr. Kippis, who is no longer to be called upon for the proofs of his assertion. With respect to the reports propagated by some Arian and
Socinian writers, that the author revised his Hymns and Psalms, a little before his death, in order to render them, as they say, "wholly unexceptionable to every Christian professor," they are generally discredited. Yet in reliance on this report, editions have been published, in which his sentiments have been mutilated, with no sparing hand, to accommodate them to Socinian principles. ¹

WATT'S (WILLIAM), a learned sufferer during the usurpation, was born near Lynn in Norfolk, about the end of the sixteenth century, and was educated at Caius college, Cambridge, where he took his degree of A. B. in 1610, and that of A. M. in 1614, in which last he was incorporated at Oxford in 1618. After leaving college, he travelled abroad and became master of various languages. On his return he was made chaplain in ordinary to king Charles I. In 1639 he took his degree of D. D. at Oxford, and had the living of St. Alban's, Wood-street, but the time of his admission does not appear. He was afterwards chaplain under the earl of Arundel, general of the forces in the Scotch expedition in 1639, and prebendary of Wells. About 1642, his living in London was sequestered, his wife and family turned out of doors, and himself compelled to fly. Some small pittance is said to have been afterwards given to his family out of the sale of his goods. He now joined the king, who appointed him to attend as chaplain upon prince Rupert, and he was present with his highness in all his engagements. He also served under the prince on board of ship, and was with him when he was blockaded up in the harbour at Kingsale in Ireland. While here, Dr. Watts was "taken with a distemper which no physic could cure," and of which he died in 1649. Dr. Watts is often mentioned by Vossius, as one of the most learned men of his time. He had a principal hand in Spelman's Glossary, and was the editor of Matthew Paris, a fine edition printed at London in 1640, fol. In the preface he acknowledges his obligations to sir Henry Spelman. He also published in 1631, a translation of "St. Augustine's Confessions," with marginal notes, &c. 12mo. Wood mentions some other treatises from his pen, but it seems doubtful if they were printed. Wood adds that he published, before the civil wars of England began, "several numbers of news-

¹ Life by Gibbon.—by Dr. John-—and by Mr. Palmer.—Wilson's Hist. of Dissenting Churches.
books,” which appear to be the newspapers called “The German Intelligencer,” 1630, and the “Swedish Intelligencer,” 1631; but he was educated for other and more important labours, had the unhappy circumstances of the times permitted him the quiet use and enjoyment of his time and talents. ¹

WAYNFLETE (WILLIAM OF), the illustrious founder of Magdalen college, Oxford, was the eldest son of Richard Patten, or Barbour, of Waynflete in Lincolnshire, by Margery, daughter of Sir William Brereton, knight; and had for his brother John Patten, dean of Chichester, but the precise time of his birth is nowhere ascertained. According to the custom of his day, he took the surname of Waynflete from his native place. He was educated at Winchester school, and studied afterwards at Oxford, but in what college is uncertain. The historian of Winchester is inclined to prefer New college, which is most consistent with the progress of education at Wykeham’s school. Wood acknowledges that although his name does not occur among the fellows of New college, nor among those of Merton, where Holinshed placés him, unless he was a chaplain or postmaster, yet “the general vogue is for the college of William of Wykeham.” Wherever he studied, his proficiency in the literature of the times, and in philosophy and divinity, in which last he took the degree of bachelor, is said to have been great, and the fame he acquired as schoolmaster at Winchester, with the classical library he formed, is a proof that he surpassed in such learning as was then attainable.

Of his preferments* in the church, we have no account that is not liable to suspicion. Wood says that he was rector of Wraxall in 1433, which is barely possible, although at this time he was master of Winchester school; and that he was rector of Chedsey in 1469, which is highly improbable, because he had then been twenty years bishop of Winchester. It is, however, more clearly ascertained

* Dr. Chandler has recovered some particulars which are more authentic than what Wood furnished. It appears by these that in 1420, April 21, he occurs as an unbeneficed acolyte, under the name of William Barbor; in 1420, Jan. 21, William Barbor became a subdeacon by the style of William Waynflete of Spalding: March 18, of the same year, he was ordained deacon, and in 1426, Jan. 21st, presbyter, on the title of the house of Spalding.

