



MICROFILMED - 1983

THE  
**L I F E**

OF

Mr. *G E O R G E H E R B E R T*.

WRITTEN

By *I z a a c k W a l t o n*.

Wisdom of Solom. 4. 10.

*He pleased God, and was beloved of him: so that whereas he lived among sinners, he translated him.*

L O N D O N,

Printed by *Tho: Newcomb*, for *Richard Marriott*, sold by most Book-fellers. M. DC. LXX.





R. White sculp.

The Effigies of M<sup>r</sup>. George Herbert:  
Author of those Sacred Poems called  
The Temple.

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Imprimatur,

Sam: Parker Reverendissimo  
in Christo Patri ac Domi-  
no, Domino Gilberto Ar-  
chi-ep: Cantuar: & Sar:  
Domest.

April 21.  
1670.



To his very worthy and much  
honoured Friend, Mr.  
Izaack Walton, upon his  
Excellent Life of Mr.  
George Herbert.

I.

Heav'n's youngest Son, its Benjamin,  
Divinity's next Brother, Sacred  
(Poetic,  
No longer shall a Virgin reckoned be,  
(What ere with others 'tis) by me,  
A Female Muse. as were the Nine:  
But (full of Vigor Masculine)  
An Essence Male, with Angels his Com-  
(panions shine.  
With Angels first the heavenly youth  
(was bred;  
And, when a Child, instructed them to  
(sing,  
A 2 The





(8)

Let his great name from earth, be rais'd

And, in the starry volume of the Sky  
(on high,

A lasting Record find:

Be with his mighty *Psaltery* joyn'd;  
Which, taken long since up into the air,

And call'd the *Harp*, makes a bright  
(Constellation there.

III.

Worthy it was to be translated hence,  
And, there, in view of all, exalted hang:  
To which so oft the Princely Prophet

(sang,  
And mystick Oracles did dispence.

Though, had it still remain'd below,  
More wonders of it we had seen,  
How great the mighty *Herberts* skill

(had been;  
*Herbert*, who could so much without it

(do;  
*Herbert*, who did its Chords distinctly

(know,  
More perfectly, than any Child of Verse

(below.

O I

(9)

O! Had we known him half so well!  
But then, my friend, there had been left

(for you  
Nothing so fair, and worthy praise to do;

Who, so exactly all his Story tell,  
That, though he did not want his

(Bayes,  
Nor all the Monuments vertue can

(raise,  
Your hand, he did, to eternize his praise.

*Herbert*, and *Donne*, again are joyn'd,  
Now here below, as they're above;

These friends, are in their old embraces  
(twin'd;

And, since by you the Interview's de-  
(sign'd,

Too weak, to part them, Death does  
(prove;

For, in this Book they meet again: as,  
(in one Heav'n they love.

Bensted,  
Apr. 3.  
1670.

*Sam: Woodforde.*

T H E



# THE LIFE

OF

Mr. GEORGE HERBERT.

## The INTRODUCTION.

**I**N a late Retreat from the business of this World, and those many little Cares with which I have too often incumbred my self, I fell into a Contemplation of some of those Historical passages that are Recorded in Sacred Story; and, more particularly, of what had past betwixt our Blessed Saviour, and that wonder of Women, and Sinners, and Mourners, Saint Mary Magdalen. I call her Saint, because I did not then, nor do now consider her, as when she was possess'd with seven Devils; not as when her wanton Eyes, and dishevel'd Hair, were designed and managed,

ged, to charm and insnare amorous Beholders: But, I did then, and do now consider her, as after she had exprest a visible and sacred sorrow for her sensualities; as, after those Eyes had wept such a flood of penitential tears as did wash, and that hair had wip't, and she most passionately kist the feet of hers, and our blessed Jesus. And, I do now consider, that because she lov'd much, not only much was forgiven her, but that, beside that blessed blessing of having her sins pardoned, she also had from him a testimony, that her Alabaster box of precious oyntment poured on his head and feet, and that Spikenard, and those Spices that were by her dedicated to embalm and preserve his sacred body from putrefaction, should so far preserve her own memory, that these demonstrations of her sanctified love, and of her officious, and generous gratitude, should be record'd and mentioned wheresoever his Gospel should be read; intending thereby, that as his, so her name should also live to succeeding Generations, even till time shall be no more.

Upon



Upon occasion of which fair example, I did lately look back, and not without some content (at least to my self) that I have endeavour'd to deserve the love, and preserve the memory of my two deceased friends, Dr. Donne, and Sir Henry Wotton by declaring the various employments and accidents of their Lives: And, though Mr. George Herbert (whose Life I now intend to write) were to me a stranger as to his person: yet since he was, and was worthy, to be their friend; and, very many of his have been mine. I judge it may not be unacceptable to those that knew any of them in their Lives, or do now know their Writings, to see this Conjunction of them after their deaths; without which, many things that concern'd them, and some things that concern'd the Age in which they liv'd, would be less perfect, and lost to posterity.

For these Reasons I have undertaken it, and if I have prevented any abler person, I beg pardon of him, and my Reader.

T H E

George Herbert was born the third day of April, in the year of our Redemption 1593. The place of his Birth was near to the Town of *Montgomery*, and in that *Castle* that did then bear the name of that Town and County; that *Castle* was then a place of State and Strength, and had been successively happy in the family of the *Herberts*, who had long possess'd it; and, with it, a plentiful Estate, and hearts as liberal to their poor Neighbours: A family, that hath been blest with men of remarkable wisdom, and with a willingness to serve their Countrey, and indeed, to do good to all Mankind; for which, they were eminent: But alas! this family did in the late Rebellion suffer extremely in their Estates; and the heirs of that *Castle*, saw it laid level with that earth that was too good to bury those wretches that were the cause of it. The father of our *George*, was *Richard Herbert* the Son of *Edward Herbert* Knight, the Son of *Richard Herbert* Knight,

Knight, the Son of the famous Sir *Richard Herbert* of *Colebrook*, in the County of *Monmouth* Banneret, who was the youngest Brother of that memorable *William Herbert* Earl of *Pembroke*, that liv'd in the Reign of our King *Edward* the fourth.

His Mother was *Magdalen Newport*, the youngest Daughter of Sir *Richard*, and Sister to Sir *Francis Newport* of *High Arkall* in the County of *Salop* Knight, and Grandfather of *Francis Lord Newport*, now Comptroller of His Majesties Household. A Family, that for their Loyalty, have suffered much in their Estates, and seen the ruine of that excellent Structure, where their Ancestors have long liv'd, and been memorable for their Hospitality.

This Mother of *George Herbert* (of whose person, and wisdom, and vertue, I intend to give a true account in a seasonable place) was the happy Mother of seven Sons, and three Daughters, which she would often say, was *Jobs* number; and

and as often bless God, that they were neither defective in their shapes, nor in their reason; and, often reprove them that did not praise God for so great a blessing. I shall give the Reader a short accompt of their names, and not say much of their Fortunes.

*Edward* the eldest was first made Knight of the *Bath*, at that glorious time of our late Prince *Henries* being install'd Knight of the *Garter*; and after many years useful Travel, and the attainment of many Languages, he was by King *James* sent Ambassador Resident to the then French King, *Lewis* 13. There, he continued about two years; but, he could not subject himself to a compliance with the humours of the *Duke de Luines*, who was then the great and powerful Favourite at Court: so that upon a complaint to our King, he was call'd back into *England* in some displeasure; but at his return, he gave such an honourable account of his employment, and so justified his comportment to the Duke,



Duke, and all the Court, that he was suddenly sent back upon the same Embassie, from which he return'd in the beginning of the Reign of our good King Charles I. who made him first Baron of *Castle-Island*; and not long after of *Cherberie* in the County of *Salop*: He was a man of great learning and reason, as appears by his printed Book *de veritate*; and, by his *History of the Reign of King Henry VIII*, and by several other Tracts.

The second and third Brothers were *Richard* and *William*, who ventur'd their lives to purchase Honour in the Wars of the *Low Countries*, and dyed Officers in that employment. *Charles* was the fourth, and dyed Fellow of *New-Colledge* in *Oxford*. *Henry* was the sixth, who became a menial servant to the Crown in the dayes of King *James*, and hath continued to be so for fifty years: during all which time, he hath been Master of the *Revels*; a place, that requires a diligent wisdom, with which God hath blest him. The seventh Son was *Thomas*, who  
being

being made Captain of a Ship in that Fleet with which Sir *Robert Mansell* was sent against *Algiers*, did there shew a fortunate and true English valour.

Of the three Sisters, I need not say more, then that they were all married to persons of worth, and plentiful fortunes; and, liv'd to be examples of *vertue*, and to do good in their Generations.

I now come to give my intended account of *George*, who was the fifth of those seven Brothers.

*George Herbert* spent much of his Childhood in a sweet content under the eye and care of his prudent Mother, and the tuition of a Chaplain or Tutor to him, and two of his Brothers in her own Family (for she was then a Widow) where he continued, till about the Age of Twelve years; and being at that time well instructed in the Rules of Grammar, he was not long after commended to the care of Dr. *Neale* (who



was then Dean of *Westminster*; and by him to the care of Mr. *Ireland*, who was then chief Master of that School; where the beauties of his pretty behaviour and wit, shin'd and became so eminent and lovely in this his innocent Age, that he seem'd to be marked out for piety, and to become the care of Heaven, and of a particular Angel to guard and guide him. And thus, he continued in that School, till he came to be perfect in the learned Languages, and especially in the Greek Tongue, in which he after prov'd an excellent Critick.

About the age of Fifteen, he, being then a Kings Scholar, was elected out of that School for *Trinity Colledge* in *Cambridge*, to which place he was transplanted about the year 1608. And his prudent Mother well knowing, that he might easily lose, or lessen that virtue and innocence which her advice and example had planted in his mind; did therefore procure the generous and libe-

ral

ral Dr. *Nevil*, who was then Dean of *Canterbury*, and Master of that Colledge, to take him into his particular care, and provide him a Tutor; which he did most gladly undertake, for he knew the excellencies of his Mother, and how to value such a friendship.

This was the method of his Education, till he was settled in *Cambridge*, where we will leave him in his Study, till I have paid my promis'd account of his excellent Mother, and I will endeavour to make it short.

I have told her Birth, her Marriage, and the Number of her Children, and, have given some short account of them: I shall next tell the Reader, that her Husband dyed when our *George* was about the Age of four years: and that she continued twelve years a Widow: that she then married happily to a Noble Gentleman, the Brother and Heir of the Lord *Danvers* Earl of *Danby*, who did highly value both her person and most excellent endowments of her mind.

B 2

In



In this time of her Widowhood, she being desirous to give *Edward* her eldest son, such advantages of Learning, and other education, as might best sute his birth and fortune; and, thereby make him the more fit for the service of his Countrey: did at his being of a fit age, remove from *Montgomery Castle* with him, and some of her younger sons to *Oxford*; and, having entred *Edward* into *Queens Colledge*, and provided him a fit Tutor, she commended him to his care; yet, she continued there with him, and still kept him in a moderate awe of her self: and so much under her own eye, as to see and converse with him daily; but she managed this power over him without any such rigid sowerness, as might make her company a torment to her Child; but, with such a sweetness and compliance with the recreations and pleasures of youth, as did incline him willingly to spend much of his time in the company of his dear and careful Mother: which was to her great content;

tent; for she would often say, *That as our bodies take a nourishment sutable to the meat on which we feed: so, our Souls do as insensibly take in Vice by the Example or Conversation with wicked Company: and, would therefore, as often say, That ignorance of Vice was the best preservation of Vertue: and, That the very knowledge of Wickedness, was as tinder to inflame and kindle sin, and to keep it burning: For these reasons, she indeared him to her own company, and continued with him in Oxford four years: in which time, her great and harmless wit, her chearful gravity, and her obliging behaviour, gain'd her an acquaintance and friendship with most of any eminent worth or learning, that were at that time in or near that University: and particularly, with Mr. John Donne, who then came accidentally to that place, in this time of her being there: it was that John Donne who was after Dr. Donne, and Dean of St. Pauls London: and he at his leaving Oxford, writ and left there*



there a Character of the beauties of her body and mind; of the first, he sayes,

No Spring nor Summer-beauty has  
(such grace

As I have seen in an Autumnal face.

Of the latter he sayes,

In all her words to every hearer fit

You may at Revels, or at Council sit.

The rest of her Character, may be read in his printed Poems, in that Elegy which bears the name of the *Autumnal Beauty*. For both he and she were then past the Meridian of mans life.

This Amity begun at this time, and place, was not an *Amity* that polluted their Souls; but, an *Amity* made up of a chain of sutable inclinations and virtues;

tues; an *Amity*, like that of St. *Chrysostroms* to his dear and vertuous *Olimpias*; whom, in his Letters, he calls his *Saint*: Or, an *Amity* indeed more like that of St. *Hierom* to his *Paula*; whose affection to her was such! that he turn'd Poet in his old Age, and then made her *Epitaph*; wishing, all his Body were turn'd into Tongues, that he might declare her just praises to Posterity. And, this *Amity* betwixt her and Mr. *Donne*, was begun in a happy time for him, he being then about the Fortieth year of his Age (which was some years before he entred into Sacred Orders: ) A time, when his necessities needed a daily supply for the support of his Wife, seven Children, and a Family: And, in this time she prov'd one of his most bountiful Benefactors; and he, as grateful an acknowledger of it. You may take one Testimony of what I have said, from this following *Letter*, and *Sonnet*.



