

Lord Bacon's Essays

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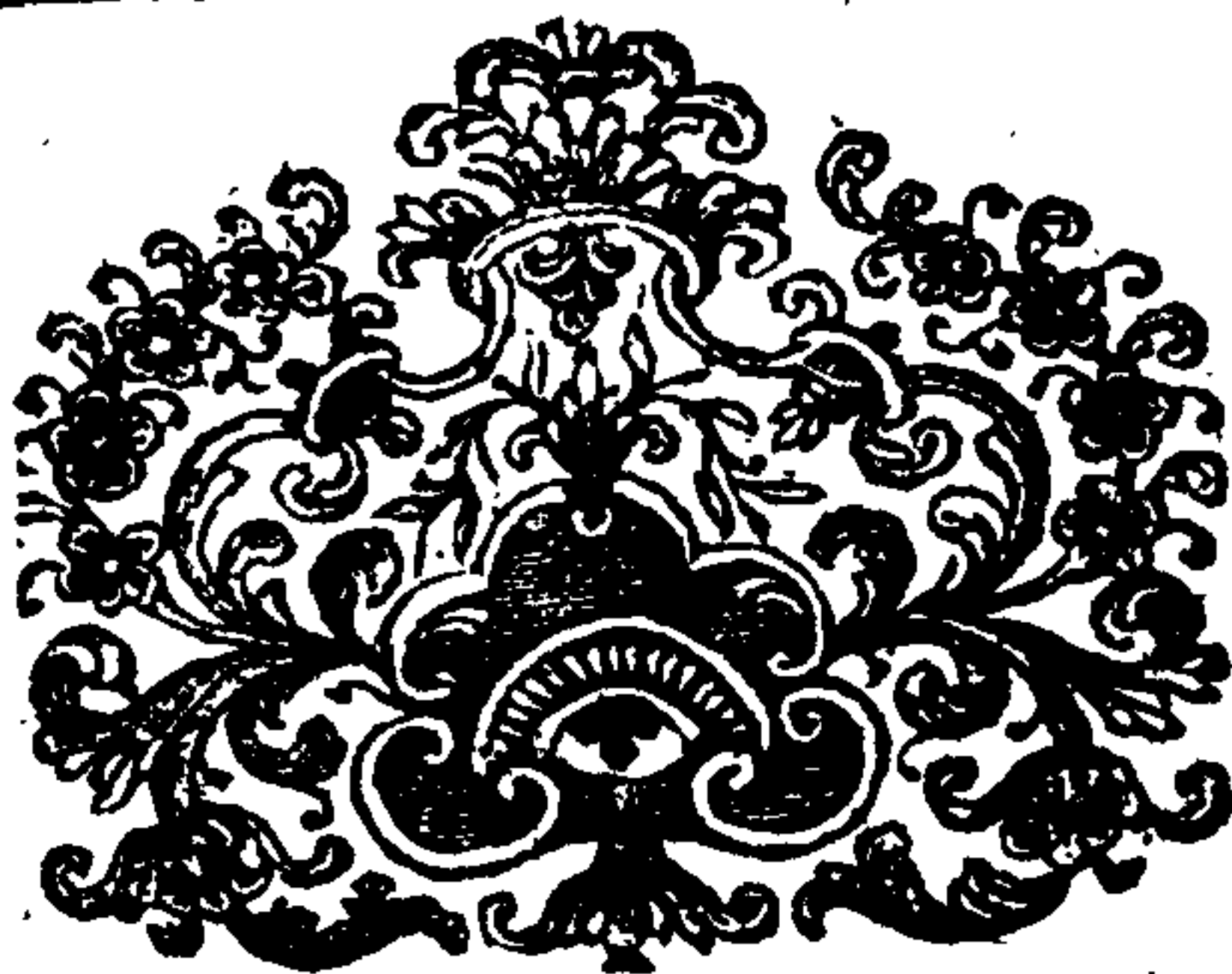
Twenty Seven Chapters, Translated
from His Lordship's Treatise,

De Augmentis Scientiarum.

By WILLIAM WILLYMOTT, L. L. D. Fellow
of *King's-College* in *Cambridge*, and Master
of a Private School at *Isleworth* in *Middlesex*.

With the Life of the Author.

V O L. II.



L O N D O N,

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THE

L I F E

Of the Honourable

AUTHOR

*Written in Latin by his Lordship's Chaplain,
Dr. WILLIAM RAWLEY, and this
Translated.*



F R A N C I S B A C O N, the Glory
of his Age and Nation; the
Adorner, and Ornament of
Learning; was Born in *York-
Place*; in the Street called the
Strand, on the twenty-second
of *January*, in the Year of our Lord, 1563.
His Father was that famous Counsellor to

V O L. II.