¹ Ath. Ox. vol. I. new edit.—Walker’s Sufferings.—Lloyd’s Memoirs.—Chalmers Life of Ruddiman, p. 112.
that about 1429 he was appointed head master of Winchester school, where he displayed great abilities as a teacher. In 1438, he was master of St. Mary Magdalen hospital near Winchester, which is supposed to have suggested to him the name and patroness of his foundation at Oxford.

In 1440, when Henry VI. visited Winchester for the purpose of inspecting the discipline, constitution, and progress of Wykeham's-school, on the model of which he had begun to found one at Eton, he procured the consent of Waynflete to remove thither, with thirty-five of his scholars and five fellows, whose education our founder superintended until December 21, 1442, when he was appointed provost of that celebrated seminary. On the death of cardinal Beaufort in 1447, he was advanced to the see of Winchester, which he held for the long space of thirty-nine years, during which he amply justified the recommendation of the king, being distinguished "for piety, learning, and prudence." His highness honoured with his presence the ceremony of his enthronement.

His acknowledged talents and political sagacity procured him the unreserved confidence of his royal master, who appears to have treated him with condescending familiarity, employed him in some affairs of critical importance, and received throughout the whole of his turbulent reign abundant proofs of his invariable loyalty and attachment. In 1450, when the rebellion of Jack Cade burst forth, Waynflete, who had retired to the nunery of Holywell, was sent for by the king to Canterbury, and advised the issuing a proclamation offering pardon to all concerned in the rebellion, except Cade himself; in consequence of which the rebels dispersed, and left their leader to his fate. Soon after, when Richard, duke of York, took up arms, the king sent our prelate, with the bishop of Ely, to inquire his reasons for so alarming a step. The duke replied, that his only view was to remove evil counsellors from his highness, and particularly the duke of Somerset. Waynflete and his colleague having made this report, the king ordered the duke of Somerset to be imprisoned, and received the duke of York with kindness, who on his part took a solemn oath of future allegiance and fidelity; which, however, he violated at the battle of Northampton in 1460. In October 1453, Waynflete baptised the young prince of Wales by the name of Edward, afterwards Edward IV.
In October 1456, he was appointed lord high chancellor in the room of Bourchier, archbishop of Canterbury; and the following year he sat in judgment with the archbishop and other prelates, upon Dr. Reginald Pecocke, bishop of Chichester, who had advanced some doctrines contrary to the prevailing religious opinions. On this occasion the court was unanimous in enjoining Pecocke to a solemn recantation, and confinement to his house; his writings also were ordered to be burnt; but the archbishop, according to Mr. Lewis's account, took a far more active share in this business than the chancellor.

Waynflete resigned the office of chancellor in the month of July 1460, about which time he accompanied the king to Northampton, and was with him a few days before the fatal battle near that place, in which the royal army was defeated. Waynflete's attachment to Henry's cause had been uniform and decided, yet his high character and talents appear to have protected him. Edward IV. treated him not only with respect, but with some degree of magnanimity, as he twice issued a special pardon in his favour, and condescended to visit his newly-founded college at Oxford, a favour which to Waynflete, embarked in a work which required royal patronage, must have been highly gratifying. The remainder of his life appears to have been free from political interference or danger, and he lived to see the quiet union of the houses of York and Lancaster, in the marriage of Henry VII. with Elizabeth of York. Besides his other preferments, he is said to have been chancellor of the university of Oxford; but his name nowhere occurs in Wood's copious and accurate account of the persons who filled that office.

He died of a short but violent illness in the afternoon of Aug. 11, 1486, and was interred, with great funeral pomp, in Winchester cathedral, in a magnificent sepulchral chapel, which is kept in the finest preservation by the society of Magdalen-college. In his will he bequeathed legacies to all his servants, to all the religious of both sexes in Winchester, to all the clergy in that city, and to every fellow and scholar in Wykeham's two colleges and his own.