MADAM,

**Y**our Favours to me are every where; I use them, and have them. I enjoy them at London, and leave them there; and yet, find them at Micham: Such Riddles as these, become things unexpressible; and, such is your goodness. I was almost sorry to find your Servant here this day, because I was loth to have any witness of my not coming home last Night, and indeed of my coming this Morning: But, my not coming was excusable, because earnest business detain'd me; and my coming this day, is by the example of your St. Mary Magdalen, who rose early upon Sunday, to seek that which she lov'd most, and so did I. And, from her and my self, I return such thanks as are due to one to whom we owe all the good opinion, that they whom we need most, have of us—By this Messenger, and on this good day, I commit the inclosed Holy Hymns and Sonnets (which for the matter, not the workmanship, have yet escap'd the fire) to your judgment,

ment, and to your protection too, if you think them worthy of it; and I have appointed this inclosed Sonnet to usher them to your happy hand.

Your unworthiest Servant,

Micham, unless your accepting him,  
July 11.  
1607. have mended him.

Jo. Donne.

---

To the Lady Magdalen  
Herbert, of St. Mary  
Magdalen.

(tance  
**H**Er of your name, whose fair inheri-  
Bethina was, and jointure Magdalo:  
An active faith so highly did advance,  
That she once knew, more than the Church  
(did know  
The



The Resurrection; so much good there is  
 Deliver'd of her, that some Fathers be  
 Loth to believe one Woman could do this;  
 But, think these Magdalens were two or  
 (three.

Increase their number, Lady, and their  
 (same:

To their Devotion, add your Innocence;  
 Take so much of th' example, as of the name;  
 The latter half; and in some recompence  
 That they did harbour Christ himself, a

(Guest,  
 Harbour these Hymns, to his dear name  
 (address.

J. D.

These Hymns are now lost to us;  
 but, doubtless they were such, as they  
 two now sing in Heaven.

There might be more demonstrati-  
 ons of the Friendship, and the many sa-  
 cred Indearments betwixt these two  
 excellent persons (for I have many of  
 their Letters in my hand) and much  
 more

more might be said of her great pru-  
 dence and piety; but my design was not  
 to write hers, but the life of her Son;  
 and therefore I shall only tell my Rea-  
 der, that about that very day twenty  
 years, that this Letter was dated, and  
 sent her, I saw and heard this Mr. John  
 Donne (who was then Dean of St.  
 Pauls) weep, and preach her Funeral  
 Sermon, in the Parish-Church of Chel-  
 sey near London, where she now rests in  
 her quiet Grave, and where we must  
 now leave her, and return to her Son  
 George, whom we left in his Study in  
 Cambridge.

And in Cambridge we may find our  
 George Herberts behaviour to be such,  
 that we may conclude, he consecrated  
 the first fruits of his early age to ver-  
 tue, and a serious study of learning. And  
 that he did so, this following Letter and  
 Sonnet which were in the first year of  
 his going to Cambridge, sent his dear  
 Mother for a New-years gift, may ap-  
 pear to be some testimony.

— But



— But I fear the heat of my late  
ague hath dryed up those springs, by which  
Scholars say, the Muses use to take up their  
habitations. However, I need not their  
help, to reprove the vanity of those many  
Love-poems, that are daily writ and con-  
secrated to Venus; nor to bewail that so  
few are writ, that look towards God and  
Heaven. For my own part, my meaning  
( dear Mother ) is in these Sonnets, to  
declare my resolution to be, that my poor  
Abilities in Poetry, shall be all, and ever  
consecrated to Gods glory. And—

**M**Y God, where is that ancient heat  
Wherewith whole shovls of Martyrs  
Besides their other flames. Doth Poetry  
Wear Venus Livery? only serve her turn?  
Why are not Sonnets made of thee? and  
Upon thine Altar burnt? Cannot thy love  
Heighten a spirit to sound out thy praise  
As

As well as any she? Cannot thy Dove  
Out-strip their Cupid easily in flight?  
Or, since thy wayes are deep, and still the  
Will not a verse run smooth that bears thy  
Why doth that fire, which by thy power and  
Each breast does feel, no braver fuel  
Than that, which one day, Worms, may

Sure Lord, there is enough in thee to dry  
Oceans of Ink; for, as the Deluge did  
Cover the Earth, so doth thy Majesty:  
Each Cloud distills thy praise, and doth  
Poets to turn it to another use.  
Roses and Lillies speak thee, and to make  
A pair of Cheeks of them, is thy abuse.  
Why should I Womens eyes for Chrystal  
Such poor invention burns in their low



Whose fire is wild, and doth not upward  
 To praise, and on thee Lord, some Ink  
 Open the bones, and you shall nothing find  
 In the best face but filth, when Lord, in  
 The beauty lies, in the discovery.

G. H.

This was his resolution at the sending this Letter to his dear Mother; about which time, he was in the Seventeenth year of his Age; and, as he grew older, so he grew in learning, and more and more in favour both with God and man: infomuch, that in this morning of that short day of his life, he seem'd to be mark'd out for vertue, and to become the care of Heaven; for God still kept his soul in so holy a frame, that he may, and ought to be a pattern of vertue to all posterity; and especially, to his Brethren of the Clergy, of which

which the Reader may expect a more exact account in what will follow.

I need not declare that he was a strict Student, because, that he was so, there will be many testimonies in the future part of his life. I shall therefore only tell, that he was made *Minor Fellow* in the year 1609. *Batchelor of Art* in the year 1611. *Major Fellow* of the *Colledge*, *March 15. 1615.* And, that in that year, he was also made *Master of Arts*, being then in the 22<sup>d</sup> year of his Age; during all which time, all, or the greatest diversion from his Study, was the practice of Musick, in which he became a great Master; and of which, he would say, *That it did relieve his drooping spirits, compose his distracted thoughts, and raise his weary Soul so far above Earth, that it gave him an earnest of the joyes of Heaven, before he possess them.* And it may be noted, that from his first entrance into the *Colledge*, the generous *Dr. Nevil* was a cherisher of his Studies, and such a lover of his person,

his



his behaviour, and the excellent endowments of his mind, that he took him often into his own company, by which he confirm'd his native gentleness; and, if during this time he exprest any Error, it was, that he kept himself too much retir'd, and at too great a distance with all his inferiours; and, his Cloaths seem'd to prove, that he put too great a value on his parts and parentage.

This may be some account of his disposition, and of the employment of his time, till he was Master of Arts, which was *Anno 1615*. and in the year *1619*. he was chosen Orator for the University. His two precedent Orators, were Sir *Robert Nanton*, and Sir *Francis Netherfoll*: The first was not long after made Secretary of State; and, Sir *Francis*, not long after his being Orator, was made Secretary to the Lady *Elizabeth Queen of Bohemia*. In this place of Orator, our *George Herbert* continued eight years; and manag'd it with as becoming, and grave a gait, as any had ever

ever before, or since his time. For, *He had acquir'd great Learning, and was blest with a high fancy, a civil and sharp wit, and with a natural elegance, both in his behaviour, his tongue, and his pen.* Of all which, there might be very many particular evidences, but I will limit myself to the mention of but three.

And the first notable occasion of shewing his fitness for this employment of *Orator*, was manifested in a Letter to King *James*, who had sent the University his Book, called *Basilicon Doron*; and their Orator was to acknowledge this great honour, and return their gratitude to His Majesty for such a condescension; at the close of which Letter, he writ,

*Quid Vaticanam Bodleianamque objicis hospes!  
Unicus est nobis Bibliotheca Liber.*

This Letter was writ in such excellent Latin, was so full of Conceits, and all the expressions so suited to the *genius* of the King, that he inquired the Orator's name,



name, and then ask'd *William* Earl of *Pembroke*, if he knew him? whose answer was, *That he knew him very well; and, that he was his Kinsman. but he lov'd him more for his learning and vertue, than for that he was of his name and family.* At which answer the King smil'd, and ask'd the Earl leave, *that he might love him too; for, he took him to be the Jewel of that University.*

The next occasion that he had to shew his great Abilities, was, with them, to shew also his great affection to that Church in which he received his *Baptism*; and, of which he profess himself a member, and the occasion was this: There was one *Andrew Melvin*, a Gentleman of *Scotland*, who was in his own Countrey possess'd with an averfness, if not a hatred of *Church-government by Bishops*; and, he seem'd to have a like averfness to our manner of *Publick Worship*, and of *Church-prayers and Ceremonies*. This Gentleman had travail'd *France*, and resided so long in *Geneva*, as  
to

to have his Opinions the more confirm'd in him by the practice of that place; from which he return'd into *England* some short time before, or immediately after *Mr. Herbert* was made *Orator*. This *Mr. Melvin* was a man of learning, and was the Master of a great wit, a wit full of *knots and clenches*: a wit sharp and satyrical; exceeded, I think, by none of that Nation, but their *Bucanon*. At *Mr. Melvins* return hither, he writ and scatter'd in Latin, many pieces of his wit against our *Altars*, our *Prayers*, and our *Publick Worship* of God; in which, *Mr. Herbert* took himself to be so much concern'd, that as fast as *Melvin* writ and scatter'd them, *Mr. Herbert* writ and scatter'd answers, and reflections of the same sharpness, upon him and them; I think to the satisfaction of all un-ingaged persons. But, this *Mr. Melvin*, was not only so busie against the *Church*, but at last so bold with the *King* and *State*, that he rail'd, and writ himself into the *Tower*; at which time, the Lady *Arabella*  
C 2



*bella* was an innocent prisoner there; and, he pleas'd himself much in sending the next day after his Commitment, these two Verses to the good Lady; which, I will under-write, because they may give the Reader a taste of his others, which were like these.

*Causa tibi necum est communis, Carceri, Arabella;  
Bella; tibi causa est, Araque sacra mihi.*

I shall not trouble my Reader with an account of his enlargement from that Prison, or his Death; but tell him, Mr. *Herberts* Verses were thought so worthy to be preserv'd, that Dr. *Duport* the learned Dean of *Peterborough*, hath lately collected, and caus'd them to be printed, as an honourable memorial of his friend Mr. *George Herbert*, and the Cause he undertook.

And, in order to my third, and last observation of his great Abilities, it will be needful to declare, that about this time King *James* came very often to hunt at *New market* and *Royston*; and

and was almost as often invited to *Cambridge*, where his entertainment was suited to his pleasant humor\*, and where Mr. *George Herbert* was to welcome him with *Gratulations*, and the *Applauses* of an *Orator*; which he alwayes perform'd so well, that he still grew more into the Kings favour; insomuch, that he had a particular appointment to attend His Majesty at *Royston*, where after a Discourse with him, His Majesty declar'd to his Kinsman, the Earl of *Pembroke*, That he found the *Orators* learning and wisdom, much above his age or wit. The year following, the King appointed to end His progress at *Cambridge*, and to stay there certain dayes; at which time, he was attended by the great Secretary of Nature, and all Learning, Sir *Francis Bacon* (Lord *Virulam*) and by the ever memorable and learned Dr. *Andrews* Bishop of *Winchester*, both which did at that time begin a desir'd friendship with our *Orator*. Upon whom the

\* *Albumazer. Ignoramus.*



first put such a value on his judgement, that he usually desir'd his approbation, before he would expose any of his Books to be printed; and thought him so worthy of his friendship, that having Translated many of the Prophet *David's* Psalms into English Verse, he made *George Herbert* his Patron of them, by a publick dedication of them to him, as the best Judge of *Divine Poetry*. And, for the learned Bishop, it is observable, that at that time, there fell to be a modest debate about *Predestination*, and *Sanctity of life*; of both which, the Orator did not long after send the Bishop some safe and useful *Aphorisms*, in a long Letter written in Greek; which, was so remarkable for the language, and matter, that after the reading of it, the Bishop put it into his bosom, and did often shew it to Scholars, both of this, and forreign Nations; but did alwayes return it back to the place where he first lodg'd it, and continu'd it so near his heart, till the last day of his life.

To

To these, I might add the long and intire friendship betwixt him and Sir *Henry Wotton*, and Dr. *Donne*, but I have promis'd to contract my self, and shall therefore only add one testimony to what is also mentioned in the Life of Dr. *Donne*; namely, that a little before his death, he caused many *Seals* to be made, and in them to be engraven the figure of *Christ crucified* on an *Anchor*, which is the emblem of hope, and of which Dr. *Donne* would often say, *Cruce mihi Anchora*. These Seals, he sent to most of those friends on which he put a value; and, at Mr. *Herbert's* death, these Verses were found wrapt up with that Seal which was by the Doctor given to him.

*When my dear Friend, could write no more,  
He gave this Seal, and, so gave ore.*

*(sure,  
When winds and waves rise highest, I am  
This Anchor keeps my Faith, that, me se-  
(cure.*

C 4

At



At this time of being *Orator*, he had learnt to understand the *Italian, Spanish,* and *French* Tongues very perfectly; hoping, that as his Predecessor, so he might in time attain the place of a *Secretary of State*, being then high in the Kings favour; and, not meanly valued and lov'd by the most eminent and most powerful of the Court Nobility: This, and the love of a Court-conversation mixt with a laudable ambition to be something more then he then was, drew him often from *Cambridge* to attend the *King*, who then gave him a *Sine Cure*, which fell into His Majesties disposal, I think, by the death of the Bishop of *St. Asaph*. It was the same, that *Queen Elizabeth* had formerly given to her Favourite *Sir Philip Sidney*; and valued to be worth *120 l. per Annum*. With this, and his Annuity, and the advantage of his Colledge, and of his Oratorship, he enjoy'd his gentile humour for cloaths, and Court-like company, and seldom look'd towards *Cambridge*,

*bridge*, unless the King were there, and then he never fail'd; but, at other times, left the manage of his Orators place, to his learned friend *Mr. Herbert Thorn-dike*, who is now Prebend of *Westminster*.