B

Queen

Queen *Elizabeth*, the second Prop of the Kingdom, in his Time, Sir *Nicholas Bacon*, Knight, Lord-Keeper of the Great Seal of *England*; a Worthy, of known Prudence, Judgment, Moderation, and Integrity: His Mother was *Ann Cook*, a Daughter of Sir *Anthony Cook*, Knight; unto whom the Erudition of King *Edward*, the Sixth, had been committed; a choice Lady, and eminent for Piety, Virtue, and Learning; being exquisitely skill'd, for a Woman, in the *Greek* and *Latin* Tongue. These being the Parents, any one might easily make an early Conjecture, what the Issue was like to be; having had all the Advantages that Nature and Education could give him.

His first and tender Years of Childhood, pass'd not without remarkable Proofs of superior Excellency; at which Age, he was endued with such a towardness and acuteness of Wit, as gave great Hopes of that profound and universal Apprehension, which he was afterwards famous for; and caused him to be taken notice of by several of the Nobles, and other Persons of Eminence for Worth and Place; and especially by the Queen her self, who (as I have been credibly inform'd) delighted to talk with him, and to try him with pretty hard Questions: Unto whom he acquitted himself with that Gravity and Maturity of Judgment, above his Years, that her Majesty used to call him,
The

The young Lord Keeper. When she ask'd him, *How old he was,* he ingeniously, tho' but a Child, answer'd, *That he was two Years younger than Her Majesty's happy Administration.*

At the ordinary Years of Ripeness for University-Learning, or rather something earlier, by Order of his Father, he was enter'd of *Trinity College*, under the Care of the most Reverend *John Whitgift*, Doctor of Divinity, then Master of the College, afterwards the Renowned Arch-Bishop of *Canterbury*, a Prelate of the First Magnitude, for Sanctity, Learning, Patience, and Humility; under whom he was observ'd to have made a wonderful Proficiency, above any of his Co-temporaries, in the Liberal Arts and Sciences. Whilst he was yet a Student in the University, being about 16 Years of Age (as his Lordship hath been pleas'd to impart unto myself) he first fell into Dislike of the *Aristotelian* Philosophy, not from any Undervalue entertain'd of the Author, whom he ever us'd to extol most highly, but for the Unfruitfulness of the Way; being a Philosophy (as his Lordship was often pleas'd to say) made only for Disputations and Contentions, but for the production of Works for the Benefit of human Life, altogether barren. In which Mind he continu'd to his dying Day.

After he had run the Circle of the Liberal Arts; his Father thought fit to frame and mould him to the Arts of State; and

for that End sent him over into *France*, in the Retinue of Sir *Amyas Paulet*, then design'd Ambassador in ordinary to the *French* King : By whom he was, after a while, held fit to be sent back into *England* with a Message to the Queen. Which Affair having perform'd, not without Thanks from Her Majesty, he return'd a second Time into *France*, with Intention not to see *England* again for some Years. During his Travels in *France*, his Father, the Lord-Keeper, died ; leaving (as I have heard of knowing Persons) a considerable Sum of Money, collected with Intention to have made a Purchase of Land for the use of this his youngest Son ; (who was the only one unprovided for after his Father's Death ; and tho' he had the least Part of his Father's Estate, he had a principal Share in his Affection) but this Purchase being design'd only whilst his Father was alive, and not accomplish'd, there came no greater Share to him than his single Part, and Portion of the Money dividable among five Brethren ; which was the Cause of his living in some Straits and Necessities in his younger Years. For as for that noble and pleasant Manour of *Gorbambury*, he came not to it, till many Years after, namely, by the Death of his dearest Brother, Mr. *Anthony Bacon*, a celebrated Gentleman, and perfectly well vers'd in foreign Courts, equal to his Brother in height of Wit, but inferiour to him

him in the knowledge of the Liberal Arts ; between whom there was a great Dearness of Affection, they Two being the sole Male Issue of a second *Venter*.

Being return'd from *France*, he was to resolve upon a Course of Life ; therefore he apply'd himself to the Study and Profession of the *Common-Law*, in which he attain'd to great Excellency in a short Time ; tho' (to use his own Words) he made that Knowledge but as an Accessary, not as his principal Study. He publish'd, at the very beginning, several Tractates upon that Subject, wherein, tho' some great Masters of the Law outwent him, perhaps, in Bulk and Number of Cases, yet in Weight, and in the Knowledge of the Grounds and Mysteries of the Law, he was exceeded by none.

Before he was out of his *Freshmanship* in the Law, he was sworn of the *Queen's Council Learned Extraordinary* ; a Grace (as I have been told) scarce ever indulg'd to any before. He seated himself for the Convenience of his Studies, and Practice, amongst the Honourable Society of *Greys-Inn* ; of which *House* he admitted himself a Member, where he erected that elegant Pile, or Structure, commonly known by the Name of, *The Lord Bacon's Lodgings* ; which he inhabited by Turns the most Part of his Life, (some few Years only excepted) unto his dying Day : In which Society he carried himself with

such Sweetness, Pleasantry, and Generosity of Spirit, that he was much revered and loved by the Seniors, and young Gentlemen of the House.