His biographers have celebrated his piety, temper, and humanity. Besides the foundation of Magdalen-college, of which an ample detail is given in our authorities, he established a free-school in his native town, and was a benefactor to Eton college, Winchester cathedral, and other
places. In these labours, while his munificent spirit induced him to hire the ablest artists, he displayed himself very considerable talents as an architect. Leland was informed that the greatest part of the buildings of Eton college were raised under his direction, and at his expense. In 1478 we find him overseer of the buildings at Windsor, an office formerly held by his great predecessor Wykeham, and it was from that place he sent workmen to complete the Divinity-school of Oxford.¹

WEAVER. See WEEVER.

WEBB (PHILIP CARTERET), a distinguished antiquary, born in 1700, was regularly bred to the profession of the law: and was admitted an attorney before Mr. Justice Price, June 20, 1724: he lived then in the Old Jewry, but afterwards removed to Budge-row, and thence to Great Queen-street, Lincoln's-Inn fields. He was peculiarly learned in the records of this kingdom, and particularly able as a parliamentary and constitutional lawyer. In 1747, he published “Observations on the Course of Proceedings in the Admiralty-courts,” 8vo. In 1751 he assisted materially in obtaining the charter of incorporation for the Society of Antiquaries, remitting in that business the customary fees which were due to him as a solicitor; and on many other occasions proved himself a very useful member of that learned body. Purchasing a house and estate at Busbridge, Surrey, where he resided in the summer, it gave him an influence in the borough of Haslemere, for which he was chosen member in 1754, and again in 1761. He became, under the patronage of lord chancellor Hardwicke, secretary of bankrupts in the Court of Chancery, and was appointed one of the joint solicitors of the treasury in 1756. In July 1758, he obtained a silver medal from the Society of Arts for having planted a large quantity of acorns for timber. In 1760 he had the honour of presenting the famous Heraclean table to the king of Spain, by the hands of the Neapolitan minister, from whom he received in return (in November that year) a diamond-ring, worth 300l. In April 1763, the period of Mr. Wilkes’s being apprehended for writing “The North Briton,” No. 45, Mr. Webb became officially a principal actor in that memorable prosecution, but did not altogether approve of

¹ Chandler's Life of Waynflete.—Wood's Colleges and Halls.—Chalmers's Hist. of Oxford.
the severity with which it was carried on; and printed, on
that occasion, "A Collection of Records about General
Warrants;" and also "Observations upon discharging Mr.
Wilkes from the Tower." He held the office of solicitor
to the Treasury till June 1765, and continued secretary of
bankrupts till lord Northington quitted the seals in 1766.
He died at Busbridge, June 22, 1770, aged seventy; and
his library (including that of John Godfrey *, esq. which
he had purchased entire) was sold, with his MSS. on vel-
lum, Feb. 25, and the sixteen following days, 1771. A
little before his death he sold to the House of Peers thirty
MS volumes of the rolls of parliament. His MSS. on pa-
paper were sold, by his widow and executrix, to the late
marquis of Lansdowne, and are now in the British Museum.
The coins and medals were sold by auction the same year,
three days sale; in which were all the coins and medals
found in his collection at the time of his decease; but he
had disposed of the most valuable part to different persons.
The series of large brass had been picked by a nobleman.
The noble series of Roman gold (among which were Pom-
pey, Lepidus, &c.) and the collection of Greek kings and
towns, had been sold to Mr. Duane, and afterwards formed
part of the valuable museum collected by the late Dr.
Hunter. The ancient marble busts, bronzes, Roman
earthen-ware, gems, seals, &c. of which there were 96 lots,
were sold in the above year. On the death of the late
Mrs. Webb, the remainder of the curiosities was sold by
Mr. Langford. Mr. Webb's publications were, 1. "A Let-
ter to the Rev. Mr. William Warburton, M. A. occasioned
by some passages in his book, entitled 'The Divine Lega-
tion of Moses demonstrated.' By a gentleman of Lincoln's
Inn," 1742, 8vo. 2. "Remarks on the Pretender's De-
claration and Commission," 1745, 8vo. 3. "Remarks
on the Pretender's eldest Son's second Declaration,
dated the 10th of October 1745, by the author of the
Remarks on his first Declaration," 1745, 8vo. Of these

