WECHEL (ANDREW), son of the preceding, was likewise a very able printer. Being a protestant, he went to Frankfort, about 1573; having left Paris, after the massacre on St. Bartholomew's day, the year before. He himself relates the great danger to which he was exposed on the night of that massacre; and in what manner he was saved by the learned Hubert Languet, who lived in his house. He expresses his gratitude for it in the dedication of Albert Krantz's "Vandalia," printed at Frankfort in 1575; in which place he continued to print many great and important works. He died in 1581. It was at his house where our celebrated sir Philip Sidney lodged when at Frankfort, and where he became acquainted with Languet, then a resident from the elector of Saxony.

A catalogue of the books, which came from the presses of Christian and Andrew Wechel, was printed at Frankfort in 1590, 8vo. They are supposed to have had the greatest part of Henry Stephens's types. ¹

WEDDERBURN (ALEXANDER), earl of Rosslyn, and lord high chancellor of England, the descendant of an ancient Scotch family, was the eldest son of Peter Wedderburn, of Chesterhall, esq. one of the senators of the college of justice, in Scotland. He was born Feb. 13, 1733, and bred to the law, in which profession some of his ancestors had made a very distinguished figure. He is said to have been called to the bar when scarcely twenty years of age, and was making some progress in practice when an insult, or what he conceived to be such, from the bench, determined him to give up the farther pursuit of the profession in that country, and remove to England. Accordingly he came to London, and enrolled himself as a member of the Inner Temple in May 1753, and after the necessary preparatory studies, was called to the bar in November 1757. One of his main objects during his studies here, was to divest himself as much as possible of his national accent, and to acquire the English pronunciation and manner, in both which he was eminently successful under the instructions of Messrs. Sheridan and Macklin.

He appears to have soon acquired a name at the bar, and to have formed valuable connections, particularly with lord Bute and lord Mansfield, for in 1763 he was made king's counsel, and at the same time became a bencher of Lin-

¹ Gen. Dict.—Baillet Jugemens.—Zouch's Life of sir Philip Sidney, p. 53.
coln's Inn. He also obtained a seat in parliament, and soon had an opportunity of greatly improving his finances as well as his fame, by being the successful advocate for lord Clive. During his first years of sitting in parliament, he supported some of the measures of what were then termed the popular party; but had either seen his error, or his interest in another point of view, for in January 1771 he accepted the office of solicitor general, and from that time became a strenuous advocate for the administration who conducted the American war. In July 1778 he was appointed attorney-general, an office which even his enemies allow that he held with great mildness and moderation. It often happened to this distinguished lawyer, that his single advice had great influence with the party to which he belonged, and it is said that his opinion only was the means of saving the metropolis from total destruction by the mob of 1780. When his majesty held a privy council to determine on the means of putting a stop to these outrages, Mr. Wedderburn was ordered by the king to deliver his official opinion. He stated in the most precise terms, that any such assemblage of depredators might be dispersed by military force, without waiting for forms, or reading the riot act. "Is that your declaration of the law, as attorney-general?" said the king; Mr. Wedderburn answering distinctly in the affirmative; "Then let it so be done," rejoined the king; and the attorney-general drew up the order immediately, by which the riots were suppressed in a few hours, and the metropolis saved.

Immediately after this commotion he was appointed chief justice of the common pleas, and called to the house of peers by the name, style, and title of lord Loughborough, baron of Loughborough, in the county of Leicester. In 1783 his lordship was appointed first commissioner for keeping the great seal; but as soon as the memorable coalition between lord North and Mr. Fox took place, his lordship joined his old friend lord North, and remained in opposition to the administration of Mr. Pitt. It has been said that it was by his advice that Mr. Fox was led to act the unpopular part which lost him so many friends during his majesty's indisposition in 1788-9. In 1793, when many members both of the house of lords and commons, formerly in opposition, thought it their duty to rally round the throne, endangered by the example of France, lord Loughborough joined Mr. Pitt, and on Jan. 27th of that
year, was appointed lord high chancellor of England, which office he held until 1801, when he was succeeded by the present lord Eldon. In Oct. 1795 his lordship obtained a new patent of a barony, by the title of lord Loughborough, of Loughborough in the county of Surrey, with remainder severally and successively to his nephews, sir James Sinclair Erskine, bart. and John Erskine, esq. and by patent, April 21, 1801, was created earl of Rosslyn, in the county of Mid Lothian, with the same remainders.

His lordship, feeling the infirmities of age coming fast upon him, retired from the post of chancellor at this time, and lived chiefly in the country, sometimes at his seat, near Windsor, and also occasionally at Weymouth, when the royal family, at whose parties both he and his countess were frequent guests, happened to be there. By sobriety, regularity, and temperance, he doubtless prolonged a feeble existence, but at length died suddenly, at Baileys, between Slough and Salt Hill, on Thursday, January 3, 1805, about one o'clock in the morning, in the seventy-second year of his age, of an apoplectic fit. He was interred a few days after in St. Paul's cathedral.

His lordship was first married Dec. 31, 1767, to Betty-Anne, daughter and heir of John Dawson, of Morley, in the county of York, esq. but her ladyship dying, Feb. 15th, 1781, without issue, his lordship married, July 1782, Charlotte, daughter of William the first and sister to the late William, viscount Courtenay, but had no issue by her.

Lord Rosslyn never published but one work, to which his name was affixed; this made its appearance in 1793, and was entitled "Observations on the state of the English Prisons, and the means of improving them; communicated to the rev. Henry Zouch, a justice of the peace, by the right hon. lord Loughborough, now lord high chancellor of Great Britain." For some time, Mr. Wraxall informs us, he was almost convinced that his lordship was the author of Junius's letters, notwithstanding the severity with which he is treated in those celebrated invectives; but in this opinion few perhaps will now coincide.

It is difficult, says the most candid of his biographers, to speak of public men, so lately deceased, free from prejudices created by individual feelings. Lord Rosslyn appeared to be a man of subtle and plausible, rather than of solid talents. His ambition was great, and his desire of office unlimited. He could argue with great ingenuity on
either side, so that it was difficult to anticipate his future by his past opinions. These qualities made him a valuable partizan; and a useful and efficient member of any administration. Early in his public career he incurred the powerful satire of Churchill in a couplet which adhered to him for the remainder of his life. He had been destined for the Scotch bar; a fortunate resolve brought him to the wealthier harvest of English jurisprudence. His success was-regular and constant; and in the character of solicitor-general he was long a powerful support to the parliamentary conduct of lord North’s ministry. When the alarm of the French revolution, which separated the heterogeneous opposition formed by the whigs under Fox, and the tories under lord North, obtained him a seat on the woolsack, he filled that important station during the eight years he occupied it, not, perhaps, in a manner perfectly satisfactory to the suitors of his court, nor always with the highest degree of dignity as speaker of the upper house; but always with that pliancy, readiness, ingenuity, and knowledge, of which political leaders must have felt the convenience, and the public duly appreciated the talent. Yet his slender and flexible eloquence, his minuter person, and the comparative feebleness of his bodily organs, were by no means a match for the direct, sonorous, and energetic oratory, the powerful voice, dignified figure, and bold manner of Thurlow; of whom he always seemed to stand in awe, and to whose superior judgment he often bowed against his will.¹

WEDGWOOD (Josiah), an ingenious improver of the English pottery manufacture, was born in July 1730, and was the younger son of a potter, whose property consisting chiefly of a small entailed estate, that descended to the eldest son, Josiah was left, at an early period of life, to lay the foundation of his own fortune. This he did most substantially by applying his attention to the pottery business, which, it is not too much to say, he brought to the highest perfection, and established a manufacture that has opened a new scene of extensive commerce, before unknown to this or any other country. His many discoveries of new species of earthen wares and porcelains, his studied forms and chaste style of decorations, and the correctness

¹ Collins’s Peerage, by sir E. Brydges.—Park’s edition of the Royal and Noble Authors.—Gent. Mag. vol. LXXV.—Wraxall’s Memoirs.
and judgment with which all his works were executed under his own eye, and by artists for the most part of his own forming, have turned the current in this branch of commerce; for, before his time, England imported the finer earthen wares; but for more than twenty years past, she has exported them to a very great annual amount, the whole of which is drawn from the earth, and from the industry of the inhabitants; while the national taste has been improved, and its reputation raised in foreign countries.

It was about 1760 that he began his improvements in the Staffordshire potteries, and not only improved the composition, forms, and colours of the old wares, but likewise invented, in 1763, a new species of ware, for which he obtained a patent, and which being honoured by her majesty's approbation and patronage, received the name of queen's ware. Continuing his experimental researches, Mr. Wedgwood afterwards invented several other species of earthen-ware and porcelain, of which the principal are:

1. A terra cotta; resembling porphyry, granite, Egyptian pebble, and other beautiful stones of the siliceous or crystalline order.
2. Basaltes, or black ware; a black porcelain biscuit of nearly the same properties with the natural stone, receiving a high polish, resisting all the acids, and bearing without injury a very strong fire.
3. White porcelain biscuit; of a smooth wax-like appearance, of similar properties with the preceding.
4. Jasper; a white porcelain of exquisite beauty, possessing the general properties of basaltes; together with the singular one of receiving through its whole substance, from the admixture of metallic calces, the same colours which those calces give to glass or enamels in fusion; a property possessed by no porcelain of ancient or modern composition.
5. Bamboo, or cane-coloured biscuit porcelain, of the same nature as the white porcelain biscuit. And 6. A porcelain biscuit remarkable for great hardness, little inferior to that of agate; a property which, together with its resistance to the strongest acids, and its impenetrability to every known liquid, renders it well adapted for the formation of mortars, and many different kinds of chemical vessels. The above six distinct species of ware, together with the queen's ware first noticed, have increased by the industry and ingenuity of different manufacturers, and particularly by Mr. Wedgwood and his son, into an almost endless variety of forms for ornament and use. These, variously painted and em-
bellished, constitute nearly the whole of the present fine earthen-wares and porcelains of English manufacture.

Such inventions have prodigiously increased the number of persons employed in the potteries, and in the traffic and transport of their materials from distant parts of the kingdom: and this class of manufacturers is also indebted to him for much mechanical contrivance and arrangement in their operations; his private manufactory having had, for thirty years and upward, all the efficacy of a public work of experiment. Neither was he unknown in the walks of philosophy. His communications to the royal society shew a mind enlightened by science, and contributed to procure him the esteem of scientific men at home and throughout Europe. His invention of a thermometer for measuring the higher degrees of heat employed in the various arts, is of the greatest importance to their promotion, and will add celebrity to his name.

At an early period of his life, seeing the impossibility of extending considerably the manufactory he was engaged in on the spot which gave him birth, without the advantages of inland navigation, he was the proposer of the Grand Trunk canal, and the chief agent in obtaining the act of parliament for making it, against the prejudices of the landed interest, which at that time were very strong. The Grand Trunk canal is ninety miles in length, uniting the rivers Trent and Mersey; and branches have been since made from it to the Severn, to Oxford, and to many other parts; with also a communication with the grand junction canal from Braunston to Brentford. In the execution of this vast scheme, he was assisted by the late ingenious Mr. Brindley, whom he never mentioned but with respect. By it he enabled the manufacturers of the inland part of Staffordshire and its neighbourhood, to obtain from the distant shores of Devonshire, Dorsetshire, and Kent, those materials of which the Staffordshire ware is composed; affording, at the same time, a ready conveyance of the manufacture to distant countries, and thus not only to rival, but undersell, at foreign markets, a commodity which has proved, and must continue to prove of infinite advantage to these kingdoms; as the ware, when formed, owes its value almost wholly to the labour of the honest and industrious poor. Still farther to promote the interest and benefit of his neighbourhood, Mr. Wedgwood planned and carried into execution, a turnpike-road, ten miles in length,
through that part of Staffordshire, called the pottery; thus opening another source of traffic, if, by frost or other impediment, the carriage by water should be interrupted. His pottery was near Newcastle-under-Lyne, in Staffordshire, where he built a village called Etruria, from the resemblance which the clay there dug up bears to the ancient Etruscan earth.

On one occasion he stept forward in favour of general trade, when, in his opinion, Mr. Pitt's propositions for adjusting the commercial intercourse between Great Britain and Ireland, threatened to be of very pernicious consequence to the British manufacturers. He was, therefore, in 1786, the founder and chief promoter of an association in London, called "The General Chamber of the Manufacturers of Great Britain." Mr. Wedgwood was very assiduous in writing and printing upon this great national subject, and in consequence of so firm an opposition the propositions were abandoned.

Mr. Wedgwood closed a life of useful labour, on January 3, 1795, in his sixty-fourth year. Having acquired a large fortune, his purse was always open to the calls of charity, and to the support of every institution for the public good. To the poor he was a benefactor in the most enlarged sense of the word, and by the learned he was highly respected for his original genius and persevering industry in plans of the greatest national importance. He had been for many years a fellow of the Royal and Antiquarian Societies.¹

WEEVER, or WEAVER, (JOHN), an industrious antiquary, is supposed to have been born in Lancashire in 1576; but the exact place of his birth does not appear to have been ascertained by his biographers. He was educated at Queen's college, Cambridge, where he was admitted April 30, 1594, under doctor Robert Pearson, archdeacon of Suffolk, and shortly after went abroad in search of antiquities, a study to which he was peculiarly attached. He appears to have been at Liege and at Rome. At his return to England he travelled over most parts of that country, and of Scotland, under the protection and encouragement of Sir Robert Cotton and the learned Selden. In 1631 he published his "Funeral Monuments," and the next year died at his house in Clerkenwell-close, aged

¹ Gent. Mag. vol. LXV.
fifty-six. He was buried in St. James’s, Clerkenwell, with an inscription, in Strype’s Survey. The following epitaph is of his own composition:

Lancashire gave me breath,  
And Cambridge education;  
Middlesex gave me death,  
And this Church my humation;  
And Christ to me hath given  
A place with him in Heaven.

Wood states him to have been a man of very diminutive size, and accuses him of being “too credulous in many matters.”

Weever’s “Funeral Monuments” is a work of great information. It contains a variety of the most useful and entertaining matter, which must have cost the author much labour, but which he has not, as some say, executed with the greatest fidelity and diligence, being indeed very deficient in point of accuracy, especially in the numeral letters and figures. The title of the work is, “Ancient Funereal Monuments within the United Monarchie of Great Britaine, Ireland, and the islands adjacent, with the dissolved monasteries therein contained: their founders, and what eminent persons have beene in the same interred, etc. Intermixed and illustrated with variety of historickall observations, annotations, and briefe notes, extracted out of approved authors, infallible records, lieger bookees, charters, rolls, old manuscripts, and the collections of judicious antiquaries, etc.: composed by the studie and travels of John Weever. Spe labor levis. London, printed by Thomas Harper, 1631. And are to be sold by Lawrence Sadler, at the signe of the Golden Lion in Little Britaine.” Prefixed is an engraved title by Cecill: it contains pp. 871, exclusive of the dedication to king Charles, epistle to the reader, and index; and is illustrated with wood-cuts. The author dates his epistle “from my house in Clerkenwell-close, this 28th of May, 1631.” It appears that, had he lived, he intended to have published Modern Monumental Inscriptions, as a companion to his former work, of which a second edition appeared 1661, Lond. folio, with a head of Weever, and a third in 1766, 4to, with some improvements, by the rev. William Tooke, F. R. S. There are many of his original MSS. in the library of the Society of Antiquaries, and he is supposed to have been the author.
of a "History of Christ in verse," noticed in the Censura Literaria. ¹

WEISSE (CHRISTIAN FELIX), a modern German poet and miscellaneous writer of great fame in his country, was a native of Saxony, where he was born in 1726. He appears to have devoted the principal part of his life to literary pursuits, particularly poetry, the drama, and the principles of education. He obtained the place of electoral receiver for the circle of Upper Saxony, which probably made his circumstances easy, while it did not interrupt his numerous dramatic and other compositions. He died at Leipsic, Dec. 15, 1804, in the seventy-ninth year of his age. He wrote a great many tragedies and comedies, the former of which are esteemed by his countrymen equal to those of Racine, and his comedies had great success, although the German critics give the preference to his comic operas. They also speak in the highest terms of his Anacreontic odes, his Amazonian songs, and his translation of Tyrtaeus. He was a long time editor of the "Library of the Belles Lettres," a much esteemed German literary journal. He published also a periodical work from 1776 to 1782, called the "Friend of Children," collected afterwards into volumes, and consisting of many interesting articles calculated to promote a love of virtue and of instruction in young minds. In this he has had several imitators; and Berquin's "Ami des enfans" is said to be little more than a translation or imitation of Weisse's work. He published also "The correspondence of the family of the Friend of children," in a periodical form, but which is said to be a new edition, in a more convenient shape, of his preceding work. ²

WELCHMAN (EDWARD), a learned English divine, was the son of John Welchman of Banbury in Oxfordshire. He was born about 1665, and became a commoner of Magdalen hall in 1679. He took his degree of bachelor of arts in April 1683, was admitted probationer fellow of Merton college in 1684, and master of arts in June 1688. After entering into holy orders, he was presented by the society of Merton college to the rectory of Lapworth, with which he held that of Solihull in Warwickshire. He be-

² Dict. Hist.
came also archdeacon of Cardigan. He died May 28, 1739. One of his sons was afterwards reduced to keep an inn at Stratford on Avon *

Mr. archdeacon Welchman's chief publication was his illustration of the thirty-nine articles, written originally in Latin, but afterwards translated from the sixth edition, under the title of "The Thirty-nine articles of the Church of England, illustrated with notes, &c." 8vo. Of this there have been many editions. He published also, 1. "A defence of the Church of England from the charge of schism and heresy, as laid against it by the vindicator of the deprived bishops (Mr. Henry Dodwell)," Lond. 1692, 4to. 2. "The Husbandman's Manual: directing him how to improve the several actions of his calling, and the most usual occurrences of his life, to the glory of God, and benefit of his soul," ibid. 1695, 8vo, written for the use of his parishioners in Lapworth. 3. "Dr. Clarke's Scripture doctrine of the Trinity examined," Oxon. 1714, 8vo. 4. "A conference with an Arian," &c. without his name, ibid. 1721, 8vo. Besides three occasional sermons, enumerated by Cooke, we may add an edition of Novatian's works, carefully corrected by our author, and published at Oxford in 1724, 8vo.¹

WELLS (EDWARD), a learned English divine, of whom we are sorry our materials are so scanty, was admitted a scholar at Westminster school in 1680, and was thence elected to Christ-church, Oxford, in 1686, where he proceeded M.A. in 1693, and B. and D. D. in 1704. He was a tutor in his college, and among others had under his care, the celebrated antiquary Browne Willis, who presented him to the rectory of Blechley in Buckinghamshire; where his nephew, Edward Wells, was his curate. Dr. Wells also obtained the rectory of Cottesbach in Leicestershire in 1717, and died in August 1727. Among Dr. Wells's useful publications are, 1. "An historical Geography of the Old and New Testament, illustrated with maps and chro-
nological tables," 4 vols. 8vo. 2. "The young gentle-
man's course of Mathematics," 3 vols. 8vo. 3. "An his-
torical Geography of the New Testament," 8vo. 4. "Arith-
metic and Geometry," 3 vols. 8vo. 5. "A paraphrase,
with annotations on all the books of the Old and New
Testament," 6 vols. 4to. 6. "An help for the right un-
derstanding of the several divine laws and covenants," 8vo.
on common occasions," a sequel to the preceding. 10.
"Harmonia Grammaticalis; or a view of the agreement
between the Latin and Greek tongues, as to the declining
of words," &c. 11. "A Letter to a friend concerning the
great sin of taking God's name in vain." 12. "Elementa
Arithmeticae numerosae et speciosae." He published also
some other tracts on subjects of practical religion, particu-
larly specified in our authority; and was the editor of a
good edition of "Dionysius's Geography," Gr. and Lat.
Oxford, 1706. He was esteemed one of the most accurate
geographers of his time.1

WELLS, or WELLES (SAMUEL), a nonconformist di-
vine, the son of Mr. William Wells, of St. Peter's East,
in Oxford, was born there August 18, 1614, and brought
up in Magdalen college, but is not mentioned by Wood.
He commenced M. A. in 1636; married Mrs. Dorothy Doy-
ley, of Auborn in Wilts, 1637, being the twenty-second
year of his age. He was ordained Dec. 23, 1638, at which
time he kept a school in Wandsworth. He was assistant
to Dr. Temple, at Battersea, in 1639. In the war-time,
for their security, he removed his family into Fetter-lane,
London, about 1644; and about that time was in the army,
chaplain to Col. Essex. He was fixed minister at Remnam,
in Berks, 1647, where his income is said to be 200l. per
annum, but not above twenty families in the parish. He
was invited to Banbury in Oxfordshire; accepted the offer,
and settled there in 1649, though a place of less profit,
namely, about 100l. per annum. His reason for leaving
Remnam was, that he might do good to more souls. When
the troubles were over, he had the presentation of Brink-
worth, said to be about 300l. per annum, but declined it
for the former reason. When the Bartholomew-Act dis-
placed him, he remitted 100l. due from Banbury; and

1 Nichols's Hist. of Leicestershire.
afterwards would cheerfully profess, "that he had not one
carking thought about the support of his family, though
he had then ten children, and his wife big with another." The Five-Mile act removed him to Dedington, about five
miles distant from Banbury, but as soon as the times would
permit, he returned to Banbury, and there continued till
his death. There Mr. (afterwards Dr.) White, of Kidder-
minster, the church minister, was very friendly and fami-
liar with him, frequently paying each other visits; and one
speech of his, when at Mr. Wells's, is still remembered.
"Mr. Wells," said he, "I wonder how you do to live so
comfortably. Methinks you, with your numerous family,
live more plentifully on the providence of God than I can
with the benefits of the parish." Mr Wells was of a cheer-
ful disposition, and of a large and liberal heart to all, but
especially to good uses. It was the expression of one who
had often heard him preach, "That his auditory's ears
were chained to his lips." As he used to hear Mr. White
in public, so Mr. White, though secretly, went to hear him
in private; and once, upon his taking leave, he was heard
to say, "Well, I pray God to bless your labours in private,
and mine in public." There is a small piece of Mr. Wells's
printed; the title, "A Spirituall Remembrancer," sold by
Cockrell. 1

WELSERUS. See VELSERUS.

WELSTED (LEONARD), a minor poet and miscellaneous
writer, born at Abington in Northamptonshire in 1689,
received the rudiments of his education in Westminister-
school, where he wrote the celebrated little poem called
"Apple-Pie," which was universally attributed to Dr. King,
and as such had been incorporated in his works. Very
early in life Mr. Welsted obtained a place in the office of
ordnance, by the interest of his friend the earl of Clare, to
whom, in 1715, he addressed a small poem (which Jacob
calls "a very good one") on his being created duke of
Newcastle; and to whom, in 1724, he dedicated an octavo
volume, under the title of "Epistles, Odes, &c. written on
several subjects; with a translation of Longinus's Treatise
on the Sublime." In 1717 he wrote "The Genius, on
occasion of the duke of Marlborough's Apoplexy;" an ode
much commended by Steele, and so generally admired as
to be attributed to Addison; and afterwards "An Epistle

1 Gent. Mag. vol. LIV.—Calamy.
to Dr. Garth, on the Duke's death." He addressed a poem to the countess of Warwick, on her marriage with Mr. Addison; a poetical epistle to the duke of Chandos; and an ode to earl Cadogan, which was highly extolled by Dean Smedley. Sir Richard Steele was indebted to him for both the prologue and epilogue to "The Conscious Lovers;" and Mr. Philips, for a complimentary poem on his tragedy of "Humfrey duke of Gloucester." In 1718, he wrote "The Triumvirate, or a letter in verse from Palemon to Celia, from Bath," which was considered as a satire against Mr. Pope. He wrote several other occasional pieces against this gentleman, who, in recompense for his enmity, thus mentioned him in his "Dunciad:"

"Flow, Welsted, flow! like thine insiprer, beer;  
Though stale, not ripe; though thin, yet never clear;  
So sweetly mawkish, and so smoothly dull;  
Heady, not strong; o'erflowing, though not full."

In 1726 he published a comedy called "The Dissembled Wanton." In the notes on the "Dunciad," II. 207, it is invidiously said, "he wrote other things which we cannot remember." Smedley, in his Metamorphosis of Scriblerus, mentions one, the hymn of a gentleman to his Creator*: and there was another in praise either of a cellar or a garret. L. W. characterised in the "Bathos, or the Art of Sinking," as a didapper, and after as an eel, is said to be this person, by Dennis, Daily Journal of May 11, 1728. He was also characterised under the title of another animal, a mole, by the author of a simile, which was handed about at the same time, and which is preserved in the notes on the Dunciad.

In another note, it is maliciously recorded that he received at one time the sum of five hundred pounds for secret service, among the other excellent authors hired to write anonymously for the ministry. That sum did certainly pass through his hands; but it is now well known that it was for the use of sir Richard Steele. And in a piece, said, but falsely, to have been written by Mr. Welsted; called "The Characters of the Times," printed in 1728, 8vo, he is made to say of himself, that "he had, in his youth, raised so great expectations of his future genius, that there was a kind of struggle between the two

* Mr. Welsted, in 1726, lamented the death of a beloved child, in a poem called "A Hymn to the Creator," written by a gentleman on account of the death of his only daughter. See the Poem in Gent. Mag. vol. LX. p. 936.
universities, which should have the honour of his education; to compound this, he civilly became a member of both, and, after having passed some time at the one, he removed to the other. Thence he returned to town, where he became the darling expectation of all the polite writers, whose encouragement he acknowledged, in his occasional poems, in a manner that will make no small part of the fame of his protectors. It also appears from his works, that he was happy in the patronage of the most illustrious characters of the present age. Encouraged by such a combination in his favour, he published a book of poems, some in the Oвидian, some in the Horatian, manner; in both which the most exquisite judges pronounced he even rivalled his masters. His love-verses have rescued that way of writing from contempt. In translations he has given us the very soul and spirit of his authors. His odes, his epistles, his verses, his love-tales, all are the most perfect things in all poetry." If this pleasant representation of our author's abilities were just, it would seem no wonder, if the two universities should strive with each other for the honour of his education. Our author, however, does not appear to have been a mean poet; he had certainly, from nature, a good genius; but, after he came to town, he became a votary to pleasure; and the applaudes of his friends, which taught him to overvalue his talents, perhaps slackened his diligence; and, by making him trust solely to nature, slight the assistance of art. Prefixed to the collection of his poems is "A Dissertation concerning the Perfection of the English language, the State of Poetry," &c.

Mr. Welsted married a daughter of Mr. Henry Purcell, who died in 1724; and by whom he had one daughter, who died at the age of eighteen, unmarried. His second wife, who survived him, was sister to sir Hoveden Walker, and to Mr. Walker, the defender of Londonderry. He had an official house in the Tower of London, where he died in 1747. His works were regularly collected in one octavo volume, and his fair fame as a man completely vindicated, by Mr. Nichols, in 1787. 1

WELWOOD (JAMES), a Scotch physician and historian, was born near Edinburgh 1652, and educated at Glasgow; whence he went over to Holland with his parents,

1 Life and Works by Mr. Nichols.
who were driven from Scotland in consequence of having been suspected as accessory to the murder of archbishop Sharp, in 1679. Having spent some years at Leyden, he took his degrees in physic, and came over with king William at the revolution. He was then appointed one of the king's physicians for Scotland, and settled at Edinburgh, and became very eminent in his profession, acquiring a considerable fortune. Strongly attached to republican notions of civil government, he wrote a volume of "Memoirs of England from 1588 to 1688," which although extremely well written, yet betray plain marks of a party-spirit. He died at Edinburgh 1716, aged sixty-four.  

WENTWORTH (THOMAS, EARL OF STRAFFORD), an eminent, but unfortunate statesman, of an ancient family, the son of sir William Wentworth of Yorkshire, was born April 13, 1593, in Chancery-lane, London, at the house of his maternal grandfather, a barrister of Lincoln's-inn. Being the eldest of twelve children, and destined to inherit the honours and estate of the family, he was early initiated in those accomplishments which suited his rank; and completed his literary education at St. John's college, Cambridge; but of the plan or progress of his early studies, no particulars have been preserved. His proficiency at the university seems, however, to have impressed his friends with a favourable opinion of his talents, and at a future period of his life, we find him patronising the cause of his university with much earnestness, and receiving their acknowledgments of his favours. Having occasion to represent some misconduct of a church dignitary who had been educated at Oxford, he could not help adding that such a divine was never produced at Cambridge. Notwithstanding this, somewhat illiberal, sentiment, it was not from his own university that he was destined to receive a tutor, when he commenced his travels. That office fell upon Mr. John Greenwood, fellow of University college, Oxford, of whom he long after spoke in the highest terms, and while he could retain him in his family, uniformly consulted him in all matters of importance. With this gentleman he spent upwards of a year in France.  

The characteristic ardour of Wentworth's affections began to be very early remarked; and as he was devoted to the interests of his friends, he proved no less decided in

1 Preceding edition of this Diet,—Cens. Lit. vol. III.
the prosecution of his enemies. Habituated to the indulgencies of a plentiful fortune, and unaccustomed to opposition, he was choleric in the extreme, and the sudden violence of his resentment was apt to transport him beyond all bounds of discretion. Yet this defect was in a great measure atoned for by the manliness and candour with which it was acknowledged. When his friends, who perceived how detrimental it must prove to his future welfare, frequently admonished him of it, their remonstrances were always taken in good part. He endeavoured, by watching still more anxiously his infirmity, to convince them of his earnest desire to amend; and his attachment was increased towards those who advised him with sincerity and freedom. Sir George Radcliffe, the most intimate of his friends, informs us, that he never gained more upon his trust and affection than when he told him of his weaknesses.

On his return from abroad Wentworth appeared at court, and was knighted by king James, and about the same time married Margaret Clifford, the eldest daughter of the earl of Cumberland. In the following year (1614) he succeeded, by the death of his father, to a baronetcy, and an estate of 6000l. a year. His time was now occupied with the pleasures and cares which naturally attend a country gentleman of distinction, but he seems to have quickly attracted the notice of his county and of government; for he had not above a year enjoyed his inheritance when he was sworn into the commission of the peace, and nominated by sir John Savile to succeed him as custos rotulorum, or keeper of the archives, for the West Riding of Yorkshire, an office bestowed only on gentlemen of the first consideration. The resignation of Savile, although apparently voluntary, proceeded from some violent quarrels with his neighbours, the result of his restless and turbulent disposition; and even Wentworth soon became the object of his decided enmity. Having found means to interest in his favour the duke of Buckingham, who at that period governed the councils of king James, Savile meditated a restoration to his former office. At his instance the duke wrote to Wentworth, informing him that the king, having again taken sir John Savile into his favour, had resolved to employ him in his service; and requesting that he would freely return the office of custos rotulorum to the man who had voluntarily consigned it to his hands. Wentworth, instead of complying, exposed the misrepresentations of his
agonist; shewed that his resignation had been wrung from him by necessity, and indicated his intention of coming to London to make good his assertion. The duke, though very regardless of giving offence in the pursuit of his purposes, did not, however, judge this a sufficient occasion to risk the displeasure of the Yorkshire gentlemen. He therefore replied with much seeming cordiality, assuring Wentworth that his former letter proceeded entirely from misinformation, and that the king had only consented to dispense with his service from the idea that he himself desired an opportunity to resign. This incident is chiefly remarkable as it laid the first foundation of that animosity with Buckingham which was the cause of many questionable circumstances in the conduct of Wentworth. The duke was not of a disposition to forget even the slightest opposition to his will; and Wentworth was not a man to be injured with impunity.

A parliament having been summoned to meet in 1621, Wentworth was returned for the county of York, and appeared in the House of Commons at a period when an unusual combination of circumstances drew forth a singular display of address, intrepidity, and eloquence. The part which Wentworth acted during the two sessions of this parliament, was circumspect and moderate. We indeed find him active in promoting the expulsion of a member who had spoken with much irreverence of a bill for repressing those licentious sports on the sabbath, which the royal proclamation had authorised; and when the king hazarded the assertion that the privileges of the commons were enjoyed by his permission, and their deliberations controllable by his authority, Wentworth urged the House to declare explicitly that their privileges were their right and inheritance, and the direction of their proceedings subject solely to their own cognizance. The abrupt dissolution of the parliament, he followed with expressions of regret and apprehension. Yet his language towards the court was always respectful, and his eloquence more frequently employed to moderate than to excite the zeal of his colleagues. Two years after, in 1624, another parliament was called, in which Wentworth, again returned, appears to have refrained from any particular activity. On the accession, however, of Charles I. he took his station among the most conspicuous of the party in opposition to the measures of the court. But this did not last long. Buck-
ingham found means to conciliate him by expressions of esteem, and promises of future favour. These overtures were not unacceptable to Wentworth. To the request for his good offices, he replied "that he honoured the duke's person, and was ready to serve him in the quality of an honest man and a gentleman." The duke replied by cordial acknowledgments; and during the short remainder of the session Wentworth exerted himself to moderate the resentment of his party. This, however, did not remove the apprehensions of Buckingham, and therefore, when in 1625 another parliament was called, he took care that Wentworth should be nominated sheriff of the county, which office then included a disability to serve in parliament. Wentworth did all he could to avert this blow, but in vain; and he was flattering himself that he bore it with great composure and resignation, when Buckingham made him new overtures. Alarmed at the accusations preparing in parliament, and fearful of the general indignation bursting around him, Buckingham deemed it high time to conciliate some of those angry spirits whom his former insolence had exasperated. To Wentworth, whose vigour and influence were objects of dread, he forgot not to apply his arts; and, having called him to a personal interview, assured him that his nomination as sheriff had taken place without his knowledge, and during his absence; and begged that all former mistakes should be buried in a contract of permanent friendship. The protestations of his grace were evidently false, his proffer of amity probably insincere; yet Wentworth met his advances with cordiality; and having again waited upon the duke, and experienced the most obliging reception he departed in full satisfaction for Yorkshire, to await, amidst his private and official avocations, the result of these favourable appearances.

These appearances, however, were delusive, and Wentworth either did not know Buckingham, or was blinded by his own ambition. Within a few days he received his majesty's order to resign the office of custos rotulorum to his old antagonist Sir John Savile, accompanied with circumstances which he felt as an insult. Yet we are told that he did not allow his passion to silence the voice of discretion, but took precautions that his quarrel with Buckingham should not prejudice him with the king, whom he might hope hereafter to serve in a superior capacity; and his intimacy with Sir Richard Weston, chancellor of the
exchequer, furnished him with the means of executing these intentions. He particularly solicits his friend, at some favourable opportunity, to represent to his majesty the estimation in which he was held by the late king, his ardent attachment to his present sovereign, his unfeigned grief at the apprehension of his displeasure, and his eager desire to shew his affection and zeal by future services. To those friends who were acquainted with all this, it seemed strange and incomprehensible, when they saw Wentworth, not many months afterwards, boldly stand forward as the assertor of the popular rights, and resist the crown in its most favourite exertions of power. But this measure, says his late biographer, whom we principally follow, though to them it might bear the aspect of imprudence and temerity, was dictated by a profound appreciation of the intervening circumstances. Whatever may be in this, it is certain that when the king endeavoured to raise a loan without the aid of parliament, Wentworth, whether, as his biographer says, animated by patriotism, or led by a skilful ambition, refused to pay the demanded contribution; and having, before the privy council, persisted in justifying his conduct, he was first thrown into prison, and afterwards, as a mitigated punishment, sent to Dartford, in Kent, with a prohibition to go above two miles from the town. This confinement did not last long, for on the calling of a new parliament in 1628, he was released, and re-elected for the county of York.

In this parliament Wentworth condemned the arbitrary measures that had been adopted since they last met, and maintained that they were alike pernicious to the sovereign and the subject. He also was a strenuous advocate for that memorable declaration which was called a petition of right, and prevailed on the House to resolve, “that grievances and supply should go hand in hand, and the latter, in no case, precede the former.” When some proposed to rest satisfied with the king’s assurances of future adherence to law, without pressing the petition of right, he strenuously opposed this dangerous remission. “There hath been,” said he, “a public violation of the laws by his majesty’s ministers; and nothing shall satisfy me but a public amends. Our desire to vindicate the subject’s rights exceeds not what is laid down in former laws, with some modest provision for instruction and performances.” When the lords proposed to add to the petition a saving
clause, importing that all their pretensions for liberty still
left entire the claims of royal authority, and using the new
term "sovereign power," instead of "prerogative," Went-
worth exclaimed against the evasion. "If we do admit of
this addition," said he, "we shall leave the subject in a
worse state than we found him. Let us leave all power to
his majesty to bring malefactors to legal punishment; but
our laws are not acquainted with 'sovereign power.' We
desire no new thing, nor do we offer to trench on his ma-
jesty's prerogative; but we may not recede from this pe-
tition, either in whole or in part."

Such were the sentiments which Wentworth was soon to
abandon for the support of and a share in the measures of
the court. It has already been seen that Wentworth, though
violent, was not inflexible, and the ministers calculated
right when they supposed he might be detached from his
party. Possessed of an uncommon influence with that
party, which had been evinced by their ready acquiescence
in his suggestions, he had formerly shewn a willingness to
engage in the service of the court, and had repaid its
neglect by a bold, keen, and successful opposition. These
and other considerations in favour of Wentworth were
strengthened by the good offices of his friend Weston, who
had lately been promoted to the office of lord high trea-
surer, and who now repaid his former confidence by a
zealous patronage. But it was not by empty overtures, or
some flattering professions of Buckingham, that Went-
worth, often deceived, and repeatedly insulted, was to be
won from a party that yielded him honour by its esteem,
and authority by its support. To an immediate place in
the peerage, with the title of baron, was added the as-
surance of speedy promotion to a higher rank, and to the
presidency of the council of York.

It will be difficult to vindicate lord Wentworth in this
proceeding, although the attempt has been made by some
of his biographers. Hume speaks of it with mildness and
impartiality, and most readers will concur in his opinion.
"His fidelity to the king," says this historian, "was un-
shaken; but as he now employed all his counsels to sup-
port the prerogative, which he had formerly bent all his
powers to diminish, his virtue seems not to have been en-
tirely pure, but to have been susceptible of strong impres-
sions from private interest and ambition."

That his genius was better adapted to his present than
his former situation, and that, in fact, he had hitherto been only acting a part, soon appeared from his conduct as presi-
dent of the council of York. The council of York, or of the North, was peculiarly suited to the genius of an abso-
lute monarchy. The same forms of administering justice had prevailed in the four northern counties, as in other parts of England, till the thirty-first year of Henry VIII.; when an insurrection, attended with much bloodshed and disorder, induced that monarch to grant a commission of oyer and terminer to the archbishop of York, with some lawyers and gentlemen of that county, for the purpose of investigating the grounds of those outrages, and bringing the malefactors to punishment according to the laws of the land. The good effects of the commission in restoring tranquillity, caused its duration to be prolonged; and, on the re-appearance of commotions in those quarters, it was, in succeeding times, frequently renewed. An abuse gradually arose out of a simple expedient. Elizabeth, and after her, James, found it convenient to alter the tenour of the commission, to increase the sphere of its jurisdic-
tion, and to augment its circumscribed legal authority by certain discretionary powers. And to such an ascendency was this court raised, by the enlarged instructions granted to Wentworth, that the council of York now engrossed the whole jurisdiction of the four northern counties, and embraced the powers of the courts of common law, the chan-
cery, and even the exorbitant authority of the star-cham-
ber. Convinced that the monarch would in vain aspire to an independent supremacy, without imparting his unlimited powers to his subordinate officers, Wentworth still felt his extensive authority too circumscribed, and twice applied for an enlargement of its boundaries. His com-
mission, says Clarendon, “placed the northern counties entirely beyond the protection of the common law; it in-
cluded fifty-eight instructions, of which scarcely one did not exceed or directly violate the common law; and by its natural operation, it had almost overwhelmed the country under the sea of arbitrary power, and involved the people in a labyrinth of distemper, oppression, and poverty.” It is allowed also that the office had a bad effect on his tem-
per, which, although naturally warm, had been long cor-
rected by a sound and vigorous judgment; but now his passions often burst forth with a violence, neither demanded by the importance of the occasion, nor consistent with the former moderation of his character.
In 1631 he was appointed lord-deputy of Ireland; and the following year, after burying his second wife and marrying a third, he went over to his new government, invested with more ample powers than had been granted to his predecessors. This, however, did not prevent him from soliciting a farther extension of those powers; and which accordingly he obtained. He found the revenue of Ireland under great anticipations, and loaded with a debt of 106,000l. This occasioned the army to be both ill clothed and ill paid, and the excesses of the soldiers were great. He set himself, however, in a short time, to remedy these inconveniences; and having procured the continuance of the voluntary contribution of the nobility, gentry, and freeholders, he was very punctual in the payment of the soldiers, which put a stop to many of their disorders; and he was very successful in restoring military discipline. In July 1634, he assembled a parliament at Dublin, which granted six subsidies, payable out of lands and goods, each subsidy consisting of about 45,000l. to be raised in four years; the greatest sum ever known to be granted to the crown in that kingdom. The disposal of this money being entirely left to lord Wentworth, he judiciously employed it in paying the army, in reducing the incumbrances upon the public, and in all branches of government. These services greatly recommended lord Wentworth to the king, who testified his satisfaction in what he had done; but it has been complained that his government was not equally acceptable to the people. He had greater abilities than policy, and by a haughty behaviour irritated some of the most considerable persons in the kingdom.

Before he had been many months in Ireland, he solicited the king to raise him to the dignity of an earl, but had the mortification to meet with a repulse. The king seems to have been unwilling to bestow this honour on one who had incurred a considerable share of popular odium, and whose misconduct his majesty would have been thought to approve had he been given such a decided proof of royal favour. About two years after, he made the same application to the king, who again declined the request, but now in a manner so pointed and decisive as seemed to bar all hopes of compliance. He assured Wentworth that the cause of his request, namely, to refute the malicious insinuations of his enemies, and prove that his majesty disbelieved their calumnies, would, if known, rather encourage than silence
his enemies, who would become more bold and dangerous when they found that they were feared. But this did not reconcile Wentworth to the disappointment, which he continued to feel bitterly, until the king sending for him in September 1639, he was in January following raised to his long-desired dignity, the earldom of Strafford. At the same time he was raised from the title of deputy to that of lord-lieutenant of Ireland, and was likewise made a knight of the garter.

On his return to Ireland, where he remained about a fortnight, he sat in parliament, had four subsidies granted, appointed a council of war, and gave orders to levy 9000 men, which with 2000 foot, and 1000 horse, which was the standing army in Ireland, and 5000 horse to be joined with them, were to be sent into Scotland, under his lordship's command, to reduce that country to obedience.

He then embarked for England, although at that time labouring under serious indisposition. On his recovery, he was made lieutenant-general of the English forces in the North, but the king having agreed to a truce with the Scots, his lordship had business of a more serious nature to attend to. On Nov. 3, 1640, the parliament, called afterwards the long parliament, met, and was composed of men who were determined to redress what they called abuses, by their own authority. In this design, the only dangerous obstacle which they feared to encounter, was the vigour and talents of Strafford. While the popular leaders detested him as a traitor to their cause, and the Scots as the implacable enemy of their nation, all equally dreaded those abilities which had laid Ireland prostrate at his feet, and which had almost inspired the royal counsels with decision. While he continued at the head of an army, there was no security that he might not, by some sudden movement, confound and crush their projects; and nothing seemed, therefore, possible to be achieved, till his destruction was first accomplished.

The apprehensions of the king soon brought their dreaded adversary into their power. When he compared the management of an Irish parliament by Strafford, with his own abortive attempts in England, Charles, without duly weighing the difference of circumstances, was led to expect from this minister's assistance, an issue no longer possible. Strafford hesitated to incur certain dangers in so hopeless a struggle. To the royal summons for his attendance in
parliament, he replied by an earnest request that he might be permitted to retire to his government in Ireland, or to some other place where he might promote the service of his majesty; and not deliver himself into the hands of his enraged enemies. But to these representations Charles refused to listen; and, with too much confidence in a firmness which had so often failed him, he encouraged his minister by a solemn promise, that “not a hair of his head should be touched by the parliament.”

Strafford at length prepared to obey these repeated mandates; and having discovered a traitorous correspondence, in which his enemy Savile and some other lords had invited the Scots to invade England, he resolved to anticipate and confound his adversaries by an accusation of these popular leaders. But no sooner were the Commons informed that he had taken his seat among the peers, than they ordered their doors to be shut; and after they had continued several hours in deliberation, Pym appeared at the bar of the House of Lords; and in the name of the Commons of England, impeached the earl of Strafford of high treason. This charge was accompanied by a desire that he should be sequestered from parliament, and forthwith committed to prison; a request which, after a short deliberation, was granted. A committee of thirteen was chosen by the lower House, to prepare a charge against him. The articles of impeachment, produced at his trial, were twenty-eight in number, and regarded his conduct, as president of the council of York, as lord-lieutenant of Ireland, and as counsellor or commander in England. It would be impossible to detail all the circumstances of his trial, which was conducted with great solemnity; but though four months were employed by the managers in framing the accusation, and all Strafford’s answers were extemporary, it appears from comparison, not only that he was free from the crime of treason, of which there is not the least appearance, but that his conduct, making allowance for human infirmities, exposed to such severe scrutiny, was innocent, and even laudable. The masterly and eloquent speech he made on his trial has always been admired as one of the first compositions of the kind in that age. “Certainly,” say Whitch Locke, who was chairman of the impeaching committee, “never any man acted such a part, on such a theatre, with more wisdom, constancy, and eloquence, with greater reason, judgment, and temper, and with a better grace in all
his words and actions, than did this great and excellent person; and he moved the hearts of all his auditors, some few excepted, to remorse and pity." But his fate was determined upon. His enemies resolved to hasten it, at the expence of justice, by adopting a proceeding, which overstepped the established forms and maxims of law, and against which innocence could form no protection. Dreading the decision of the lords, if the charges and evidence were to be weighed by the received rules, they resolved to proceed by a bill of attainder: and to enact that Strafford was guilty of high treason, and had incurred its punishment. The commons endeavoured to veil the infamy of this proceeding, by an attempt, not less infamous, and still more absurd, to satisfy the legal rules of evidence. The advice of Strafford about the employment of the Irish army, and which, by a forced interpretation, was construed into a design to subdue England by that force, had hitherto been attested by the solitary evidence of sir Henry Vane; but an attempt was now made to maintain the charge by two witnesses, as the laws of treason required. The younger Vane, on inspecting some of his father's papers, discovered a minute, as it appeared, of the consultation at which the words imputed to Strafford were alleged to have been spoken; and this minute was recognised by the elder Vane, as taken down by him at the time, in his quality of secretary. In reporting this discovery to the House, Pym maintained, in a solemn argument, that the written evidence of sir Henry Vane, at the period of the transaction, and his oral evidence at present, ought to be considered as equivalent to the testimony of two witnesses; and this extravagant position was actually sanctioned by the House, and adopted as a ground of their proceedings.

Several members, even among the personal enemies of Strafford, remonstrated against this complicated injustice, but in vain; and no obstacle could restrain the commons from pursuing their victim to death, nor were they without means to accelerate the progress of the bill of attainder in the upper House. As a warning to the lords, the names of the fifty-nine commoners who had voted against it, were posted up in conspicuous places, with this superscription, "The Straffordians, the men who to save a traitor would betray their country." The populace, indeed, were excited to every species of outrage, in order to intimidate the
House of Lords as well as his Majesty, and they succeeded too well in both cases. Out of eighty lords who had been present during the whole trial, only forty-six now ventured to attend; and when the bill came to a vote, it was carried with eleven dissenting voices. The king, who dreaded that himself and family might fall victims to the vindictive rioters, summoned his privy-council to devise means for his safety, and they declared no other could be found but his assent to the death of Strafford; he represented the violence which he should thus impose on his conscience; and they referred him to the prelates, who, trembling under their own apprehensions, earnestly concurred in the advice of the privy-counsellors. Juxon alone, whose courage was not inferior to his other virtues, ventured to advise him, if in his conscience he did not approve of the bill, by no means to assent to it.

Strafford, hearing of the king's irresolution and anxiety, wrote a letter, in which he entreated his majesty, for the sake of public peace, to put an end to his unfortunate, however innocent life, and to quiet the tumultuous people by granting them the request for which they were so importunate. The magnanimity of this letter made little impression on the courtiers who surrounded the king; they now urged, that the full consent of Strafford to his own death absolved his majesty from every scruple of conscience; and after much anxiety and doubt, the king granted a commission to four noblemen to give the royal assent, in his name, to the bill, a measure ultimately as pernicious to Charles as it was now to Strafford, for with it was coupled his assent to the bill which rendered this parliament perpetual. But so much was his majesty at this time under the presence of terror, or regard for Strafford, that he did not perceive that this last bill was of fatal consequence to himself. In fact, in comparison with the bill of attainder, this concession made no figure in his eyes. A circumstance, says Hume, which, if it lessen our idea of his resolution or penetration, serves to prove the integrity of his heart, and the goodness of his disposition. It is indeed certain, that strong compunction for his consent to Strafford's execution attended this unfortunate prince during the remainder of his life; and even at his own fatal end, the memory of this guilt, with great sorrow and remorse, recurred upon him.

Strafford, notwithstanding his voluntary surrender of his
life, in the letter he wrote to the king, was not quite prepared to expect so sudden a dereliction by his sovereign. When secretary Carleton waited on him with the intelligence, and stated his own consent as the circumstance that had chiefly moved the king, the astonished prisoner inquired if his majesty had indeed sanctioned the bill? and when assured of the fatal truth, he exclaimed: "Put not your trust in princes, nor in the sons of men; for in them there is no salvation." Resuming, however, his accustomed fortitude, he began now to prepare for his fate, and employed the short interval of three days, which was allowed him, in the concerns of his friends and his family. He humbly petitioned the House of Lords to have compassion on his innocent children. He wrote his last instructions to his eldest son, exhorting him to be obedient and grateful to those entrusted with his education; to be sincere and faithful towards his sovereign, if he should ever be called into public service; and, as he foresaw that the revenues of the church would be despoiled, he charged him to take no part in a sacrilege which would certainly be followed by the curse of Heaven. He shed tears over the untimely fate of Wandesford, whom he had entrusted with the care of his government, and the protection of his family, and who, on learning the dangers of his friend and patron, had fallen a victim to grief and despair. In a parting letter to his wife, he endeavoured to support her courage; and expressed a hope, that his successor, lord Dillon, would behave with tenderness to her and her orphans. On being refused an interview with sir George Radcliffe and archbishop Laud, his fellow-prisoners in the Tower, he conveyed a tender adieu to the one, and to the other an earnest request for his prayers and his parting blessing.

