

many great additions since that time have risen to be amongst the noblest in Europe. . . .

Death thus hastening on him, the Duke of Northumberland, who knew he had done but half his work, except he had the King's sisters in his hands, put the Council to write to them in the King's name, inviting them to come and keep him company in his sickness. But as they were on the way, on the 6th of July, his spirits and body were so sunk that he found death approaching; and so he composed himself to die in a most devout manner. His whole exercise was in short prayers and ejaculations. The last that he was heard to use was in these words: 'Lord God, deliver me out of this miserable and wretched life, and take me among thy chosen; howbeit not my will but thine be done; Lord, I commit my spirit to thee.' O Lord, thou knowest how happy it were for me to be with thee; yet for thy chosen's sake send me life and health, that I may truly serve thee. O my Lord God, bless my people, and save thine inheritance. O Lord God, save thy chosen people of England. O Lord God, defend this realm from papistry, and maintain thy true religion, that I and my people may praise thy holy name, for Jesus Christ his sake.' Seeing some about him, he seemed troubled that they were so near, and had heard him; but with a pleasant countenance, he said he had been praying to God. And soon after, the pangs of death coming upon him, he said to Sir Henry Sidney, who was holding him in his arms: 'I am faint; Lord, have mercy on me, and receive my spirit;' and so he breathed out his innocent soul.

Thus died King Edward VI., that incomparable young prince. He was then in the sixteenth year of his age, and was counted the wonder of that time. He was not only learned in the tongues and other liberal sciences, but knew well the state of his kingdom. He kept a book in which he writ the characters that were given him of all the chief men of the nation, all the judges, lord lieutenants, and justices of the peace over England; in it he had marked down their way of living and their zeal for religion. He had studied the matter of the mint, with the exchange and value of money; so that he understood it well, as appears by his Journal. He also understood fortification and designed well. He knew all the harbours and ports both of his own dominions and of France and Scotland; and how much water they had, and what was the way of coming into them. He had acquired great knowledge in foreign affairs; so that he talked with the ambassadors about them in such a manner that they filled all the world with the highest opinion of him that was possible; which appears in most of the histories of that age. He had great quickness of apprehension; and being mistrustful of his memory, used to take notes of almost everything he heard; he writ these first in Greek characters, that those about him might not understand them; and afterwards writ them out in his Journal. . . . King Edward was tender and compassionate in a high measure; so that he was much against the taking away the lives of heretics; and therefore said to Cranmer, when he persuaded him to sign the warrant for the burning of Joan of Kent, that he was not willing to do it, because he thought that to be sent her quick to hell. He expressed great tenderness to the miseries of the poor in his sickness, as hath been already shewn. He took particular care of the suits of all poor persons; and gave Dr Cox special charge to see that

their petitions were speedily answered, and used oft to consult with him how to get their matters set forward. He was an exact keeper of his word; and therefore, as appears by his Journal, was most careful to pay his debts, and to keep his credit, knowing that to be the chief nerve of government; since a prince that breaks his faith, and loses his credit, has thrown up that which he can never recover, and made himself liable to perpetual distraits and extreme contempt.

Archbishop Leighton.

He was the son of Dr Leighton, who had in Archbishop Laud's time writ *Zion's Plot against the Prelates*, for which he was condemned in the Star chamber to have his ears cut and his nose slit. He was a man of a violent and ungoverned heat. He sent his eldest son Robert to be bred in Scotland, who was accounted a saint from his youth up. He had great quickness of parts, a lively apprehension, with a charming vivacity of thought and expression. He had the greatest command of the purest Latin that ever I knew in any man. He was a master both in Greek and Hebrew, and in the whole compass of theological learning, chiefly in the study of the Scriptures. But that which excelled all the rest, he came to be possessed with the highest and noblest sense of divine things that I ever saw in any man. He had no regard to his person, unless it was to mortify it by a constant low diet, that was like a perpetual fast. He had a contempt both of wealth and reputation. He seemed to have the lowest thoughts of himself possible, and to do me that all other persons should think as meanly of him as he himself did. He bore all sort of usage and reproach like a man that took pleasure in it. He had so subdued the natural heat of his temper, that in a great variety of accidents, and in a course of 22 years' intimate conversation with him, I never observed the least sign of passion but upon one single occasion. . . . I brought him self into so composed a gravity, that I never saw him laugh and but seldom smile. And he kept himself in such a constant recollection, that I do not remember that ever I heard him say one idle word. There was a visible tendency in all he said to raise his own mind, and those he conversed with, to serious reflections. He seemed to be in perpetual meditation. And though the whole course of his life was strict and ascetical, yet he had nothing of the sourness of temper that generally possesses men of that sort. He was the freest of superstition, of censuring others, or of imposing his own methods on them, possible; so that he did not so much as recommend them to others. He said there was a diversity of tempers, and every man was to watch over his own, and to turn it in the best manner he could. When he spoke of divine matters, which he did almost perpetually, it was in such an elevating manner that I have often reflected on these words, and felt somewhat like them within myself while I was with him, *Did not our hearts burn within us while he talked with us by the way?* His thoughts were lively, oft out of the way and surprising, yet just and genuine. And he had laid together in his memory the greatest treasure of the best and wisest of all the ancient sayings of the heathens as well as Christians, that I have ever known any man master of, and he used them in the aptest manner possible. He had been bred up with the greatest aversion imaginable to the whole frame of the Church of England. From