I may not omit to tell, that he had often design'd to leave the University, and decline all Study, which he judg'd did impair his health; for he had a body apt to a *Consumption*, and to *Fevers*, and other infirmities which he judg'd were increas'd by his Studies; for he would often say, *He had a Wit, like a Pen-knife in a narrow Sheath, too sharp for his Body*: But his Mother would by no means allow him to leave the University, or to Travel; to which, though he inclin'd very much, yet he would by no means satisfy his own desires at so dear a rate, as to prove an undutiful Son to so affectionate a Mother; but, did alwayes submit to her wisdom: And, what I have now said, may partly appear in a Copy of Verses in his printed Poems; 'tis one of those



those that bears the title of *Affliction*:  
And it appears to be a pious reflection  
on Gods providence, and some passages  
of his life, and in which he sayes,

**W**Hereas my birth and spirit rather  
( took

The way that takes the Town:  
Thou did'st betray me to a lingring  
( Book,

And wrap me in a Gown.  
I was intangled in a World of strife,  
Before I had the power to change my  
( life.

Yet for I threatned oft the Siege to  
( raise,

Not simplring all mine age:  
Thou often did'st with Academick praise,  
Melt, and dissolve my rage;

I took the sweetned Pill, till I came  
( where

I could not go away, nor persevere.

Yet,

Yet, least perchance, I should too happy be  
In my unhappiness;

Turning my purge to food, thou throwest  
( me

Into more sicknesses.

Thus doth thy power, Cross-byas me, not  
( making

Thine own gifts good; yet, me from my  
( wayes taking.

Now I am here, what thou wilt do with  
( me

None of my Books will shew:  
I read, and sigh, and wish I were a  
( Tree,

For then sure I should grow  
To fruit or shade; at least, some Bird  
( would trust

Her Household with me, and I would be  
( just.

Yet



Yet, though thou troublest me, I must be

(meek;

In weakness must be stout:

Well, I will change my service, and go

(seek

Some other Master out:

Ah my dear God! though I am clear

(forgot,

Let me not love thee, if I love thee

(not.

G. H.

In this time of Mr. Herberts attendance and expectation of some good occasion to remove him from Cambridge, to Court; God, in whom there is an unseen Chain of Causes, did in a short time

time put an end to the lives of two of his most obliging and most powerful friends, Lodowick Duke of Richmond, and James Marquess of Hamilton; and not long after him, King James dyed, and with them, all Mr. Herbert's Court-hopes: So that he presently betook himself to a retreat from London, to a friend in Kent, where he liv'd very privately, and was such a lover of solitarness, as was judg'd to impair his health. In this time of Retirement, he had many conflicts with himself, Whether he should return to the painted pleasures of a Court-life, or betake himself to a study of Divinity, and enter into Sacred Orders: (to which his dear Mother had often perswaded him) These were such conflicts, as they only can know, that have endur'd them; for, ambitious desires, and the outward glory of this World, are not easily laid aside; but, at last, God inclin'd him to put on a resolution to serve at his Altar.

He



He did at his return to *London*, acquaint a Court-friend with his resolution to enter into *Sacred Orders*, who persuaded him to alter it, as too mean an employment, and too much below his birth, and the excellent abilities and endowments of his mind. To whom he replied, *It hath been formerly judg'd, that the Domestick Servants of the King of Heaven, should be of the noblest Families on Earth: and, though the Iniquity of the late Times have made Clergy-men meanly valued, and the sacred name of Priest contemptible; yet, I will labour to make it honourable, by consecrating all my learning, and all my poor abilities, to advance the glory of that God that gave them; knowing, that I can never do too much for him, that hath done so much for me, as to make me a Christian. And I will labour to be like my Saviour, by making Humility lovely in the eyes of all men, and by following the merciful and meek example of my dear Jesus.*

This was then his resolution, and the  
God

God of Constancy, who intended him for a great example of virtue, continued him in it; for within that year he was made Deacon, but the day when, or by whom, I cannot learn; but that he was about that time made Deacon, is most certain; for I find by the Records of *Lincoln*, that he was made Prebend of *Layton Ecclesia*, in the Dioces of *Lincoln*, July 15. 1626. and that this Prebend was given him, by *John*, then Lord Bishop of that See. And now, he had a fit occasion to shew that Piety and Bounty that was deriv'd from his generous Mother, and his other memorable Ancestors, and the occasion was this.

This *Layton Ecclesia*, is a Village near to *Spalden* in the County of *Huntington*, and the greatest part of the Parish Church was falln down, and that of which stood, was so decayed, so little, and so useles, that the Parishioners could not meet to perform their Duty to God in publick prayer and praises; and thus it had been for almost 20 years,  
in



in which time there had been some faint endeavours for a publick Collection, to enable the Parishioners to rebuild it; but, with no success, till Mr. *Herbert* undertook it; and he, by his own, and the contribution of many of his Kindred, and other noble Friends, undertook the Re-edification of it; and, made it so much his whole business, that he became restless, till he saw it finisht as it now stands; being, for the workmanship, a costly *Mosaick*: for the form, an *exact Cross*; and, for the decency and beauty, I am assur'd it is the most remarkable Parish-Church, that this Nation affords. He liv'd to see it so Wainscoated, as to be exceeded by none; and, by his order, the Reading Pew, and Pulpit, were a little distant from each other, and both of an equal height; for, he would often say, *They should neither have a pre-  
cedency or priority of the other: but, that  
Prayer and Preaching being equally use-  
ful, might agree like Brethren, and have  
an equal honour and estimation.*

Before

Before I proceed farther, I must look back to the time of Mr. *Herberts* being made Prebend, and tell the Reader, that not long after, his Mother being inform'd of his intentions to Rebuild that Church; and, apprehending the great trouble and charge that he was like to draw upon himself, his Relations, and Friends, before it could be finisht; sent for him from *London* to *Chelsey* (where he then dwelt) and at his coming, said--  
*George, I sent for you, to persuade you to  
commit Simony, by giving your Patron as  
good a gift as he has given to you; name-  
ly, that you give him back his Prebend;  
for, George, it is not for your weak body,  
and empty purse, to undertake to build  
Churches. To which, he desir'd he might  
have a Dayes time to consider, and then  
make her an Answer: And at his re-  
turn to her at the next Day, when he had  
first desired her blessing, and she given  
it him, his next request was, That she  
would at the Age of Thirty three Years,  
allow him to become an undutiful Son;*

D

for



for, he had made a kind of Vow to God, that if he were able, he would Re-build that Church: And then, shew'd her such reasons for his resolution, that she presently subscribed to be one of his Benefactors, and undertook to solicit *William* Earl of *Pembroke*, to be another, who subscribed for 50 *l.* and not long after, by a witty, and persuasive Letter from Mr. *Herbert*, made it 50 *l.* more. And in this nomination of some of his Benefactors, *James* Duke of *Lenox*, and his brother Sir *Henry Herbert*, ought to be remembered; and the bounty of Mr. *Nicholas Farrer*, and Mr. *John Woodnot*; the one, a Gentleman in the Neighbourhood of *Layton*, and the other, a Goldsmith in *Foster-lane, London*, ought not to be forgotten; for the memory of such men ought to out-live their lives. Of Mr. *Farrer*, I shall hereafter give an account in a more seasonable place; but before I proceed farther, I will give this short account of Mr. *John Woodnot*.

He

He was a man, that had consider'd, over-grown Estates do often require more care and watchfulness to preserve, than get them; and, that there be many Discontents, that Riches cure not; and did therefore set limits to himself as to the desire of wealth: And having attain'd so much as to be able to shew some mercy to the Poor, and preserve a competence for himself, he dedicated the remaining part of his life to the service of God; and being useful for his Friends, he prov'd to be so to Mr. *Herbert*; for, beside his own bounty, he collected and return'd most of the money that was paid for the Re-building of that Church; he kept all the account of the charges, and would often go down to state them, and see all the Workmen paid. When I have said, that this good man was a useful Friend to Mr. *Herbert's* Father, to his Mother, and continued to be so to him, till he clos'd his eyes on his Death-bed; I will forbear to say more, till I have the

D 2

next



next fair occasion to mention the holy friendship that was betwixt him, and Mr. *Herbert*.

About the year 1629. and the 34<sup>th</sup> of his Age, Mr. *Herbert* was seiz'd with a sharp *Quotidian Ague*, and thought to remove it by the change of Air; to which end, he went to *Woodford* in *Essex*, but thi her more chiefly, to enjoy the company of his beloved Brother, Sir *Henry Herbert*, and other Friends. In his House he remain'd about Twelve Months, and there became his own Physician, and cur'd himself of his Ague, by forbearing Drink, and eating no Meat, no not Mutton, nor a Hen, or Pidgeon, unless they were salted; and by such a constant Dyet, he remov'd his Ague, but with inconveniencies that were worse; for he brought upon himself a disposition to Rheums, and other weakneses, and a supposed Consumption. And it is to be Noted, that in the sharpest of his extream Fits, he would often say, *Lord abate my great affliction,*  
and

*and increase my patience; but, Lord, I repine not, I am dumb, Lord, before thee, because thou doest it.* By which, and a sanctified submission to the Will of God, he shewed he was inclinable to bear the sweet yoke of *Christian Discipline*, both then, and in the latter part of his life; of which, there will be many true Testimonies.

And now his care was to recover from his Consumption by a change, from *Woodford* into such an Air as was most proper to that end. And his remove was from *Woodford* to *Dantsey* in *Wiltshire*, a noble House which stands in a choice Air, the owner of it then was, the Lord *Danvers* Earl of *Danby*, who lov'd Mr. *Herbert* much, and allow'd him such an apartment in that House, as might best sute Mr. *Herberts* accomodation and liking. And, in this place, by a spare Dyet, declining all perplexing Studies, moderate exercise, and a chearful conversation; his health was apparently improv'd to a good degree,



of strength and chearfulness: And then, he declar'd his resolution to marry, and to enter into the Sacred orders of Priesthood: These had long been the desires of his Mother, and his other Relations; but, she liv'd not to see either: for, she dyed in the year 1627. And, though he was disobedient to her about *Layton Church*, yet, in conformity to her will, he kept his Fellowship in *Cambridge*, and his Orators place, till after her death; and then, declin'd both: And, the last, the more willingly, that he might be succeeded by his friend *Robert Creighton*, who now is *Dr. Creighton*, and the worthy Dean of *Wells*.

I shall now proceed to his Marriage, in order to which, it will be convenient, that I first give the Reader a short view of his person, and then, an account of his Wife, and of some circumstances concerning both. — He was for his person, of a stature inclining towards tallness; his body was very strait, and so far from being cumbered with too much flesh, that

that he was lean to an extremity. His aspect was chearful, and his speech and motion did both declare him a Gentleman; and were all so meeke and oblieging, that both then, and at his death, he was said to have no Enemy.

These, and his other visible vertues, begot him so much love from a Gentleman of a Noble fortune, and a near Kinsman to his friend the Earl of *Danby*; namely, from Mr. *Charles Danvers* of *Bainton*, in the County of *Wilts* Esq; That Mr. *Danvers* having known him long, and familiarly, did so much affect him, that he often, and pubilckly declar'd a desire that Mr. *Herbert* would marry any of his Nine Daughters (for he had so many) but rather, his Daughter *Fane*, than any other, because *Fane* was his beloved Daughter: And he had often said the same to Mr. *Herbert* himself; and, that if he could like her for a Wife, and she him for a Husband, *Fane* should have a double blessing: And Mr. *Danvers* had so often said the like to



*Fane*, and so much commended Mr. *Herbert* to her, that *Fane* became so much a Platonick, as to fall in love with Mr. *Herbert* unseen.

This was a fair preparation for a Marriage; but alas, her father dyed before Mr. *Herberts* retirement to *Dantsey*; yet some friends to both parties, procur'd their meeting; at which time, a mutual affection entered into both their hearts; and as a Conqueror, enters into a surprized City, so Love having got that possession govern'd, and made there such Laws and Resolutions, as neither party was able to resist; insomuch, that she chang'd her name into *Herbert*, the third day after this first Interview.

This haste, might in others be thought a Love-phrensie, or worse, but it was not; for they wooed so like Princes, as to have select Proxies; such, as were friends to both parties; such, as well understood Mr. *Herberts*, and her temper of mind; and, their Estates so well,

well, before this Interview, that, the suddenness was justifiable, by the strictest Rules of prudence: And, the more, because it prov'd so happy to both parties; for, the eternal lover of Mankind, made them happy in each others mutual affections, and compliance; so happy, that there never was any opposition betwixt them, unless it were a Contest which should most incline to a compliance with the others desires. And, though this begot, and continued in them, such a mutual love and joy, and content, as was no way defective; yet, this mutual content and love, and joy, did receive a daily augmentation, by such daily obligingness to each other, as still added such new affluences to the former fullness of these divine Souls, as was only improvable in Heaven, where they now enjoy it.