His latest biographer remarks, that the day of Strafford's execution threw a brighter lustre over his name, than his most memorable transactions. As he passed along to Tower Hill, on which the scaffold was erected, the populace, who eagerly thronged to the spectacle, beheld his noble deportment with admiration. His tall and stately figure, the grave, dignified symmetry of his features, corresponded with the general impression of his character: and the mildness, which had taken place of the usual severity of his forehead, expressed repentance enlivened by hope, and fortitude tempered by resignation. In his address to the people from the scaffold, he assured them that he sub-
mitted to his sentence with perfect resignation; that freely and from his heart he forgave all the world. "I speak," said he, "in the presence of Almighty God, before whom I stand: there is not a displeasing thought that ariseth in me to any man." He declared that, however his actions might have been misinterpreted, his intentions had always been upright: that he loved parliaments, that he was devoted to the constitution and to the church of England: that he ever considered the interests of the king and people as inseparably united; and that, living or dying, the prosperity of his country was his fondest wish. But he expressed his fears, "that the omen was bad for the intended reformation of the state, that it commenced with the shedding of innocent blood." Having bid a last adieu to his brother and friends who attended him, and having sent a blessing to his nearer relations who were absent, "And now," said he, "I have nigh done! One stroke will make my wife a widow, and my dear children fatherless, deprive my poor servants of their indulgent master, and separate me from my affectionate brother and all my friends. But let God be to you and them all in all." Going to disrobe, and prepare himself for the block, "I thank God," said he, "that I am no wise afraid of death, nor am daunted with any terrors; but do as cheerfully lay down my head at this time, as ever I did when going to repose." He then stretched out his hands as a signal to the executioner; and at once blow his head was severed from his body.

His execution took place May 12, 1641, in the fortieth year of his age. Though his death, says Hume, was loudly demanded as a satisfaction to justice, and an atonement for the many violations of the constitution, it may be safely affirmed, that the sentence by which he fell was an enormity greater than the worst of those which his implacable enemies prosecuted with so much cruel industry. The people in their rage had totally mistaken the proper object of their resentment. All the necessities, or, more properly speaking, the difficulties with which the king had been induced to use violent expedients for raising supply, were the result of measures previous to Strafford's favour: and if they arose from ill conduct, he at least was entirely innocent. Even those violent expedients themselves which occasioned the complaint that the constitution was subverted, had been, all of them, conducted, so far as appeared, without his counsel or assistance. And whatever his pri-
vate advice might be, this salutary maxim he failed not, often, and publicly, to inculcate in the king’s presence, that, if any inevitable necessity ever obliged the sovereign to violate the laws, this license ought to be practised with extreme reserve, and as soon as possible a just atonement be made to the constitution for any injury that it might sustain from such dangerous precedents. The first parliament after the Restoration reversed the bill of attainder; and even a few weeks after Strafford’s execution, this very parliament remitted to his children the more severe consequences of his sentence, as if conscious of the violence with which the prosecution had been conducted.

Strafford’s general character may be collected from the preceding sketch; but is more fully illustrated in his “Letters,” published in 1739, 2 vols. folio; and in an interesting sequel, published lately by Dr. Whitaker, in the “Life and Correspondence of Sir George Radcliffe,” 1810, 4to. A few particulars yet remain, gleaned by Dr. Birch from various authorities. Lord Strafford was extremely temperate in his diet, drinking, and recreations; but naturally very choleric, an infirmity which he endeavoured to control, though upon sudden occasions it broke through all restraints. He was sincere and zealous in his friendships. Whitelocke assures us, that, “for natural parts and abilities, and for improvement of knowledge by experience in the greatest affairs, for wisdom, faithfulness, and gallantry of mind, he left few behind him, that might be ranked equal with him.” Lord Clarendon acknowledges, indeed, that the earl, in his government of Ireland, had been compelled, by reason of state, to exercise many acts of power, and had indulged some to his own appetite and passion; and as he was a man of too high and severe a deportment, and too great a conterminer of ceremony, to have many friends at court, so he could not but have enemies enough. But he was a man, continues that noble historian, of great parts and extraordinary endowments of nature, not unadorned with some addition of art and learning, though that again was more improved and illustrated by the other; for he had a readiness of conception, and sharpness of expression, which made his learning thought more than in truth it was. He was, no doubt, of great observation, and a piercing judgment, both in things and persons; but his too great skill in persons made him judge the worse of things; for it was his misfortune to live in
time wherein very few wise men were equally employed with him, and scarce any but the lord Coventry (whose trust was more confined) whose faculties and abilities were equal to his. So that, upon the matter, he relied wholly upon himself; and discerning many defects in most men, he too much neglected what they said or did. Of all his passions pride was most predominant; which a moderate exercise of ill fortune might have corrected and reformed, and which the hand of heaven strangely punished by bringing his destruction upon him by two things that he most despised, the people, and sir Harry Vane. In a word, the epitaph, which Plutarch records, that Sylla wrote for himself, may not unfitly be applied to him, "that no man did ever exceed him, either in doing good to his friends, or in doing mischief to his enemies;" for his acts of both kinds were most notorious.  

WENTWORTH (THOMAS), the supposed author of a law work of great reputation and authority, was born in 1567, in Oxfordshire, of the family of the Wentworths, of Northamptonshire. He was entered of University college, Oxford, in 1584, and after remaining three years there, removed to Lincoln's Inn, studied law, and was admitted to the bar. In September 1607 he was elected recorder of Oxford, and in 1611 was Lent reader at Lincoln's Inn. He also sat in several parliaments in the reigns of James I. and Charles I. for the city of Oxford. Wood says that in parliament he shewed himself "a troublesome and factious person," and was more than once imprisoned. According to the same writer, he behaved so turbulently at Oxford, that he was discommoded with disgrace, but was afterwards restored. His restless spirit, however, returning, his friends advised him to retire, which he did to Henley. Some time after he went to London, and died in or near Lincoln's Inn, in Sept. 1627. Such is Wood's account. The work attributed to him is entitled "The office and duty of Executors," &c. which, according to Wood, was published in 1612, 8vo, and has been often reprinted; the last edition in 1774, revised, with additions by the late serjeant Wilson. But there seems reason to doubt whether Wentworth was the original writer, for it has been ascribed by several authors to judge Dodderidge.  

2 Ath. Ox. vol. i.—Bridgman's Legal Bibliography.
WEPFER (John James), a celebrated physician, was born at Schaffhausen, Dec. 23, 1620. He studied at Strasburgh and Basle for eight years, and after having attended some of the learned medical professors of Italy for two more years, returned to Basle, and took his doctor's degree in July 1647. In practice he was so successful, that his advice was in great demand, not only through Switzerland, but in the German courts. In 1675 the duke of Wirtemberg appointed him his physician, and some time afterwards the marquis of Dourlach, and the elector P. latine, bestowed the same title on him. His care and anxiety, in attending upon the duke of Wirtemberg in 1691, and upon the soldiers of the imperial army commanded by the duke, was of great prejudice to his own health, which was at last fatally injured by his attendance on the army of the emperor Leopold, in which an epidemic fever prevailed. He contracted an asthmatic disorder, ending in a dropsy, of which he died January 28, 1695. His works, most of which have been often reprinted, are highly valued for practical utility, abounding in accurate and judicious observation. Among these may enumerate his, 1. "Observationes anatomicæ ex cadaveribus eorum quos sustulit Apoplexia;" this, after going through three editions, was published, at least twice, under the title of "$\text{"Historia Apoplecticorum," Amst. 1710, 1724, 8vo. 2. "Observationes Medico-practicae de affectibus capitis internis et externis," 1727, 4to, published by his grandsons, with his life, and a history of the disorder of which he died. This work was the result of fifty years observation." \(^1\)

WERENFELS (Samuel), an eminent protestant divine, was the grandson of John James Werenfels, a clergyman at Basle, who died November 17, 1655, leaving "Sermons" in German, and "Homilies on Ecclesiastes" in Latin. He was the son of Peter Werenfels, likewise an eminent protestant divine, born 1627, at Leichtal; who, after having been pasto of different churches, was appointed archdeacon of Basle in 1654, where he gave striking proofs of his piety and zeal during the pestilence which desolated the city of Basle in 1667 and 1668. His sermons, preached at that time from Psalm xcii. have been printed. He was appointed professor of divinity in 1675, and died May 23, 1703, aged seventy-six, leaving a great number of valuable

\(^1\) Niceron, vol. XI.—Bloy Dict. Hist. de Medecine.
"Dissertations," some "Sermons," and other works. His son; the immediate subject of the present article, was born March 1, 1657, at Basil. He obtained a professorship of logic in 1684, and of Greek in the year following, and soon after set out on a literary journey through Holland and Germany, and then into France, with Burnet, afterwards bishop of Salisbury, and Frederick Battier. At his return to Basil he was appointed professor of rhetoric, and filled the different divinity chairs successively. He died in that city, June 1, 1740. His works have all been collected and printed in 2 vols. 4to; the most complete edition of them is that of Geneva and of Lausanne, 1739. They treat of philology, philosophy, and divinity, and are universally esteemed, particularly the tract "De Logomachiiis Eruditorum." In the same collection are several poems, which show the author to have been a good poet as well as an able philosopher and learned divine. We have also a vol. 8vo, of his "Sermons," which are much admired. 1

WESLEY (SAMUEL), an English divine, of whom some account may be acceptable, preparatory to that of his more celebrated son, was the son of a nonconformist minister, ejected in 1662. He was born about 1662. He was educated in nonconformist sentiments, which he soon relinquished, owing to the violent prejudices of some of his sect in favour of the murder of Charles I. He spent some time at a private academy, and at the age of sixteen walked to Oxford, and entered himself of Exeter college, as a servitor. He had at this time no more than two pounds sixteen shillings, nor any prospect of future supply but from his own exertions. But by industry, and probably by assisting his fellow students, he supported himself until he took his bachelor’s degree, without any preferment or assistance from his friends, except five shillings. He now came to London, having increased his little stock to £10. 15s. Here he was ordained deacon, and obtained a curacy, which he held one year, when he was appointed chaplain of the Fleet. In this situation he remained but a year, and returned to London, where he again served a curacy for two years, during which time he married and had a son. He now wrote several pieces which brought him into notice and esteem, and a small living was given him in the country, that, if we mistake not, of South

1 Chaufepie.—Moreri.
Ormesby, in the county of Lincoln. He was strongly solicited by the friends of James II. to support the measures of the court in favour of popery, with promises of preferment if he would comply with the king's desire. But he absolutely refused to read the king's declaration; and though surrounded with courtiers, soldiers, and informers, he preached a bold and pointed discourse against it, from Daniel iii. 17, 18. "If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." When the revolution took place he wrote a work in defence of it, dedicated to queen Mary, who, in consequence of it, gave him the living of Epworth, in Lincolnshire, about 1693; and in 1723 he was presented to the living of Wroote, in the same county, in addition to Epworth, which last he held upwards of forty years.

In the beginning of 1705 he printed a poem on the battle of Blenheim, with which the duke of Marlborough was so well pleased, that he made him chaplain to colonel Le pelle's regiment, which was to remain in England some time. In consequence of the same poem, a noble lord sent for him to London, promising to procure him a prebend; but unhappily he was at this time engaged in a controversy with the dissenters, who being in favour at queen Anne's court, and in parliament, had influence enough to obstruct his promotion, and even to procure his removal from the chaplaincy of the regiment.

As a parish priest he was very exemplary in the discharge of his duties, which did not, however, divert him from literary pursuits, the most serious of which was the study of the scriptures in the original languages. One consequence of this was his Latin commentary on the Book of Job, "Dissertationes in librum Jobi." This, which did not appear until after his death, was printed by Mr. Bowyer in a beautiful type, illustrated with cuts, and supported by a respectable list of subscribers. It appears to have been the most laboured of its author's works. He collected all the copies he could meet with of the original, and the Greek and other versions and editions; and, after his labours and his library had been burnt with his house (which had suffered the like fate once before, about 1707), he resumed the task in the decline of life, oppressed with gout and
palsy through long habit of study. Among other assist-
ances, he particularly acknowledges that of his three sons,
and his friend Maurice Johnson.

As he had received much applause, and even promotion
for his poetical efforts, we are not to wonder that he exercised
this talent rather frequently, producing "The Life of Christ,
an heroic poem," 1693, folio, dedicated to the queen, and
reprinted with large additions and corrections in 1697;
"The History of the Old and New Testament attempted
in verse, and adorned with three hundred and thirty sculpt-
ures, engraved by J. Sturt," 1704, 3 vols. 12mo, addressed
to queen Anne in a poetical dedication; "Maggots, or
Poems on several subjects," 1685, 8vo; and "Elegies on
Q. Mary and Abp. Tillotson," 1695, folio. His poetry,
which is far from excellent, has been censured by Garth
and others, but all concur in the excellence of his private
character. His last moments, says Dr. Whitehead, were
as conspicuous for resignation and Christian fortitude, as
his life had been for zeal and diligence. He died April
30, 1735, leaving a numerous family of children, among
whom were his sons Samuel, John, and Charles, and a
daughter Mehetabel, a young lady of considerable literary
talents and poetical fancy, who was unfortunately married
to a Mr. Wright, a low man, who broke her heart. Some
of her poems are printed in the sixth volume of the "Poe-
tical Calendar." 1

1. WESLEY (SAMUEL, the younger), son of the preceding,
was born about 1692, and sent to Westminster-school in
1704, and admitted a king's scholar in 1707, whence he
was elected to Christ-church, Oxford, in 1711. Here, as
well as at Westminster, he acquired the character of an
excellent classical scholar. He was the author of two
poems of considerable merit, "The Battle of the Sexes,"
and "The Prisons opened;" and of another called "The
Parish-Priest, a Poem, upon a clergyman lately deceased;"
very dutiful and striking eulogy on his wife's father;
which are all printed among his poems, and several humor-
ous tales, in 1736, 4to, and after his death in 1743, 12mo.
He gave to the Spalding society an annulet that had touched
the heads of the three kings of Cologne, whose names
were in black letters within. When he took his master's
degree, he was appointed to officiate as usher at Westmin-

1 Whitehead's Life of Wesley.—Nichols's Bowyer.
ster-school; and soon after he took orders, under the patronage of bishop Atterbury, to whom he was ever greatly attached, and the banishment of that celebrated prelate made no change in his friendship for him, as he was fully convinced of his innocence. This attachment, and his opposition to sir Robert Walpole, barred all hopes of preferment at Westminster, but in 1732 he was appointed master of Tiverton-school in Devonshire, over which he presided till his death. Samuel Wesley was unquestionably the best poet of his family, but he was a very high-churchman, and totally disapproved of the conduct of his brothers, John and Charles, when they became itinerant preachers, being afraid that they would make a separation from the church of England. He died at Tiverton Nov. 6, 1739, and was buried in the church-yard there, with a long epitaph.  

WESLEY (JOHN), the most celebrated of the family, and the founder of the society of Methodists, was the second son of the rev. Samuel Wesley, and was born at Epworth in Lincolnshire, June-17, 1703, O. S. His mother was the youngest daughter of Dr. Samuel Annesley, an eminent nonconformist, and appears to have been a woman of uncommon mental acquirements, and a very early student of religious controversies. At the age of thirteen she became attached to the church of England, from an examination of the points in dispute betwixt it and the dissenters; but when her husband was detained from his charge at Epworth by his attendance on the convocation in London, she used to admit as many of his flock as his house could hold, and read a sermon, prayed, &c. with them. Her husband, who thought this not quite regular, objected to it, and she repelled his objections with considerable ingenuity. It is not surprising, therefore, that she afterwards approved of her sons' extraordinary services in the cause of religion.

In his sixth year John almost miraculously escaped the flames which consumed his father's house, a circumstance which was alluded to afterwards in an engraving made of him, with the inscription "Is not this a brand plucked out of the burning?" After receiving the first rudiments of education from his mother, who also carefully instilled to...

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1 Whitehead's Life of Wesley.—Nichols's Bowyer, and Atterbury's Correspondence.
her children the principles of religion; he was, in 1714, placed at the Charter-house, and became distinguished for his diligence and progress in learning. In his seventeenth year he was elected to Christ-church, Oxford, where he pursued his studies with great advantage; his natural temper, however, was gay and sprightly, and he betrayed a considerable turn for wit and humour. He amused himself occasionally with writing verses, mostly imitations or translations from the Latin. When he conceived the purpose of entering into holy orders, he appears to have been sensibly struck with the importance of the office, and became more serious than usual, and applied himself with great diligence to the study of divinity; and as the character of his future life was in a great measure formed by his early studies, it may not be superfluous to mention that two of his most favourite books were Thomas a Kempis and Bishop Taylor's "Holy Living and Dying;" and, although he differed from the latter on some points, it was from reading him that he adopted his opinion of universal redemption, which he afterwards uniformly maintained. He now began to alter the whole form of his conversation, and endeavoured to reduce the bishop's advice on purity of intention, and holiness of heart, into practice. After his father had removed some scruples from his mind respecting the damnable clause in the Athanasian creed, he prepared himself for ordination, and received deacon's orders Sept. 19, 1725, from Dr. Potter, then bishop of Oxford. And such was his general good character for learning and diligence, that on March 17, 1726, he was elected fellow of Lincoln-college, though not without encountering some ridicule on account of his particularly serious turn. In April he left Oxford, and resided the whole summer at Epworth and Wroote, where he frequently filled his father's pulpit.

On his return to the university in Sept. following he was chosen Greek lecturer, and moderator of the classes, Nov. 7, although he had only been elected fellow of the college in March, was little more than twenty-three years of age, and had not yet proceeded master of arts. Such honourable distinction appears to have increased his diligence; besides his theological studies, he studied the classics critically, and his occasional attempts in English poetry had beauty and excellence enough to be approved by the best judges of his time. On Feb. 14, 1727, he proceeded M.A. and acquired considerable credit by his disputation for that
degree. He began about this time to separate himself from society, that he might not be diverted from those religious inquiries which now pressed upon his mind. His religious sentiments were not yet fixed; he had read much, perhaps as much as was necessary to be acquainted with the most common distinctions between Christians, but the principles on which he afterwards acted, were not yet settled. He appears to have had some thoughts of accepting the offer of a school in Yorkshire, and his chief inducement was its being represented as seated in a frightful, wild, and almost inaccessible situation, where he could run no risk of many visits. The school, however, was otherwise disposed of. In the interim he laid down the following plan of study, from which, for some time, he never suffered any deviation: Mondays and Tuesdays were devoted to the Greek and Roman classics, historians, and poets. Wednesdays to logic and ethics. Thursdays to Hebrew and Arabic. Fridays to metaphysics and natural philosophy. Saturdays to oratory and poetry, chiefly composing. Sundays to divinity. Mathematics, optics, and the French language, appear likewise to have occupied his leisure hours.

In the month of August 1727, he left Oxford to become his father's curate at Wroote, where he found time to pursue the above plan of study. In July 1728 he returned to Oxford with a view to obtain priest's orders, and was accordingly ordained Sept. 22, by Dr. Potter. He immediately set out for Lincolnshire, and did not again visit Oxford till June 1729, where he found that his brother Charles, Mr. Morgan, and one or two more, had just formed a little society, chiefly to assist each other in their studies, and to consult on the best method of employing their time to advantage. He joined them every evening until his return to Wroote, where he remained until Dr. Morley, rector of his college, induced him to quit his curacy and reside at Oxford, where he might get pupils, or a curacy near the city. His presence, however, being required by the statute, was Mr. Wesley's principal inducement for leaving the situation, however humble, which he enjoyed under his father.

At Oxford he resided from Nov. 1729 to Oct. 1735, and it was during this period that the first Methodist society was established, or rather begun. In the mean time he obtained pupils, and became a tutor in Lincoln college; he also presided in the hall as moderator in the disputations,
held six times a week, and had the chief direction of the religious society, which, as we have already observed, had at first no other view than their own benefit. By the advice of one of the number, Mr. Morgan, a commoner of Christ Church, they began to visit some prisoners in the jail, and thence extended their visits to the sick poor in the city. In this they first met with some degree of encouragement, but afterwards had to encounter considerable opposition and much ridicule; and, among other names, were called Sacramentarians, because they partook of the sacrament once a week. But their principal name was Methodists, alluding to a sect of ancient physicians so called, who were the disciples of Themison, and boasted that they found out a more easy method of teaching and practising the art of physic.

In the mean time the society, which consisted only of John and Charles Wesley, Mr. Morgan before-mentioned, Mr. Kirkman of Merton college, Mr. Ingham of Queen's, Mr. Broughton of Exeter, Mr. Clayton of Brasenose, Mr. James Hervey, and George Whitfield, continued to visit the prisoners, and some poor families in the town when they were sick; and that they might have wherewith to relieve their distress, they abridged themselves of all the superfluities and of many of the conveniencies of life. They also took every opportunity of conversing with their acquaintance, to awaken them to a sense of religion; and by argument defended themselves as well as they could against their opponents, who attacked them principally because they thought all this superfluous, mere works of supererogation. But it does not appear that either they or the society itself had fear or hope of the important consequences that would follow.

In 1732 we find Mr. Wesley at London, whence he went to Putney, on a visit to the celebrated William Law, with whose writings he was greatly captivated. From this time also he began to read the "Theologia Germanica," and other mystic writers, with whose opinions he coincided, as making religion to consist chiefly in contemplation, and inward attention to our own mind; but, says his biographer, it does not appear that he was less diligent in the instituted means of grace, nor less active in doing good to others than before. He was now known to many pious and respectable persons in London, who began to take notice of him. He heartily approved of the conduct of those well-disposed persons who associated together to carry on a plan
for the suppression of vice, and spreading religion and virtue among the people; and in August 1732 was admitted into the society for the propagation of Christian knowledge.

By reading Law's "Christian Perfection," and his "Serious Call to a holy Life," Mr. Wesley was confirmed in the views he before had of the effects which the gospel is intended to produce on the minds of those who sincerely embrace it; and was fully convinced of the absurdity and danger of being an half Christian. On Jan. 1, 1733, he preached at St. Mary's, Oxford, before the university, on the "circumcision of the heart." His biographer says, that in this sermon "he has explained with great clearness, and energy of language, his views of the Christian salvation to be attained in this life; in which he never varied, in any material point, to the day of his death." In this month he set out for Epworth; and the declining state of his father's health occasioned his parents to speculate on the possibility of obtaining the living of Epworth for him, in case of his father's demise. But to this he seems to have been indifferent, if not reluctant; he still wished to go back to Oxford, where in his absence there had been a great falling-off in his society; and when in the following year his father wrote to him, requesting him to apply for the next presentation, he answered he was determined not to accept the living if he could obtain it, and gave the preference to Oxford, as the place where he could improve himself more than elsewhere, and consequently contribute most to the improvement of others. It was in vain that his father and brother Samuel engaged in a controversy with him on the subject. His father died in April 1735, and the living was given away in May, so that he now considered himself as settled at Oxford, without any wish of being further molested in his quiet retreat.

But a new scene of action was soon proposed to him, of which he had not before the least conception. The trustees of the new colony of Georgia were greatly in want of proper persons to send thither to preach the gospel, not only to the colony, but to the Indians. They fixed their eyes on Wesley and some of his friends, as the most proper persons, on account of the regularity of their behaviour, their abstemious way of living, and their readiness to endure hardships. In August 1735, being in London, he was introduced to Mr. Oglethorpe, and the matter proposed to him. For some time he hesitated, in order to consider it,
and take the advice of his friends, and then consented, and began to prepare for his voyage, along with his brother Charles, Mr. Ingham, and Mr. Delamotte, the son of a merchant in London. But his expedition was unsuccessful. The Indians were the intended objects of his ministry, but he found no opportunity of going among them, for general Oglethorpe wished to detain him at Savannah, where the English had formed their settlement. Even here, however, he became frequently involved in disputes with the colonists. High-church principles, says one of his biographers, continually influenced his conduct; "an instance of which was his refusing to admit one of the holiest men in the province to the Lord's Supper, though he earnestly desired it, because he was a dissenter, unless he would submit to be re-baptized." He also refused the communion to a married lady, whom he had himself courted for a wife, which excited a powerful hostility against him, and occasioned his return to England, after a ministry in Georgia of about a year and nine months. He allows himself that all he learned was, what he least of all expected, that he "who went to America to convert others, was never himself converted to God."

During his voyage to Georgia he had met with a company of Moravians, with whose behaviour he was greatly delighted; and on his return to England he met with a new company who had just arrived from Germany. From them he seems to have learned some of his peculiar doctrines, particularly instantaneous conversion, and assurance of pardon for sin. These discoveries made him desirous to go to the fountain-head of such, and accordingly he went to Germany, and visited the settlements of the Moravians. In 1738 he returned to London, and began with great diligence to preach the doctrine which he had just learned. His "Journals," in which he records the whole progress of his ministry, discover a surprising state of mind, which it is difficult to characterize: considerable attention to the sacred Scriptures, with an almost total abandonment to impressions of mind, which would go to make the Scriptures useless: some appearance of scrupulous regard to the real sense of scripture, while an enthusiastic interpretation is put upon passages; according as they happen first to strike the eye on opening the Bible. Great success, we are told, attended his preaching, and yet some are said to have been "born again" in a higher sense, and some only in a lower.
But in this anomalous spirit he was called to assist Mr. Whitfield, who had begun his career of field-preaching at Bristol, and was now about to return to Georgia. Mr. Wesley trod in Whitfield’s irregular steps at Bristol; though he confesses that he had been so tenacious of decency and order, that he should have thought the saving of souls almost a sin, if not done in a church. The multitudes which attended the preaching of Wesley were great, though not so great as those which had flocked to Whitfield; but the sudden impressions, loud cries, and groans of the hearers, were far greater than any thing we find recorded in the life of Whitfield. It was in the neighbourhood of Bristol that the first regular society of methodists was formed, in May 1739, and laid the foundation of that unlimited power which Wesley afterwards exercised over the whole sect. The direction of the building at Kingswood was first committed by him to eleven seoffees of his own nomination. But for various reasons, urged by his friends, this arrangement was changed. One of those reasons, he says himself, “was enough, viz. that such seoffees would always have it in their power to controul me, and if I preached not as they liked, to turn me out of the room I had built.” He therefore took the whole management into his own hands: and this precedent he ever after followed, so that from time to time the whole of the numerous meeting-houses belonging to the methodists were either vested in him, or in trustees who were bound to admit him, and such other preachers as he should appoint, into the pulpits. Whitfield was one of those who advised this plan in the case of the Kingswood meeting, and was himself afterwards excluded from this very pulpit. Whitfield and Wesley had run their course together in amity, but on the return of the former from America, in 1741, a breach took place between them, both of them having now become more decided in their principles. Whitfield was a Calvinist, and Wesley an Arminian. “You and I,” said Whitfield, “preach a different gospel;” and after some unavailing struggles, principally on the part of their friends, to bring about a reconciliation, they finally parted, and from this time formed two sects, different in their form as well as principles, for Whitfield seems to have trusted entirely to the power of his doctrines to bring congregations and make converts, while Wesley had already begun and almost perfected a gigantic system of connection, of which his personal influence was the sole mover.
Although it is not our intention, and would indeed be impracticable, within any reasonable bounds, to give an account of the progress of the Wesleyan methodism, we may mention a few links of that curious chain which binds the whole body. The first division of the society is a class. All those hearers who wish to be considered as members, must join a class. This is composed of such as profess to be seeking their salvation. About twelve form a class, at the head of which is the most experienced person, called a class-leader, whose business Mr. Wesley thus defines: "to see each person in his class once a week, at least, in order to inquire how their souls prosper; to advise, reprove, comfort, or exhort, as occasion may require: to receive what they may be willing to give to the poor; to meet the minister and the stewards of the society, to inform the minister of any that are sick, or disorderly, and will not be repaired, and to pay to the stewards what they have received of the several classes in the week preceding." These classes, according to the present custom, meet together once a week, usually in the place of worship, when each one tells his experience, as it is called, gives a penny a week towards the funds of the society, and the leader concludes the meeting with prayer. The next step is to gain admission into the bands, the business of which seems to be much the same with the other, but there is more ample confession of secret sins here, and consequently admission into these bands implies the members having gone through a higher degree of probation. They have also watch-nights, and love-feasts, which are merely meetings for prayer, exhortation, and singing, and are more general, as to admission, than the preceding. Against the classes and the bands, as far as confession of secret sins and temptations to sin are concerned, very serious objections have been urged, but they are too obvious to be specified. Wesley had always great difficulty in preventing this from being considered as equivalent to popish confession. Besides these subordinate societies, the methodists have a kind of parliamentary session, under the name of a conference, in which the affairs of the whole body are investigated, funds provided, and abuses corrected. The origin of the conference is said to have been this. When the preachers at first went out to exhort and preach, it was by Mr. Wesley's permission and direction; some from one part of the kingdom, and some from another; and though frequently strangers
to each other, and to those to whom they were sent, yet on his credit and sanction alone they were received and provided for as friends, by the societies wherever they came. But having little or no communication or intercourse with one another, nor any subordination among themselves, they must have been under the necessity of recurring to Mr. Wesley for directions how and where they were to officiate. To remedy this inconvenience, he conceived a design of calling them together to an annual conference: by this means he brought them into closer union with each other, and made them sensible of the utility of acting in concert and harmony. He soon found it necessary also to bring their itinerancy under certain regulations, and reduce it to some fixed order, both to prevent confusion and for his own ease. He therefore took fifteen or twenty societies, more or less, which lay round some principal society in those parts, and which were so situated, that the greatest distance from the one to the other was not much more than twenty miles, and united them into what was called a circuit. At the yearly conference he appointed two, three, or four preachers to one of those circuits, according to its extent, which at first was very often considerable; and here, and here only, they were to labour for one year, that is, until the next conference. One of the preachers on every circuit was called the assistant, because he assisted Mr. Wesley in superintending the societies and other preachers: he took charge of the societies within the limits assigned him: he enforced the rules every where, and directed the labours of the preachers associated with him, pointing out the day when each should be at the place fixed for him, to begin a progressive motion round it, according to a plan which he gave them. There are few parts of Mr. Wesley's system that have been more admired, as a trick of human policy, than his perpetually changing the situations of his preachers, that they might neither, by a longer stay, become more agreeable, or disagreeable to their flock, than the great mover of all wished: The people felt this as a gratification of their love of variety; but it had a more important object, in perpetuating the power of the founder. The first of these conferences was held in 1744, and Mr. Wesley lived to preside at forty-seven of them.

In order to form the numerous societies of which the Methodists consist, Mr. Wesley's labours as a preacher are
without precedent. During the fifty years which compose his itinerant life, he travelled about 4500 miles every year, one year with another, which amount, in the above space of time, to 225,000 miles. It had been impossible for him to perform this almost incredible degree of labour, without great punctuality and care in the management of his time. He had stated hours for every purpose, and his only relaxation was a change of employment. For fifty-two years, or upwards, he generally delivered two, frequently three or four, sermons in a day. But calculating at two sermons a day, and allowing, as one of his biographers has done, fifty annually for extraordinary occasions, the whole number during this period will be 40,560. To these may be added, an infinite number of exhortations to the societies after preaching, and in other occasional meetings at which he assisted.

At first it has been supposed that Mr. Wesley's intention was to revive a religious spirit with the aid of regular clergymen; but he soon found it impossible to find a number sufficient for the extensive design he had formed. He therefore, although at first with some reluctance, employed laymen to preach, who soon became numerous enough to carry on his purpose. Ordination he long hesitated to grant, but at length the importunities of his coadjutors overcame his scruples, and he consented to give orders in imitation of the church of England, which, we believe, is now the practice with his successors. There were, however, but few things in which he gave way during what may be termed his reign. His most elaborate and impartial biographer, Dr. Whitehead, allows, that "During the time that Mr. Wesley, strictly and properly speaking, governed the societies, his power was absolute. There were no rights, no privileges, no offices of power or influence, but what were created or sanctioned by him; nor could any persons hold them except during his pleasure. The whole system of methodism, like a great and complicated machine, was formed under his direction, and his will gave motion to all its parts, and turned it this way or that, as he thought proper." To Mr. Wesley's other labours we may add his many controversial tracts against the bishops Lavington and Warburton, Drs. Middleton, Free, and Taylor, Hall, Toplady, &c. and his other works, on various subjects of divinity, ecclesiastical history, sermons, biography, &c. which were printed together in 1774, in 32 vols. 8vo.
These and his other labours he continued to almost the last of a very long life. He died at his house near the chapel in the City-road, March 2, 1791, in the eighty-eighth year of his age.

His public, and much of his private character, have been appreciated according to the views of the parties who were interested in his success. He was unquestionably a good scholar, and as a writer was entitled to considerable reputation. His talents for the pulpit have also been praised, and it is certain they were successfully employed. He is said to have succeeded best in his studied compositions, but his many engagements seldom afforded him time for such. He has been praised for his placability, but some of those in controversy with him reluctantly subscribe to this. That he was extremely charitable and disinterested has never been denied. He died comparatively poor, after having had in a principal degree the management of the whole funds of the society. He lived upon little himself, and his allowance to his preachers was very moderate. On the past or future effects of the vast society he formed, we shall not hazard an opinion. That he originally did good, great good, to the lower classes, is incontestable. He certainly contributed to meliorate that important part of society, and to produce a moral effect that had never before been so evident, or so extensive. In his system, however, his great machine, we see too much of human policy acting on the imperfections of human nature, to admire it much.

John Wesley has had no successor. Even at the time of his decease dissensions existed: and an interval of six years produced an actual separation of the society. The liberties of their church, and the rights of the people, formed the grounds of dispute. On pretence of giving due support to the plan of itinerancy, some leading ministers had endeavoured to obtain an exorbitant degree of power over the community and junior preachers; and they managed the conference in a way which tended to secure this power. Disgusted at these arbitrary proceedings, a Mr. Kilham, and other members of the sect, applied to the general assembly for a redress of grievances, and for an admission of the laity to a proper share in the general government of the society. Repeated applications and remonstrances being wholly fruitless, and Mr. Kilham being expelled from the fraternity by the ruling party, about 5000
discontented members seceded from the connection in 1797; and formed independent arrangements on a popular basis. Dr. Whitehead allows that at present (1796) the preachers of the old society "claim unlimited powers, both to make laws and execute them, by themselves or their deputies, without any intermediate authority existing to act as a check in favour of the people. But what is still much worse than all the rest, is, that the present system of government among the methodists, requires such arts of human policy and chicanery to carry it on, as, in my opinion, are totally inconsistent with the openness of gospel simplicity. It is happy that the great body of the preachers do not enter into the spirit of it, and indeed know little about it: being content with doing their duty on the circuits to which they are appointed, and promoting the spiritual welfare of the people." This bad form of government, however, has probably been changed, as we understand that the society is now harmonious and increasing.

Mr. Wesley's brother and coadjutor, Charles, was born at Epworth, Dec. 18, 1708. He was first educated at home, under the care of his mother; but, in 1716, was sent to Westminster-school. In 1721 he was admitted a scholar on the foundation; and at length became captain of the school. In 1726 he was elected to Christ-Church, Oxford; at which time his brother John was fellow of Lincoln. Here he pursued his studies with remarkable diligence, and became more and more of a religious turn of mind. He proceeded master of arts in the usual course; and, in 1735, was prevailed upon by his brother John to accompany him in his mission to Georgia. Charles accordingly engaged himself as secretary to general Oglethorpe, in which character he left England; but he was first of all ordained both deacon and priest. After preaching to the Indians, and undergoing various difficulties and hardships, he returned to England in 1736. In England he officiated as a public minister among those of the Methodist persuasion with great popularity; sometimes residing in the metropolis, but generally as an itinerant preacher. In some points of discipline he differed much with his brother John. He died in 1788, in the 79th year of his age. He was of a warm and lively character, well acquainted with all texts of scripture; and his discourses were greatly admired. He was also respectable as a scholar and a poet, and was the author of the
Hymns now used in the society. He left two sons, of great reputation in the musical world.  

**WESSELUS (John),** one of the most learned men of the fifteenth century, was born at Groningen about 1419, and having lost his friends in his infancy, was sent by a benevolent lady, along with her only son, to be educated at a college at Swoll, which at that time happened to be in greater estimation than that of Groningen. This college was superintended by a community of monks, and Wesselus had at one time an inclination to have embraced the order, but was disgusted by some superstitious practices. After having studied here with great diligence, he removed to Cologne, where he was much admired for his proficiency, but already betrayed a dislike to the sentiments of the schoolmen. Being invited to teach theology at Heidelberg, it was objected that he had not received his doctor's degree; and when he offered to be examined for the degree, he was told that the canons did not permit it should be bestowed on a layman. Having therefore repugnance to take orders, he confined his services to the giving of some lectures in philosophy; after which he returned to Cologne; and afterwards visited Louvain and Paris. The philosophical disputes being carried on then with great warmth between the realists, the formalists, and the nominalists, he endeavoured to bring over the principal champions of the formalists to the sect of the realists, but at last himself sided with the nominalists. He appears, however, to have set little value on any of the sects into which philosophy was at that time divided; and to a young man who consulted him concerning the best method of prosecuting his studies, he said, "You, young man, will live to see the day when the doctrines of Thomas Aquinas, Bonaventure, and other modern disputants of the same stamp, will be exploded by all true Christian divines, and when the irrefragable doctors themselves will be little regarded." A prediction, says Brucker, which discovers so much good sense and liberality, that Wessel ought to be immortalized under the appellation of the Wise Doctor. Brucker admits him in his History of Philosophy, from the penetration which, in the midst of the scholastic phrenzy of his age, enabled him to discover the futility of the controversies which agitated the followers of Thomas, Scotus, and Occam.

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1 Whitehead's Life of the Wesley family, 1796, 2 vols. 8vo.
Some say that Wesselus travelled into Greece, to acquire a more perfect acquaintance with the Greek and Hebrew languages than was then to be found in Europe. It is certain that he gained the esteem and patronage of Francis della Rovera, afterwards pope Sixtus IV. who, in an interview at Rome, offered him preferment. Wesselus desired only a copy of the Bible in Hebrew and Greek; and when the pope asked why he did not solicit for a bishopric, our philosopher replied, "Because I do not want one." On his return he taught philosophy and philology at Groningen with great approbation, and died here Oct. 4, 1489. On his death-bed he was perplexed with doubts, which were soon relieved. His biographer says, that, "Being visited, in the sickness which brought him to his end, by a friend, who inquired after his health, he replied, that 'he was pretty well, considering his advanced age, and the nature of his indisposition; but that one thing made him very uneasy, viz. that being greatly perplexed with various thoughts and arguments, he began to entertain some little doubts with respect to the truth of the Christian religion.' His friend was much surprised, and immediately exhorted him to direct all his thoughts to Christ the only Saviour; but, finding that such an admonition was displeasing, he went away deeply afflicted. But an hour or two after, Wesselus seeing his friend come back to him, he said, with an air of as much satisfaction and joy as one in his weak condition could discover, 'God be praised! all those vain doubts are fled; and now, all I know is Jesus Christ, and Him crucified;' after which confession he resigned his soul to God." It appears that his religious sentiments were in many respects contrary to those of the Romish church, and some even called him the forerunner of Luther. Many of his MSS. were burned after his death by the contrivance of the monks, but what his friends saved were published at Groningen in 1614, consisting of "Tractatus de Oratione — de cohibendis cogitationibus — de causis incarnationis — de sacramento eucharistiae — Fargore rerum Theologicarum — epistolae," &c. Foppens, however, mentions an edition prior to this, published by Luther in 1525, and another at Marburg in 1617, 4to.¹

WEST (GILBERT), a very estimable writer, was the son of Dr. West, the editor of "Pindar" in 1697, who died in 1716, and his mother was sister to sir Richard Temple, afterwards lord Cobham. His father, purposing to educate him for the church, sent him first to Eton, and afterwards to Oxford; but he was seduced to a more airy mode of life by a commission in a troop of horse, procured him by his uncle. He continued some time in the army, but probably never lost the love, or neglected the pursuit of learning; and afterwards, finding himself more inclined to civil employment, he laid down his commission, and engaged in business under lord Townshend, then secretary of state, with whom he attended the king to Hanover. His adherence to lord Townshend ended in nothing but a nomination (May 1729) to be clerk-extraordinary of the Privy Council, which produced no immediate profit; for it only placed him in a state of expectation and right of succession, and it was very long before a vacancy admitted him to profit.

Soon afterwards he married, and settled himself in a very pleasant house at Wickham in Kent, where he devoted himself to learning and to piety. Of his learning his works exhibit evidence, and particularly the dissertations which accompany his version of Pindar. Of his piety the influence has probably been extended far by his "Observations on the Resurrection," published in 1747, for which the university of Oxford created him a doctor of laws by diploma, March 30, 1743, and would doubtless have reached yet further had he lived to complete what he had for some time meditated, the Evidences of the Truth of the New Testament. Perhaps it may not be without effect to tell, that he read the prayers of the public liturgy every morning to his family, and that on Sunday evening he called his servants into the parlour, and read to them first a sermon, and then prayers. Crashaw is now not the only maker of verses to whom may be given the two venerable names of poet and saint.

He was very often visited by Lyttelton and Pitt, who, when they were weary of faction and debates, used at Wickham to find books and quiet, a decent table, and literary conversation. There is at Wickham a walk made by Pitt; and, what is of far more importance, at Wickham Lyttelton received that conviction which produced his "Dissertation on St. Paul." These two illustrious friends
had for a while listened to the blandishments of infidelity*; and when West’s book was published, it was bought by some who did not know his change of opinion, in expectation of new objections against Christianity; and, as infidels do not want malignity, they revenged the disappointment by calling him a methodist.

West’s income was not large; and his friends endeavoured, but without success, to obtain an augmentation. It is reported, that the education of the young prince, now George III. was offered to him, but that he required a more extensive power of superintendence than it was thought proper to allow him. In time, however, his revenue was improved. He lived to have one of the lucrative clerkships of the privy-council in 1752, and Mr. Pitt afterwards made him treasurer of Chelsea-hospital. He was now sufficiently rich, but wealth came too late to be long enjoyed, nor could it secure him from the calamities of life. In 1755 he lost his only son; and on March 26, of the year following, a stroke of the palsy brought to the grave, says Dr. Johnson, “one of the few poets to whom the grave might be without its terrors.”

Of his poetical works, his version of Pindar, although it discovers many imperfections, appears to be the product of great labour and great abilities. His “Institution of the Garter” is written with sufficient knowledge of the manners that prevailed in the age to which it is referred, and with great elegance of diction; but, for want of a process of events, neither knowledge nor elegance preserve the reader from weariness. His “Imitations of Spenser” are very successfully performed, both with respect to the metre, the language, and the fiction; and being engaged at once by the excellence of the sentiments, and the artifice of the copy, the mind has two amusements together. But such compositions, says Johnson, are not to be reckoned among the great achievements of intellect, because their

* West, in one of his letters to the author of the “Life of Colonel Gardiner,” says: “One (lesson) I cannot help taking notice of to you upon this occasion, viz. your remarks upon the advantage of an early education in the principles of religion, because I have myself most happily experienced it. Since I owe to the early care of a most excellent woman, my mother (whose character I dare say you are no stranger to) that bent and bias to religion, which, with the co-operating grace of God, hath at length brought me back to those paths of peace, from whence I might have otherwise been in danger of deviating for ever. The parallel between me and colonel Gardiner was in this instance too striking not to affect me exceedingly.”—Letter to Dr. Doddridge, dated March 14, 1747-8.
effect is local-and temporary: they appeal not to reason or
passion, but to memory, and pre-suppose an accidental or
artificial state of mind. An imitation of Spenser is nothing
to a reader, however acute, by whom Spenser has never
been perused. Works of this kind may deserve praise, as
proofs of great industry, and great nicety of observation;
but the highest praise, the praise of genius, they cannot
claim. The noblest beauties of art are those of which the
effect is co-extended with rational nature, or at least with
the whole circle of polished life; what is less than this can
be only pretty, the plaything of fashion, and the amuse-
ment of a day.

The private character of Mr. West was truly amiable
and excellent. In him the Christian, the scholar, and the
gentleman were happily united. His private virtues and
social qualities were such, as justly endeared him to his
friends and acquaintances. In his manner of life he was very
regular and exemplary. He corresponded on very intimate
and friendly terms with Dr. Doddridge, whose "Family
Expositor" was ushered into the world by a recommenda-
tion from him; and he also wrote the doctor's epitaph.1

WEST (James), a gentleman of literary talents, and
long known for his fine library and museum, was the son of
Richard West, esq. of Alscott, in Warwickshire, said to be
descended, according to family tradition, from Leonard, a
younger son of Thomas West, lord De la Warr, who died in
1525. He was educated at Balliol college, Oxford, where he
took his degree of M. A. in 1726. He had an early attach-
ment to the study of antiquities, and was elected F. S. A. in
1726, and was afterwards one of the vice-presidents. Of the
Royal Society likewise he became a fellow in the same year,
and was first treasurer, from Nov. 1736 to Nov. 1768, when
he was elected president, and held that honourable office
until his death, July 2, 1772. In 1741 he was chosen one
of the representatives in parliament for St. Alban's, and,
being appointed one of the joint secretaries of the trea-
sury, he continued in that office until 1762. His old pa-
tron, the duke of Newcastle, afterwards procured him a
pension of 2000l. For what services so large a sum was
granted, we are not told.

Mr. West married the daughter and heiress of sir Tho-
mas Stephens, timber-merchant in Southwark, who brought

1 English Poets.—Nichols's Bowyer.—Doddridge's Letters.
him a valuable estate in Rotherhithe; and by her he had a son, James, who was auditor of the land-tax for the counties of Lincoln, Nottingham, Chester, and Derby, and sometime member of parliament for Boroughbridge in Yorkshire; and two daughters, one of whom, Sarah, married the late lord Archer, and died his widow a few years ago. The other is still living in London. Mr. West's curious collection of MSS. were sold to the late marquis of Lansdowne, and were lately purchased by parliament, with the rest of his lordship's collection, for the British Museum. Among them is much of his correspondence with the antiquaries of his time; and in the first volume of the "Restituta," some curious extracts are given of letters to and from Hearne. His valuable library of printed books, including many with copious MS notes by bishop Kennet, was sold by auction, from an excellently digested catalogue by Sam. Paterson, in 1773; and the same year were disposed of, his prints, drawings, coins, pictures, &c. Mr. West's catalogue is still in demand as one of the richest in literary curiosities.¹

WEST (RICHARD), lord-chancellor of Ireland, a lawyer of whom we have very little information, studied his profession in one of the Temples. He married Elizabeth, one of the two daughters of bishop Burnet. He was appointed king's counsel the 24th of October, 1717; and in 1725, advanced to the office of lord-chancellor of Ireland. This high post he did not long enjoy, but died the 3d of December, 1726, in circumstances not adequate to the dignity which he had possessed. He left one son, a very promising young gentleman, who is sufficiently known to the public by his friendship with Mr. Walpole, afterwards lord Orford, in whose works is his correspondence, and with the celebrated poet Gray.—Our author, the chancellor, wrote, "A Discourse concerning Treasons and Bills of Attainder," 1714. He also compiled, chiefly from the Petty MSS. in the Inner-Temple library, entitled "De Creatione Nobilium," 2 vols. fol. a work called "An Inquiry into the Manner of creating Peers," 1719. He wrote some papers in the "Freethinker," a periodical essay; and Whincop says, he was supposed to have written, "Hecuba," a tragedy, 1726, 4to.

Of his son, we are informed that he was educated at

¹ Nichols's Bowyer.—Restituta, vol. i.—Granger's Letters, p. 35—36.
Eton, and went thence to Oxford about the same time that Gray removed to Cambridge. Each of them carried with him the reputation of an excellent classical scholar; and Mr. Mason was told, what he seems unwilling to allow, that Mr. West's genius was reckoned the more brilliant of the two. In April 1738, Mr. West left Christchurch for the Inner Temple; but, according to his own account, in a letter to Walpole, he had no great relish for the study of the law, and had some thoughts of exchanging that profession for the army. When Gray returned from his travels in 1741, he found his friend West oppressed by sickness, and a load of family misfortunes, which had already too far affected a body originally weak and delicate. West died June 1, 1742, in the twenty-sixth year of his age. What remains to give an idea of his talents, may be found in Lord Orford's Works, and Mason's Life of Gray.¹

WEST (THOMAS), the ingenious author of "The History of Furness," published in 1774, 4to, and the "Guide to the Lakes," is supposed to have had the chief part of his education in the Roman catholic religion on the continent, where he afterwards presided as a professor in some of the branches of natural philosophy. He belonged to the society of the Jesuits at the time of their suppression, and afterwards officiated as a secular priest. He had seen many parts of Europe, and considered what was extraordinary in them with a curious eye. Having, in the latter part of his life, much leisure-time, he frequently accompanied genteel parties on the tour of the lakes; and after he had formed the design of drawing up his guide, which is said to have been suggested to him by Dr. Brownrigg (See Brownrigg), besides consulting the most esteemed authors on the subject (as Messrs. Gray, Young, Pennant, &c.) he took several journeys on purpose to examine the lakes, and to collect such information concerning them from the neighbouring gentlemen, as he thought necessary to complete the work, and make it truly deserving the title. He resided at Ulverston, where he was respected as a worthy and ingenious man; and died July 10, 1779, at the ancient seat of the Stricklands, at Sizergh, in Westmorland, in the sixty-third year of his age; and, according to his own request, was interred in the vault of the Stricklands, in Kendal church. Among Cole's MSS. in the British Mu-

seum is a letter from him to col. Townley, giving an account of some bodies found buried at Gogmagog hills, near Cambridge. In the "Archæologia, vol. V. is by him "An account of Antiquities discovered at Lancaster." 1

WESTFIELD (THOMAS), a native of Ely, was educated in Jesus-college, in Cambridge, where he was scholar and fellow some time; but, appearing in public, was, first, assistant to Dr. Nicolas Felton, at St. Mary-le-bow, London, and then presented to this church; and soon after to St. Bartholomew's, London; made archdeacon of St. Alban's; and at length advanced to the see of Bristol, as one of those persons whom his majesty found best qualified for so great a place, for soundness of judgment and unblameableness of conversation, for which he had before preferred Dr. Prideaux to the see of Worcester, Dr. Winnill to Lincoln, Dr. Brownrig to Exeter, and Dr. King to London. He was offered the same see in 1616, as a maintenance, but he then refused it; but, having now gotten some wealth, he accepted it, that he might adorn it with hospitality out of his own estate. He was much reverenced and respected by the earl of Holland, and other noblemen, before the troubles came on; but was as much contemned, when the bishops grew out of favour; being disturbed in his devotion, wronged of his dues, and looked upon now as a formalist, though he was esteemed not long before one of the most devout and powerful preachers in the kingdom; but this we may suppose not to be done by the parliament's authority; because we find an order of theirs, dated May 13, 1643, commanding his tenants, as bishop of Bristol, to pay him the rents, and suffer him to pass safely with his family to Bristol, being himself of great age, and a person of great learning and merit. He was afterwards ejected, and died June 25, 1644. He preached the first Latin sermon at the erection of Sion-college; and, though he printed nothing in his life-time, yet two little volumes of his sermons were published after his death, entitled, "England's Face with Israel's Glass;" containing eight sermons upon Psalm cxi. 19, 20, &c. and "The white robe or Surplice vindicated, in several Sermons;" the first printed in 1646, the other in 1660. He was buried in Bristol cathedral near Dr. Paul Bush, the first bishop, and has a stone with an epitaph over him. 2

2 Lloyd's Memoirs, fol.—Walker's Sufferings.—Cole's MS Athenæ.—Lysons' Enquiries.
WESTON (ELIZABETH JANE), a learned lady of the sixteenth century, was born about the beginning of the reign of Elizabeth, and is supposed by Dr. Fuller to have been a branch of the ancient family of the Westons, of Sutton, in Surrey. She appears to have left England at an early age, and to have settled at Prague, in Bohemia, where she married one John Leon, who is said to have resided there in the emperor’s service. She was skilled in the languages, particularly in the Latin, in which she wrote with elegance and correctness. She was greatly esteemed by learned foreigners. She is commended by Scaliger, and complimented by Nicholas May in a Latin epigram. She is placed by Mr. Evelyn, in his “Numismata,” among learned women; and by Philips among female poets. She is ranked by Farnaby with sir Thomas More, and the best Latin poets of the sixteenth century. She translated several of the fables of Aesop into Latin verse. She also wrote a Latin poem in praise of typography, with many poems and epistles, on different subjects, in the same language, which were collected and published. She was living in 1605, as appears from an epistle written by her, and dated Prague, in that year. The only work we can point out of hers, as published, is, “Parthenico Elizabethæ Joannae Westoniæ, virginis nobilissimæ, poetræ florentissimæ, linguarum plurimarum peritissimæ, libri tres, opera et studio G. Mart. à Baldhoven, Sil. collectus, et nunc denuo amicis desiderantibus communicatus,” Prægæ, typis Pauli Sissii, 12mo, without date, but probably about 1606.  