* Son of Benjamin Godfrey, esq.
of Norton-court, near Faversham in
Kent, whom he succeeded in that
estate. He was very corpulent, through
indolence or inactivity, and a great
epicure, which shortened his life about
1741. Mr. Godfrey (who was related
to sir Edmondbury) was a person of
learning, and had a good collection
of antiquities; and also of coins and
medals, which, after his death, were
sold by auction. His library (con-
taining 1200 valuable volumes) was
bought for about 100L by T. Osborne,
who sold the whole again to Mr. Webb
before it was unpacked. Of Mr. John
Godfrey and his lady, good portraits
are in the possession of Mr. Nichols.
“Remarks” a second edition was published the same year.
4. “Excerpta ex Instrumentis publicis de Judæis,” consisting of seven pages small 4to. 5. “Short, but true, State of facts relative to the Jew-Bill, submitted to the consideration of the Public,” three pages small 4to. 6. “Five plates of Records relating to the Jews, engraved at the expence of Philip Carteret Webb, esq.” 7. “The Question whether a Jew born within the British dominions was, before the making the late Act of Parliament, a Person capable by Law to purchase and hold Lands to him and his heirs, fairly stated and considered. To which is annexed an Appendix, containing copies of public records relating to the Jews, and to the plates of Records, by a gentleman of Lincoln’s Inn,” 1753, 4to. Printed for Roberts, price 2s. 6d. “A Reply” to this, in the same size and at the same price, written, as it is supposed, by Mr. Grove, author of the Life of cardinal Wolsey, was printed for Robinson, Woodyer, and Swan. 8. “A short Account of some particulars concerning Domeday-Book, with a view to promote its being published,” 1756, 4to. 9. “A short Account of Danegeld, with some farther particulars relating to William the Conqueror’s Survey,” 1758, 4to. 10. “A State of Facts, in defence of his Majesty’s right to certain Fee-farm rents in the county of Norfolk,” 1758, 4to. 11. “An Account of a Copper Table, containing two inscriptions in the Greek and Latin tongues; discovered in the year 1732, near Heraclea, in the Bay of Tarentum, in Magna Grecia. By Philip Carteret Webb, Esq. Read at a meeting of the Society of Antiquaries the 13th of December, 1759, and ordered to be printed,” 1760, 4to. 12. “Some Observations on the late determination for discharging Mr. Wilkes from his commitment to the Tower of London, for being the author and publisher of a seditious libel called ‘The North Briton, No. 45.’ By a member of the House of Commons,” 1763, 4to. He also printed a quarto pamphlet, containing a number of general warrants issued from the time of the Revolution; and some other political tracts, particularly at the time of the rebellion in 1745, on the close of which his abilities, as solicitor on the trials in Scotland, proved of eminent service to the public. Mr. Webb was twice married; and by his first lady (who died in March 12, 1756) left one son of his own name. His second wife was Rhoda, daughter of John Vokes, esq. of Dodington, in Cheshire, by Rhoda, one of
the daughters and coheirs of sir John Huborn, bart. of Warwickshire; but by her he had no issue.1