About three months after his Marriage, Dr. *Curle*, who was then Rector of *Bernerton* in *Wiltshire*, was made Bishop of *Bath* and *Wells*, (and not long after



after Translated to *Winchester*) and by that means the presentation of a Clerk to *Bemerton*, did not fall to the Earl of *Pembroke* (who was the undoubted Patron of it) but to the King, by reason of *Dr. Curles* advancement: But *Philip*, then Earl of *Pembroke* (for *William* was lately dead) requested the King to bestow it upon his Kinsman, *George Herbert*; and the King said, *Most willingly to Mr. Herbert, if it were worth his acceptance*: And the Earl as willingly and suddenly sent it him, without seeking; but though *Mr. Herbert* had formerly put on a resolution for the Clergy: yet, the apprehension of the last great Account that he was to make for the Cure of so many Souls, made him fast and pray, and consider, for not less than a month: in which time, he had some resolutions to decline both the Priesthood, and that living. And in this time of considering, *He endur'd* (as he would often say) *such spiritual Conflicts, as none can think, but only those that have endur'd them.*

In

In the midst of these Conflicts, his old and dear friend *Mr. John Woodnot*, took a journey to salute him at *Bainton* (where he then was with his Wives Friends and Relations) and was joyful to be an Eye-witness of his Health, and happy Marriage. And after they had rejoyc'd together some few dayes, they two took a Journey to *Wilton*, the famous Seat of the Earls of *Pembroke*; at which time, the King, the Earl, and the whole Court were there, or at *Salisbury*, which is near to it. At which time *Mr. Herbert* presented his Thanks to the Earl, for his presentation to *Bemerton*, but had not yet resolv'd to accept of it, and told him the reason why; but that Night, the Earl acquainted *Dr. Laud*, the Archbishop of *Canterbury*, with his Kinsmans irresolution. And the Bishop did the next day so convince *Mr. Herbert*, *That the refusal of it was a sin*; that a Taylor was sent for to come speedily from *Salisbury* to *Wilton*, to take measure, and make him Canonical

nical



nical Cloaths, against next day, which the Taylor did; and Mr. Herbert being so habited, went with his presentation to the learned Dr. Davenant, who was then Bishop of Salisbury, and he gave him Institution immediately (for Mr. Herbert had been made Deacon some years before) and he was also the same day (which was April 26. 1630.) inducted into the good and more pleasant, than healthful Parsonage of Bemerton, which is a Mile from Salisbury.

I have now brought him to his Parsonage of Bemerton, and to the Thirty sixth Year of his Age, and must now stop, and bespeak the Reader to prepare for an almost incredible story, of the great sanctity of the short remainder of his holy life; a life so full of Charity, Humility, and all Christian vertues, that it deserves the eloquence of St. Chrysostom to commend and declare it. A life, that if it were related by a Pen like his, there would then be no need for this Age to look back into times past for the examples  
of

of primitive piety; for they might be all found in the life of George Herbert. But now, alas, who is fit to undertake it, I confess I am not, and am not pleas'd with my self that must; and profess my self amaz'd, when I consider how few of the Clergy liv'd like him then; and, how many live so unlike him now: But it becomes not me to censure, my design is rather to assure the Reader, that I have used very great diligence to inform my self, that I might inform him of the truth of what follows, and I will do that with sincerity.

When at his Induction he was shut into Bemerton Church, being left there alone to Toll the Bell, as the Law requires him; he staid so much longer than an ordinary time, before he return'd to his Friends that staid expecting him at the Church-door; that his Friend, Mr. Woodnot, looked in at the Church-window, and saw him lie prostrate on the ground before the Altar: at which time and place (as he after told Mr. Wood-



Woodnot) he set some Rules to himself, for the future manage of his life; and then and there made a vow, to labour to keep them.

And the same Night that he had his Induction, he said to Mr. Woodnot, I now look back upon my aspiring thoughts, and think my self more happy than if I had attain'd what I so ambitiously thirsted for: And, I can now behold the Court with an impartial Eye, and see plainly, that it is made up of Fraud, and Titles, and Flattery, and many other such empty, imaginary painted Pleasures. Pleasures, that are so empty, as not to satisfie when they are enjoy'd; but, in God and his service, is a fulness of all joy and pleasure, and no satiety: And I will now use all my endeavours to bring my Relations and Dependants to a love and reliance on him, who never fails those that trust him. But above all, I will be sure to live well, because the vertuous life of a Clergy-man, is the most powerful eloquence to perswade all that see it, to reverence and love, and at least to  
desire

desire to live like him. And this I will do, because I know we live in an Age that hath more need of good examples, than precepts. And I beseech that God, who hath honour'd me so much as to call me to serve at his Altar: that, as by his special grace he hath put into my heart these good desires, and resolutions: so, he will by his assisting grace enable me to bring the same to good effect; and, that my humble and charitable life, may so win upon others, as to bring glory to my Jesus, whom I have this day taken to be my Master and Governor; and am so proud of his service, that I will alwayes observe, and obey, and do his Will, and alwayes call him Jesus my Master: and I will alwayes contemn my birth, or any title or dignity that can be conferr'd upon me, when I shall compare them with any title of being a Priest, and serving at the Altar of Jesus my Master.

And that he did so, may appear in many parts of his Book of Sacred Poems; especially, in that which he calls the  
Odeur.



*Odour.* In which he seems to rejoyce in his thoughts of that word Jesus, and to say the adding these words *my Master* to it, and the often repetition of them, seem'd to perfume his mind, and leave an oriental fragrancy in his very breath. And for his unforc'd choice to serve at Gods Altar, he seems in another place (*the Pearl*, Matth. 13.) to rejoyce and say--*He knew the wayes of Learning: knew what nature does willingly; and what, when'tis forc'd by fire: knew the wayes of honour, and when glory inclines the Soul to noble expressions; knew the Court; knew the wayes of pleasure, of love, of wit, of musick, and upon what terms he declined all these for the service of his Master Jesus; and concludes, saying,*

*That, through these Labyrinths, not my  
(groveling Wit:*

*But, thy Silk-twist, let down from Heaven  
(to me;*

*Did, both con'uct, and teach me, how by it,  
To climb to thee.*

The

The third day after he was made Rector of *Bemerton*, and had chang'd his sword and silk Cloaths into a Canonical Coat; he return'd so habited with his friend Mr. *Woodnot* to *Bainton*: And, immediately after he had seen and saluted his Wife, he said to her—*You are now a Ministers Wife, and must now so far forget your fathers house, as not to claim a precedence of any of your Parishioners; for you are to know, that a Priests Wife can challenge no precedence or place, but that which she purchases by her obliging humility; and, I am sure, places so purchased, do best become them.* And, let me tell you, *That I am so good a Herald, as to assure you that this is truth.* And she was so meek a Wife, as to assure him it was no vexing News to her, and that he should see her observe it with a chearful willingness. And indeed her unforc'd humility, that humility that was in her so original, as to be born with her, made her so happy as to do so; and her doing so, begot her an unfeigned love, and a serviceable

E respect



respect from all that conversed with her; and this love followed her in all places, as inseparably, as shadows follow substances in Sun-shine.

It was not many dayes before he return'd back to *Bemerton*, to view the Church, and repair the Chancel; and indeed, to re-build three parts of his house which was fall'n down by reason of his Predecessors living at a better Parsonage house; namely, at *Minal*, 16 or 20 miles from this place. At which time of *Mr. Herberts* coming alone to *Bemerton*, there came to him a poor old Woman, with an intent to acquaint him with her necessitous condition, and with some troubles of her mind; but after she had spoke some few words to him, she was surpriz'd with a fear and shortness of breath, so that her spirits and speech fail'd her; which he perceiving, did so compassionate her, that he took her by the hand, and said, *Speak good Mother, be not afraid to speak to me; for, I am a man that will hear you with patience;*

*ence; and will relieve your necessities too, if I be able: and this I will do willingly, and therefore, Mother, be not afraid to acquaint me with what you desire.* After which comfortable speech, he again took her by the hand, made her sit down by him, and understanding she was of his Parish, he told her, *He would be acquainted with her, and take her into his care:* And having with patience heard and understood her wants (and it is some relief to be but heard with patience) he comforted her by his meek behaviour and counsel; but because that cost him nothing, he reliev'd her with money too, and so sent her home with a chearful heart, praising God, and praying for him. *Thus worthy, and (like Davids blessed man) thus lowly, was Mr. George Herbert in his own eyes.*

At his return that Night to his Wife at *Bainton*, he gave her an account of the passages 'twixt him and the poor Woman, with which she was so affected, that



she went next day to *Salisbury*, and there bought a pair of Blankets, and sent them as a Token of her love to the poor Woman, and with them a Message, *That she would see and be acquainted with her, when her house was built at Bemerton.*

There be many such passages both of him and his Wife, of which, some few will be related; but I shall first tell, that he hasted to get the Parish-Church repair'd; then, to beautifie the Chappel (which stands near his house) and that at his own great charge. He then proceeded to re-build the Parsonage-house, which he did also very compleatly, and at his own charge; and having done this good work, he caus'd these Verses to be writ upon, or ingraven in the Mantle of the Chimney in his Hall.

T O

T O M Y  
S U C C E S S O R.

*If thou chance for to find  
A new House to thy mind,  
And built without thy Cost:  
Be good to the Poor,  
As God gives thee store,  
And then, my Labor's not lost.*

We will now by the Readers favour suppose him fixt at *Bemerton*, and grant him to have seen the Church repair'd, and the Chappel belonging to it very decently adorn'd, at his own great charge (which is a real Truth) and having now fixt him there, I shall proceed to give an account of the rest of his behaviour to his Parishioners, and those many others that knew him.

E 3 Doubtless



Doubtless Mr. *Herbert* had consider'd and given Rules to himself for his Christian carriage both to God and man before he enter'd into *Holy Orders*. And 'tis not unlike, but that he renewed those resolutions at his prostration before the *Holy Altar*, at his Induction into the Church of *Bemerton*; but as yet he was but a Deacon, and therefore long'd for the next *Ember-week*, that he might be ordain'd *Priest*, and made capable of administering both the Sacraments. At which time, the Reverend *Dr. Humphrey Hinchman*, now Lord Bishop of *London* ( who does not mention him, but with some veneration for the life and excellent learning of Mr. *George Herbert* ) tells me, *He laid his hand on Mr. Herberts Head, and ( alas ! ) within less than three Years, lent his Shoulder to carry his dear Friend to his Grave.*

And, that Mr. *Herbert* might the better preserve those holy Rules which such a *Priest* as he intended to be, ought to observe; and, that time might not insensibly

sensibly blot them out of his memory, but the next year shew him his variations from this years resolutions; he therefore, did set down his Rules in that order, as the World now sees them printed in a little Book, call'd, *The Countrey Parson*, in which some of his Rules are:

*The Parsons Knowledge.*

*The Parson on Sundayes.*

*The Parson Praying.*

*The Parson Preaching.*

*The Parsons Charity.*

*The Parson comforting the Sick.*

*The Parson Arguing.*

*The Parson Condescending.*

*The Parson in his Journey.*

*The Parson in his Mirth.*

*The Parson with his Church-wardens.*

*The Parsons Blessing the People.*

And his behaviour toward God and man, may be said to be a practical Comment on these, and the other holy Rules set down in that useful Book. A Book,



so full of plain, prudent and useful Rules, that, that *Countray Parson*, that can spare 12 *d.* and yet wants it, is scarce excusable; because it will both direct him what he is to do, and convince him for not having done it.

At the Death of Mr. *Herbert*, this Book fell into the hands of his friend Mr. *Woodnot*; and he commended it into the trusty hands of Mr. *Bar. Oly.* who publish't it with a most conscientious, and excellent Preface; from which I have had some of those Truths, that are related in this life of Mr. *Herbert*.

The Text for his first Sermon, was taken out of *Solomons Proverbs*, and the words were, *Keep thy heart with all diligence.* In which first Sermon, he gave his Parishioners many necessary, holy, safe Rules, for the discharge of a good Conscience, both to God and man. And, deliver'd his Sermon after a most florid manner, both with great learning and eloquence. And at the close of his Sermon, told them, \**That should*

*should not be his constant way of Preaching, and that he would not fill their heads with unnecessary Notions; but, that for their sakes, his language and his expressions should be more plain and practical in his future Sermons.* And he then made it his humble request, *That they wou'd be constant to the Afternoons Service, and Catechising.* And shewed them convincing reasons why he desir'd it; and his oblieding example and perswasions, brought them to a willing conformity to his desires.

The Texts for all his Sermons, were constantly taken out of the Gospel for the day; and he did as constantly declare why the Church did appoint that portion of Scripture to be that day read: And in what manner the *Collect* for every Sunday does refer to the *Gospel*, or to the *Epistle* then read to them; and, that they might pray with understanding, he did usually take occasion to explain, not only the *Collect* for every particular day, but the reasons of all the other *Collects* and



and *Responses* in our Service; and, made it appear to them, that, *the whole Service of the Church*, was a reasonable, and therefore an acceptable Sacrifice to God; as namely, that we begin with *Confession of our selves to be vile, miserable sinners*; and, that we begin so, because till we have confessed our selves to be such, we are not capable of that mercy which we acknowledge we need, and pray for; but having in the prayer of our Lord, begg'd pardon for those sins which we have confest: And hoping, that as the *Priest* hath declar'd our Absolution, so by our publick Confession, and real Repentance, we have obtain'd that pardon: Then, we dare proceed to beg of the Lord, *to open our lips, that our mouths may shew forth his praise*; for, till then, we are neither able, nor worthy to praise him: But this being suppos'd, we are then fit to say, *Glory be to the Father, and to the Son, and to the Holy Ghost*; and fit to proceed to a further service of  
our

our God, in the *Collects*, and *Psalms*, and *Lauds* that follow in the Service.