WESTON (STEPHEN), bishop of Exeter, was born at Farnborough, in Berkshire, in 1665, and educated at Eton, where he was admitted into King’s college, Cambridge, in 1682. There he took his degrees of B. A. in 1686, and of M. A. in 1690, and was elected a fellow both of his college, and of Eton. He was for some time an assistant, and then under-master of Eton school. He was afterwards vicar of Maple-Durham, in Oxfordshire, and collated to a stall in Ely in 1715. He was also archdeacon of Cornwall. Having been at school and college with sir Robert Walpole, and, as some say, his tutor at one or other, he was supposed to have owed his farther preferment to that minister, and his conduct did honour to his patronage. He was consecrated bishop of Exeter, Dec. 28, 1724, and dying Jan.

1 Ballard’s British Ladies.—Fuller’s Worthies.
16, 1741-2, aged seventy-seven, was buried in his own cathedral. Bishop Sherlock published, in 1749, 2 volumes of his sermons, several of which the author had himself prepared for the press. "The style of these discourses," says the editor, "is strong and expressive; but the best Greek and Roman writers were so familiar to the author, that it leads him frequently into their manner of construction and expression, which will require, sometimes, the attention of the English reader."

The son of bishop Weston, styled from his being a privy counsellor, the Right Hon. Edward Weston, was born and educated at Eton, and afterwards studied and took his degrees at King's college, Cambridge. His destination was to public life, at the commencement of which he became secretary to lord Townshend at Hanover during the king's residence there in 1729, and continued several years in the office of lord Harrington, as his secretary. He was also transmitter of the state papers, and one of the clerks of the signet. In 1741 he was appointed gazetteer; and in 1746, when he was secretary to lord Harrington, lord lieutenant of Ireland, he became a privy-counsellor of that kingdom. Our authorities do not give the date of his death, but it happened in the early part of the present reign. In 1753 he published a pamphlet on the memorable Jew bill; in 1755, "The Country Gentleman's advice to his Son;" and in 1756, "A Letter to the right rev. the lord bishop of London," on the earthquake at Lisbon, and the character of the times. He published also "Family Discourses, by a country gentleman," re-published in 1776 by his son, Charles, under the title of "Family Discourses, by the late right hon. Edward Weston," a name, we are properly told, "very eminently distinguished for abilities and virtue, and most highly honoured throughout the whole course of life, by the friendship and esteem of the best and greatest men of his time." He left two sons, Charles, a clergyman, who died in Oct. 1801, and the rev. Stephen Weston, now living, well known as one of the most profound scholars, and what seldom can be said of men of that character, one of the first wits of the age.¹

WETENHALL (Edward), a learned and pious prelate, was born at Lichfield, Oct. 7, 1636. He was educated at Westminster school under the celebrated Dr. Busby, and

¹ Nicholas's Bowyer.—Harwood's Alumni Etonenses.
was admitted a king's scholar in 1651, and went to Trinity college, Cambridge, on being elected a scholar on the foundation. In 1660 he removed from Cambridge to Oxford, and was made chaplain of Lincoln college, and afterwards became minister of Longcomb, in Oxfordshire, and then canon residentiary of Exeter, to which he was collated June 11, 1667, being then only master of arts. While here he was appointed master of a public school.

In 1672 he was invited into Ireland by Michael Boyle, then archbishop of Dublin, took his degree of D. D. in Dublin university, became master of a great school, curate of St. Werburgh's parish, and afterwards chanter of Christ Church. In 1678 he was promoted to the bishopric of Cork and Ross, and in April 1699 was translated to the see of Kilmore and Ardagh. While bishop of Cork and Ross he suffered much by the tyranny of the Irish, from 1688 until the settlement under king William. He repaired at his own expence the ruinous episcopal houses both of Cork and Kilmore, and rebuilt the cathedral church of Ardagh, which was quite demolished. He died in London, Nov. 12, 1713, and was buried in Westminster-abbey, where is an inscription to his memory.

Bishop Wetenhall appears to have been a zealous, but not a bigotted supporter of the church. He says in his will that "he dies a protestant, of the church of England and Ireland, which he judges to be the purest church in the world, and to come nearest to the apostolical institution; although he declares his belief that there are divers points which might be altered for the better, both in her articles, liturgy, and discipline; but especially in the conditions of clerical communion." Besides various single sermons on important topics suited to the state of the times in which he lived, he wrote, 1. "A method and order for Private Devotion," Lond. 1666, 12mo. 2. "The Catechism of the Church of England, with marginal notes," ibid. 1678, 8vo. 3. "Of Gifts and Offices in the public worship of God," ibid. and Dublin, 1678, 8vo. 4. "The Protestant Peacemaker," ibid. 1682, 4to, with a postscript, and notes on Mr. Baxter's, and some other late writings for peace. Baxter answered what related to himself in this postscript. 5. "A judgment of the Comet, which became first generally visible at Dublin, Dec. 13, 1680," ibid. 1682, 8vo. 6. "Hexapla Jacobæa; a specimen of loyalty towards his present majesty James II. in six pieces," Dublin, 1686,
8vo. 7. "An earnest and compassionate suit for forbearance to the learned Writers of some Controversies at present," Lond. 1691, 4to. This tract was occasioned by Stillingfleet's publishing his vindication of the doctrine of the Trinity. Stillingfleet having afterwards published his "Apology for writing against the Socinians," our author animadverted upon it in, 8. "The Anti-apology of the melancholy stander-by, in answer to the dean of St. Paul's Apology for writing against the Socinians," Lond. 1693, 4to. 9. "A brief and modest reply to Mr. Penn's tedious, scurrilous, and unchristian defence against the bishop of Cork," Dublin, 1699, 4to. He published also a Greek and a Latin grammar, the latter often reprinted; and a translation of the tenth satire of Juvenal, in Pindaric verse, "by a person sometime fellow of Trinity college, Dublin," but his name is signed to the dedication.¹

WETSTEIN (JOHN JAMES), a very learned divine of Germany, was descended from an ancient and distinguished family, and born at Basil in 1693. He was trained with great care, and had early made such a progress in the Greek and Latin tongues as to be thought fit for higher pursuits. At fourteen he applied himself to divinity under his uncle John Rodolph Wetstein, a professor at Basil, and learned Hebrew and the Oriental languages from Buxtorf. At sixteen, he took the degree of doctor in philosophy, and four years after was admitted into the ministry; on which occasion he publicly defended a thesis, "De variis Novi Testamenti Lectionibus," in which he demonstrated that the vast variety of readings in the New Testament are no argument against the genuineness and authenticity of the text. These various readings he had for some time made the object of his attention; and, while he was studying the ancient Greek authors, as well sacred as profane, kept this point constantly in view. He was also very desirous of examining all the manuscripts he could come at; and his curiosity in this particular was the chief motive of his travelling to foreign countries. In 1714 he went to Geneva, and, after some stay there, to Paris; thence to England; in which last place he had many conferences with Dr. Bentley relating to the prime object of his journey. Passing through Holland, he arrived at Basil in July 1717, and applied himself to the business of the ministry for several

¹ Harris's edition of Ware's Ireland.
years. Still he went on with his critical disquisitions and
animadversions upon the various readings of the New Tes-
tament; and kept a constant correspondence with Dr.
Bentley, who was at the same time busy in preparing an
edition of it, yet did not propose to make use of any ma-
nuscripts less than a thousand years old, which are not
easy to be met with.

In 1730 Wetstein published, in 4to, "Prolegomena ad
Novi Testamenti Graeci editionem accuratissimam et vetus-
tissimis Codd. MSS. denuo procurandam." Before the
publication of these "Prolegomena," some divines, from
a dread of having the present text unsettled, had procured
a decree from the senate of Basil, that Mr. Wetstein's
"undertaking was both trifling and unnecessary, and also
dangerous;" they added too, but it does not appear upon
what foundation, that his "New Testament savoured of
Socinianism." They now proceeded farther, and, by va-
rious means procured his being prohibited from officiating
as a minister. Upon this, he went into Holland, being
invited by the booksellers Wetsteins, who were his rela-
tions; and had not been long at Amsterdam before the re-
monstrants, or Arminians, named him to succeed Le Clerc,
now superannuated and incapable, in the professorship of
philosophy and history. But though they were perfectly
satisfied of his innocence, yet they thought it necessary
that he should clear himself in form before they admitted
him; and for this purpose he went to Basel, made a pub-
lic apology, got the decree against him reversed, and re-
turned to Amsterdam in May 1733. Here he went ardently
on with his edition of the New Testament, sparing nothing
to bring it to perfection, neither labour, nor expense, nor
even journeys; for he came over a second time to England
in 1746, when Mr. Gloster Ridley accommodated him with
his manuscript of the Syriac version of the New Testa-
ment. At last he published it; the first volume in 1751,
the second in 1752, folio. The text he left entirely as he
found it; the various readings, of which he had collected
more than any one before him, or all of them together,
he placed under the text. Under these various readings
he subjoined a critical commentary, containing observa-
tions which he had collected from an infinite number of
Hebrew, Greek, and Latin, writers. At the end of his
New Testament he published two epistles of Clemens Ro-
manus, with a Latin version and préface, in which he en-
deavours to establish their genuineness. These epistles were never published before, nor even known to the learned, but were discovered by him in a Syriac manuscript of the New Testament.

This work established his reputation over all Europe; and he received marks of honour and distinction from several illustrious bodies of men. He was elected into the royal academy of Prussia in June 1752; into the English society for propagating the gospel in foreign parts, in Feb. 1752-3, and into the royal society of London in April following. He died at Amsterdam, of a mortification, March 24, 1754. Besides his edition of the New Testament, he published some things of a small kind; among the rest, a funeral oration upon Mr. Le Clerc. He is represented not only as having been an universal scholar, and of consummate skill in all languages, but as a man abounding in good and amiable qualities.

John Rodolph Wetstein, mentioned above as one of the tutors to John James Wetstein, was born September 1, 1647, at Basil, and was grandson of John Rodolphus Wetstein, burgomaster of that city, a man of great merit, who rendered important services to his country at the peace of Munster, in the Imperial court, and in his native place. John Rodolphus, the subject of this article, succeeded his father as professor of Greek, and afterwards of divinity, and died at Basil April 21, 1711, leaving two sons, one of whom, Rodolphus, was professor of divinity at Basil, and the other, John Henry, a bookseller at Amsterdam. He had published, in 1673, with notes, Origen’s “Dialogue against the Marcionites,” with the “Exhortation to Martyrdom,” and the letter to Africanus concerning the “History of Susanna,” which he first took from the Greek MSS. We have several other valuable discourses or dissertations of his. Henry Wetstein, one of his brothers, also well acquainted with Greek and Latin, settled in Holland, where he followed the business of a bookseller, became a celebrated printer, and died April 4, 1726. His descendants long remained in Holland.¹

Whalley (Peter), an English divine and critic, the son of Richard Whalley, of an ancient Northamptonshire family, was born at Rugby, in the county of War-

¹ Chaucer, and references by him, who has given the fullest account yet published of Wetstein.—Saxii Onomast.
wick, Sept. 2, 1722. He was admitted at Merchant-Taylor’s-school, London, Jan. 10, 1731, whence, in June 1740, he was elected scholar of St. John’s-college, Oxford, and, in 1743, was admitted Fellow. On quitting the university, he became vicar of St. Sepulchre’s, Northamptonshire. It was here that he probably laid the foundation of that topographical knowledge which, in 1755, induced a committee of gentlemen of that county to elect him as the proper person to prepare for the press Bridges’s and other MSS. for a History of Northamptonshire.

In 1766, he applied to the corporation of London to succeed Dr. Birch in the rectory of St. Margaret Pattens; and in his address to them said, “I have neither curacy nor lectureship, but a small country vicarage, whose clear annual income is under seventy pounds; and which, if I merit your indulgence, will be necessarily void.” He obtained this rectory, to which was afterwards added the vicarage of Horley in Surrey, by the governors of Christ’s-hospital. In January 1768 he took the degree of bachelor of laws, and in October following was chosen master of the grammar-school of Christ’s-hospital, which he resigned in 1776; but afterwards accepted that of Saint Olave’s, Southwark, and acted as a justice of peace there. It was chiefly at Horley that he employed himself on the History of Northamptonshire; but an unfortunate derangement in his affairs, and the inattention of the gentlemen of the county, delayed the completion of the publication from 1779, when it was announced to appear, till 1791, in which year, June 12, he died at Ostend, in the sixty-ninth year of his age. Before he went abroad, he received subscriptions, at a guinea each, for a quarto History of the several Royal Hospitals of London. His previous publications were, 1. "An Essay on the method of writing History," London, 1746. 2. "An Inquiry into the learning of Shakspeare, with remarks on several passages of his plays," 1748, 8vo. 3. "A Vindication of the Evidences and Authenticity of the Gospels, from the objections of the late lord Bolingbroke, in his letters on the study of history," 1753, 8vo. 4. "An edition of the Works of Ben. Jonson, with notes," 1756, 7 vols. 8vo. This was long esteemed the best, probably because the most commodious edition; but will now be superseded by that of Mr. Gifford. Mr. Whalley published also a few occasional sermons. ¹

¹ Gent. Mag. vol. LXI.—Nichols’s Bowyer.
WHARTON (Thomas, Marquis of Wharton), was eldest son of Philip lord Wharton, who distinguished himself on the side of the parliament during the civil wars, by his second wife, Jane, daughter and heiress of Arthur Goodwyn, of Upper Winchendon, in Buckinghamshire, esq. He was born about 1640, and sat in several parliaments during the reigns of Charles II. and James II. in which he appeared in opposition to the court. In 1688, he is supposed to have drawn up the first sketch of the invitation of the prince of Orange to come to England, which, being approved and subscribed by several peers and commoners, was carried over to Holland by the earl, afterwards duke, of Shrewsbury: and joined that prince at Exeter soon after his landing at Torbay. On the advancement of William and Mary to the throne, Mr. Wharton was made controller of the household, and sworn of the privy-council Feb. 20, 1689. On the death of his father, he succeeded to the title of lord Wharton, and in April 1697 was made chief justice in Eyre on this side of the Trent, and lord-lieutenant of Oxfordshire. In the beginning of 1701, upon the debate in the House of Peers about the address relative to the partition-treaty, his lordship moved an addition to it, to this purpose, that as the French king had broke that treaty, they should advise his majesty to treat no more with him, or rely on his word without further security. And this, though much opposed by all who were against engaging in a new war, was agreed to by the majority of the House.

On the accession of queen Anne, his lordship was removed from his employments, and in December 1702 he was one of the managers for the lords in the conference with the House of Commons relating to the bill against occasional conformity, which he opposed on all occasions with great vigour and address. In April 1705 he attended the queen at Cambridge, when her majesty visited that university, and was admitted, among other persons of rank, to the honorary degree of doctor of laws. In the latter end of that year, his lordship opened the debate in the House of Lords for a regency, in case of the queen's demise, in a manner which was very much admired. He had not been present at the former debate relating to the invitation of the princess Sophia to come over and live in England; but, he said, he was much delighted with what he heard concerning it; since he had ever looked upon
the securing a Protestant succession to the crown, as that which secured the nation's happiness. His proposition for the regency contained these particulars, that the regents should be empowered to act in the name of the successor, till he should send over orders: that, besides those whom the parliament should name, the next successor should send over a nomination, sealed up, and to be opened when that accident should happen, of persons who should act in the same capacity with the persons named by parliament. This motion being supported by all the Whig-lords, a bill was ordered to be brought into the House upon it:

In 1706, he was appointed one of the commissioners for the union with Scotland; which being concluded, he was one of the most zealous advocates for passing the bill enacting it; and in December the same year, he was created earl of Wharton in the county of Westmorland. Upon the meeting of the parliament in Oct. 1707, the earl supported the petition of the merchants against the conduct of the admiralty, which produced an address to the queen on that subject. In the latter end of 1708, his lordship was appointed lord lieutenant of Ireland, where he arrived April 2, 1709, and opened a session of parliament there, with a speech reminding them of the inequality with respect to numbers, between the protestants and papists of that kingdom, and of the necessity of considering, whether any new bills were wanting to enforce or explain those good laws already in being, for preventing the growth of popery; and of inculcating and preserving a good understanding amongst all protestants there. He shewed likewise his tenderness for the dissenters, in the speech which he made to both Houses at the close of the session Aug. 30, in which he told them, that he did not question, but that they understood too well the true interest of the protestant religion in that kingdom, not to endeavour to make all such protestants as easy as they could, who were willing to contribute what they could to defend the whole against the common enemy; and that it was not the law then past to "prevent the growth of popery," nor any other law that the wit of man could frame, which would secure them from popery, while they continued divided among themselves; it being demonstrable, that, unless there be a firm friendship and confidence amongst the protestants of Ireland, it was impossible for them either to be happy, or to be safe. And
he concluded with declaring to them the queen’s fixed resolution, that as her majesty would always maintain and support the church, as by law established, so it was her royal will and intention, that dissenters should not be persecuted or molested in the exercise of their religion. His lordship’s conduct was such, as lord lieutenant of Ireland, that the Irish House of Peers, in their address to the queen, returned their thanks to her majesty for sending a person of “so great wisdom and experience” to be their chief governor. His lordship returned thither on May 7, 1710, but in Oct. following, delivered up his commission of lord lieutenant, which was given to the duke of Ormond.

Soon after this event, Wharton was severely attacked in “The Examiner,” and other political papers, on account of his administration of that kingdom; and by no writer with more asperity than Swift *, who endeavoured to expose him under the character of Verres, although he had, not long before, solicited in very abject terms to be admitted his lordship’s chaplain. Swift’s character of him in vol. V. of his Works, is perhaps the bitterest satire ever written on any man, but it may be observed that it relates in some measure to his morals, and those have been generally represented as very bad. On the other hand, the author of the Spectator, who dedicated the fifth volume of that work to him, affords a very favourable idea of his conduct in public life. He (probably Addison) observes that it was his lordship’s particular distinction, that he was master of the whole compass of business, and had signalized himself in the different scenes of it; that some are admired for the dignity, others for the popularity of their behaviour; some for their clearness of judgment, others for their happiness of expression; some for laying of schemes, and others for putting them in execution; but that it was his lordship only, who enjoyed these several talents united, and that too in as great perfection, as others possessed them singly; that his lordship’s enemies acknowledged this great extent

* The following curious account is given by Dr. Warton in a note on Pope’s Works, from the authority of Dr. Salter, the learned master of the Charter-house. Lord Somers recommended Swift at his own very earnest request to lord Wharton, but without success; and the answer Wharton is said to have given, which was never forgotten or forgiven by Swift, laid the foundation of that peculiar rancour with which he always mentions lord Wharton. The answer was to this purpose, “Oh, my lord, we must not prefer or countenance those fellows: we have not character enough ourselves.”
in his character, at the same time that they used their utmost industry and invention to derogate from it; but that it was for his honour, that those who were then his enemies, were always so; and that he had acted in so much consistency with himself, and promoted the interests of his country in so uniform a manner, that even those who would misrepresent his generous designs for the public good, could not but approve the steadiness and intrepidity with which he pursued them. The annotator on this character quotes an eminent historian as saying that Lord Wharton "had as many friends as the constitution, and that only its enemies were his; that he made no merit of his zeal for his country; and that he expended above 80,000l. for its service," &c.

The earl continued in a vigorous opposition to the measures of the court during the last four years of queen Anne's reign, and particularly against the schism bill; and in June 1713, moved the address in the House of Lords, that her majesty should use her most pressing instances with the duke of Lorrain, and with all the princes and states in amity and correspondence with her majesty, that they would not receive the Pretender, or suffer him to continue within their dominions. In Sept. 1714, soon after the arrival of king George I. in England, his lordship was made lord privy seal, and in the beginning of January following, was created marquis of Wharton and Malmesbury in England, and earl of Rathfarnham and marquis of Chesterlough, in Ireland. But he did not long enjoy these distinctions, as he died at his house in Dover-street, April 12, 1715, in the seventy-sixth year of his age.

Dr. Percy attributes to the marquis, the famous Irish ballad of "Lilliburlero," which is said to have had a more powerful effect than the Philippics of Demosthenes or Cicero, and contributed not a little towards the revolution in 1688. He is also said to have been the author of a pretended letter of Machiavel to Zenobius Buondelmontius, in vindication of himself and his writings, printed at the end of the English translation of Machiavel's works, 1680, fol.

The marquis of Wharton was twice married, and both his wives had literary pretensions. The first was Anne, daughter and coheiress of sir Henry Lee, of Ditchly in Oxfordshire, by whom his lordship had no issue. She wrote some poetical essays of considerable merit, and was a pleasing letter-writer. His second lady was Lucy, daugh-
ter of lord Lisburne, by whom he had his celebrated son, the subject of our next article, and two daughters. This marchioness wrote some verses, inserted in Mr. Nichols's collection. Swift, in his scandalous character of the marquis, has not hesitated to blacken the character of this lady in a most infamous manner, if unfounded.  

WHARTON (PHILIP, duke of), son to the preceding, was born about 1699. He was educated at home; and, as what was calculated to distinguish him most, his father's prime object was to form him a complete orator. The first prelude to his innumerable misfortunes may justly be reckoned his falling in love with, and privately marrying at the Fleet, when he was scarcely sixteen years old, a young lady, the daughter of major-general Holmes; a match by no means suited to his birth and fortune, and far less to the ambitious views his father had entertained for him. However, the amiable lady deserved infinitely more happiness than she met with by an alliance with his family; and the young lord was not so unhappy through any misconduct of hers as by the death of his father, which this precipitate marriage is thought to have occasioned about a year after. The duke, being so early free from paternal restraints, and possessed of a fortune of 16,000l. a year, plunged into those numberless excesses which became at last fatal to him; and proved, as Pope expresses it, 

"A tyrant to the wife his heart approves,  
A rebel to the very king he loves."

In 1716 he indulged his desire of travelling and finishing his education abroad; and, as he was designed to be brought up in the strictest Whig principles, Geneva was judged a proper place for his residence. He took the route of Holland, and visited several courts of Germany, that of Hanover in particular. Being arrived at Geneva, he conceived so great a disgust to the austere and dogmatical precepts of his governor, that he soon decamped, and set out for Lyons, where he arrived in Oct. 1716. His lordship somewhere or other had picked up a bear's cub, of which he was very fond, and carried it about with him. But, when he determined to abandon his tutor, he left the cub behind him, with the following address to him: "Being no longer able to bear with your ill usage, I think proper to be gone.

1 Birch's Lives.—Burnet's Own Times.—Park's Edition of Royal and Noble Authors.—Nichols's Poems.—Swift's Works by Nichols; See Index.
from you; however, that you may not want company, I have left you the bear, as the most suitable companion in the world that could be picked out for you.”

When the marquis was at Lyons, he took a very strange step, little expected from him. He wrote a letter to the chevalier de St. George, then residing at Avignon, to whom he presented a very fine stone-horse. Upon receiving this present, the chevalier sent a man of quality to the marquis, who carried him privately to his court, where he was received with the greatest marks of esteem, and had the title of duke of Northumberland conferred upon him. He remained there, however, but one day; and then returned post to Lyons, whence he set out for Paris. He likewise made a visit to the queen-dowager of England, consort to James II. then residing at St. Germains, to whom he paid his court, pursuing the same rash measures as at Avignon. It was reported that he told the queen he was resolved to atone by his own services for the faults of his family, and would exert all his endeavours to subvert the Hanover succession, and promote the interest of the exiled prince; but as he complained that being under age, and kept out of his estate, he wanted money to carry on the design, the dowager-queen, though poor, pawned her jewels to raise him 2000l. We shall afterwards find that the chevalier accommodated him with the same sum long after the dowager’s death.

During his stay at Paris, his winning address and astonishing parts gained him the esteem and admiration of all the British subjects of both parties who happened to be there. The earl of Stair, then the English ambassador there, notwithstanding all the reports to the marquis’s disadvantage, thought proper to shew some respect to the representative of so great a family. His excellency never failed to lay hold of every opportunity to give some admonitions, which were not always agreeable to the vivacity of his temper, and sometimes provoked him to great indiscretions. Once in particular, the ambassador, extolling the merit and noble behaviour of the marquis’s father, added, that he hoped he would follow so illustrious an example of fidelity to his prince and love to his country: on which the marquis immediately answered, that “he thanked his excellency for his good advice, and, as his excellency had also a worthy and deserving father, he hoped he would likewise copy so bright an original, and tread in his steps.”
This was a severe sarcasm, as the ambassador’s father had betrayed his master in a manner that was not very creditable. Before he left France, an English gentleman expositing with him for swerving so much from the principles of his father and whole family, his lordship answered, that “he had pawned his principles to Gordon, the Pretender’s banker, for a considerable sum, and, till he could repay him, he must be a Jacobite; but, when that was done, he would again return to the Whigs.”

In Dec. 1716, the marquis arrived in England, where he did not remain long till he set out for Ireland; in which kingdom, on account of his extraordinary qualities, he had the honour of being admitted, though under age, to take his seat in the House of Peers as earl of Rathfarnham and marquis Catherlough. He made use of this indulgence to take possession of his estate, and receive his rents, asking his tenants “if they durst doubt of his being of age, after the parliament had allowed him to be so?” In the Irish parliament he espoused a very different interest from that which he had so lately embraced. He distinguished himself, in this situation, as a violent partizan for the ministry; and acted in all other respects, as well in his private as public capacity, with the warmest zeal for government*. In consequence of this zeal, shewn at a time when they stood much in need of men of abilities, and so little was expected from him, the king created him duke of Wharton; and, as soon as he came of age, he was introduced into the House of Lords in England, with the like blaze of reputation. Yet a little before the death of lord Stanhope, his grace again changed sides, opposed the court, and endeavoured to defeat the schemes of the ministry. He was one of the most forward and vigorous in the defence of the bishop of Rochester, and in opposing the bill for inflicting pains and penalties on that prelate; and, as if this opposition was not sufficient, he published, twice a week, a paper called “The True Briton,” several thousands of which were dispersed weekly.

* It was probably while the duke was in Ireland that he became acquainted with Swift, who had a high opinion of his great abilities, and was no less esteemed by the duke. It is said that one day dining together, when the duke had recounted several extravagances he had run through, Swift said, “You have had your frolics, my lord, let me recommend one more to you: take a frolic to be virtuous; take my word for it, that one will do you more honour than all the other frolics of your whole life.” Delany’s Observations on Lord Orrery’s Remarks.
In the mean time his boundless profusion had so bur-thened his estate, that a decree of chancery vested it in the hands of trustees for the payment of his debts, allowing a provision of 1200l. per annum for his subsistence. This not being sufficient to support his title with dignity at home, he resolved to go abroad till his estate should be clear. But in this he only meant, as it should seem, to deceive by an appearance; for he went to Vienna, to execute a private commission, not in favour of the English ministry; nor did he ever shine to greater advantage as to his personal character than at the Imperial court. From Vienna he made a tour to Spain, where his arrival alarmed the English minister so much, that two expresses were sent from Madrid to London, upon an apprehension that his grace was received there in the character of an ambassador; upon which the duke received a summons under the privy seal to return home. His behaviour on this occasion was a sufficient indication that he never designed to return to England whilst affairs remained in the same state. This he had often declared, from his going abroad the second time; which, no doubt, was the occasion of his treating that solemn order with so much indignity, and endeavouring to inflame the Spanish court, not only against the person who delivered the summons, but also against the court of Great Britain itself, for exercising an act of power, as he was pleased to call it, within the jurisdiction of his Catholic majesty. After this he acted openly in the service of the Pretender, and appeared at his court, where he was received with the greatest marks of favour.

While thus employed abroad, his duchess, who had been neglected by him, died in England, April 14, 1726, and left no issue behind her. Soon after this, he fell violently in love with madam Obyrne, then one of the maids of honour to the queen of Spain. She was daughter of an Irish colonel in that service, who being dead, her mother lived upon a pension the king allowed her; so that this lady's fortune consisted chiefly in her personal accomplishments. Many arguments were used, by their friends on both sides, to dissuade them from the marriage. The queen of Spain, when the duke asked her consent, represented to him, in the most lively terms, that the consequence of the match would be misery to them both; and absolutely refused her consent. Having now no hopes of obtaining her, he fell into a deep melancholy, which
brought on a lingering fever. This circumstance reached her majesty's ear: she was moved with his distress, and sent him word to endeavour the recovery of his health; and, as soon as he was able to appear abroad, she would speak to him in a more favourable manner than at their last interview. The duke, upon receiving this news, imagined it the best way to take advantage of the kind disposition her majesty was then in; and summoning to his assistance his little remaining strength, threw himself at her majesty's feet, and begged of her either to give him M. Obyrne, or order him not to live. The queen consented, but told him he would soon repent it. After the solemnization of his marriage, he passed some time at Rome; where he accepted of a blue ribband, affected to appear with the title of duke of Northumberland, and for a while enjoyed the confidence of the exiled prince. But, as he could not always keep himself within the bounds of Italian gravity, and having no employment to amuse his active temper, he soon ran into his usual excesses; which giving offence, it was thought proper for him to remove from that city for the present, lest he should at last fall into actual disgrace.

Accordingly, he quitted Rome, and went by sea to Barcelona; and then resolved upon a new scene of life, which few expected he would ever have engaged in. He wrote a letter to the king of Spain, acquainting him, that he would assist at the siege of Gibraltar as a volunteer. The king thanked him for the honour, and accepted his service: but he soon grew weary of this, and set his heart on Rome. In consequence of this resolution, he wrote a letter to the chevalier de St. George, full of respect and submission, expressing a desire of visiting his court; but the chevalier returned for answer, that he thought it more advisable for his grace to draw near England. The duke seemed resolved to follow his advice, set out for France in company with his duchess, and, attended by two or three servants, arrived at Paris in May 1723. Here he made little stay, but proceeded to Rouen, in his way, as some imagined, for England; but he stopped, and took up his residence at Rouen, without reflecting the least on the business that brought him to France. He was so far from making any concession to the government, in order to make his peace, that he did not give himself the least trouble about his personal estate, or any other concern in England. The
duke had about 600£ in his possession when he arrived at Rouen, where more of his servants joined him from Spain. A bill of indictment was about this time preferred against him in England for high treason. The chevalier soon after sent him 2000£ for his support, of which he was no sooner in possession than he squandered it away. As a long journey did not well suit with his grace's finances, he went for Orleans; thence fell down the river Loire to Nantz, in Britany; and there he stopt some time, till he got a remittance from Paris, which was dispersed almost as soon as received. At Nantz some of his ragged servants rejoined him, and he took shipping with them for Bilboa, as if he had been carrying recruits to the Spanish regiments. From Bilboa he wrote a humorous letter to a friend at Paris, giving a whimsical account of his voyage, and his manner of passing his time. The queen of Spain took the duchess to attend her person.

In Jan. 1731, the duke declined so fast, being in his quarters at Lerida, that he had not the use of his limbs so as to move without assistance; but, as he was free from pain, did not lose all his gaiety. He continued in this ill state of health for two months, when he gained a little strength, and found benefit from a certain mineral water in the mountains of Catalonia; but he was too much exhausted to recover. He relapsed the May following at Tarragona, whither he removed with his regiment: and, going to the above-mentioned waters, he fell into one of those fainting-fits, to which he had been for some time subject, in a small village; and was utterly destitute of all the necessaries of life, till some charitable fathers of a Bernardine convent offered him what assistance their house afforded. The duke accepted their kind proposal; upon which they removed him to their convent, and administered all the relief in their power. Under this hospitable roof, after languishing a week, the duke of Wharton died May 31, 1731, without one friend or acquaintance to close his eyes. His funeral was performed in the same manner which the fathers observed to those of their own fraternity. Dying without issue, his titles became extinct. His widow survived to a very advanced age, and died in Feb. 1777, and was buried in St. Pancras church-yard.

Pope has drawn his character in these masterly lines:

"Wharton, the scorn and wonder of our days,
Whose ruling passion was the lust of praise:"
Born with whate'er could win it from the wise,
Women and fools must like him or he dies;
Tho' wond'ring senates hung on all he spoke,
The club must hail him master of the joke.
Shall parts so various aim at nothing new?
He'll shine a Tully, and a Wilmot too.
Then turns repentant, and his God adores,
With the same spirit that he drinks and whores;
Enough, if all around him but admire,
And now the punk applaud, and now the fryer.
Thus with each gift of nature and of art,
And wanting nothing but an honest heart;
Grown all to all, from no one vice exempt;
And most contemptible, to shun contempt;
His passion still, to covet gen'r'ral praise,
His life, to forfeit it a thousand ways;
A constant bounty, which no friend has made;
An angel tongue, which no man can persuade;
A fool, with more of wit than half mankind,
Too rash for thought, for action too refin'd:
A tyrant to the wife his heart approves;
A rebel to the very king he loves;
He dies, sad outcast of each church and state,
And, harder still! flagitious, yet not great.

Like Buckingham and Rochester, says lord Orford, he
"comforted all the grave and dull by throwing away the
brightest profusion of parts on witty fooleries, debauche-
ries, and scrapes, which may mix graces with a great cha-
racter, but can never compose one." It is difficult to un-
derstand a sentence composed of such incoherent materials,
but his lordship is more intelligible when he tells us that
"with attachment to no party, though with talents to go-
vern any party, this lively man exchanged the free air of
Westminster for the gloom of the Escurial; the prospect of
king George's garter for the Pretender's; and with indif-
ference to all religion, the frolic lord who had written the
ballad on the archbishop of Canterbury, died in the habit
of a capuchin." For this last particular, however, there
appears no foundation. Lord Orford proceeds to mention
that there are two volumes in 8vo, called his "Life and
Writings," but containing of the latter nothing but seventy-
four papers of the True Briton, and his celebrated speech
in the House of Lords, in defence of Atterbury. But there
are two other volumes 12mo, without date; and with the
same life as in the 2 vols. 8vo. (1731) the title of which is
"The Poetical Works of Philip late Duke of Wharton;
and others of the Wharton family, and of the duke's inti-
mate acquaintance, &c. with original letters, novels, &c."
In this farrago are some few poetical pieces which have
generally been attributed to the duke, but the greater part
are by other hands, and the whole given without any ap-
parent authority. The late Mr. Ritson had formed the
design of publishing Wharton's genuine poetry, with a
life. What he prepared is now before us, but does not
amount to much. He probably began the collection in his
latter days. Wharton appears to have been at one time a
patron of men of letters. He certainly was such to Dr.
Young, who dedicated the tragedy of the "Revenge" to
him, in a style of flattery which must excite surprise in all
who observe the date, 1722, and know that long before
that period Wharton's character was decided and notorious.
Young might perhaps blush now, and it is certain that he
lived afterwards to be completely ashamed, and to suppress
his dedication.1

WHARTON (SIR GEORGE), a loyal astrologer of the
seventeenth century, was descended from an ancient family
in Westmoreland, and born at Kirby-Kendal in that county
April 4, 1617. He passed some time at the university of
Oxford, but was more studious of mathematics and astro-
nomy than of any other academical pursuits. After this,
having some private fortune, he retired from the university,
until the breaking out of the rebellion, when he converted
his property into money, and raised a troop of horse for his
majesty, of which he became captain. After other en-
gagements, he was finally routed at Stow-on-the-Wold in
Gloucestershire, March 21, 1645, where sir Jacob Astley
was taken prisoner, and Wharton received several wounds,
the marks of which he carried to his grave. He then
joined the king at Oxford, and had an office conferred
upon him in the ordnance, but after the decline of the
royal cause, he came to London and gained a livelihood
by his writings, chiefly by that profitable article, the com-
posing of almanacks, with predictions. In some of his
productions he gave offence by his loyal hints and witti-
cisms, and was several times imprisoned, particularly in
Windsor-castle, where he found his brother conjuror Wil-
liam Lilly. Lilly showed him much kindness, which Whar-
ton repaid afterwards by saving him from prosecution as

1 Life prefixed to his Prose Works.—Biog. Brit.—Park's edition of the Royal
and Noble Authors.—Nichols's Poems.

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a republican prophet. Upon the restoration, Wharton's loyalty was rewarded by the place of treasurer and paymaster of the ordnance, and he was also created a baronet. He died Aug. 12, 1681. He wrote, besides his Almanacks, Mercuries, astronomical pieces, and chronologies of the events of his time. His works were collected and published by Gadbury in 1683, 8vo.¹

WHARTON (HENRY), an English divine, of most uncommon abilities, was born * Nov. 9, 1664, at Worstead in Norfolk; of which parish his father Edmund, who survived him, was vicar. He was educated under his father; and made such a progress in the Greek and Latin tongues, that, from his first entrance into the university, he was thought an extraordinary young man. On Feb. 17, 1679-80, he was admitted into Caius-college, Cambridge, of which his father had been fellow, under the tuition of John, afterwards sir John Ellys, one of the senior fellows. Here he prosecuted his studies with the greatest vigour, and was instructed in the mathematics by Mr. (afterwards sir) Isaac Newton, then fellow of Trinity-college and Lucasian professor, amongst a select company, to whom that great man read lectures in his own private chamber. He took a bachelor of arts degree in 1683-4, and resided in the college till 1686, was a scholar on the foundation of his great uncle Stockys, but, observing no probability of a vacancy among the fellowships, he left it, and was recommended by Dr. Barker, afterwards chaplain to archbishop Tillotson, to Dr. Cave, whom he assisted in compiling his "Historia Literaria." Of the nature of that assistance, and the manner in which he conducted himself, we shall have occasion to speak afterwards. In 1687 he was ordained deacon; and the same year proceeded master of arts by proxy; which favour was indulged him on account of being then dangerously ill of the small-pox at Islington. About this time the reputation he had acquired recommended him to the notice of Dr. Tenison, vicar of St. Martin's in the Fields, London, afterwards archbishop of Canterbury, who employed him to prepare for the press a manuscript on "The incurable Scepticism of the Church of Rome," written in

* He is said to have been born with two tongues, one of which gradually lessened until it became no way inconvenient, though both were originally of the same size; this is mentioned in the Philosophical Transactions, No. 486, for 1748.

¹ Cibber's Lives.—A. Ox. vol. II.—Cas. Lit. vol. VI.
Latin by Placette of Hamborgh. This Wharton translated into English and epitomized. Tenison also recommended him to lord Arundel of Tercice, as tutor for his son. Soon after being presented to archbishop Sancroft, his grace put into his hands, in April 1788, the manuscript of archbishop Usher's dogmatical history of the Holy Scriptures, which he published, in 4to, under the title, "J. Usserii, &c. Hist. Dogmatica controversiæ inter orthodoxos et pontificios de scripturis, &c." to which he added an "auctarium," or supplement. He also published before and about this time several treatises against popery, among which are, 1. "The Speculum Ecclesiasticum considered, in its false reasonings and quotations," Lond. 1687, 4to. The "Speculum Ecclesiasticum" was a production of Thomas Ward, whom we have noticed already. 2. "A treatise proving Scripture to be the rule of Faith, writ by Reginald Pecock, bishop of Chichester, before the reformation, about 1450," Lond. 1688, 4to. This, to which Mr. Wharton prefixed a preface on the same subject, is the only production of that learned prelate which has been published. 3. "A treatise of the Celibacy of the Clergy, wherein its rise and progress are historically considered," ibid. 1688, 4to. In this he proves that the celibacy of the clergy was not enjoined either by Christ or his apostles; that it has nothing excellent in itself; that the imposition of it is unjust, and that, in point of fact, it was never universally imposed or practised in the ancient church. 5. A translation of Drellon's "History of the Inquisition of Goa." 6. About the same time he translated some homilies of St. Macarius, the prologue and epilogue of Euronius to his "Apologetic Treatise" (formerly transcribed by him out of a manuscript of Dr. Tenison) with a treatise of "Pseudo-Dorotheus," found by Mr. Dodwell in the Bodleian library, out of Greek into Latin, and the famous Bull "in Cœnâ Domini" out of Latin into English; annexing a short preface containing some reflections upon the Bull, and animadversions on the account of the proceedings of the parliament of Paris. 7. He gave his assistance likewise to a new edition of Dr. Thomas James's "Corruption of the Scriptures, Councils, and Fathers, by the Prelates of the Church of Rome for the maintenance of Popery;" and at the request of Mr. Watts he revised the version of "Philalethe & Philirene," sitting it for the press. 8. "A brief declaration of the Lord's Supper, written by Dr. Nicholas
Ridley, bishop of London, during his imprisonment. With some other determinations and disputations concerning the same argument, by the same author.- To which is annexed an extract of several passages to the same purpose out of a book entitled 'Diallecticon,' written by Dr. John Poynet, bishop of Winton in the reign of Edward VI. and queen Mary,” 1688, 4to. 9. “The Enthusiasm of the Church of Rome demonstrated in some observations upon the Life of Ignatius Loyola,” 1688, 4to.

In this year (1688) although as yet no more than a deacon, he was honoured by Sancroft with a licence to preach through the whole province of Canterbury; a favour granted to none but him during Sancroft's continuance in that see. In Sept. following, the archbishop admitted him into the number of his chaplains, and at the same time (as his custom was) gave him a living; but, institution to it being deferred till he should be of full age, the vicarage of Minster in the Isle of Thanet fell void in the mean time, and afterwards the rectory of Chartham, to both which he was collated in 1689, being ordained priest on his own birth-day, Nov. 9, 1688.

In 1692 he published, in 8vo, “A Defence of Pluralsities,” in which the subject is handled with great ingenuity; and the same year was printed, in two volumes folio, his “Anglia Sacra, sive Collectio Historiarum, partim antiquitatis, partim recens, scriptarum, de Archiepiscopis & Episcopis Angliae, a prima Fidei Christianae susceptione ad annum MDXL.” He has been generally commended for having done great service to the ecclesiastical history of this kingdom by this work: yet bishop Burnet, in his “Reflections” on Atterbury's book of “The Rights, Powers, and Privileges, of an English Convocation,” tells us, that “he had in his hands a whole treatise, which contained only the faults of ten leaves of one of the volumes of the ‘Anglia Sacra.' They are, indeed,” adds he, “so many, and so gross, that often the faults are as many as the lines: sometimes they are two for one.” This may be perhaps asserting too much, but unquestionably the errors in transcription, from haste, or from employing improper amanuenses, are so considerable as to render it necessary to peruse it with great caution, otherwise it is a truly valuable collection. There is a copy of it in the Bodleian library; among Mr. Gough's books, with an immense addition of MS notes by bishop Kennet. In 1693, Wharton.
published, in 4to, "Bedaæ Venerabilis Opera quædam Theologica, nunc primum edita; nec non Historica antea semel edita:" and the same year, under the name of Anthony Harmer, "A Specimen of some errors and defects in the History of the Reformation of the Church of England, written by Gilbert Burnet, D. D." 8vo. In the answer to this, addressed by way of letter to Dr. Lloyd bishop of Lichfield and Coventry, Dr. Burnet observes, that "he had not seen any one thing relating to his history which had pleased him so much as this specimen. It is plain," says he, "that here is a writer, who has considered those times and that matter with much application; and that he is a master of this subject. He has the art of writing skilfully; and how much soever he may be wanting in a Christian temper, and in the decency that one who owns himself of our communion owed to the station I hold in it, yet in other respects he seems to be a very valuable man; so valuable, that I cannot, without a very sensible regret, see such parts and such industry like to be soured and spoiled with so ill a temper." And afterwards, in his "Reflections" upon Atterbury's book just mentioned, he speaks of the specimen in these words: "Some years ago, a rude attack was made upon me under the disguised name of Anthony Harmer. His true name is well enough known, as also who was his patron:—but I answered that specimen with the firmness that became me; and I charged the writer home to publish the rest of his "Reflections." He had intimated, that he gave then but the sample, and that he had great store yet in reserve. I told him upon that, I would expect to see him make that good, and bring out all he had to say; otherwise, they must pass for slander and detraction. He did not think fit to write any more upon that, though he was as much solicited to it by some as he was provoked to it by myself." In 1695 he published, in folio, "The History of the Troubles and Trials of Archbishop Laud;" the second part or volume of which was published after his death by his father, the Rev. Edmund Wharton, in 1700. This is one of the most useful collections of facts illustrative of the times in which Laud lived, that we are in possession of. He published also a new edition of Beca-telli's Life of Cardinal Pole, in Latin, with the contest between the ambassadors of England and France at the council of Constance. He published in 8vo, "Historia de Episcopis &
Decanis Assavensibus, a prima sedis utriusque fundatione ad annum MDXL." Besides these works he left several pieces behind him, about which he had taken great pains; and two volumes of his "Sermons" have been printed in 1790 since his death. Among his MSS. are several English historians not yet published, which he had transcribed and collated with the originals, and prepared for the press; viz. 1. "Benedictus Abbas de Gestiis Henrici secundi Regis Angliae, A.D. 1170." 2. "Chronicon Niccolai Tribetti (vulgo de Trebeth) Dominicani, ab ann. 1136 ad ann. 1307." 3. "Chronicon Petri Ickham, Compilatio de Gestiis Britonum & Anglorum." 4. "Stephani Birchington Monachi Cantuariensis Historia de regibus Angliae post conquestum." 5. "Liber nonus de miraculis Anglorum." In some of these are contained vast collections out of the ancient and modern records relating to church affairs. Among his manuscripts was likewise "An Account of the MSS. in Lambeth Library;" in which, besides giving a most exact catalogue of them, he had under every book transcribed all those treatises contained in them which were not yet published. Among the printed books, towards a new and more correct edition of which Wharton had considerably contributed, were the following: 1. "Historia Matt. Parkeri Archiepiscopi Cantuarii, de antiquitate Britanniae Ecclesiae," &c. enlarged with notes, collections, and additions, partly made by Parker himself, and partly by others, and several by Wharton; together with the Life of the said Archbishop, as also that of St. Austin of Canterbury, written by George Acworth. 2. "Franciscus Godwinus de Presulibus Angliae," with some notes. 3. Florentius Wigorniensis and Matthew of Westminster, both with many notes, corrections, and additions. He had likewise made notes on several of his own books already published by him; which it is probable were designed for additions to those books whenever they should receive a new impression. All these, which were purchased by archbishop Tenison, are now in the Lambeth Library.

Wharton's biographer represents him as a man of great natural endowments, a quick apprehension, solid judgment, and faithful memory. As to his person, he was of a middle stature, of a brown complexion, and of a grave and comely countenance. His constitution was vigorous and healthful; but his immoderate application and labours, together with the too violent operation of a medicine which
Weakened his stomach, so far broke it, that all the skill and art of the most experienced physicians could do nothing for him. The summer before he died he went to Bath, and found some benefit by the waters; but, falling immoderately to his studies on his return to Canterbury, he was presently reduced to extreme weakness, under which he languished for some time, and at last died at Newton in Cambridgeshire, March 5, 1694-5, in his thirty-first year. He was greatly lamented, especially by the clergy, to whom his labours and publications had been very acceptable. As a testimony of their esteem for him, they attended in great numbers at his funeral, with many of the bishops; and, among the rest, archbishop Tenison, and Lloyd bishop of Lichfield, who both visited him in his last sickness. He was interred on the South side of Westminster abbey, towards the West end, where, on the wall, is fixed up a small tablet to his memory.

Having adverted to the assistance he gave to Cave in his "Historia Literaria," we may now throw some light on that matter from an authentic document preserved among the valuable MSS. in the Lambeth Library. This is a Letter from Cave to archbishop Tenison, in Oct. 1697.

"My Lord,

"I should not presume to give your grace this trouble but that lately I met with an accident that gave me some disturbance. At Mr. Gery’s I chanced to see Mr. Wharton’s book (copy) of the Historia Literaria, wherein I found several notes blotted out, and two or three added, since I saw the book last, which was about a year before he died. The notes that he added are highly injurious to me, and afford one of the most unaccountable instances of unfair and disingenuous dealing that perhaps ever passed among men of letters. I hope therefore that your grace will not be offended if, in as few words as the thing is capable of, I set things in their true light.

"Page 282, there is this note: Ab hoc loco omnia nigro plumbo non notata ejusdem sunt, uxor (sc. H. W.) cujus illa que haec usque notata sunt; et vicissim que linea decussata notatur, juncta utriusque nostrum opera sunt conscripta. — This note, if taken in its latitude, as it is obvious to understand it, is so extravagantly untrue, that he might with equal justice challenge the entire work, as in effect he has done the greatest part. Mr. Wharton was with me but seven or eight months (and those winter months) after I had
resumed what I had long thrown aside; a time much too short for a work of that bigness, if he had claimed the whole. The four first secula I had drawn up, and still have by me under the hand of my then amanuensis some years before Mr. Wharton ever saw an university: to which I added several things afterwards, mostly extracted out of the English lives which I had published long before I ever heard of Mr. Wharton's name. Nay, there are some passages, and those pretty large, hookt by Mr. Wharton within the compass of his note, which I particularly remember I drew up several months after he left me, having then got some books which I had not before. And for all the rest (more than in the sense wherein things are acknowledged in this paper) I am as sure they were of my own doing, as I am sure of my right hand.

"The whole foundation of any pretence at all was no more than this. Mr. Wharton lived with me as an amanuensis at that time I resumed my design of the Hist. Liter. Besides his writing, as I dictated to him, I employed him to transcribe several things, particularly the titles of the fathers' works, as they stand before their several editions, adding myself what short notes I thought fit to any of them: and sometimes, though not very often, where the opinion of an author concerning an ecclesiastical writer was large, I set him down to draw it into a few lines, but still under my own direction and alteration. This, for instance, was the case of Origen's works, and of what he pleasantly calls, p. 81, Dissertationem de Origenis operibus proprio marte compositam, which was no more than thus. I sett him to collect the writings of Origen mentioned in Huetius's Origeniana adding, what I thought fitt to them, as also the heads of his Dogmata, as they stand in the several sections of Huet's book, and which accordingly, p. 82, I have acknowledged to have been extracted thence. In Cyprian I set him to take out his works as they are placed according to order of time in the Oxford edition, and to reduce the titles of the last Paris edition to them. In St. Augustine, I sent him to look over three or four volumes, (which were all could then be had) of the New Benedictine edition, and observe what alterations they had made from former editions, and they are mentioned up and down in the account of St. Augustin's works. In St. Chrysostom, I employed him to transcribe the titles of his works as they stand before the several volumes of sir H. Savil, and to re-
duce those of Fr. Ducaeus to them, which accordingly are sett down column-wise, p. 255, &c. In reading to me out of bishop Usher's *Bibliotheca Theologica*, concerning Chrysostom, (and the like concerning some others), I ordered him to copy out several passages which you have in the bishop's own words from p. 270, and so on. In Theodoret, I directed him to collect his works as they are reckoned up in Garneriur's dissertation *De Vit. et Libris Theodoriti*, which I refer to p. 319. Thus I sent him to your grace's library, St. Martin's, to collate a new edition of Zonares with the former, and he brought me an account of what was in the new; as also to the library at Lambeth, to run over three or four volumes of Lambeicius. His extracts I have still by me somewhere, but in my own words and way I made use of.