But notwithstanding that he stuck to the Profession of the Law, for his Livelihood, and Subsistence, yet, in his Heart and Affection, he was carried more to Political Arts, and Places of State ; for which, if Her Royal Majesty had then pleas'd, he was singularly Qualified. In his younger Years, he join'd himself with those that studied the Service and Fortunes of that noble, but unfortunate Worthy, the Earl of *Essex*, whom he serv'd, to the utmost of his Power, as a private, and most faithful Counsellor ; and indeavour'd to instil into him safe and honourable Advice, till, in the end, the Earl heark'ning to the Counsels of certain rash and violent Persons, hurried himself into Ruin.

His Birth, and ingenuous Qualifications, gave him, above others of his Profession, an easy and free Access to Court, and consequently to the Queen's Presence ; who vouchsafed to discourse him in private, and with great Familiarity, (whenever it was convenient) not only about Matters of his Profession, and Law-Business, but also about the arduous Affairs of the State of the Kingdom ; in whose Answers, from Time to Time, she was hugely satisfy'd. Nevertheless, tho' she
cheared

cheared him much with the Bounty of her Countenance, yet she never cheared him with the Bounty of her Hand, having never confer'd upon him any Office, whether of Honour or Profit, save only one day Reversion of the *Register's-Office* in the *Star-Chamber*, worth about *1600l. per Annum*; for which he waited, in expectation, either fully, or near twenty Years; of which Office his Lordship, in *Queen Elizabeth's* Time, pleasantly said, *That it was like another Man's Ground lying upon his House, which might mend his Prospect, but did not fill his Barn.* Nevertheless, in the Reign of *King James*, he at last enjoy'd it, and manag'd it by a Deputy. But this could not be any ways imputed to a Disaffection, or Averseness in the Queen towards him, but to the Arts and Emulation of a certain Peer at that Time in great Favour with the Queen, who labour'd by all means to depress and keep him down, lest, if he had risen to any Pitch, his own Glory might have been oblcured by him.

But tho' he stood long at a Stay, in the Days of his Mistress, *Queen Elizabeth*, yet after the change of Administration, and coming in of his new Master, *King James*, he made a hasty Progress; by whom he was remarkably advanc'd into Places of Trust, Honour, and Profit. I have seen a Letter in his Lordship's own Hand to *King James*, wherein he acknowledges, *That he was that*

Master to him, that had raised, and advanced him nine Times; thrice in Dignity, and six Times in Office. The Offices he means were, I conceive, Council Learned extraordinary to His Majesty; (as he had been before to Queen Elizabeth) King's Solicitor-General; King's Attorney-General, Privy-Counsellor, being yet but Attorney; Lord Keeper of the Great Seal of England; lastly, Lord Chancellor: Which two last Places, tho' they be the same in Authority and Power, yet they differ in Patent, Height, and Favour of the Prince; since whose Time, none of his Successors was ever grac'd with the Title of Lord Chancellor to this Day. His Dignities were, first, Knight; then, Baron of Verulam; lastly, Viscount St. Alban: Besides other good Gifts, and Bounties of the Hand, which his Majesty was pleas'd to give him, both out of the Broad Seal, and Alienation Office.

Towards his rising Years, he had Thoughts of Marriage. Accordingly he took to Wife, *Alice*, one of the Daughters, and Co-Heirs of *Benedict Barnham*, Esquire, and Alderman of *London*; with whom he receiv'd a sufficiently ample, and liberal Portion, as well in Land, as Money. Children by her he had none; which though they be a Means to perpetuate our Name after our Death, yet he had the Fortune to be bless'd with another *Issue* to perpetuate his Memory, the *Issue* of his Brain, in which he was ever Happy, and Wonderful;

ful; like *Jupiter*, when he brought forth *Pallas*. Neither did the Want of Children, in the least, abate his Affection to his Consort, whom he ever prosecuted with the highest conjugal Love, and Marks of Respect; with many rich Gifts, and Settlements, besides a matrimonial Robe of Honour, which she wore twenty Years after his Death. For so long she surviv'd her honourable Husband.