And, as to these *Psalms* and *Lauds*, he proceeded to inform them, why they were so often, and some of them daily repeated in our *Church-service*: namely, the *Psalms* every Month, because they be an *Historical* and thankful repetition of mercies past; and, such a composition of prayers and praises, as ought to be repeated often, and publickly; for, *with such Sacrifices, God is honour'd, and well-pleas'd*. This, for the *Psalms*.

And for the *Hymns* and *Lauds*, appointed to be daily repeated or sung after the first and second Lessons were read to the Congregation, he proceeded to inform them, that it was most reasonable, after they have heard the will and goodness of God declar'd or preach't by the *Priest* in his reading the two Chapters, that it was then a reasonable Duty to rise up and express their gratitude to Almighty God for those  
his



his mercies to them, and to all Mankind, and say with the *blessed Virgin*, *That their Souls do magnifie the Lord, and that their Spirits do also rejoyce in God their Savior*: And that it was their Duty also to rejoyce with *Simeon* in his Song, and say with him, *That their eyes have also seen their salvation*; for they have seen that salvation which was but prophesied till his time; and he then broke out in expressions of joy to see it: but they live to see it daily, in the History of it, and therefore ought dai'y to rejoyce, and daily to offer up their Sacrifices of praise to their God, for that and all his mercies. A service, which is now the constant employment of that *blessed Virgin*, and *Simeon*, and all those blessed Saints that are possesst of Heaven; and where they are at this time interchangeably, and constantly singing, *Holy, Holy, Holy Lord God, Glory be to God on High, and on Earth peace*. And he taught them, that to do this, was an acceptable service to God, because the Prophet *David* sayes  
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in his Psalms, *He that praiseth the Lord, honoureth him*.

He made them to understand, how happy they be that are freed from the incumbrances of that Law which our Fore-fathers groan'd under: namely, from the *Legal Sacrifices*; and from the many *Ceremonies of the Levitical Law*: freed from *Circumcision*, and from the strict observation of the *Jewish Sabbath*, and the like: And he made them know, that having receiv'd so many, and so great blessings, by being born since the dayes of our Saviour, it must be an acceptable Sacrifice to Almighty God, for them to acknowledge those blessings, and stand up and worship, and say as *Zacharias* did, *Blessed be the Lord God of Israel, for he hath (in our dayes) visited and redeemed his people; and (he hath in our dayes) remembered, and shewed that mercy which by the mouth of the Prophets, he promised to our Fore-fathers: and this he hath done, according to his holy Covenant made with them:*  
And



And we live to see and enjoy the benefit of it, in his *Birth*, in his *Life*, his *Passion*, his *Resurrection* and *Ascension* into Heaven, where he now sits sensible of all our temptations and infirmities; and where he is at this present time making intercession for us, to his, and our Father, and therefore they ought daily to express their publick gratulations, and say daily with *Zacharias*, *Blessed be that Lord God of Israel that hath thus visited, and thus redeemed his people.* —

These were some of the reasons by which Mr. *Herbert* instructed his Congregation for the use of the *Psalms*, and the *Hymns* appointed to be daily sung or said in the Church-service.

He inform'd them, when the *Priest* did pray only for the Congregation, and not for himself; and when they did only pray for him, as namely, after the repetition of the *Creed*, before he proceeds to pray the Lords prayer, or any of the appointed Collects, the Priest is directed to kneel down, and pray for  
them,

them, saying—*The Lord be with you.* — And then they pray for him, saying — *And with thy spirit*; and he assur'd them, that when there is such mutual love, and such joint prayers offer'd for each other, then the holy Angels look down from Heaven, and are ready to carry such charitable desires to God Almighty, and he as ready to receive them; and that a Christian Congregation calling thus upon God, with one heart, and one voyce, and in one reverend and humble posture look as beautifully as *Jerusalem*, that is at peace with it self.

He instructed them, why the prayer of our Lord was pray'd often in every full service of the Church; namely, at the conclusion of the several parts of that Service; and pray'd then, not only because it was compos'd and commanded by our Jesus that made it, but as a perfect pattern for our less perfect forms of prayer, and therefore fittest to sum up and conclude all our imperfect Petitions.

He



He instructed them, that as by the second Commandment we are requir'd not to bow down, or worship an Idol, or false god; so, by the contrary Rule, we are to bow down and kneel, or stand up and worship the true God: And he instructed them, why the Church requir'd the Congregation to stand up, at the repetition of the Creeds; namely, because they did thereby declare both their obedience to the Church, and an assent to that faith into which they had been baptiz'd. And he taught them, that in that shorter Creed, or Doxology so often repeated daily; they also stood up to testifie their belief to be, that, *the God that they trusted in was one God, and three persons, the Father, the Son, and the Holy Ghost; to whom, the Priest gave glory: And because there had been Hereticks that had denied some of these three persons to be God, therefore the Congregation stood up and honour'd him, by confessing and saying, It was so in the beginning, is now so, and shall ever*

*ever be so World without end. And all gave their assent to this belief, by saying Amen.*

He instructed them, what benefit they had, by the Churches appointing the Celebration of Holy-dayes, and the excellent use of them; namely, that they were set apart for particular Commemorations of particular mercies received from Almighty God; and (as Reverend Mr. Hooker sayes) to be the *Land-marks* to distinguish times; for by them we are taught to take notice how the years pass by us; and, that we ought not to let them pass without a Celebration of praise for those mercies which they give us occasion to remember; and therefore the year is appointed to begin the 25th day of March; a day, in which we commemorate the *Angels* appearing to the *Blessed Virgin*, with the joyful tydings that *she should conceive and bear a Son, that should be the redeemer of Mankind*; and, she did so forty Weeks after this joyful salutation; namely,



namely, at our *Christmas*, a day in which we commemorate his Birth, with joy and praise; and that eight dayes after this happy Birth, we celebrate his *Circumcision*; namely, in that which we call *New-years day*. And that upon that we call *Twelfth-day*, we commemorate the manifestation of the unsearchable riches of Jesus to the *Gentiles*: And that day we also celebrate the memory of his goodness in sending a *Star* to guide the *three wise men* from the *East* to *Bethlem*, that they might there *worship*, and present him with their oblations of *Gold*, *Frankincense*, and *Myrrhe*. And he (Mr. Herbert) instructed them, that *Jesus* was Forty dayes after his Birth, presented by his blessed mother in the *Temple*; namely, on that day which we call, *the Purification of the blessed Virgin, Saint Mary*. And he instructed them, that by the *Lent-fast*, we imitate and commemorate our Saviours humiliation in fasting Forty dayes; and, that we ought to endeavour to be like him

him in purity. And, that on *Good-fryday* we commemorate and condole his *Crucifixion*. And, at *Easter*, commemorate his *glorious Resurrection*. And he taught them, that after Jesus had manifested himself to his Disciples, to be *that Christ that was crucified, dead and buried*; that then by his appearing and conversing with them for the space of Forty dayes after his *Resurrection*, he then, and not till then, *ascended into Heaven*, in the sight of his Disciples, namely, on that day which we call the *Ascension*, or *Holy Thursday*. And that we then celebrate the performance of the promise which he made to his Disciples, at or before his *Ascension*; namely, *that though he left them, yet he would send them the Holy Ghost to be their Comforter*; and he did so on that day which the Church calls *Whitsunday*— Thus the Church keeps an Historical and circular Commemoration of times, as they pass by us; of such times, as ought to incline us to occasional prailes, for the



particular blessings which we do, or might receive at those holy times.

He made them know, why the Church hath appointed *Ember-weeks*; and, to know the reason why the *Commandements*, and the *Epistles* and *Gospels* were to be read at the *Altar*, or *Communion Table*: why the Priest was to pray the *Litany* kneeling; and, why to pray some *Collects* standing; and he gave them many other observations, fit for his plain Congregation, but not fit for me now to mention; for I must set limits to my Pen, and not make that a *Treatise*, which I intended to be a much shorter account than I have made it; but I have done, when I have told the Reader, that he was constant in *Catechising* every *Sunday* in the Afternoon, and that his *Catechising* was after his second lesson, and in the Pulpit, and that he never exceeded his half hour, and was always so happy as to have a full Congregation.

But

But to this I must add, That if he were at any time too zealous in his Sermons, it was, in reprovng the indecencies of the peoples behaviour, in the time of Divine Service; and of those Ministers that hudled up the Church-prayers, without a visible reverence and affection; namely, such as seem'd to say the Lords prayer, or a Collect in a breath; but for himself, his custom was, to stop betwixt every Collect, and give the people time to consider what they had pray'd, and to force their desires affectionately to God, before he engag'd them into new Petitions.

And by this account of his diligence, to make his Parishioners understand what, and why they pray'd, and prais'd, and ador'd their Creator. I hope I shall the more easily obtain the Readers belief to the following account of Mr. *Herberts* own practice; which was, to appear constantly with his Wife, and three Nieces (the Daughters of a deceased Sister) and his whole Family,

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twice



twice a day at the Church-prayers, in the Chappel which does almost join to his Parsonage-house. And for the time of his appearing, it was strictly at the Canonical hours of Ten and Four; and then, and there, he lifted up pure and charitable hands to God in the midst of the congregation. And he would joy to have spent that time in that place, where the honour of his Master Jesus dwelleth; and there, by that inward devotion which he testified constantly by an humble behaviour, and visible adoration, he, like *David*, brought not only *his own Household thus to serve the Lord*; but brought most of his Parishioners, and many Gentlemen in the Neighbourhood, constantly to make a part of his Congregation twice a day; and some of the meaner sort of his Parish, did so love and reverence Mr. *Herbert*, that they would let their Plow rest when Mr. *Herberts Saints-Bell* rung to Prayers, that they might also offer their devotions to God with him, and would then

then return back to their Plow. And his most holy life was such, that it begot such reverence to God, and to him, that they thought themselves the happier, when they carried Mr. *Herberts* blessing back with them to their labour. Thus powerful was his reason, and example, to perswade others to a practical piety.

And his constant publick Prayers did never make him to neglect his own private devotions, nor those prayers that he thought himself bound to perform with his Family; which alwayes were a Set-form, and not long; and he did alwayes conclude them with that Collect which the Church hath appointed for the day or week.—*Thus he made every dayes sanctity a step towards that Kingdom where Impurity cannot enter.*

His chiefest recreation was Musick, in which heavenly Art he was a most excellent Master, and, compos'd many *divine Hymns* and *Anthems*, which he set and sung to his *Lute* or *Viol*; and,



though he was a lover of retiredness, yet his love to *Musick* was such, that he went usually twice every week on certain appointed dayes, to the *Cathedral Church* in *Salisbury*; and at his return would say, *That his time spent in Prayer, and Cathedral Musick, elevated his Soul, and was his Heaven upon Earth:* But before his return thence to *Bemerton*, he would usually sing and play his part, at an appointed private *Musick* meeting; and, to justify this practice, he would often say, *Religion does not banish mirth, but only moderates, and sets rules to it.*

And, as his desire to enjoy *his Heaven upon Earth*, drew him twice every week to *Salisbury*, so, his walks thither, were the occasion of many happy accidents to others, of which, I will mention some few.

In one of his walks to *Salisbury*, he overtook a Gentleman that is still living in that City, and in their walk together, *Mr. Herbert* took a fair occasion  
to

to talk with him, and humbly begg'd to be excus'd, if he ask'd him some account of his faith; and said, *I do this, the rather, because though you are not of my Parish, yet I receive Tythe from you by the hand of your Tenant; and, Sir, I am the bolder to do it, because I know there be some Sermon-hearers, that be like those Fishes, that alwayes live in salt water, and yet are alwayes fresh.*

After which expression, *Mr. Herbert* asked him some needful Questions, and having received his answer, gave him such Rules for the tryal of his sincerity, and for a practical piety, and in so loving and meek a manner, that the Gentleman did so fall in love with him, and his discourse, that he would often contrive to meet him in his walk to *Salisbury*, or to attend him back to *Bemerton*; and still mentions the name of *Mr. George Herbert* with veneration, and still praises God that he knew him.