"These are the chief and most (if not all) that he did, and this he did as my amanuensis, as maintained, employed, and directed by me, and are no more than what (if I had kept no amanuensis) I could easily have had done by the hand of any friend: and shall this be thought sufficient to ground a claim to any part of an author's book? It would be a wofull case with writers, who are forced to make use of amanuenses, if the transcribing a few passages for the author's use, or the making a short abridgment of a passage or two, shall be foundation enough to set up a title for copartnership in the work. I hope after so many volumes of church antiquity, published by me long before I saw Mr. Wharton's face, the world will not have so mean an opinion of me, as to think that I needed either to be beholden to a young man of twenty-one years, and who by his own confession had never looked into the fathers till he came to me; or that I was so lazy as to sit still, and employ another to do my work; a thing as far from my temper, as light from darkness, and from which all that know my course of studying will sufficiently acquit me. I might add that there is so plain a difference between his style and mine (whether for good or bad it matters not) that it would not be hard for any that would attend to it, to make a near guess which is which, though indeed in the progress of the work he was ever and anon offering to thrust in his own words and phrases, so that I was forced very often to reprimand him, and sometimes positively to over-rule him, whereof I then once and again complained to several friends, some whereof are still alive to justify it.
This I then thought was only the effect of the heat and forwardness of his temper; and perhaps it was no more. Though, comparing it with what has happened since, it looks oddly. What Mr. Wharton did towards the real benefit of the works *proprio marte*, as he speaks, viz. transcribing Greek fragments out of MSS. translating them, and the like, is readily acknowledged in their places up and down the book, and more particularly in the Prolegomena, Sect. 3, p. 7, in expressions more comprehensive, than what he did really deserve. My lord, I am ashamed to mention these things, but that necessity enforces it.

"P. 743, ad ann. 1280, there is this note, *Omnia de hinc ad finem usque a me scripta sunt*, a *Cavo postmodum cincinnata*.

I believe nobody that reads this note but would make this conclusion, that from thence to the end of the saeculum, and the beginning of the appendix was written by Mr. Wharton, and afterwards only licked over and revised by me. This obliges me to let your grace into the knowledge how Mr. Wharton came to be concerned in the appendix. When I was come to the year 1280, I fell sick at Windsor, and not knowing whether I might recover, and being unwilling that so much pains as I had taken should be wholly lost, I delivered my papers to Mr. Wharton, and what materials I had prepared for the two following saecula, and desired him out of them, and the Chartophylax, to draw up some kind of continuation agreeable to the rest, adding to it what he could meet with in my books. This I did as a pro tempore provision in case of the worst, designing, if I recovered, to finish it afterwards. Accordingly he parted from me, and went to my house at Islington, where he was maintained for three months at my charge, and his salary duly paid him. At my return he shewed me what he had done, without taking any further notice. Six months after, when the book was in the press, and about twenty sheets printed, he came to me, and in a peremptory manner demanded that the latter part of the book might be published in his name. I was much surprised, and represented to him the unreasonableness of such a demand; that what was done, was done in my service, by my direction, at my cost, and upon my bottom; and that I had thought of taking it in pieces and doing it over again, with some other considerations which I have now forgot. However, because I did not much stand upon it, so the book might be useful to the ends designed, who
had the credit of this or that part of it, and he being a young man, it it might be a means to let him into public notice (upon which account he seemed to insist upon it) I was content he should have the last two saecula by way of appendix. Whereto he afterwards added several things, making use of the scattered notes I had prepared, and what was before in the Chartophylax, without taking any notice whose they were, nor did I much expect it, or desire he should. And because there were two or three sheets from ann. 1280 to the end of that saeculum, which he said he had done, I cut out these leaves (and for any thing I know, they may be among his papers at this hour) and did it entirely over again, wherein there was not one word of Mr. Wharton’s made use of, more than what will necessarily fall in, where two persons make use of the same books in prosecution of the same design. I further told him (for now I began to perceive his humour and what he aimed at) that to the end there might be no farther dispute about this matter hereafter, if there was any other part to which he could make out a claim, I would strike it out and do it over again, and that I all along designed to own in the preface what real help he had contributed, shewing that part of the Prolegomena wherein I had done it; with which he was satisfied, and never afterwards spoke of it to me, or that I know of to any one else, though he lived more than seven years after.

"Thus, my lord, I have truly and sincerely laid the whole case before you; and I thought myself obliged to do it in order to the doing myself right. For I should have been unpardonably wanting to myself had I suffered myself to be undeservedly transmitted to posterity as one that had published another man’s labours under my own name, a thing from which I was ever most averse, and have commonly erred on the other hand. I know not into whose hands Mr. Wharton’s booke may hereafter fall, or what use may be made of these notes; if therefore your grace shall think fitt to lett these two or three notes stand as they are, I humbly beg the favour and justice, that this paper may be fastened into Mr. Wharton’s book, that so impartial persons may be rightly informed in the state of things. I want not an opportunity at this time of publicly doing myself right, but since the notes are kept private under your grace’s custody, I did not thinke fitt to make my defence any more public than by this address to your grace."
when I am dead, any use shall be made of these notes to my prejudice, I hope this paper will in some measure plead for me, or that some friend will stand up to do me right; however that, there's a time coming when God will bring forth my righteousness as the light, and my integrity as noon-day. Mr. Wharton was one for whose worth I ever had a just value, and if I have exceeded in any thing it has been upon all occasions in over-lavish commendations of him. But he was subject to one weakness (which all his friends that intimately knew him, could not but take notice of) viz a vanity of magnifying his own performances, and an overweening conceit of himself, join'd with an unsatiable thirst after fame, which 'tis like his reduced age might have corrected, as I remember I once told one of your grace's predecessors, who was his great patron, when he was pleased to ask my opinion of him. With pardon, humbly begg'd, for the trouble of this tedious account, I am, my lord. &c. &c."

This letter seems to confirm what Burnet had asserted of Wharton's temper, and which, indeed, will be found confirmed by other passages in our authorities. But Wharton, upon the whole, is certainly a man to be venerated for his uncommon zeal as an ecclesiastical antiquary, and his incessant labours. Perhaps no man ever applied so diligently, or produced so much in the short space allotted to him, for he was little more than thirty years old. He probably began his researches early, and it is certain that he was a mere youth when Cave employed him, and conceived that high opinion of his talents which he so liberally expressed in the preface to his "Historia Literaria." The second edition of this work, it must not be forgot, has many additions from Wharton's MSS. at Lambeth, which have improperly been ascribed to Tenison. Mr. Wharton had some property, and by his will ordered the greatest part of it "to be disposed of to a religious use in the parish of Worstead, in which he was born." His executors were his father, the rev. Edmund Wharton, the rev. Dr. Thorp, one of the prebendaries of Canterbury, and Mr. Charles Battely. His biographer informs us that "he never undertook any matter of moment without first imploiring the divine assistance and blessing thereupon," and that "in all his journeys, which his learned designs engaged him in, he was ever wont so to order his affairs, as not to omit being present at the monthly sacrament wherever he came."
To such a man some irregularities of temper and displays of conceit may be forgiven. 1

WHARTON (THOMAS), an eminent English physician, was descended from an ancient and genteel family of that name in Yorkshire. He was educated in Pembroke college, Cambridge, whence he removed to Trinity college, Oxford, being then tutor to John Scrope, the natural and only son of Emanuel earl of Sunderland. Upon the breaking out of the civil wars he retired to London, where he practised physic under Dr. John Bathurst, a noted physician of that city. After the garrison at Oxford had surrendered to the parliament in 1646, he returned to Trinity college, and as a member of it was actually created doctor of physic May 8, 1647, by virtue of the letters of general Fairfax to the university, which said that “he was sometime a student in that university, and afterwards improved his time in London in the study of all parts of physic.” He then retired to London, and was admitted a candidate of the college of physicians the same year, and fellow in 1650, and for five or six years was chosen censor of the college, he being then a person of great esteem and practice in the city, and one of the lecturers in Gresham college. In 1656 he published at London, in 8vo, his “Adenographia, seu Descriptio Glandularum totius Corporis,” which was reprinted at Amsterdam, 1659, in 8vo. In this he has given a more accurate description of the glands of the whole body, than had ever been done before; and as former authors had ascribed to them very mean uses (as supporting the divisions by vessels, or imbibing the superfluous humidities of the body) he assigns them more noble uses, as the preparation and depuration of the succus nutritivus, with several other uses belonging to different glands, &c. Amongst other things, he was the first who discovered the ductus in the glandulæ maxillares, by which the saliva is conveyed into the mouth; and he has given an excellent account of morbid glands and their differences, and particularly of strumæ and scrophulæ, how new glands are often generated, as likewise of the several diseases of the glands of the mesentery, pancreas, &c. Wood tells us that he died at his house in Aldersgate-street in October

1673, and was buried in the church of St. Botolph without Aldersgate; though others say that he died November the 15th, and was buried in Basingshaw church, in a vault. But Mr. Richard Smith, in his Obituary, published by Peck, observes, that he died on Friday November the 14th, at midnight, at his house in Aldersgate-street, and was buried on the 20th in the ruins of the church of St. Michael Basishaw, where he formerly had lived.

WHATELY (William), an eminent puritan divine, was born at Banbury in Oxfordshire, in May 1583, where his father, Thomas Whately, was justice of the peace, and had been several times mayor. He was educated at Christ's-college, Cambridge, under the tuition of Mr. Potman, a man of learning and piety, and was a constant hearer of Dr. Chaderton, Perkins, and other preachers of the Puritan-stamp. It does not appear that he was originally destined for the church, as it was not until after his marriage with the daughter of the Rev. George Hunt that he was persuaded to study for that purpose, at Edmund-hall, Oxford. Here he was incorporated bachelor of arts, and, according to Wood, with the foundation of logic, philosophy, and oratory, that he had brought with him from Cambridge, he became a noted disputant and a ready orator. In 1604, he took his degree of M. A. as a member of Edmund-hall, "being then esteemed a good philosopher and a tolerable mathematician." He afterwards entered into holy orders, and was chosen lecturer of Banbury, his native place. In 1610, he was presented by king James to the vicarage of Banbury, which he enjoyed until his death. He also, with some of his brethren, delivered a lecture, alternately at Stratford-upon-Avon. In his whole conduct, Mr. Leigh says, he "was blameless, sober, just, holy, temperate, of good behaviour, given to hospitality;" &c. Fuller calls him "a good linguist, philosopher, mathematician, and divine;" and adds, that he "was free from faction." Wood, who allows that he possessed excellent parts, was a noted disputant, an excellent preacher, a good orator, and well versed in the original text, both Greek and Hebrew, objects, nevertheless, that, "being a zealous Calvinist, a noted puritan, and much frequented by the precise party, for his too frequent preaching, he laid such a foundation of faction at Banbury, as will not

easily be removed." Granger, who seems to have con-
sidered all these characters with some attention, says,
that "his piety was of a very extraordinary strain; and his
reputation as a preacher so great, that numbers of different
persuasions went from Oxford, and other distant places,
to hear him. As he ever appeared to speak from his heart,
his sermons were felt as well as heard, and were attended
with suitable effects." In the life of Mode, we have an
anecdote of him, which gives a very favourable idea of his
character. Having, in a sermon, warmly recommended his
hearers to put in a purse by itself a certain portion from
every pound of the profits of their worldly trades, for
works of piety, he observed, that instead of secret grudg-
ing, when objects of charity were presented, they would
look out for them, and rejoice to find them. A neighbour-
ing clergyman hearing him, and being deeply affected
with what he so forcibly recommended, consulted him as to
what proportion of his income he ought to give. "As to
that," said Whately, "I am not to prescribe to others;
but I will tell you what hath been my own practice. You
know, sir, some years ago, I was often beholden to you
for the loan of ten pounds at a time; the truth is, I could
not bring the year about, though my receipts were not
despicable, and I was not at all conscious of any un-
necessary expenses. At length, I inquired of my family
what relief was given to the poor; and not being satisfied,
I instantly resolved to lay aside every tenth shilling of all
my receipts for charitable uses; and the Lord has made
me so to thrive since I adopted this method, that now, if
you have occasion, I can lend you ten times as much as I
have formerly been forced to borrow."

Mr. Whately died May 10, 1639, aged fifty-six, and
was interred in Banbury church-yard, where is a monu-
ment to his memory, with a Latin and English inscrip-
tion. His works consist of a considerable number of ser-
mons, printed separately, one of which, "The Bride-
Bush, or Wedding-Sermon," 1617, 4to, brought upon
him some censure: in this he maintained, that adultery,
or desertion, on the side of either of the married persons,
dissolved and annihilated the marriage. For a doctrine so
contrary to the laws, and pernicious in itself, he was sum-
moned before the high commission-court, where he acknow-
ledged his error, and was dismissed. Among his other
publications, are, 1. "A pithy, short, and methodical way
of opening the Ten Commandments," Lond. 1622, 8vo. 2. "The Oil of Gladness," 1637, 8vo. 3. "The poor man's Advocate," 1637, 8vo. 4. which seems his greatest work, "Prototypes, or the primarie Precedent out of the book of Genesis," 1640, fol. with a fine portrait, published by Edward Leigh, esq. To this is prefixed a life of him by the Rev. Henry Scudder. ¹

WHEARE (Deryory), Camdenian professor of history at Oxford, was born at Jacobstow, in Cornwall, 1573, and admitted of Broadgate-hall in that university. He took the degrees in arts, that of master being completed in 1600; and, two years after, was elected fellow of Exeter-college. Leaving that house in 1608, he travelled beyond the seas into several countries; and at his return found a patron in Lord Chandois. Upon the death of this nobleman, he retired with his wife to Gloucester-hall in Oxford, where, by the care and friendship of the principal, he was accommodated with lodgings; and there contracted an intimacy with the celebrated mathematician, Thomas Allen, by whose interest Camden made him the first reader of that lecture which he had founded in the university. It was thought no small honour that on this occasion he was preferred to Bryan Twyne, whom Camden named as his successor, if he survived him, but Twyne died first. Soon after, he was made principal of that hall; and this place, with his lecture, he held to the time of his death, which happened Aug. 1, 1647. He was buried in the chapel of Exeter-college. Wood tells us, that he was esteemed by some a learned and genteel man, and by others suspected to be a Calvinist. He adds, that he left also behind him a widow and children, who soon after became poor.

He published "De Ratione et Methodo legendi Historias Dissertatio," Oxon. 1625, in 8vo. This was an useful work, and the first regular attempt to investigate the subject on proper principles. It long went through several editions, with the addition of pieces upon the same subject by other hands: but the best is that translated into English, with this title, "The Method and Order of reading both Civil and Ecclesiastical Histories; in which the most excellent historians are reduced into the order in which they are successively to be read; and the judgments

¹ Life as above.—Ath. Ox. vo'. 1. new edit.—Fuller's Worthies and Abel Redivivus.
of learned men concerning each of them subjoined. By Degory Wheare, Camden reader of history in Oxford. To which is added, an appendix concerning the historiæs of particular nations, ancient and modern. By Nicolas Horseman. With Mr. Dodwell's invitation to gentlemen to acquaint themselves with ancient history. Made English, and enlarged by Edmund Bohun, esq. Lond. 1698, in 8vo.


WHEATLEY (Charles), the author of an excellent illustration of the Book of Common Prayer, was born Feb. 6, 1686, in Paternoster-row, London. His father was a reputable tradesman, and his mother, whose maiden name was White, was a lineal descendant of Ralph, brother to sir Thomas White, founder of St. John's college, Oxford, where Mr. Wheatley afterwards claimed a fellowship. On Jan. 9, 1699, he was entered at Merchant Taylors school, where for some time he was placed under the care of Dr. Matthew Shorting. In 1706 he was entered a commoner of St. John's, Oxford, and in the following year was admitted to a fellowship as of founder's kin. At St. John's his tutor was Dr. Knight, afterwards vicar of St. Sepulchre's, London, and of whom it was Mr. Wheatley's pride to boast, that "he continued his pupil to his dying day." He used to add; "to this great and good man, under God, I must heartily profess, that, if I have made any knowledge, or have made any progress, it is owing; and, if I have not, upon myself only be all the shame." This was the friend to whom, with doctors Waterland and Berriman, he submitted his sermons on the Creeds, and from whom he acknowledged having received very useful and instructive hints, when he came to prepare them for the press.

In Jan. 1709, he took the degree of B.A. and proceeded M.A. in March 1713. Soon after taking his master's de-

gree, he resigned his fellowship, and in August of the same year, married Mary, daughter of Dr. William Findall. Not long after his marriage he removed to a curacy in London, and in 1717 was chosen lecturer of St. Mildred's in the Poultry. He afterwards was presented by Dr. Astry, treasurer of St. Paul's, to the vicarages of Brent and Furneaux Pelham, in Hertfordshire, at which last he built at his own expense a vicarage house, and as his livings lay contiguous, he supplied them both himself. Having procured several benefactions for them, he obtained their augmentation from queen Anne's bounty, and as a farther increment left them at his death 200l. He spent the last fourteen years of his life at Furneaux Pelham, and died there of a dropsy and asthma, May 13, 1742. He left some valuable books and MSS. to the library of St. John's college.

Of his works his "Rational Illustration of the Book of Common Prayer," 1720, has been the most admired and the most successful, having gone through at least eight editions. Besides which he published, 2. "An Historical vindication of the 85th Canon; showing that the form of bidding-prayer, before sermon, has been prescribed and enjoined ever since the reformation," Lond. 1718, 8vo. Among Rawlinson's MSS. in the Bodleian are "Some remarks" by the rev. Mr. Lewis of Margate, on this work. 3. "Christian exceptions to the plain account of the nature and end of the Lord's Supper. With a method proposed of coming at the true and apostolic sense of that holy sacrament," 8vo. 4. "Private devotions at the holy communion, adapted to the public office in the Liturgy," a single sheet, printed in different forms, adapted to the different editions of the book of Common-prayer. 5. "The Nicene and Athanasian creeds, so far as they are expressive of a co-equal and co-eternal Trinity in Unity, and of perfect Godhead and manhood in one only Christ, explained and confirmed, &c. in eight sermons preached at lady Moyer's Lecture, in the years 1733 and 1734," Lond. 1738, 8vo. After his death three volumes of his "Sermons," 8vo, were published in 1746 by Dr. Berrian.

WHEATLEY (Francis), a late elegant artist, was born in London in 1747; the only regular instruction which he

1 Nichols's Bowyer.—Gent. Mag. vol. LXXI.—Wilson's Hist. of Merchant Taylor's School.
received was at a drawing-school. He acquired his knowledge of painting without a master; but he had the advantage of seeing much of what was then practised in the art, by the friendship and instructions of Mortimer, whom he assisted in painting the ceiling at Brocket Hall, Hertfordshire, the seat of Lord Melbourne. He also associated much with young men who were or had been under the tuition of the most eminent artists of that period. His inclination appeared to lead him equally to figures and to landscape; but the profit likely to be derived from the former, caused him to make that his particular pursuit. In the early part of his life, he had considerable employment in painting some whole-length portraits. After practising several years in London, he was induced to remove to Ireland, and was much employed in Dublin, where he painted a large picture representing the Irish House of Commons assembled, in which portraits of many of the most remarkable political characters were introduced. From Dublin he returned to London, where he painted a picture of the riots in 1780, from which Heath engraved a very excellent print for Boydell. This picture was unfortunately burnt in the house of Mr. Heath, who then resided in Lisle-street, Leicester-square, it being too large to be moved. Mr. Wheatley continued to paint portraits, but he was chiefly engaged in painting rural and domestic scenes, for which he appeared to have a peculiar talent, and his works of that kind became very popular, although in his females he adopted too much of the French costume. At an early period of life, he was attacked by the gout, which gradually deprived him of the use of his limbs, and of which he died, June 28, 1801, at fifty-four years of age.

Mr. Wheatley was elected associate of the Royal Academy, Nov. 1790, and Royal Academician, Feb. 10, 1791. He was a handsome man, of elegant manners, and generally a favourite in genteel company. He understood his art, and spoke with great taste and precision on every branch of it. His greatest efforts were the pictures he painted for the Shakespeare and Historic galleries.  

WHEELOCKE (ABRAHAM), a learned orientalist, and first professor of the Arabic and Saxon tongues in the University of Cambridge, was born at Loppington, in Shropshire (of which county likewise was his patron and founder,  

1 Edwa. &c. Supplement to Walpole.—Pilkington.—Gent. Mag. vol. LXXI.
sir Thomas Adams) and admitted of Trinity college, Cambridge. There he became B.A. in 1614, M.A. in 1618, and was admitted fellow of Clare-hall the year following. In 1623 he was appointed one of the university preachers, and in 1625 commenced bachelor of divinity. In 1622 he was made minister of St. Sepulchre's church, which he held until 1642. About the same time (1622) he read the Arabic lecture for Mr. (afterwards sir Thomas) Adams, though it was not then settled, but he received for the same forty pounds a year, remitted to him by quarterly payments. He read also the Saxon lecture for sir Henry Spelman, for which he received an annual stipend, not settled, but voluntary: together with this, sir Henry gave Mr. Wheelocke the vicarage of Middleton, in Norfolk, worth fifty pounds a year, which was intended to be augmented out of the appropriate parsonage, and to be the ground of his intended foundation, if sir Henry's death, which happened in 1641, had not prevented it. Multiplicity of literary business, and severity of application, probably shortened Wheelocke's days: for he died at London whilst he was printing his Persian gospels, in the month of September 1653. He is said to have been sixty years old. He was buried at St. Botolph's Aldersgate. His funeral sermon was preached and published by William Sclater, D.D. 1654, 4to. Wheelocke's was a great loss to the gentlemen concerned in the celebrated Polyglot, who knew how to value his services. His province was to have corrected the Syriac and Arabic at the press.

His "Quatuor Evangelia Dom. nost. Jesu Christi, Persice," appeared at Lond. 1652, fol. For this work, which was intended to have been introduced into Persia, as the foundation of a missionary scheme, the celebrated Pocock lent him a MS. so good, that Wheelocke, in a letter to him, professes, that had it not been for his fear of oppressing his amanuensis, he would have begun his work again. He also published in 1644, fol. Bede's "Historiae Ecclesiasticae gentis Anglorum libri quinque," &c. and with it "Lambardi Archaionomia, sive de priscis Anglorum legis," with a learned preface.¹

WHELER, or WHEELER (SIR GEORGE), a learned traveller, was the son of colonel Wheeler of Charing in

¹ Trelle's Life of Pococke, p. 50.—Lloyd's Memoirs, fol.—Fuller's Worthies. —Sarkisdale's Memorials, Decade the third.—Usher's Life and Letters.
Kent, and born in 1650 at Breda in Holland, his parents being then exiles there for having espoused the cause of Charles I. In 1667 he became a commoner of Lincoln-college in Oxford, under the tuition of the learned Dr. Hickes, the deprived dean of Worcester; but, before he had a degree conferred upon him went to travel; and, in the company of Dr. James Spon of Lyons, took a voyage from Venice to Constantinople, through the Lesser Asia, and from Zante through several parts of Greece to Athens, and thence to Attica, Corinth, &c. They made great use of Pausanias as they journeyed through the countries of Greece; and corrected and explained several traditions by means of this author. The primary object of these learned travellers was to copy the inscriptions, and describe the antiquities and coins of Greece and Asia Minor, and particularly of Athens, where they sojourned a month. Some time after his return, he presented to Lincoln-college, Oxford, a valuable collection of Greek and Latin MSS. which he had collected in his travels; upon which, in 1683, the degree of master of arts was conferred upon him, he being then a knight. He then took orders; and, in 1684, was installed into a prebend of the church of Durham. He was also made vicar of Basingstoke, and afterwards presented to the rich rectory of Houghton-le-Spring by bishop Crew his patron. He was created doctor of divinity by diploma, May 18, 1702; and died, Feb. 18, 1723-4. He was interred at the west end of the nave of Durham cathedral, and by his own desire, as near as possible to the tomb of the venerable Bede, for whom he had an enthusiastic veneration. In 1682, he published an account of his "Journey into Greece, in the company of Dr. Spon of Lyons, in six books," folio. These travels are highly valued for their authenticity, and are replete with sound and instructive erudition to the medallist and antiquary. Sir George also appears, on all occasions, to have been attentive to the natural history of Greece, and particularly to the plants, of which he enumerates several hundreds in this volume, and gives the engravings of some. These catalogues sufficiently evince his knowledge of the botany of his time. He brought from the East several plants which had not been cultivated in Britain before. Among these, the Hypericum Olympicum, (St. John's Wort of Olympus) is a well-known plant, introduced by this learned traveller.
Ray, Morison, and Plukenet, all acknowledge their obligations for curious plants received from him.

After sir George Wheler entered into the church, he published, in 1689, "An Account of the Churches and Places of Assembly of the primitive Christians, from the Churches of Tyre, Jerusalem, and Constantinople, described by Eusebius; and ocular observations upon several very antient edifices of churches yet extant in those parts; with a seasonable application." We have also a third piece of his, entitled, "The Protestant Monastery, or Christian Oeconomics," which contains directions for the religious conduct of a family, and shews him to have been a remarkably pious and devout man.

Sir George married a daughter of sir Thomas Higgon of Grewell in Hampshire, who died in 1703, and left a numerous issue. The rev. Granville Wheler, of Otterden-place, Kent, and rector of Leak in Nottinghamshire, who died in 1770, was his third son, and became his heir. He likewise distinguished himself as a gentleman of science, and a polite scholar. He was the friend and patron of Mr. Stephen Gray, who, jointly with him, contributed to revive the study of electricity in England. Sir George Wheler's name is preserved in London, from his having built a chapel on his estate in Spital-fields, known by the name of sir George Wheler's chapel, which has lately been repaired and refitted for public worship.

WHETHAMSTED (JOHN), a learned abbot of St. Albans, was ordained a priest in 1382, and died in 1464, when he had been eighty-two years in priest's orders, and above an hundred years old. He wrote a chronicle of twenty years of this period, beginning in 1441 and ending in 1461. It contains many original papers, and gives a very full account of some events, particularly of the two battles of St. Alban's. More than one half of his chronicle is filled with the affairs of his own abbey, to which he was a great benefactor, particularly to the altar of the patron saint, which he adorned with much magnificence. About 1430 he employed Lydgate to translate the Latin legend of St. Alban's life into English rhymes, for the purpose of familiarising the history of that saint to the monks of his convent. He enriched the library by procuring transcripts.

1 Ath. Ox. vol. II.—Biog. Brit.—Pulteney's Sketches.—Hutchinson's Durham.
of useful books, and was on account of such pursuits in high favour with duke Humphrey, who, when about to found his library at Oxford, often visited St. Alban's, and employed Whethamstede to collect valuable books for him. 1

Whetstone (George), is an author of whom very little is known. From the circumstance of his being a kinsman to serjeant Fleetwood, recorder of London, it is probable that he was of a good family. It appears that he first tried his fortune at court, where he consumed his patrimony in fruitless expectation of preferment. Being now destitute of subsistence, he commenced soldier, and served abroad, though in what capacity is unknown. Such, however, was his gallant behaviour, that his services were rewarded with additional pay. He returned from the wars with honour, but with little profit; and his prospect of advancement was so small, that he determined to turn farmer, but being unsuccessful in that undertaking, was under the necessity of applying to the generosity of his friends. This he found to be “a broken reed, and worse than common beggary of charity from strangers. Now craft accosted him in his sleep, and tempted him with the proposals of several professions; but for the knavery or slavery of them, he rejected all: his munificence constrained him to love money, and his magnanimity to hate all the ways of getting it.” At last he resolved to seek his fortune at sea, and accordingly embarked with sir Humphrey Gilbert in the expedition to Newfoundland, which was rendered unsuccessful by an engagement with the Spanish fleet. From this period, Mr. Whetstone seems to have depended entirely on his pen for subsistence. Where or when he died has not been ascertained. He is entitled to some notice as a writer whose works are in request as literary curiosities, but of little intrinsic value. Mr. Steevens pronounced him “the most quaint and contemptible writer, both in prose and verse, he ever met with.” He wrote, 1. “The Rock of Regard,” a poem in four parts. 2. “The Life of George Gascoigne,” 1577, 4to. A reprint of this may be seen in the late edition of the “English Poets,” 1810, 21 vols. 8vo. The only original copy known of late years, was purchased by Mr. Malone for forty guineas! 3. “Promus and Cassandra,” a comedy, 1578, 4to, on this play Shakspeare founded his

1 Warton’s History of Poetry, and references there.
"Measure for Measure." 4. "Heptameron of civil discourses," 1582, 4to. 5. "The remembrance of the life and death of Thomas, late earl of Sussex," 1583, 4to. 6. "A mirrour of true honour, &c. in the life and death, &c. of Francis earl of Bedford," &c. 1585, 4to. 7. "The English mirrour, wherein all estates may behold the conquest of error," 1586. This contains much of the state history of the times. 8. "Censure of a dutiful subject of certain noted speech and behaviour of those fourteen noted traytors at the place of execution on the 20th and 21st of Sept." no date. 9. A poem "on the life and death of sir Philip Sidney" by him, and supposed unique, a very few leaves only, was lately sold at Messrs. King and Lochee's to Mr. Harding for 26/. 5s. An account of some of these curiosities may be seen in our authorities. 1

WHICHCOTE (BENJAMIN), an English divine of great name, was descended of an ancient and good family in the county of Salop, and was the sixth son of Christopher Whichcote, esq. at Whichcote-hall in the parish of Stoke, where he was born March 11, 1609-10. He was admitted of Emanuel-college, Cambridge, in 1626, and took the degrees in arts: that of bachelor in 1629; and that of master in 1633. The same year, 1633, he was elected fellow of the college, and became a most excellent tutor; many of his pupils, as Wallis, Smith, Worthington, Croadock, &c. becoming afterwards men of great eminence. In 1636 he was ordained both deacon and priest at Buckden by Williams bishop of Lincoln; and soon after set up an afternoon-lecture on Sundays in Trinity church at Cambridge, which, archbishop Tillotson says, he served near twenty years. He was also appointed one of the university-preachers; and, in 1643, was presented by the master and fellows of his college to the living of North-Cadbury in Somersetshire. This vacated his fellowship; and upon this, it is presumed, he married, and went to his living; but was soon called back to Cambridge, being appointed to succeed the ejected provost of King's-college, Dr. Samuel Collins, who had been in that office thirty years, and was also regius professor of divinity. This choice was perfectly agreeable to Dr. Collins himself; though not so to Dr. Whichcote, who had scruples about

1 Life drawn up by Mr. Steevens for Dr. Berkenhout.—Warton's Hist. of Poetry.—Censura Lit. vols. II. IV. and V.—Bibliographer.
accepting what was thus irregularly offered him: however, after some demurring, he complied, and was admitted provost, March 16, 1644. He had taken his bachelor of divinity's degree in 1640; and he took his doctor's in 1649. He now resigned his Somersetshire living, and was presented by his college to the rectory of Milton in Cambridgeshire, which was void by the death of Dr. Collins. It must be remembered, to Dr. Whichcote's honour; that, during the life of Dr. Collins, one of the two shares out of the common dividend allotted to the provost was, not only with Dr. Whichcote's consent, but at his motion, paid punctually to him, as if he had still been provost. Dr. Whichcote held Milton as long as he lived; though, after the Restoration, he thought proper to resign, and resume it by a fresh presentation from the college. He still continued to attend his lecture at Trinity-church with the same view that he had at first set it up; which was, to preserve and propagate a spirit of sober piety and rational religion in the university of Cambridge, in opposition to the style of preaching, and doctrines then in vogue: and he may be said to have founded the school at which many eminent divines after the Restoration, and Tillotson among them, who had received their education at Cambridge, were formed, and were afterwards distinguished from the more orthodox by the epithet latitudinarian. In 1658 he wrote verses upon the death of Oliver Cromwell, which, his biographer supposes, were done entirely out of form, and not out of any regard to the person of the protector. Nor had Dr. Whichcote ever concurred with the violent measures of those times by signing the covenant, or by any injurious sayings or actions to the prejudice of any man. At the Restoration, however, he was removed from his provostship by especial order from the king; but yet he was not disgraced or frowned upon. On the contrary, he went to London, and in 1662 was chosen minister of St. Anne's, Blackfriars, where he continued till his church was burned down in the dreadful fire of 1666. He then retired to Milton for a while; but was again called up, and presented by the crown to the vicarage of St. Lawrence Jewry, vacant by the promotion of Dr. Wilkins to the see of Chester. During the building of this church, upon invitation of the court of aldermen, in the mayoralty of sir William Turner, he preached before the corporation at Guildhall chapel, with great approbation, for about seven years,
When St. Lawrence's was rebuilt, he preached there twice a week; and had the general love and respect of his parish, and a very considerable audience, though not numerous, owing to the weakness of his voice in his declining age. A little before Easter in 1683, he went down to Cambridge; where, upon taking cold, he fell into a distemper, which in a few days put an end to his life. He died at the house of his ancient and learned friend Dr. Cudworth, master of Christ's-college, in May 1683; and was interred in the church of St. Lawrence Jewry. Dr. Tillotson, then lecturer there, preached his funeral-sermon, where his character is drawn to great advantage. Burnet speaks of him in the following terms: "He was a man of a rare temper; very mild and obliging. He had credit with some that had been eminent in the late times; but made all the use he could of it to protect good men of all persuasions. He was much for liberty of conscience; and, being disgusted with the dry systematical way of those times, he studied to raise those who conversed with him to a nobler set of thoughts, and to consider religion as a seed of a deiform nature (to use one of his own phrases) *. In order to this, he set young students much on reading the ancient philosophers, chiefly Plato, Tully, and Plotin; and on considering the Christian religion as a doctrine sent from God, both to elevate and sweeten human nature, in which he was a great example as well as a wise and kind instructor. Cudworth carried this on with a great strength of genius, as well as a vast compass of learning," Baxter numbers him with "the best and ablest of the conformists."

But his character is drawn most at length by Tillotson in his funeral sermon. "I shall not," says Tillotson, "insist upon his exemplary piety and devotion towards God, of which his whole life was one continued testimony. Nor will I praise his profound learning, for which he was justly had in so great reputation. The moral improvements of his mind, 'a god-like temper and disposition' (as he was wont to call it), he chiefly valued and aspired after; that universal charity and goodness, which he did continually preach and practise. His conversation was exceeding kind and affable, grave and winning, prudent and profitable.

* Dr. Whichcote, in common conversation and on the most common occasions, dealt much in pompous, compound words. One day seeing two boys fighting in the street, he went up and parted them, exclaiming, "What moral entities, and yet pugnacious!"
He was slow to declare his judgment, and modest in delivering it. Never passionate, never peremptory; so far from imposing upon others, that he was rather apt to yield. And though he had a most profound and well-poised judgment, yet he was of all men I ever knew the most patient to hear others differ from him, and the most easy to be convinced, when good reason was offered; and, which is seldom seen, more apt to be favourable to another man’s reason than his own. Studious and inquisitive men commonly at such an age (at forty or fifty at the utmost) have fixed and settled their judgments in most points, and as it were made their last understanding; supposing that they have thought, or read, or heard what can be said on all sides of things; and after that they grow positive and impatient of contradiction, thinking it a disparagement to them to alter their judgment. But our deceased friend was so wise, as to be willing to learn to the last, knowing that no man can grow wiser without some change of his mind, without gaining some knowledge which he had not, or correcting some error which he had before. He had attained so perfect a mastery of his passions, that for the latter and greatest part of his life he was hardly ever seen to be transported with anger; and as he was extremely careful not to provoke any man, so not to be provoked by any, using to say ‘If I provoke a man, he is the worse for my company; and if I suffer myself to be provoked by him, I shall be the worse for his.’ He very seldom reproved any person in company otherwise than by silence, or some sign of uneasiness, or some very soft and gentle word; which yet from the respect men generally bore to him did often prove effectual. For he understood human nature very well, and how to apply himself to it in the most easy and effectual ways. He was a great encourager and kind director of young divines, and one of the most candid hearers of sermons, I think, that ever was; so that though all men did mightily reverence his judgment, yet no man had reason to fear his censure. He never spake of himself, nor ill of others, making good that saying of Pansa in Tully, ‘Neminem alterius, qui seum consideret virtuti, invidere,’ that no man is apt to envy the worth and virtues of another, that hath any of his own to trust to. In a word, he had all those virtues, and in a high degree, which an excellent temper, great condescension, long care and watchfulness over himself, together
with the assistance of God's grace (which he continually implored and mightily relied upon) are apt to produce. Particularly he excelled in the virtues of conversation, humanity, and gentleness, and humility, a prudent and peaceable and reconciling temper." Tillotson likewise informs us that as he had a plentiful estate, so he was of a very charitable disposition; which yet was not so well known to many, because in the disposal of his charity he very much affected secrecy. He frequently bestowed his alms on poor house-keepers, disabled by age or sickness to support themselves, thinking those to be the most proper objects of it. He was rather frugal in expense upon himself, that so he might have wherewithal to relieve the necessities of others. And he was not only charitable in his life, but in a very bountiful manner at his death, bequeathing in pious and charitable legacies to the value of a thousand pounds: to the library of the university of Cambridge fifty pounds, and of King's college one hundred pounds, and of Emanuel college twenty pounds; to which college he had been a considerable benefactor before, having founded three several scholarships there to the value of a thousand pounds, out of a charity with the disposal whereof he was intrusted, and which not without great difficulty and pains he at last received. To the poor of the several places, where his estate lay, and where he had been minister, he gave above one hundred pounds. Among those, who had been his servants, or were so at his death, he disposed in annuities and legacies in money to the value of above three hundred pounds. To other charitable uses, and among his poor relations, above three hundred pounds. To every one of his tenants he left a legacy according to the proportion of the estate they held by way of remembrance of him; and to one of them, who was gone much behind, he remitted in his will seventy pounds. And as became his great goodness, he was ever a remarkably kind landlord, forgiving his tenants, and always making abatements to them for hard years or any other accidental losses that happened to them. He made likewise a wise provision in his will to prevent lawsuits among the legatees, by appointing two or three persons of the greatest prudence and authority among his relations final arbitrators of all differences that should arise. The fate of his "Sermons," which have been so much admired, was somewhat singular. They were first ushered
into the world by one who could not be supposed very eager to propagate the doctrines of Christianity, the celebrated earl of Shaftesbury, author of the "Characteristics," &c. In 1698 his lordship published "Select Sermons of Dr. Whichcote, in two parts," 8vo. He employed on this occasion the rev. William Stephens, rector of Sutton, in Surrey, to revise, and probably superintend the press; but the long preface is unquestionably from his lordship. In addition to every other proof we may add the evidence of the late Mr. Harris of Salisbury, who informed a friend that his mother, lady Betty Harris, (who was sister to the earl of Shaftesbury) mentioned her having written the preface from her brother's dictation, he being at that time too ill to write himself. That his lordship should become the voluntary editor and recommender of the sermons of any divine, has been accounted for by one of Dr. Whichcote's biographers in this way: that his lordship found in these sermons some countenance given to his own peculiar sentiments concerning religion, as sufficiently practicable by our natural strength or goodness, exclusive of future rewards or punishments. To this purpose lord Shaftesbury has selected some passages of the sermons, and adds, "Thus speaks our excellent divine and truly Christian philosopher, whom for his appearing thus in defence of natural goodness, we may call the preacher of good nature. This is what he insists on everywhere, and to make this evident is in a manner the scope of all his discourses. And in conclusion it is hoped, that what has been here suggested, may be sufficient to justify the printing of these sermons." Whatever may be in this, it is rather singular that the same collection was republished at Edinburgh in 1742, 12mo, with a recommendatory epistle by a presbyterian divine, the rev. Dr. William Wishart, principal of the college of Edinburgh.

Three more volumes of Dr. Whichcote's sermons were published by Dr. Jefferie, archdeacon of Norwich, in 1701—3, and a fourth by Dr. Samuel Clarke in 1707. The best edition of the whole was published in 1751, at Aberdeen, in 4 vols. 8vo, under the superintendence of Drs. Campbell and Gerard, two well-known names in the literary history of Scotland. Dr. Jefferie also published in 1703, "Moral and religious Aphorisms" collected from Dr. Whichcote's manuscript papers. Of these an elegant edition was reprinted in 1753 by Dr. Samuel Salter, with
large additions, and a correspondence with Dr. Tuckney which we have already noticed in our account of that divine. Long before this, in 1688, some "Observations and Apophthegms" of Dr. Whichcote's, taken from his own mouth by one of his pupils, were published in 8vo, and passed through two editions, if not more. Whichcote excelled in moral aphorisms, and many might be collected from his sermons.¹

WHISTON (WILLIAM), an English divine of very uncommon parts and more uncommon learning, but of a singular and extraordinary character, was born Dec. 9, 1667, at Norton near Twycrosse, in the county of Leicester; of which place his father Josiah Whiston, a learned and pious man, was rector. He was kept at home till he was seventeen, and trained under his father; and this on two accounts: first, because he was himself a valetudinarian, being greatly subject to the flatus hypocondriacus in various shapes all his life long; secondly, that he might serve his father, who had lost his eye-sight, in the quality of an amanuensis. In 1684, he was sent to Tamworth school, and two years after admitted of Clare-hall in Cambridge, where he pursued his studies, and particularly the mathematics, eight hours a day, till 1693. During this time, and while he was under-graduate, an accident happened to him, which he relates for a caution and benefit to others in the like circumstances. He observed one summer, that his eyes did not see as usual, but dazzled after an awkward manner. Upon which, imagining it arose from too much application, he remitted for a fortnight, and tried to recover his usual sight, by walking much in green fields; but found himself no better. At that time he met with an account of Mr. Boyle's having known a person, who, having new-whited the wall of his chamber on which the sun shone, and having accustomed himself to read in that glaring light, thereby lost his sight for some time; till, upon hanging the place with green, he recovered it again: and this, he says, was exactly his own case, in a less degree, both as to the cause and the remedy.

In 1693 he became master of arts, and fellow of the college; and soon after set up for a tutor; when, such was his reputation for learning and good manners, that arch-

¹ Gen. Dict.—Biog. Brit.—Salter's edition of the Aphorismus.—Burnet's Own Times.—Life prefixed to the edition of his Sermons, 1751.—Funeral Sermon by Tillotson.
bishop Tillotson sent him his nephew for a pupil. But his health did not permit him to go on in that way; and therefore, resigning his pupils to Mr. Laughton, he became chaplain (for he had taken orders) to Dr. Moore, bishop of Norwich. During the time of his being chaplain to bishop Moore, which was from 1694 to 1698, he published his first work, entitled "A new Theory of the Earth, from its original to the consummation of all things; wherein the Creation of the World in six days, the universal deluge, and the general conflagration, as laid down in the Holy Scriptures, are shewn to be perfectly agreeable to Reason and Philosophy," 1696, 8vo. Whiston relates, that this book was shewed in manuscript to Dr. Bentley, to sir Christopher Wren, and especially to sir Isaac Newton, on whose principles it depended; and though Mr. John Keill soon after wrote against it, and demonstrated that it could not stand the test of mathematics and sound philosophy, yet it brought no small reputation to the author. Thus Locke, mentioning it in a letter to Mr. Molyneux, dated Feb. 22, 1696, says, "I have not heard any one of my acquaintance speak of it but with great commendations, as I think it deserves; and truly I think it is more to be admired, that he has laid down an hypothesis, whereby he has explained so many wonderful and before inexplicable things in the great changes of this globe, than that some of them should not easily go down with some men; when the whole was entirely new to all. He is one of those sort of writers, that I always fancy should be most esteemed and encouraged: I am always for the builders, who bring some addition to our knowledge, or at least some new things to our thoughts." This work of Whiston has gone through six editions; but no considerable additions, as he informs us, were made to it after the third.

In 1698, bishop Moore gave him the living of Lowestoft cum Kessingland, by the sea-side, in Suffolk; upon which he quitted his place of chaplain, and was succeeded by Mr. (afterwards the celebrated Dr.) Clarke, who was then about four-and-twenty years of age. He went to reside upon his living, and applied himself most earnestly and conscientiously to the duties of the station. He kept a curate, yet preached twice a Sunday himself; and, all the summer season at least, read a catechetical lecture at the chapel in the evening, chiefly for the instruction of the adult. He has recorded an instance or two, which shew
how zealous he was for the promotion of piety and good manners. The parish-officers applied to him once for his hand to a licence, in order to set up a new alehouse; to whom he answered, "If they would bring him a paper to sign, for the pulling an alehouse down, he would certainly sign it; but would never sign one for setting an alehouse up."

In the beginning of the last century he was called to be sir Isaac Newton's deputy, and afterwards his successor in the Lucasian professorship of mathematics; when he resigned his living, and went to Cambridge. In 1702 he published "A short view of the Chronology of the Old Testament, and of the Harmony of the Four Evangelists," in 4to; and in March 1702-3, "Tacquet's Euclid, with select theorems of Archimedes, and practical corollaries," in Latin, for the use of young students in the university. This edition of Euclid was reprinted at Cambridge in 1710; and afterwards in English at London, under his own inspection. He tells us that it was the accidental purchase of Tacquet's own Euclid at an auction, which occasioned his first application to mathematical studies. In 1706 he published an "Essay on the Revelation of St. John;" in 1707, "Prælectiones astronomicae," and sir Isaac Newton's "Arithmetica Universalis," by the author's permission. The same year, 1707, he preached eight sermons upon the accomplishment of Scripture Prophecies, at the lecture founded by the honourable Mr. Boyle; which he printed the year after, with an appendix to the same purpose. About August, 1708, he drew up an "Essay upon the Apostolical Constitutions," and offered it to the vice-chancellor, for his licence to be printed at Cambridge; but was refused it. He tells us that he had now read over the two first centuries of the church; and found that the Eusebian, or commonly called Arian, doctrine was, for the main, the doctrine of those ages; and, as he thought it a point of duty to communicate what he had thus discovered, so his heterodox notions upon the article of the Trinity were now very generally known.

In 1709 he published a volume of "Sermons and Essays on several subjects;" one of which is to prove that our blessed Saviour had several brethren and sisters properly so called; that is, the children of his reputed father Joseph, and of his true mother, the Virgin Mary. Dr. Clarke, he says, wrote to him to suppress this piece, not
on account of its being false, but that the common opinion might go undisturbed; but, he adds, "that such sort of motives were of no weight with him, compared with the discovery and propagation of truth. In 1710 he published "Prælectiones Physico-Mathematicæ; sive Philosophia clarissimi Newtoni Mathematicæ illustrata," which, together with the "Prælectiones Astronomicæ" before mentioned, were afterwards translated and published in English; and it may be said, with no small honour to the memory of Mr. Whiston, that he was one of the first, if not the very first, who explained the Newtonian philosophy in a popular way, and so that the generality of readers might comprehend it with little difficulty. About this year, 1710, Menkenius, a very learned man in Germany, wrote to Dr. Hudson, the keeper of the Bodleian library at Oxford, for an account of Mr. Whiston; whose writings then made, as he said, a great noise in Germany. He had some time embraced the Arian heresy, and was forming projects to support and propagate it; and, among other things, had translated the "Apostolical Constitutions" into English, which favoured that doctrine, and which he asserted to be genuine. His friends began to be alarmed for him; they represented to him the dangers he would bring upon himself and family, for he had been married many years, by proceeding in this design; but all they could say availed nothing: and the consequence was, that, Oct. 30, 1710, he was deprived of his professorship, and expelled the university of Cambridge, after having been formally convened and interrogated for some days before.

At the end of the same year he published his "Historical Preface;" setting forth the several steps and reasons of his departing from the commonly-received notions of the Trinity; and, in 1711, his 4 vols. of "Primitive Christianity revived," in 8vo. The first volume contains "The Epistles of Ignatius, both larger and smaller, in Greek and English;" the third, "An Essay on those Apostolical Constitutions;" the fourth, "An account of the Primitive Faith, concerning the Trinity and Incarnation." In March 1711, soon after the publication of his "Historical Preface," he was attacked in the convocation, of whose proceedings, as well as those of the university, against him, he published distinct accounts, in two appendixes to that preface, when it was reprinted with additions, and prefixed to his volumes of "Primitive Christianity revived."
his expulsion from Cambridge he went to London; where he had conferences with Clarke, Hoadly, and other learned men, who endeavoured to moderate his zeal, but he proved the superior tenderness of his conscience, by assuring them that he would not suffer his zeal to be tainted or corrupted, as he imagined it would be, with the least mixture of prudence or worldly wisdom. He tells us of those eminent persons, that, with regard to his account of the primitive faith about the Trinity and incarnation, they were not much dissatisfied with it; and that, though they were far less convinced of the authority and genuineness of the "Apostolical Constitutions," yet they were willing enough to receive them, as being much better and more authentic than what were already in the church.

Whiston was now settled with his family in London; and though it does not appear that he had any certain means of subsisting *, yet he continued to write books, and to propagate his primitive Christianity, with as much cheerfulness and vigour as if he had been in the most flourishing circumstances. During March 1711-12, prince Eugene of Savoy was in England; and because Whiston believed himself to have discovered, in his "Essay on the Revelation of St. John," that some of the prophecies there had been fulfilled by that general's victory over the Turks in 1697, or by the succeeding peace of Carlowitz in 1698, he printed a short dedication, and fixing it to the cover of a copy of that essay, presented it to the prince. The prince has been said to have replied, that "he did not know he had the honour of having been known to St. John;" however, he thought proper to take so much notice of Whiston's well-meant endeavours, as to send him a present of fifteen guineas. The dedication runs thus:

"Illustissimo Principi Eugenio Sabaudiensi, vaticiniorum Apocalypticorum unum, Turcarum vastationibus finiendis destinatum, dudum adimplenti; alterum etiam, de Gallo- rum imperio subvertendo, magna ex parte, uti spes est, max adimpleturo; hunc libellum, summa qua decet reverentia, dat, dicat, consecrat,"

8 id. Mart. 1711-12. Gulielmus Whiston."