WEBBE (GEORGE), a pious prelate, the son of a clergyman at Bromham in Wiltshire, was born there in 1581, and was entered first of University-college, Oxford, in 1598; but became the same year a scholar of Corpus-college. Here he took his degrees in arts, entered into holy orders, and was made minister of Steeple Aston in Wiltshire, where he also kept a grammar-school, as he afterwards did at Bath. In 1621 he was inducted to the rectory of St. Peter and St. Paul in Bath, being then bachelor in divinity. In 1624 he proceeded D. D. On the accession of Charles I. he was made one of his chaplains in ordinary, and in 1629 baptised his majesty’s first child, which died immediately after. He was consecrated bishop of Limerick, in Ireland, in December 1634. Before his death he was confined by the rebels in Limerick castle, where he died in the latter end of 1641, and was permitted by them to be buried in St. Munchin’s church-yard in Limerick. “He was a person of a strict life and conversation,” and esteemed the best preacher at the court of king Charles; and his published compositions are in a more pure and elegant style than those of most of his contemporaries. His principal work is his “Practice of Quietness, directing a Christian to live quietly in this troublesome world.” We have not discovered when this was first published, but it had reached a third edition in 1631, and was afterwards often reprinted. The best edition is that of 1705, cr. 8vo, with his portrait and an engraved title-page. It is a work which gives a high idea of the author’s placid temper and pious resignation, amidst the confusions he lived to witness. His other publications are, 1. “A brief exposition of the principles of the Christian religion,” Lond. 1612, 8vo. 2. “Arraignment of an unruly tongue, wherein the faults of an evil tongue are opened, the danger discovered, and remedies prescribed, &c.” ibid. 1619, 12mo. 3. “Agur’s prayer, or the Christian choice, &c.” ibid. 1621, 12mo. 4. “Catalogus protestantium: or the Protestant’s Calendar; containing a survey of the protestant religion long before Luther’s days,” ibid. 1624, 4to. 5. “Lessons and exercises out of Cicero ad Atticum,” 1627, 4to. He published also some other books for grammar-schools, a Latin

1 Nichols’s Bowyer.
and English edition of two of Terence's comedies; and several sermons, which appeared from 1609 to 1619.¹

WEBBER (John), a royal academician, and a man of very considerable talents, was the son of a sculptor, a native of Berne in Switzerland, but was born in London in 1751. Part of his education as an artist he received at Paris, but afterwards entered the Royal Academy of London. He was elected an associate Nov. 5, 1785, and a royal academician in February 1791. In the last voyage which captain Cook made to the South-Seas, Mr. Webber was appointed draughtsman to the expedition, and when the two ships, the Discovery and the Resolution, arrived at St. Peter and St. Paul, Kamtschatka, Webber was obliged to act as interpreter between captain Gower and major Behm, he being the only person on board of either ships who understood German. From this voyage he returned in 1780, when he was employed by the lords of the admiralty to superintend the engraving of the prints (by Bartolozzi and other eminent artists) executed after the drawings which he had made, representing the different events and scenes that occurred in the voyage, the accuracy of which has been confirmed by subsequent experience. When this work was concluded, he published, on his own account, a set of views of the different places he had visited in the voyage. They were etched and aquatinted by himself, afterwards coloured, and produced a very pleasing effect. This work was in part completed, when his health declined, and, after lingering for some months, he died April 29, 1793, in the forty-second year of his age.

His works consisted of paintings and drawings; the former were chiefly landscapes, though he painted some figures representing the inhabitants of the South-Sea islands, but they were deficient in the drawing. His landscapes were pleasing, and carefully finished, but with rather too much attention to the minutiae, and the colouring frequently too gaudy. There is a picture painted by him in the council-chamber of the Royal Academy; but the best production of his hand is a small view, in the possession of Mr. Farington, R. A.²

WEBSTER (William), a learned and laborious divine, grandson to bishop Sparrow, was born in December 1689, and having been admitted a student of Caius-college, Cam-

¹ Ath. Ox. vol. II.—Harris's edition of Ware's Ireland.
² Edwards's Anecdotes of Painters.—Pilkington.
bridge, there took his degrees of B. A. 1711, M. A. 1716, and D. D. 1752. In 1715 he was made curate of St. Dunstan in the West, London; and in 1725, edited the "Life of General Monk," from the original manuscript of Dr. Skinner. This volume he dedicated to the countess Granville, and to John lord Gower, who were descended from the family of Monk. His next production was, "The Clergy's Right of Maintenance vindicated," 8vo, which is also inscribed to lord Gower, who was afterwards his patron.