In another of his *Salisbury* walks, he met with a Neighbour Minister,  
and



and after some friendly Discourse betwixt them, and some Condolent for the wickedness of the Times, and Contempt of the Clergy, Mr. Herbert took occasion to say,

*One Cure for these Distempers, would be for the Clergy themselves to keep the Ember-Weeks strictly, and beg of their Parishioners to joyn with him in Fasting and Prayers, for a more Religious Clergy.*

And another Cure would be, for them to restore the great and neglected duty of Catechising, on which the salvation of so many of the poor and ignorant Lay-people does depend; but principally, that the Clergy themselves would be sure to live unblameably; and that the dignified Clergy especially, which preach Temperance, would avoid Surfeting, and take all occasions to express a visible humility, and charity in their lives; for this would force a love and an imitation, and an unfeigned reverence from all that knew them: (And for proof of this, we need no other

ther Testimony, than the life and death of Dr. Lake, late Lord Bishop of Bath and Wells). *This, (said Mr. Herbert) would be a Cure for the wickedness and growing Atheism of our Age. And, my dear Brother, till this be done by us, and done in earnest, let no man expect a reformation of the manners of the Laity: for 'tis not learning but this, this only, that must do it; and till then, the fault must lie at our doors.*

In another walk to Salisbury, he saw a poor man, with a poor horse, that was fall'n under his Load; they were both in distress, and needed present help; which Mr. Herbert perceiving, put off his Canonical Coat, and help'd the poor man to unload, and after to load his horse: The poor man blest him for it; and he blest the poor man, and was so like the good Samaritan, that he gave him money to refresh both himself and his horse; and told him *That if he lov'd himself, he should be merciful to his Beast.* Thus he left the poor man, and at his coming



coming to his musical friends at *Salisbury*, they began to wonder that *Mr. George Herbert*, which us'd to be so trim and clean, came into that company so soyl'd and discompos'd; but he told them the occasion: And when one of the company told him, *He had disparag'd himself by so dirty an employment*; his answer was, *That the thought of what he had done, would prove Musick to him at Midnight*; and the omission of it, would have upbraided and made discord in his Conscience, whensoever he should pass by that place; for if I be bound to pray for all that be in distress, I am sure I am bound so far as it is in my power to practise what I pray for. And though I do not wish for the like occasion every day yet let me tell you, I would not willingly pass one day of my life, without comforting a sad soul, or shewing mercy; and I praise God for this occasion: And now let's tune our Instruments.

Thus, as our blessed Saviour after his Resurrection, did take occasion to interpret

pret the Scripture to *Cleopas*, and that other Disciple which he met with and accompanied too in their journey to *Emmaus*; so *Mr. Herbert*, in his path toward Heaven, did daily take any fair occasion to instruct the ignorant, or comfort any that were in affliction; and did alwayes confirm his precepts, by shewing mercy.

And he was most happy in his Wifes unforc'd compliance with his acts of Charity, whom he made his *Almoner*, and paid constantly into her hand, a tenth penny of what money he receiv'd for Tythe, and gave her a power to dispose that to the poor of his Parish, and with it a power to dispose a tenth part of the Corn that came yearly into his Barn; which trust she did most faithfully perform, and would often offer to him an account of her stewardship, and as often beg an enlargement of his bounty, for she rejoyc'd in the employment; and this was usually laid out by her in *Blankets* and *Shoes*, for some such



such poor people, as she knew to stand in most need of them. This, as to her Charity — And for his own, he set no limits to it; nor did ever turn his face from any that he saw in want, but would relieve them, especially his poor Neighbours, to the meanest of whose Houses, he would go and inform himself of their wants, and relieve them cheerfully if they were in distress; and would alwayes praise God, as much for being willing, as for being able to do it. And, when he was advis'd by a friend to be more frugal, because he might have Children, his answer was, *He would not see the danger of want so far off; but, being the Scripture does so commend Charity, as to tell us, that Charity is the top of Christian vertues, the covering of sins, the fulfilling of the Law, the life of Faith. And, that Charity hath a promise of the blessings of this life, and of a reward in that life which is to come; being these, and more excellent things are in Scripture spoken of thee O Charity; and*  
*being*

*being all my Tythes, and Church dues, are a Deodate from thee O my God; make me, O my God, so far to trust thy promise, as to return them back to thee; and, by thy grace, I will do so, in distributing them to any of thy poor members that are in distress, or do but bear the image of Jesus my Master. Sir (said he to his friend) my Wife hath a competent maintenance secur'd her after my death, and therefore as this is my prayer, so this my resolution shall by Gods grace be unalterable.*

This may be some account of the excellencies of the active part of his life, and thus he continued, till a Consumption so weakned him, as to confine him to his House, or to the Chappel, which does almost join to it; in which, he continued to read Prayers constantly twice every day, though he were very weak; in one of which times of his reading, his Wife observ'd him to read in pain, and told him so, and that it wasted his spirits, weakned him, and he confess'd it, but said, *His life could not be*  
*be*



be better spent, than in the service of his Master Jesus, who had done and suffered so much for him: But, he said, I will not be wilful, for Mr. Bostock shall be appointed to read Prayers for me to morrow, and I will now be only a hearer of them, till this mortal shall put on immortality: And Mr. Bostock did the next day undertake and continue this happy employment, till Mr. Herberts death.--- This Mr. Bostock was a learned and vertuous man, an old friend of Mr. Herberts, and then his Curate to the Church of *Fulston*, which is a mile from *Bemerton*, to which Church, *Bemerton* is but a *Chappel of ease*.--- And, this Mr. Bostock did also constantly supply the *Church-service* for Mr. Herbert in that Chappel, when the Musick-meeting at *Salisbury*, caus'd his absence from it.

About one month before his death, his friend Mr. *Farrer* (for an account of whom I am by promise indebted to the Reader, and intend to make him sudden payment) sent Mr. *Edmund Dun-*

*con* (who is now Rector of *Fryer Barnet* in the County of *Middlesex*) from his House of *Gidden Hall*, which is near to *Huntington*, to see Mr. Herbert, and to assure him, he wanted not his daily prayers for his recovery; and Mr. *Duncon* was to return back to *Gidden*, with an account of Mr. Herberts condition. Mr. *Duncon* found him at that time lying on his Bed, or on a Pallet; but at his seeing Mr. *Duncon*, he rais'd himself vigorously, saluted him, and with some earnestness inquir'd the health of his brother *Farrer*, of which Mr. *Duncon* satisfied him; and after a conference of Mr. *Farrers* holy life, and the manner of his constant serving God, he said to Mr. *Duncon*--- Sir, I see by your habit that you are a Priest, and I desire you to pray with me; which being granted, Mr. *Duncon* ask'd him, what Prayers? to which, Mr. Herberts answer was, O Sir, the Prayers of my Mother, the Church of England, no other Prayers are equal to them; but, at this time, I beg of you to pray on-



ly the Litany, for I am weak and faint, and Mr. Duncon did so. After which, and some other discourse of Mr. Farrer, Mrs. Herbert provided Mr. Duncon a plain Supper, and a clean Lodging, and he betook himself to rest---This Mr. Duncon tells me; and, that at his first view of Mr. Herbert, he saw majesty and humility so reconcil'd in his looks and behaviour, as begot in him an awful reverence for his person, and sayes, his discourse was so pious, and his motion so gentle and meek, that after almost forty years, they remain still fresh in his memory.

The next morning, Mr. Duncon left him, and betook himself to a Journey to Bath, but with a promise to return back to him within five dayes, and he did so; but before I shall say any thing of what discourse then fell betwixt them two, I will pay my promis'd account of Mr. Farrer.

Mr. Nicholas Farrer (who got the reputation of being call'd St. Nicholas, at

at the age of six years) was born in London, and doubtless had good education in his youth; but certainly, was at a fit age made Fellow of Clare-Hall in Cambridge, where he continued to be eminent for his temperance and learning. About the 26<sup>th</sup> year of his Age, he betook himself to Travel, in which he added to his Latin and Greek, a perfect knowledge of all the Languages spoken in the Western parts of our Christian world, and understood well the principles of their Religion, and their manner, and the reasons of their worship. In this his Travel, he met with many perswasions to come into a communion with that Church which calls it self Catholick, but he return'd from his Travels as he went, eminent for his obedience to his Mother, the Church of England. In his absence from England, Mr. Farrers father (who was a Merchant) allow'd him a liberal maintenance; and, not long after his return into England, he had by the death of his

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father,



father, or an elder brother, an Estate left him, that enabled him to buy Land to the value of 500 *l.* a year, the greatest part of which Land was at *Little Giddenden*, four or six miles from *Huntington*, and about 18 from *Cambridge*, which place he chose for the privacy of it, and the Hall, which had the Parish-Church, or Chappel belonging, and adjoining near to it; for Mr. *Farrer* having seen the manners and vanities of the World, and found them to be, as Mr. *Herbert* sayes, *A nothing between two Dishes*; he did so contemn the World, that he resolv'd to spend the remainder of his life in mortifications, and in devotion, and charity, and to be alwayes prepar'd for Death. — And his Life was spent thus.

He, and his Family, which were like a little Colledge, and about Thirty in number, did most of them keep *Lent*, and all *Ember-weeks* strictly, both in fasting, and using all those prayers that the Church hath appointed to be then used;

used; and he and they, did the like on *Fridayes*, and on the *Vigils*, or *Eves* appointed to be fasted before the *Saints dayes*; and, this frugality and abstinence, turn'd to the relief of the Poor; but, this was but a part of his charity, none but God and he knew the rest.

This Family, which I have said to be in number about Thirty, were a part of them his Kindred, and the rest chosen to be of a temper fit to be moulded into a devout life; and all of them were for their dispositions serviceable and quiet, and humble, and free from scandal. Having thus fitted himself for his Family, he did about the year 1630. betake himself to a constant and methodical service of God, and it was in this manner. — He did himself use to read the Common prayers (for he was a Deacon) every day, at the appointed hours of ten and four, in the Church which was very near his House, and which he had both repair'd and adorn'd; for it was fall'n into a great ruine, by



reason of a depopulation of the Village before Mr. *Farrer* bought the Mannor. And he did also constantly read the *Mattins* every morning at the hour of six, either in the Church, or in an Oratory, which was within his own House: And many of the Family did there continue with him after the Prayers were ended, and there they spent some hours in singing Hymns, or Anthems, sometimes in the Church, and often to an Organ in the Oratory. And, they sometimes betook themselves to meditate, or to pray privately, or to read a part of the New Testament, or to continue their praying or reading the Psalms; and in case the Psalms were not all read in the day, then Mr. *Farrer*, and others of the Congregation, did at Night, at the ring of a Watch-bell, repair to the Church or Oratory, and there betake themselves to prayers, and lauding God, and reading the Psalms that had not been read in the day; and when these, or any part of the Congregation grew

grew weary, or faint, the Watch-bell was rung, sometimes before, and sometimes after Midnight; and then a part of the Family rose, and maintain'd the Watch, sometimes by praying, or singing Lauds to God, or reading the Psalms; and when after some hours they also grew weary or faint, then they rung the Watch-bell, and were reliev'd by some of the former, or by a new part of the Society, which continued their devotions (as hath been mentioned) until morning.---- And it is to be noted, that in this continued serving of God, the Psalter, or whole Book of Psalms, was in every four and twenty hours, sung or read over, from the first to the last verse, and this done as constantly, as the Sun runs his Circle every day about the World, and then begins it again the same instant that it ended.

Thus did Mr. *Farrer*, and his happy Family, serve God day and night. Thus did they alwayes behave themselves, as in his presence. And they did alwayes



eat and drink by the strictest rules of Temperance; eat and drink so, as to be ready to rise at Midnight, or at the call of a Watch-bell, and perform their devotions to God.---And 'tis fit to tell the Reader, that many of the Clergy that were more inclin'd to practical piety, and devotion, then to doubtful and needless Disputations, did often come to *Gidden Hall*, and make themselves a part of that happy Society, and stay a week or more, and join with *Mr. Farrer*, and the Family in these Devotions, and assist and ease him or them in their Watch by Night; and these various Devotions, had neverless than two of the domestick Family in the Night; and the Watch was alwayes kept in the Church or Oratory, unless in extreme cold Winter-nights, and then it was maintain'd in a Parlor which had a fire in it, and the Parlor was fitted for that purpose; and this course of piety, and great liberality to his poor Neighbours, *Mr. Farrer* maintain'd till his death, which was in the year 1639. Mr.

*Mr. Farrers*, and *Mr. Herberts* devout lives, were both so noted, that the general report of their sanctity, gave them occasion to renew that slight acquaintance which was begun at their being Contemporaries in *Cambridge*; and, this new holy friendship was maintain'd without any interview, but only by loving and endearing Letters. And, one testimony of their friendship, and pious designs, may appear by *Mr. Farrers* commending the considerations of *John Valdesso* (a Book which he had met with in his Travels, and Translated out of *Spanish* into *English*) to be examin'd and censur'd by *Mr. Herbert*; which Book, *Mr. Herbert* did read, and return back with many marginal Notes, as they be now printed with that excellent Book; and with them, *Mr. Herberts* affectionate Letter to *Mr. Farrer*.

This *John Valdesso* was a *Spaniard*, and was for his Learning and Vertue, much valued and lov'd by the great Empe-



Emperour *Charles the fifth*, whom *Valdesso* had followed as a *Cavalier* all the time of his long and dangerous Wars; and when *Valdesso* grew old, and weary of the World, he took his fair opportunity to declare to the Emperour, that his resolution was to decline His Majesties Service, and betake himself to a quiet and contemplative life, *because there ought to be a vacancy of time, betwixt fighting and dying.*---The Emperour had himself, for the same, or other reasons, put on the same resolutions; but God and himself did then only know them; and he did for those, or other reasons, desire *Valdesso* to consider well of what he had said, but keep his purpose within his own breast, till they two had another like opportunity of a friendly Discourse, which *Valdesso* promis'd.