The last Five Years of his Life, withdrawing from Civil Affairs, and an active Life, he employ'd wholly in Contemplation and Studies. A Thing which he seems to have had most at Heart; as if he had affected to dye in the Shade, rather than in the Light. Whereof plain Discoveries are to be met with, in perusing his Works. In which Time he composed the greatest Part of his Books, both in *English* and *Latin*; which I will endeavour to enumerate in the just Order of Time (being present, and observing it) wherein they were Written. They stand thus, *The History of the Reign of Henry the Seventh King of England*, in the *English* Tongue. *Abecedarium Naturæ*; a Metaphysical Piece, which by some ill Fate is lost. *Historia Ventorum*. *Historia Vitæ et Mortis*. *Historia Densi, et Rari*, now first Printed. *Historia Gravis, & Levis*; which is also lost. These Books written in *Latin*. Afterwards certain Fragments in *English*; as, *A Discourse of a War with Spain*. *A Dialogue touching an*
Ho-

Holy War. The Fable of the New Atlantis. A Preface to a Digest of the Laws of England. The beginning of the History of the Reign of Henry the Eighth King of England. There had pass'd between, A Work concerning the Advancement of Learning ; in the Translating of which, by his own proper Strength, and without Help, out of English into Latin, he labour'd exceedingly, and enrich'd it every where with many and various Additions and Enlargements. Afterwards, Counsels Civil and Moral, (call'd before, Essays) but then enlarg'd both in Number and Weight, in the English Tongue. The Conversion of certain Psalms of David into English Verse. Again ; The Translation of certain Writings of his out of English into Latin ; as, The History of King Henry the Seventh. Counsels Civil and Moral ; call'd after that, Sermones Fideles ; or, Interiora Rerum. The Dialogue of the Holy War : And, The Fable of the New Atlantis ; to gratify Foreigners, who, he was told, had a Desire to see them. His Book of The Wisdom of the Antients, revised. Inquisitio de Magnete. Topica Inquisitionis de Luce & Lumine. Lastly, Sylva Sylvarum ; or, The Natural History, an English Piece. And these were the Fruits and Productions of his last Years. Books wrote before that Time, I mention not. His Lordship also design'd (upon the Motion of His Majesty K. Charles)

to have written the Reign of King *Henry* the Eighth : But that Book went no further than Design only, God not indulging our glorious Author longer Life. However there is a Specimen extant of that History, being the Product of a few Morning Hours of one Day, amongst his Lordship's Miscellany Works publish'd in *English* ; by which you may see, *ex ungue Leonem*.

There is a Commemoration due, as well to the Virtues, and Abilities of this Great Man, as to the Course of his Life. Those Abilities, which commonly are parted, and go single in other Men, tho' of prime Parts, met together, and were married as it were in him. Those were, *Sharpness of Wit, Strength of Memory, a piercing Judgment, and a flowing Elocution*. For the former Three, his Books do abundantly speak them ; of which (as *Hirtius* says of *Julius Caesar*) *how well and correctly he wrote them, let the World judge ; but with what ease and quickness he dictated them, I know my self*. But for the Fourth, that is, his *Elocution*, I shall mention what I my self heard *Sir Walter Rawleigh* (whose Judgment may well be trusted) once speak of him ; *That the Earl of SALISBURY was a good Speaker, but no good Pen-Man ; on the other Hand, That the Earl of NORTHAMPTON was a good Pen-Man, but no good Speaker ; but that Sir FRANCIS BACON excell'd in both, Speaking and Writing.*

I

I have often thought, that, if there was any Man, whom God vouchsaf'd to illuminate with a Beam of Human Knowledge, in these modern Times, it was undoubtedly He. For though he was a great Reader of Books, yet that he drew his Knowledge from Books only, must never be granted; but from certain Principles and Notions, lighted up within himself; which notwithstanding he vented not rashly, but with great Caution, and Circumspection. His *Novum Organum* (which in his own Account was the chiefest of his Works) was no slight Imagination, or Fancy of his Brain; but a fixt as it were, and radicated Notion; the Production of many Years incessant Labour. I my self have found, among his Lordship's private Papers, about twelve Copies of the *Novum Organum*, labour'd, and revised from Year to Year, and every Year still further polish'd and amended, till at last it came to that Frame, in which it was publish'd: As many living Creatures lick their Young, till they bring them to Strength of Limbs.

In the composing of his Books, he principally drove at Strength and Perspicuity of Expression; not Elegancy, or Spruceness of Language. And in Writing, or Dictating, would often ask, *If the Meaning were express'd clearly and plainly enough*: As knowing it fit, that Words should be subservient to Matter, not Matter to Words. And if he
happen'd

happen'd to hit upon a polite Stile, (as he was reckon'd a Master of the *English Tongue*) it was because he could do no otherwise. Neither was he taken with trifling and playing upon Words ; but did ever purposely and industriously avoid it ; well knowing that such Fooleries are but Deviations and Digressions from the Scope intended, and prejudice, and derogate, not a little, from the Gravity and Dignity of the Stile.

He was no Plodder upon Books : For though he read much, and that with great Judgment, and rejection of Impertinencies incident to many Authors, yet he would interlace a moderate Relaxation of Mind with his Studies ; as gentle Walking, Coaching, slow Riding, playing at Bowls, and other such-like Exercises. And yet he would lose no Time ; for, upon his first return, he would immediately fall to Reading, or Thinking again ; and so suffer'd no Moment, or Slip of Time, to be lost, and pass by him unprofitably.