In 1715, 1716, 1717, a society for promoting primitive Christianity met weekly at his house in Cross-street, Hat-

* This seems not quite correct. His son-informs us that he had a small estate in the county of Cambridge, which brought him in near 40l. a year and he taught mathematics, &c. to private pupils.
ton-garden, composed of about ten or twelve persons; to
which society Christians of all persuasions were equally
admitted. Sir Peter King, Dr. Hare, Dr. Hoadly, and
Dr. Clarke, were particularly invited; but none of them,
he says, ever came. In 1719, he published "A Letter of
Thanks to Robinson, bishop of London, for his late Letter
to his Clergy against the use of new Forms of Doxology."
The common forms having been changed by Whiston, and
indeed by Dr. Clarke, was the occasion of Robinson's ad-
monitory letter to his clergy: and this admonitory letter
tempted Whiston to do a thing, he says, which he never
did before or since; that is, to expose him in the way of
banter or ridicule, and to cut him with great sharpness.
Upon the publication of this "Letter of Thanks" to the
bishop of London, Dr. Sacheverell attempted to shut him
out of St. Andrew's, Holborn, which was then his parish-
church; and Whiston published an account of it. He re-
lates, that Mr. Wilson, a lawyer, who did not love Sache-
verell, would willingly have prosecuted him for the insult,
and promised to do it without any costs to him; but Whis-
ton replied, "if I should give my consent, I should shew
myself to be as foolish and as passionate as Sacheverell
himself." In the same year, 1719, he published a letter
to the earl of Nottingham, "concerning the eternity of the
Son of God, and his Holy Spirit;" and, in the second and
following editions, a defence of it; for Lord Nottingham
had published "an Answer" in 1721, for which he was
highly complimented by addresses from both the univer-
sities, and from the London clergy. In 1720 he was pro-
posed by Sir Hans Sloane and Dr. Halley to the royal so-
ciety as a member, for he was publishing something or
other in the way of philosophy; but was refused admittance
by Sir Isaac Newton, the president. He tells us he had
enjoyed a large portion of Sir Isaac's favour for twenty
years together; but lost it at last by contradicting him
when he was old. "Sir Isaac," adds he, "was of the
most fearful, cautious, and suspicious temper, that I ever
knew; and, had he been alive when I wrote against his
Chronology, and so thoroughly confuted it that nobody
had ever since ventured to vindicate it, I should not have
thought proper to publish my confusion; because I knew
his temper so well, that I should have expected it would
have killed him: as Dr. Bentley, bishop Stillingsfleet's chap-
lain, told me that he believed Mr. Locke's thorough con-
futation of the bishop's metaphysics about the Trinity hastened his end also."

In 1721 a large subscription was made for the support of his family, but principally, his son says, to reimburse him the expenses he had been at in attempting to discover the longitude, on which he had expended above 300l. This subscription amounted to 470l. and was, he tells us, by far the greatest sum that ever was put into his hands by his friends. It was upon contributions of this nature that he seems chiefly to have depended; for, though he drew profits from reading lectures upon philosophy, astronomy, and even divinity; and also from his publications, which were numerous; and from the small estate above mentioned, yet these, of themselves, would have been very insufficient; nor, when joined with the benevolence and charity of those who loved and esteemed him for his learning, integrity, and piety, did they prevent him from being frequently in great distress. He spent the remainder of his long life in the way he was now in; that is, in talking and acting against Athanasianism, and for primitive Christianity, and in writing and publishing books from time to time. In 1722 he published "An Essay towards restoring the true Text of the Old Testament, and for vindicating the citations whence made in the New Testament;" in 1724, "The literal Accomplishment of Scripture-Prophecies," in answer to Mr. Collins's book upon the "Grounds and reasons of the Christian Religion;" in 1726, "Of the thundering Legion, or of the miraculous deliverance of Marcus Antoninus and his army on the prayers of the Christians," occasioned by Mr. Moyle's works, then lately published; in 1727, "A collection of authentic Records belonging to the Old and New Testament," translated into English; in 1730, "Memoirs of the Life of Dr. Samuel Clarke;" in 1732, "A Vindication of the Testimony of Phlegon, or an account of the great Darkness and Earthquake at our Saviour's Passion, described by Phlegon," in answer to a dissertation of Dr. Sykes upon that eclipse and earthquake; in 1736, "Athenasian Forgeries, Impositions, and Interpolations;" the same year, "The Primitive Eucharist revived," against bishop Holdly's "Plain account of the Lord's Supper;" in 1737, "The Astronomical Year, or an account of the many remarkable celestial phenomena of the great year 1736," particularly of the comet, which was foretold by sir Isaac Newton, and came accordingly;
the same year, "The genuine works of Flavius Josephus, the Jewish historian, in English, as translated from the original Greek according to Havercamp's accurate edition: illustrated with new plans and descriptions of Solomon's, Zorobabel's, Herod's, and Ezekiel's, temples, and with correct maps of Judea and Jerusalem; together with proper notes, observations, contents, parallel texts of scripture, five complete indexes, and the true chronology of the several histories adjusted in the margin: to which are prefixed eight dissertations, viz. 1. The testimonies of Josephus vindicated; 2. The copy of the Old Testament, made use of by Josephus, proved to be that which was collected by Nehemiah; 3. Concerning God's command to Abraham to offer up his son Isaac for a sacrifice; 4. A large inquiry into the true chronology of Josephus. 5. An extract out of Josephus's exhortation to the Greeks concerning Hades, and the resurrection of the dead; 6. Proofs that this exhortation is genuine; 7. A demonstration that Tacitus, the Roman historian, took his history of the Jews out of Josephus; 8. A dissertation of Cellarius against Hardouin, in Vindication of Josephus's history of the family of Herod, from coins; with an account of the Jewish coins, weights, and measures," in folio, and since reprinted in 8vo. This is reckoned the most useful of all Whiston's learned labours, and accordingly he is met with the greatest encouragement.

In 1739 he put in his claim to the mathematical professorship at Cambridge, then vacant by the death of Sanderson, in a letter to Dr. Ashton, the master of Jesus college, who, his son avers, never produced it to the heads who were the electors, and consequently no regard was paid to it. In 1745, he published his "Primitive New Testament, in English;" in 1748, his "Sacred History of the Old and New Testament, from the creation of the world till the days of Constantine the Great, reduced into Annals;" and the same year, "Memoirs of his own Life and writings," which are curious as a faithful picture of an ingenuous, enthusiastic, and somewhat disordered mind. He continued long a member of the Church of England, and regularly frequented its service, although he disapproved of many things in it; but at last forsak it, and went over to the baptists. This happened when he was at the house of Samuel Barker, esq. at Lyndon, in Rutland, who had married his daughter; and there it was that he dates the following memorandum: "I continued in the communion
of the Church of England till Trinity Sunday, 1747: for, though I still resolved to go out of the church if Mr. Belgrave continued to read the Athanasian Creed, so did he by omitting it, both on Easter-day and Whitsunday this year, prevent my leaving the public worship till Trinity-Sunday, while he knew I should go out of the church if he began to read it. Yet did he read it that day, to my great surprise; upon which I was obliged to go out, and go to the baptist-meeting at Morcot, two miles off, as I intend to go hereafter, while I am here at Lyndon, till some better opportunity presents of setting up a more primitive congregation myself."

In this manner Whiston went on to the last, bewilderling himself in a maze of errors and changes, more, one would think, from temper than conviction. A short review of the progress of his opinions, with which a late eminent divine has furnished us, will not be without its use.

It was, as we have seen, in June 1708, that he began to be first heard of as a reputed Arian. In the August following, he offered a small essay on the apostolical constitutions to the licensor of the press at Cambridge, and was refused the licence. In 1709 he published a sermon against the eternity of hell-punishments. In 1710 he boldly asserted the apostolical constitutions to be "of equal authority with the four gospels themselves;" and a tract included in them, and called the doctrine of the apostles, to be "the most sacred of the canonical books." In 1712 he published in favour of the Anabaptists; and the next year printed "A book of Common Prayer," that had been reformed the backward way into Anabaptism and Arianism, and, two years afterward, set up a meeting-house for the use of it; having strangely drawn up his liturgy before he had provided his church. But he had still farther to go in his novelties. In 1723 he published a dissertation to prove the Canticles not a canonical book of scripture; in 1727 another, to prove the apocryphal book of Baruch canonical; in the same year another, to prove the epistle of Baruch to the nine tribes and a half equally canonical; in the same year another, to prove the second book of Esdras, equally canonical; in the same year another, to prove eighteen psalms of a second Solomon equally canonical; in the same year another, to prove the book of Enoch equally canonical; in the same year another, to prove "The Testaments of the Twelve Patriarchs" equally canonical; and another,
to prove an epistle of the Corinthians to St. Paul, with St. Paul's answer to it, equally canonical. In 1745 he published his "Primitive New Testament in English, in four parts," and added a page at the end "exhibiting the titles of the rest of the books of the New Testament, not yet known by the body of Christians." Among these were specified, besides the works above recited, "the Epistles of Timothy to Diognotus, and the Homily;" the "two Epistles of Clement to the Corinthians;" "Josephus's homily concerning Hades;" the "Epistles of Barnabas, Ignatius, and Polycarp;" the "Shepherd of Hermas," and the "Martyrdom of Polycarp." He thus, according to his own enumeration, enlarged the number of the canonical books in the New Testament, from twenty-seven to fifty-six. In 1749 he gradually reached (says the historian of Arianism) the highest point of heretical perfection. He gravely asserted, first, that "neither a bishop, a presbyter, nor a deacon, ought to be more than once married; that "primitive Christianity also forbade either bishops, presbyters, or deacons, to marry at all after their ordination; and that, "in the days of the apostles, a fourth marriage was entirely rejected, even in the laity." He also ventured upon the bold presumption of ascertaining the very year, "according to the scripture prophecies," for certain events of the highest consequence to the world; and, such was the ingenuous simplicity of the man, was confident enough to name a year at no great distance. In this way he prophesied that the Jews were to rebuild their temple, and the millennium was to commence before the year 1766. But such a spirit as Whiston's could not stop even here, and in the same year he ventured to assert the falsehood of some things in St. Paul's epistles, as "no part of Christ's revelation to him," namely, where the apostle speaks of original sin. Whiston says, they are rather "weak reasonings of his own, accommodated to the weak Jews at that time only!"

Mr. Whiston died after a week's illness, Aug. 22, 1752, in the eighty-fifth year of his age, and was buried at Lyndon in Rutlandshire. Of his character little more need be added. He enjoyed a certain degree of celebrity during a very long life, but that he produced much influence on the state of public opinion may be doubted. He was not well calculated to form, or to support, a sect already formed; his absurdities were too many and too glaring, and he re-
ceived no applause, even from the Arians of his day, that was not mixed with compassion. Still his profound erudition, and his disinterested attachment to Arianism, supported by an ostensible love of truth, were likely to attract the notice of young men, who, in the ardour of free inquiry, did not immediately perceive the pernicious tendency of their new opinions. That these were sometimes eagerly imbibed was a grateful compliment to his vanity; and that they were as readily renounced, provoked the most pointed invective, which he scrupled not to use with intemperate indulgence, whenever his cause declined by the secession of his proselytes. Having himself renounced secular emoluments, as incompatible with his idea of primitive Christianity, he considered them as the only barrier to the general reception of his tenets. And he therefore upbraided those who afterwards relinquished them, as yielding only to the bias of interest: too confident to suspect a possible fallacy in his opinions, or a detection of his own misrepresentations of the Holy Scriptures. Nor was his mind, ample and strong as it certainly often appeared to be, uninfluenced by the most consummate vanity. He flattered himself, that he was one of those luminaries, by whose ethereal light we are happily assisted in the pursuit of reason and the divine truths. But it would be uncandid to deny, that he exhausted a long life in scholastic labour and self-denial, in elaborate investigations of abstruse doctrinal positions, which he inculcated with indefatigable diligence, in inflexible integrity, and a resolute contempt of wealth acquired at the expense of conscience. His moral character was blameless, but not amiable. His severe manners and systems are more readily admired than imitated; while we must yet lament his want of orthodoxy, and his pertinacious scepticism.

Whiston was occasionally exposed, as appears from the works of Swift and Pope, to the ridicule of these wits; but he was not himself without some portion of humour. The two following instances may be given on the authority of his son. "Being in company with Mr. Addison, sir Richard Steele, Mr. secretary Craggs, and sir Robert Walpole, they were busily engaged in a dispute, whether a secretary of state could be an honest man. Mr Whiston, not intermeddling in it, was pressed to declare his opinion, which at length he did, by saying, he thought honesty was the best policy, and if a prime minister would practise it, he
would find it so. To which Mr. Craggs replied: 'it might
do for a fortnight; but would not do for a month.' Mr.
Whiston asked him, 'if he had ever tried it for a fort-
night?' To which he making no reply, the company
gave it for Mr. Whiston.'

"He was much esteemed by the late queen Caroline, who
generously made him a present of 50L. every year from the
time she became queen, which pension his late majesty
continued to him so long as he lived. The queen usually
sent for him once in the summer, whilst she was out of
town, to spend a day or two with her. At Richmond it
happened she who loved his free conversation, asked him
what people in general said of her. He replied, that they
justly esteemed her as a lady of great abilities, a patron of
learned men, and a kind friend to the poor. 'But,' says
she, 'no one is without faults, pray what are mine?'
Mr. W. begged to be excused speaking on that subject;
but she insisting, he said, her majesty did not behave with
proper reverence at church. She replied, the king would
talk with her. He said a Greater than kings was there
only to be regarded. She acknowledged it, and confessed
her fault. 'Pray,' says she, 'tell me what is my next?'
He replied, 'When I hear your majesty has amended of
that fault, I will tell you of your next;' 'and so it ended.'
This last anecdote Whiston often repeated.

Whiston married, in 1699, Ruth, the daughter of the Rev.
Mr. Antrobus, master of Tamworth-school, by whom he had
several children, three of whom survived him. The eldest
a daughter, Sarah, was married to Samuel Barker of Lynd-
don, in Rutlandshire, esq. at whose house he died. This
lady died in 1791. His surviving sons were George and
John, the latter an eminent bookseller, who died in 1780.
Whiston had a younger brother, the Rev. Daniel Whiston,
frequently mentioned in his "Memoirs," and who appears
to have entertained an equal aversion to the Athanasian
Cred. He was curate at Somersham for fifty-two years;
but his principles did not permit him to accept of any liv-
ing. He died in 1759, leaving a son, the Rev. Thomas
Whiston, who died in 1795. Of this Daniel Whiston, we
have heard nothing more remarkable than that he left be-
hind him several hundred manuscript sermons, which he
had never preached."

1 Whiston's Memory, 2 vols.—Biog. Brit.—Whitaker's Hist. of Arianism.—
Dallaway's Life of Rundle, p. 51, &c.
WHITAKER (John), a learned English divine, and able antiquary, was born at Manchester, about 1735. He went early to Oxford, where he was elected fellow of Corpus Christi college, and where he discovered, in a very short time, those fine originalities, those peculiarities of mind, which afterwards so strongly marked him as an author and as a man. He took the degree of M.A. 1759; and proceeded B.D. 1767. His uncommon vigour of intellect at once displayed itself among his acquaintance; but, whilst his animated conversation drew many around him, a few were repelled from the circle by his impatience of contradiction (a failing which frequently accompanies powers like his), and by the consciousness, his biographer thinks, of their own inferiority. The character of his genius, however, was soon decided in literary composition. In 1771, Mr. W. published the first volume of his "History of Manchester," in quarto; a work which, for acuteness of research, bold imagination, independent sentiment, and correct information, has scarcely its parallel in the literature of the country. Nor does its composition less merit our applause, whether we have respect to the arrangement of the materials, the style, or the language. In some passages there is "supreme elegance;" in others a magnificence of thought, a force of expression, a glow of diction, truly astonishing. The introduction of Christianity into this island, in particular, is uncommonly beautiful. With regard to the general subject of the "Manchester," he was the first writer who could so light up the region of antiquarianism as to dissipate its obscurity, even to the eyes of ordinary spectators; his "Manchester" being perhaps the book in which the truth of our island history has been best elucidated. It is rather singular that this work was in the order of merit, as well as time, the first of Mr. Whitaker's publications. In proportion as he advanced in life, his imagination seems, by a strange inversion of what is characteristic of our nature, to have gained an ascendancy over his judgment; and we shall perceive more of fancy and passion, of conjecture and hypothesis, in some of his subsequent productions, than of just opinion, or deliberate investigation. Mr. Whitaker's "Genuine History of the Britons asserted," an octavo volume, published in 1772, may be considered as a sequel to the "Manchester." It contains a complete refutation of "the unhappy Macpherson," whose "Introduction to the History of Great Britain
and Ireland" is full of palpable mistakes and misrepresentations.

In 1773 we find Mr. Whitaker the morning preacher of Berkeley chapel, London; to which office he had been appointed in November, by a Mr. Hughes; but in less than two months he was removed from that situation. This gave occasion to "The Case between Mr. W. and Mr. Hughes, relative to the Morning Preachership of Berkeley Chapel;" in which Mr. W. declares himself "unalterably determined to carry the matter into Westminster-hall." But the fervour of his resentment threw him off his guard; and he expressed himself so indiscreetly, that his Case was considered as a libel by the Court of King's Bench. During his residence in London, he had an opportunity of conversing with several of our most celebrated writers; among whom were Dr. Johnson, and Gibbon, the historian of the Roman Empire. It does not appear, indeed, that Johnson was much attached to Whitaker. Both strong in understanding, equally tenacious of opinion, and equally impassioned in conversation, it is not probable that they should amicably coalesce on all occasions. In the Ossianic controversy they were decidedly hostile. With Gibbon Mr. Whitaker was well acquainted; and the MS. of the first volume of "The Decline and Fall of the Roman Empire" was submitted to his inspection. But he was greatly surprised when, as he read the same volume in print, that chapter which has been so obnoxious to the Christian world, was then first introduced to his notice! That chapter Gibbon had suppressed in the MS. overawed by Mr. Whitaker's high character, and afraid of his censure. And, in fact, that the deist should have shrunk from his indignant eye, may well be conceived, when we see his Christian principle and his manly spirit in the rejection of a living of considerable value, which was at this time offered him by an Unitarian patron. Of his integrity, however, some recompense was now at hand: and about 1778, he succeeded as fellow of Corpus Christi college, to the rectory of Ruan-Lanyborne, one of the most valuable livings in the gift of that College; and into Cornwall he went, to reside upon his rectory. There, it might have been expected that retirement and leisure would greatly favour the pursuits of literature; and that, though "the converser" (to use an expression of Mr. Whitaker's) had disappeared, the author would break forth with new energies. But Ruan-Lany-
Horne was, for several years, no tranquil seat of the muses. That pleasant seclusion was now the scene of unavoidable contest. Mr. W. had proposed a tithe-composition with his parishioners, by no means unreasonable. This they refused to pay: but he was steady to his purpose. A rupture ensued between the parties; the tithes were demanded in kind; disputes arose upon disputes; animosities were kindled; and litigations took place. That Mr. Whitaker was finally victorious, afforded pleasure to the friends of the rector, and to the friends of justice and truth; yet it was long before harmony was restored to Ruan-Lanyhorne. That his literary schemes had been so sally interrupted, was the subject of general regret. But the conscientious pastor looked with a deeper concern to the spiritual welfare of his parishioners. He saw with sorrow their aversion to his preaching; their indifference to his instructions; their repugnance to his authority; and "he laboured more abundantly;" till, after a few years, he had the satisfaction to perceive a visible alteration in the behaviour of the principal parishioners; and a mutual good understanding was established between the pastor and his flock. His cordial, his familiar manner, indeed, was always pleasing to those whom prejudice had not armed against him; and, in proportion as they became acquainted with his kind disposition, the transitoriness of his resentments, and, after injuries, his promptness to forgive, and anxious wish to be forgiven; they endeavoured more and more to cultivate his friendship, and at length loved and revered him as their father. Nothing can more fully display the warmth of his affections, his zeal as a minister of Christ, or his impassioned style of eloquence, than those "Sermons" upon death, judgment, heaven, and hell, which he published in 1783, after having preached them to his parishioners, we doubt not, with a voice and manner calculated to penetrate the conscience. That he should have published so little in the line of his profession, is perhaps to be regretted. His "Origin of Arianism," however, is a large volume, full of erudition and ingenious argumentation. We have read no other work of Mr. W. in divinity, except "The Real Origin of Government" (expanded into a considerable treatise, from a sermon which he had preached before bishop Buller, at his lordship's primary visitation), and "The Introduction to Flindell's Bible." This has been much admired as a masterly piece of eloquence.
In the mean time the antiquary was not at rest. His "Mary, queen of Scots," published in 1787, in three octavo volumes; his "Course of Hannibal over the Alps;" his "Ancient Cathedral of Cornwall;" and his "Supplement to Polwhele's Antiquities of Cornwall;" furnish good evidence of an imagination continually occupied in pursuits which kindled up its brightest flame; though not always of that judgment, discretion, or candour, which (if human characters had been ever perfect) we should have expected from a Whitaker. But not even here were his antiquarian stores exhausted. "The Life of St Neot," "The History of Oxford," and "The History of London," were works all at once projected, and no sooner projected than executed in imagination, and more than half executed in reality.

In criticism, (where writing anonymously he would probably have written with the less restraint) we find him for the most part candid and good-natured, not sparing of censure, yet lavish of applause; and affording, in numerous instances, the most agreeable proofs of genuine benevolence. Even in the instance of Gibbon, where he has been thought severe beyond all former example, we have a large mixture of sweet with the bitter. It was his critique on Gibbon which contributed principally to the reputation of the "English Review;" in which Mr. W. was the author of many valuable articles. To his pen also the "British Critic," and "The Antijacobin Review," were indebted for various pieces of criticism. But the strength of his principles is nowhere more apparent than in those articles where he comes forward, armed with the panoply of truth, in defence of our civil and ecclesiastical Constitution. He was also a poet. That he contributed some fine pieces of poetry to "The Cornwall and Devon Poets," is well known. These were published in two small octavo volumes. He occasionally displayed his powers in the several departments of the Historian, the Theologian, the Critic, the Politician, and the Poet. Versatility like Whitaker's is, in truth, of rare occurrence. But still more rare is the splendor of original genius, exhibited in walks so various. Not that Mr. W. was equally happy in them all. His characteristic traits as a writer were, acute discernment, and a velocity of ideas which acquired new force in composition, and a power of combining images in a manner peculiarly striking, and of flinging on every
topic of discussion the strongest illustration. With little scruple, therefore, we hazard an opinion, that though his chief excellence be recognized in antiquarian research, he would have risen to higher eminence as a poet, had he cultivated in early youth the favour of the Muses. Be this, however, as it may; there are none who will deny him the praise of a "great" literary character. That he was "good" as well as great, would sufficiently appear in the recollection of any period of his life; whether we saw him abandoning preferment from principle, and heard him "reasoning of righteousness and judgment to come," until a Gibbon trembled; or whether, among his parishioners, we witnessed his unaffected earnestness of preaching, his humility in conversing with the poorest cottagers, his sincerity in assisting them with advice, his tenderness in offering them consolation, and his charity in relieving their distresses. It is true, to the same warmth of temper, together with a sense of good intentions, we must attribute an irritable at times destructive of social comfort; and an impetuousness that brooked not opposition, and bore down all before it. This precipitation was in part also to be traced to his ignorance of the world; to his simplicity in believing others like himself—precisely what they seemed to be; and, on the detection of his error, his anger at dissimulation or hypocrisy. But his general good humour, his hospitality, and his convivial pleasantry, were surely enough to atone for those sudden bursts of passion, those flashes, which betrayed his human frailty, but still argued genius. And they who knew how "fearfully and wonderfully he was made," could bear from a Whitaker what they would certainly have resented in another. We should add, that in his family Mr. Whitaker was uniformly regular; nor did he suffer, at any time, his literary cares to trench on his domestic duties.

Not many months before his death the writer of this article heard him speak of "Notes on Shakspeare," and "Illustrations of the Bible." But he wished to finish his "Oxford," his "London," and his "St. Neot," (already mentioned as projected publications) before he resumed his "Shakspeare," on which he had occasionally written notes; and, to lay aside his "Shakspeare," before he took up his "Bible." To the Bible he meant at last to withdraw himself from all other studies.

With a view to the last three antiquarian works, (but
metropolis: and thither he travelled, with all the ardour of youthful spirits. But even for his athletic frame he had a mind of too restless an activity. Amidst his indefatigable researches into the antiquities of the city, his friends detected the first symptoms of bodily decay. His journey to London, his vast exertions there in procuring information, his energetic and various conversation with literary characters, brought on a debility which he little regarded, till it alarmed him in a stroke of paralysis. From this stroke, not long after his return into Cornwall, he recovered so far as to be able to pursue (though not many hours in a day) his accustomed studies: and it was the Life of St. Neot that chiefly occupied his attention, and which was published after his death. He died Oct. 30, 1808.

WHITAKER (William), one of the most eminent divines of the sixteenth century, was born at Holme, in the parish of Burnley in Lancashire, in 1547, and was the descendant of an ancient family. His mother was Elizabeth Nowell, sister to the celebrated Dean of St. Paul's, who married Thomas Whitaker, gentleman, in 1530, and survived her marriage the wonderful period of seventy-six years. He acquired the elements of grammar at Burnley, where Mr. William Hargrave was at that time master, to whom in his declining years he was a kind benefactor. He was sent for, in his thirteenth year, by Dean Nowell, who maintained him in his own house, and placed him at St. Paul's school, where he made such rapid and satisfactory progress that, at the age of eighteen, his pious kinsman sent him to Trinity college, Cambridge, under the tuition of Mr. afterwards Dr. Robert West. His progress here being equally admired, he was first chosen scholar and then fellow. He soon procured high esteem and great fame by his learned disputations and other exercises, which afforded a proof both of his talents and application. It was his practice, and that of several other eminent persons of his time, to stand while employed in study. In 1569 he published the Prayers of the Church of England in Greek, a small volume printed by Reynold Wolf; a circumstance which requires to be mentioned, because most of his biographers assert that he was first known by his translation of Nowell's catechism; but that translation was not printed till 1573; four years after this version of the Prayers. He had about

1 British Critic, Jan. 1810.—Gent. Mag. vol. LXXVIII.
this time suffered long and severely by a quartan ague; and as he could not live without some literary employment, he made choice of this. The book contains the morning and evening prayers, the litany, the catechism, the collects, and, to fill a vacant page or two, the prayer after receiving the holy communion, accompanied with the Latin version, (the work, as is supposed, of Walter Haddon,) which had been published by the queen's authority a few years before. It is dedicated, in a prefatory address in Latin, to his uncle and patron, the dean of St. Paul's; from whom he had received, from his childhood, innumerable favours; to whom therefore, he says, of right belonged whatsoever he could perform; and he intreats him to protect his labours, and expresses a hope, that, if he is indulgent in this his first attempt, he may one day produce something not unworthy of his acceptance. The translation achieved under such circumstances, when the author, a bachelor of arts, had barely entered his twenty-first year, must have raised great hopes, which his future progress and celebrity did not disappoint.

He also, as just noticed, translated Nowell's Catechisms into Greek, the larger of which was printed in 1573, and dedicated to the lord treasurer, sir William Cecil, and the smaller in 1575, dedicated to Nowell. He also translated into Latin, bishop Jewel's reply to Harding. These increased his reputation, extending it to Oxford, where he was incorporated doctor of divinity. On the preferment of Dr. William Chaderton to the bishoprick of Chester, Dr. Whitaker succeeded him in 1579 in the office of regius professor at Cambridge. Although considered by many as rather too young for a place to which many of his seniors had pretensions, he proved, by his course of lectures, that he was deficient in none of the qualities of an able divine and accomplished professor. He soon displayed copious reading, sound judgment, and an eloquence and vigour which greatly increased the number as well as quality of his hearers. While in this office he remained the indefatigable student, making himself acquainted with the writings of the fathers, both Greek and Latin, and of the eminent divines and ecclesiastical historians. In his lectures, he began with various select parts of the New Testament, and then entered upon the controversies between the papists and protestants. The latter were matters of the first importance at that time, and Whitaker accord-
ingly took an ample share in confirming the protestant establishment, and carried on a successful controversy with some of the champions of the Romish church, particularly Campian, Dury, Saunders, &c. Cardinal Bellarmine, though often foiled by his pen, honoured his picture with a place in his library; and said, he was the most learned heretic he had ever read.

In the same year (1579) the queen gave him the chancellorship of St. Paul's, and he was afterwards preferred to the mastership of St. John's college, Cambridge, by mandamus, although not without opposition from some of the members, whom he soon reconciled to his administration. He governed the college with great prudence and moderation, and sacrificed his own interest for the advantage of the public. He also greatly revived the reputation of the house, and increased the number of its members, which led to an increase in the buildings. He was now again involved in controversy with the popish writers, particularly Bellarmine and Stapleton; and some of his pieces on the subjects in dispute were printed. Having arrived at great celebrity, he is mentioned by Baker and other historians as being concerned in most of the public transactions of the university of Cambridge.

In 1587 he resigned the chancellorship of St. Paul's, for what reason does not appear; but in 1591 Dr. Goad, provost of King's college, presented a request to dean Nowell, in behalf of Dr. Whitaker, that he might be preferred to some more valuable benefice. The venerable dean, anxious to serve his friend and kinsman, forwarded Dr. Goad's letter, the day he received it, together with one of his own, to the lord treasurer; reminding his lordship of Dr. Whitaker's great learning, well known at Cambridge by the productions of his pen in Greek and Latin; and not unknown to his lordship, to whom several of his works had been dedicated. His fitness for presiding over a learned society (Trinity college was in view, then about to be vacant) had partly appeared, from the quietness and good order which had been established in St. John's college since he became master; and as to his circumstances, they were so far from being affluent, that the dean, in consideration of his poverty, had now for two years past taken upon him the maintenance of one of his sons. This application, however, for whatever reason, proved unsuccessful.

In 1589, an assembly was held at his college, by the
celebrated puritan Cartwright and others, for the purpose of promoting a purer form of discipline in the church. Whitaker, as appears by a letter to Whitgift, was by no means a favourer of Cartwright's opinions, many of which he thought intemperate and intemperately expressed; but when, in consequence of this meeting, some imperfections in the "Book of Discipline" were corrected, altered, and amended, he had no objection to join in subscribing the Book thus amended. The year following, he was charged with holding or形成ing a presbytery in his college, and with other accusations, which he appears to have repelled with success, although the particulars are not upon record. Some have doubted whether he was a puritan, or ought to be classed with those who were hostile to the forms of the church. But upon the whole, although far more moderate than many of his contemporaries, he not only associated with, but countenanced the objections of some of the leaders of the puritans to certain points of church discipline and government. He held many meetings in the university with Fulke, Chaderton, Dod, and others; but the purpose of these was only to expound the scriptures. In 1595, however, there were some warm disputes about points of Christian doctrine; and when these began at Cambridge Dr. Whitaker had no inconsiderable share. Deeply rooted, says Mr. archdeacon Churton, in the principles of Calvinism, he is yet to be commended for his candour in acknowledging, at the very time when the predestinarian dispute ran high, that "these points were not concluded and defined by public authority in our church."

That controversy, however, appears to have cost him his life. For coming up to London with the five Lambeth articles, as they were called, and pursuing that business warmly, but without success, and having paid what proved to be a farewell visit at the deanery of St. Paul's, on his return to Cambridge, fatigued and disappointed, he fell sick, and within a fortnight died, in the forty-seventh year of his age, Dec. 4, 1595. Of the dignity of his person and eloquence of speech (besides innumerable allusions in the verses on his death) we have evidence in the pointed appeal of Bishop Hall, who knew him well, to his correspondent Mr. Bedell, who also knew him well: "Who," says he, "ever saw him without reverence, or heard him without wonder?" Of his unwearied industry and profound learning his various works afford a pregnant proof;
nor were his charity and humility less conspicuous. When he lay on his death-bed, and was told of the symptoms of his approaching dissolution, he said, “Life or death is welcome to me; and I desire not to live, but so far as I may be serviceable to God and his church.” Gataker, who wrote his life, says, “He was a man very personable, of a goodly presence, tall of stature, and upright; of a grave aspect, with black hair, and a ruddy complexion; a solid judgment, a liberal mind, an affable disposition; a mild, yet not remiss governor; a contemner of money; of a moderate diet; a life generally unblameable, and (that which added a lustre to all the rest) amidst all these endowments, and the respects of others, even the greatest, thereby deservedly procured, of a most meek and lowly spirit.” Wood says, he “was one of the greatest men his college ever produced; and the desire and love of the present times, and the envy of posterity, that cannot bring forth a parallel.”

Dr. Whitaker was twice married, to “women of good birth and note,” and had eight children by them. His surviving wife, described as ready to lie-in when he expired, caused her child to be baptized on Dec. 11, the day after her husband’s funeral, by the name of Jabez, doubtless for the scriptural reason, “because,” she said, “I bare him with sorrow.” A few particulars of his family may be seen in our authorities. Mr. Churton, who has furnished much of the preceding information, in his excellent Life of dean Nowell, has also embellished that work with a fine portrait of Whitaker, and a view of the house in which he was born, now the property of the Rev. Thomas Dunham Whitaker, LL. D. Dr. Whitaker’s corpse had a public funeral, and was interred in the chapel of St. John’s college.

His works, besides the translations already noticed, were, 1. “Answer to Edmund Campian his ten Reasons.” 2. “A defence of his answer against John Durye.” 3. “A refutation of Nicolas Saunders his Demonstration, whereby he would prove that the Pope is not Antichrist.” 4. “A collection thereto added of ancient heresies raked up again to make the popish apostacy.” 5. “A thesis propounded and defended at the commencement in 1582, that the Pope is the Antichrist spoken of in Scripture.” 6. “Answer to William Rainolds against the Preface to that against Saunders in English.” 7. “A disputation concerning the
Scripture against the Papists of these times, particularly Bellarmine and Stapleton." 8. "A defence of the authority of the Scriptures, against Thomas Stapleton his defence of the authority of the Church." 9. "Lectures on the Controversies concerning the Bishop of Rome." 10. "Lectures on the Controversie concerning the Church." 11. "Lectures on the Controversie concerning Councils." 12. "A treatise of Original Sin, against Stapleton's three former books of Justification." The last four articles were published after the author's death by John Allenson. 13. "A lecture on 1 Tim. ii. 4. read on Feb. 27, 1594, before the earl of Essex, and other honourable persons." 14. "Lectures concerning the Sacraments in general, and the Eucharist and Baptism in particular." This last was taken down by John Allenson, and published by Dr. Samuel Ward. Whitaker's works were afterwards collected and published in Latin, at Geneva, in 1610, 2 vols. fol.¹

WHITBY (Daniel), a learned divine, but of unsteady character, was born in 1638, at Rushden, or Rusden, in Northamptonshire, and was in 1653 admitted of Trinity college, Oxford, of which he was elected a scholar in June 1655. He took his degree of B. A. in 1657, and that of M. A. in 1660. In 1664, he was elected fellow of his college, and the same year he engaged in controversy with the popish writers, by publishing, 1. "Romish Doctrines not from the beginning: or a Reply to what S. C. (Serenus Cressy), a Roman catholick, hath returned to Dr. Pierce's Sermon preached before his Majesty at Whitehall, Feb. 1, 1662, in vindication of our Church against the novelties of Rome," Lond. 4to. This was followed in 1663 by another piece against Serjeant, entitled, 2. "An Answer to Sure Footing, so far as Mr. Whitby is concerned in it," &c. 8vo. 3. "An endeavour to evince the certainty of Christian Faith in general, and of the Resurrection of Christ in particular." Oxford, 1671, 8vo. 4. "A Discourse concerning the idolatry of the Church of Rome; wherein that charge is justified, and the pretended Refutation of Dr. Stillingfleet's Discourse is answered." London, 1674, 8vo. 5. "The absurdity and idolatry of Host-Worship proved, by shewing how it answers what is said in Scripture and

¹ Life by Gataker in Fuller's Abel Redivivus.—Clark's Ecclesiastical History.—Melchior Adam.—Churton's Life of Nowell.—Strype's Whitgift, p. 67, 236, 271, 353, 370, 434, 453.—Fuller's Worthies and Holy State.—Brook's Puritans.
the Writings of the Fathers; to shew the folly and idolatry committed in the worship of the Heathen Deities. Also a full answer to all those pleas by which Papists would wipe off the charge of Idolatry; and an Appendix against Transubstantiation; with some reflections on a late Popish book, called, The Guide of Controversies," London, 1679, 8vo. 6. "A Discourse concerning the Laws Ecclesiastical and Civil made against Heretics by Popes, Emperors, and Kings, Provincial and General Councils, approved by the Church of Rome. Shewing, I. What Protestant subjects may expect to suffer under a Popish Prince acting according to those Laws. II. That no Oath or Promise of such a Prince can give them any just security that he will not execute these laws upon them. With a preface against persecuting and destroying Heretics," London, 1682, 4to. Reprinted at London, 1723, in 8vo, with an Introduction by bishop Kennet, who ascribes this piece to Dr. Maurice, but it was reclaimed by Dr. Whitby himself in his "Twelve Sermons preached at the Cathedral of Sarum."

Thus far Dr. Whitby had proceeded with credit to himself, and with satisfaction to the church to which he belonged, and the patron who had befriended him. Dr. Seth Ward, bishop of Salisbury, who made him his chaplain, and in Oct. 1668 collated him to the prebend of Yatesbury in that cathedral, and in November following to the prebend of Husborn Tarrant and Burbach. He was also in September 1672 admitted precentor of the same church, about which time he accumulated the degrees of B. D. and D. D. and was preferred to the rectory of St. Edmund’s church in Salisbury. But in 1682 he excited general censure by the publication of, "The Protestant Reconciler, humbly pleading for condescension to Dissenting Brethren in things indifferent and unnecessary, for the sake of peace; and shewing how unreasonable it is to make such things the necessary conditions of Communion. By a well-wisher to the Church’s Peace, and a Lamentener of her sad Divisions," Lond. 1683, in 8vo. What kind of work this was, will appear most clearly by his own declara-
tion hereafter mentioned. It was published without his name, but he must have been soon discovered. The first opposition made to it was in the way of controversy, by various divines who answered it. Among these were, Laurence Womack, D. D. in his "Suffragium Protestantium: wherein our governors are justified in their impositions and
proceedings against Dissenters, Meisner also, and the Verdict rescued from the cavils and seditious sophistry of the Protestant Reconciler," Lond. 1683, 8vo; David Jenner, B. D. sometime of Caius college in Cambridge, afterwards rector of Great Warley in Essex, prebendary of Sarum, and chaplain to his majesty, in his "Bifrons: or a new discovery of Treason under the fair face and mask of Religion, and of Liberty of Conscience, &c." Lond. 1683, 4to; the author of "An awakening Word to the Grand-jury men of the nation," Lond. 1683, 4to, to which is added, "A brief comparison between Dan. Whitby and Titus Oates: the first protected in his virulence to sacred majesty by one or two of his fators: the second punished for his abuses of the king's only brother by the loyal chief-justice Jefferies. The first saved harmless in many preferments (three of which are in one church of Sarum:) the second fined in mercy no more than 100,000l." Samuel Thomas, M. A. in two pieces printed without his name, viz. "Animadversions upon a late treatise, entitled, the Protestant Reconciler," &c. Lond. 1683, 8vo, and "Remarks on the Preface to the Protestant Reconciler, in a letter to a friend: dated February the 28th, 1682," Lond. 1683, 4to. The author of the pamphlet entitled "Three Letters of Thanks to the Protestant Reconciler. 1. From the Anabaptists at Munster. 2. From the Congregations in New England. 3. From the Quakers in Pennsylvania."

It does not appear that Dr. Whitby made any reply to these; and the disapprobation of his book increased so much, that at length it was condemned by the university of Oxford in their congregation held July the 21st, 1683, and burnt by the hands of the university-marshal in the Schools Quadrangle. Some passages, likewise, gave such offence to bishop Ward, that he obliged our author to make a retraction, which he did in the following form: "October the 9th, 1683. I Daniel Whitby, doctor of divinity, chantor of the church of Sarum, and rector of the parish church of St. Edmund's in the city and diocese of Sarum, having been the author of a book called 'The Protestant Reconciler,' which through want of prudence and deference to authority I have caused to be printed and published, am truly and heartily sorry for the same, and for any evil influence it hath had upon the Dissenters from the Church of England established by law, or others. And whereas it containeth several passages, which I am con-
vinced in my conscience are obnoxious to the canons, and
do reflect upon the governors of the said church. I do
hereby openly revoke and renounce all irreverent and un-
meet expressions contained therein, by which I have justi-

ied the censure or displeasure of my superiors. And
furthermore, whereas these two propositions have been de-
duced and concluded from the said book, viz. 1. That it is
not lawful for superiors to impose any thing in the worship
of God, that is not antecedently necessary; 2. The duty
of not offending a weak brother is inconsistent with all hu-
man authority of making laws concerning indifferent things:
I do hereby openly renounce both the said propositions,
being false, erroneous, and schismatical, and do revoke
and disclaim all tenets, positions, and assertions contained
in the said book, from whence these positions can be in-
ferrred. And whereinoever I have offended therein, I do
heartily beg pardon of God and the church for the same.”
This retraction is styled by one of his biographers “an
instance of human weakness,” but it was of such weakness
as seems to have adhered to this divine throughout life, for
we shall soon find him voluntarily retracting opinions of far
greater consequence. In the mean time he carried the
same weakness so far, as to publish a second part of his
“Protestant Reconciler, earnestly persuading the Dissent-
ing Laity to join in full Communion with the Church of
England; and answering, all the objections of Noncon-
formists against the lawfulness of their submission unto the
rights and constitutions of that Church,” Lond. 1683, 8vo.
His next publications were two pamphlets in vindication of
the revolution, and the oath of allegiance. He also pub-
lished some more tracts on the popish controversy, and an
excellent compendium of ethics. “Ethicæ compendium
in usum academicæ juventutis,” Oxford, 1684, 12mo,
which has often been reprinted and used as a text-book.
In 1691 he published “A Discourse concerning the truth
and certainty of the Christian faith, from the extraordinary
gifts and operations of the Holy Ghost, vouchsafed to the
Apostles and primitive professors of that faith.”

His most important publication was his “Paraphrase and
commentary on the New Testament,” which appeared in
1703, 2 vols. fol. and was the fruit of fifteen years study.
He published afterwards the following pieces as a sequel to,
or connected with his commentary: “Additional annota-
tions to the New Testament;” with seven discourses; and
an Appendix, entitled "Examen variantium Lectionum Johannis Millii in Novum Testamentum;" or, "An Examination of the various readings in Dr. Mill's New Testament;" "The necessity and usefulness of the Christian Revelation, by reason of the corruptions of the principles of natural religion among Jews and Heathens," London, 1705, 8vo; "Reflections on some assertions and opinions of Mr. Dodwell, contained in a book entitled 'An Epistolary discourse proving from the Scripture and first fathers, that the soul is a principle naturally mortal. Shewing the falsehood and the pernicious consequences of them. To which is added an answer to a pamphlet, entitled, some passages in Dr. Whitby's paraphrase and annotations on the New Testament contrary to Scripture and the received Doctrine of the Church of England," London, 1707, 8vo.

He now published his refutations of Calvinism, first, "Four Discourses, shewing, I. That the Apostle's words, Romans the ninth, have no relation to any personal Election or Reprobation. II. That the Election mentioned in St. Paul's Epistle to the Gentiles is only that of the Gentiles to be God's Church and People. III. That these two assertions of Dr. John Edwards, viz. 1. That God's foreknowledge of future contingencies depends on his decree, and that he foreknows them, because he decreed them: 2. That God did from all eternity decree the commission of all the sins in the world: are false, blasphemous, and render God the author of sin. IV. Being a Vindication of my Annotations from the Doctor's cavils. To which is added, as an appendix, a short answer to the Doctor's discourse concerning the fixed term of human life," London, 1710, 8vo. And secondly, "A Discourse concerning, 1. The true import of the words Election and Reprobation; and the things signified by them in the Holy Scriptures. 2. The Extent of Christ's Redemption. 3. The Grace of God: where it is inquired, whether it be vouchsafed sufficiently to those who improve it not, and irresistibly to those who do improve it; and whether men be wholly passive in the work of their regeneration? 4. The Liberty of the Will in a State of Trial and Probation. 5. The Perseverance or Defectibility of the Saints: with some reflections on the state of the Heathens, the Providence and Prescience of God," London, 1710, 8vo.

Some extracts from the preface to this work will shew by what process Dr. Whitby was led to those changes of
opinion, which ended at last in a denial of all he had written on many other important points. It is a curious process, and not, we are afraid, peculiar to him only. In this Preface he observes, "That what moved him narrowly to search into the principal of the Calvinistical Doctrines, especially that of the imputation of Adam's sin to all his posterity, was the strange consequences which attended it. After some years study he met with one who seemed to be a Deist; and telling him, that there were arguments sufficient to prove the truth of the Christian Faith and of the Holy Scriptures, the other scornfully replied, 'Yes, and you will prove your doctrine of the imputation of original sin from the same Scripture;' intimating that he thought that doctrine, if contained in it, sufficient to invalidate the truth and authority of the Scripture. The objection of this Deistical person our author reduces into this form: the truth of the Holy Scripture can no otherwise be proved to any one who doubts it, but by reducing him to some absurdity, or the denial of some avowed principle of reason; but the doctrine of the imputation of Adam's sin to all his posterity, so as to render them obnoxious to God's wrath and eternal damnation, seems as contrary to the common reason of mankind as any thing can be, and so contains as strong an argument against the truth of Scripture, if it be contained in it, as any that can be offered for it. Upon this account our author searched farther into the places usually alleged to confirm that doctrine, and upon inquiry found them fairly capable of other interpretations. One doubt remained still, whether antiquity did not give suffrage to this doctrine; and though Vossius roundly asserts this, yet our author upon inquiry found, that all the passages, which he had collected, were either impertinent or at least insufficient to prove his point. And having made a collection of these matters, our author finished a treatise of 'Original Sin' in Latin about twenty years before, though he did not think proper to publish it. He tells us likewise, that he discoursed another time with a physician, who was of opinion, that there was some cause to doubt of the truth of Scripture, because it seems plainly to deliver the doctrine of 'absolute Election and Reprobation' in the 9th chapter of the Epistle to the Romans; which doctrine is attended with more absurdities than can be charged on them who question the truth of the Scriptures, and seems as repugnant to the common notions
which mankind have received of the divine justice, goodness, and sincerity, as even the saying, that God considering man 'in massâ perditâ,' as lost in Adam, may delude him with false miracles, seems repugnant to his truth. And reading in Mr. Dodwell that bold stroke, that St. Paul being bred a Pharisee, spake in that chapter 'ex mente Pharissorum,' according to the doctrine of the Pharisees concerning fate, which they borrowed from the stoics; this gave our author occasion to set himself to make the best and exactest search he could into the sense of the Apostle in that chapter; and the best help he had to attain to the sense of that chapter, which he has given in his 'Paraphrase,' he received from a manuscript of Dr. Simon Patrick, bishop of Ely. Thence he went on to examine all that was urged in favour of these doctrines from the Scriptures. It was no small confirmation to him of the places usually produced, and which he rescued from the adversaries of the doctrine he contends for; first, that he found, that he still sailed with the stream of antiquity, seeing only St. Austin with his two boatswains Prosper and Fulgentius tugging hard against it, and often driven back into it by the strong current of Scripture, reason, and common sense: secondly, that he observed, that the heretics of old used many of the same texts of Scripture to the same purposes as the Decretalists do at present. And thirdly, that the Valentinians, Marcionites, Basilidians, Manichees, Priscillianists, and other heretics were condemned by the ancient champions of the church upon the same accounts, and from the same Scriptures and reasons, which he now uses against the Decretalists."

Having proceeded thus far, with the reputation of an orthodox Arminian, and an able opponent of Calvinism, he had one step farther to go. When he wrote his Commentary on the New Testament, the study of fifteen years bestowed on that work had discovered nothing to him to shake his belief in the doctrine of the Trinity; but what fifteen years could not do, as many days were sufficient to effect in the present fluctuating state of his opinions; for immediately on the appearance of Dr. Clarke's "Scripture Doctrine of the Trinity," Whitby became a decided Arian, and published, but in Latin, a treatise to prove, "that the controversies raised about the Trinity could not be certainly determined from fathers, councils, or catholic tradition;" and a discourse, shewing, that the exposition
which the ante-Nicene fathers have given of the texts alleged against the Rev. Mr. Clarke by a learned layman (Mr. Nelson), are more agreeable to the interpretation of Dr. Clarke than to the interpretations of that learned layman." On this subject he had a short controversy with Dr. Waterland. In these sentiments Dr. Whitby remained to the last; as may be seen by the following extract from the preface to his "Last Thoughts." "An exact scrutiny into things doth often produce conviction, that those things which we once judged to be right, were, after a more diligent inquiry into truth, found to be otherwise; and truly," says Dr. Whitby, "I am not ashamed to say, this is my case; for when I wrote my Commentaries on the New Testament, I went on (too hastily, I own,) in the common beaten road of other reputed orthodox divines; conceiving, that the Father, Son, and Holy Ghost, in one complex notion, were one and the same God, by virtue of the same individual essence communicated from the Father. This confused notion, I am now fully convinced, by the arguments I have offered here, and in the second part of my reply to Dr. Waterland, to be a thing impossible, and full of gross absurdities and contradictions."

After having thus determined, that the majority of his brethren were believers in "gross absurdities and contradictions," we are not surprised to find him publishing some pamphlets in defence of Hoadly, in the Baugorian controversy. His last work, but which he did not live to see published, was that just mentioned, under the title of "The last Thoughts of Dr. Whitby, containing his correction of several passages in his Commentary on the New Testament. To which are added five Discourses," published by his express order; and with an account of his life, drawn up by Dr. Sykes, principally from the 'Athenæ Oxonienses'." It is in this work that he retracts all he had written in support of the doctrine of the Trinity; and appeals "to the searcher of hearts," and calls God to witness, "whether he had hastily or rashly departed from the common opinion," &c.

Dr. Whitby died March 24, 1726, aged eighty-eight years. It is said, that he preached the day before, at St. Edmund's church. How he conducted the service of the church, after changing his opinions, we are not told. Wood, who lived till 1695, gives his character in the following words: "He is a person very well read in the fa-
thers, and in polemical divinity, especially as to the main part thereof, which is directed against papists. He hath been all along so wholly devoted to his severer studies, that he hath scarcely ever allowed himself leisure to mind any of those mean and trifling worldly concerns, which administer matter of gain, pleasure, reach, and cunning. Also he hath not been in the least tainted with those too much now-a-days practised arts of fraud, cozenage, and deceit.” He was upwards of fifty when Wood gave this good character of him; to which Dr. Sykes adds, “that he was in stature short and very thin, had a tenacious memory, even to the last, and always closely applied himself to his studies; that he was ever strangely ignorant of worldly affairs, even to a degree that is scarcely to be conceived; and that he was easy, affable, pious, devout, and charitable.”

He published more pieces than we have enumerated, and some volumes of sermons. Of all his works his “Commentary” only is now in reputation, being generally joined with those of Patrick and Lowth, to form a series of commentaries on the whole of the Bible. His work on the Five Points has likewise been reprinted more than once.