In the mean time, the Emperour appoint privately a day for him and *Valdesso* to receive the Sacrament publickly, and appointed an eloquent and devout Fryer, to preach a Sermon of contempt

tempt of the World, and of the happiness and benefit of a quiet and contemplative life, which the Fryer did most affectionately. After which Sermon, the Emperour declar'd openly, *That the Preacher had begot in him a resolution to lay down his Dignities, to forsake the World, and betake himself to a Monastical life.* And he pretended, he had perswaded *John Valdesso*, to do the like; but this is most certain, that after the Emperour had called his son *Philip* out of *England*, and resign'd to him all his Kingdoms, that then the Emperour, and *John Valdesso*, did perform their resolutions.

This account of *John Valdesso*, I receiv'd from a Friend, that had it from the mouth of Mr. *Farrer*: And, the Reader may note, that in this retirement, *John Valdesso* writ his 110 considerations, and many other Treatises of worth, which want a second Mr. *Farrer* to procure, and Translate them.

After



After this account of Mr. *Farrer*, and *John Valdesso*, I proceed to my account of Mr. *Herbert*, and Mr. *Duncon*, who, according to his promise, return'd the fifth day, and found Mr. *Herbert* much weaker than he left him, and therefore their Discourse could not be long; but at Mr. *Duncon*'s parting with him, Mr. *Herbert* spoke to this purpose-- Sir, I pray give my brother *Farrer* an account of my decaying condition, and tell him, I beg him to continue his prayers for me, and let him know, that I have consider'd, That God only is what he would be; and, that I am by his grace become now so like him, as to be pleas'd with what pleaseth him, and do not repine at my want of health; and tell him, my heart is fixed on that place where true joy is only to be found; and, that I long to be there, and will wait my appointed change with hope and patience.-- And having said this, he did with such a humility as seem'd to exalt him, bow down to Mr. *Duncon*, and with a thoughtful and contented look,

look, say to him, *Sir*, I pray deliver this little Book to my dear brother *Farrer*, and tell him, he shall find in it a picture of the many spiritual Conflicts that have past betwixt God and my Soul, before I could subject mine to the will of *Jesus my Master*, in whose service I have now found perfect freedom; desire him to read it, and then if he can think it may turn to the advantage of any dejected poor Soul, let it be made publick; if not, let him burn it, for I and it, are less than the least of Gods mercies.---- Thus meanly did this humble man think of this excellent Book, which now bears the name of *The TEMPLE: Or, Sacred Poems, and Private Ejaculations*; of which, Mr. *Farrer* would say, *There was the picture of a Divine Soul in every page; and, that the whole Book, was such a harmony of holy passions, as would enrich the World with pleasure and piety.* And, it appears to have done so, for there have been Ten thousand of them sold since the first Impression.

And



And this ought to be noted, that when Mr. *Farrer* sent this Book to *Cambridge* to be Licensed for the Press, the *Vice-Chancellor* would by no means allow the two so much noted Verses

*Religion stands a Tip-toe in our Land,  
Ready to pass to the American Strand.*

to be printed; and, Mr. *Farrer*, would by no means allow the Book to be printed, and want them: But after some time, and some arguments for, and against their being made publick, the *Vice-Chancellor* said, *I knew Mr. Herbert well, and know that he had many heavenly Speculations, and was a Divine Poet; but, I hope the World will not take him to be an inspired Prophet, and therefore I License the whole Book: So that it came to be printed, without the diminution or addition of a syllable, since it was deliver'd into the hands of Mr. Duncon, save only, that Mr. Farrer hath added that excellent Preface that is printed before it.*

At

At the time of Mr. *Duncons* leaving Mr. *Herbert*, which was about three weeks before his death, his old and dear friend Mr. *Woodnot*, came from *London* to *Bemerton*, and never left him, till he had seen him draw his last breath, and clos'd his Eyes on his Death-bed. In this time of his decay, he was often visited and pray'd for by all the Clergy that liv'd near to him, especially by the Bishop and Prebends of the Cathedral Church in *Salisbury*; but by none more devoutly, than his Wife, his three Nieces (then a part of his Family) and Mr. *Woodnot*, who were the sad Witnesses of his daily decay, to whom he would often speak to this purpose.----*I now look back upon the pleasures of my life past, and see the content I have taken in beauty, in wit, in musick, and pleasant Conversation, how they are now all past by me, as a shadow that returns not, and are all become dead to me, or I to them; that as my father and generation hath done before me, so I shall now suddenly (with Job) make*

*make*



make my Bed also in the dark; and, I praise God, I am prepar'd for it; and, that I am not to learn patience, now I stand in such need of it; and, that I have practis'd Mortification, and endeavour'd to dye daily, that I might not dye eternally; and, my hope is, that I shall shortly leave this valley of tears, and be free from all fevers and pain; and which will be a more happy condition, I shall be free from sin, and all the temptations and anxieties that attend it; and this being past, I shall dwell in the new Jerusalem, dwell there with men made perfect; dwell, where these eyes shall see my Master and Saviour Jesus; and, with him see my dear mother, and relations, and friends; but I must dye, or not come to that happy place: And, this is my content, that I am going daily towards it; and, that every day that I have liv'd, hath taken a part of my appointed time from me; and, that I shall live the less time, for having liv'd this, and the day past. —

These, and the like expressions, which he utter'd often, may be said to be his enjoyment

joyment of Heaven, before he enjoy'd it. The Sunday before his death, he rose suddenly from his Bed or Couch, call'd for one of his Instruments, took it into hand, and said--My God, my God,

My Musick shall find thee;

And every string

shall have his attribute to sing.

And having tun'd it, he play'd and sung:

The Sundayes of mans life,

Thredded together on times string,

Make Bracelets, to adorn the Wife

Of the eternal glorious King:

On Sundayes, Heavens dore stands ope;

Blessings are plentiful and rise,

More plentiful than hope.

Thus he sung on earth such Hymns and Anthems, as the Angels and he, and Mr. Farrer, now sing in Heaven.

Thus he continued meditating and praying, and rejoycing, till the day of his death, and on that day said to Mr. Woodnot, My dear Friend, I am sorry I have nothing to present to my merciful God but sin and misery; but the first is pardon'd, and a few hours will put a period



to the latter. Upon which expression, Mr. Woodnot took occasion to remember him of the Re-edifying Layton Church, and his many Acts of mercy; to which he made answer, saying, *They be good works, if they be sprinkled with the blood of Christ, and not otherwise.* After this Discourse, he became more restless, and his Soul seem'd to be weary of her earthly Tabernacle; and this uneasiness became so visible, that his Wife, his three Nieces, and Mr. Woodnot, stood constantly about his Bed, beholding him with sorrow, and an unwillingness to lose the sight of him whom they could not hope to see much longer. As they stood thus beholding him, his Wife observ'd him to breath faintly, and with much trouble; and, observ'd him to fall into a sudden Agony; which so surpriz'd her, that she fell into a sudden passion, and requir'd of him to know *how he did?* to which his answer was, *That he had past a Conflict with his last Enemy, and had overcome him, by the merits of*

*of his Master Jesus.* After which answer, he look'd up, and saw his Wife and Nieces weeping to an extremity, and charg'd them, *If they lov'd him, to withdraw into the next Room, and there pray every one alone for him, for nothing but their lamentations could make his death uncomfortable.* To which request, their sighs and tears would not suffer them to make any reply, but they yielded him a sad obedience, leaving only with him Mr. Woodnot, and Mr. Bostock. Immediately after they had left him, he said to Mr. Bostock, *Pray Sir open that door, then look into that Cabinet, in which you may easily find my last Will, and give it into my hand;* which being done, he deliver'd it into the hand of Mr. Woodnot, and said, *My old Friend, I here deliver you my last Will, in which you will find that I have made you my sole Executor, for the good of my Wife and Nieces, and I desire you to shew kindness to them, as they shall need it; I do not desire you to be just, for I know you will be so for your*



own sake; but I charge you, by the Religion of our friendship, to be careful of them. And having obtain'd Mr. Woodnots promise to be so, he said, I am now ready to dye; after which words he said, Lord, grant me mercy, for the merits of my Jesus, and now, Lord, receive my Soul. And with those words breath'd forth his Divine Soul, without any apparent disturbance Mr. Woodnot, and Mr. Bostock, attending his last breath, and closing his eyes.

Thus he liv'd and thus he dy'd like a Saint, unspotted of the World, full of Almsh-deeds, full of Humility, and all the examples of vertuous life; which I cannot conclude better, than with this borrowed observation:

*All must to the cold Graves:  
But the religious actions of the just,  
Smell sweet in death, and blossom in the  
(dust.*

Mr. George Herberts have done so to this, and will doubtless do so to succeeding Generations.

F I N I S.

**T**Here is a Debt justly due to the memory of Mr. Herberts vertuous Wife a part of which I will endeavour to pay, by a very short account of the remainder of her life, which shall follow.

She continued his disconsolate Widow five years, bemoaning her self, and complaining, That she had lost the delight of her eyes; but more, that she had lost the spiritual guide for her poor soul; and would often say, O that I had like holy Mary, the Mother of Jesus, treasur'd up all his sayings in my heart; but since I have not been able to do that, I will labour to live like him, that where he now is, I may be also. And she would often say (as the Prophet David for his son Absolon) O that I had dyed for him. Thus she continued mourning, till time and conversation had so moderated her sorrows, that she became the happy Wife of Sir Robert Cook of Higham in the County of Gloucester Knight: And, though he put a

F 3

high



high value on the excellent accomplishments of her mind and body; and was so like Mr. Herbert, as not to govern like a Master, but as an affectionate Husband; yet, she would even to him often take occasion to mention the name of Mr. George Herbert, and say, That name must live in her memory, till she put off mortality. By Sir Robert, she had only one Child, a Daughter, whose parts and plentiful estate make her happy in this world, and her well using of them, gives a fair testimony, that she will be so in that which is to come.

Mrs. Herbert was the Wife of Sir Robert eight years, and liv'd his Widow nine; all which time, she took a pleasure in mentioning, and commending the excellencies of Mr. George Herbert. She dyed in the year 1663. and lies buried at Higham, Mr. Herbert in his own Church, under the Altar, and cover'd with a Grave-stone without any inscription.

This Lady Cook, had preserv'd many of Mr. Herberts private Writings, which she

she intended to make publick; but they, and Higham house, were burnt together, by the late Rebels; and by them was also burnt or destroyed a choice Library, which Mr. Herbert had fastned with Chains, in a fit room in Mountgomery Castle, being by him dedicated to the succeeding Herberts, that should become the owners of it. He dyed without an Enemy, if Andrew Melvin dyed before him?

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FINIS.

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# LETTERS

Written by

Mr. *GEORGE HERBERT*,

At his being in

*CAMBRIDGE:*

With others to his Mother, the Lady

*MAGDALEN HERBERT.*

Written by

*JOHN DONNE,*

Afterwards

Dean of St. *PAULS.*



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*LONDON,*

Printed by *Tho: Newcomb*, for *Richard  
Marriott*, Sold by most Book-  
sellers. *M.DC.LXX.*



---

Mr. GEORGE HERBERT to  
*N. F.* the Translator  
of *Valdesso*.

**M**Y dear and deserving Brother, your  
Valdesso I now return with ma-  
ny thanks, and some notes, in which per-  
haps you will discover some care, which I  
forbear not in the midst of my griefs;  
First for your sake; because, I would do  
nothing negligently that you commit un-  
to me; Secondly for the Authors sake,  
whom I conceive to have been a true ser-  
vant of God; and to such, and all that  
is theirs, I owe diligence; Thirdly for  
the Churches sake, to whom by Printing  
it, I would have you consecrate it. You owe  
the Church a debt, and God hath put this  
into your hands (as he sent the Fish with  
money to St. Peter) to discharge it: hap-  
pily also with this (as his thoughts are  
fruit-



fruitful) intending the honour of his servant the Author, who being obscured in his own Countrey, he would have to flourish in this land of light, and region of the Gospel, among his chosen. It is true, there are some things which I like not in him, as my fragments will express, when you read them; nevertheless I wish you by all means to publish it, for these three eminent things observable therein: First, that God in the midst of Popery should open the eyes of one to understand and express so clearly, and excellently the intent of the Gospel in the acceptation of Christs righteousness: (as he sheweth through all his Considerations,) a thing strangely buried, and darkned by the Adversaries, and their great stumbling block. Secondly, the great honour and reverence, which he everywhere bears towards our dear Master and Lord; concluding every Consideration almost with his holy Name, and setting his merit forth so piously; for which I do so love him, that were there nothing else, I would Print it, that with it  
the

the honour of my Lord might be published. Thirdly, the many pious rules of ordering our life, about Mortification, and observation of Gods Kingdom within us, and the working thereof; of which he was a very diligent observer. These three things are very eminent in the Author, and outweigh the Defects (as I conceive) towards the publishing thereof.

From his Parsonage  
of Bemerton, near  
Salisbury, Sept.  
29. 1632.



To Sir J. D.

SIR,

**T**Hough I had the best wit in the World, yet it would easily tyre me, to find out variety of thanks for the diversity of your favours, if I sought to do so; but, I profess it not: And therefore let it be sufficient for me, that the same heart, which you have won long since, is still true to you, and hath nothing else to answer your infinite kindnesses, but a constancy of obedience; only hereafter I will take heed how I propose my desires unto you, since I find you so willing to yield to my requests; for, since your favours come a Horse-back, there is reason, that my desires should go a-foot; neither do I make any question, but that you have performed your kindness to the full, and that the Horse is every way fit for me, and I will

will strive to imitate the compleatness of your love, with being in some proportion, and after my manner,

Your most obedient Servant,

George Herbert.