You might call his Table a Refection of the Ear, as well as the Stomach : Like the *Noctes Atticae*, or Entertainments of the *Deipnosophists* ; wherein a Man might be refresh'd in his Mind and Understanding, no less than in his Body. I have known some of no mean Parts, that have profess'd to make use of their Note-Books, when they have risen from his Table. He never took a Pride,

as is the Humour of some, in putting any of his Guests, or that otherwise discours'd with him, to the Blush ; but was ever ready to countenance and encourage their Abilities, whatever they were. Neither was he one that would appropriate the Discourse to himself alone, but left a Liberty to the rest of the Company to take their Turns ; wherein he took Pleasure to hear a Man speak in his own Faculty, and would draw him on, and allure him to discourse upon such a Subject. And for himself, he despised no Man's Observations ; but would light his Torch at any Man's Candle.

His Opinions, and Assertions, were scarce ever controverted ; and whilst he discours'd, all hearken'd, and none contradicted ; as if he had utter'd Oracles, rather than Discourses. Which, I think, may be imputed either to the exact weighing of his Sentence, before he declar'd it, in the Scales of Truth and Reason ; or to the Esteem wherein he was universally held, that no Man would contest with him. So that there was no Argumentation, or *Pro* and *Con* known at his Table : Or, if there chanced to be any, it was carried with much Submission and Moderation.

I have often observ'd, and so have other Men of great Account, that if he had occasion, in Discourse, to repeat another Man's Words after him, he had a Faculty to dress them

in new and better Apparel : So that the Author should find his own Speech better'd in the Stile, but in Sense and Substance the same ; as if it had been natural to him to use good Forms : As *Ovid* spake of his Faculty of Versifying ;

Et quod tentabam dicere, Versus erat.

Whenever his Office oblig'd him (as he was of the *King's Counsel Learned*) to charge any Offender, either in *Criminal*, or *Capital Matters*, he never shew'd any thing of Haughtiness, or Insult over the Delinquent ; but behav'd himself with Mildness, and decent Temper : And though he knew it his Duty, as concern'd for the King, to charge the Party Home, yet he carried it so as to cast a severe Eye upon the Example, and a merciful Eye upon the Person. And in Affairs of State, when he was made of the *Privy-Council*, he observ'd an excellent Method of *Advising* ; not engaging his Master in any precipitate, or unpopular and oppressive Counsels ; but in moderate, and equal Courses : King *James* honouring him with this Testimony, *That he had the Knack of managing Business in a pleasing agreeable Manner* ; and declar'd, *That was the Way which was most according to his own Heart.*

Neither was he (when there was Occasion) less Gracious with the Subjects of the Kingdom, than with the King himself. He was ever very acceptable to the *House of Commons*, whilst he was a Member thereof. Being the King's *Attorney*, and chosen to a Place in Parliament, he was allow'd and dispens'd with, to sit in the House, which was not permitted to other *Attornies*. And as he had the Reputation of a good Servant to his Master, being never, in 19 Years Service, (as himself averr'd) rebuked by the King, for any Offence relating to His Majesty ; so he had the Character of a good Master, to his own Servants ; and freely rewarded their long Attendance with good Places, when they fell into his Power ; which was the Cause why he was almost tired with Importunities to admit so many young Gentlemen of Blood and Quality into the Number of his Retinue. And if any of them made an ill Use of his Grace and Favour, it must be imputed only to an Errour in the Goodness of his Nature, and be a perpetual Mark of Infamy and Indiscretion upon them.

This great Man was strictly Religious. For though the World be apt to brand great Politicians, and exalted Wits, with the Name of *Atbeists*, yet He was conversant with God ; as evidently appears by various Testimonies, scatter'd throughout the whole Thread of his Works. Otherwise he would have de-

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stroy'd, and overturn'd his own Principles, which were, *That a smattering in Philosophy draws the Mind from God, as attributing too much to second Causes ; but a full Draught of Philosophy, brings it about again to God.* Now that He was a deep Philosopher, I believe there is no one that will deny. And not only so ; but he was both able and ready to render a Reason of the Hope, which was in him ; which that Writing of his, *The Confession of Faith*, doth abundantly testify. He repaired frequently (when his Health would permit him) to the Service of the Church ; to hear Sermons ; to the administration of the Sacrament ; and at last died in the true Faith, establish'd in the Church of *England*.

This may be laid down for a certain Truth, That he was entirely void of all Malice ; which (as he said himself) *he neither bred, nor fed.* As for revenging of Injuries, he never so much as thought of it ; for which, if he had been so dispos'd, he was arm'd both with Opportunity and Power. He was no Heaver of Men out of their Places ; as if the Ruin and Undoing of others were *Fatness to his Bones.* He was no Defamer of any Man to his Prince. One Day, when a great Statesman, that had been no Friend of his, was newly dead, the King ask'd him, *What he thought of that Lord which was gone ;* to whom he made answer, *That he was one*
VOL. II. that

that never would have advanc'd or improv'd His Majesty's Estate ; but undoubtedly he would have done his best to keep it from being worse. Which I reckon not among his moral, but his christian Virtues.