WHITE (GILBERT), an English divine, and very ingenuous naturalist, was the eldest son of John White of Selborne, in Hampshire, esq. and of Anna, the daughter of the rev. Thomas Holt, rector of Streatham, in Surrey. He was born at Selborne, July 18, 1720, and received his school education at Basingstoke, under the rev. Thomas Warton, vicar of that place, and father of those two distinguished characters, Dr. Joseph, and Mr. Thomas Warton. In Dec. 1739, he was admitted of Oriel college, Oxford, and took his degree of B. A. in 1743. In March 1744 he was elected fellow of his college. He became M. A. in Oct. 1746, and was admitted one of the senior proctors of the university in April 1752. Being of an unambitious temper, and strongly attached to the charms of rural scenery, he early fixed his residence in his native village, where he spent the greater part of his life in literary occupations, and especially in the study of nature. This he followed with patient assiduity, and a mind ever open to the lessons of piety and benevolence, which such a study is so well calculated to afford. Though several

1 Ath. Ox. vol. II.—Life prefixed to his “Last Thoughts.”—Gen. Dict.—Biog. Brit.—Burnet’s Own Times.—Birch’s Tillotson.—Disney’s Life of Sykes, p. 163.
occasions offered of settling upon a college living, he could never persuade himself to quit the beloved spot, which is, indeed, a peculiarly happy situation for an observer. He was much esteemed by a select society of intelligent and worthy friends, to whom he paid occasional visits. Thus his days passed, tranquil and serene, with scarcely any other vicissitudes than those of the seasons, till they closed at a mature age on June 26, 1793.

Mr. White is known to the learned world by a very elegant publication "The Natural History and Antiquities of Selborne, in the county of Southampton. In a series of letters to the hon. Daines Barrington and Thomas Pennant, esq." 1789, 4to. Mr. White's idea of parochial history was, that it should consist of natural productions and occurrences, as well as antiquities. He has accordingly directed his attention to the former, and from a long series of observations made and repeated with care and skill, has enlarged our knowledge of natural history, and may be considered as no unequal successor of Ray and Derham. At the same time he has not neglected the antiquities of his favourite village, and in his history of the priory of Selborne has proved himself a very able antiquary. What renders the book more valuable than works of this kind generally are, is that it consists principally, if not entirely, of original matter, or information derived from records to which the public have no access. In 1713 a new edition of this work was published in a splendid form, with considerable additions, and the above brief memoir of the author's life.¹

WHITE (Henry Kirke), an amiable and ingenious poet, untimely snatched from the world, was the second son of John and Mary White, and was born at Nottingham, March 21, 1785. From his third until his fifth year he learned to read at the school of a Mrs. Garrington, who had the good sense to perceive his extraordinary capacity, and spoke of what it promised with confidence. At a very early age his love of reading was decidedly manifested, and was a passion to which every thing else gave way. When about six years old, he was placed under the rev. John Blanchard, who kept at that time the best school in Nottingham, and here he learned writing, arithmetic, and French. When he was about eleven, he one day wrote a separate theme

¹ Life, as above.
for every boy in the class, which consisted of about twelve or fourteen. The master said he had never known them write so well upon any subject before, and could not refrain from expressing his astonishment at young White's. It was considered as a great thing for him to be at so good a school, yet there were some circumstances which rendered it less advantageous to him than it might have been. Mrs. White had not yet overcome her husband's intention of breeding him up to his own business (that of a butcher), and by an arrangement which took up too much of his time, one whole day in the week, and his leisure hours on the others, were employed in carrying the butcher's basket. Some differences at length arose between his father and Mr. Blanchard, in consequence of which Henry was removed. It is remarkable that one of the ushers, when he came to receive the money due for tuition, represented to Mrs. White, either from stupidity or malice, what an incorrigible son she had, and that it was impossible to make the lad do any thing. This unfavourable impression, however, was soon removed by a Mr. Shipley, under whose care he was next placed, and who having discovered that he was a boy of quick perception, and very admirable talents, came with joy to relieve the anxiety and painful suspicions of his family. But while his school-masters were complaining that they could make nothing of him, he discovered what nature had made him, and wrote satires upon them. These pieces were never shewn to any, except his most particular friends, who say that they were pointed and severe, and it appears that he afterwards destroyed them.

About this time his mother was induced, by the advice of several friends, to open a lady's boarding and day-school at Nottingham, her eldest daughter having previously been a teacher in one for some time. In this she succeeded beyond her most sanguine expectations, and Henry's home comforts were thus materially increased, though his family being still unable to give him an education suited to his talents, it was determined to breed him up to the hosiery trade. He was accordingly placed, at the age of fourteen, in a stocking-loom; but to this he had the greatest aversion, and his repeated remonstrances at length convinced his mother that he had a mind destined for nobler pursuits than the shining and folding up of stockings. He was consequently fixed in the office of Messrs. Coldham
and Enfield, attorneys and town-clerks of Nottingham. No premium could be given with him he was engaged to serve two years before he was articled, so that though he entered this office when he was fifteen, he was not articled till the commencement of 1802. He now, at the suggestion of his employers, acquired at his leisure hours some knowledge of Latin and of Greek. He also made himself a tolerable Italian scholar, and gained some acquaintance with both the Spanish and Portuguese. Among his occasional pursuits also were chemistry, astronomy, electricity, and music; but the law was his first object, to which his papers shew he had applied himself with such industry, as to make it wonderful that he could have found time, busied as his days were, for any thing else.

At a very early age, indeed soon after he was taken from school, he was ambitious of being admitted a member of a literary society then existing at Nottingham, but was objected to on account of his youth. After repeated attempts, and repeated failures, he succeeded in his wish, through the exertions of some of his friends; and in a very short time, to the great surprise of the society, proposed to give them a lecture, and the society, probably from curiosity, acceded to the proposal. The next evening they assembled, when he lectured upon genius, and spoke extemporaneously for above two hours, in such a manner, that he received the unanimous thanks of the society, and they elected him their professor of literature. There are certain courts at Nottingham in which it is necessary for an attorney to plead; and he wished to qualify himself for an eloquent speaker, as well as a sound lawyer.

Although assiduous in the study of his profession, he began now to be ambitious of an university education, that he might fit himself for the church. This did not proceed from any dislike to his profession, but a deafness, to which he had always been subject, and which appeared to grow progressively worse, and threatened to preclude all possibility of advancement. Another reason is assigned by his biographer, that his opinions, which had at one time inclined to Deism, had now taken a strong devotional turn. He had about this time written several poems in some of the literary journals, which were much admired by men of acknowledged taste, and their encouragement induced him to prepare a little volume of them for the press. It was his hope that this publication might either by the success
of its sale, or the notice which it might excite, afford the means to prosecute his studies at college. It appeared accordingly in 1803.

The success of this volume appears to have been by no means adequate to its merits, and the author met with many other impediments and disappointments before his object was attained. At length Mr. Dashwood, a clergyman then residing at Nottingham, obtained for him an introduction to Mr. Simeon, of King’s college, Cambridge; and with this he was induced to go to Cambridge, his masters having previously consented to give up the remainder of his time. Mr. Simeon, from the recommendation which he received, and from the conversation he had with him, promised to procure for him a sizar’s place at St. John’s college, and, with the additional aid of a friend, to supply him with 30l. annually. His brother, Neville White, promised twenty; and his mother, it was hoped, would be able to allow fifteen or twenty more. With this, it was thought, he could go through college.

He quitted his employers in October 1804. Mr. Simeon had advised him to degrade for a year, and place himself, during that time, under some scholar. He went accordingly to the rev. Mr. Grainger, of Winteringham, in Lincolnshire, and there, notwithstanding all the intreaties of his friends, pursued such an unintermitting course of study as greatly injured his delicate and already undermined constitution. He frequently at this time studied fourteen hours a day; the progress which he made in twelve months was indeed astonishing; for when he went to Cambridge he was immediately as much distinguished for his classical knowledge as his genius; but the seeds of death were in him, and the place to which he had so long looked with hope, served unhappily as a hot-house to ripen them. During his first term, one of the university scholarships became vacant, and Henry, young as he was in college, and almost self-taught, was advised by those who were best able to estimate his chance of success, to offer himself as a competitor for it. He passed the whole term in preparing for this, but his strength sunk under the intensity of his studies, and he was compelled to decline; and this was not the only misfortune. The general college examination came on; he was utterly unprepared to meet it; and believed that a failure here would have ruined his prospects for ever. He had only about a fortnight to read
what other men had been the whole term reading. Once more he exerted himself beyond what his shattered health could bear; the disorder returned, and he went to his tutor Mr. Catton with tears in his eyes, and told him that he could not go into the hall to be examined. Mr. Catton, however, thought his success here of so much importance, that he exhorted him, with all possible earnestness, to hold out the six days of the examination. Strong medicines were given him, to enable him to support it, and he was pronounced the first man of his year. But life was the price which he was to pay for such honours as this. As he succeeded in gaining approbation, he became farther stimulated to studious exertions far beyond his strength, and when he returned to college in 1806, he was no longer a subject for medicine. His mind also was worn out, and it was the opinion of his medical attendants, that if he had recovered, his intellect would have been affected. In this state he died, Oct. 19, 1806, in the twenty-first year of his age.

Some notice of a young man, so extraordinary for genius and piety, could not be omitted in a work of this kind; yet with the best materials in our hands (his life by Mr. Southey) we found it impossible to give any abridgment that would, or indeed ought to be satisfactory. The present imperfect sketch, however, will not be wholly useless, if it detect but one reader ignorant of such a publication as "The Remains of Henry Kirke White." We can otherwise have no occasion to recommend what has got such hold of the public mind, that after five or six large editions, there is still an increasing demand. It is perhaps the most interesting biographical, epistolary, and poetical collection that has appeared for many years, and while it excites the warmest emotions of pity and sympathy, is equally calculated to convey instruction of the highest order. ¹

WHITE, or WHYTE (JOHN), bishop of Winchester, was the son of Robert White, of Farnham in Surrey, and was born there in 1511. He was educated at Winchester school, and thence removed to New college, Oxford, of which he became perpetual fellow in 1527. In 1534 he completed his degrees in arts, and being esteemed for his classical knowledge, was about that time appointed master of Winchester school. He was soon after made warden of Winchester college, and appears to have been principally

¹ Life as above prefixed to the "Remains."

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instrumental in saving it, when the adjoining college of St. Elizabeth, the site of which he purchased, and so many others, were utterly destroyed. He was in 1551 promoted to the rectory of Cheyton in that neighbourhood; but in the preceding year, being suspected of corresponding with persons abroad, who opposed king Edward's proceedings, he was examined by the council, and committed to the tower. After continuing some months in confinement, he pretended compliance with the reformed religion, and was set at liberty. Such is Strype's account; but the historian of Winchester says that he lay in prison till the reign of queen Mary. However this may be, it is certain that on her accession, he was in such favour, as a zealous Roman Catholic, that she promoted him in 1554 to the bishopric of Lincoln. In the following year he was incorporated D. D. at Oxford, and in 1557 was translated to the see of Winchester, which, on account of his predilection for his native county, appears to have been the object of his wishes. This dignity, however, was granted him upon condition of his paying 1000£ yearly, out of the revenue of his see, to cardinal Pole, who complained that the temporalities of Canterbury (of which he was then archbishop) were so ruined by his predecessor, that he could not live in a manner suitable to his rank.

On the accession of queen Elizabeth, bishop White was deprived of his dignity, generally because he retained his attachment to the popish religion, but more particularly for his open contempt of the queen and the queen's authority, on two remarkable occasions. The first was, when appointed to preach queen Mary's funeral sermon, or oration. His text was, "Wherefore I praised the dead, which are already dead, more than the living which are yet alive," Eccles. iv. 2. In this sermon, after exhausting his powers of oratory in celebrating his saint of a mistress, whose knees he affirmed were hard with kneeling, he burst into a flood of tears. Then, recovering himself, he said, "She has left a sister to succeed her, a lady of great worth also, whom we are now bound to obey, for melior est canis vivus leone mortuo (better is a live dog than a dead lion), and I hope so shall reign well and prosperously over us, but I must still say with my text, laudavi mortuos magis quam viventes (I praised the dead more than the living), for certain it is Maria optimam partem elegit (Mary hath chosen the better part)." It is easy to suppose that queen Elizabeth would
not be much pleased with these complimentary innuendos. The other offence was of a more serious nature, for at the public disputation in Westminster Abbey, with some of the reformers in 1558, he even threatened the queen with excommunication. He was therefore committed to the tower in 1559, after he had appeared in public, though deprived, in his pontifical vestments. His health afterwards declining, he was released, and permitted to retire to his sister's house at South Warnborough, where he died Jan. 11, 1560, and was interred, agreeably to his will, in Winchester cathedral.

White was a benefactor to both Wykeham's colleges, and was a man of learning and eloquence, and no inelegant Latin poet, as appears by his "Diecosio-martyrion, sive ducentorum virorum testimonia de veritate corporis et sanguinis Christi in eucharista, adversus Petrum Martyrem," Lond. 1553, 1554, 4to. He was the author also of "Epi grammatum lib. I." "Carmina in matrimon. Philippis Regis, cum Maria Regina Angliae," (See Holingshed's Chron. III. 1120); and the memorable "Sermon preached at the funeral of queen Mary, Dec. 13, 1558," a MS. now in the British Museum, and printed in Strype's Memorials, but from an incorrect copy. There are many of his orations, &c. preserved in Fox's Acts and Monuments.

WHITE (JOHN), a nonconformist lawyer, and commonly called, from his principal publication, Century White, was the son of Henry White of Heylan in Pembrokeshire, where he was born June 29, 1590. He was educated in grammar learning at home, and about 1607 entered of Jesus college, Oxford, and after studying there between three and four years, went to the Middle Temple, and in due time was admitted to the bar, was summer reader 17 Car. I. and at length a bencher of that society. While a barrister he was much employed by the puritans in the purchase of impropriations, which were to be given to those of their own party; for which he received such a censure in the star-chamber, as served to confirm the aversion he had already conceived against the hierarchy. In 1640, he was chosen member of parliament for the borough of Southwark, joined in all the proceedings which led to the overthrow of the church, was appointed chairman of the committee for

religion, and a member of the assembly of divines. He did not however live to see the consequences of all those measures, but, as Wood says, "very unwillingly submitted to the stroke of death," Jan. 29, 1644-5, and was buried in the Temple church. A marble stone was afterwards placed over his grave, with these lines,

"Here lyeth a John, a burning shining light,
His name, life, actions, were all White."

Wood, who has accumulated all the party scandal of the day against White, some of which, for aught we know, may be true, informs us that two of his speeches only were published, and a pamphlet called "The Looking-glass:" but his most curious publication was that entitled "The First Century of scandalous, malignant Priests, made and admitted into benefices by the Prelates, in whose hands the ordination of ministers and government of the church hath been; or a narration of the causes for which the Parliament hath ordered the sequestration of the benefices of several ministers complained of before them, for vitiousness of life, errors, in doctrine, contrary to the articles of our religion, and for practising and pressing superstitious innovations against law, and for malignancy against the parliament," 1643, 4to. Neal says this was published in order to "silence the clamours of the royalists, and justify the severe proceedings of the (parliamentary) committees;" but it will not be thought any very convincing justification of those committees, that, out of eight thousand clergymen whom they ejected from their livings, about an hundred might be found who deserved the punishment. And even this is a great proportion, for out of this hundred, it is evident that a considerable number suffered for what was called malignancy, another name for loyalty. White promised a second century, but either was not able to find sufficient materials, or was dissuaded by his party, who did not approve of such a collection of scandal.1

WHITE (John), a puritan divine, and, Wood says, usually called the Patriarch of Dorchester, was born in the latter end of December, 1574, at Stanton St. John, in Oxfordshire. He was sent for education to Winchester school, and after two years of probation, was admitted perpetual fellow of New college, Oxford, in 1595. Here he

1 Ath. Ox. vol. II.—Neal's Hist. of the Puritans, and Grey's Examination of vol. II. of that work.—Walker's Sufferings of the Clergy.
took his degrees in arts, was admitted into holy orders, and became a frequent preacher in, or near Oxford. In 1606 he became rector of Trinity church, Dorchester, in the county of Dorset, where in the course of his ministry he expounded the whole of the scripture, and went through about half of it a second time, having, says Wood, "an excellent faculty in the clear and solid interpreting of it."

About 1624, Mr. White, with some of his friends, projected the new colony of Massachusetts in New England, and, after surmounting many difficulties, succeeded in obtaining a patent. The object was to provide a settlement or asylum for those who could not conform to the church discipline and ceremonies. He himself appears to have been inclined to the same disaffection, and is said to have been in 1630 prosecuted by archbishop Laud in the high commission court for preaching against Arminianism and the ceremonies. But as no account exists of the issue of this trial, or of his having been at all a sufferer upon this account, it is more probable, or at least as probable, that Wood is right, who tells us that he conformed as well after, as before, the advancement of Laud. Afterwards indeed he was a sufferer during the rage of civil war; for a party of horse in the neighbourhood of Dorchester, under the command of prince Rupert, plundered his house, and carried away his library. On this occasion he made his escape to London, and was made minister of the Savoy. In 1640 he was appointed one of the learned divines to assist in a committee of religion, appointed by the House of Lords; and in 1643 was chosen one of the Westminster assembly of divines. In 1645 he was appointed to succeed the ejected Dr. Featley as rector of Lambeth, and the doctor's library was committed to his care, until his own should be returned which was carried away by prince Rupert's soldiers. In 1647 he was offered the wardenship of New college, but refused it, and as soon as he could, returned to his people at Dorchester, for whom he had the greatest affection, and where he had passed the happiest of his days, being a man of great zeal, activity, and learning, and, as Wood allows, a "most moderate puritan." Fuller says, "he was a constant preacher, and by his wisdom and ministerial labours, Dorchester was much enriched with knowledge, piety, and industry." He died there suddenly, July 21, 1648, in the seventy-second year of his age. His works are but few, 1. "A commentary upon the first three chapters of Genesis,"
1656, fol. 2. "A way to the tree of life, discovered in sundry directions for the profitable reading of the Scriptures," &c. 1647, 8vo. 3. "A digression concerning the morality of the Fourth commandment," printed with the preceding. He published also a few sermons. 1

WHITE (JOSEPH), an eminent Oriental scholar, canon of Christ Church, Regius professor of Hebrew, and Laudian professor of Arabic in the university of Oxford, was born in 1746, of parents in low circumstances in Gloucester, where his father was a journeyman-weaver, and brought up his son to the same business. Being however a sensible man, he gave him what little learning was in his power at one of the charity-schools at Gloucester. This excited a thirst for greater acquisitions in the young man, who employed all the time he could spare in the study of such books as fell in his way. His attainments at length attracted the notice of a neighbouring gentleman of fortune, who sent him to the university of Oxford, where he was entered of Wadham college. He took the degree of M.A. Feb. 19, 1773; and about that time engaged in the study of the Oriental languages, to which he was induced by the particular recommendation of Dr. Moore, afterwards archbishop of Canterbury. He had before acquired a tolerable share of Hebrew learning, by which his progress in the other Oriental languages was greatly facilitated. In 1775, he was appointed archbishop Laud's professor of Arabic; on entering upon which office he pronounced a masterly oration, which was soon afterwards printed with the title of "De Utilitate Ling. Arab. in Studiis Theologicis; Oratio habita Oxoniis in Scholâ Linguarum, vii Id. Aprilis, 1775," 4to. He was at this time fellow of his college, being elected in 1774. In 1778, Mr. White printed the Syriac Philoxenian version of the Four Gospels (the MS. of which Dr. Gloster Ridley had given to New college), entitled, "Sacrorum Evangeliorum Versio Syriaca Philoxeniana, ex Codd. MSS. Ridleianis in Bibl. Coll. Nov. Oxon. repositis, nunc primâ edita, cum Interpretatione et Annotationibus Josephi White," &c. 2 vols. 4to. On November 15, 1778, he preached a very ingenious and elegant sermon before the university, which was soon afterwards printed, under the title of "A revival of the English translation of the Old Testament recommended. To which is added, some ac-

1 Ath. Ox. vol. II.—Fuller's Worthies.—Brook's Lives of the Puritans.
count of an antient Syriac translation of great part of Origen's Hexaplar edition of the LXX. lately discovered in the Ambrosian Library at Milan," 4to. About this time he was appointed one of the preachers at Whitehall chapel. In 1779, he took the degree of bachelor of divinity; and in the same year published "A Letter to the bishop of London, suggesting a plan for a new edition of the LXX; to which are added, Specimens of some inedited versions made from the Greek, and a Sketch of a Chart of Greek MSS." In 1780, Mr. White published, "A Specimen of the Civil and Military Institutes of Timour, or Tamerlane; a work written originally by that celebrated Conqueror in the Mogul language, and since translated into Persian. Now first rendered from the Persian into English, from a MS. in the possession of William Hunter, M.D.; with other Pieces," 4to. The whole of this work appeared in 1783, translated into English by major Davy, with Preface, Indexes, Geographical Notes, &c. by Mr. White, in one volume, 4to. In Easter term, 1783, he was appointed to preach the Bampton lecture for the following year. As soon as he was nominated, he sketched out the plan; and finding assistance necessary to the completion of it in such a manner as he wished, called to his aid Mr. Samuel Badcock and Dr. Parr. Although his own share of these labours was sufficient to entitle him to the celebrity which they procured him, he had afterwards to lament that he had not acknowledged his obligations to those elegant scholars, in a preface to the volume, when it was published. As soon as the lectures were delivered, the applause with which they were received was general throughout the university. They were printed the same year, and met with universal approbation. A second edition appeared in 1785; to which the author added a sermon, which he had recently preached before the university, on the necessity of propagating Christianity in the East Indies. Mr. White's reputation was now established, and he was considered as one of the ablest vindicators of the Christian doctrines which modern times had witnessed. Lord Thurlow, then lord chancellor, without any solicitation, gave him a prebend in the cathedral of Gloucester, which at once placed him in easy and independent circumstances. In 1787 he took his degree of D. D. and was looked up to with the greatest respect in the university, as one of its chief ornaments. In the year 1788, the death of Mr. Badcock was made the pre-
tence for an attack on Dr. White's character both as an au-
thor and a man, by the late Dr. R. B. Gabriel, who pub-
lished a pamphlet, entitled, "Facts relating to the Rev. Dr.
White's Bampton Lectures." By this it appears that there
was found among the papers of the deceased Mr. Badcock,
a promissory note for 500l. from Dr. White for literary aid;
the payment of which was demanded, but refused by him
on the ground that it was illegal in the first instance, as
not having the words "value received;" and, secondly, it
was for service to be rendered in the History of Egypt,
which the doctor and Mr. Badcock had projected. The
friends of the deceased, however, were of a different
opinion; and the doctor consented to liquidate the debt.
This he informs us he did, "partly because he apprehended
that his persisting to refuse the payment of it might tend
to the disclosure of the assistance which Mr. Badcock had
given him in the Bampton Lectures; and partly, because
he was informed that the note, by Mr. Badcock's death,
became a part of his assets, and, as such, could legally be
demanded." But whoever reads Dr. White's "Statement
of Literary Obligations" must be convinced that he was
under no obligation to have paid this money, and that his
opponents availed themselves of his simplicity and the
alarm which they excited for his literary character. Ga-
briel, however, a man neither of literary talents or charac-
ter, was at the head of an envious junta who were deter-
dined to injure Dr. White if they could; and notwithstanding
his payment of the money, printed all Mr. Badcock's
letters in the above pamphlet, in order, as he said, to vin-
dicate the character of the deceased, as well as his own,
both of which he ridiculously pretended had been assailed
on this occasion. In consequence of this publication, Dr.
White printed "A Statement of his Literary Obligations
to the Rev. Mr. Samuel Badcock, and the Rev. Samuel
Parr, L.L.D." By this it appeared, that, though Mr. Bad-
cock's share in the Lectures was considerable, yet that it
was not in that proportion which had been maliciously re-
presented, the plan of the whole, and the execution of the
greatest part, being Dr. White's, and Dr. Parr's being
principally literal corrections. This statement gave suffi-
cient satisfaction to the literary world at large. But the
malice of his enemy was not yet satiated, as may appear
by the following correspondence, which having been cir-
culated chiefly at Oxford, may be here recorded as an
additional defence of Dr. White,
"A printed paper, entitled 'Minutes of what passed at
three interviews which lately took place between Dr. White
and Dr. Gabriel in London and in Bath,' and signed

R. B. GABRIEL.
W. FALCONER.

having been lately circulated in the University, I think it
necessary to submit the following letters to the perusal of

"To the Rev. Mr. STAFFORD SMITH*, Prior Park, Bath.

"Dear Sir,

"Oxford, Feb. 12, 1790.

"In a pamphlet now in circulation at Oxford, signed by
Dr. Gabriel and Dr. Falconer, I am astonished to read the
following passages:

"The following extraordinary circumstance must not be
omitted:

"The same morning the Rev. Stafford Smith, of Prior
park, came to Dr. Gabriel's, and desired to see Dr. White,
who retired with him and Dr. Gabriel into his study. Dr.
Gabriel soon returned, and desired Mr. Ph. Smyth, Dr.
White's friend, to go into his study, to bear witness to a
charge made against Dr. White by Mr. Stafford Smith, to
which Dr. Gabriel did not chuse to bear witness alone;
Mr. Ph. Smyth accordingly went. They soon returned into
the parlour, where Dr. Falconer was, and Mr. S. Smith ac-
accompanied them; where Mr. S. Smith pressed Dr. White
on the subject of a letter written by Dr. White to Mr. Bad-
cock, in which Mr. S. Smith's name was introduced; and
purporting that Mr. S. Smith had written to Dr. White to
compose a sermon for him, for which Mr. S. Smith insisted
on making Dr. White a compliment of a 10l. note. This
letter expressed a wish, that as Dr. White had not leisure to
write the sermon himself, being so busy with Abdollahi, Mr.
Badcock would be so obliging as to send him some thoughts on
the subject, and that Mr. Badcock would do him the honour
of accepting the 10l. note, said to be offered by Mr. Smith;
who then in Dr. White's presence, and in the presence of
Mr. Ph. Smyth, Dr. Falconer, and Dr. Gabriel, asserted the
whole of the letter, so far as his name was concerned in it,
to be an ABSOLUTE FALSEHOLD! In answer to which Dr.
White immediately said, "I beg pardon before you, Gentle-
men, of Mr. Stafford Smith; — I am willing to make any

* Mr. Stafford Smith was a fellow of C. C. C. Oxon, and married Bishop
Warburton's widow.
apology to him. I acknowledge the letter to be of my handwriting, and that it is entirely void of truth and destitute of foundation; and he repeatedly said, I confess with shame that the whole is a direct falsehood, and I take shame to myself upon it."

"Dr. White requested of Dr. Gabriel that this letter might not be published, but Dr. Gabriel would give no promise. Dr. White then desired that Mr. S. Smith's name might be omitted, if he should publish the letter. Dr. Gabriel replied that he would make no promise whatever; that Mr. S. Smith was a friend of his; and Dr. Gabriel addressed himself particularly to Mr. S. Smith, when he said that Mr. S. Smith need entertain no fears from his conduct; — that it was not his intention to publish it, unless he should be pressed, and find it necessary. Mr. S. Smith then took leave, but not without expressing great satisfaction that he had embraced, by Dr. Gabriel's advice, so favourable an opportunity of vindicating himself from the indirect charge which Dr. White had brought against him, and of detecting the falsity of it; and Mr. S. Smith expressed his thanks to Dr. Gabriel for the friendly part Dr. G. had acted with respect to him in this extraordinary transaction!"

"The inference which every body must draw from these passages is, that you never did receive the sermon in question, and that I wantonly and wickedly made use of your name in order to procure it from Mr. Badcock for some other purpose. As you well know that I really sent you the sermon, I trust that I shall find in your candour a refuge from a misrepresentation at once so unexpected and so fatal. I trust that you will readily and explicitly acknowledge that you really asked and received the sermon from me; and that the apology I made to you, and which I shall ever be willing to repeat, related solely to the unjustifiable discovery of your name to Mr. Badcock, to the account I gave him of your application to me for the sermon, and of the sum which I said you had offered me.

"The fairness and moderation with which you heard my apology at Dr. Gabriel's confirm me in the hope that you will instantly, and by return of post, afford me an opportunity of vindicating my conduct so far as it admits of vindication; and that I shall not be compelled to produce other evidence, which, though equally convincing, it would much distress me to use. This you will readily believe, when you recollect how anxiously I contended at Dr. Ga-
briel's, and contended I thought successfully, for the observance of the most inviolable secrecy with respect to your name. That Dr. Gabriel and Dr. Falconer should thus have made use of it distresses me not less on your account than on my own.

"The urgency of the case must plead my excuse for requesting once more an immediate and explicit answer.

"I am, dear Sir, yours faithfully, J. WHITE."

"To the Rev. Professor White, Wadham College, Oxford.

"Dear Sir, Prior Park, Feb. 15th, 1790.

"I was as much astonished and disgusted too as you could be on reading the rhapsody, abounding with spleen, and ridiculously circumstantial, which seems by your letter, received late last night, to have given you so much concern. The author of it has treated you ill, by relating disingenuously the transaction you refer to, and me by making so flippant a use of my name, not only without my consent, but against my earnest desire, as well as his own positive promise. When the doughty Doctor asked me, somewhat abruptly, in the Concert Room, whether I had ever paid Professor White 10l. for writing a sermon for me, I expressed my surprise at the question, and in part denied the fact, acquainting him at the same time with the true state of the case, as well as I could recollect it, which I will now repeat for your satisfaction. You was with me at this place when I received a note from a friend at Bath urging me to preach a sermon on a public occasion then so near at hand that I expressed some doubt whether I should have time to be properly prepared for it. You immediately made me an offer of assistance, which I readily accepted, and would accept such an offer again and again under similar circumstances. The assistance came to me by post, and though it consisted of only a few trite pages, and proved of little use to me, yet it was more in quantity than I happened to want, and the promise of it afforded you sufficient ground for saying that you stood engaged to furnish me with a sermon. In regard to the 10l. your candid and unequivocal acknowledgment of that mysterious and very culpable falsehood was considered by me as a reasonable atonement for it; and I know not what right any one else had to concern himself about the matter. The interposition of a third person was malicious and pragmatical. You thought yourself indebted to me for some little services I had rendered you, which you have always spoke of with a sensibility that
did you honour; and you probably meant in this instance, the only one that ever occurred, to make me some compensation for it.

"When I had related the particulars of the case to Dr. G. in the Concert Room, he, with more rancour than discretion or humanity, urged the necessity of my meeting you at his house the next day, and requiring an apology for what you had written to your supposed friend on this subject. I at first objected to this proposal, and endeavoured to convince Dr. G. that as the affair in question was so trifling in itself, and had nothing to do with the charges he had brought against you, it was most prudent and most generous to let it drop. This remonstrance, however, and some others, appearing to have no weight with him, I considered that if I should persist in declining to confront you, the matter would not rest there, but might be represented to my disadvantage, and that I might by an interview prevent its being a town-talk, and likewise soften Dr. G's unprovoked and wanton acrimony: all which I attempted when I received your apology, with what you call fairness and moderation. I now declare that the apology, and the manner in which it was offered, was handsome and liberal on your part; that it 'referred solely to your having made an unwarrantable discovery of my name to Mr. Badcock — to the account you gave him of my application to you for the sermon — and of the sum which you said I had offered you.'

"And now, Sir, while you are battling it on one side, and your Adversary on the other, I am the only person perhaps who has been confessedly abused on both sides. On this footing (any other might be impertinent) I presume to advise that you will take no further notice of what has been said against you than to shew the world how little you deserve it, by publishing another volume of sermons with all convenient dispatch. Sed vereor ne impropère dicam— for — 'Who shall decide when Doctors disagree?'

"I am, Sir, your friend and humble servant,

"M. S. Smith.

"Though I cannot forbear to resent the having been dragged into public notice by means of a controversy which has so manifestly a mischievous tendency in every view of it, yet you are at liberty to make any use of this letter (written in haste to gratify your excessive impatience) which may serve to expose malevolence and justify your conduct."
About the same year, 1790, in which these transactions occurred, the professor vacated his fellowship by marriage, and accepted of a college living, the rectory of Melton, in Suffolk, on which he resided during a considerable part of the year. In 1800, appeared his "Diatessaron, sive integra historia Domini nostri Jesu Christi, Graece," &c. 8vo. This was founded on the "Harmony" of archbishop Newcome, and is elegantly printed on a type cast originally under the direction of the professor. In 1801, he published his "Ægyptiaca; or Observations on certain Antiquities of Egypt. In two parts: 1. The History of Pompey’s Pillar elucidated. 2. Abdollatit’s Account of the Antiquities of Egypt, written in Arabic, A. D. 1206. Translated into English, and illustrated with Notes." 4to. This is perhaps, as to research and learning, the most profound of his works on the subject of antiquity.

Dr. White’s next publication was an edition of the Greek Testament, "Novum Testamentum, Graece. Lectiones variantes, Griesbachii judicio, iis quas Textus receptus exhibet, anteponendas vel æquiparandas, adjecit Josephus White," &c. 2 vols. cr. 8vo, 1808. This edition is particularly valuable for the ready and intelligible view it affords, first, of all the texts which in Griesbach’s opinion ought either certainly or probably to be removed from the received text; secondly, of those various readings which the same editor judged either preferable or equal to those of the received text; thirdly, of those additions which, on the authority of manuscripts Griesbach considers as fit to be admitted into the text. From this Dr. White observes that it may be seen at once by every one how very little, after all the labours of learned men, and the collation of so many manuscripts, is liable to just objection in the received text. As a kind of sequel, and printed in the same form, he published in 1811, "Criseos Griesbachianæ in Novum Testamentum Synopsis," partly with a view to familiarize the results of Griesbach’s laborious work, by removing from them the obscurity of abbreviations, but principally, as he says himself, to demonstrate, by a short and easy proof, how safe and pure the text of the New Testament is, in the received editions, in all things that affect our faith or duty, and how few alterations it either requires or will admit, on any sound principles of criticism.

This was the last of Dr. White’s publications. His constitution had now suffered much by a paralytic attack,
which interrupted his studies, although he continued at intervals his favourite researches. He died at his canonry residence at Christchurch, May 22, 1814. From the number of works Dr. White published, and the assiduity with which he cultivated most branches of learning, particularly Oriental languages and antiquities, it may be thought improbable that there was a considerable portion of indolence in his habit. Yet this certainly was the case, and, in the opinion of his friends, must account for his needing assistance in the composition of his Bampton Lectures. Even in the composition of a single sermon, he was glad to accept of aid, if it was wanted at a time when he felt a repugnance to study. In his private character, he united a degree of roughness with great simplicity of manners; few men were ever more deficient in what is called knowledge of the world. Yet he was friendly, liberal, and of great integrity. He owed all he had to his talents and fame, and however grateful he might be for favours, he never knew or practised the arts of solicitation. To his parents, after he attained promotion, he was a most dutiful son, and it is yet remembered at Gloucester, with what eagerness he left his dignified friends on the day he was installed prebendary, to embrace his aged father, who stood looking on among the crowd.¹

WHITE, or VITUS (RICHARD), an English historian, was born at Basingstoke, in Hampshire, of the great part of which place his ancestors had been proprietors. He was educated at Winchester school, whence he was admitted fellow of New college, Oxford, in 1557. In the beginning of queen Elizabeth’s reign he obtained leave of absence for a set time, but his attachment to the Roman catholic religion being discovered, his fellowship was declared void, in 1564. He had gone abroad, and after remaining some time at Louvain, settled at Padua, where he studied the canon and civil law, and received his doctor’s degree in both those faculties. Afterwards, being invited to Douay, he was made regius professor, and taught civil and canon law nearly twenty years. The university appointed him their chancellor, or rector magnificus, not only on account of his own merit, but in consequence of the particular recommendation of the pope. At length he was created count palatine, a title conferred by the empe-

¹ Gent. Mag. vol. LXXXIV.—British Critic, &c.
ror upon lawyers that have distinguished themselves in
their profession. He had married two wives, by both of
whom he had fortunes, and when the last died, being des-
sirous of entering into the church, he obtained a dispen-
sation from the pope for that purpose. He was now or-
dained priest, and made a canon of St. Peter’s church, in
Douay. He died in 1612, and was buried in St. James’s
church, the cemetery of most of the English catholics.
Besides his skill in the law, he is said to have been an
able antiquary, and in this character is chiefly known by
his “Historiarum Britanniae insulæ ab origine mundi ad
ann. Dom. octingentesimum, libri novem,” Douay, 1602.
The object of this history, according to Nicolson, is to
assert the rights of the papacy in this kingdom; and there-
fore, having settled religion by Augustine, the monk, and
other emissaries, he ends his story in the year 800. He is
said to have been first noticed by the learned world for the
explanation he gave of the well-known enigmatical epitaph
near Bononia in Italy. This he published under the title
of “Ælia Lælia Crispis. Epitaphium antiquum in agro
Bononiensi adhuc videtur; a diversis interpretatum variè,
novissimè autem a Richardo Vito Basingstochio, amico-
rum precibus explicantum.” Padua, 4to, 1568. Two other
publications are attributed to him, “Orationes quinque,”
1596, 8vo, which was read as a classic at Winchester
school; “Notæ ad leges Decemviriorem in xii tabulas,”
1597, 8vo; “Explicatio brevis privilegiorum juris et con-
suetudinis circa ven. sacramentum eucharistiae,” Douay,
1609, 8vo; and “De reliquis et veneratione Sanctorum,”
ibid. 1609. It is said there is a tenth and eleventh book
of his history in existence, a copy of which was in Mr.
West’s Catalogue.

WHITE, ROBERT, Cardinal. See PULLEN.
WHITE (ROBERT), an eminent engraver, was born in
London in 1615, and became the disciple of David Log-
gan, for whom he drew and engraved many architectural
views. He applied himself mostly to the drawing of por-
traits, in black lead upon vellum; and his success in taking
likenesses procured him much applause. His drawings are
said to have been much superior to his prints. He drew
the portraits of sir Godfrey Kneller and his brother, and
sir Godfrey thought so well of them, that he painted

1 Ath. Ox. vol. I. new edit.—Dodd’s Ch. Hist.—Pils.—Puller’s Worthies.
White's portrait in return. White's portrait of Sir Godfrey is in Sandraft's Lives of the painters. In 1674, which is two years before Burghers was employed on the "Oxford Almanack," White produced the first of that series. For the generality of his portraits for books, which are, however, generally disfigured by the broad borders that were then the fashion, he received at the rate of four pounds each, with the occasional addition of ten shillings; thirty pounds, which was paid him by Mr. Sowters of Exeter for a portrait of the king of Sweden (which was probably of much larger dimensions), has been spoken of as an extraordinary price. So great, however, is the number of his engravings, that in the course of forty years he saved from four to five thousand pounds; and yet, say his biographers, by some misfortune or sudden extravagance, he died in indigent circumstances at his house in Bloomsbury in 1704.

Of his own works he made no regular collection, but when he had done a plate, rolled up two or three proofs, and flung them into a closet, where they were found in heaps. Many of these proofs may now be found in the collections of those curious persons who take Granger for their guide. The plates which he had by him were, after his decease, sold to a printseller in the Poultry, who in a few years, according to Lord Orford and Mr. Strutt, enriched himself by the purchase. The number of his portraits, of which Vertue has collected the names, are two hundred and seventy-five, of which two are scraped in mezzotinto, and all the rest engraved in lines. Some few of Robert White's plates are finished by his son George, who chiefly practised in mezzotinto, but engraved a few plates in lines, of which the principal one is a large portrait of "James Gardiner," bishop of Lincoln.1

WHITE (Sir Thomas), founder of St. John's college Oxford, was born at Reading in 1492, the son of William White, a native of Rickmansworth, by Mary, daughter of John Kiblewhite of South Fawley in Berkshire. His father carried on the business of a clothier, for some time, at Rickmansworth, but removed to Reading, before our founder was born. The former circumstance has given rise to the mistake of Fuller, Chauncey, and Pennant, who say that he was born at Rickmansworth. But this was rectified by Griffin Higgs, a member of this college, and afterwards

1 Strutt's Diet.—Walpole's Anecdotes.—Rees's Cyclop. art. English Engravings.
fellow of Merton, in his Latin memoir of the founder, 
Heurne appears to have been of the same opinion.

He is said to have been educated at Reading, but probably only in the elements of writing and arithmetic, as at the age of twelve he was apprenticed to a tradesman or merchant of London. His apprenticeship lasted ten years; during which he behaved so well that his master, at his death, left him an hundred pounds. With this, and the patrimony bequeathed by his father, who died in 1523, he commenced business on his own account, and in a few years rose to wealth and honours, and became distinguished by acts of munificence. In 1542 he gave to the corporation of Coventry 1000l. which, with 400l. of their own, was laid out in the purchase of lands, from the rents of which provision was made for twelve poor men, and a sum raised to be lent to industrious young men of Coventry. This estate in 1705 yielded 930l. yearly. He gave also to the mayor and corporation of Bristol, by deed, the sum of 2000l. and the same to the town of Leicester, to purchase estates, and raise a fund from which sums of money might be lent to industrious tradesmen, not only of those but of other places specified, which were to receive the benefits of the fund in rotation, and by the same the poor were to be relieved in times of scarcity. These funds are now in a most prosperous state, and judiciously administered.

Sir Thomas White was sheriff of London in 1546, and lord mayor in 1553, when he was knighted by queen Mary for his services, in preserving the peace of the city during the rebellion of sir Thomas Wyatt. Of the rest of his history, or personal character, sentiments, and pursuits, no particulars have been recovered, except what may be inferred from his many and wise acts of liberality. He must have been no common man who showed the first example of devoting the profits of trade to the advancement of learning. He died at Oxford, Feb. 11, 1566, in the seventy-second year of his age, and was buried in the chapel of his college.

Some accounts relate that toward the latter-end of his life he fell into extreme poverty, a circumstance, Mr. Coates observes, that seems very improbable, as, by his will, he left 400 marks to his widow, and 3000l. to St. John's, with legacies to the children of his brother Ralph,
and the Merchant Taylors' Company of which he was a member, to a considerable amount.

He was twice married; first to a lady whose name was Avisia or Avis, but whose family is unknown. She died in 1557 without issue, and was buried, with great pomp and ceremony, in the parish church of St. Mary Aldermanbury. His second wife was Joan, one of the daughters and co-heiresses of John Lake of London, gent. the widow of sir Ralph Warren, knight, twice lord mayor of London, by whom she had children. She survived sir Thomas, and died in 1573, and was buried by her first husband in the church of St. Bennet Sherehog, London. There is a portrait of him in the town-hall of Leicester, habited as lord mayor of London, with a gold chain, and collar of S S. a black cap, pointed beard, his gloves in his right hand, and on the little finger of his left, a ring. There are similar portraits in the town-hall at Salisbury, at Reading, Merchant Taylors', and St. John's college.

At what time he first projected the foundation of a college is not known. His original intention was to have founded it at Reading, but he relinquished that in favour of Oxford, and on May 1, 1555, obtained a licence from Philip and Mary, empowering him, to the praise and honour of God, the Virgin Mary, and St. John Baptist, to found a college, for divinity, philosophy, and the arts; the members to be, a president, thirty scholars, graduate or non-graduate, or more or less as might be appointed in the statutes; and the site to be Bernard-college, in the parish of St. Mary Magdalen, without the north gate of the city of Oxford, and to be called St. John Baptist college in the university of Oxford.

St. Bernard's college was founded by archbishop Chichele for scholars of the Cistercian order who might wish to study in Oxford, but had no place belonging to their order in which they could associate together, and be relieved from the inconveniences of separation in halls and inns, where they could not keep up their peculiar customs and statutes. On representing this to the king, Henry VI. he granted letters patent, dated March 20, 1437, giving the archbishop leave to erect a college to the honour of the Virgin Mary and St. Bernard in Northgate-street, in the parish of St. Mary Magdalen, on ground containing about five acres, which he held of the king in capite. According to Wood, quoted by Stevens, it was built much in the same
manner as All Souls college, but the part they inhabited was only the front, and the south-side of the first court, as the hall, &c. was not built till 1502, nor the chapel completed and consecrated until 1530. Their whole premises at the dissolution were estimated at only two acres, and to be worth, if let to farm, only twenty-shillings yearly, but as the change of owners was compulsory, we are not to wonder at this under-valuation. It was granted by Henry VIII. to Christ-church, from whence it came to sir Thomas White, who obtained from Christ-church a grant of the premises, May 25, by paying twenty shillings yearly for it, and they covenanted with him that he should chuse his first president from the canons or students of Christ-church, and that afterwards the fellows of St. John's should chuse a president from their own number, or from Christ-church, to be admitted and established by the dean and chapter, or in their absence by the chancellor or vice-chancellor of Oxford; and they farther wished to covenant that the dean and chapter should be visitors of the new college. With some reluctance, and by the persuasion of his friend Alexander Belsire, canon of Christ-church, and first president, Sir Thomas was induced to consent to these terms, but the last article respecting the visitor must have been withdrawn, as he appointed sir William Cordall, master of the Rolls, visitor for life; and the right of visitation was afterwards conferred on the bishops of Winchester.

In the same year, May 29, 1555, sir Thomas, by virtue of his licence, established his college, and his first society consisted of Alexander Belsire, B.D. and canon of Christchurch, president; Ralph Wyndon, Edward Chambre, and Henry D'Awbeney, masters of arts, scholars. For their maintenance he endowed the house with 36l. yearly, due to him from the city of Coventry, and with various manors, estates, and advowsons in Berkshire and Oxfordshire. In 1557 he obtained of Philip and Mary another charter, dated March 5, in which he made considerable additions to the endowment, and specified theology, philosophy, canon and the civil law, and the arts, as the studies to be pursued.

He next gave them a body of statutes, which are supposed to have been drawn up by sir William Cordall, by the founder's desire, and were taken, as to substance, from the statutes of New-college. According to these, the society was limited to a president, fifty fellows and scholars,
of whom twelve were to study law, three chaplains, three clerks, and six choristers; but the chaplains, clerks, and choristers were discontinued in 1577, owing to a decrease of the funds for their maintenance. Of the fifty fellows, two were to be chosen from Coventry, two from Bristol, two from Reading, and one from Tunbridge; the remaining forty-three from Merchant Taylors' school, London, out of which number six fellowships are reserved for the kindred of the founder.

About this time he enlarged the bounds of the college by the purchase of about four acres, which were inclosed by a wall, by the benefaction of Edward Sprot, LL.B. sometime fellow, who died Aug. 25, 1612. This is commemorated by an inscription over the president's garden-door, "Edwardus Sprot hujus Coll. Socius, hunc murum suis inpensis struxit, 1613." It has already been noticed that the founder left by will 3000l. for the purchase of more lands. On the 17th December 1565, the college was admitted a member of the university, and the society declared partakers of all the privileges enjoyed by other colleges or societies. In 1576, the college purchased the ground before the gate from sir Christopher Brome, kn. lord of Northgate hundred, and enclosed it by a dwarf wall and row of elms, some of which are still standing.¹

WHITE (THOMAS), founder of Sion college, London, the son of John White, was born in Temple parish, in the city of Bristol. His family was a branch of the Whites of Bedfordshire. He was entered of Magdalen Hall, Oxford, about 1566, took his degrees in arts, was ordained, and became a noted and frequent preacher. He afterwards settled in London, where he had the living of St. Gregory's, near St. Paul's, and in 1575 was made vicar of St. Dunstan's, Fleet-street, where his pulpit services were much admired. In 1584 he was licensed to proceed in divinity, and commenced doctor in that faculty. In 1588 he had the prebend of Mora, in the church of St. Paul, conferred upon him, and in 1590 was made treasurer of the church of Sarum by the queen's letters. In 1591 he was made canon of Christ Church, and in 1593, canon of Windsor. He died March 1, 1623-4, according to Reading, but Wood says 1622-3, and was buried in the chancel of St. Dun-

¹ Chalmers's Hist. of Oxford.—Coates's History of Reading.—Wilson's Hist. of Merchant Taylors' school.
stan's church. In his will he ordered a grave-stone to be placed over his remains, with a short inscription, but this was either neglected, or has been destroyed. As soon as an account of his death arrived at Oxford, the heads of the university, in honour of his memory as a benefactor, appointed Mr. Price, the first reader of the moral philosophy lecture, to deliver an oration, which, with several encomiastic verses by other members of the university, was printed under the title of "Schola Moralis Philosophiae Oxon. in funere Whiti pullata," Oxon. 1624, 4to.

Dr. White published, 1. "Two Sermons at St. Paul's in the time of the Plague," 8vo. 2. "Funeral Sermon on sir Henry Sidney," Lond. 1586, 8vo. 3. "Sermon at St. Paul's Cross on the queen's day (Nov. 17) 1589," ibid. 1589, 8vo. But his memory is chiefly to be venerated for his works of charity, and his liberal encouragement of learning. In 1613 he built an hospital in Temple parish, Bristol, endowing it with 92l. per annum. He also founded the moral philosophy lecture at Oxford, for the maintenance of which he gave the manor of Langdon Hills, in the county of Essex, which was conveyed by him to the university, under the form of a purchase, by his deed enrolled, bearing date June 20, 1621. Out of the revenues of this manor, besides an annual stipend of 100l. to the philosophy lecturer, he appointed several sums to be paid to other uses; as, to Christ Church library; to the Tuesday's preachers of the university; to the Easter sermons; to the prisoners in the castle, &c. He founded also small exhibitions for four poor scholars, and for five divinity students of Magdalen Hall, most of which are still continued. But his greatest benefaction was to Sion college. He directed in his will that 3000l. should be applied in building a college and alms-house on the ruins of Elsyngge priory, London-wall. His executors accordingly purchased the site of this priory for 2,450l. and erected Sion college. The charters of incorporation are dated July 3, 6 Charles I and June 20, 16 Charles II. By these authorities, a president, two deans, and four assistants, with all the rectors, vicars, &c. of the city of London and suburbs, were constituted a corporation. At the same time, alms-houses for ten men, and as many women, were established. Dr. White had appropriated by will separate funds for the maintenance of these poor people. The library, now the most copious in the city of London, was principally the foundation of the rev.
Thomas Wood, rector of St. Michael's, Crooked-lane. Dr. White left his own library to the dean and canons of Windsor. 1

WHITE (THOMAS), an English philosopher, and Roman catholic priest, who obtained considerable celebrity abroad, where he was usually called Thomas ANGLIUS, or Thomas ALBIUS, was the son of Richard White, esq. of Hatton, in the county of Essex, by Mary, his wife, daughter of Edmund Plowden, the celebrated lawyer in queen Elizabeth's reign. His parents being Roman catholics, he was educated, probably abroad, in the strictest principles of that profession, and at length became a secular priest, in which character he resided very much abroad. He was principal of the college at Lisbon, and sub-principal of that at Douay; but his longest stay was at Rome and Paris. For a considerable time he lived in the house of sir Kenelm Digby; and he shewed his attachment to that gentleman's philosophy by various publications. His first work of this kind was printed at Lyons, in 1646. It is entitled "Institutionum Peripateticarum ad mentem summii clarissimique Philosophi Kenelmi Equitis Digbi." "Institutions of the Peripatetic Philosophy, according to the hypothesis of the great and celebrated philosopher sir Kenelm Digby." Mr. White was not contented with paying homage to sir Kenelm on account of his philosophical opinions, but raised him also to the character of a divine. A proof of this is afforded in a book published by him, the title of which is "Questio Theologica, quomodo secundum principia Peripateticæ Digbæanae, sive secundum rationem, et abstrahendo, quantum materia patitur, ab authoritate, humani Arbitrii Libertas sit explicanda, et cum Gratia efficaci concilianda." "A Theological question, in what manner, according to the principles of sir Kenelm Digby's Peripatetic Philosophy, or according to reason, abstracting, as much as the subject will admit, from authority, the freedom of a man's will is to be explained and reconciled with efficacious grace." Another publication to the same purpose, which appeared in 1652, was entitled "Institutiones Theologicae super fundamentis in Peripatetica Digbæana jactis exstructæ." "Institutions of Divinity, built upon the foundations laid down in sir K. Digby's Peripatetic Philosophy."