For my dear sick Sister.

Most dear Sister,

**T**Hink not my silence forgetfulness; or, that my love is as dumb as my papers; though busineses may stop my hand, yet my heart, a much better member, is alwayes with you: and which is more, with our good and gracious God, incessantly begging some ease of your pains, with that earnestness, that becomes your griefs, and my love. God who knows and sees this Writing, knows also that my soliciting him has



has been much, and my tears many for yours  
judge me then by those waters, and not by  
my Ink, and then you shall justly value

Your most truly,

most heartily,

Decem. 6. 1620.

Trin: Coll.

affectionate Brother,

and Servant,

George Herbert.

S I R,

S I R,

I Dare no longer be silent, least while  
I think I am modest, I wrong both  
my self, and also the confidence my Friends  
have in me; wherefore I will open my  
case unto you, which I think deserves the  
reading at the least; and it is this, I  
want Books extremely; You know Sir,  
how I am now setting foot into Divinity,  
to lay the platform of my future life,  
and shall I then be fain alwayes to bor-  
row Books, and build on anothers founda-  
tion? What Trades-man is there who  
will set up without his Tools? Pardon  
my boldness Sir, it is a most serious Case,  
nor can I write coldly in that, wherein  
consisteth the making good of my former  
education, of obeying that spirit which  
hath guided me hitherto, and of achieving  
my (I dare say) holy ends. This also  
is aggravated, in that I apprehend what

I my



my Friends would have been forward to say, if I had taken ill courses, Follow your Book, and you shall want nothing: You know Sir, it is their ordinary speech, and now let them make it good; for, since, I hope, I have not deceived their expectation, let not them deceive mine: But perhaps they will say you are sickly, you must not study too hard; it is true (God knows) I am weak yet not so, but that every day, I may step one step towards my journies end; and I love my friends so well, as that if all things proved not well, I had rather the fault should lie on me, than on them; but they will object again, What becomes of your Annuity? Sir, if there be any truth in me, I find it little enough to keep me in health. You know I was sick last Vacation, neither am I yet recovered, so that I am fain ever and anon, to buy somewhat tending towards my health; for infirmities are both painful and costly. Now this Lent I am forbid utterly to eat any Fish, so that I am fain to dyet in my Chamber

Chamber at mine own cost; for in our publick Halls, you know, is nothing but Fish and Whit-meats: Out of Lent also, twice a Week, on Fridayes and Saturdayes, I must do so, which yet sometimes I fast. Sometimes also I ride to Newmarket, and there lie a day or two for fresh Air; all which tend to avoiding of costlier matters, if I should fall absolutely sick: I protest and vow, I even study Thrift, and yet I am scarce able with much ado to make one half years allowance, shake hands with the other: And yet if a Book of four or five Shillings come in my way, I buy it, though I fast for it; yea, sometimes of ten Shillings: But, alas Sir, what is that to those infinite Volumes of Divinity, which yet every day swell, and grow bigger. Noble Sir, pardon my boldness, and consider but these three things. First, the Bulk of Divinity. Secondly, the time when I desire this (which is now, when I must lay the foundation of my whole life.) Thirdly, what I desire, and to what end,



not vain pleasures, nor to a vain end. If then, Sir, there be any course, either by engaging my future Annuity, or any other way, I desire you, Sir, to be my Mediator to them in my behalf.

Now I write to you, Sir, because to you I have ever opened my heart; and have reason, by the Patents of your perpetual favour to do so still, for I am sure you love

Your faithfulest

March 18. 1617.

*Trin: Coll.*

Servant,

George Herbert.

SIR,

SIR,

**T**His Week hath loaded me with your Favours; I wish I could have come in person to thank you, but it is not possible; presently after Michaelmas, I am to make an Oration to the whole University of an hour long in Latin, and my Lincoln journey, hath set me much behind hand: neither can I so much as go to Bugden, and deliver your Letter, yet have I sent it thither by a faithful Messenger this day: I beseech you all, you and my dear Mother and Sister to pardon me, for my Cambridge necessities are stronger to tie me here, than yours to London: If I could possibly have come, none should have done my message to Sir Fr: Nethersole for me; he and I are ancient acquaintance, and I have a strong opinion of him, that if he can do me a courtesie, he will of himself; yet your appearing in it, affects me strangely. I have sent you here inclosed a Letter from our Master in my behalf,

I 3

behalf,



behalf, which if you can send to Sir Francis before his departure, it will do well, for it expresth the Universities inclination to me; yet if you cannot send it with much convenience, it is no matter, for the Gentleman needs no incitation to love me.

The Orators place (that you may understand what it is) is the finest place in the University, though not the gainfullest; yet that will be about 30 l. per an. but the commodiousness is beyond the Revenue; for the Orator writes all the University Letters, makes all the Orations, be it to King, Prince, or whatever comes to the University; to requite these pains, he takes place next the Doctors, is at all their Assemblies and Meetings, and sits above the Proctors, is Regent or Non-regent at his pleasure, and such like Gaynesses, which will please a young man well.

I long to hear from Sir Francis, I pray Sir send the Letter you receive from him to me as soon as you can, that I may work the heads to my purpose. I hope I shall get this place without all your London helps,

helps, of which I am very proud, not but that I joy in your favours, but that you may see, that if all fail, yet I am able to stand on mine own legs. Noble Sir, I thank you for your infinite favours. I fear only that I have omitted some fitting circumstance, yet you will pardon my haste, which is very great, though never so, but that I have both time and work to be

Your extreme Servant,

George Herbert.

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I 4

S I R;



SIR,

I Have received the things you sent me, safe; and now the only thing I long for, is to hear of my dear sick Sister; first, how her health fares, next, whether my peace be yet made with her concerning my unkind departure. Can I be so happy, as to hear of both these that they succeed well? Is it not too much for me? Good Sir, make it plain to her, that I loved her even in my departure, in looking to her Son, and my charge. I suppose she is not disposed to spend her eye-sight on a piece of paper, or else I had wrote to her; when I shall understand that a Letter will be seasonable, my Pen is ready. Concerning the Orators place all goes well yet, the next Friday it is tryed, and accordingly you shall hear. I have forty businesses in my hands,

hands, your Courtesie will pardon the haste of

Your humblest Servant,

Jan. 19. 1619.

Trin: Coll.

George Herbert.

SIR,

I Understand by Sir Francis Netherfols Letter, that he fears I have not fully resolved of the matter, since this place being civil may divert me too much from Divinity, at which, not without cause, he thinks, I aim; but, I have wrote him back, that this dignity, hath no such earthiness in it, but it may very well be joined with Heaven; or if it had to others, yet to me it should not, for ought I yet knew; and therefore I desire him to send me a direct answer in his next Letter. I pray Sir therefore, cause this inclosed to be carried to his brothers house of his own name

(as



(as I think) at the sign of the Pedler and the Pack on London-bridge, for there he assigns me. I cannot yet find leisure to write to my Lord, or Sir Benjamin Ruddyard; but I hope I shall shortly, though for the reckoning of your favours, I shall never find time and paper enough, yet am I

Your readiest Servant,

Octob. 6. 1619.

Trin: Coll.

George Herbert.

I remember my most humble duty to my Mother, who cannot think me lazy, since I rode 200 mile to see a Sister, in a way I knew not, in the midst of much business, and all in a Fortnight, not long since.

To

To the truly Noble Sir  
F. D.

SIR,

I Understand by a Letter from my Brother Henry, that he hath bought a parcel of Books for me, and that they are coming over. Now though they have hitherto travelled upon your charge, yet if my Sister were acquainted that they are ready, I dare say she would make good her promise of taking five or six pound upon her, which she hath hitherto deferred to do, not of her self, but upon the want of those Books which were not to be got in England; for that which surmounts, though your noble disposition is infinitely free, yet I had rather flie to my old ward, that if any course could be taken of doubling my Annuity now, upon condition that I should surcease from all title to it, after I enter'd into a Benefice, I should  
be



*be most glad to entertain it, and both pay for the surplusage of these Books, and for ever after cease my clamorous and greedy bookish requests. It is high time now that I should be no more a burden to you, since I can never answer what I have already received; for your favours are so ancient, that they prevent my memory, and yet still grow upon*

Your humblest Servant,

*George Herbert.*

*I remember my most humble duty to my Mother, I have wrote to my dear sick Sister this week already, and therefore now I hope may be excused.*

*I pray Sir, pardon my boldness of inclosing my Brothers Letter in yours, for it was because I know your Lodging, but not his.*

To

*To the worthiest Lady, Mrs.  
Magdalen Herbert.*

*Madam,*

**E**Very excuse hath in it somewhat of accusation; and since I am innocent, and yet must excuse, how shall I do for that part of accusing. By my troth, as desperate and perplexed men, grow from thence bold; so must I take the boldness of accusing you, who would draw so dark a Curtain betwixt me and your purposes, as that I had no glimmering, neither of your goings, nor the way which my Letters might haunt. Yet, I have given this Licence to Travel, but I know not whether, nor it. It is therefore rather a Pinnacle to discover; and the intire Colony of Letters, of Hundreds and Fifties, must follow; whose



whose employment is more honourable, than that which our State meditates to *Virginia*, because you are worthier than all that Countrey, of which that is a wretched inch; for you have better treasure, and a harmlesness. If this sound like a flattery, tear it out. I am to my Letters as rigid a Puritane, as *Cæsar* was to his Wife. I can as ill endure a suspicious and misinterpretable word as a fault; but remember, that nothing is flattery which the Speaker believes; and of the grossest flatteries there is this good use, that they tell us what we should be. But, *Madam*, you are beyond instruction, and therefore there can belong to you only praise; of which, though you be no good hearer, yet allow all my Letters leave to have in them one part of it, which is thankfulness towards you.

*Your unworthiest Servant,*

Michin,  
July 11.  
1607.

*Except your accepting  
have mended him,*

John Donne.

To

*To the worthiest Lady, Mrs.  
Magdalen Herbert.*

*Madam,*

**T**His is my second Letter, in which though I cannot tell you what is good, yet this is the worst, that I must be a great part of it; yet to me, that is recompensed, because you must be mingled. After I knew you were gone (for I must, little less than accusingly tell you, I knew not you would go) I sent my first Letter, like a *Bevis* of *Hampton*, to seek Adventures. This day I came to Town, and to the best part of it, your House; for your memory, is a State-cloth and Presence; which I reverence, though you be away; though I need not seek that there, which I have about and within me. There, though



though I found my accusation, yet any thing to which your hand is, is a pardon; yet I would not burn my first Letter. because as in great destiny no small passage can be omitted or frustrated, so in my resolution of writing almost daily to you, I would have no link of the Chain broke by me, both because my Letters interpret one another, and because only their number can give them weight. If I had your Commission and Instructions to do you the service of a Legier Ambassadour here, I could say something of the Counteis of *Devon*: of the States, and such things. But since to you, who are not only a World alone, but the Monarchy of the World your self. nothing can be added, especially by me; I will sustain my self with the honour of being

*London,* Your Servant Extraordinary,  
*July 23.*  
1607.

*And without place,*

John Donne.

To

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*To the worthiest Lady, Mrs.*  
**Magdalen Herbert.**

*Madam,*

**A**S we must dye before we can have full glory and happiness, so before I can have this degree of it, as to see you by a Letter, I must almost dye, that is, come to *London*, to plaguy *London*; a place full of danger, and vanity, and vice, though the Court be gone. And such it will be, till your return redeem it: Not that, the greatest vertue in the World, which is you, can be such a Marshal, as to defeat, or disperse all the vice of this place; but as higher bodies remove, or contract themselves when better come, so at your return we shall have one door open to innocence. Yet *Madam*, you are not such an *Ireland*, as

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produceth neither ill, nor good; no Spiders, nor Nightingales, which is a rare degree of perfection: But you have found and practised that experiment, That even nature, out of her detesting of emptiness, if we will make that our work, to remove bad, will fill us with good things. To abstain from it, was therefore but the Childhood, and Minority of your Soul, which hath been long exercised since, in your manlier active part, of doing good. Of which since I have been a witness and subject, not to tell you some times, that by your influence and example I have attained to such a step of goodness, as to be thankful, were both to accuse your power and judgement of impotency and infirmity.

*August 2d. Your Ladiships in all Services,*

1607.

John Donne,

no

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On Mr. George Herbert's  
Book, Intituled, *The*  
**TEMPLE** of Sacred  
Poems, sent to a Gentle-  
woman, by Mr. Crashaw.

**K** Now you Fair, on what you look?  
Divinest Love lies in this Book:  
Expecting Fire from your Eyes,  
To kindle this his Sacrifice.  
When your hands watye these strings,  
Think you've an Angel by the wings.  
One that gladly will be nigh,  
To wait upon each morning sigh.  
To flutter in the balmy Air,  
Of your well perfumed Prayer.  
These white Plumes of his Hee'll lend you,  
Whiche every day to Heaven will send you,  
To take acquaintance of the Sphere,  
And all the smooth-fac'd Kindred there.

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And



*And though Herberts Name do owe  
These Devotions, Fairest; know  
That while I lay them on the shrine  
Of your white Hand, they are mine:*

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**FINIS.**

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