His Fame is greater, and sounds louder abroad, and in foreign Parts, than at Home, in his own Nation ; thereby verifying that divine Oracle, *A Prophet is not without Honour, save in his own Countrey, and in his own House.* Concerning which, I will give you a Taste only, out of a Letter, written from *Italy* (the Store-House of refined Wits) to the late Earl of *Devonshire*, then the Lord *Candish*. It was thus : *I will expect the NEW ESSAYS of my Lord Chancellor Bacon ; as also his History, and whatever else he is composing, with great Impatience : But particularly, in his History I promise myself a perfect and finish'd Piece, especially in Henry the Seventh ; where he will have Scope to exercise the Talent of his divine Understanding. This Lord is daily more and more known, and his Works here more and more delighted in ; and those Men that have a more than ordinary Insight into human Affairs, esteem him one of the most capable, and most sublime Spirits of this Age ; and he is truly such.*

Now his Fame does not decay by length of Time, but encreases rather. Divers of his Books have been taught to speak other Languages, as well Learned as Modern, both
some

some time since, and lately, by the Natives of those Countries. Several Persons of Quality, during his Lordship's Life, cross'd the Seas into *England*, for no other Reason but to see him, and to gain an Opportunity of discoursing with him. One of whom he presented with his Picture, at full length, to carry into *France* with him; which that Stranger acknowledg'd would be a Thing most acceptable to his Country-men, that so they might enjoy the Image of his Person, as well as the Images of his Brain, his Books. Amongst the rest, Marquis *Fiat*, a *French* Nobleman, who came Ambassador into *England* the first Year of Queen *Mary*, Wife to King *Charles*, was taken with an extraordinary Desire to see him. And meeting with an Opportunity for it, when he was come into his Chamber, being then, through Weakness, confined to his Bed, he saluted him in a Stile a little of the grandest; *That his Lordship had ever been to him like the Angels, of whom he had heard much, and had also read much of them in Books, but was never indulg'd a Sight of them.* After which Interview, so intimate a Friendship was contracted between them, and the Marquis did so much revere him, that besides frequent Visits, Letters pass'd between them under the Titles and Appellations of *Father* and *Son*. As for Salutations, without Number, by Letters from foreign Worthies, devoted to Wisdom, or good Learning,

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ing,

ing, I forbear to mention them ; because this is a Thing common to other Men of Note, together with him.

But when I speak of his Fame, I would be understood not in the Exclusive, but in the Comparative only ; for his Reputation is not decay'd, or weak, but strong and vigorous, among those of his Country also ; especially such as are of a more acute and sublime Understanding ; which I will exemplify but with two Testimonies, and no more. The former is this : When his *History of the Reign of Henry the Seventh* was ready for the Press, it was deliver'd by King James to the Lord Brook to peruse ; who, when he had dispatch'd it, return'd it to the Author with this Elogy, *Commend me to his Lordship, and desire him to get good Paper and Ink, for the Work is incomparable.* The other shall be that of Doctor Samuel Collins, late Professor of Divinity, and Provost of King's College in Cambridge, a Man of no vulgar Wit, who affirm'd to me, (whether in Mirth or Earnest) *That when he had read the Book of the Advancement of Learning, he found himself in a case to begin his Studies anew ; and that he had lost all the Time of his Studying before.*

It hath been desired by some Persons, that something should be inserted touching his Diet, and the Regimen of his Health ; for that, by reason of his universal Insight in-

to Nature, he may, perhaps, be to some an Example therein. For his Diet, it was rather plentiful and liberal, as his Stomach would bear, than low or restrained; which he elsewhere commended in his *History of Life and Death*. In his younger Years he fed chiefly upon the finer and lighter Meats (as Fowls, and the like) but, upon further Experience, he approv'd rather the stronger Meats, such as the *Shambles* afford; as those Meats which bred the stronger and more solid, and (to use his own Words) *the less dissipable* Juices of the Body; and would often eat nothing else, though there were other Dishes upon the Table. You may be sure he would by no means neglect that himself, which you find so much extol'd in his Writings; that is, the frequent use of *Nitre*, whereof he took the Quantity of about three Grains, in thin, warm Broth, every Morning, for thirty Years, more or less, next before his Death. As for Medicine, it is true, that he lived *Medicinally*, but not *Miserably*; for he constantly took half a Dram, and no more, of *Rhubarb*, infused in a Draught of White-Wine and Beer mingled together, for the space of half an Hour, once in six or seven Days: And that a little before Meat (whether Dinner, or Supper) that it might dry the Body the less; which (as himself asserted) carried away frequently the grosser Humours of the Body, without causing the

Spirits to exhale, which repeated Sweatings do. And for other Physick, (whatsoever hath been commonly said) he used none. The Receipt for the *Gout*, which himself was the Author of, and which, upon frequent Experience, eased his Pain within two Hours, is extant in the End of the *Natural History*.