1 Ath. Ox. vol. 1. new edit.—Reading's Hist. of Sion College, appended to the Catalogue.—Wood's Annals.—Fuller's Worthies.
By his friend sir Kenelm Mr. White was introduced, with large commendations, to the acquaintance of Des Cartes, who hoped to make a proselyte of him, but without success. White was too much devoted to Aristotle's philosophy to admit of the truth of any other system. In his application of that philosophy to theological doctrines, he embarrassed himself in so many nice distinctions, and gave such a free scope to his own thoughts, that he pleased neither the Molinists nor the Jansenists. Indeed, though he had a genius very penetrating and extensive, he had no talent at distinguishing the ideas which should have served as the rule and foundation of his reasonings, nor at clearing the points which he was engaged to defend. His answer to those who accused him of obscurity may serve to display the peculiarity of his disposition. "I value myself," says he, "upon such a brevity and conciseness, as is suitable for the teachers of the sciences. The Divines are the cause that my writings continue obscure; for they refuse to give me any occasion of explaining myself. In short, either the learned understand me, or they do not. If they do understand me, and find me in an error, it is easy for them to refute me; if they do not understand me, it is very unreasonable for them to acclaim against my doctrines." This, observes Bayle, shews the temper of a man who seeks only to be talked of, and is vexed at not having antagonists enough to draw the regard and attention of the public upon him. Considering the speculative turn of Mr. White's mind, it is not surprising that some of his books were condemned at Rome by the congregation of the "Index Expurgatorius," and that they were disapproved of by certain universities. The treatises which found their way into the "Index Expurgatorius" were, "Institutiones Peripateticæ;" "Appendix Theologica de Origine Mundi;" "Tabula suffragialis de terminandis Fidei Litibus ab Ecclesia Catholica Fixa;" and "Tesseræ Romanae Evulgate." In opposition to the doctors of Douay, who had censured two-and-twenty propositions extracted from his "Sacred Institutions," he published a piece entitled "Sugulpicio postulativa Justitia," in which he complains that they had given a vague uncertain censure of him, attended only with a respective, without taxing any proposition in particular; and he shews them that this is acting like prevaricating divines. Another of his works was the "Sonitus Buccinæ," in which he maintained that the church had no
power to determine, but only to give her testimony to tradition. This likewise was censured. Mr. White had a very particular notion concerning the state of souls separated from the body, which involved him in a dispute with the bishop of Chalcedon. Two tracts were written by him upon this subject, of which a large and elaborate account is given in archdeacon Blackburne’s Historical View of the controversy concerning an intermediate state. The conclusion drawn by the archdeacon is, that Mr. White entered into the question with more precision and greater abilities than any man of his time; and that it is very clear, from the inconsistencies he ran into to save the reputation of his orthodoxy, that if the word purgatory had been out of his way, he would have found no difficulty to dispose of the separate soul in a state of absolute unconscious rest.

Our author spent the latter part of his life in England. Hobbes had a great respect for him, and when he lived in Westminster, would often visit him. In their conversations they carried on their debates with such eagerness as seldom to depart in cool blood; for “they would wrangle, squabble, and scold,” says Anthony Wood, “about philosophical matters, like young sophisters,” though they were both of them eighty years of age. In consequence of Hobbes’s not being able to endure contradiction, those scholars who were sometimes present at these wrangling disputes, held that the laurel was carried away by White.

Mr. White’s book “De medio Animarum Statu,” was censured by the House of Commons. In the Journal of that House is the following resolution:

Anno 1666.

“Die Mercurii 17° Octobris 18° Car. II.

“Ordered, That the Committee to which the Bill against Atheism and profaneness is committed, be empowered to receive information touching such books as tend to Atheism, Blasphemy, and profaneness, or against the essence and attributes of God, and in particular the book published in the name of one White, and the book of Mr. Hobbes called the Leviathan, and to report their opinions to the House.”

As to call in question the natural immortality of the human soul was understood to imply atheism, White’s treatise had certainly a tendency to weaken the arguments for that immortality, by weakening the common proofs of the soul’s consciousness in a future state; but there was
nothing else in his work which could justly be construed as being of an atheistical nature. It does not appear that the bill against atheism and profaneness ever passed, or that the Commons proceeded farther in their censures of White and Hobbes. White was also obnoxious to the politicians of the time on another account. "To understand this," says archdeacon Blackburne, "it will be necessary to observe, that White was a disciple of sir Kenelm Digby, not only in philosophy, but also in politics. The knight has been accused, and upon very authentic evidence, of intriguing with Cromwell, to the prejudice of the exiled Stuarts. Whether White was in the depth of the secret or not, it is probable that he knew something of the transaction, and that Digby might set him to work with his pen, in favour of Cromwell's government. Be this as it might, White wrote a book, about that time, intitled, "The Grounds of Obedience and Government;" wherein he held, 'That the people, by the evil management, or insufficiency of their governor, are remitted to the force of nature to provide for themselves, and not bound by any promise made to their governor; that the magistrate, by his miscarriages, abdicateth himself from being a magistrate, proveth a brigand or robber, instead of a defender; that if he be innocent, and wrongfully deposed, and totally dispossessed, it were better for the common good to stay as they are, than to venture the restoring him, because of the public hazard.'

Mr. White died at his lodging in Drury-lane, on the 6th of July 1676, aged 94 years; and, on the ninth day of the same month, was buried in the church of St. Martin's-in-the-fields. "By his death," says Wood, "the Roman Catholics lost an eminent ornament from among them; and it hath been a question among some of them, whether ever any secular priest of England went beyond him in philosophical matters.

The names by which Mr. White was occasionally distinguished, besides that of Thomas Anglus, were Candidus, Albius, Bianchi, Richworth, and Blackloe. Descartes generally called him Mr. Vitus.

Dodd has given a catalogue of forty-eight publications by White, and endeavours to vindicate his character with considerable impartiality. He says, White was "a kind of enterprizer in the search of truth, and sometimes waded too deep; which, with the attempt of distinguishing between
the schoolmen's superstructures, and strict fundamentals, laid him open to be censured by those that were less inquisitive. It must be owned he sometimes lost himself, by treading in unbeaten paths, and adhered too stiffly to dangerous singularities. This created him adversaries from all quarters. Besides Protestants, who engaged with him upon several controversial matters, he had several quarrels, both with the clergy and religious of his own communion, who attacked his works with great fury. His book of the "Middle State of Souls" gave great scandal, (though I find mention made of it by the learned Mabillon, as a master-piece in its kind). This performance was so represented by his adversaries, as if it rendered prayers for the dead an insignificant service: and the representation was so prejudicial to many of the clergy, that they were neglected in the usual distributions bestowed for the benefit of the faithful deceased. Another work, which drew a persecution upon him, was entitled, "Institutiones Sacrae," &c. from whence the university of Douay drew twenty-two propositions, and condemned them, under respective censures, Nov. 3, 1660, chiefly at the instigations of Dr. George Leyburn, president of the English college, and John Warner, professor of divinity in the same house. He was again censured for his political scheme, exhibited in his book styled "Obedience and Government," wherein he is said to assert an universal passive obedience to any species of government which has obtained an establishment; and, as his adversaries insinuated, was designed to flatter Cromwell in his usurpation, and incline him to favour the Catholics, upon the hopes of their being influenced by such principles. These, and several other writings, having given great offence, and the see of Rome being made acquainted with their pernicious tendency (especially when he had attacked the pope's personal infallibility), they were laid before the inquisition, and censured by a decree of that court, May 14, 1655, and Sept. 7, 1657. Mean time, a body of clergymen, educated in the English college at Douay, signed a public disclaimer of his principles. Mr. White had several things to allege against these proceedings. It appeared to him, that neither the court of inquisition, nor any other inferior court, though assembled by his holiness's orders, were invested with sufficient power to issue out decrees that were binding over the universal church: he exposed,
at the same time, the methods and ignorance of the cardinals and divines who were sometimes employed in censuring books; and hinted, how unlikely it was that his holiness either would or could delegate his power to such kind of inferior courts. As to his brethren who had disclaimed his doctrine, he takes notice that they were persons entirely under Dr. Leyburn's direction, who was his grand adversary, and was continually labouring to discredit his writings. Afterwards, when prejudices were removed, and passion had sufficiently vented itself on both sides; they both came to temper; and Mr. White submitted himself and his writings to the catholic church, and, namely, to the see of Rome. Yet, notwithstanding this submission, a great many, who had conceived almost an irreconcileable idea both of his person and writings, could scarce endure to hear him named. They represented him to be as obstinate as Luther; who, at first, humbled himself to the pope, only to gain time to spread his pestiferous opinions; they would have it, that his design was, visibly, to establish a new heresy. Nay, they prayed into his morals and conduct in private life; miscarriages, in that way, being commonly the forerunners of heresy. But those that were not hurried away with passion and prejudice judged more favourably of him. They owned his rashness, and that he had propagated several singularities, that had given scandal, were erroneous, and carried on with too much violence and disrespect to superior powers; yet that all this was done without any intention of breaking out of the pale of the church, or opposing the supremacy of the see of Rome. Some, who have calmly reflected upon these matters, have been pleased to observe the wise conduct of the see of Rome upon the occasion, which was far different from that of Mr. White's adversaries; who, transported with zeal for religion, and, it is to be feared, sometimes with less commendable views, made every thing appear with a formidable aspect: whereas the see of Rome, governed by milder counsels, proceeded with their usual caution, and only barely censured some of his works, wherein Mr. White had the fate of a great many other pious and learned authors, when they happened to advance propositions any way prejudicial to religion. Whatsoever opinion the see of Rome might have of Mr. White's case, they judged it a piece of wisdom to let it die gradually. They were well assured, that though he had wit and learning sufficient to
have raised a great disturbance in the church, yet he wanted interest to make any considerable party; and they had the charity to think he wanted a will. It is true, several eminent clergymen, who had been his scholars, and were great admirers of his virtue and learning, were unwilling to have his character sacrificed, and his merits lie under oppression, by unreasonable oppositions; and therefore they supported him in some particular controversies he had with doctor Leyburn and others: which was misrepresented by some, as a combination in favour of the novelties he was charged with in point of doctrine. But, adds Dodd, time and recollection have placed things in a true light."1

WHITE. See WHYTE.

WHITEFIELD (George), founder of the Calvinistic methodists, was born at Gloucester, where his father kept the Bell inn, Dec. 16, 1714. He was the youngest of a family of six sons and a daughter; and his father dying when he was only about two years old, the care of his education devolved on his mother, who brought him up with great tenderness. Being placed at school, he made considerable progress in classical learning; and his eloquence began to appear when he was about fourteen or fifteen, in the speeches which he delivered at the annual school visitations. During this period, he resided with his mother; and as her circumstances were not so easy as before, he sometimes assisted her in the business of the inn. By some means, however, he was encouraged to go to Oxford at the age of eighteen, where he entered of Pembroke college. He had not been here long, before he became acquainted with the Wesleys, and joined the society they had formed, which procured them the name of Methodists. Like them, Whitefield, who had been of a serious turn in his early days, began now to live by rule, and to improve every moment of his time. He received the communion every Sunday, visited the sick and the prisoners in jail, and read to the poor; and he shared in the obloquy which this conduct brought upon his brethren.

In the mean time, he became a prey to melancholy, which was augmented, if not occasioned, by excessive bodily austerities; and at last, in consequence of reading

some mystic writers, he was led to imagine, that the best
method he could take was, to shut himself up in his study,
till he had perfectly mortified his own will, and was enabled
to do good, without any mixture of corrupt motives. From
this, however, he was recovered, returned to society, and
we may suppose was not neglectful of his studies; for when
only twenty-one years of age he was sent for by Dr. Ben-
son, bishop of Gloucester, who told him that though he
had purposed to ordain none under twenty-three, yet he
should reckon it his duty to ordain him whenever he ap-
plied. He was accordingly admitted to deacon's orders at
Gloucester June 20, 1736, and the Sunday following
preached his first sermon in the church of St. Mary de
Crypt. Curiosity brought a vast auditory to hear their
young townsman. Some idea of the sermon may be learned
from what he says himself of it in one of his letters. "Some
few mocked, but most, for the present, seemed struck;
and I have since learned, that a complaint had been made
to the bishop, that I drove fifteen mad the first sermon. The
worthy prelate, as I am informed, wished that the mad-
ness might not be forgotten before next Sunday."

The week following he returned to Oxford, and took
his bachelor's degree in arts, soon after which he was in-
vited to London to officiate at the chapel of the Tower.
He preached also at various other places, and while here
letters came from the Wesleys at Georgia, which made
him desirous to join them, but he was not yet quite clear
as to this being his duty. He afterwards supplied a curacy
at Dumfer, in Hampshire, and being at length convinced
that it was his duty to go to Georgia, he went in Jan. 1737
to take leave of his friends in Gloucester, and then set out
for London. General Oglethorpe detaining him here for
some months, he preached in various churches, and ap-
ppears at this time to have attained as great popularity as at
any subsequent period of his life, and he met also with
part of the same opposition which he had afterwards to
encounter.

On the last day of December he set sail, and arrived at
the parsonage-house at Savannah May 7, 1738, where he
remained until August. In our article of Wesley we no-
ticed how very unsuccessful he had been in this employ-
ment from a variety of causes, but principally of a per-
sonal nature. Whitefield met with a very different recep-
tion, and appears to have deserved it. When he began to
look about him, he found every thing bore the aspect of an infant colony, and was likely to continue so, from the very nature of its constitution. "The people," he says, "were denied the use both of rum and slaves. The lands were allotted them, according to a particular plan, whether good or bad; and the female heirs prohibited from inheriting. So that, in reality, to place people there, on such a footing, was little better than to tie their legs and bid them walk," &c. As some melioration of their condition, he projected an Orphan-house, for which he determined to raise contributions in England, and accordingly embarked in September, and after a boisterous passage, landed at Limerick in Ireland. There he was received kindly by bishop Burscough, who engaged him to preach in the cathedral; and at Dublin, where he also preached, he was courteously received by Dr. Delany, bishop Rundle, and archbishop Bolton. In the beginning of December he arrived at London, where the trustees of the colony of Georgia expressed their satisfaction at the accounts sent to them of his conduct, and presented him to the living of Savannah (though he insisted upon having no salary), and granted him five hundred acres of land for his intended Orphan-house, to collect money for which, together with taking priest's orders, were the chief motives of his returning to England so soon.

In the beginning of January 1739 he was ordained priest at Christ-church, Oxford, by bishop Benson, and on the following Sunday resumed his preaching in London; and now the vast crowds which attended, first suggested to him the thought of preaching in the open air. When he mentioned this to some of his friends, they judged it was mere madness, nor did he begin the practice until he went to Bristol in February, and finding the churches denied to him, he preached on a hill at Kingswood to the colliers, and after he had repeated this three or four times, his congregation is said to have amounted to near twenty thousand. That any human voice could be heard by such a number is grossly improbable, but that in time he was enabled to civilize the greater part of these poor colliers has never been denied. "The first discovery," he tells us, "of their being affected, was to see the white gutters made by their tears, which plentifully fell down their black cheeks, as they came out of their coal-pits." After this he preached often in the open air in the vicinity of London, particularly
in Moorfields and on Kennington common, and made excursions into various parts of the country, where he received contributions for his Orphan-house in Georgia. In August he embarked again for America, and landed in Pennsylvania in October. Afterwards he went through that province, the Jerseys, New York, and back again to Maryland, Virginia, North and South Carolina, preaching every where to immense congregations, and in the beginning of Jan. 1740 arrived at Savannah, where he founded, and in a great measure established, his Orphan-house, by the name of Bethesda. He then took another extensive tour through America, and returned to England in March 1741.

On his arrival he found it necessary to separate from Wesley, whose Arminian sentiments he disapproved of; and he now, with the help of some colleagues, began to form distinct societies of persons who held Calvinistic sentiments. This produced in a short time a new house at Kingswood, and the two Tabernacles in Moorfields and Tottenham-court-road, which were supplied by himself and certain lay preachers. He visited also many parts of England, where similar societies were established, and went to Scotland, where he preached in all the principal towns. In Scotland he was more generally welcomed than any where else, the doctrines he preached according with those of that church, but some refused communion with him, as being a clergyman of the church of England, and of course a friend to prelacy, which in Scotland is abjured. Such was his encouragement, however, upon the whole, that he was induced to repeat his visit in 1742. From this time to August 1744 he remained in England, preaching from place to place, and always with astonishing effect on the minds of his hearers. In August 1744 he embarked again for America, whence he returned in July 1748.

Soon after his return he had become acquainted with Lady Huntingdon, who hearing of his arrival invited him to her house at Chelsea. He went, and having preached twice, the countess wrote to him that several of the nobility desired to hear him. In a few days the celebrated earl of Chesterfield, and others of the same rank, attended, and having heard him once, desired they might hear him again. "I therefore preached again," says he, "in the evening, and went home, never more surprised at any incident in my life. All behaved quite well, and were in some degree
affected. The earl of Chesterfield thanked me, and said, 'Sir, I will not tell you what I shall tell others, how I approve of you,' or words to this purpose. At last lord Bolingbroke came to hear, sat like an archbishop, and was pleased to say, 'I had done great justice to the Divine Attributes in my discourse.' Those who know the characters of Bolingbroke and Chesterfield will probably think less of these compliments than Mr. Whitefield appears to have done.

It would extend this article beyond all reasonable bounds were we to follow Mr. Whitefield's biographer throughout the whole of his peregrinations in England, Scotland, Ireland, and America. His last great movement was his seventh voyage to Georgia, where he exhausted his strength in his painful labours, and died, of a fit of the asthma, at Newbury Port, in New England, Sept. 30, 1770, in the fifty-sixth year of his age.

His biographer informs us, that his person was graceful and well-proportioned; his stature above the middle size. Excepting a squint with one eye, his features were good and regular. His countenance was manly, and his voice was exceeding strong; yet both were softened with an uncommon degree of sweetness. His deportment was easy, without any formality, and his manner polite, and rather engaging. That he possessed a high degree of eloquence, cannot well be doubted, but he had no affectation, and seemed quite unconscious of the talents he possessed. At first he was more attentive to the apparent than the real effects of his eloquence, but as he grew older distrusted those sudden conversions of which he was perpetually told.

Although we have called Whitefield the founder of the Calvinistic methodists, it would perhaps be more proper to say that he was the reviver of Calvinism in these kingdoms. He left indeed a few places of worship, yet in most instances, he was satisfied with impressing upon the multitudes who flocked to hear him, the importance of their salvation, and leaving them to the constant care of their regular clergymen, or dissenting ministers with whom he maintained communion. But to those distinct congregations which he had raised, have been added, what is called lady Huntingdon's connection; and since his death the successors at his chapels have laboured diligently to extend their pale, and have formed what is called the union of the Calvinist methodists, which may be considered as
having amalgamated the different parties into one body. It has been remarked by a late writer, as a striking difference between Wesley and Whitefield, that "while Wesley was drilling his followers into a regular system, with all the policy of the catholic fathers of Paraguay, and thus raising a well-disciplined army, which moved obsequious to his commanding voice; his less politic brother neglected to provide for the perpetuity of his name, and with generous indifference to self, raised only a popular standard, around which detached parties of flying troops voluntarily ranged themselves." Whitefield's Works, practical and controversial, were published in 6 vols. 8vo. 1

WHITEHEAD (DAVID), an eminent divine of the sixteenth century, was of the family of Whiteheads of Tudley in Hampshire, and was educated at Oxford, but whether at All Souls or Brasenose colleges, Wood has not determined. He was chaplain to queen Anne Boleyn. Wood says, he was "a great light of learning, and a most heavenly professor of divinity." Archbishop Cranmer says that "he was endowed with good knowledge, special honesty, fervent zeal, and politic wisdom," for which, in 1552, he nominated him as the fittest person for the archbishopric of Armagh. This nomination, however, did not succeed. In the beginning of the tyrannic reign of queen Mary, he retired, with many of his countrymen, to Frankfort, where he was chosen pastor to the English congregation of exiles, and when differences arose respecting church discipline, endeavoured to compose them by the moderation of his opinions. On the accession of queen Elizabeth, he returned to England, and was one of the committee appointed to review king Edward's liturgy; and in 1559 was also appointed one of the public disputants against the popish bishops. In this he appeared to so much advantage, that the queen is said to have offered him the archbishopric of Canterbury, but this he declined, as well as the mastership of the Savoy, excusing himself to the queen by saying that he could live plentifully by the preaching of the gospel without any preferment. He was accordingly a frequent preacher, and in various places where preaching was most wanted. He remained a single man, which much pleased the queen, who had a great antipathy against the married clergy. Lord Bacon informs us that when Whitehead was

1 Life by Gillies.
one day at court, the queen said, "I like thee better, Whitehead, because thou livest unmarried." "In troth, madam," he replied, "I like you the worse for the same cause." Maddox, in his examination of Neal's History of the Puritans, thinks that "Whitehead ought to be added to the number of those eminent pious men, who approved of the constitution, and died members of the church of England;" but it appears from Strype's life of Grindal, that he was deprived in 1564 for objecting to the habits; how long he remained under censure we are not told. He died in 1571, but where buried, Wood was not able to discover. The only works attributed to his pen are, "Lessons and Homilies on St. Paul's Epistles;" and in a "Brief Discourse of the Troubles begun at Francfort," 1575, 4to, are several of his discourses, and answers to the objections of Dr. Horne concerning matters of discipline and worship. In Parkhurst's "Epigram. Juvenil." are some addressed to Whitehead; and from the same authority we learn that he had been preceptor to Charles Brandon, duke of Suffolk.¹

WHITEHEAD (George), an eminent person among the Quakers, was born at Sunbigg in the parish of Orton, Westmoreland, about 1636, and received his education at the free school of Blencoe in Cumberland. After leaving school he was for a time engaged in the instruction of youth, but before he had attained the age of eighteen, the journal of his life exhibits him travelling in different parts of England, propagating with zeal, as well as success, the principles of the Quakers, then recently become known as a distinct religious denomination. Of the Quakers and their tenets, he had obtained some information a considerable time before an opportunity occurred for his being at any of their meetings. At the first which he attended, it happened that there was a young person present, who feeling deep distress of mind, went out of the meeting, and seated on the ground, unaware or regardless of being observed, cried out—"Lord, make me clean; O Lord, make me clean!" an ejaculation which, he says, affected him more than any preaching he had ever heard. Continuing to attend the meetings of the Quakers, he became united with them in profession, and, as has been men-

¹ Ath. Ox. vol. i. new edit.—Fuller's Worthies.—Ch Burton's Life of Nowell.—Strype's Cranmer, p. 269, 274.—Brook's Lives of the Puritans.
tioned, a promulgator of their doctrine. His first journey was southward, and his first imprisonment, for to one in this character imprisonment may be mentioned as then almost an event in course, was in the city of Norwich. Another imprisonment of fourteen or fifteen months followed not long after at Edmondsbury, attended with circumstances of much hardship. From this he was released by virtue of an order from the Protector; but was soon again apprehended while preaching at Nayland in Suffolk, and by two justices sentenced to be whipped, under pretence of his being a vagabond; which was executed with severity, but neither the pain nor the ignominy of the punishment damped the fervency of the sufferer; and as persecution commonly defeats its own object, so in this case the report of the treatment he had met with spreading in the country, the resort to hear his preaching was increased.

In the course of his travels he was frequently engaged in disputes with opponents who seem to have anticipated an easy triumph by their expertness in the forms of scholastic logic. Although uneducated in this art of logomachy, an art which has long since so deservedly sunk into disesteem, he soon became ready in detecting the fallacies of his antagonists; all of which indeed did not require equal penetration; for instance, in a public dispute at Cambridge he was attacked by a man of erudition with this syllogism: "He that refuses to take the oath of abjuration is a Papist; but you (the Quakers) refuse to take the oath of abjuration; ergo, you are Papists!"

In fact the Acts in force against the Roman Catholics were not unfrequently the means of suffering to the Quakers. But soon after the restoration of Charles II. the latter were made the express objects of a law, the precursor of others of the same tendency, and imposing penalties that extended to banishment. In the progress of the bill through the House of Commons, Whitehead with three others was admitted to the bar of the house to be heard in defence of their society; but they pleaded in vain. The bill passed into a law; and two of the four who had thus advocated the cause soon died in a crowded and unhealthy prison, to which they had been dragged from their meetings. Whitehead was also imprisoned with them, but escaped the destructive effects of confinement.

In 1672, when the king had issued his declaration for
suspending the penal laws against nonconformists, a very acceptable service was rendered by Whitehead to the society of which he was a member, by obtaining an order under the great seal for the discharge from prison of about four hundred of their persuasion, many of whom had been for years in a state of close and rigorous restraint. Some other dissenters also partook of the benefit of his exertions, which he records with satisfaction.

On several other occasions he was concerned in applications on behalf of the Quakers to Charles II. and to his successor. After the happy event of the revolution he was eminently assisting to his friends at the time when the Toleration bill was before parliament; and afterwards bore a very considerable part in making those representations which led to the legal allowance of an affirmation instead of an oath, and to other relief. When the bill which has just been adverted to was pending in the House of Commons, a declaration of faith was proposed to be introduced, which to the Quakers, who seem to have been particularly aimed at by it, would not have been perfectly free from objection. In lieu of the declaration so proposed, Whitehead and those who acted with him on behalf of the society, on this important occasion procured another to be substituted, which (thus he expresses himself) "we proposed and humbly offered as our own real belief of the Deity of the Father, Son, and Holy Ghost, viz. 'I profess faith in God the Father, and in Jesus Christ, his eternal Son, the true God, and in the Holy Spirit, one God blessed for ever; and do acknowledge the Holy Scriptures of the Old and New Testament to be given by Divine Inspiration.'"

Respected and esteemed by his brethren, whom he continued to edify by his ministry and by his example, Whitehead lived to a very advanced age, and appears to have retained his mental faculties to the last. For some weeks, and some weeks only, before his decease, he was prevented from attending meetings for public worship by infirmities which he bore with Christian patience and resignation, waiting for his dissolution, and signifying that the sting of death was taken away. He died in March 1722-3, aged about eighty-six.

- He was twice married, but appears to have left no issue. During the latter and considerably the greater part of his life he resided in or near the metropolis. Besides various publications, chiefly controversial, he left behind him some
memoirs of his life, which were printed in 1725, in one volume 8vo.¹

WHITEHEAD (John), a physician, and preacher among the Methodists in the connexion of Wesley, whose life he wrote, was born of honest industrious parents in the country. At an early age he exhibited proofs of genius; and, before twenty, was a proficient in the Latin and Greek languages. Early in life he was connected with the Messrs. Wesley, and preached at Bristol. He left them, however, and set up as a linen-draper in that city, but failed in business; after which he became a Quaker, and a speaker in the congregations of that respectable body, who, by their beneficent friendship, set him up in a large boarding-school at Wandsworth, where many of their children were educated. Mr. Barclay, wishing his son to travel, proposed Dr. Whitehead to be his companion, paid all his expenses, and settled on him 100l. a year. They went to Leyden, and his thirst for knowledge induced him to attend the anatomical, philosophical, and medical lectureship; and, about 1790, he had arrived at such a pitch of knowledge that his correspondence with Dr. Lettsom determined the latter to bring him forward; so that, even while at Leyden (Dr. Kooystra, physician of the London Dispensary in Primrose-street, dying) the Doctor introduced him to that most excellent charity. After he had been in London two years, the Friends endeavoured to bring him into the London Hospital, Mile-end, which was only lost by one vote, occasioned by giving a draft on a banker for payment the next day instead of the present at the time of the election. In about three years the Doctor left the Quakers, and united himself again to the Wesleys; and Mr. Wesley said to Mr. Ranken, "Do what you can to unite Dr. Whitehead with us again." He succeeded; and Dr. W. preached very often, and was highly esteemed both as a physician and preacher; so much so, that he attended Mr. Wesley in his last illness, and preached his funeral sermon. He afterwards published "The Life of the Rev. John Wesley, M. A. some time fellow of Lincoln college, Oxford, collected from his private Papers and printed Works, and written at the request of his Executors." Of this work, which professedly forms "a History of Methodism," the first volume appeared in 1793, the second in 1796. This valuable and candid work

¹ Memoirs as above, abridged and communicated by a correspondent.
occasioned a rupture between Dr. Coke and his associates, who were styled "The Conference," and Dr. Whitehead; as they intended themselves to publish a Life; and the publication caused much party-dispute among the Wesleys, so as to exclude the Doctor from preaching; but a reconciliation took place, and he was again admitted to the pulpit. He died March 7, 1804. 1

WHITEHEAD (Paul), an English poet and satirist, the youngest son of Edmund Whitehead, a taylor, was born at his father's house, in Castle-yard, Holborn, Feb. 6, 1709-10, St. Paul's day, O. S. to which circumstance he is said to owe his name. As he was intended for trade, he received no other education than what a school at Hitchin, in Hertfordshire, afforded; and, at the usual age, was placed as an apprentice to a mercer or woollen-draiper in London. Here he had for his associate the late Mr. Lowth, of Paternoster-row, long the intimate friend, and afterwards the executor, of the celebrated tragedian, James Quin. Whitehead and Lowth were both of a lively disposition, and fond of amusement: Lowth had attached himself to the theatre, and by his means Whitehead became acquainted with some of the theatrical personages of that day; and among others, with Fleetwood, the manager. Lowth, however, continued in business, while Whitehead was encouraged to enter himself of the Temple, and study the law.

Fleetwood was always in distress, and always contriving new modes of relief: Whitehead was pliable, good-natured, and friendly; and being applied to by the artful manager, to enter into a joint security for the payment of three thousand pounds, which he was told would not affect him, as another name, besides Fleetwood's, was wanted merely as a matter of form, readily fell into the snare. It is perhaps wonderful that Whitehead, who knew something of business, and something of law, should have been deceived by a pretence so flimsy: but, on the other hand, it is not improbable that Fleetwood, who had the baseness to lie, had also the cunning to enjoin secrecy; and Whitehead might be flattered, by being thus admitted into his confidence. The consequence, however, was, that Fleetwood was unable to pay; and Whitehead, considering himself as entrapped into a promise, did not look upon it as

1 Gent. Mag.
binding in honour, and therefore submitted to a long confinement in the Fleet Prison. If this transaction happened, as one of his biographers informs us, about the year 1742, Whitehead was not unable to have satisfied Fleetwood's creditors. He had, in the year 1735, married Anna Dyer, the only daughter of Sir Swinnerton Dyer, bart. of Spains Hall, Essex, with whom he received the sum of ten thousand pounds. By what means he was released at last, without payment, we are not told.

Long before this period*, Whitehead, who from his infancy had discovered a turn for poetry, and had, when at school, corresponded in rhyme with his father, distinguished himself both as a poet and a politician. In the latter character, he appears to have united the principles of Jacobitism and republicanism in no very consistent proportions. As a Jacobite, he took every opportunity of venting his spleen against the reigning family; and, as a republican, he was no less outrageous in his ravings about liberty; which, in his dictionary, meant an utter abhorrence of kings, courts, and ministers. His first production of this kind was the "State Dunces," in 1733, inscribed to Mr. Pope, and written with a close imitation of that poet's satires. The keenness of his abuse, and harmony of his verse, and, above all, the personalities which he dealt about him with a most liberal hand, conferred popularity on this poem, and procured him the character of an enemy who was to be dreaded, and a friend who ought to be secured. He was accordingly favoured by the party then in opposition to sir Robert Walpole; and, at no great distance of time, became patronized by Bubb Dodington, and the other adherents of the Prince of Wales's court. The "State Dunces" was answered, in a few days, by "A Friendly Epistle" to its author, in verse not much inferior. Whitehead sold his poem to Dodsley for ten guineas; a circumstance which Dr. Johnson, who thought meanly of our poet, recollected afterwards, when Dodsley offered to purchase his "London," and conditioned for the same sum.

* "The first whimsical circumstance, which drew the eyes of the world upon him, was his introduction of the mock procession of masonry, in which Mr. Squire Carey gave him much assistance: and so powerful was the laugh and satire against that secret society, that the anniversary parade was laid aside from that period." Captain Thompson's Life of Whitehead, p. xvii. But Whitehead was long known to the world before this mock procession, which did not take place till the year 1744. Squire Carey was a surgeon in Pall-mall, and an associate of Ralph, and other humorous humoursists of the day."
"I might, perhaps, have accepted of less, but that Paul Whitehead had a little before got ten guineas for a poem, and I would not take less than Paul Whitehead."

In 1739, Whitehead published his more celebrated poem, entitled "Manners;" a satire not only upon the administration, but upon all the venerable forms of the constitution, under the assumption of a universal depravity of manners. Pope had at this time taken liberties which, in the opinion of some politicians, ought to be repressed. In his second dialogue of "Seventeen Hundred and Thirty-eight," he gave offence to one of the Foxes, among others; which Fox, in a reply to Lyttelton, took an opportunity of repaying, by reproaching him with the friendship of a lampooner, who scattered his ink without fear or decency, and against whom he hoped the resentment of the legislature would quickly be discharged. Pope, however, was formidable, and had many powerful friends. With all his prejudices, he was the first poet of the age, and an honour to his country. But Paul Whitehead was less entitled to respect: he was formidable rather by his calumny than his talents, and might be prosecuted with effect.

Accordingly, in the House of Peers, lord Delawar, after expatiating on the gross falsehoods and injurious imputations contained in a poem against many noblemen and prelates of high character, moved that the author and publisher should attend at the bar of the house. On the day appointed, Dodsley appeared as the publisher, Whitehead having absconded. Dodsley pleaded that he did not look into the contents of the poem, "but that imagining there might be something in it, as he saw it was a satire by its title-page, that might be laid hold of in law, he insisted that the author should affix his name to it, and that then he printed it." In consequence of this confession he was taken into the custody of the usher of the black rod, but released after a short confinement and payment of the usual fees. In order to procure this lenity, Dodsley drew up a petition to the House, which the earl of Essex, one of the noble personages labelled in the poem, had the generosity to present. Victor, in one of his letters, informs us that he had the boldness to suggest this measure to the earl.

No farther steps were taken against the author of "Manners;" the whole process, indeed, was supposed to be intended rather to intimidate Pope than to punish Whitehead; and it answered that purpose: Pope became cautious,
"willing to wound, and yet afraid to strike," and Whitehead for some years remained quiet. The noise, however, which this prosecution occasioned, and its failure as to the main object, induced Whitehead's enemies to try whether he might not be assailed in another way, and rendered the subject of odium, if not of punishment. In this pursuit the authors of some of the ministerial journals published a letter from a Cambridge student who had been expelled for atheism, in which it was intimated that Whitehead belonged to a club of young men who assembled to encourage one another in shaking off what they termed the prejudices of education. But Whitehead did not suffer this to disturb the retirement so necessary in his present circumstances, and as the accusation had no connection with his politics or his poetry, he was content to sacrifice his character with respect to religion, which he did not value, in support of the cause he had espoused. That he was an infidel seems generally acknowledged by all his biographers; and when he joined the club at Mednam Abbey, it must be confessed that his practices did not disgrace his profession.

In 1744 he published "The Gymnasiad," a just satire on the savage amusements of the boxers, which were then more publicly, if not more generally encouraged, than in our own days. Broughton, who died within these few years at Lambeth, was at that time the invincible champion, and Whitehead accordingly dedicated the poem to him in a strain of easy humour. Soon after, he published "Honour *," another satire at the expence of the leading men in power, whom he calumniates with all that relentless and undistinguishing bitterness in which Churchill afterwards excelled. We next find him an active partizan in the contested election for Westminster between lord Trencham and sir George Vandeput, in 1749. He not only canvassed

* "I must tell you that the celebrated Mr. Paul Whitehead has been at Deal, with a family where I often visit; and it was my fate to be once in his company, much against my will; for having naturally as strong an antipathy to a wit, as some people have to a cat, I at first fairly run away to avoid it. However, at last I was dragged in, and condemned by my perverse fortune to hear part of a satire just ready for the press. Considered as poetry and wit, it had some extremely fine strokes; but the vile practice of exalting some characters, and abusing others, without any colour of truth or justice, has something so shocking in it, that the finest genius in the world cannot, I think, take from the horror of; and I had much ado to sit with any kind of patience to hear it out. Surely there is nothing more provoking than to see fine talents go wretchedely misapplied."—Part of a letter from Mrs. Carter (in her Memoirs lately published by the Rev. Mr. Pennington) and dated April 1745.
for sir George (for whom also his patron Dodington voted) but wrote the greater part of his advertisements, handbills, and paragraphs. He wrote also the "Case of the hon. Alexander Murray," who was sent to Newgate for heading a riot on that occasion.

In 1755 he published "An Epistle to Dr. Thomson." This physician was one of the persons who shared in the convivial hours of Mr. Dodington, afterwards lord Melcombe, although it is not easy to discover what use he could make of a physician out of practice, a man of most slovenly habits, and who had neither taste nor talents. It was at his lordship's house where Whitehead became acquainted with this man, and looked up to him as an oracle both in politics and physic; and here too he associated very cordially with Ralph, whom he had abused with so much contempt in the "State Dunces." From his Diary lately published, and from some of his unpublished letters in our possession, it appears that Dodington had no great respect for Thomson, and merely used him, Whitehead, Ralph, and others, as convenient tools in his various political intrigues. Whitehead's epistle is an extravagant encomium of Thomson, of whose medical talents he could be no judge, and which, if his "Treatise on the Small-pox" be a specimen, were likely to be more formidable to his patients than to his brethren.

Except a small pamphlet on the disputes, in 1768, between the four managers of Covent-garden theatre, the "Epistle to Dr. Thomson" was the last of our author's detached publications. The lesser pieces to be found in his works, were occasional trifles written for the theatres or public gardens. He was now in easy, if not affluent circumstances. By the interest of lord Le Despenser, he got the place of deputy-treasurer of the chamber, worth 800£. and held it to his death. On this acquisition, he purchased a cottage on Twickenham common, and from a design of his friend Isaac Ware, the architect, at a small expense improved it into an elegant villa. Here, according to sir John Hawkins, he was visited by very few of the inhabitants of that classical spot, but his house was open to all his London acquaintance; Hogarth, Lambert, and Hayman, painters; Isaac Ware, Beard, and Havard, &c. In such company principally, he passed the remainder of his days, suffering the memory of his poetry and politics to decay gradually. His death happened at his lodgings in
Henrietta-street, Covent-garden, Dec. 30, 1774. For some time previous to this event he lingered under a severe illness, during which he employed himself in burning all his manuscripts. Among these were the originals of many occasional pieces of poetry, written for the amusement of his friends, some of which had probably been published without his name, and cannot now be distinguished. His Works were published in an elegant quarto volume (in 1777) by Capt. Edward Thompson, who prefixed memoirs of his life, in which however there is very little that had not been published in the Annual Register of 1775. The character Thompson gives of him is an overstrained panegyric, inconsistent in itself, and more so when compared with some facts which he had not the sense to conceal, nor the virtue to censure.

Whitehead's character has never been in much esteem, yet it was not uniformly bad. Those who adopt a severe sentence passed by Churchill, in these lines,

"May I (can worse disgrace on manhood fall:)
Be born a Whitehead and baptised a Paul." *

will want nothing else to excite abhorrence; but Churchill has taken too many liberties with truth to be believed without corroborating evidence. Besides, we are to consider what part of Whitehead's conduct excited this indignation. Paul's great and unpardonable crime, in Churchill's eyes, was his accepting a place under government, and laying aside a pen, which, in conjunction with Churchill's, might have created wonders in the political world. Churchill could not dislike him because he was an insidels and a man of pleasure. In point of morals, there was surely not much difference in the misfortune of being born a Whitehead or a Churchill.

How very erroneous Whitehead's life had been, is too evident from his having shared in those scenes of blasphemy and debauchery which were performed at Medmenham, or Mednam Abbey, a house on the banks of the Thames, near Marlow in Buckinghamshire. His noble patron (then sir Francis Dashwood), sir Thomas Stapleton, John Wilkes,

* Capt. Thompson, whose notions of right and wrong are more confused than those of any man who ever pretended to delineate a character, says that in these lines Churchill meant "to be neither illiberal nor ill-natured."
Whitehead, and others, combined at this place in a scheme of impious and sensual indulgence, unparalleled in the annals of infamy; and perhaps there cannot be a more striking proof of want of shame, as well as of virtue, than the circumstance which occasioned the discovery of this refined brothel †. Wilkes was the first person to disclose the shocking secret, and that merely out of a pique against one of the members who had promoted the prosecution against him for writing the "Essay on Woman." In the same note, to one of Churchill's poems, in which he published the transactions of this profligate cabal, he was not ashamed to insert his own name as a partner in the guilt.

That Whitehead repented of the share he took in this club, we are not told. His character suffered, however, in common with that of the other members; and he appears to have been willing to "buy golden opinions of all men" by acts of popularity, and gain some respect from his social, if he could gain none from his personal virtues. Sir John Hawkins represents him, as by nature a friendly and kind-hearted man, well acquainted with vulgar manners and the town, but little skilled in knowledge of the world, and little able to resist the arts of designing men. He had married a woman of a good family and fortune, whom, though homely in her person, and little better than an idiot ‡, he treated not only with humanity, but with tenderness, hiding, as well as he was able, those defects in her understanding, which are often the subjects of ridicule than compassion. At Twickenham, adds sir John, he manifested the goodness of his nature in the exercise of kind offices, in healing breaches, and composing differences between his poor neighbours.

But whatever care Whitehead took to retrieve his character, and throw oblivion over the most blameable part of

† After such an account of the indecencies practised at this place, as could become the character only of the shameless narrator, Capt. Thompson sums up the whole in these words, which are an additional specimen of his ability in delineating moral character—"Now all that can be drawn from the publication of these ceremonies is, that a set of worthy, jolly fellows, happy disciples of Venus and Bacchus, got occasionally together, to celebrate Woman in wine; and to give more zest to the festive meeting, they plucked every luxurious idea from the ancients, and enriched their own modern pleasures with the addition of classic luxury." It may be necessary to inform the reader, that among their modern pleasures, they assumed the names of the apostles, nothing in whose history was sacred from their impious ribald-y.

‡ His biographer, above mentioned, calls her "a most amiable lady." She died, however, young.
his life, he unintentionally revived the whole by a clause
in his will, in which, out of gratitude, he bequeathed his
heart to lord Le Despensner, and desired it might be de-
posited, if his lordship pleased, in some corner of his maus-
oleum. These terms were accordingly fulfilled, and the
valuable relic deposited with the ceremony of a military
procession, vocal performers habited, as a choir, in sur-
pliaces, and every other testimony of veneration. The
whole was followed by the performance of an oratorio in
West Wycombe church. The following incantation which
was sung at the placing of the urn in the mausoleum, may
be a sufficient specimen of this solemn mockery:

"From earth to heaven Whitehead's soul is fled;
Refulgent glories beam around his head!
His muse, concording with resounding strings,
Gives angels words to praise the King of Kings."

His poems were appended to the last edition of Dr.
Johnson's collection, yet it may be doubted whether any
partiality can assign him a very high rank even among ver-
sifiers. He was a professed imitator of Pope, in his satires,
and may be entitled to all the praise which successful imi-
tation deserves. His lines are in general harmonious and
correct, and sometimes vigorous, but he owed his popu-
ularity chiefly to the personal calumnies so liberally thrown
out against men of rank, in the defamation of whom a very
active and extensive party was strongly interested. Like
Churchill's, therefore, his works were forgotten when the
contending parties were removed or reconciled. But he
had not the energetic and original genius of Churchill, nor
can we find many passages in which the spirit of genuine
poetry is discoverable. Of his character as a poet, he was
himself very careless, considering it perhaps as only the
temporary instrument of his advancement to ease and in-
dependence. No persuasions could induce him to collect
his works, and they would probably never have been col-
lected, had not the frequent mention of his name in con-
junction with those of his political patrons, and the active
services of his pen, created a something like permanent
reputation, and a desire to collect the various documents
by which the history of factions may be illustrated.¹

WHITEHEAD (William), another English poet, of a
more estimable character, was born at Cambridge in the

beginning of 1715. His father was a baker in St. Botolph's parish, and at one time must have been a man of some property or some interest, as he bestowed a liberal education on his eldest son, John, who after entering into the church, held the living of Pershore in the diocese of Worcester. He would probably have been enabled to extend the same care to William, his second son, had he not died when the boy was at school, and left his widow involved in debts contracted by extravagance or folly. A few acres of land, near Grantchester, on which he expended considerable sums of money, without it would appear, expecting much return, is yet known by the name of Whitehead's Folly.

William received the first rudiments of education at some common school at Cambridge, and at the age of fourteen was removed to Winchester, having obtained a nomination into that college by the interest of Mr. Bromley, afterwards lord Montfort. Of his behaviour while at school his biographer, Mr. Mason, received the following account from Dr. Balguy. "He was always of a delicate turn, and though obliged to go to the hills with the other boys, spent his time there in reading either plays or poetry; and was also particularly fond of the Atlantis, and all other books of private history or character. He very early exhibited his taste for poetry; for while other boys were contented with shewing up twelve or fourteen lines, he would fill half a sheet, but always with English verse. This Dr. Burton, the master, at first discouraged; but, after some time, he was so much charmed, that he spoke of them with rapture. When he was sixteen he wrote a whole comedy. In the winter of the year 1732, he is said to have acted a female part in the Andria, under Dr. Burton's direction. Of this there are some doubts; but it is certain that he acted Marcia, in the tragedy of Cato, with much applause. In the year 1733, the earl of Peterborough, having Mr. Pope at his house near Southampton, carried him to Winchester to shew him the college, school, &c. The earl gave ten guineas to be disposed of in prizes amongst the boys, and Mr. Pope set them a subject to write upon, viz. Peterborough. Prizes of a guinea each were given to six of the boys, of whom Whitehead was one. The remaining sum was laid out for other boys in subscriptions to Pine's Horace, then about to be published. He never excelled in writing epigrams, nor did he make any considerable figure in Latin verse, though he understood
the classics very well, and had a good memory. He was, however, employed to translate into Latin the first epistle of the Essay on Man; and the translation is still extant in his own hand. Dobson's success in translating Prior's Solomon had put this project into Mr. Pope's head, and he set various persons to work upon it.

"His school friendships were usually contracted either with noblemen, or gentlemen of large fortune, such as lord Drumlanrig, sir Charles Douglas, sir Robert Bundett, Mr. Tryon, and Mr. Mundy of Leicestershire. The choice of those persons was imputed by some of his schoolfellows to vanity, by others to prudence; but might it not be owing to his delicacy, as this would make him easily disgusted with the coarser manners of ordinary boys? He was school-tutor to Mr. Wallop, afterwards lord Lymington, son to the late earl of Portsmouth, and father to the present earl. He enjoyed, for some little time, a lucrative place in the college, that of preposter of the hall. At the election in September, 1735, he was treated with singular injustice; for, through the force of superior interest, he was placed so low on the roll, that it was scarce possible for him to succeed to New-college. Being now superannuated, he left Winchester of course, deriving no other advantage from the college than a good education: this, however, he had ingenuity enough to acknowledge, with gratitude, in a poem prefixed to the second edition of Dr. Lowth's Life of William of Wickham."

In all this there is nothing extraordinary; nor can the partiality of his biographer conceal that, among the early efforts of his muse, there is not one which seems to indicate the future poet, although he is anxious to attribute this to his having followed the example of Pope, rather than of Spenser, Fairfax, and Milton. The "Vision of Solomon," however, which he copied from Whitehead's juvenile manuscripts, is entitled to considerable praise. Even when a schoolboy he had attentively studied the various manners of the best authors; and in the course of his poetical life, attained no small felicity in exhibiting specimens of almost every kind of stanza.

Although he lost his father before he had resided at Winchester above two years, yet by his own frugality, and such assistance as his mother, a very amiable, prudent, and exemplary woman, could give him, he was enabled to remain at school until the election for New college, in which
we have seen he was disappointed. Two months after, he returned to Cambridge, where he was indebted to his extraction, low as Mr. Mason thinks it, for what laid the foundation of his future success in life. The circumstance of his being the orphan son of a baker gave him an unexceptionable claim to one of the scholarships found at Clare-hall by Mr. Thomas Pyke, who had followed that trade in Cambridge. His mother accordingly got him admitted a sizar in this college, under the tuition of Messrs. Curling, Goddard, and Hopkinson, Nov. 26, 1735. After every allowance is made for the superior value of money in his time, it will remain a remarkable proof of his poverty and economy, that this scholarship, which amounted only to four shillings a week, was in his circumstances a desirable object.

He brought some little reputation with him to college, and his poetical attempts when at school, with the notice Mr. Pope had taken of him, would probably secure him from the neglect attached to inferiority of rank. But it is more to his honour that by his amiable manners and intelligent conversation, he recommended himself to the special notice of some very distinguished contemporaries, of Drs. Powell, Balguy, Ogden, Stebbing, and Hurd, who not only admitted him to an occasional intercourse, but to an intimacy and respect which continued through the various scenes of their lives. In such society his morals and industry had every encouragement which the best example could give, and he soon surmounted the prejudices which vulgar minds might have indulged on the recollection of his birth and poverty.

When the marriage of the prince of Wales in 1736, and the birth of his son, the present king, called for the gratulatory praises of the universities, Whitehead wrote some verses on these subjects, which he inserted in the first collection of his poems, published in 1754, but omitted from the second in 1774. They are restored, however, to the late edition of the English Poets, as they have been reprinted in some subsequent collections; nor can there be much danger to the reputation of a poet in telling the world that his earliest efforts were not his best.

The production with which, in Mr. Mason’s opinion, he commenced a poet, was his epistle “On the Danger of Writing in Verse.” This, we are told, obtained general admiration, and was highly approved by Pope. But that it
is "one of the most happy imitations extant of Pope's preceptive manner," is a praise which seems to come from Mr. Mason's friendship, rather than his judgment. The subject is but slightly touched, and the sentiments are often obscure. The finest passage, and happiest imitation of Pope, is that in which he condemns the licentiousness of certain poets. The tale of "Atys and Adrastus," his next publication, is altogether superior to the former. It is elegant, pathetic, and enriched with some beautiful imagery. "The Epistle of Anne Bolcyn to Henry VIII." which followed, will not be thought to rank very high among productions of this kind. "The truth is," says Mr. Mason, "Mr. Pope's Eloisa to Abelard is such a chef d'œuvre, that nothing of the kind can be relished after it."

Our critic has, however, done no credit to Whitehead by this insinuation of rivalry, and yet less to himself by following it with a petulant attack on Dr. Johnson. In his eagerness to injure the reputation of a man so much his superior, and with whom, it is said, he never exchanged an angry word, he would exclude sympathy from the charms which attract in the Eloisa, and, at the expense of taste and feeling, passes a clumsy sarcasm on papistical machinery.