In 1729 he published "Two discourses; the first concerning the nature of error in doctrines merely speculative, shewing that the belief of such doctrines may be required of us as necessary terms of salvation; wherein also the case of positive institutions is considered: the second, shewing that the doctrine of the Trinity is not merely speculative. In answer to the arguments of Mr. Sykes and Mr. Chubb; with a preface, containing some remarks on the present times, particularly in relation to the Clergy." In 1730 he published a translation of father Simon's "New Testament," with notes, &c. 2 vols. 4to; and in the same year, "The duty of keeping the whole Law; a discourse on St. James ii. 10, wherein are some seasonable remarks on the deists," 8vo.

In 1731 he was removed from his curacy at St. Dunstan's, and published in that year "The fitness of the Witnesses of the Resurrection of Christ considered; in answer to the principal objections against them," 8vo; and also two pamphlets and a letter in a newspaper, in defence of bishop Hare, who had been attacked by Gordon, the translator of Tacitus, on account of some passages in a 30th of January sermon. Being now out of employment, his eldest brother was at the expence of obtaining for him his doctor's degree in divinity; but in August of the same year, 1732, bishop Gooch gave him the curacy of St. Clement Eastcheap, with a salary of 70l. and in February following he was presented by a relation to the rectory of Deptden in Suffolk, worth 102l. a year.

In 1733 Mr. Bowyer printed for him "A vindication of Eustace Budgell," probably in the affair of Dr. Tindall's will; and in that year he began "The Weekly Miscellany," a periodical paper, under the name of "Richard Hooker, esq. of the Inner Temple," but it was not much relished, nor of long continuance. In 1740 he was editor of a pamphlet concerning the woollen manufactory, the materials for which were furnished by one of the trade, and
above 8000 of them were sold. During the remainder of his life, at least until 1757, he published a number of temporary pamphlets, and occasional sermons, with so little advantage to himself, that in the last mentioned year we find him soliciting the archbishops and bishops for charity. This was not altogether unsuccessful, although it does not appear to have satisfied his wants. In 1741 he had resigned his rectory and curacy for the vicarages of Ware and Thundridge, which, he informs us, were not very productive. His last publication was "A plain narrative of facts, or the author's case fairly and candidly stated." This he survived but a few months, dying Dec. 4, 1758.

Dr. Webster does not appear to have been entitled to much more respect than he received. He was undoubtedly a man of learning and acuteness, but so eager for profit and promotion, as seldom to regard the means by which they were acquired. One instance may suffice to give an idea of his character in this respect. In his "Plain narrative of Facts," he informs us that he wrote a pamphlet (on the woollen trade) which had such great reputation all over the kingdom, that, without knowing who was the author of it, it was said that "he deserved to have his statue set up in every trading town in England." Yet, when the demand for this pamphlet subsided, he actually published an answer to it, under the title of "The Draper's Reply," of which two or three editions were sold.¹

WECHEL (CHRISTIAN), a celebrated printer in Paris, began to print Greek authors in 1530, and flourished for more than twenty years. His editions were so extremely correct, that not above two faults were sometimes found in a folio volume, which was probably owing to his having had Sylburgins, one of the best scholars and critics then in Germany, for the corrector of his press. He was brought into trouble in 1534 for having sold a book of Erasmus, "De esu interdixto carnium," which had been censured by the faculty of divinity; and, according to father Garasse, he fell into poverty for his impiety, in printing an anonymous book, in favour of the salvation of infants dying before baptism. However, from the flourishing circumstances of his son, Bayle infers that he was not reduced to poverty. The time of his death is not known; but we are not able to trace him beyond 1552.²

¹ Nicholas Bowyer. ² Gen. Dict.—Baillet Jugemens.—Moreri.