It may seem that the *Moon* had some principal Place in the Figure of his Nativity. For as often as the Moon was eclipsed, he was seiz'd with a sudden Fit of Fainting ; and that tho' he had no previous Knowledge of the Lunar Defect : And the Eclipse no sooner ceas'd, but he recover'd, and came to himself again.

He died on the 19th Day of *April*, in the Year 1626, early in the Morning of the Day celebrated for our Saviour's Resurrection, in the 66th Year of his Age, at the Earl of *Arundel's* House, in *High-Gate*, near *London* ; to which Place he casually repaired eight Days before, for Diversion, and not with design to stay ; God so ordaining, that he should dye there of a gentle Fever, accompanied with a violent Defluxion, whereby the Rheum fell so plentifully upon his Breast, that he dyed by Suffocation. He was buried in *St. Michael's Church*, at *St. Albans* ; the Place appointed for his Burial by his last Will and Testament, both because the Body of his Mother was inter'd there ;
and

and because it was the only Church remaining from the Ruins of old *Verulam*. Where he hath a noble Monument of *White Marble* erected for him (by the Care and Gratitude of Sir *Thomas Meautys*, Kt. his Executor, and formerly his Lordship's Secretary, and afterwards Clark of the Privy-Council, under two Kings) representing his Effigies sitting in a Chair, and studying ; together with an Epitaph composed out of Love and Admiration, by that accomplish'd Gentleman, and bright Wit, Sir *Henry Wotton*.

But howsoever his Body, which he deposited, was mortal, yet his Works and Memory will undoubtedly live, and endure as long as the World endures. In order to which, I have thought good (according to my poor Ability) to make this Collection, such as it is, by way of contributing (after a sort) to the propagating of his Name to Posterity.

December 23. 1710. N^o. 267.

The TATTLER.

*Qui genus humanum ingenio superavit, et omnes
Restinxit stellas, exortus uti Æthereus Sol.*

Lucr.

I Have heard, that it is a Rule among the Conventuals of several Orders in the *Romish* Church, to shut themselves up at a certain Time of the Year, not only from the World in general, but from the Members of their own Fraternity, and to pass away several Days by themselves, in settling Accounts between their Maker and their own Souls, in cancelling unrepented Crimes, and renewing their Contracts of Obedience for the future. Such stated Times for particular Acts of Devotion, or the exercise of certain religious Duties, have been enjoin'd in all civil Government, whatever Deity they worshipp'd, or whatever Religion they profess'd. That which may be done at all Times, is often totally neglected and forgotten,

gotten, unless fixed and determined to some Time more than another; and therefore, tho' several Duties may be suitable to every Day of our Lives, they are most likely to be perform'd, if some Days are more particularly set apart for the Practice of them. Our Church has accordingly instituted several Seasons of Devotion, when Time, Custom, Prescription, and (if I may so say) the Fashion it self, call upon a Man to be serious and attentive to the great End of his Being.

I have hinted in some former Papers, that the greatest and wisest of Men in all Ages and Countries, particularly in *Rome* and *Greece*, were renowned for their Piety and Virtue. It is now my Intention to show how those in our own Nation, that have been unquestionably the most eminent for Learning and Knowledge, were likewise the most eminent for their adherence to the Religion of their Country.

I might produce very shining Examples among the Clergy; but because Priestcraft is the common Cry of every cavilling, empty Scribbler, I shall shew, that all the Laymen who have exerted a more than ordinary Genius in their Writings, and were the Glory of their Times, were Men whose Hopes were filled with Immortality, and the Prospect of future Rewards, and Men who lived in a dutiful Submission to all the Doctrines of Revealed Religion. I

I shall in this Paper only instance Sir *Francis Bacon*, a Man who for the Greatness of Genius, and Compass of Knowledge, did Honour to his Age and Country ; I could almost say, to human Nature it self. He possess'd at once all those extraordinary Talents which were divided amongst the greatest Authors of Antiquity. He had the sound, distinct, comprehensive Knowledge of *Aristotle*, with all the beautiful Lights, Graces, and Embellishments of *Cicero*. One does not know which to admire most in his Writings, the Strength of Reason, Force of Stile, or Brightness of Imagination.

This Author has remarked in several Parts of his Works, that a thorough Insight into Philosophy makes a good Believer, and that a Smattering in it naturally produces such a Race of despicable Infidels, as the little profligate Writers of this present Age, whom (I must confess) I have always accused to my self, not so much for their Want of Faith as their Want of Learning.