The "Essay on Ridicule" was published in 1743. It is by far the best of his didactic pieces, and one upon which, his biographer thinks, he bestowed great pains. "His own natural candour led him to admit the use of this excellent (though frequently misdirected) weapon of the mind with more restrictions than, perhaps, any person will submit to, who has the power of employing it successfully." The justice of this observation is proved by almost universal experience. Pope and Swift at this time were striking instances of the abuse of a talent which, moderated by candour, and respect for what ought to be above all ridicule and all levity, might contribute more powerfully to sink vice into contempt than any other means that can be employed.

This poem is not now printed as it came from the pen of the author on its first publication. Some lines at the conclusion are omitted, in which he was afraid he had authorized too free a use of ridicule, and the names of Lucian and Cervantes, whom he held as legitimate models, are omitted, that honour being reserved for Addison only.

His next essay was the short epistle to the earl of Ashburnham on "Nobility." His biographer is silent concern-
ing it, because it was not inserted in either of the editions of his works, nor can he assign the reason, although it does not appear to be very obscure. With much excellent advice, there is a mixture of democratic reflection on hereditary titles, and insinuations respecting

"Such seeming inconsistent things
As strength with ease, and liberty with kings,"

which he might think somewhat uncourtly in the collected works of one who had become the companion of lords, and the Poet Laureat.

In the publication of the poems now enumerated, while at college, Mr. Mason informs us that he was less eager for poetical fame than desirous of obtaining a maintenance by the labours of his pen, that he might be less burthen-some to his mother. With this laudable view, he practised the strictest economy, and pursued his studies with exemplary diligence. Whether his inclination led him to any particular branch of science we are not told. In 1739 he took his degree of bachelor of arts, and in 1742 was elected a fellow of his college. In 1743, he was admitted master of arts, and appears about this time to have had an intention to take orders. Some lines which he wrote to a friend, and which are reprinted among the additional fragments to his works, treat this intention with a levity unbecoming that, which, if not serious, is the worst of all hypocrisy. He was prevented, however, from indulging any thoughts of the church by an incident which determined the tenour of his future life.

William, third earl of Jersey, was at this time making inquiries after a proper person to be private tutor to his second son, the late earl, and Whitehead was recommended by Mr. commissioner Graves as a person qualified for this important charge. Mr. Whitehead accepted the offer, as his fellowship would not necessarily be vacated by it, and in the summer of 1745, removed to the earl’s house in town, where he was received upon the most liberal footing. A young friend of the family, afterwards general Stephens, was also put under his care, as a companion to the young nobleman in his studies, and a spur to his emulation. Placed thus in a situation where he could spare some hours from the instruction of his pupils, he became a frequenter of the theatre, which had been his favourite amusement long before he had an opportunity of witnessing the superiority of the London performers. Immedi-
ately on his coming to town, he had written a little ballad
farce, entitled; "The Edinburgh Ball," in which the
young Pretender is held up to ridicule. This, however,
was never performed or printed. He then began a regular
tragedy, "The Roman Father," which was produced on
the stage in 1750. He appears to have viewed the diffi-
culties of a first attempt with a wary eye, and had the pre-
cautions to make himself known to the public by the "Lines
addressed to Dr. Hoadly." Those to Mr. Garrick, on his
becoming joint patentee of Drury-lane theatre, would prob-
ably improve his interest with one whose excessive ten-
derness of reputation was among the few blemishes in his
color.

It is not necessary to expatiate on the merits of the Ro-
man Father, which still retains its place on the stage, and
has been the choice of many new performers who wished
to impress the audience with a favourable opinion of their
powers, and of some old ones who are less afraid of modern
than of antient tragedy, of declamation than of passion.
Mr. Mason has bestowed a critical discussion upon it, but
evidently with a view to throw out reflections on "Irene,"
which Johnson never highly valued, and on Garrick,
whom he accused of a tyrannical use of the pruning-knife.
To this, however, he confesses that Whitehead submitted
with the humblest deference, nor was it a deference which
dishonoured either his pride or his taste. He avowedly
wrote for stage-effect, and who could so properly judge of
that as Garrick?

The next production of our author was the "Hymn to
the Nymph of the Bristol Spring," in 1751, "written in
the manner of those classical addresses to heathen divini-
ties of which the hymns of Homer and Callimachus are the
archetypes." This must be allowed to be a very favour-
able specimen of his powers in blank verse, and has much
of poetical fancy and ornament. "The Sweepers," a ludic-
crous attempt in blank verse, would, in Mr. Mason's opi-
nion, have received more applause than it has hitherto
done, had the taste of the generality of readers been
founded more on their own feelings than on mere prescrip-
tion and authority. It appears to us, however, to be defe-
tive in plan: there is an effort at humour in the commen-
tment, of which the effect is painfully interrupted by the
miseries of a female sweeper taken into keeping, and pass-
ing to ruin through the various stages of prostitution.
About this time, if we mistake not, for Mr. Mason has not given the precise date, he wrote the beautiful stanzas on "Friendship," which that gentleman thinks one of his best and most finished compositions. What gives it a peculiar charm is, that it comes from the heart, and appeals with success to the experience of every man who has imagined what friendship should be, or known what it is. The celebrated Gray, according to Mr. Mason's account, "disapproved the general sentiment which it conveyed, for he said it would furnish the unfeeling and capricious with apologies for their defects; and that it ought to be entitled A Satire on Friendship." Mr. Mason repeated this opinion to the author, who, in consequence, made a considerable addition to the concluding part of the piece. "Still, however, as the exceptionable stanzas remained, which contained an apology for what Mr. Gray thought no apology ought to be made, he continued unsatisfied, and persisted in saying, that it had a bad tendency, and the more so, because the sentiments which he thought objectionable were so poetically and finely expressed."

This is a singular anecdote; how far Gray was right in his opinion may be left to the consideration of the reader, who is to remember that the subject of these verses is school-boy friendship. Some instances of its instability Whitehead may have experienced, and the name of Charles Townshend is mentioned as one who forgot him when he became a statesman. But it is certain that he had less to complain of, in this respect, than most young men of higher pretensions, for he retained the greater part of his youthful friendships to the last, and was, indeed, a debtor to friendship for almost all he had. What Gray seems to be afraid of, is Whitehead's admission that the decay of friendship may be mutual, and from causes for which neither party is seriously to blame.

The subject of this poem is not indirectly connected with the verses which he wrote about this time (1751) to the rev. Mr. Wright, who had blamed him for leading what some of his friends thought a dependent life, and for not taking orders, or entering upon a regular profession. For this there was certainly some plea. He had resigned his fellowship in 1746, about a year after he became one of lord Jersey's family, and with that, every prospect of advantage from his college. He had now remained five years in this family, and had attained the age of thirty-six,
without any support but what depended on the liberality of his employer, or the sale of his poems. It was not therefore very unreasonable in his friend to suggest, that he had attained the age at which men in general have determined their course of life, and that his present situation must be one of two things, either dependent or precarious.

In the verses just mentioned, Whitehead endeavours to vindicate his conduct, and probably will be found to vindicate it like one too much enamoured of present ease to look forward to probable disappointment. He is content with dependence, because he has made it easy to himself; his present condition is quiet and contentment, and what can his future be more? thus ingeniously shifting the subject from a question of dependence or independence, to that of ambition and bustle. But although this will not apply generally, such was his temper or his treatment that it proved a sufficient apology in his own case. Throughout a long life, he never had cause to repent of the confidence he placed in his noble friends, who continued to heap favours upon him in the most delicate manner, and without receiving, as far as we know, any of those humiliating or disgraceful returns which degrade genius and endanger virtue.

The poems now enumerated and a few others of the lighter kind, he published in 1754 in one volume; and about the same time produced his second tragedy, "Creusa," which had not the success of the "Roman Father," although Mr. Mason seems inclined to give it the preference. But it ought not to be forgot that, with the profits arising from these theatrical productions, our author honourably discharged his father's debts.

About this time, lord Jersey determined that his son should complete his education abroad, and the late lord Harcourt having the same intentions concerning his eldest son lord viscount Nuneham, a young nobleman of nearly the same age, Mr. Whitehead was appointed governor to both, and gladly embraced so favourable an opportunity of enlarging his views by foreign travel. Leipsic was the place where they were destined to pass the winter of 1754, in order to attend the lectures of professor Mâcon on the Droit publique. They set off in June, and resided the rest of the summer at Rheims, that they might habituate themselves to the French language, and then passed seven months at Leipsic, with little satisfaction or advantage, for
they found the once celebrated Moscow in a state of dotage, without being quite incapacitated from reading his former lectures.

In the following spring, they visited the German courts, proceeded to Vienna, and thence to Italy. On their return homeward, they crossed the Alps, and passed through Switzerland, Germany, and Holland, being prevented from visiting France by the declaration of war, and landed at Harwich in September 1756. During this tour, Whitehead wrote those elegies and odes which relate to subjects inspired on classic ground, and in which he attempts picturesque imagery with more felicity than in any of his former pieces. He had, indeed, in this tour, every thing before his eyes which demanded grandeur of conception and elevation of language. He beheld the objects which had animated poets in all ages, and his mind appears to have felt all that local emotion can produce.

Mr. Mason complains that these elegies were not popular, and states various objections made to them; he does not add by whom: but takes care to inform us that the poet bore his fate contentedly, because he was no longer under the necessity of adapting himself to the public taste in order to become a popular writer. He had received, while yet in Italy, two genteel patent places, usually united, the badges of secretary and register of the order of the Bath; and two years after, on the death of old Cibber, he was appointed poet laureat. This last place was offered to Gray, by Mr. Mason's mediation, and an apology was made for passing over Mr. Mason himself, "that being in orders, he was thought, merely on that account, less eligible for the office than a layman." * Mr. Mason says, he was glad to hear this reason assigned, and did not think it a weak one. It appears, however, that a higher respect was paid to Gray than to Whitehead, in the offer of the appointment. Gray was to hold it as a sinecure, but Whitehead was expected to do the duties of the Laureat. In this dilemma, if it may be so called, Mr. Mason endeavoured to relieve his friend by an expedient not very promising. He advised him to employ a deputy to write his annual odes, and reserve his own pen for certain great occasions, as a peace, or a royal marriage: and he pointed out to him two or three needy poets who, for the reward of

* This office was held from 1716 to 1730 by Eusden, a clergyman.
five or ten guineas, would be humble enough to write under the eye of the musical composer. Whitehead had more confidence in his powers, or more respect for his royal patron, than to take this advice, and set himself to compose his annual odes with the zeal that he employed on his voluntary effusions. But although he had little to fear from the fame of his predecessor, he was not allowed to enjoy all the benefits of comparison. His odes were confessedly superior to those of Cibber, but the office itself, under Cibber's possession, had become so ridiculous, that it was no easy task to restore it to some degree of public respect. Whitehead, however, was perhaps the man of all others, his contemporaries, who could perform this with most ease to himself. Attacked as he was, in every way, by "the little fry" of the poetical profession, he was never provoked into retaliation, and bore even the more dangerous abuse of Churchill, with a real or apparent indifference, which to that turbulent libeller must have very truly mortifying. He was not, however, insensible of the inconvenience, to say the least, of a situation which obliges a man to write two poems yearly upon the same subjects; and with this feeling wrote "The Patheous Apology for all Laureats," which, from the motto, he appears to have intended to reach that quarter where only redress could be obtained, but it was not published till after his death.

For some years after his return to England, he lived almost entirely in the house of the earl of Jersey, no longer as a tutor to his son, but as a companion of amiable manners and accomplishments, whom the good sense of that nobleman and his lady preferred to be the partner of their familiar and undisguised intimacy, and placed at their table as one not unworthy to sit with guests of whatever rank. The earl and countess were now advanced in years, and his biographer informs us, that Whitehead "willingly devoted the principal part of his time to the amusement of his patron and patroness, which, it will not be doubted by those who know with what unassuming ease, and pleasing sallies of wit, he enlivened his conversation, must have made their hours of sickness or pain pass away with much more serenity." The father of lord Nuneham also gave him a general invitation to his table in town, and to his delightful seat in the country; and the two young lords, during the whole of his life, bestowed upon him every mark of affection and respect.
During this placid enjoyment of high life, he produced "The School for Lovers," a comedy which was performed at Drury-lane in 1762. In the advertisement prefixed to it, he acknowledges his obligations to a small dramatic piece written by M. de Fontenelle. This comedy was not unsuccessful, but was written on a plan so very different from all that is called comedy, that the critics were at a loss where to place it. Mr. Mason, who will not allow it to be classed among the sentimental, assigns it a very high station among the small list of our gentle comedies. In the same year, he published his "Charge to the Poets," in which, as Laureat, he humorously assumes the dignified mode of a bishop giving his visitatorial instructions to his clergy. He is said to have designed this as a continuation of "The Dangers of writing verse." There seems, however, no very close connection, while as a poem it is far superior, not only in elegance and harmony of verse, but in the alternation of serious advice and genuine humour, the whole chastened by candour for his brethren, and a kindly wish to protect them from the fastidiousness of criticism, as well as to heal the mutual animosities of the genus irritable. But, laudable as the attempt was, he had not even the happiness to conciliate those whose cause he pleaded. Churchill, from this time, attacked him whenever he attacked any, but Whitehead disdained to reply, and only adverted to the animosity of that poet in a few lines which he wrote towards the close of his life, and which appear to be part of some longer poem. They have already been noticed in the life of Churchill. One consequence of Churchill's animosity, neither silence nor resentment could avert. Churchill, at this time, had possession of the town, and made some characters unpopular, merely by joining them with others who were really so. Garrick was so frightened at the abuse he threw out against Whitehead, that he would not venture to bring out a tragedy which the latter offered to him. Such is Mr. Mason's account, but if it was likely to succeed, why was it not produced when Churchill and his animosities were forgotten? The story, however, may be true, for when in 1770, he offered his "Trip to Scotland," a farce, to Mr. Garrick, he conditioned that it should be produced without the name of the author. The secret was accordingly preserved both in acting and publishing, and the farce was performed and read for a considerable time, without a suspicion that the grave author of "The School for Lovers"
had relaxed into the broad mirth and ludicrous improbabilities of farce.

In 1774, he collected his poems and dramatic pieces together, with the few exceptions already noticed, and published them in two volumes, under the title of "Plays and Poems," concluding with the Charge to the Poets, as a farewell to the Muses. He had, however, so much leisure, and so many of those incitements which a poet and a moralist cannot easily resist, that he still continued to employ his pen, and proved that it was by no means worn out. In 1776 he published "Variety, a tale for married people," a light, pleasing poem, in the manner of Gay, which speedily ran through five editions. His "Goat's Beard," (in 1777) was less familiar and less popular, but is not inferior in moral tendency and just satire on degenerated manners. It produced an attack, entitled "Asses Ears, a Fable," addressed to the author of the Goat's Beard, in which the office of Laureat is denied to men of genius, and judged worthy to be held only by such poets as Shadwell and Cibber.

The "Goat's Beard" was the last of Whitehead's publications. He left in manuscript the tragedy already mentioned, which Garrick was afraid to perform; the name Mr. Mason conceals, but informs us that the characters are noble, and the story domestic. He left also the first act of an "OEdipus;" the beginning, and an imperfect plan of a tragedy founded on king Edward the Second's resignation of his crown to his son, and of another composed of Spanish and Moorish characters; and a few small poetical pieces, some of which Mr. Mason printed in the volume to which he prefixed his Memoirs, in 1788.

After he had taken leave of the public as an author, except in his official productions, he continued to enjoy the society of his friends for some years, highly respected for the intelligence of his conversation and the suavity of his manners. His death, which took place on April 14, 1785, was sudden. In the spring of that year he was confined at home for some weeks by a cold and cough which affected his breast, but occasioned so little interruption to his wonted amusements of reading and writing; that when lord Harcourt visited him the morning before he died, he found him revising for the press a paper, which his lordship conjectured to be the birth-day ode. At noon finding himself disinclined to taste the dinner his servant brought up, he
desired to lean upon his arm from the table to his bed, and in that moment he expired, in the seventieth year of his age. He was interred in South Audley-street chapel.

Unless, with Mr. Mason, we conclude that where Whitehead was unsuccessful, the public was to blame, it will not be easy to prove his right to a very high station among English poets. Yet perhaps he did not so often fall short from a defect of genius, as from a timidity which inclined him to listen too frequently to the corrections of his friends, and to believe that what was first written could never be the best. Although destitute neither of invention nor ease, he repressed both by adhering, like his biographer, to certain standards of taste which the age would not accept, and, if a too, consoled himself in the hope of some distant era when his superior worth should be acknowledged. As a prosaic writer, he has given proofs of classical taste and reading in his "Observations on the Shield of Aeneas," originally published in Dodsley's Museum, and afterwards annexed to Warter's Virgil; and of genuine and delicate humour in three papers of The World, No. 12, 19, and 58, which he reprinted in the edition of his Works, published in 1774. ¹

WHITEHURST (John), an ingenious English philosopher, was born at Congleton in the county of Cheshire, the 10th of April 1713, being the son of a clock and watchmaker there. Of the early part of his life but little is known, he who dies at an advanced age leaving few behind him to communicate anecdotes of his youth. On his quitting school, where it seems the education he received was very defective, he was bred by his father to his own profession, in which he soon gave hopes of his future eminence.

It was very early in life that, from his vicinity to the many stupendous phenomena in Derbyshire, which were constantly presented to his observation, his attention was excited to inquire into the various causes of them. His father, who was a man of an inquisitive turn, encouraged him in every thing that tended to enlarge the sphere of his knowledge, and occasionally accompanied him in his subterraneous researches.

At about the age of 21 his eagerness after new ideas carried him to Dublin, having heard of an ingenious piece of mechanism in that city, being a clock with certain curious

¹ English Poets, 1810, 21 vols.
appendages, which he was very desirous of seeing, and no less so of conversing with the maker. On his arrival, however, he could neither procure a sight of the former, nor draw the least hint from the latter concerning it. Thus disappointed, he fell upon an expedient for accomplishing his design; and accordingly took up his residence in the house of the mechanic, paying the more liberally for his board, as he had hopes from thence of more readily obtaining the indulgence wished for. He was accommodated with a room directly over that in which the favourite piece was kept carefully locked up; and he had not long to wait for his gratification, for the artist, while one day employed in examining his machine, was suddenly called down stairs; which the young inquirer happening to overhear, softly slipped into the room, inspected the machine, and, presently satisfying himself as to the secret, escaped undiscovered to his own apartment. His end thus compassed, he shortly after bid the artist farewell, and returned to his father in England.

About two or three years after his return from Ireland he left Congleton, and entered into business for himself at Derby, where he soon got into great employment, and distinguished himself very much by several ingenious pieces of mechanism, both in his own regular line of business and in various other respects, as in the construction of curious thermometers, barometers, and other philosophical instruments, as well as in ingenious contrivances for water-works, and the erection of various larger machines: being consulted in almost all the undertakings in Derbyshire, and in the neighbouring counties, where the aid of superior skill, in mechanics, pneumatics, and hydraulics, was requisite.

In this manner his time was fully and usefully employed in the country, till, in 1775, when the act passed for the better regulation of the gold coin, he was appointed stamper of the money-weights; an office conferred upon him altogether unexpectedly and without solicitation. Upon this occasion he removed to London, where he spent the remainder of his days in the constant habits of cultivating some useful parts of philosophy and mechanism. And here too his house became the constant resort of the ingenious and scientific at large, of whatever nation or rank, and this to such a degree as very often to impede him in the regular prosecution of his own speculations.
In 1778 Mr. Whitehurst published his "Inquiry into the original State and Formation of the Earth;" of which a second edition appeared in 1786, considerably enlarged and improved; and a third in 1792. This was the labour of many years; and the numerous investigations necessary to its completion were in themselves also of so untoward a nature as at times, though he was naturally of a strong constitution, not a little to prejudice his health. When he first entered upon this species of research it was not altogether with a view to investigate the formation of the earth, but in part to obtain such a competent knowledge of subterraneous geography as might become subservient to the purposes of human life, by leading mankind to the discovery of many valuable substances which lie concealed in the lower regions of the earth.

May the 13th, 1779, he was elected and admitted a fellow of the royal society. He was also a member of some other philosophical societies, which admitted him of their respective bodies without his previous knowledge; but so remote was he from anything that might savour of ostentation, that this circumstance was known only to a very few of his most confidential friends. Before he was admitted a member of the royal society, three several papers of his had been inserted in the Philosophical Transactions, viz. Thermometrical Observations at Derby, in vol. LVII.; an Account of a Machine for raising Water at Oulton in Cheshire, in vol. LXV.; and Experiments on ignited Substances, in vol. LXVI.; which three papers were printed afterwards in the collection of his works in 1792.

In 1783 he made a second visit to Ireland, with a view to examine the Giant's Causeway, and other northern parts of that island, which he found to be chiefly composed of volcanic matter; an account and representations of which are inserted in the latter editions of his Inquiry. During this excursion he erected an engine for raising water from a well to the summit of a hill in a bleaching-ground at Tullidooi in the county of Tyrone: it is worked by a current of water, and for its utility is perhaps unequalled in any country.

In 1787 he published "An Attempt toward obtaining invariable Measures of Length, Capacity, and Weight, from the Mensuration of Time." His plan is, to obtain a measure of the greatest length that convenience will permit, from two pendulums whose vibrations are in the ratio
of 2 to 1, and whose lengths coincide nearly with the English standard in whole numbers. The numbers which he has chosen shew much ingenuity. On a supposition that the length of a seconds pendulum, in the latitude of London, is 39½ inches, the length of one vibrating 42 times in a minute must be 80 inches; and of another vibrating 84 times in a minute must be 20 inches; and their difference, 60 inches, or 5 feet, is his standard measure. By the experiments, however, the difference between the lengths of the two pendulum rods was found to be only 59.892 inches, instead of 60, owing to the error in the assumed length of the seconds pendulum, 39½ inches being greater than the truth, which ought to be 39½ very nearly. By this experiment Mr. Whitehurst obtained a fact, as accurately as may be in a thing of this nature, viz. the difference between the lengths of two pendulum rods whose vibrations are known; a datum from whence may be obtained, by calculation, the true lengths of pendulums, the spaces through which heavy bodies fall in a given time, and many other particulars relating to the doctrine of gravitation, the figure of the earth, &c. &c. The work concludes with several directions, shewing how the measure of length may be applied to determine the measures of capacity and weight; and with some tables of the comparative weights and measures of different nations; the uses of which, in philosophical and mercantile affairs, are self-evident.

Though Mr. Whitehurst for several years felt himself gradually declining, yet his ever-active mind remitted not of its accustomed exertions. Even in his last illness, before being confined entirely to his chamber, he was proceeding at intervals to complete a treatise on chimneys, ventilation, and the construction of garden-stoves, announced to the public in 1782; and containing, 1. some account of the properties of the air, and the laws of fluids; 2. their application and use in a variety of cases relative to the construction of chimneys, and the removal of such defects as occasion old chimneys to smoke; 3. modes of ventilating elegant rooms, without any visible appearance or deformity, calculated for the preservation of pictures, prints, furniture, and fine ceilings, from the pernicious effects of stagnant air, smoke of candles, &c.; 4. methods of ventilating counting-houses and workshops, wherein many people, candles, or lamps, are employed; likewise hospitals, jails, stables, &c.; 5. a philosophical inquiry into
the construction of garden-stoves, employed in the culture of exotic plants; 6. a description of some other devices, tending to promote the health and comfort of human life. The manuscripts and drawings, since his death, have been in the hands of several of his friends, and were published by Dr. Wilkinson in 1794.

Mr. Whitehurst had been at times subject to slight attacks of the gout; and he had for several years felt himself gradually declining. By an attack of that disease in his stomach, after a struggle of two or three months, it put an end to his laborious and useful life, on the 18th of February 1788, in the seventy-fifth year of his age, at his house in Bolt-court, Fleet-street, being the same house where another eminent self-taught philosopher, Mr. James Ferguson, had immediately before him lived and died. He was interred in St. Andrew's burying-ground in Gray's-inn-lane, where Mrs. Whitehurst had been interred in Nov. 1784. In Jan. 1745 he married this lady, Elizabeth, daughter of the rev. George Gretton, rector of Trusley and Daubery, in Derbyshire; a woman ever mentioned with pleasure by those who knew her best, as among the first of female characters. Her talents and education were very respectable; which enabled her to be useful in correcting some parts of his writings. He had only one child by her, and that died in the birth.

However respectable Mr. Whitehurst may have been in mechanics, and those parts of natural science which he more immediately cultivated, he was of still higher account with his acquaintance and friends on the score of his moral qualities. To say nothing of the uprightness and punctuality of his dealings in all transactions relative to business; few men have been known to possess more benevolent affections than he, or, being possessed of such, to direct them more judiciously to their proper ends. He was a philanthropist in the truest sense of that word. Everything tending to the good of his kind, he was on all occasions, and particularly in cases of distress, zealous to forward, considering nothing foreign to him as a man that relates to man. Though well known to many of the great, he never once stooped to flattery, being a great enemy to every deviation from truth.

In person he was somewhat above the middle stature, rather thin than otherwise, and of a countenance expressive at once of penetration and mildness. His fine grey
locks, unpolluted by art, gave a venerable air to his whole appearance. In dress he was plain, in diet temperate, in his general intercourse with mankind, easy and obliging. In company he was cheerful or grave alike, according to the dictates of the occasion; with now and then a peculiar species of humour about him, delivered with such gravity of manner and utterance, that those who knew him but slightly were apt to understand him as serious when he was merely playful. Where any desire of information on subjects in which he was conversant, was expressed, he omitted no opportunity of imparting it. But he never affected, after the manner of some, to know what he did not know; nor, such was his modesty, made he any the least display of what he did know. Considering all useful learning to lie in a narrow compass, and having little relish for the ornamental, he was not greatly given to reading; but from his youth up he observed much, and reflected much; his apprehension was quick, and his judgment clear and discriminating. Unbiassed from education by any early adopted systems, he had immediate recourse to nature herself; he attentively studied her, and, by a patience and assiduity indefatigable, attained to a consequence in science not rashly to be hoped for, without regular initiation, by minds of less native energy than his own. He had many friends, and from the great purity and simplicity of his manners, few or no enemies; unless it were allowable to call those enemies, who, without detracting from his merit openly, might yet, from a jealousy of his superior knowledge, be disposed to lessen it in private. In short, while the virtues of this excellent man are worthy of being held up as a pattern of imitation to mankind in general; those in particular, who pride themselves in their learning and science, may see confirmed in him, what among other observations they may have overlooked in an old author, that lowly meekness, joined to great endowments, shall compass many fair respects, and, instead of aversion or scorn, be ever waited on with love and veneration.

WHITELOCKE (James), a learned English lawyer, was descended of a good family near Oakingham, in Berkshire, and born in London, November the 28th, 1570. He was educated in Merchant Taylors’ school, elected scholar of St. John’s college, in Oxford, in 1588, and July 1, 1594, took

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1 Life, by Dr. Hutton, prefixed to Mr. Whitehurst’s Works.
the degree of bachelor of civil law. He afterwards settled in the Middle Temple, became summer-reader of that house in the 17th year of king James I, a knight, member of parliament for Woodstock in 1620, chief justice of Chester, and at length one of the justices of the king's bench. King Charles I. said of him, that he was "a stout, wise, and learned man, and one who knew what belongs to uphold magistrates and magistracy in their dignity." In Trinity term 1632, he fell ill of a cold, which so increased upon him that he was advised to go in the country; on which he took leave of his brethren the judges and serjeants, saying, "God be with you, I shall never see you again;" and this without the least disturbance or trouble of his thoughts; and soon after he came into the country he died, June 22. "On his death," says his son, "the king lost as good a subject, his country as good a patriot, the people as just a judge, as ever lived. All honest men lamented the loss of him: no man in his age left behind him a more honoured memory. His reason was clear and strong, and his learning deep and general. He had the Latin tongue so perfect, that sitting judge of assize at Oxford, when some foreigners, persons of quality, being there, and coming to the court to see the manner of our proceedings in matters of justice, this judge caused them to sit down, and briefly repeated the heads of his charge to the grand jury in good and elegant Latin, and thereby informed the strangers and the scholars of the ability of our judges, and the course of our proceedings in matters of law and justice. He understood the Greek very well, and the Hebrew, and was versed in the Jewish histories, and exactly knowing in the history of his own country, and in the pedigrees of most persons of honour and quality in the kingdom, and was much conversant in the studies of antiquity and heraldry. He was not excelled by any in the knowledge of his own profession of the common law of England, wherein his knowledge of the civil law (whereof he was a graduate in Oxford) was a help to him. His learned arguments both at the bar and bench will confirm this truth." He was interred at Fawley near High Wycomb in Bucks, where a monument was erected to him by his son. There are extant of his: 1. Several speeches in parliament, particularly one in a book entitled "The Sovereign's Prerogative and the Subjeett's Privileges discussed, &c. in the 3d and 4th year of king Charles I. London, 1657,
in fol. 2. Lectures or readings in the Middle Temple hall, August the 2d, 1619, and on the statute on 21 Henry VIII. c. 13. in the Ashmolean Library at Oxford. 3. Of the antiquity, use, and ceremony of lawful combats in England, formerly in the library of Ralph Sheldon, of Beoly, esq. and since printed with other pieces by him, among Hearne’s “Curious Discourses.”

WHITELOCKE (BULSTRODE), son of the preceding, by Elizabeth his wife, daughter of Edward Bulstrode, of Hugely, or Hedgley-Bulstrode, in Buckinghamshire, esq. was born August 6, 1605, in Fleet-street, London, at the house of sir George Crooke, serjeant-at-law, his mother’s uncle. He was educated at Merchant Taylors’ school, and in 1620 went to St. John’s college, Oxford, of which Dr. Laud, afterwards archbishop of Canterbury, was then president. Laud was his father’s contemporary and intimate friend, and shewed him particular kindness; and White Locke afterwards made an acknowledgment of it, in refusing, when that prelate was brought to trial for his life, to be one of the commissioners appointed to draw up a charge against him. He left the university before he had taken a degree, and went to the Middle Temple, where, by the help of his father, he became eminent for his skill in the common law as well as in other studies. We find him also one of the chief managers of the royal masque which was exhibited by the inns of court in February 1633, before Charles I. and his queen, and their court, at Whitehall.

In 1640 Mr. Whitelocke was chosen a burgess for Marlow in Buckinghamshire, in the long parliament; and was appointed chairman of the committee for drawing up the charges against the earl of Strafford, and one of the managers against him at his trial. All the papers relative to the proceedings against the earl were delivered into Mr. Whitelocke’s custody: but a very material one happening to be missing, which had been previously conveyed away in a private manner, this brought a suspicion of treachery on Whitelocke, though it is said he was sufficiently cleared afterwards, when that paper was found in the king’s cabinet at the battle of Naseby; and proved to have been conveyed away by lord Digby.

Of the previous conduct and principles of Whitelocke,

1 Biog. Brit.—Hearne’s Discourses.
we are only told that he was often consulted by Hampden when he came to be prosecuted for refusing the payment of ship-money; and that at the beginning of the commotions in Scotland, when solicited in behalf of the covenants, his advice was, not to foment these differences, far less to encourage a foreign nation against their natural prince. About the beginning of the first session of the long parliament, a debate arose respecting writs of habeas corpus, upon which Mr. Selden and other members, who had been committed for their freedom of speech in the parliament of 1628, demanded to be bailed, and had been refused. This was so far aggravated by some, that they moved that Selden and the rest might have reparation out of the estates of those judges who then sat on the king's bench; but when they named, as the obnoxious judges, Hyde, Jones, and Whitelocke, our young member stood up in defence of his father, and vindicated him with great spirit.

Except in the case of Strafford, a considerable degree of moderation at first marked his conduct. During the debates in the House of Commons on the question, whether the power of the militia was in the king or in the parliament, he gave it as his opinion that it was not either in the king or parliament separately, but in both conjointly; and when it was afterwards debated, whether an army should not be raised for the defence of parliament, he represented in a very strong manner the miseries of a civil war. As to the origin of the present state of affairs, he says, "It is strange to note how we have insensibly slid into this beginning of a civil war, by one unexpected accident after another, as waves of the sea, which have brought us thus far; and we scarce know how, but from paper combats, by declarations, monstrances, protestations, notes, messages, answers, and replies, we are now come to the question of raising forces, and naming a general, and officers of an army." After many other remarks of a similar kind, he added, "Yet I am not for a tame resignation of our religion, lives, and liberties, into the hands of our adversaries, who seek to devour us. Nor do I think it inconsistent with your great wisdom, to prepare for a just and necessary defence of them." Still he recommended them to consider, whether it was not too soon to take up arms; and advised them to try if means might not be found to accommodate matters with the king before they proceeded to extremities.
It must have been his opinion that such means could not be found, for as soon as the war commenced, Whitelocke adhered closely to the parliamentary party, and accepted the office of deputy-lieutenant of the counties of Bucks and Oxford, in 1642. Having also a company of horse under his command, he dispersed the commissioners of array at Watlington, and then marching to Oxford, it was proposed to fortify that city and appoint him governor; but this was prevented by lord Say, for which that nobleman was much censured by the parliamentary party. We find Whitelocke again among the forces which opposed the king at Brentford, and being now at open war with his sovereign, his seat at Fawley-court was plundered by a party of royalists. In January 1643, he was appointed one of the commissioners to treat of peace with the king at Oxford, and there seems no reason to doubt that he was not only active, but sincere in his efforts to accomplish this purpose. Why they were not more successful must be sought in the conduct of those who employed him, against which he seems to have ventured to remonstrate. Adhering, however, still to the cause he had espoused, he was one of the laymen appointed to sit in the Westminster assembly of divines; and there, as well as in parliament, was the strenuous opponent of those who were for asserting the divine right of presbytery.

In 1644 he was constituted lieutenant-governor of Windsor castle, and the same year he was again appointed one of the commissioners for peace at Oxford. On this occasion the king expressed much esteem for Mr. Whitelocke, and Mr. Holles, and said he believed them sincere in their wishes for peace. As they were about to take leave, the king desired they would set down in writing what they apprehended might be proper for him to return in answer to the propositions that they had brought from the parliament, and what they thought most likely to promote a peace between him and them. At first they were somewhat averse to this, thinking it rather inconsistent with the trust reposed in them by parliament. But the king urging it, they at length complied with his request; and going into a private room, and disguising his hand, Whitelocke wrote down what he and Holles judged to be fit for the substance of his majesty's answer to the proposals of peace they had brought, and left it upon the table of his withdrawing-room. Fair as this proceeding might be consi-
dered by men really disposed to peace, it met with a very
different reception from the parliamentary party. Lord
Savile, who was then with the king at Oxford, but after-
wards went over to the parliament, having heard of the
transaction, sent to the House of Commons in July 1645,
an accusation of high treason against Whitelocke and
Holles. They were accordingly prosecuted, but after a
long and strict examination, were acquitted by a vote of
the House, July 21, of any misdemeanour in this business;
and were left at liberty to prosecute Lord Savile, then a
prisoner in the Tower, for the injury he had done them in
this accusation. About this time Whitelocke was nomi-
nated attorney of the dutchy of Lancaster; and in 1645
was made steward of the revenues of Westminster college,
and one of the commissioners of the admiralty. The same
year he was appointed one of the commissioners at the
treaty of Uxbridge, and attended there.

Many of the presbyterian clergy who had lately com-
plained of the exorbitant power exercised by the bishops,
having now gained the ascendant, were desirous of shewing
the nation what it gained by the change, and the assembly
of divines petitioned the House of Commons that "in every
presbytery, or presbyterian congregation, the pastor, or
ruling elders might have the power of excommunication,
and the power of suspending such as they should judge ig-
norant or scandalous persons from the sacrament." But
Whitelocke, among others, zealously opposed this, and
concluded one of his speeches with saying, "The best ex-
communication is, for pastors, elders, and people, to ex-
communicate sin out of their own hearts and conversations;
to suspend themselves from all works of iniquity; this is a
power, which put in execution, through the assistance of
the Spirit of God, will prevent all disputes about excom-
munication and suspension from the sacrament."

In the same year (1645) the House of Commons ordered,
that all the books and manuscripts of the lord keeper Lit-
tleton (whose estate had been sequestered) should be
bestowed upon Mr. Whitelocke; and the speaker was di-
rected to issue his warrant for that purpose. In his "Me-
mprials" Whitelocke says, "he undertook this business, as
he had done others of the like kind, to preserve those books
and manuscripts from being sold, which the sequestrators
would have done; but he saved them, to have the present
use of them; and resolving, if God gave them an happy
accommodation, to restore them to the owner, or to some of his family." On other occasions, Whitelocke shewed his regard to the interests of literature, particularly in preventing the king's library and collection of medals from being sold or embezzled. "Being informed," he says, "of a design in some to have them sold and transported beyond sea, which I thought would be a dishonour and damage to our nation, and to all scholars therein; and fearing that in other hands they might be more subject to embezzling, and being willing to preserve them for public use, I did accept of the trouble of being library keeper at St. James's, and therein was encouraged and much persuaded to it by Mr. Selden, who swore that if I did not undertake the charge of them, all those rare monuments of antiquity, those choice books and manuscripts, would be lost; and there were not the like of them, except only in the Vatican, in any other library in Christendom." He was also very serviceable in preserving the herald's office, and in promoting the ordinance for setting up and regulating the same. And while general Fairfax was engaged in the siege of Oxford, he sent for Whitelocke, who was admitted into the council of war, and used all his interest to procure honourable terms for the garrison, and to preserve the colleges and libraries from being plundered.

Whitelocke was one of those who opposed in the House of Commons the disbanding of the parliamentary army, and from this time was much courted by Cromwell and his adherents. He says himself that he resorted much with sir Henry Vane, and "other grandees of that party." As to Cromwell, he had been once consulted by general Essex's party, who were jealous of him, whether he could not be proceeded against as an incendiary. Whitelocke was of opinion that he could not, but at the same time expressed his sentiments of him in the following language: "I take lieut.-gen. Cromwell to be a gentleman of quick and subtle parts, and one who hath (especially of late) gained no small interest in the House of Commons, nor is he wanting of friends in the House of Peers, nor of abilities in himself to manage his own part or defence to the best advantage. If this be so, it will be the more requisite to be well prepared against him before he be brought upon the stage, lest the issue of the business be not answerable to your expectations." Wood says that Whitelocke gave Oliver notice of this plot against him, but Whitelocke attributes the dis-
covery to some present who were false brethren, and in-
informed Cromwell of all that passed among them.

Be this as it may, he was now quite in the confidence of
Cromwell and his adherents. As he had attended at the
siege of Oxford, so he did also at that of Wallingford, where
he acted the part of secretary, and kept a strong garrison
in his seat of Fawley-court, for the use of the prevailing
powers. In Dec. 1646, we find him earnestly promoting
the ordinances for taking away all coercive power of com-
mittees; and all arbitrary power from both or either of the
houses of parliament, or any of their committees, in any
matter between party and party, judging that to be for the
honour of parliament, and the ease and right of the people;
and being well skilled in foreign affairs, he was usually in
every committee relating to them. At the same time he
did not neglect his profession, but attended the assizes,
and was much employed. In Sept. 1647, the city of Lon-
don were very desirous of appointing him to the office of
recorder, but this he declined, as well as that of speaker
of the House of Commons. He was soon after appointed
one of the commissioners of the great seal, and sworn into
that office April 12, 1648, with a salary of 1000l. a year.
He now resigned his place of attorney of the duchy of Lan-
caster, which, with his practice, amounted to more than he
enabled by his new office, while even in it he soon began to
think himself insecure, and looked upon the self-denying
ordinance, as it was called, to be contrived to remove him.
When the army began to controul the House of Commons,
he made some of those salutary reflections, which, it is to
be regretted, did not occur sooner to him. “We may
take notice,” said he, “of the uncertainty of worldly af-
fairs; when the parliament and their army had subdued their
common enemy, then they quarrelled among themselves,
the army against the parliament; when they were pretty
well pieced together again, then the apprentices and others
made an insurrection against the parliament and army.
Thus we were in continual perplexities and dangers, and
so it will be with all who shall engage in the like troubles.”

The fate of the unhappy king being determined, White-
locke was appointed one of the committee of thirty-eight,
who were to draw up a charge against his majesty; but he
never attended, as he totally disapproved of that measure,
and therefore went into the country. He returned to Lon-
don, however, while the king’s trial was pending, but took
no concern with it, and refused afterwards to approve the proceedings of the high court of justice, as it was called. His memorandum on the king's death is thus expressed: "Jan. 30, I went not to the House, but stayed all day at home in my study and at my prayers, that this day's work might not so displease God, as to bring prejudice to this poor afflicted nation." That he was sincere in all this, or in some of his former professions respecting peace, seems very doubtful, for on Feb. 1 following, he declared in the House of Commons his disapprobation of the vote of Dec. 5, namely, "That his majesty's concessions to the propositions of the parliament, were sufficient grounds for settling the peace of the kingdom." He also drew up the act for abolishing the House of Lords, although he had declared his opinion against it, and also introduced a declaration to satisfy the minds of the people as to the proceedings of parliament.

On Feb. 8, he was appointed one of the three lords commissioners of the new great seal of the commonwealth of England. He appears disposed to apologize for accepting this office, and his apology is a curious one; "because he was already very deeply engaged with this party: that the business to be undertaken by him was the execution of law and justice, without which men could not live one by another; a thing of absolute necessity to be done." On the 14th of the same month, he was chosen one of the thirty persons who composed the council of state. A few months after he was elected high-steward of Oxford. The commissioners of the great seal being about this time in want of a convenient dwelling, parliament granted them the duke of Buckingham's house. In June, Whitelocke made a learned speech to the new judges in the court of Common-pleas, who were then sworn into their offices. In November, he opposed a motion made in the House of Commons, that no lawyers should sit in parliament; and in 1650 made a very learned speech in the House, in defence of the antiquity and excellence of the laws of England.

In Sept. 1651 Whitelocke was appointed, with three other members of parliament, to go out of town to meet Cromwell, then on his way to London, and congratulate him upon his victory at Worcester. Shortly after Whitelocke was present at a meeting at the speaker's house, where several members of parliament, and principal officers of the army were assembled, by Cromwell's desire, to con-
sider about settling the affairs of the kingdom (See Crom-
well, p. 57), and soon after he had a private conference
in the Park with the usurper, who seemed to pay much
regard to his advice, but, not finding him so pliable as he
could wish, contrived to get him out of the way by an ap-
parently honourable employment, and therefore procured
him to be sent ambassador to Christina, queen of Sweden.
This appointment was preceded by some singular circum-
stances very characteristic of the times. Whoever has
looked into Whitelocke's "Memorials" will perceive the
language of religion and devotion very frequently intro-
duced. "That in this he was sincere, we have no reason to
doubt, but it would appear that he had not come up ex-
actly to the standard of piety established under the usurped
government. When the council of state reported to the
parliament that they had fixed upon Whitelocke as a fit
person for the Swedish embassy, a debate arose in the
house, and one of the members objected, "that they knew
not whether he were a godly man or not," adding, that
"though he might be otherwise qualified, yet, if he were
not a godly man, it was not fit to send him ambassador."
To this another member, who was known not to be inferior
in godliness to the objector, shrewdly answered, "that god-
liness was now in fashion, and taken up in form and words
for advantage sake, more than in substance for the truth's
sake; that it was difficult to judge of the trees of godliness
or ungodliness, otherwise than by the fruit; that those
who knew Whitelocke, and his conversation, were satisfied
that he lived in practice as well as in a profession of godliness;
and that it was more becoming a godly man to look into
his own heart, and to censure himself, than to take upon
him the attribute of God alone, to know the heart of an-
other, and to judge him." After this curious debate, it was
voted, "that the lord commissioner Whitelocke be sent
ambassador extraordinary to the queen of Sweden."

Whitelocke accordingly set out from London on this
embassy Nov. 2, 1653, and a very few weeks after his de-
parture, Cromwell assumed the supreme authority under
the title of lord protector. Whitelocke was received in
Sweden with great respect, and supported his character
with dignity. Queen Christina, who shewed him many
civilities, entertained him not only with politics, but with
philosophy; and created him knight of the order of Ama-
rantha, and hence he is sometimes styled sir Bulstrode.
He displayed great abilities for negotiation, and concluded a firm alliance between England and Sweden about the beginning of May 1654. In 1772, Dr. Morton, secretary of the Royal Society, published the history of this embassy, under the title of "A Journal of the Swedish Embassy, in the years 1653 and 1654. From the commonwealth of England, Scotland, and Ireland. Written by the ambassador the lord commissioner Whitelocke. With an Appendix of Original Papers," 2 vols. 4to. These papers Dr. Morton received from Whitelocke's grandson, Carleton White-
locke, of Prior's wood, near Dublin, esq. This very cu-
rious work may be considered as a necessary addition to his "Memorials," and contains a large assemblage of facts and characteristic anecdotes illustrative of the times and the principal personages, printed literally from the author's manuscript.

After his return home he received the thanks of the par-
lament, and had also 2000l. ordered him for the expenses of his embassy, but according to his own account these fa-
vours were not bestowed with a very good grace. He says in the conclusion of the journal of the embassy, "The sum of all was, that, for a most difficult and dan-
gerous work, faithfully and successfully performed by Whitelocke, he had little thanks, and no recompense, from those who did employ him; but not long after was rewarded by them with an injury: they put him out of his office of commissioner of the great seal, because he would not be-
tray the rights of the people, and, contrary to his own knowledge, and the knowledge of those who imposed it, execute an ordinance of the Protector and his council, as if it had been a law. But in a succeeding parliament, upon the motion of his noble friend the lord Broghill, White-
locke had his arrears of disbursement paid him, and some recompense of his faithful service allowed unto him." It was indeed not until 1657 that the 2000l. above-mentioned was paid, with the addition of 500l. which is probably what he means by "some recompense." The ordinance to which he alludes, was one framed by Cromwell, after the dissolution of his little parliament, for what he pretended was "the better regulating and limiting the jurisdiction of the high court of Chancery." Whitelocke, finding his op-
position to this in vain, resigned the great seal in June 1655. In Jan. 1656, he was chosen speaker of the House of Commons pro tempore, during the indisposition of sir
Thomas Widdrington, who had been appointed to that office. During the remainder of Oliver Cromwell's protectorate, Whitelocke appears to have been in and out of favour with him, as he more or less supported his measures. The last instance of Oliver's favour to him, was his signing a warrant for a patent to make him a viscount, but Whitelocke did not think it convenient to accept of this honour, although he had received his writ of summons as one of the lords of the "other house," by the title of Bulstrode lord Whitelocke.

Richard, the new protector, made him one of the keepers of the great seal, but this ceased when the council of officers had determined to displace Richard, on which occasion Whitelocke became one of their council of state. During this confusion, he was accused of holding a correspondence with sir Edward Hyde, and other friends of Charles II. which he positively denied, and by joining in the votes for renouncing the pretended title of Charles Stuart, and the whole line of king James, and of every other person as a single person pretending to the government of these realms, as well as by other measures, he endeavoured to prove his attachment to the republican cause. In the rest of his conduct he seems, even by his own account, to have been irresolute, and inconsistent, or if consistent in any thing, it was in so yielding to circumstances as not to appear very obnoxious to either party. As he had, however, attached himself so long to the enemies of the king, the utmost he could expect was to be allowed to sink into obscurity. Yet it was by a small majority only that he was included in the act of pardon and oblivion which passed after the restoration. When he had obtained this, he was admitted into the presence of Charles II. who received him very graciously, and dismissed him in these extraordinary words; "Mr. Whitelocke, go into the country; don't trouble yourself any more about state affairs; and take care of your wife and your sixteen children." This must have mortified a man who had acted so conspicuous a part in state affairs. He took his majesty's advice, however, and spent the remaining fifteen years of his life at Chilton-park in Wiltshire, and died there January 28, 1676. He was interred in the church of Fawley in Buckinghamshire.

Mr. Whitelocke was thrice married, first to Miss Bennet, of the city of London, by whom he had a son James, who
was settled at Trumpington near Cambridge, and left two sons, both of whom died unmarried. His second wife was Frances, daughter of lord Willoughby of Parham, by whom he had nine children. His third wife was Mrs. Wilson, a widow, whose maiden name was Carleton. She survived him, and by her also he had several children. The eldest of this last marriage inherited Chilton Park.

The editor of his "Memorials" gives him this character. "He not only served the state in several stations and places of the highest trust and importance both at home and in foreign countries, and acquitted himself with success and reputation answerable to each respective character; but likewise conversed with books, and made himself a large provision from his studies and contemplation. Like that noble Roman, Portius Cato, as described by Nepos, he was 'Reipublicae peritus, et jurisconsultus, et magnus imperator, et probabilis orator, cupidissimus literarum:' a statesman and learned in the law, a great commander, an eminent speaker in parliament, and an exquisite scholar. He had all along so much business, one would not imagine he ever had leisure for books; yet who considers his studies might believe he had been always shut up with his friend Selden, and the dust of action never fallen on his gown. His relation to the public was such throughout all the revolutions, that few mysteries of state could be to him any secret. Nor was the felicity of his pen less considerable than his knowledge of affairs, or did less service to the cause he espoused. So we find the words apt and proper for the occasion; the style clear, easy, and without the least force or affectation of any kind, as is shewn in his speeches, his narratives, his descriptions, and in every place where the subject deserves the least care or consideration."

Lord Clarendon has left this testimony in favour of White Locke: whom, numbering among his early friends in life, he calls, a man of eminent parts and great learning out of his profession, and in his profession of signal reputation. "And though," says the noble historian, "he did afterwards bow his knee to Baal, and so swerved from his allegiance, it was with less rancour and malice than other men. He never led, but followed; and was rather carried away with the torrent than swam with the stream; and failed through those infirmities, which less than a general defection and a prosperous rebellion could never have discovered."

Lord Clarendon has elsewhere described him, as "from
the beginning concurring with the parliament, without any inclinations to their persons or principles; and," says he, "he had the same reasons afterwards not to separate from them. All his estate was in their quarters; and he had a nature, that could not bear or submit to be undone: though to his friends, who were commissioners for the king, he used his old openness, and professed his detestation of all the proceedings of his party, yet could not leave them."

The first edition of his "Memorials of the English Affairs," was published in 1682, and the second, with many additions and a better Index, in 1732: called "An historical Account of what passed from the beginning of the reign of king Charles the First to king Charles the Second his happy Restauration; containing the public transactions civil and military, together with the private consultations and secrets of the Cabinet," in folio. Besides these memorials, he wrote also "Memorials of the English Affairs, from the supposed expedition of Brute to this island, to the end of the reign of king James the First. Published from his original manuscript, with some account of his life and writings, by William Penn, esq. governor of Pennsylvania; and a preface by James Welwood, M.D. 1709," folio. There are many speeches and discourses of Mr. Whitelocke to be found in his "Memorials of English Affairs," and in other collections. Oldmixon, who stands at the head of infamous historians, has drawn a comparison between Whitelocke and Clarendon; there is also an anonymous pamphlet entitled "Clarendon and Whitelocke farther compared," which was written by Mr. John Davys, some time of Harthall, Oxford. It ought to be remarked that our author's "Memorials" are his Diary, and that he occasionally entered facts in it when they came to his knowledge: but not always on those days in which they were transacted. This has led his readers into some anachronisms. It has been remarked also that his "Memorials" would have been much more valuable, if his wife had not burnt many of his papers. As they are, they contain a vast mass of curious information, and are written with impartiality."

1 Bio, Brit.—His "Memorials" and Swedish Embassy.