I was infinitely pleased to find among the Works of this extraordinary Man, a Prayer of his own composing, which for the Elevation of Thought, and Greatness of Expression, seems rather the Devotion of an Angel than a Man. His principal Fault seems to have been the Excess of that Virtue which covers a multitude of Faults. This betrayed him to so great an Indulgence

gence towards his Servants, who made a corrupt Use of it, that it stripp'd him of all those Riches and Honours which a long Series of Merits had heaped upon him. But in this Prayer, at the same Time that we find him prostrating himself before the great Mercy-Seat, and humbled under Afflictions, which at that Time lay heavy upon him, we see him supported by the Sense of his Integrity, his Zeal, his Devotion, and his Love to Mankind, which give him a much higher Figure in the Minds of Thinking Men, than that Greatness had done from which he was fallen. I shall beg leave to write down the Prayer it self, with the Title to it, as it was found among his Lordship's Papers, written by his own Hand; not being able to furnish my Reader with an Entertainment more suitable to this solemn Time.

A Prayer, or Psalm, made by my Lord Bacon, Chancellor of England.

‘ **M**OST gracious Lord God, my merciful Father; from my Youth-up, my Creator, my Redeemer, my Comforter. Thou, O Lord, foundest and searchest the Depths and Secrets of all Hearts; Thou acknowledgest the upright of Heart; Thou
‘ judgest

‘ judgest the Hypocrite ; Thou ponderest
‘ Men’s Thoughts and Doings, as in a Ba-
‘ lance ; Thou measurest their Intentions
‘ as with a Line : Vanity and crooked Ways
‘ cannot be hid from Thee. Remember, O
‘ Lord ! how thy Servant hath walked be-
‘ fore Thee : Remember what I have first
‘ fought, and what hath been principal in
‘ my Intentions. I have loved thy Assem-
‘ blies, I have mourned for the Divisions of
‘ thy Church, I have delighted in the
‘ Brightness of thy Sanctuary. This Vine,
‘ which thy Right-Hand hath planted in
‘ this Nation, I have ever prayed unto
‘ Thee, that it might have the first and
‘ the latter Rain ; and that it might stretch
‘ her Branches to the Seas, and to the Floods.
‘ The State and Bread of the Poor and Op-
‘ pressed have been precious in mine Eyes.
‘ I have hated all Cruelty, and hardness of
‘ Heart. I have (tho’ in a despised Weed)
‘ procured the Good of all Men. If any
‘ have been my Enemies, I thought not of
‘ them ; neither hath the Sun almost set
‘ upon my Displeasure ; but I have been as
‘ a Dove, free from Superfluity of Mali-
‘ ciousness. Thy Creatures have been my
‘ Books, but thy Scriptures much more. I
‘ have sought Thee in the Courts, Fields,
‘ Gardens, but I have found Thee in thy
‘ Temple.

‘ Thou-

‘ Thousands have been my Sins, and ten
‘ Thousands my Transgressions, but thy San-
‘ ctifications have remained with me, and
‘ my Heart (through thy Grace) hath been
‘ an unquenched Coal upon thine Altar.

‘ O Lord, my Strength ! I have since my
‘ Youth met with Thee in all my Ways, by
‘ thy fatherly Compassions, by thy comfor-
‘ table Chastisements, and by thy most visi-
‘ ble Providence. As thy Favours have in-
‘ creased upon me, so have thy Correcti-
‘ ons ; so as Thou hast been always near
‘ me, O Lord ! And ever as my worldly
‘ Blessings were exalted, so secret Darts from
‘ Thee have pierced me ; and when I have
‘ ascended before Men, I have descended in
‘ Humiliation before Thee. And now when
‘ I thought most of Peace and Honour,
‘ thy Hand is heavy upon me, and hath
‘ humbled me according to thy former lo-
‘ ving Kindness, keeping me still in thy fa-
‘ therly School, not as a Bastard, but as a
‘ Child. Just are thy Judgments upon me
‘ for my Sins, which are more in Num-
‘ ber than the Sands of the Sea, but have
‘ no proportion to thy Mercies : For what
‘ are the Sands of the Sea ? Earth, Hea-
‘ vens, and all these, are nothing to thy
‘ Mercies.

‘ Besides my innumerable Sins, I confess
‘ before Thee, that I am a Debtor to Thee
‘ for the gracious Talent of thy Gifts and
‘ Graces,

‘ Graces, which I have neither put into a
‘ Napkin, nor put it (as I ought) to Ex-
‘ changers, where it might have made best
‘ Profit, but mispent it in Things for which
‘ I was least fit : So I may truly say,
‘ my Soul hath been a Stranger in the
‘ Course of my Pilgrimage. Be merciful
‘ unto me, O Lord, for my Saviour’s sake,
‘ and receive me unto thy Bosome, or guide
‘ me in thy Ways.

